

Leviticus 26:3-39

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TRANSLATION	1
EXPANDED TRANSLATION.....	4
INTRODUCTORY REMARKS	8
CHAPTER 26.....	11
<i>Blessings</i>	11
<i>Cursings</i>	27
<i>Reminder</i>	64
RESOURCES.....	66

Translation

26:3 If you seek out My divine statutes and carefully examine My mandates and obediently execute them,

4 Then I will give rain to you at its proper time, and the land will yield its produce, and the trees of the open country will bear their fruit.

5 Furthermore, your threshing season will approach and overtake harvest season and your harvest season will approach and overtake seeding time and you will eat your bread with satisfaction and you will live upon your land with security.

6 In addition, war will not pass through your land. Instead, I will bring peace into your land and you will be able to sleep and no one will exist who can frighten you. Furthermore, I will rid your land of vicious, predatory animals and a dagger will not pass through the land,

7 And you will pursue your enemies and they will collapse before your face as prisoners of war.

8 In fact, five of you will pursue one hundred and one hundred of you will pursue ten thousand, and your enemies will be captured or destroyed before your face by the sword.

9 Moreover, I will look upon you with high regard, and I will cause you to become fruitful, and I will multiply you, and I will confirm My covenant with you.

10 Furthermore, you will have to eat last year's reserve, old stored-up grain; indeed, you will have to break-out last year's reserve because of the appearance of the new.

11 And I will set My tabernacle in your midst and My soul will not grow tired of you,

12 And I will walk with you and will be your God and you will be My people.

13 I am the Lord your God, Who brought you out of the land of Egypt when you were their slaves. Then I broke the prison chains of your yoke of bondage, and brought you out with boldness and fearlessness, your head held high.

14 But if you will not listen to and obey Me, and will not execute these commandments of Mine,

15 In other words, if you reject My divine statutes, and if your mind gets tired of My doctrinal conclusions, so that you cease trying to execute My mandates, with the result that you have broken My covenant,

16 Then I am obliged to inflict even such as this upon you: I will conspire to bring against you sudden terror, a cancerous disease, and a high fever which will waste away your appearance and melt your soul. Furthermore, you will sow your seed for nothing, since your enemies will consume it.

17 And I will set My face against you, and you will be ruined in the presence of your enemies, and those who hate you will govern you, and you will try to escape, although nobody will need to pursue you.

18 Now, if you will not listen and obey Me after these things, then I will increase the discipline upon you seven-fold on account of your sins.

19 Accordingly, I will crush the pride of your arrogance, and will make your sky like iron and your land like copper,

20 And your strength will be spent in vain, and your land will not yield her produce, and your trees in the open country will not bear their fruit,

21 Now, if you proceed with these things obliquely and are not willing to obey Me, I will increase the misery upon you seven-fold on account of your sins.

22 Indeed, I will escort savage, animal-like beings into the open country against you, and he will kidnap and murder your children and exhaust your cattle, and reduce your population, and your streets and highways will be deserted, depopulated and desolated by violence.

23 Now, if you do not learn your lesson from these things, but proceed around Me obliquely,

24 Then I will also proceed obliquely with you, and I will strike you yet again seven-fold on account of your sins.

25 Accordingly, I will bring a two-edged sword against you which will vindicate the punishment for the sake of the covenant. When you take refuge with one another in your cities, then I will send a plague into your midst. Furthermore, you will be delivered into the hands of hostile people.

26 After I have wiped-out your food storage, ten women will cook your food in one oven, and they will serve your ration of food by weight, and you will eat but never be satisfied.

27 Now, if you do not obey Me after these things, but proceed around Me obliquely,

28 Then I will also proceed obliquely with you in wrath, and I will discipline you seven-fold on account of your sins.

29 Accordingly, you will eat the flesh of your sons and you will eat the flesh of your daughters.

30 Furthermore, I will lay waste and depopulate your temples of prostitution and pagan worship, and utterly destroy your hand-made incense altars, and will toss your corpses upon the corpses of your idols, and My soul will be angry and provoked at you.

31 And I will turn your cities into deserted wastelands, and make your sanctuaries quite desolate, and I will never smell a fragrant odor from offerings.

32 And I will make your land quite desolate and your enemies who live in it will be stupefied at it.

33 And I will scatter you among the nations, and will draw a two-edged sword after you although you attempt to travel, and your land will become deserted and desolate and your cities will become uninhabited.

34 Then the land will thoroughly enjoy her Sabbaths, that is, during all the days of her desolation and depopulation, while you are in the land of your enemies. During that time, the land will take a Sabbath holiday and will thoroughly enjoy her Sabbath rests.

35 During the days of her desolation and depopulation, she will keep the Sabbath rest, because she was not permitted to keep the Sabbath rest during your Sabbaths when you dwelled there.

36 Furthermore, to those who remain behind among you, I will stir up cowardice into the mentality of their soul in the presence of the land of their enemies. In fact, the sound of a leaf falling will drive them back, and they shall retreat as though they were fleeing from an armed conflict, and they will fall to pieces although nobody is chasing,

37 And brother will stumble upon brother as in an armed conflict, although nobody is pursuing, and you will not have the power to resist your enemies.

38 Furthermore, you will perish among the nations [remain scattered] and the land of your enemies will consume you,

39 And those who are left among you will be corrupted because of your sins, pining away in the land of your enemies, even sharing the guilt and punishment of your fathers, rotting away with them.

Expanded Translation

Lev. 26:3 If you seek out My divine statutes [input] and carefully examine My mandates [inculcation] and obediently execute them [application],

Lev. 26:4 Then I will give rain to you at its proper time [seasonal], and the land will yield its produce [steady income], and the trees of the open country [orchards] will bear their fruit [economic prosperity].

Lev. 26:5 Furthermore, your threshing season will approach and overtake harvest season and your harvest season will approach and overtake seeding time [full employment] and you will eat your bread with satisfaction [high wages and a surplus of goods] and you will live upon your land with security [crime free].

Lev. 26:6 In addition, war will not pass through your land [due to a strong military]. Instead, I will bring peace into your land [no enemies] and you will be able to sleep and no one will exist who can frighten you [security]. Furthermore, I will rid your land of vicious, predatory animals [safe streets] and a dagger will not pass through the land [no violent crime, rebellions or insurrections],

Lev. 26:7 And you will pursue your enemies and they will collapse before your face as prisoners of war [unbeatable military force].

Lev. 26:8 In fact, five of you will pursue one hundred and one hundred of you will pursue ten thousand [ability to overcome vastly superior numbers], and your enemies will be captured or destroyed before your face by the sword [astounding military victories].

Lev. 26:9 Moreover, I will look upon you with high regard [respect], and I will cause you to become fruitful [prosperity], and I will multiply you [increase population], and I will confirm My covenant with you [before other nations].

Lev. 26:10 Furthermore, you will have to eat last year's reserve, old stored-up grain (FIFO eating policy); indeed, you will have to break-out last year's reserve because of the appearance of the new [ridiculously prosperous].

Lev. 26:11 And I will set My tabernacle [abiding presence] in your midst and My soul will not grow tired of you [patience and longsuffering],

Lev. 26:12 And I will walk with you [daily fellowship] and will be your God and you will be My people [reciprocal relationship].

Lev. 26:13 I am the Lord your God, Who brought you out of the land of Egypt when you were their slaves [divine deliverance]. Then I broke the prison chains of your yoke of bondage [freedom], and brought you out with boldness and fearlessness, your head held high [emancipation from severe oppression].

Lev. 26:14 But if you will not listen to and obey Me, and will not execute these commandments of Mine [rejecting the input, inculcation and application of Bible doctrine],

Lev. 26:15 In other words, if you reject My divine statutes [doctrinal input], and if your mind gets tired of My doctrinal conclusions [despises inculcation], so that you cease trying to execute My mandates [no longer applies doctrine], with the result that you have broken My covenant [the rejection of His 3-point program amounts to one thing],

Lev. 26:16 Then I am obliged to inflict even such as this upon you: I will conspire to bring against you sudden terror [anxiety/panic attack], a cancerous disease [tuberculosis, AIDS], and a high fever [inflammation] which will waste away your appearance [physique] and melt your soul [mental illness]. Furthermore, you will sow your seed [work effort, investment capital] for nothing, since your enemies [internal: socialist types] will consume it [your produce, wages, profits].

Lev. 26:17 And I will set My face against you [divine opposition], and you will be ruined [financially] in the presence of your enemies [socialists], and those who hate you [evil politicians] will govern you, and you will try to escape [exit the system], although nobody will need to pursue you [caught in their trap, you are now inconsequential].

Lev. 26:18 Now, if you will not listen and obey Me after these things [preceding curses], then I will increase the discipline upon you seven-fold on account of your sins.

Lev. 26:19 Accordingly, I will crush the pride of your arrogance [personal independence and prosperity without God], and will make your sky like iron [too much or too little rain] and your land like copper [unproductive: employment tyranny],

Lev. 26:20 And your strength will be spent in vain [senseless, without reaching its goal], and your land will not yield her produce [crop failure, inflation will destroy your savings], and your trees in the open country [orchards] will not bear their fruit [crop failure, your expenses will exceed your income],

Lev. 26:21 Now, if you proceed with these things obliquely [pretend to embrace the requirements of the covenant but sidestep them] and are not willing to obey Me, I will increase the misery upon you seven-fold on account of your sins.

Lev. 26:22 Indeed, I will escort savage, animal-like beings [beasts and escaped or released convicts] into the open country against you, and he will kidnap and murder your children and exhaust your cattle [ransom payments will destroy your finances], and reduce your population [murder], and your streets and highways will be deserted, depopulated and desolated by violence.

Lev. 26:23 Now, if you do not learn your lesson from these things [benefit from the severe spanking], but proceed around Me obliquely [pretend to embrace the requirements of the covenant but sidestep them],

Lev. 26:24 Then I will also proceed obliquely with you [silence before the next storm], and I will strike you yet again seven-fold on account of your sins.

Lev. 26:25 Accordingly, I will bring a two-edged sword against you [civil war] which will vindicate the punishment for the sake of the covenant. When you take refuge with one another in your cities [like huddled rats], then I will send a plague into your midst. Furthermore, you will be delivered into the hands of hostile people [violent criminals].

Lev. 26:26 After I have wiped-out your food storage [famine], ten women will cook your food [and cherish the opportunity] in one oven [severe shortage of men], and they will serve your ration of food by weight, and you will eat but never be satisfied [perpetual hunger].

Lev. 26:27 Now, if you do not obey Me after these things, but proceed around Me obliquely [pretend to embrace the requirements of the covenant but sidestep them],

Lev. 26:28 Then I will also proceed obliquely with you in wrath [silence before the final storm], and I will discipline you seven-fold on account of your sins.

Lev. 26:29 Accordingly, you will eat the flesh of your sons and you will eat the flesh of your daughters [cannibalism].

Lev. 26:30 Furthermore, I will lay waste and depopulate your temples of prostitution and pagan worship, and utterly destroy your hand-made incense altars, and will toss your corpses [dead bodies] upon the corpses [lifeless figurines] of your idols, and My soul will be angry and provoked [righteous indignation] at you.

Lev. 26:31 And I will turn your cities into deserted wastelands, and make your sanctuaries quite desolate, and I will never smell a fragrant odor from offerings [reject their prayers].

Lev. 26:32 And I will make your land quite desolate and your enemies [landgrabbing politicians and foreigners] who live in it [inside your national borders] will be stupefied at it [the thoroughness of the destruction].

Lev. 26:33 And I will scatter you among the nations [dispersion], and will draw a two-edged sword [warfare] after you although you attempt to travel [continued pursuit into foreign lands], and your

land will become deserted and desolate and your cities will become uninhabited [anything and anybody of value will be transported to foreign nations as booty].

Lev. 26:34 Then the land will thoroughly enjoy her Sabbaths, that is, during all the days of her desolation and depopulation, while you are in the land of your enemies [Babylonian captivity]. During that time, the land will take a Sabbath holiday [seventy years] and will thoroughly enjoy her Sabbath rests.

Lev. 26:35 During the days of her desolation and depopulation, she will keep the Sabbath rest, because she was not permitted to keep the Sabbath rest [due to disobedient Jews] during your Sabbaths when you dwelled there.

Lev. 26:36 Furthermore, to those who remain behind [were neglected, abandoned, or escaped] among you, I will stir up cowardice [despondency and timidity] into the mentality of their soul in the presence of the land of their enemies [they are unwilling to make a rescue attempt for their captured family members]. In fact, the sound of a leaf falling will drive them back, and they shall retreat as though they were fleeing from an armed conflict, and they will fall to pieces although nobody is chasing [afraid of their own shadows],

Lev. 26:37 And brother will stumble upon brother [in retreat] as in an armed conflict, although nobody is pursuing [fear makes your imagination run wild], and you will not have the power to resist your enemies.

Lev. 26:38 Furthermore, you will perish among the nations [remain scattered] and the land of your enemies will consume you,

Lev. 26:39 And those who are left among you [few survivors] will be corrupted because of your sins, pining [wasting] away in the land of your enemies, even sharing the guilt and punishment of your fathers [children followed the evil ways of their parents], rotting away with them.

Introductory Remarks

“Truth in its nakedness is not always pleasant” (J. Hertz).

The statutes and mandates for the nation of Israel are the entire Mosaic Legal Code. For believers in the Church Age, by way of application, we would cite New Testament doctrine – restated mandates for our specific dispensational protocol. But what if there are important precepts and principles in the OT that are not restated in the NT? What if I can’t find a NT verse that promises environmental blessing if we pursue God’s plan for our life? We might have to embrace one of the Ten Commandments because it makes good sense, even if they were given to Israel and not the Church. To some of my *dispensational* friends: We are not free to discard the Old Testament just because the law was not given to Gentiles. To some of my *covenantal* friends: We are not authorized to steal promises given to Israel and turn them over to the Church.

Since we were grafted into Israel’s olive tree (Rom. 11:17), perhaps there are some things they lived by, that we can also profit from. Even though there are important distinctions to be made between Jewish protocol and Church Age protocol, maybe there are some things we can share because we are integrated into God’s overall purpose and program for planet Earth. I contend that among those is the desire to be blessed by God – spiritually and materially - and not be cursed by God. So I have no problem reading the blessings and cursings in Leviticus 26 and applying many of them to life in the United States. Maybe if a few others joined in, we might make a difference.

The Bible never mentions a specific percentage of the population that must obey God in order for God’s positive, visible sanctions to become predictable in history. This is why the absolute predictability of God’s sanctions in history is an unobtainable ideal. But absolute anything in history is unobtainable by men, so *this should not deter us in our quest to gain His positive sanctions*. What the Bible teaches is that the number of active covenant-keepers must be large enough to represent the nation judicially. The society must be marked by widespread obedience to the civil laws set forth by God. Blessings apart from faithfulness are a prelude to negative sanctions on a comparable scale. (G. North)

If you are among those who claim that we cannot apply many of the cursings in Leviticus 26 to the country in which we live - I’m sure you have no problem claiming the blessings - let me ask you a few questions. The first four words are enough for me, but let me make a point.

Is God in control of weather patterns?

Is God in control of crop production?

Is God in control of the economy?

Is God in control of our business enterprises?

Is God in control of the employment situation?

Is God in control of our government officials?

Is God in control of our police and firemen?
Is God in control of our military forces?
Is God in control of our nation's destiny?

If you answered "No" to any of these questions, then my suggestion is that you *waste no more of your time praying to God for any of these things*. Stop praying for good weather, an abundance of crops, a stable economy, a profitable business climate, a new job or continued employment with a reasonable salary. Stop praying for our politicians, our men and women in uniform, our military, and for the continued prosperity and security of our country. Apparently, God quit handling these problems in 70 A.D. with the Jewish dispersion and will not get involved in them again until the Tribulation. So why bother Him until then? Let Him rest for awhile; He's had enough grief.

And while you're at it, since there is no cause-and-effect relationship between our individual spiritual growth and the state of our nation ... quit going to church, stop going to Bible study, don't bother teaching your children the Word of God, forget about witnessing to unbelievers in your periphery, and by all means reject Israel's right to live and defend itself against the emerging Islamic caliphate. Just concentrate on those things that pertain to *you*, and *you alone*, since there is no correlation between your lack of spiritual growth and the decline of our nation. Your sphere of influence might extend to the end of the block, or a couple of rows of cubicles at the office, or a few classrooms at school. But that's as far as your influence can be projected. The chain of negative events we read about on the internet or hear about on the news are just coincidental. You are not contributing to any of them. So relax. No worries.

Can we apply the warnings in Leviticus 26 to our nation today? Are we receiving warning signs from God like those given to Israel centuries ago? Can we change directions and stay under His protection and blessing? Or has He changed His modus operandi when it comes to nations in the last days? The Lord has not changed His methodology of sustaining the universe. He is just as involved in holding this planet together as He always was. If He ever took a break, we would fly apart into trillions of pieces! And if He wants to discipline a nation, any nation, abnormal weather patterns is a great way to get His message out. So it would seem, but is anybody listening?

"All the effects of climate, of physical configuration of the earth, distribution of land and water, so interesting to the student of man and his dwelling-place, are conditions fixed by the same wise and loving hand. God is in history" (E. Johnson).

Even if Church Age believers cannot appropriate the exact blessings and avoid the exact cursings of Leviticus 26 as part of divine protocol for this dispensation, the *principles* behind the Jewish *precepts* are valid for application. Right thinking and behavior is rewarded, wrong thinking and behavior is punished. It may take awhile in God's timing for each to receive his own, but justice will be served. And we might not always see a direct cause-effect relationship between the reward and the punishment, but that does not give us the right to assume He is unconcerned and therefore silent on the matter.

“After having declared the higher law and rooted all human duty, both to God and man, in the Holiness ideal – “You shall be holy, for I the Lord your God am holy” - the Lawgiver endeavors to enlist man’s natural fear and hope as allies of that sublime principle. In startling and indeed in terrifying form, he contrasts the blessings, in the event of faithfulness to God, with the dire calamities, if the people prove disloyal to Him. The fundamental thought that God rewards the righteous and punishes the wicked, is an essential doctrine of Judaism as of every higher religion. They may differ as to the nature and form of Divine retribution, but *the belief that right is rewarded and wrong punished is part of an ethical faith, a belief vindicated and confirmed by the experience of humanity*” (J. Hertz).

Israel learns in this chapter that if she wants to be blessed by God, then she also has to be prepared to be damned by God. Maybe we should be prepared for the same. Paul tells us in Romans 11:20-21 that if God did not spare Israel and broke them off when they sinned, He might apply that principle to us as well and break us off as a nation. It’s my recommendation that we continue in obedience!

The twenty-sixth chapter of Leviticus has been the threefold victim of perpetual neglect: (1) In the synagogue it has been avoided because of its unpleasant subject matter. (2) In commentaries (past and present, Jewish and Christian) it has been given sketchy treatment. (3) In materials dedicated to the concept of covenant in the Old Testament, its covenant affinities are rarely discussed. (W. Barrick)

Treaty stipulations concerning various individual and corporate areas of covenant life find parallels in the instruction given by Jesus ... It is this tradition of blessings and curses that is resumed by Jesus in His beatitudes and His threats of doom against offenders (Matt. 5:3ff, 7:24-27, 23:13ff). The eschatological discourses of Jesus also stand in continuity with the treaty-sanction tradition as received through the prophetic channel of OT apocalyptic. (M. Kline)

The promises and threatenings which follow are of a temporal nature; and it has been questioned whether they extend to individuals, or are limited to the Israelites as a nation. But the happiness and prosperity of a nation necessarily involves that of individuals. (G. Bush)

God deals with other nations as with Israel; but we have not the inspired record of His dealings. While Greece cultivated intellectual wisdom, she flourished; when she turned to sophistry, she perished. While Rome spread order and law throughout the globe, she grew in strength; when she submitted to the sway of arbitrary despots, she fell. What is England’s mission in the world? To disseminate at once true religion and true liberty. As long as she does this, she will receive God’s blessing. As soon as she fails to fulfill the purpose of her existence as a nation, she will be withdrawn from the scene, and another instrument raised up in her stead. (F. Meyrick)

The USA took over when England failed. Now that we are failing, who is going to take over?

CHAPTER 26

Blessings

^{LWB} **Lev. 26:3** If you seek out My divine statutes [input] and carefully examine My mandates [inculcation] and obediently execute them [application],

^{KJV} **Leviticus 26:3** If ye walk in my statutes, and keep my commandments, and do them;

TRANSLATION HIGHLIGHTS

We begin this section of Leviticus with a 3-point program that has not changed in thousands of years. The goal of our Christian life, as well as that of Jewish life during the time of Moses, is the input, inculcation and application of Bible doctrine to life. All three of these steps are potential (3-point protasis); there is no guarantee that we will do any of them. It is important to remember that God is sovereign, but that does not preclude our responsibility for life's decisions. If we want to be blessed by God, we will desire to learn and execute His protocol. The first step is to become interested in His Word, to seek it out and pursue it. We need to be interested enough to find a place to learn about them, go in a positive direction towards that teaching, and then adhere to what we learn. The second step is to examine each mandate carefully, to focus on them attentively and determine within ourselves to keep them and retain them in our thoughts throughout the day. The third step is to apply what we have learned to daily life.

It's one thing to listen to teaching, a second thing to understand that teaching thoroughly, and a third thing to perform or carry out in obedience what those teachings tell us to do. The first two need to become patterns of behavior (Iterative Present tense). Seeking out sound Bible teaching and studying that teaching once we have heard it or read it must become part of our daily life (Frequentative). The words *carefully*, *attentively* and *meticulously* are emphasized by the Hebrew *shamer*. This verb is not used to describe an occasional hearing or a sloppy follow-up study. The application stage is described as a completed action, a culminating event after concentrated listening and studying. If Israel does all three, God promises to bless them individually and nationally. If they reject all three, He promises to curse them by increasingly unpleasant stages of divine discipline. The same type of program is in effect for Israel today.

The divine statutes and mandates in question were just given to the nation Israel in the prior chapter. There was no question in their minds what He was referring to here. This passage begins the promise of blessing from the Lord if they learn, adhere to, and execute these mandates. After He covers the promise of blessing, He warns them of cursing should they refuse. The Lord has restated these mandates for Church Age believers in the NT (e.g., 2 Thess. 1:4-5). The protocol is different, due to the indwelling of the Holy Spirit, but the desired result is the same: blessing if we adhere to God's Word, cursing if we don't. The Old Testament contains many stories of blessing and cursing for the nation of Israel. God provided them primarily to Israel and secondarily to us - with lesson upon lesson in His Word - so that none of us have an excuse for saying, "We didn't understand." Our founding fathers and many subsequent generations of Christians heeded God's warnings and the USA was blessed. That trend is currently in reverse.

Leviticus. 26:3 Seek out my statutes (input: hearing or reading) Carefully examine mandates (inculcation) Obediently execute them (application)	Philippians 4:9 Hear & learn doctrine (continuous input) Accept & understand doctrine (inculcation) Keep on executing these things (application)
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RELEVANT OPINIONS

Let us take a view of these great and precious promises, which, though they relate chiefly to the life which now is, and to the public national concerns of that people, were typical of the spiritual blessings entailed by the covenant of grace upon all believers through Christ. (M. Henry) The numerous contexts in which this concept (*asah*) occurs attest to the importance of an ethical response to God which goes beyond mere mental abstraction and which is translatable into obedience which is evidenced in demonstrable act. (HAW) The enjoyment of every blessing depended on Israel's obedience to the covenant through which those blessings emanated. (LaHaye, Hindson) Unlike the repeated conditional clauses about disobedience (vv. 14, 18, 21, 23, 27), the condition of obedience is introduced only once (v. 3) for the entire blessings section. (F. Lindsey)

Now this chapter contains a general enforcement of all those laws by promises of reward in case of obedience on the one hand, and threatenings of punishment for disobedience on the other hand, the former to work upon hope, the latter on fear, those two handles of the soul, by which it is taken hold of and managed ... Here is an inviting promise of all good things, if they would but keep God's commandments ... and a terrible threatening of ruining judgments which would be brought upon them if they were refractory and disobedient ... Here is the inculcating of those precepts of the law which were of the greatest consequence, and by which were of the greatest consequence, and by which especially their obedience would be tried. (M. Henry) The three verbs of verse 3 are mutually reinforcing. They emphasize the concept of obedience. (W. Barrick)

Wenham does observe that the blessings and curses of Leviticus 26 are expressed at least in principle by Christ's teachings in His pre-cross ministry ... The principles of God's dealings with NT believers by means of reward and/or chastisement are basically the same as the principles by which He dealt with Israel under the covenants. This must not be construed, however, as meaning that the NT saints are under the same covenant relationship as Israel. The similarity is due to the same God, not to the same covenant. (W. Barrick) The traditional Hebrew division of the Bible Text attaches the first two verses of this chapter to the preceeding. (J. Hertz) I completely concur with this chapter division; verses 1-2 belong in chapter 25. (LWB) Corporate responsibility flows from individual responsibility. (G. North) This concept sounds to me like Church Age believers can fulfill divine protocol and their nation is blessed. (LWB)

The very nature of God demands the federal consequences of sin be exacted from His people in all ages (cf. Gal 6:7-10; 1 Cor 11:30). The same God provides lessons for believers in every era based upon His historical deeds (cf. Rom 15:4; 1 Cor 10:11-13).

The same God blesses in tangible ways those who are faithful (cf. 2 Cor 9:6-15). The same God is loyal even in the face of His people's disloyalty (cf. 2 Tim 2:11-13; Phil 1:6). The same God is Lord (cf. 1 Cor 12:3). The same Lord requires confession, humility, and restitution (cf. 1 John 1:9; 1 Pet 5:5-7; Phile 1-25). The same God promises that obedient service will be rewarded (cf. 1 Cor 15:58). The same God demonstrates that the believer has been delivered from bondage into a servitude that is totally unlike the bondage of fear and the curse (cf. Rom 6:12-23; Heb 2:14-15; Acts 26:18; Col 1:12-13). (W. Barrick)

This condition to the blessings is critical, for all these enumerated blessings flow out of the people's obedience to the revealed laws. (J. Hartley) The protasis has three clauses, the first two of which have preposed modifiers to a present subjunctive verb. These are sensible, since what is intended is the process of continual walking in and guarding the statutes/commandments of the Lord. (J. Wevers) The one condition of the blessing section does however contain three elements marked by three verbs. (D. Baker) Since *the law is itself part of the blessing which God has conferred* upon Israel, the section which elaborates upon the rewards of obedience is shorter than the list of punishments. (R. Clements) This may be my favorite quote on the entire chapter. The law itself, or Bible doctrine, is part of the blessing itself. What a marvelous concept that so few seem to comprehend today. (LWB)

These temporal blessings are all promised to obedience. This is still true of nations. Nations that are highest in Christian character will always be highest in every other national blessing. Just cast your eyes over the map of Europe; and if you had a thermometer, and could gauge the amount of living Christianity in each nation, you will find that the nation in which Christianity is purest, rises highest, spreads the farthest, descends the deepest, is the very nation that is highest in all that dignifies, ennobles, and blesses a nation. And so, in our own native land ... It is righteousness that exalts a nation, and sin is the ruin of a nation. If you will read the history of nations, you will find this universally true; no nation ever falls before a foreign foe – it always commits suicide. Nations die suicides; they are self-slain. (J. Cumming)

Lev. 26:3 **If** (protasis, 3rd class condition, "maybe you will, maybe you won't") **you seek out** (הלך, Qal Fientive Imperf.2MP, Frequentative, going after, pursuing (HAW); πορεύομαι, PMSubj.2P, Iterative, Potential, Deponent; live, walk) **My** (Gen. Poss., Abl. Source) **divine statutes** (Dat. Adv.) **and** (continuative) **carefully examine** (שמר, Qal Fientive Imperf.2MP, Frequentative, faithfully observe, accurately understand, give attention to a message; φυλάσσω, PMSubj.2P, Iterative, Potential; guard, follow meticulously) **My** (Gen. Poss., Abl. Source) **mandates** (Acc. Dir. Obj.) **and** (continuative) **obediently execute** (עשה, Qal Perf.2MP, Completed Action, Certitude, perform, carry out, obedience;

ποιέω, AASubj.2P, Culminative, Potential; apply) **them** (Acc. Dir. Obj.),

^{BGT} **Leviticus 26:3** ἐὰν τοῖς προστάγμασίν μου πορεύησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ ^{WTT} **Leviticus 26:3**
וַעֲשִׂיתֶם אֹתָם:

^{VUL} **Leviticus 26:3** si in praeceptis meis ambulaveritis et mandata mea custodieritis et feceritis ea dabo vobis pluvias temporibus suis

^{LWB} **Lev. 26:4** Then I will give rain to you at its proper time [seasonal], and the land will yield its produce [steady income], and the trees of the open country [orchards] will bear their fruit [economic prosperity].

^{KJV} **Leviticus 26:4** Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

TRANSLATION HIGHLIGHTS

This is the first apodosis of a long string of promises depending on obedience to the statutes and mandates in verse 3. The Lord promises to provide rain at the proper time (Predictive Future tense). That means it will rain when crops need water, but it won't rain when the fields are saturated. There will be no droughts or floods. The second promise is that the land will yield its produce, in the form of crops to eat or steady income in the marketplace. The third promise is that the trees in the orchards will bear their fruit and nuts. The entire economy, built as it was on agriculture in those days, will richly flourish.

Economic prosperity is a gift from God. There will be no inflation, deflation, recession or depression. God controls the timing and amount of rain that falls everywhere on earth. He did not wind-up a rain machine and leave it running on auto-pilot. He sends rain *today*. He gives us fruitful growing seasons *today*. The land brings forth vegetation and herbs *today* as part of God's blessing. All weather patterns are in His hands, too. There is no such thing as Mother Nature; there is rather God controlling nature.

Leviticus. 26:4 I will give you rain at the proper time The land will yield its produce (income), and trees will bear their fruit (economic prosperity)	Acts 14:17, Hebrews 6:7 He gave us rain He gave us fruitful seasons and blessed the land with vegetation (economic prosperity)
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RELEVANT OPINIONS

Rain seldom fell in Judea except at two seasons – the former rain at the end of autumn – the seed time – and the latter rain in spring, before the beginning of harvest. (R. Jamieson) The former of these occurs after the autumnal equinox, at the time of the winter-sowing of wheat and barley, in

the latter half of October or beginning of November. It generally falls in heavy showers in November and December, and then after that only at long intervals, and not so heavily. (Keil & Delitzsch) It is what society does in response to God's revealed law that will determine whether nature's covenantally unpredictable climatic processes become blessings or curses. (G. North) Historical impact is blessing by association extended to the believer's community, state, and nation. (R.B. Thieme, Jr.)

It seems to be human nature that, while a carrot is useful for attracting God's people to obedience, there is more need for the stick to be applied when they are disobedient. (D. Baker) The trees that shade their dwellings, or stand thick in their orchards, give abundant fruit; figs, dates, pomegranates, grapes, are poured into their lap as the season returns. (A. Bonar) The providential sway of Jehovah is claimed as originating, and ordering, these material favors or distresses, making them consequent upon the religion or irreligion of Israel, although they may be naturally accounted for as results ensuing from certain physical conditions in the land or in the nation's social development. But behind natural incidents lies the supernatural hand of God, physical laws have an invisible legislator administering them, and all the occurrences in Israel's career, bright or dark, are traced directly to Jehovah's personal dealings with His people. (W. Jellie)

Lev. 26:4 Then (apodosis) I will give (נתן, Qal Fientive Perf.1S, Certitude, deliver, produce; δίδωμι, FAI1S, Predictive) rain (Acc. Dir. Obj.) to you (Dat. Adv.) at its (Poss. Gen.) proper time (Loc. Time; beneficial, favorable), and (continuative) the land (Subj. Nom.; soil, ground) will yield (נתן, Qal Fientive Perf.1CS, Certitude, deliver, provide; δίδωμι, FAI3FS, Predictive) its (Abl. Source; harvest, man's work) produce (Acc. Dir. Obj.; goods), and (continuative) the trees (Subj. Nom.) of the open country (Gen. Place; orchards, fields) will bear (נתן, Qal Fientive Imperf.3MS, Certitude, deliver, provide; ἀποδίδωμι, FAI3S, Predictive) their (Abl. Source) fruit (Acc. Dir. Obj.; result of action or labor).

^{BGT} **Leviticus 26:4** καὶ δώσω τὸν ὕετὸν ὑμῖν ἐν καιρῷ αὐτοῦ καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν

וְנָתַתִּי גִשְׁמִיכֶם בְּעֵתָם וְנָתַתְּהָ הָאָרֶץ יְבוּלָהּ ^{WTT} **Leviticus 26:4**
וְעַץ הַשָּׂדֶה יִתֵּן פְּרִיֹ:

^{VUL} **Leviticus 26:4** et terra gignet germen suum et pomis arbores replebuntur

LWB Lev. 26:5 Furthermore, your threshing season will approach and overtake harvest season and your harvest season will approach and overtake seeding time [full employment] and you will eat your bread with satisfaction [high wages and a surplus of goods] and you will live upon your land with security [crime free].

^{KJV} **Leviticus 26:5** And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

TRANSLATION HIGHLIGHTS

Furthermore, there will be full, year-round employment (Latin: occupied). Threshing season will approach and overtake harvest season which will approach and overtake seeding time (Predictive Future tense). The LXX refers to harvest season, while the Hebrew refers to vintage time. The Hiphil Causative means the continual supply of rain and the abundance of the harvest will provide this work for anybody who is looking for it. The work will also pay well; this is not a short-term, low-paying, contract job. They will eat until they are satiated (Latin: saturated) and with satisfaction due to a job well done (Qal Perfect of Certitude). There will be a surplus of food (goods) that can be stored for the future - in other words, savings to put in the bank. Sowing seeds is a metaphor for investments; threshing is a metaphor for making your investment work for you; harvest season is a metaphor for making a profit. They will live in their land with security (Qal Perfect of Certitude), with a mutual trust in place with their neighbors. They will live crime-free, safe in their homes. This means their police force is top-notch and their military is strong and ready for action.

Leviticus. 26:5 Threshing will overtake harvest and harvest will overtake seeding time (full employment) You will eat with satisfaction (surplus of goods) Live in your land with security (internal safety)	Matt. 9:38, Luke 13:6-9, 2 Cor. 9:6, 1 Cor. 9:7-11, Rom. 12:18 Lord of the harvest (material & spiritual) Sowing and reaping (spiritual harvest) Fruit of vineyard, partaker (income) Live peaceably with all men
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RELEVANT OPINIONS

If the harvest is small, there would not be much work to occupy the husbandman; and if the vintage is light, hence also will arise an unsatisfactory period of leisure. But when God declares that from harvest to sowing-time they shall have constant employment, He bids them expect a fruitful year, as immediately follows, “you shall eat your bread to the full.” And since no prosperity can be gratifying without peace, He says that they shall be quiet and free from all disturbance. (J. Calvin)

The barley harvest in Judea was about the middle of April; the wheat harvest about six weeks after, or in the beginning of June. After the harvest comes the vintage, and fruit-gathering towards the latter end of July. Moses led the Hebrews to believe that, provided they were faithful to God, there would be no idle time between the harvest and vintage, so great would be the increase. (R. Jamieson) There will be so much corn to thresh, that the work will continue throughout the season until it is time to cut the vines. (J. Hertz)

Lev. 26:5 Furthermore (continuative), your (Dat. Poss.) threshing season (Subj. Nom.; Hebrew שָׁדֵי *hapax legomena*) will approach and overtake (נָשָׂא, Hiphil Causative Perf.3MS, Certitude, catch up

with; καταλαμβάνω, FMI3S, Predictive) harvest season (Acc. Extent of Time) and (continuative) harvest season (Subj. Nom.) will approach and overtake (נָשָׁא, Hiphil Causative Perf.3MS, Certitude, catch up with; καταλαμβάνω, FMI3S, Predictive) seeding time (Acc. Extent of Time; vintage) and (continuative) you will eat (לֹאכַל, Qal Fientive Perf.2MP, Certitude, enjoy consuming; ἐσθίω, FMI2P, Predictive) your (Poss. Gen.) bread (Acc. Dir. Obj.) with satisfaction (Acc. Attend. Circumstances, to the point of satiation, fullness, plenty) and (continuative) you will live (יָשָׁב, Qal Fientive Perf. 2MP, Certitude, inhabit; κατοικέω, FAI2P, Predictive; dwell, reside) upon your (Gen. Poss.) land (Gen. Place) with security (Gen. Accompaniment, Abl. Manner; safely).

^{BGT} **Leviticus 26:5** καὶ καταλήμψεται ὑμῖν ὁ ἀλοητὸς τὸν τρύγητον καὶ ὁ τρύγητος καταλήμψεται τὸν σπόρον καὶ φάγεσθε τὸν ἄρτον ὑμῶν εἰς πλησμοينὴν καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν

^{WTT} **Leviticus 26:5**
 אֶת־זֶרַע וְאֶכְלֶתֶם לַחֲמֻכֶּם לְשֹׁבַע וְיִשְׁבַּתֶּם לְבֶטַח בְּאַרְצְכֶם:
 וְהָשִׁיג לָכֶם יְיָ אֶת־בָּצִיר וּבָצִיר יִשָּׁג

^{VUL} **Leviticus 26:5** adprehendet messium tritura vindemiam et vindemia occupabit sementem et comedetis panem vestrum in saturitatem et absque pavore habitabitis in terra vestra

^{LWB} **Lev. 26:6** In addition, war will not pass through your land [due to a strong military]. Instead, I will bring peace into your land [no enemies] and you will be able to sleep and no one will exist who can frighten you [security]. Furthermore, I will rid your land of vicious, predatory animals [safe streets] and a dagger will not pass through the land [no violent crime, rebellions or insurrections],

^{KJV} **Leviticus 26:6** And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

TRANSLATION HIGHLIGHTS

I had to do a little back-and-forth exegesis between the Greek and Hebrew to get all the pieces of this verse in their current state. [This is not common practice, usually you keep them separate.] The first phrase is not in the Hebrew and the last phrase is not in the Greek, but the blessings continue for the nation if they meet the requirements in verse 3. War will not pass through the land (Qal Perfect of Certitude). Instead, the Lord will bring peace (Predictive Future tense). He will bring peace to such an extent that the citizens will be able to sleep without the fear (anxiety, trembling, panic attack) of anyone violating the sanctity of their home or harming their families. This would be the equivalent of leaving your home and car unlocked because nobody would think of stealing anything from you – a state of living we once enjoyed in bygone days.

The Lord will also get rid of vicious, predatory animals in the land (Hiphil Perfect Causative). Israel had problems with wild animals like lions, bears and wolves once this discipline began. For city dwellers like me, this is the equivalent of having safe streets. Children can play safely, without fear of assault or kidnapping. They can even stay outside with other children after dark, playing games. Again, this was the norm in America in bygone days, but only in isolated communities does that type of security exist today. A dagger will not pass through the land (Qal Imperfect of Certitude). A dagger or knife was the weapon of choice for escaped prisoners, criminals, revolutionists and insurrectionists. In this case, the prison system would be sound and the police force would be strong enough to protect citizens from enemies within. *Hereb* is used as a metaphor for a violent end. *Security from crime is a gift of God.*

Leviticus. 26:6 No war in your land (strong military) I will bring peace (no enemies) You will sleep without fear (secure) No vicious predatory animals (safe streets) No dagger in the land (escaped prisoners, rebellion, insurrections)	James 3:18 - 4:1, Heb. 12:20, Matt. 26:45, 6:20 Peace as fruit of righteousness, rather than wars and fightings (no enemies) Sleep without fear (secure) Beasts stoned or or stabbed to death (safety) Where thieves do not break in (safe from crime)
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RELEVANT OPINIONS

Prosperity is valueless unless it can be enjoyed in tranquility, without the dread of assault, robbery or devastation of war. (J. Hertz) To lie without being frightened up by any one is a figure used to denote the quiet and peaceable enjoyment of life ... exposed to no attacks from either wild beasts or men. (Keil & Delitzsch)

Lev. 26:6 In addition (adjunctive), war (Subj. Nom.; armed conflict) will not (neg. adv.) pass (פָּסַח, Qal Fientive Perf.1CS, Certitude; διέρχομαι, FMI3S, Predictive, Deponent) through your (Gen. Poss.) land (Gen. Place). Instead (contrast), I will bring (δίδωμι, FAI1S, Predictive) peace (Acc. Dir. Obj.) into your (Poss. Gen.) land (Loc. Place) and (continuative) you will be able to sleep (שָׁכַח, Qal Fientive Perf.2MP, Causative, put your mind at ease; κοιμάομαι, FPI2P, Predictive, Deponent; complete relaxation) and (continuative) no (neg. adv.) one (Subj. Nom.; enemy) will exist (εἶμι, FMI3S, Predictive) who can frighten (פָּחַד, Hiphil Causative Ptc.MSA, Substantival, terrify; ἐκφοβέω, PAPtc.NMS, Dramatic, Substantival) you (Acc. Dir. Obj.). Furthermore (continuative), I will rid your (Poss. Gen.) land (Gen. Place) of (שָׁבַח, Hiphil Causative Perf.1CS, Certitude, put an end to, stop, bring to a standstill; ἀπόλλυμι, FAI1S, Predictive, kill) vicious (Noncompl. Acc.; evil) predatory animals (Acc. Dir. Obj.) and (continuative) a dagger (Subj. Nom.; an escaped prisoner with a knife, internal rebellion,

insurrection) will not (neg. adv.) pass through (עבר, Qal Fientive Imperf.3FS, Certitude) the land (Gen. Place),

^{BGT} **Leviticus 26:6** καὶ πόλεμος οὐ διελεύσεται διὰ τῆς γῆς ὑμῶν καὶ δώσω εἰρήνην ἐν τῇ γῇ ὑμῶν καὶ κοιμηθήσεσθε καὶ οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν καὶ ἀπολωῶ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν

וְנִתַּתִּי שְׁלוֹם בְּאַרְצְךָ וְשָׁכַבְתָּם וְאֵין מַחֲרִיד ^{WTT} **Leviticus 26:6**
וְהִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ וְחָרֵב לֹא־תַעֲבֹר בְּאַרְצְכֶם:

^{VUL} **Leviticus 26:6** dabo pacem in finibus vestris dormietis et non erit qui exterreat auferam malas bestias et gladius non transibit terminos vestros

^{LWB} **Lev. 26:7** And you will pursue your enemies and they will collapse before your face as prisoners of war [unbeatable military force].

^{KJV} **Leviticus 26:7** And ye shall chase your enemies, and they shall fall before you by the sword.

TRANSLATION HIGHLIGHTS

You will pursue your enemies, chasing them down and catching up with them until they are completely exhausted (Predictive Future tense). You will beat them down until they are subdued. They will become your prisoners-of-war, completely at your mercy, after they collapse and surrender (Qal Perfect of Certitude). None of your enemies will be able to withstand your military prowess. “*Those who are your enemies*” is the participial phrase used in the Hebrew rather than the direct object in the Greek. It includes anyone who is hostile to your otherwise tranquil life. *Security from foreign enemies is a gift of God.*

Leviticus. 26:7 You will pursue your enemies (strong military) They will become prisoners of war (surrender)	Heb. 1:13, Acts 22:4 Make your enemies a footstool (victorious) Bound and delivered to prison (captured)
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The only time American has defeated her enemies is when we have maintained a strong military. Arming yourself to the teeth is the best insurance against aggressors, present or future.

RELEVANT OPINIONS

They would be victorious over their enemies as part of their blessing. When they would return to God, God would raise up a Samuel, a David, a Deborah, a Gideon, or an Elijah. All these were raised up because God was making good His promise. (J. McGee)

Lev. 26:7 **And** (continuative) you will pursue (רָדַף, Qal Fientive Perf.2MP, Certitude, catch up with, beat down and subdue; διώκω, FMI2P, Predictive, chase down) your (Gen. Poss.) enemies (Acc. Dir. Obj.) **and** (continuative) they will collapse (נָפַל, Qal

Fientive Perf.3CP, Certitude, surrender; πίπτω, FMI3P, Predictive, fall down) **before your** (Prep. Gen.) **face** (Gen. Place; presence, idiom: at your mercy) **as prisoners of war** (Dat. Ind. Obj., Disadv.).

^{BGT} **Leviticus 26:7** καὶ διώξεσθε τοὺς ἐχθροὺς ὑμῶν καὶ πεσοῦνται ἐναντίον ὑμῶν φόνῳ

וְרַדְּפֶתֶם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לְפָנֵיכֶם לַחֲרָב׃ ^{WTT} **Leviticus 26:7**

^{VUL} **Leviticus 26:7** persequemini inimicos vestros et corruent coram vobis

^{LWB} **Lev. 26:8** In fact, five of you will pursue one hundred and one hundred of you will pursue ten thousand [ability to overcome vastly superior numbers], and your enemies will be captured or destroyed before your face by the sword [astounding military victories].

^{KJV} **Leviticus 26:8** And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

TRANSLATION HIGHLIGHTS

The strength of your military will be so strong that five men will pursue one hundred enemy soldiers and one hundred men will pursue ten thousand enemy soldiers (Predictive Future tense). This is a complete rout, in spite of overwhelmingly superior forces. The enemies that align themselves against you will be annihilated. Your enemies will either be captured or killed by the sword. They are completely at your mercy. In the prior verse, the Greek leans toward capturing your enemies and making them prisoners-of-war. In this verse, the two-edged *machaira* short-sword is used, which points toward killing your enemies rather than capturing them.

Leviticus. 26:8 Five pursue one hundred, one hundred pursue ten thousand (overcome superior numbers) Your enemies destroyed (military victories)	Heb. 1:13 Make your enemies a footstool (victorious)
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It is not mentioned outside military circles, but there were studies done on the number of enemy soldiers killed in Iraq and Afghanistan. The number of troops the coalition forces killed versus the number of troops we lost is at a ratio comparable to what is promised in this passage. Our victory was so profound that even our generals were somewhat embarrassed to describe it publicly.

RELEVANT OPINIONS

The Israelites, with God as their helper, will be able to overcome vastly superior forces. (J. Hertz) I'd qualify this statement a bit by saying they will be able to overcome vastly superior *numbers* of enemy soldiers, not necessarily a superior military force. They may face superior odds, qualitatively and quantitatively, but God will provide them victory. (LWB)

Lev. 26:8 In fact (emphatic), five (Subj. Nom.) of you (Partitive Abl.) will pursue (פָּרָס, Qal Fientive Perf.3MP, Certitude, catch up with, beat down and subdue; διώκω, FMI3P, Predictive, chase down) one hundred (Acc. Dir. Obj., Measure) and (continuative) one hundred (Subj. Nom.) of you (Partitive Abl.) will pursue (פָּרָס, Qal Fientive Perf.3MP, Certitude, catch up with, beat down and subdue; διώκω, FMI3P, Predictive, chase down) ten thousand (Acc. Dir. Obj., Measure; a great multitude) and (continuative) your (Gen. Poss.) enemies (Subj. Nom.) will be captured or destroyed (נָפַל, Qal Fientive Perf.3CP, Certitude; πίπτω, FMI3P, Predictive, fall down) before your (Prep. Gen.) face (Gen. Place; presence, idiom: at your mercy) by the sword (Instr. Means; violent death).

^{BGT} **Leviticus 26:8** καὶ διώξονται ἐξ ὑμῶν πέντε ἑκατόν καὶ ἑκατὸν ὑμῶν διώξονται μυριάδας καὶ πεσοῦνται οἱ ἐχθροὶ ὑμῶν ἐναντίον ὑμῶν μαχαίρᾳ

^{WTT} **Leviticus 26:8**
 וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאוֹת וּמֵאוֹת מִכֶּם
 רַבְבָּה יִרְדְּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לַחֲרֹב:

^{VUL} **Leviticus 26:8** persequentur quinque de vestris centum alienos et centum ex vobis decem milia cadent inimici vestri in conspectu vestro gladio

^{LWB} **Lev. 26:9** Moreover, I will look upon you with high regard [respect], and I will cause you to become fruitful [prosperity], and I will multiply you [increase population], and I will confirm My covenant with you [before other nations].

^{KJV} **Leviticus 26:9** For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

TRANSLATION HIGHLIGHTS

If the Israelites fulfill the requirements in verse 3, the Lord will look upon them with high regard, will cause them to become prosperous, will increase their population, and will confirm His covenant relationship with them before other nations. Every nation will look at them and know that the Lord supports them and blesses them. Nobody will mess with the country that is divinely connected with God. If they are conscious of their blessings and where they come from, they will be truly grateful for His grace provisions.

Leviticus. 26:9 Looked at with high regard (divine respect) Caused to be fruitful (economic prosperity) Will be multiplied (population increase) Will confirm His covenant (before others)	Heb. 6:14, 17, 2 Cor. 9:10 Multiply your seed (population increase) Increase fruit (spiritual and material prosperity) Confirmed oath (before others)
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We have been blessed materially in the United States for over two centuries. The only time we have had economic problems is when our politicians substitute free enterprise with a socialist welfare state. Every time we try this evil system on for size, God sends us horrible divine discipline. He is doing it again, right now, because we have not learned our lesson. Socialism has a 100% failure rate everywhere it has been tried; it is an evil, satanic system designed to destroy God's system of capitalism and free enterprise. *Political security is a gift of God.*

RELEVANT OPINIONS

He will be gracious and favorably inclined towards them. (J. Hertz) The eyes of the Lord are over the righteous, to confirm His covenant towards them by watching for their safety. (J. Calvin)

Lev. 26:9 Moreover (inferential), I will look upon you (Acc. Dir. Obj.) with high regard (פנה, Qal Fientive Perf.1CS, Certitude, pay attention to their needs; ἐπιβλέπω, FAI1S, Predictive), and (continuative) I will cause you Acc. Dir. Obj.) to become fruitful (פריה, Qal Fientive Perf.1CS, Causative; αὐξάνω, FAI1S, Predictive, to increase), and (continuative) I will multiply (רבה, Hiphil Causative, Perf.1CS, Certitude, increase your population; πληθύνω, FAI1P, Predictive) you (Acc. Dir. Obj.), and (continuative) I will confirm (קים, Hiphil Causative, Perf.1CS, Certitude, install, set up; ἵστημι, FAI1S, Predictive, establish) My (Poss. Gen.) covenant (Acc. Dir. Obj.; alliance, agreement) with you (Gen. Rel.).

^{BGT} **Leviticus 26:9** καὶ ἐπιβλέψω ἐφ' ὑμᾶς καὶ αὐξάνω ὑμᾶς καὶ πληθύνω ὑμᾶς καὶ στήσω τὴν διαθήκην μου μεθ' ὑμῶν

וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי אֶתְכֶם וְהָרַבְתִּי אֶתְכֶם וְהִקְיִמֹתִי אֶת־בְּרִיתִי אִתְּכֶם ^{WTT} **Leviticus 26:9**

^{VUL} **Leviticus 26:9** respiciam vos et crescere faciam multiplicabimini et firmabo pactum meum vobiscum

^{LWB} **Lev. 26:10** Furthermore, you will have to eat last year's reserve, old stored-up grain (FIFO eating policy); indeed, you will have to break-out last year's reserve because of the appearance of the new [ridiculously prosperous].

^{KJV} **Leviticus 26:10** And ye shall eat old store, and bring forth the old because of the new.

TRANSLATION HIGHLIGHTS

There will be so much prosperity in Israel that they will have to adopt a FIFO eating policy: first in, first out. They will have to eat the grain they stored up last year in order to make room for the new harvest. They had such a large surplus the previous year that they couldn't eat it all in the

following year! Now they have no choice but to eat their reserve grain in order to have storage capacity for the newly harvested grain. In our vernacular, the shelves were overflowing with goods and there is no room to store the new production until the old goods are consumed.

Leviticus. 26:10 Eat last year's reserve grain because there is no room to store the new harvest (ridiculously prosperous)	2 Cor. 9:10 Increase fruit (spiritual and material prosperity)
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We have had this kind of prosperity in the United States for so long that we take it for granted. We feed ourselves to the point of satiation and then we ship food all over the world, even to our enemies. There hasn't been a food shortage since the Great Depression, and even that shortage was due to the failed socialist policies of the Roosevelt Administration. Once those tyrannical policies were abandoned for a return to the free market system, the food shortage ended.

RELEVANT OPINIONS

Whereas scarcity compels us to make immediate use of the new fruits, so it is a great sign of abundance to bring forth old wheat from the granary, and old wine from the cellar. The continuance of His bounty is represented in the end of the verse, where He says there shall be no place for the new fruits, unless they empty their store-houses. (J. Calvin)

Lev. 26:10 Furthermore (adjunctive), you will have to eat (אכל, Qal Fientive Perf.2MP, Certitude; ἐσθίω, FMI2P, Predictive) last year's reserve (Acc. Dir. Obj.), old stored-up grain (Acc. Dir. Obj.); indeed (affirmative), you will have to break-out (אֵצִי, Hiphil Causative, Imperf.2MP, Certitude; ἐκφέρω, FAI2P, Predictive, bring forth, serve) last year's reserve (Acc. Dir. Obj.) because of the appearance (Gen. Cause) of the new (Adv. Gen. Ref.).

^{BGT} **Leviticus 26:10** καὶ φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε

וְאָכַלְתֶּם יֶשֶׁן נֶשֶׁן וְיֶשֶׁן מִפְּנֵי חֲדָשׁ תִּזְצִיאוּ: ^{WTT} **Leviticus 26:10**

^{VUL} **Leviticus 26:10** comedetis vetustissima veterum et vetera novis supervenientibus proicietis

^{LWB} **Lev. 26:11** And I will set My tabernacle [abiding presence] in your midst and My soul will not grow tired of you [patience and longsuffering],

^{KJV} **Leviticus 26:11** And I will set my tabernacle among you: and my soul shall not abhor you.

TRANSLATION HIGHLIGHTS

The Greek and Hebrew diverge considerably in the first half of this passage. The Greek points to depositing His covenant within the people themselves, spiritually. The Hebrew points to setting up His tabernacle in the midst of them, physically. The second half of the verse, “My soul will not grow tired of you,” could be used with either translation of the first half. It’s nice to know that God doesn’t grow tired of you if you adhere to His protocol in 26:3! Rabbi Hertz translates it “tabernacle,” but prefers to use the idea of “abiding presence.” When there is a difference between the two languages, it is usually best to go with the Hebrew. Codices Alexandrinus and Vaticanus align with the Greek “covenant” and the use of a different Hebrew word that conforms to the LXX. This is footnoted in the Biblia Hebraica Stuttgartensia. *Freedom to worship is a gift of God.*

Leviticus. 26:11 Deposit covenant in them (Gk: spiritual) Tabernacle in the midst of them (Hb: material) God will not grow tired of you (longsuffering)	Matt. 18:20, Rom. 2:4 Where two or three are gathered, there I am in the midst of them (spiritual & material) Richness of His forbearance and longsuffering
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RELEVANT OPINIONS

He alludes, indeed, to the visible sanctuary in which He was worshipped. (J. Calvin) The tabernacle in their midst was an evident token of blessing. This is the great hope of the future which will be fulfilled finally for the eternal earth, i.e., Revelation 21:3 - “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” (J. McGee) God’s continued presence in the midst of Israel as He manifested His glory in the tabernacle was a further blessing for covenant faithfulness. (F. Lindsey)

Lev. 26:11 **And** (continuative) **I will set** (נָתַתִּי, Qal Fientive Perf.1CS, Certitude, place, establish; τίθημι, FAI1S, Predictive) **My** (Poss. Gen.) **tabernacle** (Acc. Dir. Obj.; Greek: covenant) **in your midst** (Loc. Place) **and** (continuative) **My** (Poss. Gen.) **soul** (Subj. Nom.) **will not** (neg. adv.) **grow tired of** (לֹא יָגֵעַ, Qal Fientive Imperf.3FS, Certitude, abhor; βδελύσσω, FMI3S, Predictive, detest) **you** (Acc. Dir. Obj.),

^{BGT} **Leviticus 26:11** καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς

וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל נַפְשִׁי אִתְּכֶם ^{WTT} **Leviticus 26:11**

^{VUL} **Leviticus 26:11** ponam tabernaculum meum in medio vestri et non abiciet vos anima mea

^{LWB} **Lev. 26:12** And I will walk with you [daily fellowship] and will be your God and you will be My people [reciprocal relationship].

^{KJV} **Leviticus 26:12** And I will walk among you, and will be your God, and ye shall be my people.

TRANSLATION HIGHLIGHTS

The Lord promises to walk with them and be their God, and they will be His people. But there is a reciprocal agreement here. They have to fulfill the requirements of the covenant in 26:3 in order for their to be a mutual relationship. Fellowship with the Lord is a reward for obedience, not an automatic blessing with no strings attached. It is two-sided, not one-sided.

Leviticus. 26:12 I will walk with you (daily fellowship) I will be their God, they will be My people (reciprocal relationship)	1 John 1:3, 7; 2 Cor. 6:16 That you may have fellowship with us (daily) I will be their God, they will be My people (reciprocal relationship)
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RELEVANT OPINIONS

God's presence among, and delight in, His people are the cause of all the material blessings spoken of. (J. Hertz) God promises to fellowship with those who obey Him. That is also what He tells us today. (J. McGee)

Lev. 26:12 And (continuative) I will walk (לֶלֶךְ, Hithpael Reciprocal Perf.1CS, Certitude; ἐμπεριπατέω, FAI1S, Predictive) with you (Dat. Accompaniment) and (continuative) will be (הִיָּה, Qal Stative, Perf. 1CS, Certitude; εἰμί, FMI1S, Predictive) your (Gen. Rel.) God (Pred. Nom.) and (continuative) you (Subj. Nom.) will be (הִיָּה, Qal Stative, Perf. 2MP, Certitude; εἰμί, FMI2P, Predictive) My (Gen. Rel.) people (Pred. Nom.).

^{BGT} **Leviticus 26:12** καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός

וְהָתַלַּכְתִּי בְּתוֹכְכֶם וְהִיָּיתִי לָכֶם
לֵאלֹהִים וְאַתֶּם תְּהִיוּ-לִי לְעָם: ^{WTT} **Leviticus 26:12**

^{VUL} **Leviticus 26:12** ambulabo inter vos et ero vester Deus vosque eritis populus meus

^{LWB} **Lev. 26:13** I am the Lord your God, Who brought you out of the land of Egypt when you were their slaves [divine deliverance]. Then I broke the prison chains of your yoke of bondage [freedom], and brought you out with boldness and fearlessness, your head held high [emancipation from severe oppression].

^{KJV} **Leviticus 26:13** I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

TRANSLATION HIGHLIGHTS

The declaration in the Greek is “ego eimi,” the representation of deity. It is followed in the Hebrew with Yahweh and Elohim, the second of which points to the Trinity. What a loaded and

powerful statement! The Lord reminds them that He delivered them from the land of Egypt (Dramatic Aorist tense) when they were still slaves (Historical Present tense). Then He broke the prison chains of their yoke of bondage (Completed Action) and brought them out with boldness and fearlessness. The imperfect tense points to incomplete action; He wanted them to come out with their heads held high and fearless, because God was with them. But many of them were terrified and did not look like a fearless people. But they did owe their freedom totally to Him and they should not forget that when presented with a few covenant requirements in 26:3.

Leviticus. 26:13 I am the Lord your God (Yahweh, Elohim) Brought you out of Egypt (deliverance) Broke the prison chains of your yoke of bondage (freedom)	2 Cor. 6:16, Luke 4:18, Gal. 4:9 I will be their God (Theos) Preached deliverance to the captives Do you desire to be back in bondage again?
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RELEVANT OPINIONS

He recalls to their recollection that He had been their Deliverer, that they may assuredly gather from what was past, that the flow of His grace would be continuous, if only they themselves do run the course unto which He had called them. (J. Calvin) The future promise of blessing rests upon the solid history of the past when God delivered them from Egypt ... He tells us the same thing today in Philippians 1:6. You can be confident that since He has brought you up to this moment, He is going to lead you right through to the day of Jesus Christ. (J. McGee) As the *yoke* is a figurative expression of severe oppression, so *going upright* is a figurative description of emancipation from bondage. (Keil & Delitzsch)

Lev. 26:13 I (Subj. Nom.) am (εἰμί, PAI1S, Gnomic) the Lord (Pred. Nom.; Yahweh) your (Gen. Rel.) God (Nom. Appos.; Elohim), Who brought you (Acc. Dir. Obj.) out (נָצַח, Hiphil Causative, Perf.1CS, Certitude; ἐξάγω, AAPtc.NMS, Dramatic, Substantival, Articular) of the land (Abl. Separation) of Egypt (Gen. Spec.) when you were (הָיִיתָ, Qal Stative Infinitive; εἰμί, PAPtc.GMP, Historical, Temporal, Genitive Absolute) their (Poss. Gen.) slaves (Gen. Disadv.; in bondage). Then (inferential) I broke (שָׁבַר, Qal Fientive, Perf.1CS, Completed Action; συντρίβω, AAI1S, Dramatic, shattered) the prison chains (Acc. Dir. Obj.) of your (Poss. Gen.) yoke of bondage (Adv. Gen. Ref.), and (continuative) brought you (Acc. Dir. Obj.) out (הוֹצֵאתִי, Hiphil Causative, Imperf.1CS, Incompleted Action; ἄγω, AAI1S, Dramatic, led) with boldness and fearlessness (Gen. Attend. Circum.), your head held high (adv.; erect).

^{BGT} **Leviticus 26:13** ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὄντων ὑμῶν δούλων καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ ἤγαγον ὑμᾶς μετὰ παρρησίας

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם ^{WTT} **Leviticus 26:13**

מֵאֶרֶץ מִצְרַיִם מֵהֵיטֵל לָהֶם עֲבָדִים וְאַשְׁבַּר מִטַּת עַלְכֶּם
וְאוֹלָךְ אֶתְכֶם קִוְּמוֹתַי: פ

^{VUL} **Leviticus 26:13** ego Dominus Deus vester qui eduxi vos de terra Aegyptiorum ne serviretis eis et qui confregi catenas cervicum vestrarum ut incederetis erecti

Cursings

^{LWB} **Lev. 26:14** But if you will not listen to and obey Me, and will not execute these commandments of Mine [rejecting the input, inculcation and application of Bible doctrine],

^{KJV} **Leviticus 26:14** But if ye will not hearken unto me, and will not do all these commandments;

TRANSLATION HIGHLIGHTS

The first section of this chapter focused on blessings from God if certain covenantal requirements were executed. Those requirements in 26:3 were the input, inculcation and application of Bible doctrine. This section of the chapter focuses on cursings from God if they reject these covenantal requirements. If they will not listen to the Lord and refuse to obey Him (Potential Subjunctive mood), and they will not execute these commandments, they will have to face divine discipline for rejecting the Word and plan of God. Furthermore, God is not going to spank them once and send them on their way. He is going to send them increasing levels of discipline, one spanking after another after another, until they reverse course and return to His plan. The entire nation will be held accountable. Verses 14 and 15 are the introduction to what is sometimes called the five cycles, levels or stages of discipline. If the nation of Israel continues to ignore God and His commandments, there will be a five-fold progression or increase in cursing.

Leviticus. 26:14 If you refuse to listen and obey (disobedience) If you refuse to execute His three commandments (rejecting the Word of God)	Hebrews 2:2, Eph. 5:6, 1 Peter 2:8 Disobedience receives just recompense Wrath of God upon disobedience Stone of stumbling (rejecting the Word of God)
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RELEVANT OPINIONS

Every curse is conditioned upon Israel's covenantal disobedience. Disobedience and infidelity to the Mosaic Covenant will yield the exact opposite of the previously enumerated blessings. YHWH will not be snubbed by His people. (LaHaye, Hindson) It is a pitiable stage of education when the child insists on seeing its reward before it obeys, and requires the immediate "slap" to prevent disobedience. If men are to be trained morally, they must be asked to *take upon credit* God's promises and threatenings, and decide in the interval before he is pleased to act. This leaves room for a large amount of evil. Men may say, because God does not show quickly His hand, that He may possibly not show it at all. Hence, they sin. The Lord's delay is interpreted as Divine indifference. (R. Edgar)

Inasmuch as the sluggishness of our flesh has need of spurring, threatenings are also added to inspire terror, and at any rate to extort what ought to have been spontaneously performed ... Although the direct object of threats is to alarm the reprobate, still they likewise apply to believers, for the purpose of stimulating their sluggishness. (J. Calvin) In dealing with the consequences of faithfulness, the Torah speaks in general terms; but in regard to the wages of disobedience, this Prophetic warning describes in much detail the penalties and horrors that would befall the sinful people. These are arranged in *a series of five groups of increasing severity*. (J. Hertz) As is typical with ancient Near Eastern vassal treaties, this section on curses is much more extensive than the blessing section. (F. Lindsey)

Let them not think themselves so deeply rooted that God's power could not ruin them if they revolted from Him and rebelled against Him. (M. Henry) Verses 14-19 contain national transgression and disaster; a nation's progressive apostasy; passive indifference to Divine teachings and appeals; non-compliance with Divine calls and claims; contemptuous rejection of God's statutes; spiritual revolt from all sacred demands; a fearful departure from God; and violation of all covenant relationship. (J. Exell) The subsequent history of the Jewish race affords the most conclusive evidence that these predictions were fulfilled with a fearful exactness. (G. Bush)

Lev. 26:14 **But** (contrast) **if** (protasis, 3rd class condition, "maybe you will, maybe you won't") **you will not** (neg. particle) **listen to and obey** (שָׁמַע, Qal Fientive Imperf.2MP, Conditional, heed; ὑπακούω, AASubj.2P, Constative, Potential) **Me** (Gen. Adv.), **and will not** (neg. particle) **execute** (עָשָׂה, Qal Fientive Imperf.2MP, Conditional, perform, carry out; ποιέω, AASubj.2P, Constative, Potential) **these** (Acc. Spec.; preceding requirements in 26:3) **commandments** (Acc. Dir. Obj.) **of Mine** (Gen. Poss., Abl. Source),

^{BGT} **Leviticus 26:14** εἰν δὲ μὴ ὑπακούσητέ μου μηδὲ ποιήσητε τὰ προστάγματα μου ταῦτα

וְאִם-לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל-הַמִּצְוֹת הָאֵלֶּה: ^{WTT} **Leviticus 26:14**

^{VUL} **Leviticus 26:14** quod si non audieritis me nec feceritis omnia mandata mea

^{LWB} **Lev. 26:15** In other words, if you reject My divine statues [doctrinal input], and if your mind gets tired of My doctrinal conclusions [despises inculcation], so that you cease trying to execute My mandates [no longer applies doctrine], with the result that you have broken My covenant [the rejection of His 3-point program amounts to one thing],

^{KJV} **Leviticus 26:15** 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:

TRANSLATION HIGHLIGHTS

Just as there were three requirements for God's blessing, there are three criteria ("if" clauses) used for His cursing. Verse 14 is a reversal of the 3-point program God required of them in verse 3. And just so there is no confusion, He elaborates on those same three points in this passage. In other words, ... if you reject My divine statutes, and if your mind is tired of studying My doctrinal conclusions, so that you cease trying to execute My mandates, with the result that you have broken My covenant ... then you are about to get clobbered! In this scenario, Israel no longer believes in the efficacy of His divine statutes. To their way of thinking, they might have been important when Moses was around, but they're old-fashioned now and they don't need them. Israel rejected doctrinal input, the first stage of the 3-part program.

Then Israel gets mentally tired of all that Bible study. Their lives are hectic, and there just didn't seem to be enough time at the end of the day to analyze His doctrinal conclusions, especially the detailed ones that required some serious mental effort. Also, some of His conclusions infuriated their sin natures and they didn't like hearing about them. Israel rejected doctrinal inculcation, the second stage of the 3-part program. Failure in the first and second stages led to failure in the third stage. Israel continued their daily life without applying His mandates. They didn't even bother to try anymore (Tendential Present tense), because their recall of His precepts, principles and application was fuzzy. How did that story go in the latest public reading? They couldn't remember. So by failing the 3rd stage of His program, the nation ended up breaking His covenant.

Leviticus. 26:15 Reject His statutes (no input) Tired of His conclusions (no inculcation) Cease trying to execute (no application) Broken covenant (discipline on the way)	Mark 7:9, 2 Tim. 3:5, Rom. 1:31 Reject the commandments (no input) Denying the power thereof (no inculcation or application of doctrine) Covenant breakers (discipline on the way)
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RELEVANT OPINIONS

In proportion to the great and manifold privileges bestowed upon the Israelites, would be the extent of their national criminality and the severity of their national punishments, if they disobeyed. And in this passage a slowly but gradually increasing accumulation of national calamities is denounced, till they culminated in the captivity. (R. Jamieson) A wealth of bliss may be depicted in two or three concise phrases, but to cause the primitive mind to realize the awful consequences of sin and transgression, the words of denunciation must come swift and powerful as hammer blows, and must picture to their last terrible results, the dreadful devastation wrought by human perversity. (Drachmann)

In the case of *mishpat* ... unless one wishes in a context of government, consistently to translate as "to govern or rule," the interpreter must seek *more specialized words* to translate a word of such broad meaning in the modern world scene. (HAW) The specialized words I use, borrowed from R.B. Thieme, Jr., are doctrinal *conclusions* or *rationales*. (LWB) Those are hastening apace to their own ruin who begin to think it below them to be religious. (M. Henry) These punishments would come on the Israelites not for individual errors and sins but for a settled

contempt for the whole covenant ... Moses revealed five levels or waves of punishment. If Israel did not turn back to God after the first penalties, God would bring the second on them, and so on. (T. Constable)

Such decline from God, whether by communities or individuals, only occurs by progressive stages. The wreck is not instantaneous. The castle falls not a ruin by one stroke; it wastes by the process of dilapidation – stone from stone, crumbles to decay. This decline is not allowed to proceed without gracious efforts made to arrest its course. God sent His prophets to plead and warn, His judgments to awaken, His providential mercies to win, His sanctuary privileges to allure. A sinner goes from God amid pathetic pleadings and arresting importunities. (W. Jellie)

Lev. 26:15 In other words (explanatory; namely, elaborating on this), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you reject (נָאָס, Qal Fientive, Imperf.2MP, Conditional, reject doctrinal input; ἀπειθέω, AASubj.2P, Constative, Potential, refuse to believe) My (Gen. Poss., Abl. Source) divine statutes (Dat. Adv.), and (continuative) if (protasis, 3rd class condition, "maybe you will, maybe you won't") your (Poss. Gen.) mind (Subj. Nom.; soul, will, mental state) gets tired of (נָעַל, Qal Fientive, Imperf.3FS, Conditional, contempt for, abhors; προσοχθίζω, AASubj.3S, Constative, Potential, despises doctrinal inculcation) My (Poss. Gen., Abl. Source) doctrinal conclusions (Dat. Disadv.; detailed legal brief, rationales), so that (result) you cease (neg. particle) trying to execute (עָשָׂה, Qal Fientive Inf., Result; ποιέω, PAInf., Tendentia, Result, no longer attempts to apply doctrine to daily life) My (Poss Gen., Abl. Source) mandates (Acc. Dir. Obj.), with the result that (result) you have broken (פָּרַק, Hiphil Causative Inf., Result; διασκεδάζω, AAInf., Culminative, Result, rejected) My (Poss. Gen., Abl. Source) covenant (Acc. Dir. Obj.),

BGT **Leviticus 26:15** ἀλλὰ ἀπειθήσητε αὐτοῖς καὶ τοῖς κρίμασίν μου προσοχθίσῃ ἡ ψυχὴ ὑμῶν ὥστε ὑμᾶς μὴ ποιεῖν πάσας τὰς ἐντολάς μου ὥστε διασκεδάσαι τὴν διαθήκην μου

BLM **Leviticus 26:15** ἀλλὰ@cc ἀπειθέω@vsaa2p αὐτός@rpdnp καὶ@cc ὁ@ddnp κρίμα@ndnpc ἐγώ@rpg-s προσοχθίζω@vsaa3s ὁ@dnfs ψυχὴ@nnfsc σύ@rpg-p ὥστε@cs σύ@rpa-p μὴ@x ποιέω@vnpa πᾶς@aiafpn ὁ@dafp ἐντολή@nafpc ἐγώ@rpg-s ὥστε@cs διασκεδάζω@vnna ὁ@dafs διαθήκη@nafsc ἐγώ@rpg-s

וְאִם־בְּחַקְתִּי תִמְאָסוּ וְאִם־אֶת־מִשְׁפָּטִי תִנְעֹלֶנָּה ^{WTT} **Leviticus 26:15**
נִפְשְׁכֶם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתֵי לְהַפְרֹכֶם אֶת־בְּרִיתִי:

VUL **Leviticus 26:15** si spreveritis leges meas et iudicia mea contempseritis ut non faciatis ea quae a me constituta sunt et ad irritum perducatis pactum meum

LWB Lev. 26:16 Then I am obliged to inflict even such as this upon you: I will conspire to bring against you sudden terror [anxiety/panic attack], a cancerous disease [tuberculosis, AIDS], and a high fever [inflammation] which will waste away your appearance [physique] and melt your soul [mental illness]. Furthermore, you will sow your seed [work effort, investment capital] for nothing, since your enemies [internal: socialist types] will consume it [your produce, wages, profits].

^{KJV} **Leviticus 26:16** I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

TRANSLATION HIGHLIGHTS

The first phrase, as an introduction to a long list of judgments, should be attached to the prior verse. Since they have broken His covenant, He is *obliged* to inflict the following list of things upon them. The personal pronoun “I, yes I” emphasizes that this is no accident; God is in control and He is executing punishment. Covenant breakers *must* be disciplined. The Lord will conspire to have you attacked by sudden terror. This could be as simple as a crippling anxiety or panic attack or as severe as a full-blown terrorist attack. He will inflict the nation with a cancerous disease, perhaps something like tuberculosis or AIDS. He will inflict the nation with a high fever or inflammation that will waste away your physical appearance and cause acute depression. Your physique, and perhaps even your eyesight (Hebrew word could be *eyesight* or *appearance*), will be affected by this virus or fever. The internal turmoil may range from losing the will to “fight and live another day” to a hard-core mental illness that requires constant medical attention.

Furthermore, you will sow your seed in vain. This agricultural metaphor includes non-farm labor, whatever it is that you do for a living. In the end, your work is futile, because your enemies are going to consume your substance – both food and money. In other words, socialist-types will take your wealth away by high taxation, and lazy bums will enjoy the fruit of your labor. Socialism, in any form, is a satanic system of organized theft. It violates the commandments, “You shall not steal” and “You shall not covet another man’s goods.” This type of enemy is not located outside of the country. It is the enemy within: criminal politicians, corrupt bankers and business leaders, and assorted socialist and communist activists. The Lord will use evil individuals and systems (special interest groups) to steal the fruits of your labor. This also includes an evil that lurks behind globalism – offshoring. This is a euphemism for the destruction of the middle class; low-paid foreigners take your job, lower GNP, shrink our tax base, and increase the welfare state.

Historical Context	Modern Equivalent
Sudden terror brought against you	Anxiety & panic attacks, constant fear & worry
Consuming disease, perhaps on the epidermis	Tuberculosis, AIDS, cancer, ague
High fever, inflammation, chronic virus	Poor physique, muscle loss, scar tissue,
Melt your soul, pine away in depression	eyesight
Sow your seed for nothing, futile efforts	Mental illness, drug abuse, suicides
Enemies eat the sweat of your brow	Confiscation by taxes, inflation, health care
	Theft by socialism, welfare state, bailouts

RELEVANT OPINIONS

The "terror" spoken of is probably a description of the Israelites' general feeling in response to the particular calamities that follow. (T. Constable) Defeat continues to be the emphasis, as God is named as Israel's opponent. (W. Bellinger) God would break Israel's pride in thinking that any of the promised blessings had anything to do with her own accomplishments. They would see that it was God who had provided the plentiful harvests since He would now withhold them. (D. Baker) Israel has become the most emphatic warning that can be given to sinners, to beware of despising offered grace. (A. Bonar)

Lev. 26:16 Then (apodosis) I (Subj. Nom.; "yes I") am obliged to inflict (עָשֵׂה, Qal Fientive, Imperf.1CS, Obligative & Injunctive; ποιέω, FAI1S, Predictive, bring, do) even (ascensive) such as this (adv., demonstrative; in this manner, as follows) upon you (Dat. Disadv.): I will conspire to bring (פָּקַד, Hiphil Perf.1CS, Certitude; ἐπισυνίστημι, FAI1S, Predictive, attack) against you (Prep. Acc.) sudden terror (Acc. Dir. Obj.; anxiety attack), a cancerous disease (Acc. Dir. Obj.; consumption, itchy mange, tuberculosis, AIDS), and (connective) a high fever (Acc. Dir. Obj.; virus, inflammation) which will waste away (כָּלָה, Piel Causative Ptc.FPAbsolute, Attributive, consume, mar; σφακελίζω, PAPtc.AMP, Futuristic, Attributive, destroy) your (Poss. Gen.) appearance (Acc. Dir. Obj.; festering eyes, perhaps blindness) and (connective) melt (מָוָה, Hiphil Causative Ptc.FPAbsolute, Attributive; ἐκτῆκω, PAPtc.AFS, Futuristic, Attributive, pine away) your (Poss. Gen.) soul (Acc. Dir. Obj.). Furthermore (continuative), you will sow (זָרַע, Qal Fientive Perf.2MP, Certitude; σπείρω, FAI2P, Predictive) your (Poss. Gen.) seed (Acc. Dir. Obj.; labor) for nothing (Gen. Disadv.; in vain) since (explanatory) your (Gen. Rel.) enemies (Subj. Nom.; hostile special interest groups) will consume it (אָכַל, Qal Fientive Perf.3MS, Certitude; ἐσθίω, FMI3P, Predictive; either your food or your income).

^{BGT} **Leviticus 26:16** καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπισυστήσω ἐφ' ὑμᾶς τὴν ἀπορίαν τὴν τε ψώραν καὶ τὸν ἕκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτῆκουσαν καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν

וְהָיָה כִּי יִשְׁכַּח אֶת-הַקֶּדֶחַ מִכָּלֹת עֵינַיִם וּמַדִּיבַת נַפֶּשׁ וְזָרַעְתֶּם לָרֵיק זֶרְעֲכֶם וְאָכְלָהּ אֹיְבֵיכֶם: ^{WTT} **Leviticus 26:16**

^{VUL} **Leviticus 26:16** ego quoque haec faciam vobis visitabo vos velociter in egestate et ardore qui conficiat oculos vestros et consumat animas frustra seretis sementem quae ab hostibus devorabitur

LWB Lev. 26:17 And I will set My face against you [divine opposition], and you will be ruined [financially] in the presence of your enemies [socialists], and those who hate you [evil politicians] will govern you, and you will try to escape [exit the system], although nobody will need to pursue you [caught in their trap, you are now inconsequential].

KJV Leviticus 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

TRANSLATION HIGHLIGHTS

The Lord is going to set His face against you. Nothing could be worse than being under divine opposition. You will be ruined financially in the presence of your enemies. Since this is the 1st level or cycle of divine discipline, the ruin or destruction comes from those *within* your country who are hostile towards you. Corrupt politicians, in cahoots with lawyers and bankers, operated with impunity in ancient times. Anyone who reads about the fall of the Roman Empire – or if you prefer a lighter, humorous tone, try the Satires of Juvenal – cannot miss the continued abuse of authority by elected officials and professionals. They stole food, money and land from their citizens and few were arrested or prosecuted.

Today, the greatest enemy of the people is socialism. It is slowly, but surely, bankrupting the middle class – which is what this satanically sponsored system does everywhere it is tried. The recipients of the perpetual welfare state - usually activists protecting their “free ride” on the backs of workers - who inwardly hate professionals in the middle class, are going to sit back and watch your earned wealth evaporate. They can do this by voting for social programs that confiscate a great percent of your salary. They can also do this by requesting tax increases to pay for their lifestyle. Or worse yet, they can dilute the value of your currency by counterfeiting (quantitative easing) and gradually destroy your life’s savings through dilution and inflation.

Those who hate you, evil politicians and civil servants, will govern you (Perfect of Certitude). No matter which political party you affiliate with, they will be riddled with self-serving, greedy delegates, who say one thing to get elected and then do the opposite after voted into office. They cater to you in public, but snicker and mock you behind your back. Your liberty and freedoms will slowly disappear by contrary legislation. You will try to escape from this evil political-economic system, but it will be so all-encompassing that there is no way out. The Israelite middle-class had not place to run either. If you want to see the character of their religious leaders when they were under divine discipline, read about the wilderness wanderings and later, any of the prophetic warnings in Deuteronomy, Isaiah, or Jeremiah.

Jewish policy required that farmers leave the corners of their fields unharvested. Anyone who was out of work - or widows, children, and the elderly – could pick their own grain or fruit for sustenance. There was no elaborate cradle-to-grave government dole. Today, the takers have become a greater percent of the population than the givers, and a system of plunder has become the law of the land. They will not send someone to pursue you (Concessive Participle), because there is no place for you to go. You will be caught in their trap with no escape route. There is no place to hide your money where the power-grabbers can’t find it. And if you slip into a rural

setting where they do not operate as efficiently as in the big city, you will have become so inconsequential to them that you aren't worth hunting down (Tendential Present tense).

Historical Context	Modern Equivalent
You will be ruined before your enemies	Financial collapse encouraged by socialists
Governed by those who hate you	Corrupt politicians become tyrants over you
You will try to escape	You make attempts to exit their evil system
Nobody has to pursue you	There is nowhere to run, you are caught in trap

RELEVANT OPINIONS

The series of judgments mentioned is not to be understood historically, as a prediction of the temporal succession of the different punishments, but as an ideal account of the judgments of God, unfolding themselves with inward necessity in a manner answering to the progressive development of the sin. As the nation would not resist the Lord continually, but times of disobedience and apostasy would alternate with times of obedience and faithfulness, so the judgments of God would alternate with His blessings; and as the opposition would not increase in uniform progress, sometimes becoming weaker and then at other times gaining greater force again, so the punishments would not multiply continuously, but correspond in every case to the amount of the sin, and only burst in upon the incorrigible race in all the intensity foretold, when ungodliness gained the upper hand. (Keil & Delitzsch)

The word means, that a charge is given to these instruments to execute a certain purpose; they are appointed to the office of seeing to this being done. (A. Bonar) They who repudiate Divine government are "taken captive by the devil at his will," and serve their enemies ... It paralyzes a people's heart to feel that Heaven is alienated and Divine favor is lost. (J. Exell) They beguiled and deluded themselves by imagining themselves strong and secure. So sinners rest, elate on satisfaction with their health, their possessions, their self-esteem ... Providence is armed against the rebellious ... If God should deal thus with us, (a) we shall lose the blessing which He imparts to His obedient followers, (b) our expectations will issue in disappointment and vexation, and (c) like chaff before the wind we shall speedily be carried to destruction. (W. Jessie)

Lev. 26:17 And (continuative) I will set (נָתַתִּי, Qal Fientive Perf.1CS, Certitude; ἐφίστημι, FAI1S, Predictive, attack, stand over) My (Poss. Gen.) face (Acc. Dir. Obj.; presence) against you (Prep. Acc.), and (continuative) you will be ruined (נָפַלְתֶּם, Nipal Passive Perf.2MP, Certitude, suffer defeat; πίπτω, FMI2P, Predictive, fall, collapsed, destroyed) in the presence of your (Gen. Rel.) enemies (Gen. Disadv.; hostile people, haters), and (continuative) those who hate (אֹיְבֵיכֶם, Qal Fientive Ptc.2MP, Substantival; μισέω, PAPtc.NMP, Descriptive, Substantival) you (Acc. Dir. Obj.) will govern (הָרַגְתִּי, Qal Fientive Perf.3CP, Certitude, tread in the winepress, rule over; δαίνομαι, FMI3P, Predictive, pursue) you (Acc. Dir. Obj.), and (continuative) you

will try to escape (נס, Qal Fientive Perf.2MP, Conditional, slip away; φεύγω, FMI2P, Predictive, avoid, disappear), **although** (adversative) **nobody** (Gen. Absolute) **will need to pursue** (הָרַךְ, Qal Fientive Ptc.MSA, Concessive; διώκω, PAPtc.GMS, Tendentia, Concessive, Genitive Absolute, attempts to chase, tries to follow) **you** (Acc. Dir. Obj.).

^{BGT} **Leviticus 26:17** καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ' ὑμᾶς καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν καὶ διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς

וְרָדוּ בְכֶם שְׂנְאֵיכֶם וְנִסְתָּם וְאִין־רָדְךָ אֶתְכֶם: ס
וְנִתַּחֲתִי פָנִי בְכֶם וְנִנְפַתְם לִפְנֵי אֹיְבֵיכֶם ^{WTT} **Leviticus 26:17**

^{VUL} **Leviticus 26:17** ponam faciem meam contra vos et corruetis coram hostibus vestris et subiciemini his qui oderunt vos fugietis nemine persequente

^{LWB} **Lev. 26:18** Now, if you will not listen and obey Me after these things [preceding curses], then I will increase the discipline upon you seven-fold on account of your sins.

^{KJV} **Leviticus 26:18** And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

TRANSLATION HIGHLIGHTS

If the Jews still refuse to listen and obey the Lord (Culminative Aorist tense) after this first level or cycle of discipline, then He will increase their chastisement (Result Infinitive) seven-fold because of their sins. Believe it nor not, the first round of divine discipline was very light compared to what will happen next if they don't change their mind. Some commentators believe that "seven fold" doesn't necessary mean "multiplied times seven." They believe it represents a tremendous increase in the number and severity of the next round of calamities, but not necessarily seven times worse. Seven is merely a representative number for "a lot." I don't buy that interpretation.

God is not tossing numbers around with no purpose; He isn't using hyperbole here. Why not use 10 times? Or 100 times? Or ten thousand times? If all He is trying to communicate is a general increase, why bother using specific numbers? Seven years is not a relative number when dealing with sabbatical years of rest in 26:34-35. Seven years is not a relative number when dealing with the future tribulation. We must be careful when using exact numbers and mere estimates. But unless the context paints an obvious picture of exaggeration, I would assume that seven-fold means seven-times. Please understand: If biblical numerology makes you nervous, eschatology is going to be a difficult subject for you to digest.

RELEVANT OPINIONS

The gradation of punishments, which is here mentioned, shows that they are so tempered by God's kindness, that He only lightly chastises those whose stupidity or hardness of heart He has

yet proved; but when obstinacy in sin is superadded, the severity of the punishments is likewise increased ... It would be more prudent of us to anticipate Him, and to return to Him of our own accord, though He should withhold punishment; but when we are smitten without profit, it is a sin of obstinate wickedness. (J. Calvin) The disciplinary punishment will now be seven times over, the number for completeness. (W. Bellinger) The milder manifestations of God's displeasure have proved insufficient to bring them back to His ways. (J. Hertz)

Lev. 26:18 Now (inferential), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you will not (neg. particle) listen and obey (שָׁמַע, Qal Fientive Imperf.2MP, Conditional; ὑπακούω ὑπακούω, AASubj.2P, Cuminative, Potential) Me (Gen. Adv.) after these things (Adv. Gen. Ref.; preceding curses), then (apodosis) I will increase (יָסַף, Qal Fientive Perf.1CS, Certitude; προστίθωμι, FA11S, Predictive) the discipline (יָסַר, Piel Repetitive Inf., Result, chastisement; παιδεύω, AAInf., Dramatic, Result) upon you (Acc. Dir. Obj.) seven fold (Adv. Measure) on account of your (Poss. Gen.) sins (Dat. Disadv.).

^{BGT} **Leviticus 26:18** καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου καὶ προσθήσω τοῦ παιδεύσαι ὑμᾶς ἐπτάκις ἐπὶ ταῖς ἁμαρτίαις ὑμῶν

וְאִם-עַד-אֱלֹהִים לֹא תִשְׁמָעוּ לִי וַיִּסְפְּתִי ^{WTT} **Leviticus 26:18**
לִי־סַרָּה אֶתְכֶם שִׁבְעַ עַל-חַטֹּאתֵיכֶם:

^{VUL} **Leviticus 26:18** sin autem nec sic oboedieritis mihi addam correptiones vestras septuplum propter peccata vestra

^{LWB} **Lev. 26:19** Accordingly, I will crush the pride of your arrogance [personal independence and prosperity without God], and will make your sky like iron [too much or too little rain] and your land like copper [unproductive: employment tyranny],

^{KJV} **Leviticus 26:19** And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

TRANSLATION HIGHLIGHTS

The Lord is going to crush the pride of your arrogance. The nation has abandoned God and in their self-sufficient attitude, they believe they are invincible and prosperous of their own accord. God is going to smash your agricultural and industrial economy that has made you the pride of the world (Predictive Future tense). The upper atmosphere will be difficult – either too much rain or too little rain. Either the crops will be washed away or they will receive too little moisture to grow. No matter how much work you put into the land or your job, there will be nothing left at the end of the day. Iron rusts and copper corrodes – might be something to this analogy.

The agricultural picture is drought or floods which lead to famine. The industrial picture is work with little take-home pay. A combination of unions running blue-collar labor overseas and executives running white-collar labor overseas would be included in this analogy. The days of plenty of work for good pay are over. The idea can be somewhat summarized by a phrase I have heard many times before: “I worked my tail off for years, and for what?” For some, it will be a life of long hours and hard work - with no wealth increase, poor health, and barely enough money to bury you in the end. God is behind it, administering national discipline.

Historical Context	Modern Equivalent
He will crush the pride of your arrogance	Independence and prosperity disappear
Your sky will be like iron (difficult to gauge)	Drought, floods, agricultural disaster
Your land will be like copper (nonproductive)	Employment tyranny, loss of take-home pay

RELEVANT OPINIONS

There is a just cause for His becoming more severe, because they cannot be subdued except by violent means ... They are disobedient, being puffed-up to be proud by their power ... Prosperity begets security, in which stubborn men try their strength against the scourge of God. (J. Calvin) God will make their heaven (the sky of their land) like iron and their earth like brass, i.e., as hard and dry as metal, so that not a drop of rain and dew would fall from heaven to moisten the earth, and not a plant could grow out of the earth; and when the land was cultivated, the people would exhaust their strength for nought. (Keil & Delitzsch)

A cloudless heaven in the rainy season and an unproductive soil would quickly humble the pride of the people, and make them realize their helplessness. (J. Hertz) God had given them power over the nations; but when they, instead of being thankful for that power, and improving it for the service of God's kingdom, grew proud of it, and perverted the intentions of it, it was just with God to break it. (M. Henry) Pride is the presumption to be able to live without God. (W. Bellinger)

Lev. 26:19 Accordingly (inferential), I will crush (שָׁבַר, Qal Fientive Perf.1CS, Certitude; συντρίβω, FAI1S, Predictive) the pride (Acc. Dir. Obj.; insult) of your (Poss. Gen.) arrogance (Adv. Gen. Ref.) and (continuative) will make (נָתַן, Qal Fientive Perf.1CS, Certitude; τίθημι, FAI1S, Predictive) your (Poss. Gen.) sky (Acc. Dir. Obj.; upper atmosphere) like iron (Acc. Comparison) and (connective) your (Poss. Gen.) land (Acc. Dir. Obj.) like copper (Acc. Comparison; brass),

^{BGT} **Leviticus 26:19** καὶ συντρίψω τὴν ὑβρίν τῆς ὑπερηφανίας ὑμῶν καὶ θήσω τὸν οὐρανὸν ὑμῶν σιδηροῦν καὶ τὴν γῆν ὑμῶν ὥσει χαλκῇ

וְשִׁבַּרְתִּי אֶת־גָּאוֹן עֲזֹכְם וְנָתַתִּי אֶת־שָׁמַיְכֶם ^{WTT} **Leviticus 26:19**
כַּבְרִיז וְאֶת־אֲרָצְכֶם כְּנֹחֶשֶׁת:

^{VUL} **Leviticus 26:19** et conteram superbiam duritiae vestrae daboque caelum vobis desuper sicut ferrum et terram aeneam

^{LWB} **Lev. 26:20** And your strength will be spent in vain [senseless, without reaching its goal], and your land will not yield her produce [crop failure, inflation will destroy your savings], and your trees in the open country [orchards] will not bear their fruit [crop failure, your expenses will exceed your income],

^{KJV} **Leviticus 26:20** And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

TRANSLATION HIGHLIGHTS

No matter how hard they worked in the fields and orchards, the Jews barely grew enough to survive on. Their agricultural economy was a bust. How do we compare that to today? Your strength and power during your younger years will be spent in vain. In the end, the government through the welfare state will steal the fruit of your labor. There will not be a retirement nest egg; they will steal that, too. There may not even be a paid-for home at the end of your rainbow. Your land will not yield her produce: Unpredictable weather, environmental legislation and inflation will destroy your investments and savings. Your trees will not bear fruit: Your expenses will exceed your income, so you barely survive with nothing to show for your work. You will not obtain a good ROI because the price of raw materials, energy and labor will skyrocket. Corporations will send more jobs overseas in order to please a few large shareholders.

Every business will be fighting for the few remaining discretionary dollars. Those who are responsible for business planning will be clueless. Management will make bad business decisions; good employees will be fired and lousy employees retained due to power politics rather than job skill. The recession that began during the first level or cycle of discipline has now turned into a depression. Employees over 50-years of age will be eliminated first to save on salaries and pooled health care costs. There will be large numbers of bankruptcies and foreclosures. The promise of the good life will end up a bad joke. A handful of politicians and bankers will own everything; you will be in debt up to your eyeballs. You will be helpless in old age, having spent your whole life “working for the man.” God is behind this discipline.

Historical Context	Modern Equivalent
Your strength will be spent in vain Your land will not yield her produce Your trees will not bear fruit	Hard work will not produce the desired result Inflation & legislation will destroy your savings Your expenses will exceed your income

RELEVANT OPINIONS

The increase of the earth depends upon God’s good providence more than upon man’s good husbandry. (M. Henry)

Lev. 26:20 And (continuative) your (Poss. Gen.) strength (Subj. Nom.) will be spent (תָּנַם, Qal Fientive Perf.1MS, Certitude, used up; εἰμί, FMI3S, Predictive) in vain (Noncompl. Acc.; useless, without reaching its goal, empty, senseless, for no purpose), and (continuative) your (Poss. Gen.) land (Subj. Nom.) will not (neg. adv.) yield (יָתַן, Qal Fientive Imperf.3FS, Certitude; δίδωμι, FAI3S, Predictive) her (Poss. Gen.) produce (Acc. Dir. Obj.), and (continuative) your (Poss. Gen.) trees (Subj. Nom.) in the open country (Gen. Place; orchards) will not (neg. adv.) bear (יָתַן, Qal Fientive Imperf.3FS, Certitude; δίδωμι, FAI3S, Predictive) their (Poss. Gen.) fruit (Acc. Dir. Obj.),

^{BGT} **Leviticus 26:20** καὶ ἔσται εἰς κενὸν ἡ ἰσχὺς ὑμῶν καὶ οὐ δώσει ἡ γῆ ὑμῶν τὸν σπόρον αὐτῆς καὶ τὸ ξύλον τοῦ ἀγροῦ ὑμῶν οὐ δώσει τὸν καρπὸν αὐτοῦ

וְתָם לְרִיק כֹּחֲכֶם וְלֹא־תִתֶּן אֶרְצְכֶם ^{WTT} **Leviticus 26:20**
אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פְּרִיָּהּ

^{VUL} **Leviticus 26:20** consumetur in cassum labor vester non proferet terra germen nec arbores poma praebebunt

^{LWB} **Lev. 26:21** Now, if you proceed with these things obliquely [pretend to embrace the requirements of the covenant but sidestep them] and are not willing to obey Me, I will increase the misery upon you seven-fold on account of your sins.

^{KJV} **Leviticus 26:21** And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

TRANSLATION HIGHLIGHTS

This is the beginning of the 3rd level or cycle of discipline. The inferential “now” means God allows a period of time for the people to consider the errors of their ways, change their mind, and genuinely embrace His covenant requirements. What were these requirements, in case you forgot? They are to seek out His divine statutes [input] and carefully examine His mandates [inculcation] and obediently execute them [application]. What has transpired so far, is that they ignored His covenant requirements and charged onward through the fog. They thumbed their nose at His commands and received the first level or cycle of discipline for their disobedience. Then He gave them time to repent, but they refused yet a second time. Most likely, *they did not connect the negative events in their lives with turning their backs on Him*. So He blasted them with another round of discipline, this time seven times worse than the first time.

After suffering the second level or cycle of divine discipline, they started to make a connection with their disobedience to God and the misery they were experiencing. The cause/effect relationship was beginning to dawn on some of them, but not to the extent where they were willing to put everything on the line and begin executing His covenantal requirements. In other

words, they tried to fake Him out. They pretended to seek out His divine statutes, they faked an interest in carefully examining them, they made a deceitful show in applying them - but went on with their lives. The military term used for their attitude is to flank or sidestep an opposing force. They were trying to bribe God, to trick Him into thinking they cared for His Word when they really didn't. They were not interested in Him, His statutes, His mandates, or living a holy life. They just wanted His blessing, and if this con-job works, they will resume where they left off.

The Lord knows that many of them are not willing to obey Him. He reads their minds and knows who is honest and who is dishonest. But the use of repeated potential subjunctive moods, means He gave them ample time to get with the program and start afresh. If they refused to obey Him, He was going to administer a third level or cycle of misery (Predictive Future tense) that would be seven times worse than the second cycle of discipline. They would have nobody to blame but themselves, because once again He was disciplining them on account of their sins. As I mentioned before, "seven times" could be a general reference to a huge increase in judgment, but I believe it is an exact multiplier. You can't fool God. Even though the Jews made feeble attempts to meet His covenantal requirements (Durative Present tense), He knew it was a sham and they received another severe clobbering because of it.

RELEVANT OPINIONS

To "walk at adventures" with God, therefore, is equivalent to passing by His judgments with their eyes shut; and even so to stupefy themselves as to ascribe their adversities to *fortune*, and thus not to be humbled beneath His mighty hand; for hence arises unconquerable obstinacy, when the sinner imagines that whatever he suffers happens by *chance*. Therefore Jeremiah inveighs against the Jews in a severe reproof, because they supposed that evil and good did not proceed from the ordinance and decree of God (Lam. 3:38), for hence is engendered brutal madness, so that wretched men rush with all their might to their own destruction ... The sinner at length obtains by his stupid obstinacy, that, overwhelmed by his manifold punishments, he sees no end to his troubles. (J. Calvin)

Israel denies God's providence and regards its deprivations as the result of chance; God will, therefore, remove His presence and let "chance" – the forces of chaos – prevail over Israel. (J. Milgrom) All sinners walk contrary to God, to His truths, laws, and counsels, but those especially that are incorrigible under His judgments. (J. Exell) In defiant opposition to God, they would despise God's laws, and act as if *accident* ruled the moral and spiritual universe. (S. Hirsch)

Lev. 26:21 Now (inferential), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you proceed (הלך, Qal Fientive Imperf.2MP, Potential; πορεύομαι, Durative, PMSbj.2P, Potential, Deponent, continue to walk) with these things (Prep. Acc.; requirements of the covenant) obliquely (Nom. Manner; against, resist furiously, sidestepping, flanking, treacherous, not straightforward) and (continuative) are not (neg. particle) willing (הכח, Qal Stative Imperf.2MP, Potential, legitimate

desire; βούλομαι, PMSubj.2P, Descriptive, Potential, Deponent, have other wishes) to obey (שמע, Qal Fientive Inf., Inf. As Modifier; ὑπακούω, PAInf., Durative, Inf. As Modifier) Me (Gen. Adv.), I will increase (ס'י, Qal Fientive Perf.1CS, Certitude; προστίθμι, FAIIS, Predictive) the misery (Acc. Dir. Obj.; plagues, blows, wounds) upon you (Dat. Disadv.) seven fold (Adv. Measure) on account of your (Poss. Gen.) sins (Dat. Disadv.).

^{BGT} **Leviticus 26:21** καὶ ἐὰν μετὰ ταῦτα πορεύησθε πλάγιοι καὶ μὴ βούλησθε ὑπακούειν μου προσθήσω ὑμῖν πληγὰς ἑπτὰ κατὰ τὰς ἁμαρτίας ὑμῶν

וְאִם-תֵּלְכוּ עִמִּי קָרִי וְלֹא תֵּאָבֹדוּ לְשִׁמּוֹעַ לִי ^{WTT} **Leviticus 26:21**
וַיִּסְפְּתִי עֲלֵיכֶם מִכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם

^{VUL} **Leviticus 26:21** si ambulaveritis ex adverso mihi nec volueritis audire me addam plagas vestras usque in septuplum propter peccata vestra

^{LWB} **Lev. 26:22** Indeed, I will escort savage, animal-like beings [beasts and escaped or released convicts] into the open country against you, and he will kidnap and murder your children and exhaust your cattle [ransom payments will destroy your finances], and reduce your population [murder], and your streets and highways will be deserted, depopulated and desolated by violence.

^{KJV} **Leviticus 26:22** I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

TRANSLATION HIGHLIGHTS

The Lord will escort savage, animal-like beings into the open country against you. Remember, this actually happened historically against Israel, even though I use sentences that apply this possible discipline coming upon the USA or other country. Israel did have a problem on their highways with bears, lions and wolves. But another legitimate translation is that these are animal-like beings (metaphor for human predators, vicious monsters), escaped or released convicts, which will be given free rein to wander the wreak havoc across the nation. In Israel's case, God made this happen; keep that in mind. These roving convicts will kidnap your children and ransom them, emptying your bank account and taking any other assets you have. In the end, many of them will be murdered. These convicts worked like the drug cartels in Mexico, holding entire cities hostage.

They will be allowed to considerably reduce the population by grisly murders. It will not be safe to go outside. The streets and highways will be deserted out of fear, depopulated by road gangs, and devastated by violence and destruction of all imaginable kinds. In modern times, this means the trucking industry will come to a screeching halt, resulting in a shortage of everything in the cities. Shelves will be barren; people will revert to bartering for food and medicine. Pick the worst scenes from the *Road Warrior* and *Mad Max* and multiply the horror, torture, death and

destruction in them beyond your wildest imagination. The key word here is *extermination*. Perhaps this would occur with wild animals like it did to Israel, or perhaps it refers to savage human beings - or both.

Historical Context	Modern Equivalent
Savage, animal-like beings will attack you	Escaped convicts, cartels, street gangs rule
They will kidnap your children	They will kidnap and murder your children
They will exhaust your cattle	Ransom payments will wipe-out your savings
They will reduce the population	Murder will go unpunished
Streets and highways will be desolate	Streets will be deserted, destroyed by violence

RELEVANT OPINIONS

Trade and commerce will be destroyed. Freedom and safety will be gone. Neither stranger nor native will be found on the roads. (R. Jamieson) The ways would be deserted and the high roads would cease because there would be no traveler upon them on account of the depopulation of the land, and the few inhabitants who still remained would be afraid to venture because of the wild beasts ... The Hebrew also means “to meet a person in a hostile manner, to fight against him, to engage in a hostile encounter with a person.” (Keil & Delitzsch) Wild beasts, lions, bears, and wolves, which should increase upon them, and tear in pieces all that come in their way, as we read of two bears that in an instant killed forty-two children in 2 Kings 2:24. (M. Henry)

Lev. 26:22 Indeed (affirmative), I will escort (שלח, Hiphil Causative Perf.1CS, Certitude, let loose, give free room to play; ἀποστέλλω, FAI1S, Predictive) savage (Noncompl. Acc.), animal-like beings (Acc. Dir. Obj.; predatory humans, beasts, vicious monsters, escaped or released criminals) into the open country (Gen. Place) against you (Prep. Acc.), and (continuative) he will kidnap and murder your (Gen. Rel.) children (שכל, Piel Factitive Perf.3FS, Certitude, deprive you of; κατασθίω, FMI3S, Predictive, devour, consume) and (continuative) exhaust (כרת, Hiphil Causative Perf.3FS, Certitude, eliminate; ἐξαναλίσκω, FAI3S, Predictive, spend entirely) your (Poss. Gen.) cattle (Acc. Dir. Obj.; finances), and (continuative) reduce your (Gen. Rel.) population (נָעַט, Hiphil Causative Perf.3FS, Certitude, diminish your numbers, deduct, take away; ποιέω, FAI3S, Predictive), and (continuative) your (Poss. Gen.) streets and highways (Subj. Nom.) will be deserted, depopulated and desolated by violence (שָׁמָם, Niphal Passive Perf.3CP Certitude, laid waste, horrified; ἐρημωθήσονται, FPI3P, Predictive, Deponent, ruined).

^{BGT} **Leviticus 26:22** καὶ ἀποστελῶ ἐφ’ ὑμᾶς τὰ θηρία τὰ ἄγρια τῆς γῆς καὶ κατέδετα ὑμᾶς καὶ ἐξαναλώσει τὰ κτήνη ὑμῶν καὶ ὀλιγοστοὺς ποιήσει ὑμᾶς καὶ ἐρημωθήσονται αἱ ὁδοὶ ὑμῶν

וְהִשְׁלַחְתִּי בְכֶם אֶת־חַיַּת הַשָּׂדֶה וְשָׁכְלָה ^{WTT} **Leviticus 26:22**

אַתֶּם וְהַכֹּרִיתָהּ אֶת־בְּהֵמַתְכֶם וְהַמְעִיטָה אֹתְכֶם וְנִשְׁמֹו
 יִרְכִּיכֶם:

^{VUL} **Leviticus 26:22** emittamque in vos bestias agri quae consumant et vos et pecora vestra et ad paucitatem cuncta redigant desertaeque fiant viae vestrae

^{LWB} **Lev. 26:23** Now, if you do not learn your lesson from these things [benefit from the severe spanking], but proceed around Me obliquely [pretend to embrace the requirements of the covenant but sidestep them],

^{KJV} **Leviticus 26:23** And if ye will not be reformed by me by these things, but will walk contrary unto me;

TRANSLATION HIGHLIGHTS

The 4th level or cycle of discipline begins here. Believe it nor not, God gave the Jews another chance to repent and get with His covenantal requirements, but they refused again. As soon as He calmed the storm against them, they went right back to their fake-out routine. Each time the horrors subsided, they thought it was over and that they had survived the worst of His discipline. Each time they thought this, they were wrong. They did not benefit from the discipline. They refused to listen to reason. They proceeded full steam ahead, furiously resisting His will and avoiding the 3-point doctrinal program. Warnings, severe discipline, time to repent, rejection ... again and again the Jews refused to acknowledge their sin, repent, and change direction.

RELEVANT OPINIONS

Let us learn, then, to withdraw our thoughts from vague speculations to the consideration of God's hand in all the punishments which He inflicts; because hence will arise acknowledgement of our guilt, which may lead to repentance. Else that will occur which Isaiah seems to have taken from this passage, that God's *anger* will never be *turned away*; but that, when we think that we are acquitted, *His hand* will be *stretched out still*. (J. Calvin)

Lev. 26:23 Now (inferential), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you do not (neg. particle) learn your lesson (לִס', Nipal Tolerative Imperf.2MP, Conditional, listen to reason, benefit from the discipline; παιδεύω, APSubj.2P, Culminative, Potential, educational spanking) from these things (Dat. Adv.), but (contrast) proceed (הִלֵךְ, Qal Fientive Perf.2MP, Conditional; πορεύομαι, PMSubj.2P, Iterative, Potential, Deponent) around Me (Prep. Acc.) obliquely (Nom. Manner; against, resist furiously, sidestepping, flanking, treacherous, not straightforward),

^{BGT} **Leviticus 26:23** καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῇτε ἀλλὰ πορεύεσθε πρὸς με πλάγιοι

וְאִם־בְּאַלְהָ לֹא תִוְסְרוּ לִי וְהִלַּכְתֶּם עִמִּי ^{WTT} **Leviticus 26:23**

קרי:

^{VUL} **Leviticus 26:23** quod si nec sic volueritis recipere disciplinam sed ambulaveritis ex adverso mihi

^{LWB} **Lev. 26:24** Then I will also proceed obliquely with you [silence before the next storm], and I will strike you yet again seven-fold on account of your sins.

^{KJV} **Leviticus 26:24** Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

TRANSLATION HIGHLIGHTS

The Lord is going to give them a taste of their own medicine. He's going to fake them out! He gave them such a long time to acknowledge their sin, repent, and change direction, that they thought the discipline was over. They fell into their own trap. *He flanked them with silence.* But He will slip behind them and strike them seven-fold for their sins (Perfect of Certitude) again.

RELEVANT OPINIONS

Their contempt of God's Word would not have brought them to ruin, if they had not added to that a contempt of His rod, which should have brought them to repentance ... The design of the rod is to humble them, and soften them, and bring them to repentance; but, instead of this, their hearts are more hardened and exasperated against God, and in their distress they trespass yet more against Him ... Those have a great deal to answer for that have been long and often under God's correcting hand, and yet go on forwardly in a sinful way. (M. Henry)

Lev. 26:24 Then (apodosis) I will also (Subj. Nom., adjunctive) proceed (הלך, Qal Fientive Perf.1CS, Certitude; πορεύομαι, FMI1S, Predictive, Deponent) obliquely (Nom. Manner; against, resist furiously, sidestepping, flanking, not straightforward) with you (Gen. Accompaniment), and (continuative) I will strike (נכה, Hiphil Causative Perf.1CS, Certitude; πατάσω, FAI1S, Predictive) you (Acc. Dir. Obj.) yet again (continuative) seven-fold (Adv. Measure) on account of your (Poss. Gen.) sins (Dat. Disadv.).

^{BGT} **Leviticus 26:24** πορεύσομαι καὶ γὰρ μεθ' ὑμῶν θυμῷ πλαγίῳ καὶ πατάξω ὑμᾶς καὶ γὰρ ἑπτὰκις ἀντὶ τῶν ἁμαρτιῶν ὑμῶν

וְהִלַּכְתִּי אִתְּךָ אֲנִי עִמָּכֶם בְּקִרְי וְהִכֵּיתִי
אֶתְכֶם גַּם־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם: ^{WTT} **Leviticus 26:24**

^{VUL} **Leviticus 26:24** ego quoque contra vos adversus incedam et percutiam vos septies propter peccata vestra

^{LWB} **Lev. 26:25** Accordingly, I will bring a two-edged sword against you [civil war] which will vindicate the punishment for the sake of the covenant. When you take refuge with one

another in your cities [like huddled rats], then I will send a plague into your midst. Furthermore, you will be delivered into the hands of hostile people [violent criminals].

^{KJV} **Leviticus 26:25** And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

TRANSLATION HIGHLIGHTS

The Lord will bring a two-edged sword against them (violent death) which will vindicate the punishment they deserve for breaking the covenant. The entire nation will enter a state of civil war. What started out as protests and riots will become urban warfare, a full-blown internal revolution. Farmers and small town dwellers will be afraid to defend their homes and crops against large numbers of paramilitary types. When these rural people retreat into the larger cities for safety among numbers, God will send a plague (epidemic) among them (Latin: pestilence). What appeared to be a good defensive action ends up being a death trap. The worst plagues in history came from rats. Ironically, rats will be used to kill disobedient people who are huddled like rats in the city. Those who survive the plague will be identified by spies and delivered into the hands of violent criminals and assorted street gangs. The drug cartel activity on our southern border today is what I envision.

Historical Context	Modern Equivalent
He will bring a two-edged sword against them	Civil insurrection, riots, urban warfare
He will send a plague in their midst	A city-wide epidemic by rats to discipline rats
Delivered into hands of hostile people	Torture and murder by violent criminals

RELEVANT OPINIONS

God has a just quarrel with those who break covenant with Him, for He will not be mocked by the treachery of perfidious men; and one way or the other He will avenge this quarrel upon those who play fast and loose with Him. (M. Henry) The covenant vengeance was punishment inflicted for a breach of the covenant, the severity of which corresponded to the greatness of the covenant blessing forfeited by apostasy. If they retreated to their towns (fortified places) from the sword of the enemy, the Lord would send a plague over them there, and give those who were spared by the plague into the power of the foe. (Keil & Delitzsch) All diseases are God's servants; they do what He appoints them, and are often used as scourges wherewith He chastises a provoking people. (M. Henry)

Lev. 26:25 Accordingly (inferential; consequently), I will bring (ἐπάγω, Hiphil Causative Perf.1CS, Certitude; ἐπάγω, FAI1S, Predictive) a two-edged sword (Acc. Dir. Obj.) against you (Prep. Acc.) which will vindicate (נָקַם, Qal Fientive Ptc.FSA, Attributive; ἐκδικέω, PAPtc.AFS, Futuristic, Attributive, procure justice for) the punishment (Acc. Dir. Obj.) for the sake of the covenant (Gen. Adv.). When (temporal) you take refuge with one another (פָּדוּן, Niphal Reciprocal Perf.2MP, Completed Action,

gather together; καταφεύγω, FMI2P, Predictive, flee) in your (Poss. Gen.) cities (Acc. Place), then (temporal) I will send (שלח, Piel Privative Perf.1CS, Certitude; εξαποστέλλω, FAI1S, Predictive) a plague (Acc. Dir. Obj., deadly, bubonic) into your midst (Acc. Place). Furthermore (continuative), you will be delivered (נחן, Niphal Passive Perf.2MP, Certitude; παραδίδωμι, FPI2P, Predictive) into the hands (Prep. Acc.) of hostile people (Gen. Disadv.; enemies).

^{BGT} **Leviticus 26:25** καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐκδικούσαν δίκην διαθήκης καὶ καταφεύξεσθε εἰς τὰς πόλεις ὑμῶν καὶ εξαποστελῶ θάνατον εἰς ὑμᾶς καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν

וְהִבֵּאתִי עֲלֵיכֶם חֶרֶב נֶקֶמַת נֶקֶם בְּרִית ^{WTT} **Leviticus 26:25**
וְנִאֲסַפְתֶּם אֶל-עָרֵיכֶם וְשַׁלַּחְתִּי דָבָר בְּתוֹכְכֶם וְנָתַתֶּם
בְּיַד-אֹיֵב:

^{VUL} **Leviticus 26:25** inducamque super vos gladium ultorem foederis mei cumque confugeritis in urbes mittam pestilentiam in medio vestri et trademini hostium manibus

^{LWB} **Lev. 26:26** After I have wiped-out your food storage [famine], ten women will cook your food [and cherish the opportunity] in one oven [severe shortage of men], and they will serve your ration of food by weight, and you will eat but never be satisfied [perpetual hunger].

^{KJV} **Leviticus 26:26** And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

TRANSLATION HIGHLIGHTS

After the Lord destroys your food storage, ten women will cook your food in one oven. The Hebrew word for food storage or supply actually refers to a bread-pole, which was a stick on which ring-shaped bread was stacked and hung from the ceiling to keep it away from mice. The duration of this discipline will be so long and the new supply of food so scarce, that it will be exhausted in no time. The second phrase has two possible interpretations. It obviously points to an extreme shortage of food, but it could also point to a shortage of men. The riots, rebellions, and street-fighting will have decimated the male population. At this stage, every man will have a harem of about ten women. They will take turns cooking what little food there is in the household, happy to have a man to forage for food, fight intruders and provide them with security. The man will receive a smaller ration due to the number of women he is supporting.

The Greek word *pesso* means the women will cherish the opportunity just to have a place to call home and a man to provide and protect them. They will enjoy waiting on him, rather than complain. There was no women's liberation at that time. If things get this bad in the US some day, very few women I know today could survive the brutality. Some of you guys might think this sounds pretty good, but can you imagine ten or more women sharing your house? This is *Big*

Love gone ballistic! When the designated ‘woman of the hour’ serves your food to you, they will ration it out by weight. There will be a severe shortage of everything. There will be famine in the land. You will eat, but you will never be satisfied. There is never enough to go around. You will never get your fill. The double negative means “never, ever” again.

Historical Context	Modern Equivalent
He will destroy your food storage	Famine will contribute to dire food shortage
Ten women will share one oven	Severe shortage of men due to violence
Your food will be rationed to you	Feeding ten women reduces your share of food
You will eat but never be satisfied	Enjoying a good meal will be a distant memory

RELEVANT OPINIONS

All unseasonableness of weather and infertility of soil is a sign of the curse of God; but now He goes further, that although there should be no scarcity of food, still they should suffer from hunger, when He had taken away its nourishing qualities from their bread. (J. Calvin) What is meant by this statement is that grain will be so scarce that ten women will pool their grain in a single oven, because even the grain for ten families can easily be baked in a single oven. (J. Wevers)

Lev. 26:26 After I have wiped-out (שָׁרַף, Qal Fientive Inf., Subsequent Time, broken; θλίβω, AAInf., Culminative, Subsequent Time, afflicted) your (Acc. Poss.) food (Adv. Gen. Ref.; bread) storage (Dat. Disadv.; supply, bread-pole: stick on which ring-shaped bread is stacked to keep it away from mice), ten (cardinal) women (Subj. Nom.; harem) will cook (הָפַךְ, Qal Fientive Perf.3CP, Certitude, bake; πέσσω, FAI3P, Predictive, cherish the opportunity, enjoy themselves) your (Poss. Gen.) food (Acc. Dir. Obj.; bread) in one (Instr. Measure) oven (Loc. Place; stove), and (continuative) they will serve you (Poss. Gen.) ration of (שֹׁרֵף, Hiphil Causative Perf.3CP, Certitude; ἀποδίδωμι, FAI3P, Predictive) food (Acc. Dir. Obj.; bread) by weight (Instr. Measure; severe shortage), and (continuative) you will eat (אָכַל, Qal Fientive Perf.2MP, Certitude; ἐσθίω, FMI2P, Predictive) but (adversative) never (neg. adv., neg. particle) be satisfied (שָׂבַע, Qal Stative Imperf.2MP, Certitude, have enough, get your fill; ἐμπίλημι, APSubj.2P, Culminative, Result).

^{BGT} **Leviticus 26:26** ἐν τῷ θλίψαι ὑμᾶς σιτοδείᾳ ἄρτων καὶ πέψουσιν δέκα γυναῖκες τοὺς ἄρτους ὑμῶν ἐν κλιβάνῳ ἐνὶ καὶ ἀποδώσουσιν τοὺς ἄρτους ὑμῶν ἐν σταθμῷ καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε

בְּשָׂרֵי לֶחֶם מִטֶּה-לָּחֶם וְאָפוּ עֶשֶׂר נָשִׁים ^{WTT} **Leviticus 26:26**
לַחֲמֶם בְּתֵנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶם בְּמִשְׁקָל וְאָכְלֵתָם

וְלֹא תִשָּׁבְעוּ: ס

^{VUL} **Leviticus 26:26** postquam confregero baculum panis vestri ita ut decem mulieres in uno clibano coquant panes et reddant eos ad pondus et comedetis et non saturabimini

^{LWB} **Lev. 26:27** Now, if you do not obey Me after these things, but proceed around Me obliquely [pretend to embrace the requirements of the covenant but sidestep them],

^{KJV} **Leviticus 26:27** And if ye will not for all this hearken unto me, but walk contrary unto me;

TRANSLATION HIGHLIGHTS

The 5th level or cycle of discipline begins here. This final cycle led to the dispersion. It's hard to believe after reading the horrible events that occurred during the 4th cycle, that anybody would refuse to repent, but they did. As soon as He calmed the storm against them, they went right back to their fake-out routine. Each time the horrors subsided, they thought it was over and that they had survived the worst of His discipline. Each time they thought this, they were wrong. They did not benefit from the discipline. They refused to listen to reason. They proceeded full steam ahead, furiously resisting His will and avoiding the 3-point doctrinal program. This time, God was going to put an end to them.

RELEVANT OPINIONS

In His anger God would punish Israel finally in dispersion and deportation from the land. (F. Lindsey) This is the fifth degree judgment, and it is extreme. It was the result of warfare in the siege of the cities. This was fulfilled in the siege of Samaria (2 Kings 6:28-29), and again in the siege of Jerusalem by the Babylonians under Nebuchadnezzar (Lam. 2:20, 4:10), and again when Titus the Roman attacked Jerusalem in 70 A.D. (J. McGee)

Lev. 26:27 **Now** (inferential), **if** (protasis, 3rd class condition, "maybe you will, maybe you won't") **you do not** (neg. particle) **obey** (שָׁמַע, Qal Fientive Imperf.2MP, Conditional; ὑπακούω, AASubj., Culminative, Potential) **Me** (Obj. Gen.) **after these things** (Dat. Adv.), **but** (contrast) **proceed** (הָלַךְ, Qal Fientive Perf.2MP, Conditional; πορεύομαι, PMSubj.2P, Iterative, Potential, Deponent) **around Me** (Prep. Acc.) **obliquely** (Nom. Manner; against, resist furiously, sidestepping, flanking, treacherous, not straightforward),

^{BGT} **Leviticus 26:27** εἰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου καὶ πορεύησθε πρὸς με πλάγιοι

וְאִם-בָּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי ^{WTT} **Leviticus 26:27**
בְּקֶרֶי:

^{VUL} **Leviticus 26:27** sin autem nec per haec audieritis me sed ambulaveritis contra me

LWB **Lev. 26:28** Then I will also proceed obliquely with you in wrath [silence before the final storm], and I will discipline you seven-fold on account of your sins.

KJV **Leviticus 26:28** Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

TRANSLATION HIGHLIGHTS

The Jews persisted in their fake-out and refused under the worst punishment imaginable to change their mind and honestly embrace the covenant requirements. But this is the final storm, that last silence before dispersion and deportation. The Lord will discipline them seven-fold for the last time. The person pronoun “I, yes I” adds emphasis to His declaration that these things aren’t happening by accident; God is in charge and He is bringing this punishment.

RELEVANT OPINIONS

The warnings now reach the point of horror. (J. Hertz) If you will not learn obedience by the things which you suffer, but be as deaf to the loud alarms of God’s judgments as you have been to the close reasonings of His Word and the secret whispers of your own consciences, you are obstinate indeed. (M. Henry) Though chosen in grace, and pledged in covenant, as God’s people; though being led miraculously to Canaan, to be settled in the goodly land; yet an alarming picture of woe and ruin is outspread whose realization seemed incredible. How horrifying the miseries which may befall a privileged people. How amazing the disasters which may devastate a beautiful country. (W. Jellie)

Lev. 26:28 Then (apodosis) I will also (Subj. Nom., adjunctive) proceed (הלך, Qal Fientive Perf.1CS, Certitude; πορεύομαι, FMI1S, Predictive, Deponent) obliquely (Nom. Manner; against, resist furiously, sidestepping, flanking, not straightforward) with you (Gen. Accompaniment) in wrath (Instr. Manner; fury, righteous indignation), and I (Subj. Nom.) will discipline (רס', Piel Causative Perf.1CS, Certitude; παιδεύω, FAI1S, Predictive) you (Acc. Dir. Obj.) seven-fold (Adv. Measure) on account of your (Poss. Gen.) sins (Dat. Disadv.).

BGT **Leviticus 26:28** καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν ἐν θυμῷ πλαγίῳ καὶ παιδεύσω ὑμᾶς ἐγὼ ἐπτάκις κατὰ τὰς ἁμαρτίας ὑμῶν

וְהִלַּכְתִּי עִמָּכֶם בְּחֶמֶת־קָרִי וַיִּסְרֹתִי אֶתְכֶם
אֶף־אֲנִי שִׁבְעַ עַל־חַטֹּאתֵיכֶם: ^{WTT} **Leviticus 26:28**

VUL **Leviticus 26:28** et ego incedam adversum vos in furore contrario et corripiam vos septem plagis propter peccata vestra

LWB **Lev. 26:29** Accordingly, you will eat the flesh of your sons and you will eat the flesh of your daughters [cannibalism].

KJV **Leviticus 26:29** And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

TRANSLATION HIGHLIGHTS

The famine will be so bad, and the hunger pains so acute, that parents will end up killing their own children and eating them to stay alive. There is an example of this in Lamentations 4:10 under the Chaldeans: “The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.” It also happened under the invasion of the Syrians in 2 Kings 6:28-29 - “And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son tomorrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.” This also happened during the destruction of Jerusalem by the Romans, as attested by Josephus.

RELEVANT OPINIONS

And the last siege of Jerusalem, which in the fullness of their crimes was, as it were, the final act of God’s vengeance, reduced the wretched people who were then alive to such straits, that they commonly partook of this unholy food. (J. Calvin) God would chastise them with wrathful meeting, yea, punish them so severely in His wrath, that they would be compelled to eat the flesh of their sons and daughters, to slay their own children and eat them in the extremity of their hunger. (Keil & Delitzsch)

Lev. 26:29 Accordingly (inferential), you will eat (אכל, Qal Fientive Perf.2MP, Certitude; ἐσθίω, FMI2p, Predictive) the flesh (Acc. Dir. Obj.) of your (Gen. Rel.) sons (Poss. Gen.) and (connective) you will eat (אכל, Qal Fientive Perf.2MP, Certitude; ἐσθίω, FMI2p, Predictive) the flesh (Acc. Dir. Obj.) of your (Gen. Rel.) daughters (Poss. Gen.).

BGT **Leviticus 26:29** καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν καὶ τὰς σάρκας τῶν θυγατέρων ὑμῶν φάγεσθε

וְאָכַלְתֶּם בָּשָׂר בְּנֵיכֶם וּבָשָׂר בְּנֹתֵיכֶם ^{WTT} **Leviticus 26:29**
תֹאכְלוּ:

VUL **Leviticus 26:29** ita ut comedatis carnes filiorum et filiarum vestrarum

LWB **Lev. 26:30** Furthermore, I will lay waste and depopulate your temples of prostitution and pagan worship, and utterly destroy your hand-made incense altars, and will toss your corpses [dead bodies] upon the corpses [lifeless figurines] of your idols, and My soul will be angry and provoked [righteous indignation] at you.

^{KJV} **Leviticus 26:30** And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

TRANSLATION HIGHLIGHTS

The next thing on the Lord's agenda is to destroy and depopulate the temples of prostitution and pagan worship. He will also utterly destroy their incense altars and other items used in pagan worship. And to add sanctified sarcasm to the situation, He will toss their dead bodies upon the lifeless figurines (corpses) of their idols. The entire pile will be burnt together. Just the mention of altars, idols and pagan worship gives us a clue why this disobedient people refused to submit to God's first four levels or cycles of discipline. They worshipped themselves and engaged in idolatry. God will destroy all the useless things they placed before Him. He will humiliate what they worship with rotten corpses, which is exactly what their altars and figurines are. God is angry and provoked by these Jews, an anger perhaps better called *righteous indignation*. There is a type of holy anger that is not a sin, but all other forms of anger are sin. The line is easy to cross, so you need to be careful. God can exhibit this without concern for sin, since He is impeccable.

Historical Context	Modern Equivalent
Destroy their temples of prostitution	N/A
Destroy their incense altars, pagan statues	Madonnas, crosses, and other pagan relics
Toss corpses onto lifeless idols for burning	N/A
God is angry and provoked at the Jews	God can be angry/provoked at Christians, too

RELEVANT OPINIONS

Apostates take marvelous delight in their superstitions, until God openly appears as the avenger of His service. But that their idols should be cast into a common heap with the bones of the dead, was as if the finger of God pointed out His abomination of their false worship. (J. Calvin) The altars on the hill-tops, or mounds, were built by the Canaanites and taken over by idolatrous Israelites. (J. Hertz) The destruction of their idols, though rather a mercy than a judgment, yet, being a necessary piece of justice, is here mentioned, to show what would be the sin that would bring all these miseries upon them. (M. Henry) By virtue of the inward character of His holy nature, Jehovah must abhor and reject the sinner. (Keil & Delitzsch) Rather than bringing life, the corpses of the lifeless pagan idols would be covered by the corpses of the Israelites who had turned to worship them. (D. Baker)

Lev. 26:30 Furthermore (continuative), I will lay waste and depopulate (שָׁמַד, Hiphil Causative Perf.1CS, Certitude; ἐρημώω, FAIlS, Predictive) your (Poss. Gen.) temples of prostitution and pagan worship (Acc. Dir. Obj.), and (continuative) utterly destroy (כָּרַת, Hiphil Causative Perf.1CS, Certitude; ἐξολεθρεύω, FAIlS, Predictive) your (Poss. Gen.) hand-made (Noncompl. Acc.) incense altars (Acc. Dir. Obj.), and (continuative) will toss

(נתן, Qal Fientive Perf.1CS, Certitude; τίθημι, FAI1S, Predictive) your (Gen. Rel.) corpses (Acc. Dir. Obj.; dead bodies) upon the corpses (Acc. Dir. Obj.; lifeless) of your (Poss. Gen.) idols (Adv. Gen. Ref.; statues), and (continuative) My (Poss. Gen.) soul (Subj. Nom.) will be angry and provoked at (לעל, Qal Stative Perf.3FS, Certitude, tired of; προσοχθίζω, FAI3S, Predictive) you (Dat. Disadv.).

BGT **Leviticus 26:30** καὶ ἐρημώσω τὰς στήλας ὑμῶν καὶ ἐξολεθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν καὶ προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν

וְהַשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם וְהַכְרַתִּי אֶת־חַמְנֵיכֶם וְנָתַתִּי אֶת־פְּגָרֵיכֶם עַל־פְּגָרֵי גִלּוּלֵיכֶם וְגַעְלָה נַפְשִׁי אֹתְכֶם: ^{WTT} **Leviticus 26:30**

VUL **Leviticus 26:30** destruem excelsa vestra et simulacra confringam cadetis inter ruinas idolorum vestrorum et abominabitur vos anima mea

LWB **Lev. 26:31** And I will turn your cities into deserted wastelands, and make your sanctuaries quite desolate, and I will never smell a fragrant odor from offerings [reject their prayers].

KJV **Leviticus 26:31** And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

TRANSLATION HIGHLIGHTS

The Lord will turn your scenic and commercial cities into deserted wastelands. Your churches and sanctuaries will be made desolate; nothing of consequence is taught there anyway. No matter what you attempt, He will not ever smell a fragrant odor from your sacrifices or offering. The equivalent in the NT is your prayers will not be heard. This people has disobeyed God to the Nth degree and He pays no mind to their petitions. “Smell” is an anthropomorphism for divine displeasure. It is too late to repent; the door is shut.

Historical Context	Modern Equivalent
Turns their cities into deserted wastelands	Vibrant cities will become ghost towns
Makes their sanctuaries quite desolate	Churches will be trashed and empty
He will never smell a fragrant odor from their offerings or sacrifices	Prayers won't be heard, works righteousness will fail to pass divine quality control

RELEVANT OPINIONS

Their cities should be waste, forsaken, uninhabited, and all the buildings destroyed; those that escaped the desolations of war should fall to decay of themselves. (M. Henry) This destruction of its numerous and flourishing cities, which was brought upon Judea through the sins of Israel,

took place by the forced removal of the people during and long after the captivity. (R. Jamieson) National plenty and prosperity are conditional upon national righteousness and piety. National strength and safety have been withered by the anger of an insulted God. National strength and safety are only guaranteed as religion is fostered by the laws of a country, and in the habits and lives of its peoples. (W. Jellie)

Lev. 26:31 And (continuative) I will turn (נתן, Qal Fientive Perf.1CS, Certitude; τίθημι, FAIlS, Predictive) your cities (Acc. Dir. Obj.) into deserted wastelands (Acc. Dir. Obj.; ruin and rubble), and (continuative) make your sanctuaries (Acc. Dir. Obj.) quite desolate (שׁמם, Hiphil Causative Perf.1CS, Certitude; ἐξερημόω, FAIlS, Predictive, empty and abandoned), and (continuative) I will never (neg. adv., neg. particle) smell (ריח, Hiphil Causative Perf.1CS, Certitude; ὀσφραίνωμαι, APSubj.1S, Constative, Prohibition, Deponent) a fragrant odor (Obj. Gen.) from your offerings (Abl. Source; sacrifice).

^{BGT} **Leviticus 26:31** καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους καὶ ἐξερημώσω τὰ ἅγια ὑμῶν καὶ οὐ μὴ ὀσφραίνωθω τῆς ὀσμῆς τῶν θυσιῶν ὑμῶν

וְנָתַתִּי אֶת־עֲרֵיכֶם חֲרָבָה וְהַשְׁמֹתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא אֲרִיחַ בָּרִיחַ נִחְחֶכֶם: ^{WTT} **Leviticus 26:31**

^{VUL} **Leviticus 26:31** in tantum ut urbes vestras redigam in solitudinem et deserta faciam sanctuaria vestra nec recipiam ultra odorem suavissimum

^{LWB} **Lev. 26:32** And I will make your land quite desolate and your enemies [landgrabbing politicians and foreigners] who live in it [inside your national borders] will be stupefied at it [the thoroughness of the destruction].

^{KJV} **Leviticus 26:32** And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

TRANSLATION HIGHLIGHTS

The addition of a personal pronoun is most interesting. Every once in awhile He adds this to inform an obstinate people that “Yes, I” am bringing this punishment upon you. In this passage, it’s almost as if He is anticipating the pagans among Israel who attribute the destruction of the environment to pagan idols or impersonal forces. The same thing exists today among environmental wackos and related pantheists. Every time I hear mention of “Mother Nature” on the news I want to pick up a baseball bat and ... well, it wouldn’t matter anyway. Once a person rejects God to the point of these Jews, nothing will get through their thick skulls. What’s left of the land in this stage of divine discipline is made desolate. The Greek verb in the LXX is the root

for “desert.” This is the final destruction of their once great national farmlands. It didn’t happen because of global warming; God made it happen.

“Your enemies” is qualified by a participle which tells us that they live within the national borders. These are landgrabbling politicians and foreigners who bought farmland from those who went bankrupt during earlier calamities, or who fled for the city for protection from criminals, cartels and roving gangs. God is totally destroying their real estate investments. Up to this point they have been blaming all environmental disasters upon chance, or Mother Nature, or offending the pantheistic deities. If this happens again in our day, they will blame it on “climate change.” It will be climate change alright, but it will be God-created climate change as always. The Israelites were absolutely stupefied, horrified at what happened to their land. They planned to corner the food market and make a fortune from it, but God wipes them out.

Historical Context	Modern Equivalent
God will make their farmland desolate Internal enemies will be stupefied at the thoroughness of the destruction	God will bring horrible environmental disasters Landgrabbling politicians and foreigners will lose their real estate investments

RELEVANT OPINIONS

Amazement will seize them at the appalling desolation, and they will perceive that it is due to super-human agency. (J. Hertz) The utter ruin and desolation of their land, which should be so remarkable that their very enemies themselves ... should in the review be astonished. (M. Henry) The settlement of enemies on the conquered land implies an exchange of populations, a policy enforced by the Assyrians in 2 kings 17:24. (J. Milgrom)

Lev. 26:32 And (continuative) I (Subj. Nom.) will make your (Poss. Gen.) land (Acc. Dir. Obj.) quite desolate (שָׁמָיִם, Hiphil Causative Perf.1CS, Certitude; ἐξερημώσω, FAILS, Predictive) and (continuative) your (Gen. Rel.) enemies (Subj. Nom.; crooked politicians) who live (יָשָׁבוּ, Qal Stative Ptc.MPA, Substantival; ἐνοικέω, PAPtc.NMP, Descriptive, Substantival, dwell) in it (Loc. Place; within national borders) will be stupefied (שָׁמָיִם, Qal Stative Perf.2CP, Certitude, horrified, astonished; θαυμάζω, FMI3P, Predictive, amazed, appalled) at it (Dat. Disadv.; the overwhelming destruction of the land).

^{BGT} **Leviticus 26:32** καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν καὶ θαυμάσονται ἐπ’ αὐτῇ οἱ ἐχθροὶ ὑμῶν οἱ ἐνοικοῦντες ἐν αὐτῇ

וְהָשַׁמְתִּי אֲנִי אֶת־הָאָרֶץ וְשָׁמָיוּ עָלֶיהָ ^{WTT} **Leviticus 26:32**
אִיבֵיכֶם הַיֹּשְׁבִים בָּהּ:

^{VUL} **Leviticus 26:32** disperdamque terram vestram et stupebunt super ea inimici vestri cum habitatores illius fuerint

LWB Lev. 26:33 And I will scatter you among the nations [dispersion], and will draw a two-edged sword [warfare] after you although you attempt to travel [continued pursuit into foreign lands], and your land will become deserted and desolate and your cities will become uninhabited [anything and anybody of value will be transported to foreign nations as booty].

KJV Leviticus 26:33 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.

TRANSLATION HIGHLIGHTS

The Lord will scatter the people among the nations. They will be captured as POWs and will be transported to other nations as slaves. The Greek word is the root for our word *dispersion*. This curse did happen exactly as predicted. From the Roman destruction of the temple in 70 A.D. until the early 1900's, the Jews were scattered across the globe. It was not until 1948 (for Israel) and 1967 (for Jerusalem) that the Lord began bringing them back into the land as part of His planned restoration. The two-edged sword is a metaphor for warfare, administered by foreign armies. The picture, however, is of the Lord actually drawing a sword from its sheath and doing battle Himself. The LXX adds a descriptive participle ("although you travel") to inform us that divine judgment will follow them wherever they go. Attempts to escape to another nation will eventually fail them, because God will pursue them.

As part of the military campaigns, the land will become deserted and desolate. The cities will likewise become uninhabited and uninhabitable. The entire nation will be gutted for anything and anybody of value and the booty transported to the conquering nations. Matthew Henry adds a poignant phrase about the justice of God following them to continue the punishment even after they have been transported to other countries as slaves. Historically, the Jewish people have had trouble everywhere they have lived for the past 1,900 years. Almost no matter what country they lived in, they were persecuted. Their fortunes have been repeatedly stolen by anti-Semitic governments and they have faced death, e.g., French Revolution, Nazi Germany.

Historical Context	Modern Equivalent
I will scatter you among the nations Two-edged sword drawn after you in pursuit Land and cities become deserted and desolate	Captured as POWs and transported as slaves Judgment follows you into foreign nations Anything and anybody of value becomes booty

RELEVANT OPINIONS

Yet, when they were scattered, divine justice had not done with them, but would draw out a sword after them, which would find them out, and follow them wherever they were. God's judgments, as they cannot be outfaced, so they cannot be outrun. (M. Henry) "The sword after you" is an expression for the hot pursuit of fugitives. (J. Hertz) Verse 33 is a picture of the land as it stood for 1900 years. God does what He says He will do. (J. McGee) As a result the land would enjoy its Sabbath years which it did not have during the years of Israelite disobedience to God's laws concerning the sabbatical year. (F. Lindsey) The term properly implies that kind of

scattering which is the effect of winnowing grain, where the chaff is carried away by the wind. (G. Bush) There is no escaping the judgment of the Hound of Heaven. (G. Knight)

Lev. 26:33 And (continuative) I will scatter (זָרַק, Piel Causative Imperf.1CS, Simple Futurity, spread out; διασπείρω, FAI1S, Predictive) you (Acc. Dir. Obj.) among the nations (Partitive Acc.), and (continuative) will draw (רָקַע, Hiphil Causative Perf.1CS, Certitude; ἐξαναλίσκω, FAI3S, Predictive, unleash to destroy) a two-edged sword (Acc. Dir. Obj.; warfare) after you (Prep. Acc., pursued) although you attempt to travel (ἐπιπορεύομαι, PMPTc.NFS, Tendential, Concessive, Deponent; journeyed, foreign enemies), and (continuative) your (Poss. Gen.) land (Subj. Nom.) will become (הָיָה, Qal Stative Perf.3FS, Certitude; εἰμί, FMI3S, Predictive) deserted and desolate (Pred. Nom.), and (continuative) your (Poss. Gen.) cities (Subj. Nom.) will become (הָיָה, Qal Stative Perf.3FS, Certitude; εἰμί, FMI3S, Predictive) uninhabited (Pred. Nom.; deserted and desolate, uninhabitable).

^{BGT} **Leviticus 26:33** καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη καὶ ἐξαναλώσει ὑμᾶς ἐπιπορευομένη ἡ μάχαιρα καὶ ἔσται ἡ γῆ ὑμῶν ἔρημος καὶ αἱ πόλεις ὑμῶν ἔσονται ἔρημοι

Leviticus 26:33 ^{WTT} וְאַתְּכֶם אֶרֶץ בְּנוֹיָם וְהִרְקַתִּי אֶתְּרִיכֶם חֶרֶב וְהִיתָ אֶרְצְכֶם שְׂמֹמָה וְעִרְיֶכֶם יִהְיוּ חֲרָבָה:

^{VUL} **Leviticus 26:33** vos autem dispergam in gentes et evaginabo post vos gladium eritque terra vestra deserta et civitates dirutae

^{LWB} **Lev. 26:34** Then the land will thoroughly enjoy her Sabbaths, that is, during all the days of her desolation and depopulation, while you are in the land of your enemies [Babylonian captivity]. During that time, the land will take a Sabbath holiday [seventy years] and will thoroughly enjoy her Sabbath rests.

^{KJV} **Leviticus 26:34** Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

TRANSLATION HIGHLIGHTS

According to Jewish law, the land was to lie fallow every seven years as a form of Sabbath rest. The Jews frequently ignored this policy and paid a dear price for it. In this case, the land is going to thoroughly enjoy her Sabbaths, while the Jews are in the land of their enemies. The land of Israel remained dormant for 1,900 years. All of the stolen Sabbath rests were gathered up and she has received them in full, one after the other. The land of Israel did take a Sabbath rest during the time of the Babylonian captivity (seventy years of exile) and has only resumed productivity since the destruction of the temple in 70 A.D., because of the restoration of the nation Israel in 1948. The extension of the sabbatic years due to Leviticus 26:18 (one of the

seven times judgments) is a fascinating read. I recommend a study by Grant Jeffrey, should you be interested in why the Jews were dispersed for so long and why the land of Israel enjoyed a sabbatical rest that lasted for over 19 centuries.

RELEVANT OPINIONS

The country itself should be desolate, not tilled or husbanded; then the land should enjoy its Sabbaths, because they had not religiously observed the sabbatical years which God appointed them. They tilled their ground when God would have them let it rest; justly therefore they were driven out of it. (M. Henry) When the people are exiled, the land, here personified, will receive payment of an overdue account on the long Sabbath-rest which it will then enjoy. (J. Hertz) As the earth groans under the pressure of the sin of men, so does it rejoice in deliverance from this pressure, and participation in the blessed rest of the whole creation. (Keil & Delitzsch)

Lev. 26:34 Then (temporal adv.; thereafter) the land (Subj. Nom.) will thoroughly enjoy (לָצַח, Qal Fientive Imperf.3FS, Customary; εὐδοκέω, FAI3S, Predictive) her (Poss. Gen.) Sabbaths (Acc. Dir. Obj.; rest), that is (coordinating; namely), during all (Acc. Measure) the days (Acc. Extent of Time) of her (Poss. Gen.) desolation and depopulation (Adv. Gen. Ref.), while (temporal) you (Subj. Nom.) are (εἰμί, FMI2P, Predictive) in the land (Loc. Place) of your (Gen. Rel.) enemies (אֹיְבֵי, Qal Stative Ptc.2MP, Temporal, in the land of "those who hate you"; Gen. Disadv.). During that time (temporal adv.), the land (Subj. Nom.) will take a Sabbath holiday (שָׁבַת, Qal Fientive Imperf.3FS, Certitude, be at a standstill; σαββατίζω, FAI3S, Predictive, cease working) and (continuative) will thoroughly enjoy (לָצַח, Hiphil Caustive Imperf.3FS, Customary; εὐδοκέω, FAI3S, Predictive) her (Poss. Gen.) sabbath rest (Acc. Dir. Obj.).

^{BGT} **Leviticus 26:34** τότε εὐδοκήσῃ ἡ γῆ τὰ σάββατα αὐτῆς καὶ πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς καὶ ὑμεῖς ἔσεσθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν τότε σαββατιεῖ ἡ γῆ καὶ εὐδοκήσῃ τὰ σάββατα αὐτῆς

^{WTT} **Leviticus 26:34** אִזְּ תִרְצַח הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כָּל יְמֵי הַשָּׁמָה וְאַתֶּם בָּאָרֶץ אִיְבֵיכֶם אִזְּ תִשָּׁבַת הָאָרֶץ וְהִרְצַת אֶת־שַׁבְּתֹתֶיהָ:

^{VUL} **Leviticus 26:34** tunc placebunt terrae sabbata sua cunctis diebus solitudinis suae quando fueritis

^{LWB} **Lev. 26:35** During the days of her desolation and depopulation, she will keep the Sabbath rest, because she was not permitted to keep the Sabbath rest [due to disobedient Jews] during your Sabbaths when you dwelled there.

^{KJV} **Leviticus 26:35** As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

TRANSLATION HIGHLIGHTS

The land of Israel was given her Sabbath rest by the Lord because the disobedient Jews refused to give the land the same rest that *they* enjoyed. They held their land prisoner and made her work and deliver food during the sabbatical years. So the Lord will hold the Jews prisoner in Babylon and make them work, while their land enjoys her long overdue and denied sabbatical rest.

RELEVANT OPINIONS

A long arrear of Sabbatic years had accumulated through the avarice and apostasy of the Israelites, who had deprived their land of its appointed season of rest. The number of those sabbatic years seems to have been seventy, as determined by the duration of the captivity. This early prediction is very remarkable, considering that the usual policy of the Assyrian conquerors was to send colonies to cultivate and inhabit their newly acquired provinces. (R. Jamieson) The people of Israel thought they were getting by with it, but finally God said it was enough. If they wouldn't give the land its Sabbaths, God would. So He put them out of the land for seventy years. How accurate God is! This is why the Babylonian captivity (2 Chronicles 36:21) lasted seventy years. (J. McGee) The motivation here seems to be one of compensatory damages for the land; since it was neglected, it needed to be repaid for its losses. (D. Baker)

Lev. 26:35 During all (Acc. Measure) the days (Acc. Extent of Time) of her (Poss. Gen.) desolation and depopulation (Adv. Gen. Ref.), she will keep the Sabbath rest (שָׁבַת, Qal Fientive Imperf.3FS, Customary; σαββατίζω, FAI3S, Predictive), because (relative particle) she was not (neg. adv.) permitted to keep the Sabbath rest (שָׁבַת, Qal Fientive Perf.3FS, Certitude; σαββατίζω, AAI3S, Culminative, Potential Ind. Expressing Obligation) during your (Gen. Poss.) Sabbaths (Loc. Time) when (temporal) you dwelled (יָשַׁב, Qal Fientive Inf.2MP, Temporal; κατοικέω, Imperf.AI2P, Durative) there (Acc. Place).

^{BGT} **Leviticus 26:35** πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ ἃ οὐκ ἐσαββάτισεν ἐν τοῖς σαββάτοις ὑμῶν ἡγία καὶ κατακεῖτε αὐτήν

כָּל־יְמֵי הַשְּׁמָה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא־שָׁבַתָה ^{WTT} **Leviticus 26:35**
בְּשַׁבְּתֵיכֶם בְּשַׁבְּתֵיכֶם עָלֶיהָ:

^{VUL} **Leviticus 26:35** in terra hostili sabbatizabit et requiescet in sabbatis solitudinis suae eo quod non requieverit in sabbatis vestris quando habitabatis in ea

^{LWB} **Lev. 26:36** Furthermore, to those who remain behind [were neglected, abandoned, or escaped] among you, I will stir up cowardice [despondency and timidity] into the mentality

of their soul in the presence of the land of their enemies [they are unwilling to make a rescue attempt for their captured family members]. In fact, the sound of a leaf falling will drive them back, and they shall retreat as though they were fleeing from an armed conflict, and they will fall to pieces although nobody is chasing [afraid of their own shadows],

^{KJV} **Leviticus 26:36** 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.

TRANSLATION HIGHLIGHTS

There will be a few who either escape deportation or were neglected or abandoned by their enemies because they were deemed useless. They will remain behind in a state of constant fear. The Lord will stir up cowardice in the mentality of their soul whenever they face the land of their enemies. They will become so weak and timid that none of them will be willing to make a rescue attempt for their captured family members. These men will be so afraid of what might happen to them, that even the sound of a leaf falling startles them and sends them packing in retreat. They will flee from the scene of an imagined battle as if an armed conflict was about to start. They will fall to pieces even though nobody is chasing or pursuing them. They are afraid of their own shadows. This is a sorry state of manhood; no wonder they were left behind as useless. This will also be the state of those who were captured and deported.

Some translators believe this cowardly people was not left behind in Israel, but they lived in fear *inside* the land of their captors. This is a distinct possibility. They add an elliptical “alive” as seen in the KJV, in order to identify these people as those who were captured as POWs and transported *out* of the country. Instead, I see this people as a small remnant who remained behind *in* Israel, who escaped detection or were tossed aside by their captors as not worth the bread to feed them. It was facing the borders of their enemies while trying to figure out a way to rescue their friends and families, that enabled the Lord to use them as examples of *what not to become*. Whichever interpretation you prefer, these people are a sorry specimen of humanity. They spent the remainder of their lives in fear – either in Babylon, or in the desert looking at Babylon - but unable to work up the courage to attack the enemy and rescue their families.

Historical Context	Modern Equivalent
Cowardice in the mentality of the soul	Despondency and timidity is debilitating
Retreat due to the sound of a leaf falling	Irrational fear of your enemies
Flee from conflict when nobody is chasing	Emotions controlling the soul

RELEVANT OPINIONS

They should have no courage in their wars, but should be quite dispirited and disheartened. They should not only fear and flee, but fear and fall when none pursued. A guilty conscience would be their continual terror, so that not only the sound of a trumpet, but the very sound of a leaf should chase them. (M. Henry) The exiles will be sent into a panic by the mere rustling of leaves. In their paranoia they will strain their ears to catch the slightest sound that might indicate the presence of their enemies. With shattered nerves they will give place to their fears and

cowardice. They will flee, only to fall over one another. Not only will this wreak havoc with the trampling of the fallen, it will also add to their unbearable humiliation. Defeated by a non-existent enemy, they fall over their own soldiers in a stampede initiated by a stirring leaf. (W. Barrick) The least little sound will cause the exiles to panic. (J. Wevers) Those who would have been able to walk with head raised high (26:13) would not be able to stand before the enemy. (D. Baker)

Lev. 26:36 Furthermore (continuative), to those (Dat. Ind. Obj.) who remain behind (רָשָׁא, Niphal Passive Ptc.MPA, Substantival; καταλείπω, APpTc.DMP, Culminative, Substantival, were neglected, were abandoned or given up) among you (Partitive Abl.), I will stir up (בּוֹא, Hiphil Causative Perf.1CS, Certitude; ἐπάγω, FAI1S, Predictive, bring upon you) cowardice (Acc. Dir. Obj.; timidity, weakness, despondency, Hebrew מִרְיָ hapax legomena) into the mentality of their (Poss. Gen.) soul (Loc. Sph.) in the presence of the land (Loc. Place) of their (Gen. Rel.) enemies (Poss. Gen.; unwilling to make a rescue attempt for their captured family members). In fact (emphatic), the sound (Subj. Nom.) of a leaf (Poss. Gen.) falling (נָפַל, Niphal Passive Ptc.MSA, Modal, blowing; φέρω, PPpTc.GNS, Descriptive, Modal) will drive them (Acc. Dir. Obj.) back (רָרַךְ, Qal Fientive Perf.3MS, Certitude, chase, pursue; διώκω, FMI3S, Predictive), and (continuative) they will retreat (נוֹס, Qal Fientive Perf.3CP, Certitude, escape; φεύγω, FMI3P, Predictive, flee, seek safety in flight) as (comparative) though they were fleeing (נָפַל, Qal Fientive Perf.3CP, Certitude; φεύγω, PAPtC.NMP, Dramatic, Concessive) from an armed conflict (Abl. Separation), and (continuative) they will fall to pieces (נָפַל, Qal Fientive Perf.3CP, Certitude, collapse; πίπτω, FMI3P, Predictive) although nobody (Subj. Gen.) is chasing (רָרַךְ, Qal Fientive Ptc.MSA, Concessive, hunting; διώκω, PAPtC.GMS, Genitive Absolute, Concessive, pursuing),

^{BGT} **Leviticus 26:36** καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου καὶ φεύγουνται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος

וְהִנְשֹׂאֲרִים בְּכֶם וְהִבְאֵתִי מִרְיָ בְּלִבְכֶם ^{WTT} **Leviticus 26:36**
בְּאַרְצֵת אִיבֵיהֶם וְרָרַךְ אֹתָם קוֹל עֲלֵה נָדָף וְנָסוּ
מִנְּסִת־חֶרֶב וְנָפְלוּ וְאֵין רָרַךְ:

^{VUL} **Leviticus 26:36** et qui de vobis remanserint dabo pavorem in cordibus eorum in regionibus hostium terrebit eos sonitus folii volantis et ita fugient quasi gladium cadent nullo sequente

LWB **Lev. 26:37** And brother will stumble upon brother [in retreat] as in an armed conflict, although nobody is pursuing [fear makes your imagination run wild], and you will not have the power to resist your enemies.

KJV **Leviticus 26:37** 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.

TRANSLATION HIGHLIGHTS

Brother will stumble upon brother in retreat, as though they are in an armed conflict and enemy forces have overwhelmed them. Running backwards during a retreat is not easy, and there is not enough rear-ground for all of them to cover without falling all over themselves. Men will flee in battle even though nobody is chasing them (Concessive Participle). Fear makes your imagination run wild, and once one person exhibits it, the rest follow along. Fear is like a growing cancer that spreads from person to person in a military unit. Because of fear's pervasive influence, those who remained behind will not have the power to effectively stand against their enemies.

Historical Context	Modern Equivalent
Brother will stumble upon brother	Retreat in the face of danger
Nobody is pursuing you	Afraid of your own shadow
No power to resist your enemies	Fear-panic ploy

RELEVANT OPINIONS

Their very fears should dash them one against another. (M. Henry) In their panic, caused by demoralization and not by a real enemy, they would forget the need for mutual help; and each would endeavor to escape, even at the cost of sacrificing his brother. (J. Hertz) They will fall in their anxious flight, and stumble one over another, although no one is pursuing ... which signifies that inward anguish, fear, and despair, which rend the heart and destroy the life ... what is described in Deut. 28:65 in even stronger terms as "a trembling heart, and failing of eyes, and sorrow of mind." (Keil & Delitzsch)

Lev. 26:37 And (continuative) brother (Subj. Nom.) will stumble upon (כָּשַׁל, Qal Fientive Perf.3CP, Certitude; ὑπεροπάω, FMI3S, Predictive) brother (Acc. Dir. Obj.; in retreat) as (comparative) in an armed conflict (Loc. Time), although nobody (Subj. Gen.) is pursuing (רָדַף, Qal Fientive Ptc.MSA, Concessive; κατατρέχω, PAPtc.GMS, Pictorial, Concessive), and (continuative) you will not (neg. adv.) have the power (יָהָה, Qal Stative Imperf.3FS, Certitude; δύναμαι, FMI2P, Predictive, Deponent) to resist (תַּקִּימָה; ἀνθίστημι, AAInf., Dramatic, Inf. As Dir. Obj. of Verb, stand your ground, oppose, withstand) your (Gen. Rel.) enemies (Dat. Disadv.; אֵי, Qal Stative Ptc.2MP, Substantival, "those who are hostile").

^{BGT} **Leviticus 26:37** καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφὸν ὥσεί ἐν πολέμῳ οὐθὲνὸς κατατρέχοντος καὶ οὐ δυνήσεσθε ἀντιστῆναι τοῖς ἐχθροῖς ὑμῶν

וְכָשְׁלוּ אִישׁ-בְּאֶחָיו כַּמִּפְנֵי-חֶרֶב וּרְדָף אֵין
וְלֹא-תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אִיבֵיכֶם: ^{WTT} **Leviticus 26:37**

^{VUL} **Leviticus 26:37** et corruent singuli super fratres suos quasi bella fugientes nemo vestrum inimicis audebit resistere

^{LWB} **Lev. 26:38** Furthermore, you will perish among the nations [remain scattered] and the land of your enemies will consume you,

^{KJV} **Leviticus 26:38** And ye shall perish among the heathen, and the land of your enemies shall eat you up.

TRANSLATION HIGHLIGHTS

This generation of Jews perished in foreign lands. Most of them never returned home again. They remained scattered for seventy years, until Cyrus allowed their children to return home. The land of Babylon consumed them for the rest of their life; they lived in this foreign land in poverty forever. There is no hint of repentance from the people, nor is there any hint that God allowed them to change their minds after all the levels of discipline inflicted upon them for their disobedience.

Historical Context	Modern Equivalent
You will perish among the nations The land of your enemies will consume you	Scattered for the remainder of your life Living in a strange land in poverty forever

RELEVANT OPINIONS

It is a righteous thing with God to leave those to despair of pardon that have presumed to sin and it is owing to free grace if we are not abandoned to pine away in the iniquity we were born in and have lived in. (M. Henry) Promise would be turned to privation. Covenant vengeance consisted of the removal of all privileges and protection together with all attendant prosperity. (W. Barrick)

Lev. 26:38 Furthermore (continuative), you will perish (ךָנָ, Qal Fientive Perf.2MP, Certitude; ἀπόλλυμι, FMI2P, Predictive) among the nations (Loc. Place) and (continuative) the land (Subj. Nom.) of your (Gen. Rel.) enemies (Adv. Gen. Ref.) will consume (אָכַל, Qal Fientive Perf.3FS, Certitude; κατεσθίω, FMI3S, Predictive, eat you up) you (Acc. Dir. Obj.),

^{BGT} **Leviticus 26:38** καὶ ἀπολείσθε ἐν τοῖς ἔθνεσιν καὶ κατέδεται ὑμᾶς ἡ γῆ τῶν ἐχθρῶν ὑμῶν

וְאָבַדְתֶּם בְּגוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ ^{WTT} **Leviticus 26:38**

איִבִּיכֶם:

^{VUL} **Leviticus 26:38** peribitis inter gentes et hostilis vos terra consumet

^{LWB} **Lev. 26:39** And those who are left among you [few survivors] will be corrupted because of your sins, pining [wasting] away in the land of your enemies, even sharing the guilt and punishment of your fathers [children followed the evil ways of their parents], rotting away with them.

^{KJV} **Leviticus 26:39** 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.

TRANSLATION HIGHLIGHTS

Those who survived all the cycles of discipline will be corrupted because of their sins. They do not repent. They live horrible lives and die the sin unto death. They pine or waste away the rest of their life in Babylon, the land of their enemies. They even share the guilt and punishment of their fathers in captivity, suffering and rotting away with them in a foreign land.

Historical Context	Modern Equivalent
Corrupted because of your sins	Corrupted because of your sins
Pining away in the land of your enemies	Living with depression and other mental issues
Sharing the punishment of your fathers	Children carried on generational sins
Rotting away with your fathers	Life of apostasy, then dying the sin unto death

RELEVANT OPINIONS

There will be an added agony to the wretched lot of the sinful parents, that they will behold their children, who had followed their evil example, experiencing the hard fate which was so bitter to themselves. (J. Hertz) Corporate guilt ceases to be a problem to the individual who has confessed his own guilt. Corporate guilt is not a straight-jacket or a bottomless pit. Escape from it is the same as for personal guilt: repentance. It is not a destiny. It is a lesson. It is a lesson in the history of the faith (or, lack of faith). The covenant not only brings blessing to Abraham's descendants, it can also bring cursing, depending on each generation's personal obedience or disobedience. Each generation has the same opportunity to rid itself of a sordid history of disloyalty to the divine covenant. Each has the opportunity to be personally loyal to the Lord of the covenant. (W. Barrick)

Lev. 26:39 And (continuative) those (Subj. Nom.) who are left (שָׂרֵי, Niphal Passive Ptc.MPA, Substantival; καταλείπω, APpTc.NMP, Culminative, Substantival) among you (Partitive Abl.; few survivors) will be corrupted (נִקְוָה, Niphal Passive Imperf.3MP, Certitude, decay, rot; καταφθίρω, FPI3P, Predictive, waste away, ruined, destroyed) because of your (Gen. Poss.) sins (Causal Acc.), pinning away (τήκω, FPI3P, Predictive, melting, dissolving) in the land (Loc. Place) of your (Gen. Rel.) enemies (Adv. Gen.

Ref.; Hebrew participle: "those who are hostile"), even (ascensive) sharing (verbal particle) the guilt and punishment (Acc. Dir. Obj.) of your fathers (Gen. Accompaniment), rotting away (נִקְקָ, Niphal Passive Imperf.3MP, Certitude, decay, rot) with them (Gen. Accompaniment).

BGT **Leviticus 26:39** καὶ οἱ καταλειφθέντες ἀπ’ ὑμῶν καταφθάρουσιν διὰ τὰς ἀμαρτίας ὑμῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τακήσονται

וְהַנִּשְׁאָרִים בְּכֶם יִמְקְוּ בְּעֹנֶם בְּאַרְצָה ^{WTT} **Leviticus 26:39**
 אִיְבֵיכֶם וְאֵף בְּעֹנֶת אֲבֹתָם אֲתָם יִמְקְוּ:

VUL **Leviticus 26:39** quod si et de his aliqui remanserint tabescent in iniquitatibus suis in terra inimicorum suorum et propter peccata patrum suorum et sua adfligentur

Reminder

I want you to understand something very important. We began this study of Leviticus 26 with a 3-point program that has not changed in thousands of years. The goal of our Christian life, as well as that of Jewish life during the time of Moses, is the *input, inculcation* and *application* of Bible doctrine to life. This is the road to fellowship with Deity. There is no other way of knowing Him without knowing His Word. If this 3-point program is adhered to, God will bless the nation. Notice what the introductory passage (Lev. 26:3) does not say:

It does not specify a particular commandment

It does not specify the Ten Commandments

It does not specify the entire Mosaic Law

It does not specify the Sabbath or jubilee laws of chapter 25

It does not specify the entire book of Leviticus

It does not specify *any* particular thing you might be *doing* ... such as witnessing, cleaning the church, feeding the poor, tithing, teaching children, going on missions, etc.

It does not specify *any* particular thing you should *not be doing* ... such as not committing adultery, not lying, not gossiping or maligning, not drinking or dancing, etc.

What is the one requirement that the Lord asked the Israelites to obey so that He might bless them? That one requirement was centered on the input, inculcation, and application of Bible doctrine. It was to “seek out His divine statutes, carefully examine His mandates, and obediently execute them.” The entire focus for Israel was on the Word of God – hearing it, reading it, studying it, and applying it. The same is true for us today. The entire focus of the Christian way of life is on the Word of God – hearing it, reading it, studying it, and applying it. If your church

is not focused on this 3-point program, get out and find one that is! The individual do's and don'ts are encompassed in this one 3-point program. The point is, focus on the Word itself and not on the various activities engineered by socialites.

Resources

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