

# ESCHATOLOGY: DOCTRINE OF LAST THINGS

## PART 42

### THE COVENANTS, PART 2

As I previously mentioned, understanding the biblical covenants is essential to understanding the Bible and God's program for history. God needed a Last Adam to rectify what the first Adam forfeited and destroyed. God intended to establish a Kingdom governed by a faithful man but this man had to be a man apart from the sinful legacy of the first Adam. He would be more than man; He would be the God-man. The God-man would come from a unique group of people God would create for the purpose. In this way, the God-man's lineage could be developed, traced, and predicted. This was a supernatural act of God. He began by calling one man, Abram, out of his homeland and this man obeyed God and went. God revealed to this man Abram the outline of His plan for mankind.

Genesis 12:1–3 <sup>1</sup>Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; <sup>2</sup>And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; <sup>3</sup>And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

If Abram would obey God and leave his homeland, then through him this Last Adam would come and He would be the promised blessing to all the families of the earth thereby fulfilling part of these promises. If Abram did not affirmatively respond or refused to go, someone else would have received God's offer, but he did respond and obey and the first step in creating the Jewish nation began. Chafer apparently does not agree with that assessment. He seems to claim that Abram did not have to exercise any fidelity to God in order to receive the Covenant but the examples he cites are all after the Covenant had been established and at that point Chafer is correct, but in getting to that point, he is not correct. [Lewis Sperry Chafer, *Dispensationalism*, p. 78]. Abram did have to leave Ur and go to the land God would show him in order to receive the royal grant covenant. Once he received the Covenant, no conditions attached themselves to any future fidelity. That is how this type of covenant works and that's what makes it a reward covenant.

Israel was specifically, miraculously created for God's purposes. Sarah, Rebekah, and Rachel were all barren when God supernaturally intervened in their lives to create and establish the progenitors of the Jewish race. So many theologians claim God chose Israel out of all the nations of the world to be His own, but the fact is He created them and then set them apart from all the nations so they could be used as His unique vehicle of revelation.

Genesis 11:30<sup>30</sup>Sarai was barren; she had no child.

Genesis 25:21<sup>21</sup>Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.

Genesis 29:31<sup>31</sup>Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren.

There are some basic facts concerning the biblical covenants to keep in mind. The Covenants are literal, biblically defined Covenants. They are not made up to suit a particular theological construct. The Covenants are eternal with the exception of the suzerainty-vassal Mosaic Covenant. The royal grant covenant is a covenant of reward and it will be completely fulfilled to a faithful generation of Jews yet to be determined based on faith which is not and never has been a work. Faith does not make the royal grant covenant a conditional covenant which almost all theologians other than dispensationalists claim. Faith will be the condition for being rewarded with the Covenant but once awarded it is then totally unconditional. Covenants are not granted to people with whom the suzerain has no prior relationship. The Covenants are made with Israel and not with the church, in fact, Paul said that Gentiles are “strangers to the covenants of promise” (Eph. 2:12). The final fulfillment of the Abrahamic Covenant and its amplifying Covenants—Land, Davidic, and New—will only be finally fulfilled when Israel is back in the land in a state of belief. The land is inextricably tied to the fulfillment of the Covenants. God is certainly going to bring about the conditions that will produce a generation of Jewish believers, but He isn't going to make them believe in order to fulfill the Abrahamic Covenant. They will believe and then realize the fulfillment of the Covenants.

Ephesians 2:12<sup>12</sup>remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

Those who deny the Jewish context of the biblical Covenants do so in order to “prove” that God is finished with Israel, that the Covenants are with the church, and the church is now the true Israel. They also claim the Abrahamic Covenant is conditional.

Cox is an example of a Replacement theologian who considers the Abrahamic Covenant to be a conditional covenant. “But this we need to learn (the futurists ignore it), *Israel failed God!* (see Rom. 9:31, 32; 10:21). Since the covenant was conditional, the contract is broken, and God is not bound to *Israel as a nation*. His covenant is now with the faithful remnant, and with the Gentile believers; these two groups constitute the Christian church, which today is the Israel of God (Gal. 6:16).” [William E. Cox, *Biblical Studies in Final Things*, p. 7]. Cox has to resort to spiritualizing the text in order to prove the biblical Covenants are conditional. “Here especially the student of the Bible needs to search out the *spirit* of the Old Testament and not to become enmeshed in the let-

ter." [Cox, p. 50]. Cox recognizes faith as a requirement for the Covenant promises to be fulfilled, but he mistakes this for a complete rejection of national Israel. Instead, the Lord said He was looking for a faithful generation who would produce the fruit of it (Mt. 21:43). Cox made a very big deal out of the fact dispensationalists call the biblical Covenants unconditional and, recognizing faith as a condition, he simply defaults to calling them conditional. The biggest problem he faces when interpreting these doctrinal issues, is he tries to force everything into the fictional covenant of grace. Further, in arguing against dispensationalism, he presents not only a caricature of what we believe, but he engages not a little bit of untruthfulness about what we believe.

It is entirely untrue that futurists ignore the fact that Israel failed God. In fact, it is a foundational truth in the dispensational system of theology. Dispensationalists understand that when God's people are unfaithful, He remains faithful because that is His nature. Their claim is that God went back on His Word as guaranteed in the biblical Covenants.

Three types of covenants are identified in the Old Testament.

One is the parity covenant binding two equal parties in a relationship and it contained stipulations agreed to by those parties. Examples would be Jacob and Laban (Gen. 31:44-50) and Abraham and Abimelech (Gen. 21:25-32). This type of covenant is not relevant to our discussion of the Covenants between God and Israel.

The next type of covenant is the royal grant or promissory treaty which is a reward covenant for faithful service. It frequently took the form of land grants from a king to a faithful subject. Numerous Babylonian texts have been discovered by archaeologists describing land grants given as rewards for faithful vassal service to his suzerain/king/master. The already established relationship was the basis for the covenant. Kings did not give royal grants to those who were not already in relationship with them; relationship precedes reward. The royal grant covenants are rewards for loyalty and faithfulness already performed and they identify the obligations of the suzerain/king/master to his vassal/servant. It is a covenant of promise for faithful services rendered. God's relationship with Abram was established in Ur of the Chaldeans when Abram responded to God's call in obedient faith. Because Abram was faithful to heed this call proving himself to be a faithful vassal/servant which established the relationship with God, he would be rewarded with the covenant of grant which was the land grant to Israel.

The final type of covenant is the suzerainty-vassal covenant. The suzerainty-vassal treaty identifies the obligations of the vassal/servant to the suzerain/king/master making it an obligatory type of covenant. This is a conditional covenant. "In a conditional covenant that which was covenanted depends for its fulfillment upon the recipient of the covenant, not upon the one making the covenant. Certain obligations or conditions must be fulfilled by the receiver of the covenant before the giver of the covenant is obligated to fulfill that which was promised. It is a covenant with an 'if' attached to it." [J. Dwight

Pentecost, *Things to Come: A Study in Biblical Eschatology*, p. 68]. This covenant was not nullified by an unfaithful vassal. It too was initiated by the suzerain and he maintained it just as he maintained a royal grant covenant. If that is true, then what did the suzerain do with unfaithful vassals? There were three options. The suzerain could invoke the curses of the covenant, he could declare war on the vassal, and/or he could draw up a new covenant. Since the royal grant is a reward for faithfulness, unfaithful vassals cannot inherit the royal grant covenant from the faithful one who held it before them. The standard for faithfulness the Patriarchs heeded that resulted in their Covenant reward was to obey God to be in the land. After the nation was founded and the people were in the land, the standard for faithfulness and obedience that was required for the royal grant reward covenant to be conveyed was adherence to the Mosaic Covenant, the suzerainty-vassal covenant. The royal grant covenant is still in effect, but the nation cannot continue in the royal grant until they are faithful and can be rewarded for that faithfulness with the grant. Each generation could face temporal punishment of some sort and lose the right to the royal grant due to unfaithful service to the suzerain. Of the three possible consequences of unfaithfulness, Israel experienced or will experience all three. God invoked the Covenant curses as detailed in Leviticus 26 and Deuteronomy 28. The Israelites were subjected to warfare at various times as temporal punishment and discipline from God at the hands of various nations, notably Assyria and Babylon, but just as there were others in the past, there will be others in the future. They are still subjected to warfare at the hands of Islam and in the future the world will attack them as part of the Tribulation. Finally, God drew up the New Covenant that will replace the old Mosaic Covenant.

Once a faithful servant is rewarded with a royal grant, it cannot be taken away. These grants included promises for succeeding generations of the people awarded the grant. If the grants are rewards for faithful service by the original faithful vassal, how could the blessings or rewards accrue to future generations if they were not faithful? They can't. That's why Jesus said it would be a future generation producing the fruit of the Kingdom who would enter the Kingdom of God. How does this work out in terms of the Abrahamic Covenant?

One of the crucial contingencies for the fulfillment of these promises is presence in the land. If Abram had not obeyed and traveled to the land God would show him, he would not have received the Abrahamic Covenant. He had to leave his homeland and travel to the land God would show him which turned out to be Canaan. All of the Patriarchs had the covenant awarded them based on obedience and faithfulness but that was connected with being in the land.

Once Abram obeyed God and moved to the land, God entered into the royal grant covenant with him. Through his faithful obedience, Abram entered into a permanent relationship with God. His faithful obedience in relationship was rewarded with the royal grant covenant we call the Abrahamic Covenant.

Genesis 15:1, 17-21 <sup>1</sup>After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."... <sup>17</sup>It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. <sup>18</sup>On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: <sup>19</sup>the Kenite and the Kenizzite and the Kadmonite <sup>20</sup>and the Hittite and the Perizzite and the Rephaim <sup>21</sup>and the Amorite and the Canaanite and the Girgashite and the Jebusite."

This is why Chafer can't be correct that Abram had to do nothing in order to be rewarded with the royal grant covenant. The Abrahamic Covenant was not established until Abram obeyed God and went to the land God was going to show him. Once the Covenant was awarded, Abraham's faithfulness was no longer an issue, but the Covenant was not granted until after Abraham proved his faithfulness to God.

Since Abram wasn't going to live forever and since God promised the land to Abram's descendants, the promise had to be passed down to the next generation, but that could only happen if that generation was obedient to God as Abram had been obedient to God. Did Isaac obey God in order to receive the royal grant or reward covenant? He did. How? God told Isaac to remain in the land and not go to Egypt. Isaac obeyed God and his reward was the assumption of the Abrahamic Covenant. God gave Isaac one command: "sojourn in this land." If he did that, then God would be with him and bless him and give the land to him and his descendants. Further, he would multiply his descendants and give them the land and establish the oath God made to Abraham. By being faithful to obey God and remain in the land, Isaac assumed the Abrahamic Covenant.

Genesis 26:1-6 <sup>1</sup>Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. <sup>2</sup>The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. <sup>3</sup>"Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. <sup>4</sup>"I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; <sup>5</sup>because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws." <sup>6</sup>So Isaac lived in Gerar.

Jacob also received the covenant but he had to be in the land. Jacob left the land but when God told him to return to Canaan, he did. God promised to give Jacob and his descendants the land. God assured him that He would bring Jacob back into the land.

Genesis 28:12–15 <sup>12</sup>He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup>And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. <sup>14</sup>"Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. <sup>15</sup>"Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Genesis 31:3 <sup>3</sup>Then the LORD said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."

God reiterated the Messianic promise of Genesis 12:3 in that through Jacob and his descendants all the world would be blessed. We now know the Messiah was born into the tribe of Judah, Jacob's son.

The problem for Israel is there has not been a faithful generation since Jacob to inherit the royal grant, or reward, covenant. That's what Matthew 21:43 is about. There will be a generation of Jewish leaders in the land and scattered around the world who, after being subjected to the temporal discipline of the Tribulation, will believe in their Messiah, Jesus of Nazareth, and be saved to enjoy the fulfillment of the Abrahamic Covenant which can never be abrogated after that time. That generation will live for the duration of the Millennial Kingdom and their children will also be believers due to the promises of the New Covenant in which it is said they will all know Me.

Israel left the land to escape a famine and the result was 400 years of life outside the land with a large part of that time spent in slavery. Once they arrived at borders of the land at the end of their Exodus journey, they refused to enter and suffered forty years of temporal discipline in the wilderness where all the rebels died. Those that were left under the leadership of Joshua were going to be placed in the land albeit not without divine help and guidance, but this time they were willing to go in. The Mosaic Covenant became the standard by which faithfulness would be determined for the future fulfillment of the reward covenants. The problem is, no national Jewish generation has ever been faithful. Israel was removed from the land by Assyria and Judah was removed from the land by Babylon but returned. They were again dispersed in 70 A.D. by the Romans and in the second century after the Bar Kochba revolt. They are now returning in unbelief in preparation for the judgment that will finally produce that faithful Jewish generation who will be able to assume the royal grant covenants and see their fulfillment.

The Covenants are extremely important in understanding not only what happened in the past between God and Israel, but in understanding the entire program of God in-

cluding His plans and purposes for the church. When the Covenants are correctly and biblically understood, Replacement Theology is exposed as an unbiblical hoax.

Let's briefly examine each of the biblical Covenants.

The Abrahamic Covenant. We've already discussed this Covenant in quite a bit of detail so I will simply summarize it here. This is a royal grant Covenant God granted to Abram as a reward for his faith and his obedience in leaving Ur of the Chaldees and traveling to the land God would show him, Canaan. This Covenant is the land grant covenant to the nation of Israel. Once granted, it cannot be abrogated; God will fulfill it. This Covenant passed to Isaac based on his obedience in remaining in the land and then it passed to Jacob based on his obedience in returning to the land. Eventually, it will be passed on to a faithful generation of believing Jews to be identified sometime in the future. This Covenant will be amplified in terms of further explaining the land, seed, and blessing promises of the Covenant and this will be accomplished through the Land, Davidic, and New Covenants.

Genesis 12:1-3 is not technically the Abrahamic Covenant; it is God's blueprint of His plan for mankind and for history. It does contain promises God made to Abraham that depend for their fulfillment only on His character as the God who keeps His Word. But the promises contained in this Scripture—land, seed, and blessing—are promised all in the subsequent royal grant covenants. The Abrahamic and the Land Covenants are land promises, the Davidic Covenant is the seed promise, and the New Covenant is the blessings promise. These Covenants explain the promises God made in Genesis 12:1-3.

The Abrahamic Covenant is a royal grant to Abram for his obedience in leaving his country, his relatives, his father's house, and going to the country God would show him (Gen. 12:1).

God promised to make of Abram a great nation (Genesis 12:2) which refers to the line of people descended from Abraham, Isaac, and Jacob and which was dependent on leaving Ur and going to Canaan. This is a singular noun and seems to refer to Israel, but Abram became the father of a "multitude of nations" as God said he would in Genesis 17:5. God would bless Abram with many blessings both material/earthly and spiritual. God promised that his name would be great. Indeed, the three major world religions today—Christianity, Judaism, and Islam—all recognize him as a great man of God. Abram would be a blessing to the world—Jew and Gentile. God would protect Abram and his descendants by cursing those who cursed them and He would bless those who blessed him (Genesis 12:3). Through Abram all the families of the earth would be blessed (Genesis 12:3) which is universally acknowledged to be the blessing of the Jewish Messiah. The only requirement was that Abram had to obey God and go to the land. That is a faith requirement and not a works requirement. Once Abram did that, the Abrahamic Covenant was established and the land promise was established (Gen. 15:18).

We have already noted the Covenant was established in Genesis 15. In Genesis 17:7-8, it is revealed that this Covenant is eternal. That shouldn't be a surprise, the nature of a royal grant covenant insures that it can't be abrogated, at least when God is the One granting the reward. Since the Covenant will be passed to Abraham's descendants and since it is a reward covenant, there must be a faithful generation to receive it.

Genesis 17:7-8 <sup>7</sup>"I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting [עולם] covenant, to be God to you and to your descendants after you. <sup>8</sup>"I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting [עולם] possession; and I will be their God."

The word everlasting, [עולם], does not necessarily mean eternal but in connection with the biblical Covenants and Israel that is the idea being expressed and most theologians correctly consider the meaning to be eternal when used in conjunction with the royal grant covenants.

Some Reformed theologians recognize the truth that royal grant covenants cannot be abrogated so they have to come up with creative ways to transfer the biblical Covenants from Israel to the church. "Unlike the covenant that Israel swore at Sinai, the covenant (royal grant) that God swore to 'the fathers' (Abraham, Isaac, and Jacob) is inviolable, and this unwavering faithfulness of Yahweh to his promise in spite of the faithlessness of his human partner is also expressed in the covenant with David (2Sa 7) and in the new covenant (Jer 31:31-34).... The Abrahamic covenant is fulfilled because Jesus (who also fulfills the conditions of the Mosaic covenant by his obedience) is the 'seed' in whom all the nations are blessed. Jesus is the promised son of Abraham. The Mosaic covenant is not altered in any way; rather, it too is fulfilled by Jesus so that in Jesus the children of God may receive the inheritance on the basis of the Abrahamic covenant..." [Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way*, p. 538]. In an obvious effort to indoctrinate people into the unbiblical covenant of grace, Horton calls the Abrahamic Covenant a "covenant of grace." [p. 582].

One of the corollary doctrines flowing from the Abrahamic Covenant is the resurrection. The Patriarchs did not receive the promises God made to them, but they will. Both the Lord and Paul confirmed that aspect of the Abrahamic Covenant.

Hebrews 11:13 <sup>13</sup>All these died in faith [the Patriarchs], without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

Luke 20:37-38 <sup>37</sup>"But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF



ISAAC, AND THE GOD OF JACOB. <sup>38</sup>“Now He is not the God of the dead but of the living; for all live to Him.”

Acts 26:6–8 <sup>6</sup>“And now I am standing trial for the hope of the promise made by God to our fathers; <sup>7</sup>the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. <sup>8</sup>“Why is it considered incredible among you people if God does raise the dead?”

The Land Covenant. This is an amplification of the Abrahamic Covenant's land promise. God's promise to Abraham cannot be broken. It needs a faithful generation of Abraham's descendants to inherit it. It is crucial to connect Israel to the land in order to understand biblical history past, present, and future. If the Abrahamic Covenant has been done away as Replacement Theology insists, past and present history is of no account and the future as the Bible presents it is meaningless. That is exactly what these theologians have done: rendered the Bible meaningless.

God knew the Israelites would be unfaithful for many centuries and therefore not eligible to inherit the royal grant covenant. He told them what would happen when, not if, they were unfaithful, but at the end of it He promised to fulfill the land promises of the Abrahamic Covenant.

In Leviticus 26:1-13, God promised Israel blessings for obedience and in 26:14-39, He promised them curses for disobedience. In the midst of all the promises for blessing, God makes the statement that if they are faithful to do obediently do these things, He will then confirm the Covenant to them. The final curses involved removal from the land and persecution all the while they were in those strange lands.

Leviticus 26:1–13 <sup>1</sup>“You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God. <sup>2</sup>“You shall keep My sabbaths and reverence My sanctuary; I am the LORD. <sup>3</sup>“If you walk in My statutes and keep My commandments so as to carry them out, <sup>4</sup>then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. <sup>5</sup>“Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land. <sup>6</sup>“I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. <sup>7</sup>“But you will chase your enemies and they will fall before you by the sword; <sup>8</sup>five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. <sup>9</sup>“So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. <sup>10</sup>“You will eat the old supply and clear out the old because of the new. <sup>11</sup>“Moreover, I will make My dwelling among you, and My soul will not reject you. <sup>12</sup>“I will also walk among you and be your God, and you shall be My people. <sup>13</sup>“I am the LORD your God, who brought you out of

the land of Egypt so that you would not be their slaves, and I broke the bars of your yoke and made you walk erect.

It is significant that God promised them they would have the Abrahamic Covenant confirmed to them in the land, if they were the faithful nation God intended them to be. They weren't so the Covenant was never confirmed with the nation and it has not been confirmed to the nation to this day. Instead, the curses God promised them for unfaithfulness would be invoked.

Leviticus 26:14–32 <sup>14</sup>But if you do not obey Me and do not carry out all these commandments, <sup>15</sup>if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant, <sup>16</sup>I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up. <sup>17</sup>I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. <sup>18</sup>If also after these things you do not obey Me, then I will punish you seven times more for your sins. <sup>19</sup>I will also break down your pride of power; I will also make your sky like iron and your earth like bronze. <sup>20</sup>Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit. <sup>21</sup>If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins. <sup>22</sup>I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted. <sup>23</sup>And if by these things you are not turned to Me, but act with hostility against Me, <sup>24</sup>then I will act with hostility against you; and I, even I, will strike you seven times for your sins. <sup>25</sup>I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands. <sup>26</sup>When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied. <sup>27</sup>Yet if in spite of this you do not obey Me, but act with hostility against Me, <sup>28</sup>then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. <sup>29</sup>Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. <sup>30</sup>I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. <sup>31</sup>I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. <sup>32</sup>I will make the land desolate so that your enemies who settle in it will be appalled over it.

The final curses relate to removal from the land. Once that happens the possibility of Covenant fulfillment is removed because the Covenants are connected to the land.

Leviticus 26:33–34, 38–39 <sup>33</sup>You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

<sup>34</sup>'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths.... <sup>38</sup>'But you will perish among the nations, and your enemies' land will consume you. <sup>39</sup>'So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.

Not everyone will be removed from the land; there was always to be a Jewish presence in the land and that has continued since they conquered the land after the Exodus. The land was to remain desolate for all these years. Many theologians believe one reason why the Arabs never lived there in large numbers was because of the desolation. Mark Twain visited Israel in the nineteenth century and was appalled at the desolation he found there. When Jews began making Aliyah in the nineteenth century, they bought a lot of land from the Arabs at inflated prices because they thought they were selling the Jews worthless land at highly inflated prices.

Leviticus 26:35–36 <sup>35</sup>'All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it. <sup>36</sup>'As for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall.

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Fredericksburg Bible Church