

I Will Walk To and Fro Among You

The Blessings and Curses of the Covenant

^{ESV} Leviticus 26:1 "You shall not make **idols** for yourselves or erect an **image or pillar**, and you shall not set up **a figured stone** in your land to bow down to it, for I am the LORD your God.

² You shall keep my **Sabbaths** and reverence my sanctuary: I am the LORD.

³ "If you walk in **my statutes** and observe **my commandments** and do them,

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.

⁵ Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely.

⁶ I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.

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

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.

⁹ I will turn to you and make you fruitful and multiply you and will confirm my **covenant** with you.

¹⁰ You shall eat old store long kept, and you shall clear out the old to make way for the new.

¹¹ I will make my dwelling among you, and **my soul shall not abhor you.**

¹² And I will walk among you and will be your God, and you shall be my people.

¹³ I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.

¹⁴ "But if you will not listen to me and will not do all these commandments,

¹⁵ if you spurn **my statutes**, and **if your soul abhors my rules**, so that you will not do all **my commandments**, but break **my covenant**,

¹⁶ then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it.

¹⁷ I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you.

¹⁸ And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins,

¹⁹ and I will break the pride of your power, and I will make your heavens like iron and your earth like bronze.

²⁰ And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.

²¹ "Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins.

²² And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted.

²³ "And if by this discipline you are not turned to me but walk contrary to me,

²⁴ then I also will walk contrary to you, and I myself will strike you sevenfold for your sins.

²⁵ And I will bring a sword upon you, that shall execute vengeance for the **covenant**. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy.

²⁶ When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied.

²⁷ "But if in spite of this you will not listen to me, but walk contrary to me,

²⁸ then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins.

²⁹ You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

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

³¹ And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.

³² And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it.

³³ And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.

³⁴ "Then the land shall enjoy its **Sabbaths** as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its Sabbaths.

³⁵ As long as it lies desolate it shall have rest, the rest that it did not have on your **Sabbaths** when you were dwelling in it.

³⁶ And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues.

³⁷ They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies.

³⁸ And you shall perish among the nations, and the land of your enemies shall eat you up.

³⁹ And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

⁴⁰ "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me,

⁴¹ so that I walked contrary to them and brought them into the land of their enemies-- if then their uncircumcised heart is humbled and they make amends for their iniquity,

⁴² then I will remember my **covenant** with Jacob, and I will remember my **covenant** with Isaac and my **covenant** with Abraham, and I will remember the land.

⁴³ But the land shall be abandoned by them and enjoy its **Sabbaths** while it lies desolate without them, and they shall make amends for their iniquity, because they spurned **my rules** and **their soul abhorred my statutes**.

⁴⁴ Yet for all that, when they are in the land of their enemies, I will not spurn them, **neither will I abhor them** so as to destroy them utterly and break **my covenant** with them, for I am the LORD their God.

⁴⁵ But I will for their sake remember the **covenant** with their forefathers, 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."

⁴⁶ These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses on Mount Sinai.

(Lev 26:1-46)

Back to the Beginning

In the story, God is Lord of the **earth**. **Sabbath** rest is taken. He is the great provider, giving its **trees** and their **fruit** for food. **Bread** will be eaten, but there is no mention of eating animals. He will make the people **fruitful** and they will **multiply**. He **walks** among them. However, if they do

not keep **his law**, he will **withdraw** them from the trees and their food and **cast them** away from the land.

The story has a progression. We have a conflict deriving from a divine command. This is then abrogated or broken. In response, God initiates a judicial confrontation and interrogation, but the guilty parties deny guilt. God pronounces judgment and punishes the guilty, and the land will not yield its produce. They are kicked out of the land and will flee away to the east. However, despite the punishment, God demonstrates concern and care for the transgressors.¹

What story am I talking about? Obviously, this is **Genesis 1-3**. However, it is also **Leviticus 26**, our passage today. Throughout Leviticus, we have seen many conceptual overlaps between the various chapters and the first three chapters of the Bible. Leviticus in many ways is a commentary on them. Yet, it is more than a commentary. It is providing Israel with the means by which God is offering them **a return to the Garden of Eden—through obedience to his laws and statutes and rules and commandments. “Do this, and live,”**

¹ This list of ten items is found in **Cynthia Edenburg**, “From Eden to Babylon: Reading Genesis 2-4 as a Paradigmatic Narrative,” in *Pentateuch, Hexateuch, or Enneateuch? Identifying Literary Works in Genesis through Kings*, edited by Thomas. B. Dozeman et al., *Ancient Israel and Its Literature* 8 (Atlanta: SBL, 2011): 157.

(**NOT CONTRARY TO FAITH, Gal 3:12**) as he told them back in Leviticus 18, the chapter that began our entrance into the Holy Place. These connections come to their ultimate climax here at the end of the book.

There are some **thirty-seven** lexemes (words and phrases) that Leviticus 26 shares in common with Genesis 1 and another **sixty-seven** it has in common with Genesis 2-3.² Among them are rare clusters of words such as “fruit,” “tree,” and “land,” or certain verbal stems of words like “to walk” which hardly ever appear together or hardly appear elsewhere. This means that Leviticus 26 is deliberately echoing Genesis 1-3. **I’m going to return the importance of this all later.**

Structure and Context of Leviticus 26

I began by talking about **a story** and then saying that Leviticus 26 has so many similar elements as Genesis 1-3. But Lev 26 is not told in story form. Instead, it is the “**sanctions**” portion of an **ancient covenant treaty**. This chapter parallels Deuteronomy 28-29, which is relevant because

² **G. Geoffrey Harper**, “I will Walk in Your Midst’: The Implications of Leviticus 26:3-13 for Social Wellbeing,” in *Justice, Mercy and Wellbeing: Interdisciplinary Perspectives*, ed. Peter G. Bolt and James R. Harrison (Eugene, OR: Wipf & Stock, 2020), 74.

Deuteronomy is a complete ancient covenant treaty document. These treaties consisted of the following elements:

1. *Preamble*: Identifying the Lordship of the Great King.
2. *Historical Prologue*: Recounting the King's prior relationship to his vassal.
3. *Ethical Stipulations*: The King's terms (laws) for maintaining the covenant.
4. *Sanctions*: Blessings and curses for obedience or disobedience.
5. *Succession arrangements*: The future continuity of the covenant.

Even though Leviticus is not written like a covenant treaty the way Deuteronomy is, Leviticus 26 nevertheless retains the **blessings** and **curses** for obedience or disobedience section of an ancient treaty. In fact, the word “**covenant**” appears eight times (vs. **9, 15, 25, 42x3, 44, 45**). A major question is, why?

For many years, this question has bothered me. I've come to the conclusion that Leviticus is essentially the book giving the stipulations of the “**missing covenant**,” the **Levitical-Priestly covenant** spoken about so often by the Jews, but rarely to be found in any of our systematics. Is Lev 26 the sanctions for violating the Levitical covenant? I don't think so.

This covenant differs in substance and regulation from the **Mosaic covenant**, which, properly speaking, is the **Ten Commandments** (and its civil outworkings in the society of national Israel). Yet, it is the Ten Commandments and not ceremonial law that forms this chapter. It begins the same way ch. 19, also talking about the Ten Commandments did, by talking about idolatry and sabbath keeping. Compare Lev 26:1-2 with Lev 19:3-4:

Lev 26:1-2	Lev 19:3b-4
You shall not make idols for yourselves or erect an image or pillar , and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God.	and you shall keep my Sabbaths : I am the LORD your God.
You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.	⁴ Do not turn to idols or make for yourselves any gods of cast metal : I am the LORD your God.

What would the Mosaic covenant be doing in Leviticus? Not understanding that there even are two different covenants, most people just lump all of Leviticus in with the Mosaic covenant, as if the Ten Commandments and the regulations about animal sacrifices, dietary laws, cleanliness laws, holy days, and so on are all just part of the same giant

covenant. In this way, they see no problem at all. For them, the [problem comes in trying to parse out the NT](#) which talks about “the old covenant” being done away with and yet the moral law continuing on. There have been many different ways of trying to explain this, the worst of which is that the moral law no longer applies in the new covenant.

It has been coming to understand the literary shape of the book of Leviticus, and how it is patterned after the tabernacle, that I have arrived at what is for me a satisfying answer to this problem. Without having to collect a bunch of different theological infinity stones so that I can snap my finger and make it as though the Levitical covenant never existed, the explanation for [the appearance of the Mosaic law in Leviticus can be understood by understanding the tabernacle](#), who serviced it, what his job was, what went into its Most Holy Place, and where Lev 26 fits into this.

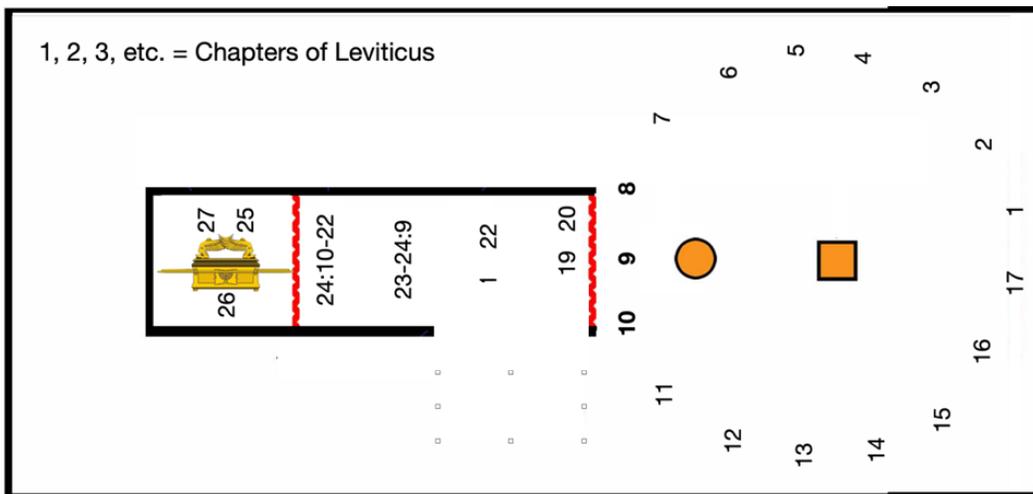
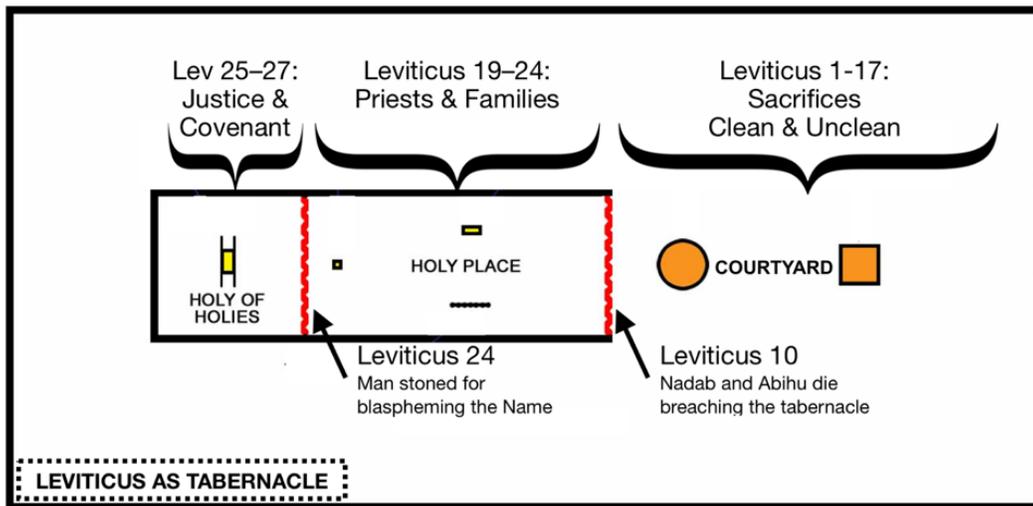
The tabernacle was the place God chose to dwell among his people. He would come into its Most Holy Place and sit enthroned between the cherubim. No one was allowed in there except the High Priest and only once a year to make atonement for the sins of the people. He and his sons were given the duty therefore to intercede on behalf of the people before God. His job description was to [carefully maintain](#)

and protect the sanctuary from pollution (moral or physical) that would defile the holy place thereby making it unfit for God's presence. He was its protector, its guardian, like the two cherubim that guarded the mercy seat on the ark of the covenant.

In this way, you can say that the entire tabernacle precinct is the domain of the Levities and God gave them a Levitical covenant for how they could serve before him as priests forever. Yet, this covenant (like the later Davidic covenant with the kings) was always to be a servant and guardian of the greater Mosaic covenant. This is symbolized, again, by the cherubim who cover the ark lid. What do they cover? They cover not only the presence of the LORD on top of the ark with their wings, but the contents that were placed inside the ark: The two tablets of the Ten Commandments. It is in the ark, which is placed in the Most Holy Place, that we find the Mosaic covenant separated out from the Levitical in the tabernacle.

Over and over I have emphasized in our study how Leviticus is itself shaped after the tabernacle. Seventeen chapters take us in a circle around the Courtyard. Seven chapters have moved us into the Holy Place. The last three chapters move us into the Most Holy Place. These last three

chapters seem very much to emulate those two cherubim guarding the Tablets, for they are twin-parallel chapters, dealing with the same ideas of redemption and jubilee. Together, they protect their center chapter, Leviticus 26, which is all about the Mosaic covenant. Indeed, covenant is perhaps its most important theme, as the word appears eight times (remember all of our 1s, 7+1s, 7+7+1s, 7x7+1s in recent chapters).



If we have come to the Most Holy Place in ch. 25, and if 25 and 27 emulate the cherubim, then what else would we expect to find in ch. 26 than a reiteration of the *Mosaic* covenant?³ In this way, the entire book is guarding the Covenant of Moses, found in the Most Holy Place at the end of the tabernacle-book, through God’s gracious (but legal) interactions with the priests in this Levitical covenant.

Let’s try to get a handle on **the flow and context** of this chapter. There are several ways to outline it, each of which gives its own unique contribution to helping us understand what is here. Most simply, “[Leviticus] 26 has one theme in three movements: the central theme is God’s covenant with his people. **First** (vv. 1–13), the Lord promises kindness and prosperity to his people if they obey his statutes; **second** (vv. 14–39), he says what desolation and despair await them if they turn against him; **third** ... matching the first part, the forgiving ending typical of Leviticus...”⁴ has “... the Lord turn round sweetly and say that he will never forget the covenant he made with their forefathers (26:40-5). It is a

³ So Mary Douglas writes, “If we need confirmation that these last chapters have brought us to the equivalent last point in the tabernacle building, the place where the ark of the Covenant is reserved, we find that the word ‘Covenant’ is repeated seven times in ch. 26 (vv. 15, 25, 42 three times, 44, 45). We are on the right track.” *Mary Douglas, Jacob’s Tears: The Priestly Work of Reconciliation* (Oxford: Oxford University Press, 2004), 131-32. Douglas saw “covenant” here seven times, but in fact it appears also in vs. 9.

⁴ Douglas, *Jacob’s Tears*, 130.

treaty formula, but all that God has asked from his people for their side of the treaty is that they keep his laws.”⁵

Helping us see the Mosaic law and its relation to the chapter, a Reformed Baptist has outlined it this way:⁶

1. **The Mosaic Law** (Lev 26:1-3, 14-15a, 34-35a, 43, 46)
2. **The Mosaic Covenant** (Lev 26:9-13a; Lev 26:40-45a)
3. **Obedience and Covenantal Blessings** (Lev 26:3-13)
4. **Disobedience and Covenantal Curses** (Lev 26:14-39)
5. **Remnant’s Confession, Repentance, and Restoration** (Lev 26:40-45)

Focusing more specifically on the **blessings** (“promises”) and **curses** (“penalties”), we can see in the following outline a long list of things God tells Israel he will do, depending upon their obedience or disobedience.

- I. **Precept (26:1-2)**
 - A. Prohibition of Idols (v. 1)
 - B. Preservation of Sabbaths and Sanctuary (v. 2)
 1. Sabbath Observance (v. 2a)
 2. Sanctuary Reverence (v. 2b)
- II. **Promise (26:3-13)**

⁵ Mary Douglas, *Leviticus as Literature*, 242.

⁶ **Ted D. Manby**, “An Exegetical Study of Leviticus 26: Mosaic Covenantal Laws, Blessings, and Curses with Implications for the Reading of Old Testament Canonical Books,” Th.M. Dissertation to Southeastern Baptist Theological Seminary (Dec 2008), https://www.academia.edu/42225540/AN_EXEGETICAL_STUDY_OF_LEVITICUS_26_MOSAIC_COVENANTAL_LAWS_BLESSINGS_AND_CURSES_WITH_IMPLICATIONS_FOR_THE_READING_OF_OLD_TESTAMENT_CANONICAL_BOOKS. This is obviously not a strict outline of Lev 26, but it the outline he uses throughout his dissertation.

- A. The Prerequisite: Obedience (v. 3)
- B. The Product: Blessing (vv. 4-12)
 - 1. Productivity (vv. 4-5)
 - 2. Peace (v. 6)
 - 3. Power (vv. 7-8)
 - 4. Population (v. 9)
 - 5. Provision (v. 10)
 - 6. Presence (vv. 11-12)
- C. The Premise: Yahweh's Salvation (v. 13)

III. Penalty (26:14-45)

- A. The Cause: Disobedience (vv. 14-15)
- B. The Consequence: Retribution (vv. 16-38)
 - 1. Debilitation and Defeat (vv. 16-17)
 - 2. Drought (vv. 18-20)
 - 3. Devastation by Wild Beasts (vv. 21-22)
 - 4. Deprivation by Siege (vv. 23-26)
 - 5. Deportation (vv. 27-38)
 - a. Introduction (vv. 27-28)
 - b. Dehumanization – Cannibalism (v. 29)
 - c. Desolation (vv. 30-32)
 - d. Dispersion – Exile (v. 33)
 - e. Desertion of the Land (vv. 34-38)
 - (1) The Sabbath Rest (vv. 34-35)
 - (2) The Stricken Remnant (vv. 36-38)
- C. **The Contingency: Repentance (vv. 39-45)**
 - 1. Repentance: Israel's Acceptance of Retribution (vv. 39-41)
 - 2. Remembrance: Yahweh's Acceptance of Repentance (v. 42)
 - 3. Repetition: A Summary Concerning Retribution (v. 43)
 - 4. Reaffirmation: Yahweh's Promise to the Exiles (vv. 44-45)⁷

⁷ William D. Barrick, "The Eschatological Significance of Leviticus 26," *TMSJ* 16/1 (Spring 2005): 98–95-126. <https://www.tms.edu/m/tmsj16e.pdf>. See also William D. Barrick, "Leviticus 26: Its Relationship to Covenant Contexts and Concepts," ThD Dissertation to

In my opinion, perhaps the most important way of looking at the chapter is in a **grand chiasm** it contains centered on the word “**abhor**.” Importantly, this word appears for the first time in all of Scripture in Leviticus 26. Yet, it occurs five times, forming a perfect chiasm:

- 1a) Lev 26:11, (If you walk in My statutes) **My soul shall not abhor you**;
- 1b) Lev 26:15, **If your soul abhors My judgments**;
central axis) Lev 26:30, **My soul shall abhor you**;
- 2b) Lev 26:43, **Because their soul abhorred My statutes**;
- 2a) Lev 26:44, (If they confess their iniquity) **Nor shall I abhor them**.⁸

The center comes in the middle of the “**desolation**” God says he will bring if they disobey him. It comes at section that prophesizes about exile and captivity.⁹ Importantly, this center also provides the “**turn**” which sets the stage for God remembering his covenant and his people repenting of their sin so that he extends forgiveness.

Grace Theological Seminary (May 1981):
https://www.academia.edu/1370231/Leviticus_26_Its_Relationship_to_Covenant_Contexts_and_Concepts.

⁸ **Christine Miller**, “Leviticus 26 and 27,” *ALittlePerspective* (March 20, 2015), <https://www.alittleperspective.com/leviticus-26-and-27/>. Her longer chiasm is Christian Miller, “Leviticus 26:3-27:34,” <https://www.alittleperspective.com/leviticus-263-2734-bechukotai-by-my-decrees-chiastic-structure/#comment-323187>.

⁹ Meredith Kline says, “Such significance had been assigned to this ultimate covenant curse of exile by Moses in his prophetic overview of the course of old covenant history in Leviticus 26. This passage depicts the exile as an extended Sabbath for the land (the idea echoed in 2 Chr 36:21) and it contains the motif of sevenfold (i.e., complete) punishment for sin (vv. 18, 21, 24, and 28).” **Meredith G. Kline**, *Glory in Our Midst: A Biblical-Theological Reading of Zechariah’s Night Visions* (Eugene, OR: Wipf and Stock Publishers, 2001), 37.

I'm going to use this chiasm and a series of **eight smaller ones** inside of it as I work through the chapter. I think this is Moses' own outline and besides showing you how beautifully woven together this amazing chapter is, it will also serve to **highlight a series of points** that we might otherwise miss in more conventional ways of approaching the chapter.

Rooted in the Law of Moses

Since this chiasm begins in **vs. 3**,¹⁰ we want to first **ground ourselves in the Law of Moses**. Like ch. 19, we begin with **idols** and **sabbaths**, both ideas found in the first table of the Ten Commandments. **“You shall not make idols for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God” (Lev 26:1)**. Idolatry was chief among the sins that led Israel into captivity (**Ezra 6:9**). **“You shall keep my Sabbaths and reverence my sanctuary: I am the LORD” (Lev 26:2)**. Later it will be seen that if you don't keep the sabbaths for the land, God will ensure that they are kept without you. And, as Jeremiah tells us, sabbath is also vitally

¹⁰ As Miller demonstrates, a potential chiasm for ch. 25 actually ends at **26:1-2**. Notice here that our common introductory formula, “And the LORD said to Moses...” is not here.

related to the **captivity**. In fact, they were in captivity for 70 to amount for the number of sabbaths not kept (**2Chr 36:20**).

Thus, we have firmly established up front that the Law of Moses, the Ten Commandments, are critical for Israel to obey. Everything about their living long in this land depends upon it. Hence, the transition verse says, “**If you walk in my statutes and observe my commandments and do them...**” (**Lev 26:3**). It transitions from the Ten as God’s statutes and commandments to the blessings that will come in the following verses if they obey.

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Mini-Chiasm #1

- A. Lev 26:3, If you walk in My statutes and observe my commandments and do them
central axis) Lev 26:4-8, Then these blessings of obedience will come upon you
A¹. Lev 26:9-11, Then I will respect you/ My soul shall not abhor you;

It also begins the **first** of our eight mini-chiasms, which itself terminates (**vs. 11**) in our first “abhor” vs. If they will walk in his commandments, then he will respect them, and his soul shall not abhor them. **The center** of this chiasm is the long **list of blessings** from **vv. 4-8**. Someone has called these

the products of *productivity*, *peace*, and *power*. **Productivity** is **vv. 4-5**. God will send rains in their season; they will not have droughts. The land in turn will yield its increase; they will have crops. The trees will yield their fruit (4). Here we have some of those connecting words to Genesis 1-3. The fruit, the trees, the land-earth, even the rain.

They will thresh their grain until the time of the grape harvest; and the grape harvest shall last until it is time to sow the fields. The picture is one of **yearlong abundance**. Hence it concludes, “You shall eat your bread to the full and dwell in your land securely” (5).

Peace comes in **vs. 6**. “I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.” It’s interesting to me that men think they bring peace. God says he is the one who will do this for Israel. God will give them peace from their enemies. Curiously, when they *obey*, there will be peace. Peace in the land comes from spiritual obedience to God starting in the heart. Ironically, when Jesus obeyed, it brought war. But this is because the people were in fact not obeying, and it was their own disobedience that ended up killing the Son of man. But what a beautiful picture this

blessing is. If the people of God would obey him, he would give them peace and they would **never know a sleepless night**. Those who've spent their whole lives in this kind of relative peace take it for granted. It is only when the unrest comes that it begins to take on more personal meaning.

Power is now promised in vv. 7-8. “**You shall chase your enemies, and they shall fall before you by the sword**” (7). In the days of Moses and Joshua, this was an important truth to grab hold of. “**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**” (8). The first number reduces one person chasing 20. The second to one person chasing 100! Impossible? God's promises always seem so to those with no faith.

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Mini-Chiasm #2

- A. Lev 26:9a, For I will have respect unto you;
- B. Lev 26:9b, I will make you fruitful and multiply you;
- central axis) Lev 26:9c, I will establish My covenant with you;**
- B¹. Lev 26:10, You shall eat old store, and bring forth the old because of the new;
- A¹. Lev 26:11, I will set My tabernacle among you; My soul shall not abhor you;

At this point, **most outlines continue uninterrupted** with more blessings. One finishes this section of blessings with the products of “**population,**” “**provision,**” and “**presence.**” But there seems to be a **second mini-chiasm** here centered upon the covenant, something that otherwise might not be noticed as it should.

Vs. **9** breaks down into three parts, the last ending at the covenant. First, “**I will turn to you.**” The parallel to this is found in vs. **11**, “**I will make my dwelling (tabernacle) among you, and my soul shall not abhor you.**” You can hear how God turning to them is made tangible and real in his dwelling among them!

The second line of **vs. 9** says I will “**make you fruitful and multiply you...**” This is usually thought of in terms of children. However, the parallel deals with the promise of food. “**You shall eat old store long kept, and you shall clear out the old to make way for the new**” (**10**). They will have so much **multiplying of food** that they won't know what to do with it all.

This puts **the center** at the end of **vs. 9**. I will “**confirm my covenant with you.**” This chapter is about covenant. Which covenant? The Mosaic covenant, the covenant God promised them that they would live long in the land of

Canaan/Israel if they obeyed. Though it rests upon eternal moral principles, never forget that **this was a covenant God made with this race of people, the Jews, in this land—Canaan.** The promises here are all **physical** in nature, not spiritual. Those physical promises typify a spiritual reality, but they are not themselves the spiritual reality.

★★★ ★★★ ★★★

Mini-Chiasm #3

- A. Lev 26:12a, I will walk among you;
- B. Lev 26:12b, I will be your God + you shall be My people;
- central axis) Lev 26:13a, I am the Lord your God who brought you forth out of the land of Egypt;**
- B¹. Lev 26:13b, That you should not be their slaves + I have broken the bands of your yoke;
- A¹. Lev 26:13c I made you walk upright.

Again, where **most outlines continue the blessings section uninterrupted**, when seeing the chiastic structures inside of the blessings section, another central feature is pointed out. This time we begin with the only verse in our chapter that is **quoted in the NT**. **“I will walk among you” (Lev 26:12a; 2Co 6:16)**. This is also language of the Garden of Eden where **the LORD walked with Adam**. The parallel is the end of **vs. 13c**. **“I made you walk erect.”** God is

walking; they are walking. What is the context of their walking?

The second line is, “I will be your God and you shall be my people” (12b). This is more covenant language. It is the Great King calling his servant into a covenant relationship. What is the parallel? “That you should not be slaves” (13b) parallels “you shall be my people.” “I have broken the bars of your yoke” (13b) parallels “I will be your God.” The Great King becomes their God by freeing them from the bars of slavery. They now walk ... in freedom at his guiding right hand. Therefore, what might you expect the center would be? “I am the LORD your God, who brought you out of the land of Egypt” (13a). This is the great historical context, we might call it the *preamble* and *historical prologue* of the covenant relationship, for this is precisely how God prefaces the Ten Commandments themselves.

All of this must be summarized by the larger chiasm’s first line. “My soul will not abhor you” (11). All of these blessings come because God will not hate them, he will not detest them, he will not loathe or despise them. So far, all of this is premised simply on their obedience. “If you walk in my statutes and observe my commandments and do them” (3). If you walk, he will walk with you. As he walks with

you, he makes you walk upright. It is beautiful language of a God taking his people and walking with them through all the trials and tribulations of life. Can you see how what we are in here is in fact the outworkings of the Ten Commandments which are placed in the Most Holy Place? Can you get anything more holy and lovely than what God promises as blessings here?

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Mini-Chiasm #4

- 1a) Lev 26:14-17, If you will not hearken to Me + soul abhors My judgments + breaks My covenant: curses of disobedience: panic, disease, farming, enemies
central axis) Lev 26:18-24, If for all this you will not yet hearken unto Me, I will punish you seven times more for your sins (repeated 3x)
- 2a) Lev 26:23-26 {s} If you will not repent, I will avenge My covenant: curses for disobedience: enemies, farming, disease, no food

The chapter now turns in conventional outlines to **the curses of the covenant**. This is a major turning point of the chapter. It also happens to begin our **fourth mini-chiasm**. It begins with some important words that put the previous words of obedience into further context. **“But if you will not listen to me and will not do all these commandments” (Lev 26:14)**. **Listening** was not mentioned in **vs. 3**. It was implied. If they would walk in his statutes and do them, it

was because they were listening to God. Not merely hearing but listening. Jesus says about this, “I have told you already, and you would not listen. Why do you want to hear it again?” (John 9:27). You can hear, but not listen. This is hearing but not hearing (Matt 13:13); hearing, but not understanding (Luke 8:10). Listening is a special kind of hearing.

What kind of hearing is that? The next verse takes us to the second line of our larger chiasm: “If your soul abhors my rules.” First, God said he will not abhor them if they obey him. Now he is pointing out that they may come to abhor his rules. Let’s look at the whole verse. “If you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant” (Lev 26:15). So they are spurning. To spurn is to reject with disdain or contempt. They are abhorring, that is, they are hating and despising. Therefore, they are not doing.

Something is coming prior to the disobedience. That something is hatred for God and his commandments. In other words, this is addressing what hearing must be full of. It must be full of faith and love towards God. Your heart must be warm towards him.

First comes the faith and love. Then comes the hearing. If a person hates, then they will not hear. If they love, then they will be open to hearing. If they believe, then they will receive the words. This is why faith is not something you can well up in yourself. But it is something that comes from God when the Word comes into your dark mind and shows you that God is God and that through Christ, he is reconciled to you, he is not against you, he forgives you, he remembers his covenant. That's getting somewhat ahead of ourselves for this idea really comes to a head at the end of the chapter.

This first heading of our [fourth mini-chiasm](#) now turns very very dark. Some of the most difficult language in all the Scripture appears. “[Then I will do this to you...](#)” *God* will do this. Not chance. Not fate. Not karma. God. “[I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache](#)” (16). These are the curses of the covenant! Ever had a [panic](#) attack? Have you ever seen a disease that takes the sight and destroys the soul? You won't get away from it, he says. “[I will set my face against you, and you shall be struck down before your enemies](#)” (17a). This is the opposite of 1 routing 100. “[Those who hate you shall rule over you, and you shall flee when](#)

none pursues you.” This is called **paranoia** and it leads to the demise of the nation.

The parallel in the mini-chiasm to vv. 15-17 is vv. 25-26. Previously we saw panic, disease, farming, and enemies. Now we will see the reverse. “**If you abhor my rules,**” it says God will “**bring a sword upon you, that shall execute vengeance for the covenant. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy**” (25). “**Pestilence**” is a word that can mean anything from something like the bubonic **plague** to a demon—sickness both physical and spiritual. So much for the peace of the blessings.

It continues, “**When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied**” (26). **Panic!** The numbers here parallel in reverse the routing of the enemies in the blessings. The lack of bread parallels in reverse the over-abundance of food from the covenant provisions.

In the middle, we have a **three-fold repetition**, with the center of them being emphasized. “**I will discipline you again sevenfold for your sins**” (18), “**I will continue striking you, sevenfold for your sins**” (21), “**I myself will strike you**

sevenfold for your sins” (24). Three I’s? Perhaps this is the Father, Son, and Holy Ghost.

Seven is the number of completion. It is a total complete striking.¹¹ We must continue looking at the completion of the doom before we are ready to see the reprieve and how Leviticus 26 gives us a premonition of God’s grace in Christ.

So far in the curses we’ve seen debilitation and defeat (16-17), and deprivation by siege (25-26). In vv. 19-20 we see the sevenfold disaster in drought. “I will break the pride of your power, and I will make your heavens like iron and your earth like bronze. And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.” This is the reversal of the parallel blessings from earlier.

Next we have the sevenfold doom of devastation by wild beasts. “I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be

¹¹ Given that this is typological of the eternal state, but not salvation or damnation themselves, Kline suggests that their 70 years of exile, for the sabbath-sevens that have been missed, and their constant stubborn rebellion against his law is now being “made up for” in their misery and anguish through these punishments. “Israel in exile received a full equivalence in penal recompense for her sins. Those sufferings were not a sacrificial atonement akin to the ... Cross ... Her sufferings were rather the kind of reparations paid by those condemned to hell. However, unlike the doom of the lake of fire [which is eternal] ... the seventy years sufficed as a complete payment, a making good in full for national Israel’s transgressions.” Kline, *Glory*, 37.

deserted” (22). This is all called God’s “discipline” (24). Why? Because he is a megalomaniacal sadomasochistic deity who loves to torture people for fun? No. Because they will not listen to his good instructions. They spurn his commandments. They hate his rules. They rebel against his precepts. They broke the covenant. And these were the terms they entered into freely in the days of Moses and later, Joshua.

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Mini-Chiasm #5

A. Lev 26:27-30a, If for all this you walk contrary to Me: you shall devour your children/ I will destroy your high places + idols;

central axis) Lev 26:30b, And My soul shall abhor you;

A¹. Lev 26:31-33, I will make your cities + your land desolate;

The central point of our chapter comes in the center of our fifth mini-chiasm. The curses of the covenant are longer than the blessings, in part to put the fear of God into the people. Vs. 27 continues, “But if in spite of this you will not listen to me, but walk contrary to me...” More “walking.” Still no “listening.” God will walk, “contrary to you in fury, and I myself will discipline you sevenfold for your sins” (28). How?

We come now to the longest section of the curses. It deals with a future captivity, which was fulfilled especially in the

70 years in Babylon. It is a bleak and gruesome picture indeed. “You shall eat the flesh of your sons, and you shall eat the flesh of your daughters” (29). This is because there is no food. So they resort to cannibalism, which the Scripture later tells us they did in fact commit—against the most helpless of them all: the little ones (2Kg 6:26-29; Lam 4:10; Jer 19:9; etc.).

It is curious to me that the next verse says, “I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you” (30). This is the center of the chapter, the center of our larger chiasm. God has utterly set himself against the people who have utterly set themselves against him.

I say it is interesting because we know from ancient times on down to today that some forms of child-cannibalism are directly related to the worship of evil and violent pagan deities like Molech and the promises those gods give in the form of preservation of life, beautiful appearance, protection, and power. So are they really only eating the babies because they are hungry? This verse gives us pause to consider just how evil these people were going to become. Let it sink in that the worst of the worst in the center point of the chapter which is in the Most Holy Place of the tabernacle which

protects the Law of God which is our best understanding of what a holy and righteous and good God that he is happens to be child cannibalism and the destruction of the high places with the casting of your dead bodies upon your own idols.

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Mini-Chiasm #6

A. Lev 26:31b, I will bring your sanctuaries unto desolation;

central axis) Lev 26:31c, I will not smell the savor of your sweet odors;

A¹. Lev 26:32, I will bring your land unto desolation;

The desolation of children followed by the desolation of the high places is completed in the **desolation of two more things**. This takes us to the **sixth of our mini-chiasms**. It is the shortest of them. “**I will lay your cities waste and will make your sanctuaries desolate**” (31a). This parallels vs. 32, “**I myself will devastate the land, so that your enemies who settle in it shall be appalled at it**” (32). The central point is, “**I will not smell your pleasing aromas**” (31b). Their worship is so false, so fake that he will not accept even the offerings that he commanded as good at the beginning of Leviticus. Offerings without faith are an abomination to God.

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Mini-Chiasm #7

- A. Lev 26:32, I will bring the land into desolation,
B. Lev 26:32b so that your enemies will be astonished at it
central axis) Lev 26:33a, I will scatter you among the heathen
B¹. Lev 26:33b I will unsheathe the sword after you
A¹. Lev 26:33c, And your land shall be desolate; and your cities waste

A **seventh mini-chiasm** is in vv. 32-33. It is nearly as short as the previous. **Vs. 32** begins, “I will devastate the land.” **Vs. 33** ends, “Your land shall be a desolation, and your cities shall be a waste.” Next we find that enemies of Israel will be astonished at how devastated it is. In the parallel, the same enemies are called “**the sword**,” but it is not they who unsheathe. It is God. God will use the later Assyrian and Babylonian to devastate the people. In the center is, “I will scatter you among the nations.” Captivity prophesied. Later, it will be realized.

★★★ ★★★ ★★★

Mini-Chiasm #8

- 1a) Lev 26:34-38, The land shall enjoy her Sabbaths while it lies desolate/ you are suffering the punishment of your iniquity in your enemies' land;
1b) Lev 26:39-41a, If you pine away in your iniquity/ confess you have walked contrary to Me therefore you are in the land of your enemies;

central axis) Lev 26:41b, **If then their uncircumcised hearts be humbled + they accept the punishment of their iniquity;**

2b) Lev 26:42, Then I will remember My covenant with Jacob + Isaac + Abraham;

2a) Lev 26:43, The land shall enjoy her Sabbaths while it lies desolate/ they shall accept the punishment of their iniquity because their soul abhorred My statutes;

The **eighth mini-chiasm** begins in vs. **34** and continues to vs. **43**. If the center of the chapter is that God will abhor them, the reason will be made clear in the parallel of the larger chiasm that it is because “**their soul abhorred my statutes**” (**43**). But we have a few verses to get to it.

The reason for this given here for this “discipline” is not only because they refused to listen and obey, but so that “**the land shall enjoy its Sabbaths**” (**34**). As long as the people are in captivity, the **land is free** from their vile blood, violence, and vehemence against the holy God and may rest (**35**).

Those who are left in the land, God will send **faintness** into their hearts in the land of their enemies. A driven leaf will make such a sound that they will be put to flight. They will flee from it as one fleeing from the sword. They will fall when no one pursues them (**36**). They will **stumble over one another to escape a sword that no one even has** and they will

have no power over their enemies (37). They will perish among the nations, and their land shall eat them up (38).

The parallel to this sabbath rest and the suffering the punishment of their sins during captivity is found in vs. 43. The land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they make amends for their iniquity. This verse has our “abhor” word in it at the end. “Because they spurned my rules and their souls abhorred my statutes.”

Vs. 39 sees a turning. In more conventional outlines ways of looking at the chapter, we have the beginning of the third main section which deals with repentance. But in the way we are looking at it, we are moving closer into our last mini-chiasm. It begins with them considering that they are rotting away in their enemies’ lands because of their sin and because of the sin of their fathers (39).

In the midst of this solemn contemplation, “If they confess their iniquity and the iniquity of their fathers in the treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies...” (40-41a). Here we have confession of sin. It is both individual and corporate confession. It is both current and past

confession. It is not past confession of other people's sins that you have not engaged in. It is sin that your ancestors *and you* have engaged in. To confess means to openly acknowledge that you have committed sin against God. It is to confess exactly what that sin was. It is to agree with God that he was right, and you were wrong.

The parallel is found in vs. 42. “Then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land.” If you confess, God will remember his covenant, not with *Moses*, but with the Patriarchs. Ah, this is important!

The **Mosaic covenant** was a national covenant, rooted in law keeping and obedience, that gave physical blessings for the nation of Israel in the land of flowing with milk and honey. It was rooted in eternal principles and everlasting moral truths. And keeping always necessitated faith. But the Abrahamic covenant was unconditional. God simply came to that man, said he would be his God, promised him the blessings of the Messiah himself, and swore he would have descendants as numerous as the sands of the sea.

It is the **Abrahamic covenant** that stands behind the Mosaic covenant. God is therefore **remembering his grace**

here, rather than his law and their sin. The center of all of this is a theme Moses talks about in Deuteronomy. “If then their uncircumcised heart is humbled and they make amends for their iniquity...” How do they make amends? Through restitution? Through penance? No, through repentance and confession.

But how does this come? Through an uncircumcised heart being humbled. Moses said in Deuteronomy, “Circumcise therefore the foreskin of your heart, and be no longer stubborn” (Deut 10:16). It was a command; it was the law. But how does one do that? He says later, “But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear” (Deut 29:4). In other words, you can’t do it. It has to come from God himself.

But the good news comes at the end of the book, “The LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live” (Deut 30:6). The good news of our chapter is seen now by coming to our last “abhor” verse, which returns us to the beginning:

- 1a) Lev 26:11, (If you walk in My statutes) **My soul shall not abhor you**;
1b) Lev 26:15, **If your soul abhors My judgments**;
central axis) Lev 26:30, **My soul shall abhor you**;
2b) Lev 26:43, **Because their soul abhorred My statutes**;
2a) Lev 26:44, (If they confess their iniquity) **Nor shall I abhor them**.¹²

God promised his people that he would not abhor them. He said they would abhor his judgments. Therefore, he would abhor them. Why? Because they abhorred his statutes. But now, “**For all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God**” (44).¹³ This is good news indeed.

The good news here rests upon **God’s own character**. He **will not be false** to his word, though they were false to theirs. He has **not utterly destroyed** them, though he has given them the just desserts of their breaking covenant. “I

¹² **Christine Miller**, “Leviticus 26 and 27,” *ALittlePerspective* (March 20, 2015), <https://www.alittleperspective.com/leviticus-26-and-27/>. Her longer chiasm is Christian Miller, “Leviticus 26:3-27:34,” <https://www.alittleperspective.com/leviticus-263-2734-bechukotai-by-my-decrees-chiastic-structure/#comment-323187>.

¹³ Hieke sees a chiasm from 42-45 with “Yes for all that, when they are in the land of their enemies” as the center. This would make nine mini-chiasms and would strengthen further that the fifth is the center of the chapter. **Thomas Hieke**, “The Covenant in Leviticus 26: A Concept of Admonition and Redemption,” in *Covenant in the Persian Period: From Genesis to Chronicles*, ed. Richard J. Bauckham, Gary N. Knoppers (Winona Lake, IN: Eisenbrauns, 2015), 81 [75-89], https://www.academia.edu/36422096/The_Covenant_in_Leviticus_26_A_Concept_of_Admonition_and_Redemption.

will for their sake remember the covenant with their forefathers, 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” (45). This God has faithfully delivered to them his statutes and rules and laws that he made between himself and the people of Israel through Moses at Mount Sinai (46), so that they are without excuse.

Walking Among Us

But what about now? Does Leviticus 26, a passage about national Israel’s blessings and curses relate now? **Yes**. We know this first of all because Paul quotes it in **2Co 6:16** where he talks about God coming to dwell with us and walk among us. The context there is the need for the church to remain free from idols, just as they were to do. Let’s think about this walking and dwelling a bit more.

Recall all those parallels with Genesis 1-3. One of those says the LORD God **walked in the Garden** near our parents (**Gen 3:8**). Who is this “Lord God?” **Theophilus of Antioch** wrote long ago, “**The God and Father, indeed, cannot be contained, and is not found in a place, for there is no place**

of His rest; but His Word, through whom He made all things, being His Power and His Wisdom, assuming the role of the Father and Lord of all, went to the garden and conversed with Adam” (*To Autolyclus* 2.22). Augustine said, “I do not see how such a walking and conversation of God can be understood literally, except He appeared as a man ... Who then was He?” Possibly it was “the Son as speaking to the first man” (*On the Trinity*, 2.10). And the great Reformer Jerome Zanchi “thinks it is very injurious to Adam, to believe that he had not as great favor shown him before the Fall, as Abraham, Moses, and other had since the Fall” and therefore, “the Son exhibited himself visibly to him, and talked with him, and made himself known to him.”

It is Christ who brings the continuity to us all. He walked with them; he walked with us. But his walking with us is so much greater. For in the days of his flesh, he “dwelt” with us as one of us—the Son of Man ([John 1:14](#)). Furthermore, in his death, he took upon us all the curses of the covenant—the curses of which ultimately are death itself. The curses of Leviticus 26 have been completed in the Son of God for all his people who are covered by the blood of the new covenant.

This new covenant is better than Moses, for it is **not** a covenant based on **our** obedience. Even though the Mosaic

covenant could ever only be obeyed by faith, as we have seen, it nevertheless was conditioned upon their obedience or disobedience. But Jesus has walked among us and obeyed the Mosaic covenant perfectly, which is why death could not hold him down. He had done no wrong so his body would not see decay.

If God has walked among us in Christ, as **vs. 11** ultimately points out, it means that he has turned towards us, **not to abhor us**, but **to love us**. It is in fact the beginning and ending of that large chiasm that shows this from Leviticus 26. “**My soul shall not abhor you**” ... “**Nor shall I abhor them.**”

It is in his **love** for us and in Christ’s **obedience** for us that the new covenant therefore gives you the return to the Garden of Eden. The second Adam did what the first did not. Therefore, recall what Jesus said to the church at Ephesus, “**To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God**” (**Rev 2:7**). How does one “conquer?” Through faith. This is made plain from the beginning to the end of the Bible. Faith is the victory. Faith causes you to finish the race. Faith that God loves you in Christ and that he has turned and had mercy upon you when you confess your sins and repent of them. Make sure

that you do not leave here today unless you have confessed your sins to him, for the curses of **the covenant still await any who are not found in the covenant**. Those curses are typical of eternal hell, which is reserved for those who hate God and abhor him.

Heed the words of the last chapter of the Bible as it too returns us to the Garden.¹⁴ The covenant blessings of vs. 4 are right here. “Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations ... Blessed are those who wash their robes, so that they may have the right to the tree of life ... The Spirit and the Bride say, ‘Come.’ ... if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life ... He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus! The grace of

¹⁴ On the connections between Leviticus 26 and Revelation 21-22 see **L. Michael Morales**, *Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus*, ed. D. A. Carson, vol. 37, *New Studies in Biblical Theology* (England; Downers Grove, IL: Apollos; InterVarsity Press, 2015), 220.

the Lord Jesus be with all. Amen.” (Rev 22:1-2, 14, 17, 19, 20-21).

Leviticus 26	Genesis 2-4
<p>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.</p>	<p>⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up-- for the LORD God had not caused it to rain on the land, and there was no man to work the ground, (Gen 2:5) ⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. (Gen 2:9) ¹⁷ And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. (Gen 3:17-18)</p>
<p>⁵ Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely.</p>	<p>¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." (Gen 3:19)</p>
<p>¹² And I will walk among you and will be your God, and you shall be my people.</p>	<p>⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. (Gen 3:8)</p>
<p>²⁰ And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.</p>	<p>3:17-19 above ¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." (Gen 4:12)</p>
<p>³¹ And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.</p>	<p>⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. (Gen 4:5)</p>
	<p>From Edenburg, 163, n. 30.</p>

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