

3. Lev. xviii. 18 leaves entirely untouched the question of marriage with a deceased wife's aunt or niece. This question is not embarrassed by different opinions regarding the translation of verse 18.

4. The prohibitions in Lev. xviii. are not exhaustive. For example, while a man is forbidden to marry his own mother, his own aunt, and his own granddaughter, there is no express prohibition against his marrying his own daughter, his own niece, or his own grandmother. The daughter forbidden to a man in verse 17 is not his own daughter, but the daughter of a woman by another man. This is evident from a comparison of verses 10 and 17, and is the general opinion of all commentators and writers on the subject. This is also admitted in the Committee of Assembly's Report at which it is stated that "in verses 7-13, except ver. 8, the marriages mentioned and condemned are those of a man to *blood relations of his own*"; and in ver. 17, marriages to *blood relations of the wife* in the direct line of ascent and descent. This clearly implies that the daughter in ver. 17 is not a blood relation of his own, and therefore not his own daughter, but a daughter by some other man.

5. The following are the principles on which the prohibitions in Leviticus are properly extended:—(1) All near of kin are prohibited by ver. 6; (2) what is law for the man is law for the woman in similar relations; (3) what is forbidden in any particular degree is forbidden in an equally distant degree; (4) what is forbidden in a more distant is forbidden in a nearer degree.

6. By the application of one or more of these principles the following results are obtained in regard to cases not expressly forbidden:

(1) A man may not marry his mother, therefore (1, 2, 3), a woman may not marry her father; in other words, a man may not marry his daughter.

(2) A man may not marry his aunt by blood, therefore (1, 2, 3), a woman may not marry her uncle by blood; in other words, a man may not marry his own niece.