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LEVITICUS 26:1 “You shall make for yourselves no idols, neither shall you raise up an engraved image or a pillar, neither shall you place any figured stone in your land, to bow down to it; for I am the LORD your God.

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Idolatry forbidden, Lev 26:1. The Sabbath to be sanctified, Lev 26:2-3. Promises to obedience, of fruitful fields, plentiful harvests, and vintage, Lev 26:4-5. Of peace and security, Lev 26:6. Discomfiture of their enemies, Lev 26:7-9. Of abundance, Lev 26:10. Of the divine presence, Lev 26:11-13. Threatenings against the disobedient, Lev 26:14-15. Of terror and dismay, Lev 26:16. Their enemies shall prevail against them, Lev 26:17-18. Of barrenness, Lev 26:19-20. Of desolation by wild beasts, Lev 26:21-22. And if not humbled and reformed, worse evils shall be inflicted upon them, Lev 26:23-24. Their enemies shall prevail, and they shall be wasted by the pestilence, Lev 26:25-26. If they should still continue refractory, they shall be yet more sorely punished, Lev 26:27-28. The famine shall so increase that they shall be obliged to eat their own children, Lev 26:29. Their carcasses shall be cast upon the carcasses of their idols, Lev 26:30. Their cities shall be wasted, and the sanctuary desolated, Lev 26:31; the land destroyed, Lev 26:32; themselves scattered among their enemies, and pursued with utter confusion and distress, Lev 26:33-39. If under these judgments they confess their sin and return to God, He will remember them in mercy, Lev 26:40-43; visit them even in the land of their enemies, Lev 26:44; and remember His covenant with their fathers, Lev 26:45. The conclusion, stating these to be the judgments and laws which the Lord made between himself and the children of Israel in Mount Sinai, Lev 26:46.

#### Verse 1

Ye shall make you no idols - See note on Exo 20:4, and see the note on Gen 28:18-19 (note), concerning consecrated stones. Not only idolatry in general is forbidden here, but also the superstitious use of innocent and lawful things. Probably the stones or pillars which were first set up, and anointed by holy men in commemoration of signal interposition of God in their behalf, were afterward abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2Kgs 18:4.

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LEVITICUS 26:2 “You shall keep my Sabbaths, and have reverence for my sanctuary. I am the LORD.

LEVITICUS 26:3 “If you walk in my statutes, and keep my commandments, and do them;

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#### Verse 3

If ye walk in my statutes - For the meaning of this and similar words used in the law, See the note on Lev 26:15.

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LEVITICUS 26:4 then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.

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## Verse 4

Rain in due season - What in Scripture is called the early and the latter rain. The first fell in Palestine at the commencement of spring, and the latter in autumn - Calmet.

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LEVITICUS 26:5 Your threshing shall reach to the vintage, and the vintage shall reach to the sowing time. You shall eat your bread to the full, and dwell in your land safely.

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## Verse 5

Your threshing shall reach unto the vintage - According to Pliny, Hist. Nat., l. xviii., c. 18, the Egyptians reaped their barley six months, and their oats seven months, after seed time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judaea: they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the passover, about the middle of March; and in one month or six weeks after, about pentecost, they began that of their wheat. After their wheat-harvest their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain for nearly three months shut up within their cities, because the Nile had then inundated the whole country. See Calmet. "This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have reaped and threshed out their corn the vintage should be ready, and before they could have pressed out their wine it would be time to sow again. The Prophet Amos, Amo 9:13 expresses the same blessing in the same manner: The ploughman shall overtake the reaper, and the treader of grapes him who soweth seed." - Dodd.

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LEVITICUS 26:6 "I will give peace in the land, and you shall lie down, and no one will make you afraid. I will remove evil animals out of the land, neither shall the sword go through your land.

LEVITICUS 26:7 You shall chase your enemies, and they shall fall before you by the sword.

LEVITICUS 26:8 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.

LEVITICUS 26:9 "I will have respect for you, and make you fruitful, and multiply you, and will establish my covenant with you.

LEVITICUS 26:10 You shall eat old store long kept, and you shall move out the old because of the new.

LEVITICUS 26:11 I will set my tent among you, and my soul won't abhor you.

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## Verse 11

I will set my tabernacle among you - This and the following verse contain the grand promise of the Gospel dispensation, viz. the presence, manifestation, and indwelling of God in human nature, and

his constant in dwelling in the souls of his followers. So Joh 1:14 the Word was made flesh, και εσκηνωσεν εν ημιν, and Made His Tabernacle among us. And to this promise of the law St. Paul evidently refers, 2Cor 6:16-18 and 2Cor 7:1

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LEVITICUS 26:12 I will walk among you, and will be your God, and you will be my people.

LEVITICUS 26:13 I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. I have broken the bars of your yoke, and made you go upright.

LEVITICUS 26:14 “But if you will not listen to me, and will not do all these commandments;

LEVITICUS 26:15 and if you shall reject my statutes, and if your soul abhors my ordinances, so that you will not do all my commandments, but break my covenant;

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#### Verse 15

If ye shall despise my statutes - abhor my judgments - As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I Judge it best to take a general view of them, once for all, in this place, and show how they differ among themselves, and what property of the Divine law each points out.

1. Statutes. חֻקֹּת chukkoth, from חָק chak, to mark out, define, etc. This term seems to signify the things which God has defined, marked, and traced out, that men might have a perfect copy of pure conduct always before their eyes, to teach them how they might walk so as to please him in all things, which they could not do without such instruction as God gives in his word, and the help which he affords by his Spirit.

2. Judgments. שְׁפָטִים shephatim, from שָׁפַט shaphat, to distinguish, regulate, and determine; meaning those things which God has determined that men shall pursue, by which their whole conduct shall be regulated, making the proper distinction between virtue and vice, good and evil, right and wrong, justice and injustice; in a word, between what is proper to be done, and what is proper to be left undone.

3. Commandments. מִצְוֹת mitsvoth, from צָוָה tsavah, to command, ordain, and appoint, as a legislator. This term is properly applied to those parts of the law which contain the obligation the people are under to act according to the statutes, judgments, etc., already established, and which prohibit them by penal sanctions from acting contrary to the laws.

4. Covenant. בְּרִית berith, from בָּרַךְ bar, to clear, cleanse, or purify; because the covenant, the whole system of revelation given to the Jews, was intended to separate them from all the people of the earth, and to make them holy. Berith also signifies the covenant-sacrifice, which prefigured the atonement made by Christ for the sin of the world, by which he purifies believers unto himself, and makes them a peculiar people, zealous of good works. Besides those four, we may add the following, from other places of Scripture.

5. Testimonies. עֵדוּת edoth, from עָד ad, beyond, farther, besides; because the whole ritual law referred to something farther on or beyond the Jewish dispensation, even to that sacrifice which in the fullness of time was to be offered for the sins of men. Thus all the sacrifices, etc., of the Mosaic law referred to Christ, and bore testimony to him who was to come.

6. Ordinances. משמרות mishmaroth, from שמר shamar, to guard, keep safe, watch over; those parts of Divine revelation which exhorted men to watch their ways, keep their hearts, and promised them, in consequence, the continual protection and blessing of God their Maker.

7. Precepts. פקודים pikkudim, from פקד pakad, to overlook, take care or notice of, to visit; a very expressive character of the Divine testimonies, the overseers of a man's conduct, those who stand by and look on to see whether he acts according to the commands of his Master; also the visitors, because God's precepts are suited to all the circumstances of human life; some are applicable in adversity, others in prosperity; some in times of temptation and sadness, others in seasons of spiritual joy and exultation, etc., etc. Thus they may be said to overlook and visit man in all times, places, and circumstances.

8. Truth. אמת emeth, from אמ am, to support, sustain, confirm; because God is immutable who has promised, threatened, commanded, and therefore all his promises, threatenings, commandments, etc., are unalterable and eternal. Error and falsity promise to direct and sustain, but they fail. God's word is supported by his own faithfulness, and it supports and confirms them who conscientiously believe it.

9. Righteousness. צדקה tzedakah, from צדק which, though not used as a verb in the Hebrew Bible, seems to convey, from its use as a noun, the idea of giving just weight or good measure, see Lev 19:36. This is one of the characters which is attributed to the revelation God makes of himself; (see Psa 119:137-144); and by this the impartiality of the Divine testimonies is pointed out. God gives to all their due, and his word distributes to every man according to his state, circumstances, talents, graces, etc.; to none too much, to none too little, to all enough.

10. Word Of Jehovah. דבר יהוה debar Yehovah, from דבר, dabar, to drive, lead, bring forward, hence to bring forward, or utter one's sentiments; so the word of God is what God has brought forth to man from his own mind and counsel; it is a perfect similitude of his own righteousness, holiness, goodness, and truth. This Divine law is sometimes expressed by: -

11. אמרה imrah, speech or word, variously modified from אמר amar, to branch out, because of the interesting details into which the word of God enters in order to instruct man and make him wise unto salvation, or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," πολυμερως και πολυτροπως, in many distinct parcels, and by various tropes or figures; a curious and elegant description of Divine revelation; Heb 1:1.

12. All these collectively are termed the Law תורה torah, or תורת יהוה torath Yehovah, the law of the Lord, from ירה yarah, to direct, set straight and true, as stones in a building, to teach and instruct, because this whole system of Divine revelation is calculated to direct men to the attainment of present and eternal felicity, to set them right in their notions concerning the supreme God, to order and adjust them in the several departments of civil and religious society, and thus to teach and instruct them in the knowledge of themselves, and in the true knowledge of God. Thus those who receive the truth become the city of the living God - the temple of the Most High, built together for a habitation of God through the Spirit. To complete this description of the word law, See the note on Exo 12:49, where other properties of the law of God are specified.

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LEVITICUS 26:16 I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away. You will sow your seed in vain, for your enemies will eat it.

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 Verse 16

I will even appoint over you terror, etc. - How dreadful is this curse! A whole train of evils are here personified and appointed to be the governors of a disobedient people. Terror is to be one of their keepers. How awful a state! to be continually under the influence of dismay, feeling indescribable evils, and fearing worse! Consumption, תַּחֲפֹשׁ shachepheth, generally allowed to be some kind of atrophy or marasmus, by which the flesh was consumed, and the whole body dried up by raging fever through lack of sustenance. See the note on Lev 11:16. How circumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a deist read over this chapter and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

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LEVITICUS 26:17 I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you.

LEVITICUS 26:18 "If you in spite of these things will not listen to me, then I will chastise you seven times more for your sins.

LEVITICUS 26:19 I will break the pride of your power, and I will make your sky like iron, and your soil like brass.

LEVITICUS 26:20 Your strength will be spent in vain; for your land won't yield its increase, neither will the trees of the land yield their fruit.

LEVITICUS 26:21 "If you walk contrary to me, and won't listen to me, then I will bring seven times more plagues on you according to your sins.

LEVITICUS 26:22 I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you few in number. Your roads will become desolate.

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## Verse 22

I will also send wild beasts among you - God fulfilled these threatenings at different times. He sent fiery Serpents among them, Num 21:6; Lions, 2Kgs 17:25; Bears, 2Kgs 2:24, and threatened them with total desolation, so that their land should be overrun with wild beasts, etc., see Eze 5:17. "Spiritually," says Mr. Ainsworth, "these are wicked rulers and tyrants that kill and spoil, Pro 28:15; Dan 7:3-6; Psa 80:13; and false prophets that devour souls, Mat 7:15; Rev 13:1, etc. So the prophet, speaking of their punishment by tyrants, says: A Lion out of the forest shall slay them; a Wolf of the evening shall spoil them; a Leopard shall watch over their cities; every one that goeth out thence shall be torn to pieces, because their transgressions be many. And of their prophets it is said: O Israel, thy prophets are like Foxes in the deserts, Eze 13:4; Jer 8:17; Jer 15:3."

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LEVITICUS 26:23 "If by these things you won't be reformed to me, but will walk contrary to me;

LEVITICUS 26:24 then I will also walk contrary to you; and I will strike you, even I, seven times for your sins.

LEVITICUS 26:25 I will bring a sword upon you that will execute the vengeance of the covenant. You will be gathered together within your cities, and I will send the pestilence among you. You will be delivered into the hand of the enemy.

LEVITICUS 26:26 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. You shall eat, and not be satisfied.

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Verse 26

Ten women shall bake your bread in one oven - Though in general every family in the East bakes its own bread, yet there are some public bakehouses where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great and the want so pressing that there should be many idle hands to be employed, many mouths to be fed, and very little for each: Ten women shall bake your bread in one oven, etc.

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LEVITICUS 26:27 "If you in spite of this won't listen to me, but walk contrary to me;

LEVITICUS 26:28 then I will walk contrary to you in wrath. I will also chastise you seven times for your sins.

LEVITICUS 26:29 You will eat the flesh of your sons, and you will eat the flesh of your daughters.

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Verse 29

Ye shall eat the flesh of your sons, etc. - This was literally fulfilled at the siege of Jerusalem. Josephus, Wars of the Jews, book vii., chap. ii., gives us a particular instance in dreadful detail of a woman named Mary, who, in the extremity of the famine during the siege, killed her sucking child, roasted, and had eaten part of it when discovered by the soldiers! See this threatened, Jer 19:9 (note).

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LEVITICUS 26:30 I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you.

LEVITICUS 26:31 I will lay your cities waste, and will bring your sanctuaries to desolation. I will not take delight in the sweet fragrance of your offerings.

LEVITICUS 26:32 I will bring the land into desolation; and your enemies that dwell therein will be astonished at it.

LEVITICUS 26:33 I will scatter you among the nations, and I will draw out the sword after you. Your land will be a desolation, and your cities shall be a waste.

LEVITICUS 26:34 Then the land will enjoy its Sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its Sabbaths.

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Verse 34

Then shall the land enjoy her Sabbaths - This Houbigant observes to be a historical truth - "From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period there were seventy Sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted seventy years, and during that time the land of Israel rested. Therefore the land rested just as many years in the Babylonish captivity, as it should have rested Sabbaths if the Jews had observed the laws relative to the Sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfillment of the prophetic declaration in this verse: Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land. May it not be argued from this that the law concerning the Sabbatical year was observed till Saul's time, as it is only after this period the land enjoyed its rest in the seventy years' captivity? And if that breach of the law was thus punished, may it not be presumed it had been fulfilled till then, or else the captivity would have lasted longer, i. e., till the land had enjoyed all its rests, of which it had ever been thus deprived?

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LEVITICUS 26:35 As long as it lies desolate it shall have rest, even the rest which it didn't have in your Sabbaths, when you lived on it.

LEVITICUS 26:36 "As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues.

LEVITICUS 26:37 They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies.

LEVITICUS 26:38 You will perish among the nations. The land of your enemies will eat you up.

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#### Verse 38

The land of your enemies shall eat you up - Does this refer to the total loss of the ten tribes? These are so completely swallowed up in some enemies' land, that nothing concerning their existence or place of residence remains but mere conjecture.

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LEVITICUS 26:39 Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they shall pine away with them.

LEVITICUS 26:40 "If they confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary to me,

LEVITICUS 26:41 I also walked contrary to them, and brought them into the land of their enemies; if then their uncircumcised heart is humbled, and they then accept the punishment of their iniquity;

LEVITICUS 26:42 then I will remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham; and I will remember the land.

LEVITICUS 26:43 The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them: and they will accept the punishment of their iniquity; because, even because they rejected my ordinances, and their soul abhorred my statutes.

LEVITICUS 26:44 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 the LORD their God;

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Verse 44

Neither will I abhor them to destroy them utterly - Though God has literally fulfilled all his threatenings upon this people in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has, in his providence, strangely preserved them as a distinct people, and in very considerable numbers also. He still remembers the covenant of their ancestors, and in his providence and grace he has some very important design in their favor. All Israel shall yet be saved, and, with the Gentiles, they shall all be restored to his favor; and under Christ Jesus, the great Shepherd; become, with them, one grand everlasting fold.

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LEVITICUS 26:45 but I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD.'"

LEVITICUS 26:46 These are the statutes, ordinances and laws, which the LORD made between him and the children of Israel in Mount Sinai by Moses.

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Verse 46

These are the statutes, and judgments, etc. - See on Lev 26:15 (note). This verse appears to be the proper concluding verse of the whole book; and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written upon skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns, one of those columns might have been very easily displaced, and thus whole chapters might have been readily interchanged - It is likely that this might have been the case in the present instance. Others endeavor to solve this difficulty, by supposing that the 27th chapter was added after the book had been finished; and therefore there is apparently a double conclusion, one at the end of the 26th and the other at the end of the 27th chapter. However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way; yet the 26th chapter must be allowed to be by far the most natural conclusion of the book. The most important points in this chapter have already been particularly noticed in the notes; and to those on the 15th, 34th, and 44th verses, the reader is especially referred. How unwilling is God to cast off his people! and yet how sure is their rejection if they refuse to obey and live to him! No nation has ever been so signally elected as the Jews; and yet no nation has ever been so signally and so awfully reprobated. O Britain, be not high-minded, but fear! Behold here the goodness and severity of God!