

180613-4 Leviticus 18, Sins Which Dishonor the Body – Craig Thurman

In the following chapter the LORD would instruct Israel in the honorable use of their bodies. Why is this important? Because mankind is the only creature of God's creation created in His image.

Ge 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the (doesn't say image, she too is in the image of God being of mankind) glory of the man.

For mankind to dishonor their bodies is to mar the image of God that is stamped on them. Sin has marred that image of God, and all of Adam's race are condemned before God.

Ro 3:23 For all have sinned, and come short of the glory of God ... (mankind is deprived of the glory of God because of sin. Only those in Christ, who come to faith in Christ, shall be restored to bear the proper image of God.)

Whether or not man knows Christ, because he bears the image of God, he is accountable for his actions. Of those actions, he is accountable for the manner in which he uses his body. God has ordained that wedded relationships be properly maintained.

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Premarital and wedded relationships opposed to the word of God dishonors Him; therefore the LORD brings various, natural judgments against them. He will bring judgment upon the nations of the world for this very thing, but especially Israel, the natural chosen seed of Abraham, and the churches, the spiritual chosen seed.

The LORD in this chapter prohibits premarital (the assumption is that no carnal relations are prior to marriage; fornication) and wedded relationships (v.18) that are closer than 1st cousins/neices/nephews (incest), with other married persons

(v.20, adultery), with the same gender (homosexuality or sodomy, v.22), and with animals (bestiality, v.23).

Also, the assumption of this text is that one man and one woman shall become married. The Bible, though it records the facts of polygamous marriages never teaches or approves of the practice. Scripture teaches monogamy. The definition of monogamy is one man married to one woman for a lifetime, and one woman married to one man for a lifetime.

One man to one woman:

1Ti 3:2 A bishop then must be blameless, the husband of one wife ...

1Ti 3:12 Let the deacons be the husbands of one wife ...

Tit 1:6 If any be blameless, the husband of one wife ...

One woman to one man:

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

1Ti 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man ...

Just a side note: While the Bible acknowledges the practices of *digamy*, *bigamy*, and *polygamy*, it never endorses them.

Digamy is what most of us think monogamy is. It is to have one spouse at a time; particularly a second marriage after the first is terminated. To marry another without terminating the first marriage is *bigamy*. And *polygamy* is having a plurality of marriages simultaneously.

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

The statement, *I am the LORD your God* is found most often in the book of Leviticus: 21 times. #21 is the number for the 'exceeding sinfulness of sin.'

(for #21 consider the 21 sins of Israel during their wilderness experience; also, the 21 woes given in the book of Isaiah; 21; the 21 times the Greek word , πληγή, is found in the New Testament: tss. in the KJV with the English words *wound* (4), *stripe* (5), and *plague* (12) is found 21 times in the N.T. The earth is judged by plagues for their unrepentance before God.

(I am the LORD your God. see, Lev.11.44; 18.2, 4, 30; 19.3, 4, 10, 25, 31, 34, 36; 20.7, 24; 23.22, 43; 24.22; 25.17, 38, 55; 26.1, 13)

The first and last places where this statement is found sums up the whole issue:

Le 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Le 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.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances (cf. vss.3, 4, 5, 26, **30**, customs, statutes, manners, rites).

In the previous chapter the LORD by appointing Israel a place to offer their sacrifices would have Israel to put away sacrificing to the gods they learned of in Egypt.

Le 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. (This matter of idolatry dogs the Israelites until the punishment of the Babylonian conquest and 70 year exile into Babylonia.)

Now the LORD would have them to put away Egypt's and Canaan's *customs*. Whatever they might have done before while they lived among the Egyptians was to cease. And where they come they are not to take up those customs either. They were to live according to the commandments of the LORD their God.

4 Ye shall do my judgments, and keep mine ordinances (cf. vss.3, 4, 5, 26, **30**, customs, statutes, manners, rites), **to walk therein: I am the LORD your God.**

my judgments, אֶת־מִשְׁפָּטַי, eth-mish-pa-tay, pl. noun w/1ps. suff (*my*), מִשְׁפָּט, mish-pat; KJV, **judgment**, *the manner, ordinance, fashion, ceremony, right, cause, worthy, custom, due order, disposal*; **vss. 4, 5, 26, judgments.**

ordinances, וְאֶת־חֻקֹּתַי, v^e-eth-chuq-qo-thay, fem. pl. noun w/1ps. suff. (*mine*), חֻקָּה, chu-qah; KJV, *statutes, ordinances*; the verb, חֻקַּק, chu-qaq, *to decree, to be a lawgiver, to grave upon, to govern*; the noun is tss. *statute, ordinance, customs, manner, rite.* (cf. vss.3, 4, 5, 26, **30**, customs, statutes, manners rites)

to walk, לָלֶכֶת, a prefixed preposition, לְ, *to*, to the Qal infin. יֵלֵךְ; KJV, *to go, to come, to follow, to walk, to depart, get you.*

God chose the children of Israel for His own people above all of the others in the earth. (Ex.6.1-8) He was the LORD their God. He had the right as the LORD their God to choose them and not another.

Ex.6.7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God יְהוָה אֱלֹהֵיכֶם, *which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.*

And He had the right to command Israel to do what He did not specially command any other people to do. He would chasten Israel as He would chasten no other. But He could also bring any nation which trespassed His Law into sudden destructive judgment (that which was written upon their hearts) He would deal with Israel as a father would a son again and again by chastening. God has a right to choose whoever He pleases to choose, and to command them to do whatever He pleases them do; and He did. (Eph.1.4) He chose national Israel to be His nation among the nations, and He chose some from among all of the peoples of the earth, both of Jews and Gentiles, to be His own people.

Israel was to do what the LORD *judged* for them to do, and to keep (preserve) that which He *decreed* for them to keep. In other words they were to *mind their manners* that they be as He commands.

There were laws among the Egyptians and the Canaanites that granted their societies the liberty to act in a way that the LORD had not ordained they do. And He specially forbid His people Israel to do as they had done.

There are laws in our societies today that violate the law of Christ. For example, though the laws of the land might say otherwise, no Christian can justify having premarital relations with another. There is no justification for committing fornication, homosexuality, entering into sodomite marriages, for abortions, smoking marijuana, or taking all sorts of drugs, though the law of the land might say otherwise. God overrules the judgments of men and condemns these acts as sinful.

5 *Ye shall therefore keep my statutes* (cf. vss.3, 4, 5, 26, **30, customs, statutes, manners, rites), *and my judgments: which if a man do, he shall live in them: I am the LORD.***

To live they must keep the commandments of the LORD. So, to break them, one of them, was to be subject to death.

Ja.2.8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Gal.3.11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. (cf. Lk.10.27, 28; Ro.10.1-5)

It is the residence of faith which proves whether there is in one's possession eternal life. No man shall ever live by keeping the law. But those who are declared just with God because of Christ's death for them, who thereby have received the imputation of the righteousness of Christ, live by faith. Faith comes from the principle of life within. Faith does not produce life, it is what life of the Spirit of God produces in us; it is life to faith.

And Israel, for breaking the commandments, not only proved that they were subject to the judgment of God, being dead in trespasses and sins, as is every sinner without Christ, but they are specially subject to correction during their lifetimes as the natural people of God, because they are the physical, election of God.

6 ¶ None of you shall approach

you shall approach, תִּקְרְבוּ, Qal fut. w/suffixed 2ppl. masc. pronoun (you) of the root, קָרַב

To *approach* means in the way that a man would to a woman: in a carnal way.

Ge 20:4 But Abimelech had not come near (קָרַב, qa-rav) her (Abraham's wife, Sarah) ...

Isa 8:3 And I went (marg. approached, וַאֲקִרְב, same root, קָרַב) unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

to any that is near of kin to him,
his flesh

near of kin, שָׂאֵר, sh^e-her; KJV, food (Ex.21.10), near of (v.6, marg. remainder of his flesh), near kinswoman (v.12, 13), near kin (20.19), that is nigh (25.49), kin, kinsman, flesh (Pv.11.17), body (Pv.5.11).

The LORD would keep those who are near to their own flesh apart from a marriage relationship, and this certainly includes all premarital relations.

to uncover their nakedness: I am the LORD.

uncover, לְגַלּוֹת, Piel infin. of גָּלָה; KJV, to reveal, shew, carry away, uncover, discover, to disclose.

nakedness, עֲרֹוּה, a fem. noun; most often tss. nakedness; only once uncleanness (Due.24.1); the verb עָרַה, means to make bear

The phrase, *uncover their nakedness*, refers to a purposeful act which should have been restricted between a man and his wife.

7 The nakedness of thy father,

Which instruction pertains to every daughter of Israel so that they not marry their fathers.

Ge.19.30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and

he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

or the nakedness of thy mother,

Which instruction pertains directly to every son of Israel so that they not marry their mothers.

shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

Sons of a father are not to marry their father's wives. It is my opinion that not only was this not to be done during the time the father is living, but even after he has died.

Lev.20.11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

Deu.22.30 A man shall not take his father's wife, nor discover his father's skirt.

Deu.27.20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

Ge.35.22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. ... (Ge 30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.)

Ge.49.1 ¶ And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. 3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

9 The nakedness of thy sister, the daughter of thy father,

Ge.4.16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. 17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Ge.20.1 ¶ And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 3 ¶ But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. ... 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

The sons of Israel are never to marry their sister whether the offspring of either his father or his mother.

Lev.20.17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of

their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

Deu.27.22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

The sons of Israel are not to marry their grandchildren.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

Closely related to verse 9, but makes very clear the prohibition to marrying the offspring of the father.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Ex 6:20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

Lev.20.19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

The sons of Israel were not to marry their aunts on either side of the father or mother.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

Lev.20.20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

This, of course, if it occurred previous to his uncle's death would be adultery. But it seems that the prohibition is that even after the uncle's death the man is not to marry his uncle's widow.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

Sons of Israel were not to marry their daughters-in-laws.

Lev.20.12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Sons of Israel were not to marry their sisters-in-law. There seems to be an exception to this when the brother died without having children of his wife. Then the living brother, assuming that he was unmarried, was obliged to marry his brother's wife. And the firstborn child would be raised up in the name of the deceased brother. The births of all subsequent children are his. (cf. Deu.25.5; this is lived out in the lives of Boaz and Ruth, Ru.3.13) Otherwise to marry the sister-in-law was unlawful.

Herod married his brother Philip's wife, which John the Baptist convinced of sin.

Mk.6.17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

17 Thou shalt not uncover the nakedness of a woman and her daughter,

Lev.20.14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

Sons that marry a woman are prohibited from ever marrying the woman's daughter, or those grandchildren related to her. Reason: because they are her near kinsmen.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

to vex her, לִצְרוֹר, litz-ror, Qal infin. w/a prefixed preposition, לְ, to, and the root צָרַר, tsa-rar; KJV, to distress, vex, to be in a strait, troubled, bound, oppressed, afflicted, an enemy, in pangs.

*beside the other, עִלְיָהּ, [g]a-ley-ah, the preposition עַל, in plural w/3ps. fem. pronoun; perhaps tss. this **beside her**, in her lifetime.*

A son of Israel shall not marry the sister of his wife as long as the wife lives. Jacob did marry sisters.

Ge 29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Part of this Jacob did not violate in that each sister had her own tent. They were not brought together into the same bed, which meaning seems to be in the words, *beside the other ...*

Vss. 6-18 summarized; Israel was prohibited from marrying their fathers or mothers, the father's wives, their sisters, step-sisters, grandchildren, aunts, uncles, uncle's wives, daughters-in-law, sisters-in-law, and no woman's daughter or her granddaughters, and no co-relationships with the sisters of their wives. So, marriage to any in the family down to the grandchildren is

forbidden, as well as to uncles and aunts. Marriages could begin with nieces, nephews and first cousins. (Isaac married his 2nd cousin, Ge. 24.15; Jacob married his uncle's daughters, or, first cousins, Leah & Rachel, Ge.29.10)

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Lev.20.18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

20 Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

carnally, לְזַרַע, masc. sing. noun w/prefixed preposition לְ, to, root, זָרַע; KJV, seed, carnally, child, fruitful. (comp. to Lev. 15, 16-18, seed of copulation, שִׁכְבַּת־זָרַע, and lie carnally, לְזַרַע אֶשְׁכַּבְתִּיךָ.

Referring to the commission of adultery.

Ex 20:14 Thou shalt not commit adultery.

Lev.20.10 ¶ And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

shalt thou profane, תַּחֲלֵל, t^e-chal-leel, Piel (intensive active) fut. 2psm. of חָלַל; KJV, to wound, defile, profane, pollute, prostitute, break.

The punishment for violating this is given in ch. 20.2-5.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

mankind, אָדָם, a masc. noun tss. in the KJV, *mankind, man child, male*.

woman, אִשָּׁה, fem. noun, tss. in the KJV, *woman, wife, female*.

abomination, תוֹעֵבָה, to-[g]eh-vah, fem. noun; KJV, *rejected, despicable, abhorrent*; the verb, תָּעַב, *abominable, abhor*.

This rule exposes and condemns the sin of homosexuality.

Lev.20.13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

In Romans chapter 1 God gives up idolaters to uncleanness (which idolatry manifests by an inordinate affection toward the body of oneself and others; v.23-25); then uncleanness to homosexuality (vss.26, 27); and homosexuality to a society which cannot make basic moral judgments. (v.28) After this comes the final judgment of God to destroy the wicked from the earth. (Ro.2.2-6)

Refer to Ge.19.5; Jud.19.22-24; Ro.1.27; 1Co.6.9; 1Ti.1.10; 2Pe.2.12; Jude 10

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

confusion, תָּבַל, te-vel, masc. noun; twice, 18.23; 23.12, *confusion*; the verb, בָּלַל, *to confound, anoint, give provender, temper, mingle, mix*.

The prohibition of bestiality (or, bestiality).

Lev.20.15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Deu.27.21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

24 Defile (pollute, to make unclean) **not ye yourselves in any of these things:**

defile ... ye yourselves, אֶל-תִּטְמְאוּ, tit-tam-m^e-u, Hithpael (reflexive) fut., 2ppl. masc. of טָמֵא; KJV, to be unclean, defiled, polluted;

Hithpael, 18.30, ye defile yourselves, and Lev. 21.1, 3, 4, 11; טָמֵא, in this chapter, vss. 20, 23, 24 [twice], 25, 27, 28, 30.

for in all these the nations are defiled which I cast out before you:

are defiled, נִטְמְאוּ, nit-m^e-u, Niphal (simple passive) pret. 3ppl. of טָמֵא, tah-meh; KJV, unclean, defiled, polluted.

cast out, מְשַׁלַּח, m^e-shal-leh-ach, Piel (intensive active) part. sing. masc. of שָׁלַח; KJV, to send, cast out, go, let go, sow, send forth, forsake, send forth, send away, et al.

From the giving of the law at Sinai sin became intensified.

Ro 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Before this time, though the nations and even the children of Abraham had done some of these things there is not a charge of sin against them. (cf. Lot's daughters, Abraham married his father's daughter (Ge.20.12, his father's wife's daughter), Amram (Ex.6.20, his father's sister, etc.)

Ro 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

But when sin reached to the full, or its end, God brought sudden judgment. So, angels which sinned fell like lightning from their former positions; the human race up to Noah's day, were destroyed in a moment by a world-wide flood; and, Sodom and Gomorrah were suddenly overthrown by the fires of God's judgment.

2Pe.2.4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

In the beginning of the creation of the world there was no alternative but that the first children marry among themselves; Cain must have married his sister; so also Seth. But in the post-flood society marriages would not have needed to be any closer than first cousins. (The children of Shem, Ham, and Japheth would be first cousins; these could have married between themselves without sin according to this Levitical rule. But that is not what was maintained, and they sinned ignorantly; ignorant sin is still sin.

[Leviticus, beginning @ chapter 5])

25 And the land is defiled (polluted): **therefore I do visit the iniquity** (יָעוֹב, or *fault, mischief*) **thereof upon it, and the land itself vomiteth** (spueth) **out her inhabitants** (dwellers).

vomiteth, נִקְחָה, Qal fut., 3pl. fem. of נָקַח, koh; KJV, *to spue*, **v.28; 20.22**; *vomit*, 18.25, 28 [twice].

The LORD has specially claimed this land as His. He would not allow for it to be polluted with the sinful acts of men. He would cast out all that would act contrary to His law while on this land. Not only would the nations be cast out for polluting the land with their sins, but even His people would be cast out if they did the same things. (cf. Deu. 29.25-28; 2Chr.7.19, 20; Jer.2.7; trespassers on His land, Ez.38.16; Joel 1.6; Joel 3.2)

26 *Ye shall therefore keep my statutes* (cf. vss.3, 4, 5, 26, **30**, customs, statutes, manners, rites) *and my judgments, and shall not commit* (do) *any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:*

27 *(For all these abominations have the men of the land done, which were before you, and the land is defiled;)*

28 *That the land spue* (vomit) *not you out also, when ye defile it, as it spued* (vomited) *out the nations that were before you.*

29 *For whosoever shall commit* (do) *any of these abominations, even the souls that commit* (do) *them shall be cut off from among their people.*

30 *Therefore shall ye keep mine ordinance* (cf. vss.3, 4, 5, 26, 30, customs, statutes, manners, rites),

mine ordinance, אֶת־מִשְׁמֶרֶתִי, fem. sing. noun w/1ps. suff., מִשְׁמֶרֶת; KJV, *charge, ordinance, keep*; the verb, *therefore shall ye keep*, is the root שָׁמַר, which is found in vss. 4, *keep*; 5, *ye shall therefore keep*; 26, *shall therefore keep*; 30, *therefore shall ye keep*.

that ye commit (do) *not any one of these abominable customs,*

customs, מִחֻקֹּת, me-chuq-qoth, prefixed preposition מִן, for מִן (from), to a fem pl. noun, חֻקָּה, chuq-qah; KJV, *statutes, ordinances, customs, manners, rites*; **chapter 18.3, neither ... in their ordinances; 4, mine ordinances; 5, my statutes; 26, my statutes; 30, customs.**

which were committed* (done) *before you, and that ye defile* (pollute) *not yourselves therein: I am the LORD your God.