

625. Why no interest at all upon what is given to a poor brother? What is meant by "increase" as in verses 36, 37?
626. Israel had been charged no interest by God on the gifts they received from Him. When? Where? What is the principle?
627. Two cases of slavery are to be considered. What are they?
628. Why not pass a law to forbid slavery? How was slavery banished from the Hebrew people?
629. Show how Exodus 21:16 and 21:20, 21, 26, 27 relate to slavery.
630. When one Hebrew sold himself to another Hebrew he was yet not the property of his master. Explain why.
631. For how long would a Hebrew be held as a slave? *i. e.*, what was the total time of his slavery? Cf. Exodus 21:2.
632. There were exceptional cases when even this time was shortened. Explain.
633. When was permanent human slavery allowed? What were the restrictions on it?

D. CONCLUSION: PROMISES AND WARNINGS 26:1-46

1. THE NECESSITY OF RIGHT RELATIONSHIPS TO GOD 26:1, 2

TEXT 26:1, 2

- 1 Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God.
- 2 Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

THOUGHT QUESTIONS 26:1, 2

628. Some commentators feel these two verses should be a part of chapter twenty-five. Why would they think this? Do you see any connection?
629. Please consider carefully and separately the following words: (1) idols; (2) graven image; (3) pillar; (4) figured (or painted) stone. Define them in your own words.
630. What are the two safeguards against idolatry according to verse two? Discuss.

PARAPHRASE 26:1, 2

You must have no idols: you must never worship carved images, obelisks, or shaped stones, for I am the Lord your God. You must obey My Sabbath laws of rest, and reverence My Tabernacle, for I am the Lord.

COMMENT 26:1, 2

vs. 1, 2 In the original Hebrew text these verses are a part of the previous chapter. The thought seems to be that the Israelites who sell themselves into slavery to a foreigner will be constantly exposed to the idolatry of the heathen. The enforcement of two important principles will be essential in overcoming their influence. Remember: (1) God will not accept a competitor. Idols in any form are an abomination to Him; (2) Remember the sabbath day, even if you cannot come to the sanctuary because you are required to work. You can yet pause amid your labor to remember your God (Cf. 19:3, 4) and His day.

The word "idols" seems to be a generic word, then follows the specifics: (1) "*graven image*"—some sculptured representation, not only to the imaginary gods of the pagan, but at times it was a foolish attempt to represent Jehovah. Cf. Exodus 20:19, 20; Deut. 4:15, 16. (2) "*Pillar or obelisk*"—this was a

free-standing stone. No engraving or sculpturing is here referred to as relating to the pillar. At times such a stone became an altar to God, but more frequently a place of idolatry. (Cf. Micah 5:13; I Kings 14:23; Hosea 3:4; 10:1; Gen. 28:18, 22; 31:13; 35:14; Exodus 23:24; 34:13.) (3) “*worshipping stones*” or “*figured stones*”—Authorities in the time of our Lord understood this to mean “*beholding, or worshipping stones—i.e. stones set in the ground in places of worship upon which the worshippers prostrated themselves to perform their devotions. The stone was therefore a kind of signal, calling attention of the worshipper to itself, so that he may fall down upon it. With such stones, these authorities assure us, the Temple was paved, since they were perfectly lawful in the sanctuary, but must not be used in worship out of the Temple . . .*” (*Ginsburg*)

A real respect of the Creator and Deliverer on the seventh day would eliminate the above idolatrous practices. A personal sense of His power and concern destroys the appetite for idolatry.

FACT QUESTIONS 26:1, 2

634. Show how these verses could relate to chapter 25.
635. What two principles overcome idolatry?
636. Describe and discuss the three types of idols mentioned here.
637. Is there any parallel in these verses for our day? Discuss.

2. THE BLESSINGS OF OBEDIENCE TO GOD 26:3-13

TEXT 26:3-13

- 3 If ye walk in my statutes, and keep my commandments, and do them;
- 4 then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.

- 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.
- 6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.
- 7 And ye shall chase your enemies, and they shall fall before you by the sword.
- 8 And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.
- 9 And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you.
- 10 And ye shall eat old store long kept, and ye shall bring forth the old because of the new.
- 11 And I will set my tabernacle among you; and my soul shall not abhor you.
- 12 And I will walk among you, and will be your God, and ye shall be my people.
- 13 I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

THOUGHT QUESTIONS 26:3-13

631. Is there any connection between righteousness and the weather? Discuss for today.
632. Threshing time will reach to vintage. What months are involved?
633. Vintage time will reach to sowing. How much time is involved?
634. Plenty of food and safety are promised by God. Did this ever occur in the history of the nation?
635. Peace of mind, removal of wild beasts, no invasions—what wonderful promises! How were they to be fulfilled? *i. e.* how

- do you imagine God was going to keep such promises?
636. If there were to be no invasions, who are "the enemies" in verses 7 and 8?
637. What added element was to be present to enable a few to rout many?
638. The promises here are but a ratification of the covenant God made many years before. Discuss. Cf. II Kings 13:23; Mal. 3:6.
639. There will not only be enough to eat, there will be more than enough. Explain verse 10.
640. God actually promised to live among them, to walk in, with and among His people. How would He do this?
641. Deliverance from Egyptian bondage was a very large event in Hebrew history. What was the *one large* lesson involved? What were the "bars of your yoke"?

PARAPHRASE 26:3-13

If you obey all of My commandments, I will give you regular rains, and the land will yield bumper crops, and the trees will be loaded with fruit long after the normal time! And grapes will still be ripening when sowing time comes again. You shall eat your fill, and live safely in the land, for I will give you peace, and you will go to sleep without fear. I will chase away the dangerous animals. You will chase your enemies; they will die beneath your swords. Five of you will chase a hundred, and a hundred of you, ten thousand! You will defeat all of your enemies. I will look after you, and multiply you, and fulfill My covenant with you. You will have such a surplus of crops that you won't know what to do with them when the new harvest is ready! And I will live among you, and not despise you. I will walk among you and be your God, and you shall be My people. For I am the Lord your God who brought you out of the land of Egypt, with the intention that you be slaves no longer; I have broken your chains and will make you walk with dignity.

COMMENT 26:3-13

vs. 3,4 God did not require or expect perfect obedience. He wanted consistency in attitude toward him: "walk" and "do" My commandments. When it is the planned purpose of man to follow the ethical code of God, both man and God shall be pleased. It is most comforting to contemplate the fact that the One who controls the weather is the One we worship. What the gods of sun and rain could not do, Jehovah God could do and did do, *i. e.* send an abundance of sun and rain at the right time. Deuteronomy 11:14 speaks of the former and latter rains. "The early rain is from about the middle of October until December, thus preparing the ground for receiving the seed, while the latter rain is in the months of March and April, just before the harvest." (*Ibid*) Cf. Ezek. 34:26. For an agricultural people, no more encouraging promise could be made.

v. 5 The corn crop will be so abundant that those who harvest it in the month of March will not be able to complete it until July, which is the time for the ripe grapes. Once again, the grape harvest will be so full that the wine will not all be pressed out until the month of October. As Amos said, "the plowman shall overtake the reaper, and the treader of grapes him who sowed seed." (Amos 9:13) What a promise for those who were when they received it in the desert of Sinai!

v. 6 To walk in His statutes is to love one another and thus insure peace. To keep His commandments is to honor the person and possessions of our neighbor and thus we will have no fear of robbery.

The stones from the shepherds' slings will find their mark in the head of the lion or bear. The spears or arrows will swiftly reach the vitals of the leopard or tiger. Perhaps a disease will decimate their ranks and thus fulfill the promise of God to rid the land of wild beasts. Cf. Ezekiel 34:25.

vs. 7,8 There were seven nations in the land of Canaan when Israel came into their borders. These nations God promised to drive out. Their iniquity had caused the land to grow sick and to "vomit them out." Perhaps the prosperity of Israel would be

a cause of envy to the surrounding nations and would prompt them to attack. If so the outcome was already predicted—"you shall chase your enemies, and they shall fall before you by the sword." Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall before you by the sword." This same promise was repeated before in Deut. 32:30; Joshua 23:10; Isa. 30:17.

How completely God did provide for His people!—Rain for food, a full harvest, personal protection, deliverance from wild beasts, victory over invaders. Is it any wonder when they turned their back on His goodness He delivered them into bondage?

v. 9 Such provisions were a ratification and fulfillment of the agreement He made with Abraham, Isaac and Jacob. God had said He would multiply or increase the nation of Israel until it was as numerous as the stars of the sky or the sands of the sea. Cf. Gen. 12:2; 13:16; 15:5; 22:17; Exodus 23:26. Along with their larger population would be the generous provisions just mentioned. How could anyone refuse such love?

v. 10 Even though they were to multiply so profusely, God will yet provide for them even more abundantly. The grain and goods will wax old because they cannot use it fast enough to exhaust the supply. The past year's crop will not be gone when the new crop is ready for storage.

vs. 11-13 The grandest gift was God Himself! "I will dwell in them, and walk in them; and be their God, and they shall be my people." II Cor. 6:16. The presence of the tabernacle in the midst of the camp with the cloud by day and fire by night was a constant reminder that God was in their midst. God wants them to know that He will feel at home with them. He has no aversion to them; He does not regard it below His dignity to sojourn among them, and to show them His favor."

What was true of the presence and power of God in the tabernacle is now true in us. We are the sanctuary of His dwelling; our bodies are His dwelling place. I Cor. 6:19,20. Cf. Rev. 21:3. With what humble gratitude should we acknowledge His presence and goodness.

We appreciate so much these closing words of Ginsburg: "The

promises thus made to Israel of the extraordinary fertility of their land, of peace within and immunity from war without, and of the Divine presence constantly sojourning among them, if they will faithfully obey the commandments of the Lord, now conclude with the oft-repeated solemn appeal to the obligation they are under to the God who had so marvelously delivered them from cruel bondage and made them his servants. To remind them of the abject state from which they were rescued, the illustration is taken from the way in which oxen are still harnessed in the East. 'The bands' or 'the rods' are straight pieces of wood, which are inserted in the yoke, or laid across the necks of the animals to fasten together their heads and keep them level with each other. These 'bands,' which are then attached to the pole of the wagon, are not only oppressive, but exhibit the beasts as perfectly helpless to resist the cruel treatment of the driver. This phrase is often used to denote oppression and tyranny. Cf. Deut. 28:48; Isa. 9:3; 10:27; 14:25."

FACT QUESTIONS 26:3-13

638. God did not expect perfect obedience. What did he expect?
639. It is most comforting to contemplate what fact?
640. There are two periods for rain. What were they?
641. Explain Amos 9:13 as related to Lev. 26:5.
642. Show how walking in His commandments and statutes will give us confidence and protection.
643. How do you imagine God planned to drive out the wild beasts from the land?
644. The prosperity of Israel became a means for driving out the seven nations of Canaan. How?
645. Show how the promises made here were but a ratification of earlier agreements.
646. What was the grandest gift God gave the nation of Israel? Show how this relates to us.
647. What were "the bands, or rods, or bars" of the yoke which God broke for Israel? What application is in this for today?

3. THE CHASTISEMENTS FOR DISOBEDIENCE 26:14-39

TEXT 26:14-39

- 14 But if ye will not hearken unto me, and will not do all these commandments;
- 15 and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant;
- 16 I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.
- 17 And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.
- 18 And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.
- 19 And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass;
- 20 and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.
- 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.
- 22 And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.
- 23 And if by these things ye will not be reformed unto me, but will walk contrary unto me:
- 24 then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.
- 25 And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

- 26 When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.
- 27 And if ye will not for all this hearken unto me, but walk contrary unto me;
- 28 then I will walk contrary unto you in wrath; and I also will chastise you seven times for your sins.
- 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
- 30 And I will destroy your high places, and cut down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall abhor you.
- 31 And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.
- 32 And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.
- 33 And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.
- 34 Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and enjoy its sabbaths.
- 35 As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it.
- 36 And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.
- 37 And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies.
- 38 And ye shall perish among the nations, and the land of your enemies shall eat you up.
- 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.

THOUGHT QUESTIONS 26:14-39

642. Please notice all the words used to describe Israel's response to God's will: (1) "will not hearken"; (2) "will not do"; (3) "ye shall despise"; (4) "if your soul shall abhor"; (5) "ye shall break my covenant." Are they progressive? Define each one. Discuss.
643. Mark the promises of destruction as they compare with the promises of prosperity: (1) "sudden terror"; (2) "consumption and fever"; (3) "sow your seed in vain"; (4) "I will set my face against you"; (5) "flee when no one pursues."
644. God seems to promise to deal with Israel in stages. Cf. vs. 18ff. What is involved in the expression "sevenfold"?
645. The heavens are to be iron and the earth is to be brass. What is meant?
646. Explain verse 20 in your own words.
647. The plague will be according to the sins. How so?
648. The wild beasts are to return or be released. Are we to understand from this that their actions are under the control of God? Cf. II Kings 17:25,26. Discuss.
649. Why would anyone *want* to walk contrary to the ways of God?
650. Verse 25 definitely attributes to God the responsibility of war and pestilence. Explain. Cf. Num. 16:49; II Sam. 24:15.
651. What is the meaning of the thought of ten women baking in one oven? Are we to understand that God is promising rationing? Cf. Hag. 1:6.
652. Cannibalism is promised in verse 29. Is this inevitable? Cf. II. Kings 6:28, 29.
653. Dead bodies are to be thrown on bodies. What is meant as in verse 30? Cf. II Kings 23:8,20.
654. Consider the fact that all these words were spoken (and written) at Sinai many, many years before they were literally fulfilled. What lesson does this teach us?
655. Verse 30 seems to say that God has a "soul"—what is meant?

656. Read II Kings 25:4-10 and II Cron. 36:19 for a fulfillment of verse 31.
657. The prophecy of scattering the nation of Israel among all nations and the drawing of their enemies' sword out against them has surely been fulfilled again and again. Why? Cf. Psa. 44:11-14.
658. The sabbath rest for the land will be enforced. How? Why? Cf. II Chron. 36:21.
659. Notice carefully the promises in verses 36 through 39. Each of these tragedies are attributed to God: (1) dejection, or discouragement; (2) running scared; (3) no courage; (4) loss of national identity; (5) deep grief. Explain how such was (and is) true and yet God is not morally responsible.

PARAPHRASE 26:14-39

But if you will not listen to Me or obey Me, but reject My laws, this is what I will do to you: I will punish you with sudden terrors and panic, and with tuberculosis and burning fever; your eyes shall be consumed and your life shall ebb away; you will sow your crops in vain, for your enemies will eat them. I will set My face against you and you will flee before your attackers; those who hate you will rule you; you will even run when no one is chasing you! And if you still disobey Me, I will punish you seven times more severely for your sins. I will break your proud power and make your heavens as iron, and your earth as bronze. Your strength shall be spent in vain; for your land shall not yield its crops, now your trees their fruit. And if even then you will not obey Me and listen to Me, I will send you seven times more plagues because of your sins. I will send wild animals to kill your children and destroy your cattle and reduce your numbers so that your roads will be deserted. And if even this will not reform you, but you continue to walk against My wishes, then I will walk against your wishes, and I, even I, will personally smite you seven times for your sin. I will revenge the breaking of My

covenant by bringing war against you. You will flee to your cities, and I will send a plague among you there; and you will be conquered by your enemies. I will destroy your food supply so that one oven will be large enough to bake all the bread available for ten entire families; and you will still be hungry after your pittance has been doled out to you. And if you still won't listen to Me or obey Me, then I will let loose My great anger and send you seven times greater punishment for your sins. You shall eat your own sons and daughters, and I will destroy the altars on the hills where you worship your idols, and I will cut down your incense altars, leaving your dead bodies to rot among your idols; and I will abhor you. I will make your cities desolate, and destroy your places of worship, and will not respond to your incense offerings. Yes, I will desolate your land; your enemies shall live in it, utterly amazed at what I have done to you. I will scatter you out among the nations, destroying you with war as you go. Your land shall be desolate and your cities destroyed. Then at last the land will rest and make up for the many years you refused to let it lie idle; for it will lie desolate all the years that you are captives in enemy lands. Yes, then the land will rest and enjoy its Sabbaths! It will make up for the rest you didn't give it every seventh year when you lived upon it. And for those who are left alive, I will cause them to be dragged away to distant lands as prisoners of war, and slaves. There they will live in constant fear. The sound of a leaf driven in the wind will send them fleeing as though chased by a man with a sword; they shall fall when no one is pursuing them. Yes, though none pursue they shall stumble over each other in flight, as though fleeing in battle, with no power to stand before their enemies. You shall perish among the nations and be destroyed among your enemies. Those left shall pine away in enemy lands because of their sins, the same sins as those of their fathers.

COMMENT 26:14-39

vs. 14-17 Notice the progressive nature of rejection: (1) "will not hearken" or indifference, somewhat passive; (2) "will not

do" *i.e.* resistance is in it; (3) despise or contempt, to spurn, a volitional turning away; (4) a break with the covenant, the marriage has been dissolved, divorce is filed. We can surely trace the progress of spiritual adultery in this pattern. Cf. Gen. 17:14.

There is also a cumulative and progressive nature in God's response to man's rejection: (1) a sudden sickness called here "consumption and fever." It will affect the eyes. Is such to suggest that the eyes of their heart had already been consumed? Cf. Deut. 28:22; (2) a deep discouragement will set in and you will "pine away"; (3) sow your seed and your enemies will reap your crop; (4) slain before your enemies; (5) constant fear and dread of what will happen next. Cf. I Sam. 4:10; 31:1.

Why would anyone want to bring upon themselves such terrible suffering? Perhaps the first generation was warned and did not walk in the way of destruction, but *every* generation must be educated. We are always only one generation from rejection.

vs. 18-20 Yet a further set of punishments are promised for persistent disobedience. The use of the expression "sevenfold more" refers to a continuing and indefinite number of punishments. The converse of this is found in Job 5:19: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Our Lord used this expression of seven to refer to an indefinite number of times in Luke 17:4.

It is very important that we see that God is not against pride *per se*, *i.e.* pride of itself, but *the object* of pride which in this case was self instead of God. If man could not be proud of God and had not the capacity to honor Him there could be no real worship. It is when man takes pride in himself as if he were the originator of what he enjoys that God sets His face against him. The heavens will be as unresponsive as metal to such a person. God wants man to know that He has sent the rain and He produced the fruit. If God withheld the rain in what could you take pride? All your plowing, digging and sowing will be perfectly useless. The ground could as well be brass instead of soil. Cf. Deut. 11:17.

vs. 21,22 These verses contain the third warning to Israel. God threatens them with destruction by wild beasts. To continue in defiance of God and rebel against His authority is to court disaster. The frequency and intensity of trouble will continue. Wild animals were used before as a means of punishment for sin: Cf. Deut. 32:24; II Kings 17:25; Isa. 13:21,22; Ezek. 14:15. "Instead of his original lordship over the creatures, lo! the beasts of the field rise up against rebellious man. This strange foe advances to their dwellings; and the cattle grazing before their door, and their little children playing on the grass, are devoured before their eyes by this new assailant . . . the leopard watches his opportunity; the evening wolf ravages the flock; and the bear tears what he finds within his reach; the lion springs on his prey." (Bonar) What a sad strange commentary on the way of the transgressor.

vs. 23-26 If there is one obvious lesson from this chapter it is that God in heaven is affected by man's conduct on earth. We cannot set our hearts contrary to God and escape His response.

"The sword goes through the land! Instead of peace and safety, the blood of Israel is shed by violent hands. The blood that ratified their covenant with God has been despised; therefore, lo! their own blood must be shed to avenge the broken covenant.

Pestilence and plague ravage their cities. Thinking to escape the sword of the invader, they betake themselves to fenced cities, and defy the enemy. But the Lord scales their walls and leads in His troops, *i.e.* the pestilence with all its horrors. The raging pestilence soon weakens the hands of the defenders of their cities, and opens the gates to the foe. 'Know then that it is a bitter thing to depart from the Lord.' Famine follows pestilence. So scarce is food now, that instead of each family having its own oven, one oven will suffice for ten families, and the quantity given to each is scrupulously weighed, and none receive enough to satisfy their hunger. When Judah felt these horrors of famine in the siege of Jerusalem by the Babylonians, they might know assuredly that the Lord's arrows were coming fast from His

quiver (Cf. Jer. 38:9)." (*Ibid*)

vs. 27-33 This is the fifth and last warning of destruction. The land is to be totally destroyed. God had promised opposition before but in verse 28 He adds *fury* to His opposition. The details of such fury are described in the ensuing verses.

Cannibalism was promised and practiced. Cf. Deut. 28:53-57; II Kings 6:28, 29. In the siege of Samaria by the Syrians and at the siege of Jerusalem by the Chaldeans, parents ate their children. Cf. Lam. 4:10; Jer. 19:9; Ezek. 5:10; Zech. 11:9. In the siege of Jerusalem by Titus it is reported that "a woman named Mary killed her infant child and boiled it during the height of the famine, and after she had eaten part of it, the soldiers found the rest of it in her house."

The destruction of "the high places" is promised in a manner that indicates God's utter contempt for idolatry. The use of the expression "high places" must be read in its context to decide its use. At times Jehovah was worshipped in these "high places." Cf. Judges 6:25, 26; 13:16-23; I Sam. 7:10; I Kings 3:2; II Kings 12:3; I Chron. 21:26. The high places here as elsewhere (Cf. Num. 22:41; 33:52; Deut. 12:2; Joshua 13:17) were used for idolatry. The breaking down of such eminences should speak to Israel of their inability to save. How strange that they would prefer such gods to the One true God who had again and again demonstrated His power to save.

The idols to the sun-god, the pillars to the gods of the stars, will be hacked down and broken up. The dismembered bodies of such "gods" will be thrown together in a heap. On top of the pile will be thrown your own dead bodies! Your carcasses will be mingled with your gods in a manure pit! "When apostate Israel have succumbed to the sword, famine and pestilence, they will not even have a decent burial!" Cf. Isa. 17:8; II Chron. 14:5; 34:7. The words of Ezekiel are a graphic fulfillment of this promise: "Your altars shall be desolate, and your images shall be broken, and I will cast down your slain men before your idols, and I will lay down the dead carcasses of your children before their idols, and I will scatter your bones round about your altars." Cf. Ezek. 6:4, 5.

“Not only will the elevated spots outside the cities with their idols be destroyed, and the carcasses of the deluded people be scattered among their remains, but the cities themselves will be converted into ruins and desolations. *Cf.* Jer. 4:7; 9:11; Ezek. 6:6; 12:20; Neh. 2:17. Even the sanctuary (the tabernacle or Temple) with all its holy places, sacred edifices, and the synagogues will be leveled. *Cf.* Jer. 51:51; Ezek. 21:7; Amos 7:9; Psa. 68:36; 74:7. God here reverses His promise that He made to dwell in the midst of His people. When this awful destruction of the sanctuary is to take place God will not regard the fact that the odor of sweet sacrifices is being offered up. The service which may then be performed to Him will not hinder Him from executing this judgment.

From the ruin of the cities and the sanctuaries the desolation extends to the whole country. While the devastations up till now were the results of God permitting hostile invasions and conquests, the desolation of the whole country and the dispersion of the Israelites described in verses 32 and 33 are to be the work of God Himself. He who has promised to bless the land in so marvelous a manner (*Cf.* vs. 4-10) as a reward for their obedience, will Himself reduce it to the most astounding desolation as a punishment for their disobedience, so much so, that their very enemies will be amazed at it.” (*Cf.* Jer. 9:11; Ezek. 5:15; 33:28, 29; 35:10; 36:5) (*Ginsburg*)

“They will not even be permitted to tarry among the ruins of their favoured places, but God Himself, who brings about the desolation, will disperse the surviving inhabitants far and wide. To show how complete this dispersion is to be, God is represented with a drawn sword in His hand pursuing them and scattering them, so that both their land and every city in it should be denuded of them, and that there should be no possibility of any of them turning back. Thus the sword which God promised should not go through their land if they walk according to the Divine commandments, will now be wielded by Himself to bring about their utter dispersion from the land. A similar appalling scene is described by Jeremiah: ‘I will scatter them also among the heathen, who neither they nor their fathers have known:

and I will send a sword after them, till I have consumed them.' Cf. Jer. 9:16; 42:16-18; Ezek. 12:14." (*Ibid*)

vs. 34-39 At long last the land can have its rest. The sabbath rest for the land had been ignored for several years. What the nation would not give voluntarily, God will now obtain by punishment. The land will lay fallow for several years while God's people are held in bondage. We wonder if anyone bothered to read what God gave Moses in the wilderness of Sinai? Such history written ahead of time would be the most impressive of all warnings.

The few inhabitants left in the promised land will be full of fear and timidity. Cf. Deut. 28:65-67. Are we to conclude that this excessive apprehension is produced by God or the circumstances? We could easily say that God produced the circumstances and they produced the fear. Those who were formerly bold as lions are now running like rabbits. Israel will intermarry with the heathen. Many of them will lose their national identity. Cf. Deut. 22:3; I Sam. 11:3, 20; Jer. 50:6; Ezek. 34:4, 16. We take the expression "the land of your enemies shall eat you up" to refer to the sad mixup and complete confusion to prevail in the land of their enemies. "So utterly incorporated among them would they become as to disappear with no separate existence." Cf. Num. 13:32; Ezek. 36:13.

FACT QUESTIONS 26:14-39

648. Show the four progressive steps of rejection and the five responses of God to man's rejection.
649. How does the warning in these verses relate to us?
650. How is the expression "sevenfold" used in this chapter?
651. God is not against the capacity of pride. Why?
652. What is the meaning of the phrase "the heavens as iron and the earth as brass"?
653. There are five sets of warnings in these verses. Trace and mark them.
654. Are we to understand God used the beasts of the field to

- punish man? Give examples. Discuss.
655. When the sword is used in war there are two or three inevitable consequences. What are they?
656. Describe the extreme conditions that follow in the wake of war. Could this happen in our land?
657. God adds something to His promise of opposition as in verse 28. What is it?
658. The destruction of "the high places" indicates God's utter contempt for idol worship. How so?
659. Even the sanctuaries of God will be destroyed. How? Why?
660. God himself participates in the last stage of destruction. What is it?
661. At long last the land can rest. What is meant by this thought?
662. What will happen to the few remaining inhabitants of Canaan?

4. GOD'S FAITHFULNESS TO HIS COVENANT 26:40-45

SUMMARY STATEMENT 26:46

TEXT 26:40-46

- 40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me,
- 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity;
- 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- 43 The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even

because they rejected mine ordinances, and their soul abhorred my statutes.

- 44 And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God;
- 45 but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.
- 46 These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses.

THOUGHT QUESTIONS 26:40-46

660. Why confess their father's sins as well as their own?
661. Is "trespass" and "walking contrary" a distinct or different violation of God's will?
662. God definitely attributes to Himself the responsibility of bringing Israel into bondage. Discuss how this is true.
663. What is meant by the expression "uncircumcised heart be humbled"?
664. If God did remember His covenant with Jacob, Isaac and Abraham what would happen?
665. What is meant in the promise toward the land in verse 42?
666. Can we say from the description of the punishment in verse 43 that the punishment fits the crime? Discuss.
667. Jehovah promised not to forsake or abhor His people utterly. What is meant?
668. Verse 46 sounds like the end of the book of Leviticus, but it is not. Why not?

PARAPHRASE 26:40-46

But at last they shall confess their sins and their fathers' sins of treachery against Me. (Because they were against Me, I was

against them, and brought them into the land of their enemies.) When at last their evil hearts are humbled and they accept the punishment I send them for their sins, then I will remember again My promises to Abraham, Isaac, and Jacob, and I will remember the land (and its desolation). For the land shall enjoy its Sabbaths as it lies desolate. But then at last they shall accept their punishment for rejecting My laws and for despising My rule. But despite all they have done, I will not utterly destroy them and My covenant with them, for I am Jehovah their God. For their sakes I will remember My promises to their ancestors, to be their God. For I brought their forefathers out of Egypt as all the nations watched in wonder. I am Jehovah. These were the laws, ordinances, and instructions that Jehovah gave to the people of Israel, through Moses, on Mount Sinai.

COMMENT 26:40-46

vs. 40-42 "The chastisements of God, like the gospel of Jesus Christ, are either a savour of life unto life or of death unto death; they either make or mar; they may sanctify and save or they may leave the soul more bound in the bonds of sin than ever. It is only godly sorrow—sorrow regarded in a true light and treated the way God intended—that works repentance unto salvation; otherwise it works death (II Cor. 7:10)." (C) God has no pleasure in the death of the wicked. A free acknowledgement of sin is the first step to recovery." In this state of pining away under the enemies, they would confess themselves to their own and their fathers' sins, *i. e.* would make the discovery that their sufferings were a punishment from God for their sins, and acknowledge that they were suffering what they deserved, through their unfaithfulness to their God and rebellion against Him, for which He had been obliged to set Himself in hostility to them, and bring them into the land of their enemies; or rather their uncircumcised hearts would then humble themselves, and they would look with satisfaction upon this fruit of their sin." (*Keil*)

If and when God did remember and fulfill His covenant with

Jacob, Isaac and Abraham, what would take place? Exodus 32:13 plainly states that God would multiply the posterity of Jacob as the stars of the heaven and would give them the land of Canaan. The Chaldee Versions render the verse: "And I will remember in mercy the covenant which I covenanted with Jacob at Bethel (Gen. 35:9-15), and also the covenant which I covenanted with Isaac at Mount Moriah (Gen. 22), and the covenant which I covenanted with Abraham between the divided pieces of the sacrifice (Gen. 15:18-21)." (*Ibid*) We believe the conditions were never met and the promise was left unfulfilled.

vs. 43-45 Verse 43 is repetitious of verses 33 and 34. It is evidently repeated here to show the seriousness of their sin. The land *will* have its sabbath rest whether you give it or not; the land will rest even at the expense of your punishment. God has a wonderful capacity for a concurrent fulfillment of His will in man, *i.e.* the punishment of the Amorites became the deliverance of His people Israel. Even in the desolation of the land a sabbath rest is provided.

Even in a far away land in bondage and loss God will not forget them. While they were afar off He saw them and was moved with compassion toward them. But they *must* come to themselves and recognize whose they are and what they have done. A full confession of sin and a willing refusal of the pigpen of idolatry must happen before they are restored to the Father and the land. God's covenant only awaits Israel's response to His law of love.

Verse 46 concludes the book of Leviticus: "These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses." There yet remains an appendix.

FACT QUESTIONS 26:40-46

663. How are the chastisements of God like the Gospel of our Lord?
 664. Godly sorrow is not enough. What else is needed?

665. There is a good use for affliction. What is it?
666. Did God actually expect Israel to take some satisfaction in their own punishment? Discuss.
667. Why the repetition in verse 43?
668. How can Israel be compared to the prodigal son?

APPENDIX: CONCERNING VOWS 27:1-34

A. VOWS OF PERSONS 27:1-8

TEXT 27:1-8

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for Jehovah by thy estimation.
- 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
- 4 And if it be a female, then thy estimation shall be thirty shekels.
- 5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
- 6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
- 7 And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
- 8 But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.