

Concerning God's Covenants & The Land Promise

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As we consider the various covenants that the Lord our God has made with various individuals or groups of individuals, it is important that we consider them from the perspective of “precise details.” Approaching these covenants from the perspective of “loose generalities” will not bring us to a valid understanding of that which the Lord our God has promised. In each case, the Lord our God delivered His covenants with precise details (whether with many or few). In each case, the Lord our God will fulfill His covenants precisely in accord with the precise details that he delivered in them. Therefore, a correct understanding of these covenants will require us to consider them in accord with their precise details.

For an example of this principle, let us consider the covenant that Lord our God made after Noah's flood in Genesis 9:8-11 (to which verses 12-17 might be added, if we desired to consider the token of the rainbow that the Lord our God gave as evidence for His faithfulness to this covenant), as follows:

“And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.”

1. Precisely with whom did the Lord our God make this covenant?

Answer – *“And I, behold, I establish my covenant **with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.**”*

- A. With Noah.
- B. With Noah's seed after him.
- C. With every living creature, from those with Noah out of the ark unto every other beast of the earth.

2. Precisely what is the promise that the Lord our God made with this covenant?

Answer – *“Neither shall **all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**”* (It is important to notice the precise modifiers that the Lord our God included in this promise.)

- A. The Lord God did not promise that *some* flesh would not ever be cut off by flood waters, but that *“all flesh”* would not ever be cut off by flood waters. Does this allow room for flood waters still to kill multitudes of people at a time? It does, as long as those flood waters do not kill off all of humanity at a single time.

B. The Lord God did not promise that He would never again “destroy the earth,” but that He would never again send “*a flood to destroy the earth.*” Does this allow room for the Lord our God yet to destroy the earth by some other means other than by a world-wide flood? It does, and He has indicated through His Word that He shall do so in the future by means of fire.

3. Precisely what conditions did the Lord our God include with this covenant?

Answer -- There is nothing to quote because the Lord God did not include any conditions with this covenant.

By this example (over which I do not believe that there is any contention), we are able to observe the importance for the principle of “precise detail,” whereby we may learn precisely the extent of the covenant, precisely the limits of the covenant, precisely the participants of the covenant, and precisely the conditions of the covenant.

Now, let us engage in a study exercise wherein we shall apply this principle of “precise detail” to the land-promise elements within a number of Biblical covenants. I have chosen this subject for this study exercise specifically because it is a matter of controversy with regard to the fulfillment of the Lord God’s covenants. There is little controversy over whether both Israelites and Gentiles will experience the spiritual, salvation benefits of the New Covenant, if they place heart-faith in the Lord Jesus Christ as Savior from sin. On the other hand, there is much controversy over whether the land promises of the Old Testament covenants are still in force under the New Covenant. Let us consider?

1. The Lord God’s covenant with Abraham concerning “the land.”

Genesis 17:3-8 – “*And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*” (See also Genesis 12:1-3; Genesis 12:7; Genesis 13:14-17; Genesis 15:4-21; Genesis 22:15-18)

(Note: In the Lord God’s covenant with Abraham, there are many details concerning various things; however, for the sake of this exercise, I wish only to consider those details that relate to the land promise.)

A. Precisely to whom did the Lord God promise to give the land?

Answer – “*And I will give unto thee, and to thy seed after thee, the land*”

B. Precisely what land did the Lord God promise to give unto Abraham and unto his seed after him?

Answer – “*And I will give . . . the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession . . .*”

Also in Genesis 15:18-21 – “*In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given **this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.***”

C. Precisely what conditions did the Lord God place upon this land promise?

Answer – “*And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, **for an everlasting possession**; and I will be their God.*”

The Lord God did not place any condition on this land promise. Any condition that needed to be met had already been met when Abraham believed and obeyed the Lord God to leave his country, kindred, and father’s house in order to go unto a land that the Lord God would show him. Rather, the Lord God presented that this land promise would have an everlasting force, in that He was promising the land as “*an everlasting possession.*”

Yet it is necessary at this point for us to consider the meaning and application of the word “possession.” On the one hand, the word possession can be used to mean that over which an individual has ownership. On the other hand, the word possession can also be used to mean that which an individual is actually holding in hand at the moment. To illustrate these two ideas, let us consider a book that is mine by ownership, but that I have lent out to another. If you were to ask me if I possess that particular book, I can answer either “yes” or “no,” depending on the meaning of your question. On the one hand, if you were asking me if I have ownership of that particular book, then the answer would be – “Yes, I do have ownership possession of that book.” On the other hand, if you were asking me if I was presently experiencing a reading benefit of that particular book, then the answer would be – “No, I am not having experiential possession of that book.”

What then did the Lord God mean when He employed the phrase, “*everlasting possession,*” in relation to His land promise unto Abraham and unto Abraham’s seed after him? Certainly, He did intend to communicate that Abraham’s descendants would sometime in the future enjoy experiential possession of the land. However, did the Lord God’s use of the phrase, “*everlasting possession,*” leave room for times wherein Abraham and his descendants might have ownership possession of the land without having experiential possession of the land? Yes, He did; for the Lord God indicated that He was giving the land unto Abraham himself, as well as unto Abraham’s seed after him. Yet Abraham himself never enjoyed full experiential possession of the land. In fact, within the very declaration of the covenant, the Lord God described Abraham’s personal relationship unto the land in the following manner – “*the land wherein thou art a stranger.*” So then, the phrase, “*everlasting possession,*” in this context appears definitely to indicate a continual (“*everlasting*”) ownership possession, but also appear to allow room for times wherein there is a lack of experiential possession.

2. The Lord God's covenant with Isaac (Genesis 26:2-5) and with Jacob-Israel (Genesis 28:13-15) concerning "the land."

These covenant statements are a repetition of the Lord God's covenant with Abraham, being passed down specifically unto Abraham's son Isaac, and then being passed down specifically unto Isaac's son Jacob-Israel. There is nothing truly added by these covenant statements to that covenant statement which the Lord God had previously made unto Abraham. However, these covenant statements do reveal that the other descendants of Abraham (the children of Ishmael and the children of Midian) and the other descendants of Isaac (the children of Esau) are not included in this covenant and its promises, including the land promise.

3. The Lord God's covenant with the children of Israel concerning "the land."

In Exodus 19 the Lord God made a covenant with the children of Israel. The various elements of that covenant then continue throughout the books of Exodus and Leviticus, wherein the Lord God gave instructions concerning the sacrificial system and the societal behavior of the children of Israel. Concerning the land, the Lord God continually made promise that He would lead the children unto the land and that He would go before them and fight for them against the inhabitants of the land, in order that the children of Israel might take experiential possession of the land. However, the first generation of the children of Israel after the deliverance from Egypt rebelled against the Lord God at Kadesh-barnea and were cursed to wander in the wilderness for an additional forty years.

Even so, at the end of that forty year wandering, the servant of the Lord Moses reiterated the covenant and the law unto the second generation of the children of Israel after the deliverance from Egypt. This we find in the book of Deuteronomy; and at the end of this book, we also find promise statements, both positive and negative, concerning "the land."

Deuteronomy 28:1-2 – *"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God."*

Deuteronomy 28:8-14 – *"The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; **and he shall bless thee in the land which the LORD thy God giveth thee.** The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which the LORD sware unto thy fathers to give thee.** The LORD shall open unto thee his good treasure, the heaven to give the rain **unto thy land** in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them."*

Deuteronomy 28:15 – “*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.*”

Deuteronomy 28:21 – “*The LORD shall make the pestilence cleave unto thee, **until he have consumed thee from off the land, whither thou goest to possess it.***”

Deuteronomy 28:25 – “*The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: **and shalt be removed into all the kingdoms of the earth.***”

Deuteronomy 28:36-37 – “***The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known;** and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.*”

Deuteronomy 28:45-47 – “*Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things.*”

Deuteronomy 28:62-64 – “*And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; **and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other;** and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*”

(Note: In the Lord God’s covenant with the children of Israel, there are many details concerning various things; however, for the sake of this exercise, I wish only to consider those details that relate to the land promise.)

A. Precisely what conditions did the Lord God place upon the land promise of blessing?

Deuteronomy 28:1-2 – “*And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day,** that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, **if thou shalt hearken unto the voice of the LORD thy God.***”

Deuteronomy 28:13-14 – “*And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; **if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.***”

B. Precisely what consequence did the Lord God proclaim if they did not meet His conditions for the land promise of blessing?

In Deuteronomy 28:21 He indicated that He would consume them “*from off the land;*” in Deuteronomy 28:25 He indicated that He would remove them “*into all the kingdoms of the earth;*” in Deuteronomy 28:36 He indicated that He would bring them unto a nation which they had not known; and in Deuteronomy 28:63-64 He indicated that He would pluck them “*from off the land*” and would scatter them “*among all people, from the one end of the earth even unto the other.*”

On the one hand, in this covenant the Lord God clearly presented a condition for the experiential possession of the land and its benefits. That condition was faithful obedience. On the other hand, in this covenant the Lord God also clearly presented a consequence for disobedience. That consequence included, among many other curses, the loss of the experiential possession of the land and its benefits.

4. The Lord God’s covenant with the children of Israel concerning restoration to “the land.”

Indeed, in this covenant the Lord God also delivered a provision for restoration unto the land and its benefits after the curses had been administered against them. This provision for restoration is presented in Deuteronomy 30:1-10 – “*And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; **that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.***”

A. Precisely what condition did the Lord God establish for this restoration to the land?

Deuteronomy 30:1-2 – “*And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, **and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul.***”

Deuteronomy 30:10 – ***“If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.”***

B. Precisely what blessings did the Lord God promise to administer personally for them in this restoration?

(1) To restore them unto the land.

Deuteronomy 30:3-5 – ***“That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.”***

(2) To bless them abundantly in the land.

Deuteronomy 30:5b – ***“And he will do thee good, and multiply thee above thy fathers.”***

Deuteronomy 30:9 – ***“And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers.”***

(3) To convert their hearts unto loving obedience.

Deuteronomy 30:6 – ***“And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”***

Deuteronomy 30:8 – ***“And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.”*** (Note: This verse is not presented as a conditional requirement, as in the cases of verses 1-2 & 10, but as a promised result, which seems to flow from the promise of verse 6.)

(4) To curse their enemies that persecuted them.

Deuteronomy 30:7 – ***“And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.”***

(Note: It is interesting that some wish to consider the “conversion” blessing as being valid, while considering the other three promised blessings of restoration as being invalid. If any one of these promised blessings is invalid, then all four of these promised blessings must be viewed as invalid; for all four of these promised blessings of restoration are founded upon the same conditions.)

5. The Lord God's new covenant with the children of Israel concerning "the land."

Jeremiah 31:31-40 – *“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.”*

Jeremiah 32:37-42 – *“Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: **and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.** Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.”*

Ezekiel 36:21-38 – *“But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.** And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I*

will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it. Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.”

*Ezekiel 37:19-28 – “Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. **Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.** And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”*

A. Precisely with whom will the Lord God make this new covenant?

*Jeremiah 31:1 – “At the same time, saith the LORD, will I be the God of **all the families of Israel**, and they shall be my people.”*

*Jeremiah 31:31 – “Behold, the days come, saith the LORD, **that I will make a new covenant with the house of Israel, and with the house of Judah.**”*

*Ezekiel 36:22a – “Therefore say **unto the house of Israel . . .**”*

*Ezekiel 37:19 – “Say unto them, Thus saith the Lord GOD; Behold, I will take **the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows**, and will put them with him, **even with the stick of Judah**, and make them one stick, and they shall be one in mine hand.”*

B. Precisely what covenant with the children of Israel (including both the houses of Israel and of Judah) will the Lord God's new covenant replace?

Jeremiah 31:31-32 – *“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD.**”*

C. Precisely what condition has the Lord God placed upon this new covenant with the children of Israel (including both the houses of Israel and of Judah)?

Jeremiah 31:18-19 – *“I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.**”* (Note that this is in perfect unity with Deuteronomy 30:1-2 concerning the condition for restoration.)

Ezekiel 36:32 – *“Not for your sakes do I this, saith the Lord GOD, be it known unto you: **be ashamed and confounded for your own ways, O house of Israel.**”*

D. Precisely what motivation moved the Lord God to determine to make this new covenant with the children of Israel (including both the houses of Israel and of Judah)?

(1) Jeremiah 31:3 – *“The LORD hath appeared of old unto me, saying, **Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.**”*

(2) Ezekiel 36:21-23 – *“**But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.**”*

(3) Ezekiel 36:36 – *“**Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.**”*

Ezekiel 37:28 – *“**And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.**”*

(4) Ezekiel 36:38 – *“**As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.**”*

Ezekiel 39:22 – *“**So the house of Israel shall know that I am the LORD their God from that day and forward.**”*

E. Precisely what assurance did the Lord God give that He would make and fulfill this new covenant with the children of Israel (including both the houses of Israel and of Judah)?

Jeremiah 30:10-11 – ***“Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”***

Jeremiah 31:35-37 – ***“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”***

Ezekiel 36:36 – ***“Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.”***

F. Precisely what spiritual blessings will the Lord God provide in this new covenant with the children of Israel (including both the houses of Israel and of Judah)?

(1) Forgiveness

Jeremiah 31:34 – ***“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”***

(2) Cleansing

Ezekiel 36:25 – ***“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.”***

Ezekiel 36:29a – ***“I will also save you from all your uncleannesses.”***

Ezekiel 36:33 – ***“Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.”***

Ezekiel 37:23 – ***“Neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.”***

(3) Complete Conversion (Note that this is in perfect unity with Deuteronomy 30:6, 8 concerning the blessing of restoration.)

Jeremiah 31:33 – *“But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”*

Jeremiah 32:39 – *“And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.”*

Ezekiel 36:26-27 – *“ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”*

Ezekiel 36:31 – *“Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.”*

Ezekiel 37:23-24 – *“Neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.”*

(4) Fellowship

Jeremiah 31:33 – *“But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”*

Jeremiah 32:38 – *“And they shall be my people, and I will be their God.”*

Ezekiel 36:28 – *“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”*

Ezekiel 37:23 – *“Neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.”*

Ezekiel 37:27 – *“My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.”*

G. Precisely what land blessings will the Lord God provide in this new covenant with the children of Israel (including both the houses of Israel and of Judah)?

(Note: By completely converting the children of Israel, the Lord God will cause them to fulfill the condition for restoration unto the land as given in Deuteronomy 30:1-2, 10. Furthermore, by so converting the children of Israel that they will never again depart from Him into disobedience, the Lord God will cause them to fulfill the condition for the continual experiential possession of the land and its benefits. In fact, according to Ezekiel 36:33 the complete conversion of the children of Israel and the restoration unto the land will occur on the very same day – “*Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.*”)

(1) The building up and “for ever” protection of Jerusalem as holy unto the Lord.

Jeremiah 31:38-40 – “*Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.*”

(2) The gathering of all the children of Israel to be returned unto the land. (Note that this is in perfect unity with Deuteronomy 30:3-5 concerning the blessing of restoration.)

Jeremiah 32:37 – “*Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.*”

Ezekiel 36:24 – “*For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*”

Ezekiel 37:21 – “*And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.*”

(3) The planting of the children of Israel in the land, never again to be removed or oppressed.

Jeremiah 32:37 – “*Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.*”

Jeremiah 32:41 – “*Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.*”

Ezekiel 36:28 – “*And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*”

Ezekiel 36:33 – “*Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.*”

Ezekiel 36:37-38 – “*Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; **I will increase them with men like a flock.** As the holy flock, as the flock of Jerusalem in her solemn feasts; **so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.**”*

Ezekiel 37:25 – “***And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.**”*

(4) The blessing of the children of Israel with abundance in the land. (Note that this is in perfect unity with Deuteronomy 30:5, 9 concerning the blessing of restoration.)

Jeremiah 32:40-42 – “*And I will make an everlasting covenant with them, **that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.**”*

Ezekiel 36:29-30 – “*I will also save you from all your uncleannesses: **and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.**”*

Ezekiel 36:34-35 – “***And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.**”*

(5) The uniting of the house of Israel and the house of Judah into one kingdom that shall never again be divided.

Ezekiel 37:22 – “***And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.**”*

Ezekiel 37:24 – “***And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**”*

(It is worthy of notice that the conditions and provisions of this new covenant correspond to the provision for restoration that the Lord God presented unto the children of Israel in Deuteronomy 30:1-10)