

181114-4 Leviticus 26, Israel's Duty to Keep the Law Covenant – Craig Thurman

This chapter corresponds to Deuteronomy chapter 28.

1 ¶ Ye shall make you no idols nor graven image,

ye shall make, תַּעֲשׂוּ, Qal fut. 2psm. of עָשָׂה, to make, do.

idols, אֱלִילִים, masc. pl. noun of אֱלִיל, e-leel; KJV, *tss. idol (17), no value (1), thing of nought (1), image (1)*, which certainly conveys the idea of the worthlessness, the emptiness of that which would be set up for worship.

graven images, וּפְסֻלִים, masc. noun w/the attached indefinite article, וְ, and; KJV, *graven image, carved image*; the verb פָּסַל, is *tss. to graven, hew*.

***neither rear you up a standing image* [pillar], *neither shall ye set up* [dedicate, give, נָתַן] *any image* [pillar] *of stone in your land*,**

neither ... a standing image, וּמִצְבֵּה, a fem. sing. noun מִצְבֵּה, w/the indefinite article, *tss. neither*; KJV, *pillar, image, standing image, garrisons*.

rear you up, תִּקְיְמוּ, Hiphil (causative active) fut. 2pplm. of קָם; KJV *tss. the Hiphil fut. as to establish, rouse up, set up, rear up, set up, stir up, raise up, help lift, to continue, perform, uphold, make, lift, up, accomplish, confirm*.

This shed light on the activities which God accounts as participatory in supporting the worship of gods. This sin is not only accounted to those whose hand might have carved the image and those which might raise up; such an image as a pillar for others to see; but complicity in this includes those who support its *continuance, uphold it, and confirm it*, rather than taking an active and opposing stance against it.

shall ye set up, תָּתַנּוּ, Qal fut. 2psm. of נָתַן, to give, fasten, put, set up, deliver, cause, assign.

to bow down unto it:

to bow down, לָהֲשִׁיחַתָּהוּ, Hithpael (reflexive) infin. of שָׁחַ; often tss. in Hithpael (only twice it is not: Is.51.23 in Qal imper., bow down; Pv. 12.25, in Hiphil, maketh it stoop; KJV, bow down themselves, worship, humbly beseech, do obeisance.

Idols, a graven image, and a standing image refers to those things *made, carved, or erected* for the purposes of bowing down to worship in the place of the LORD. Though the commandment was given to Israel, no soul was to worship any but the LORD God of heaven and earth. We should examine ourselves with regard to having iconic figures and various carvings in the house. Why do we have them. If we reverence or worship these *things* we sin.

Do we have so-called religious figures? Pictures of Jesus, or those attributed to be pictures of past saints, or of angels? Why? Examine the truth as to why you have any of these.

Do we talk to the dead? Do we think that we communicate with the dead?

Do we offer, eat food, toast to the dead? Beware. Examine whether this is of the faith of Christ.

for I am the LORD your God.

2 Ye shall keep (observe, heed, mark, watch, preserve, שָׁמַר) **my sabbaths, and reverence** (fear, be afraid, to dread, be terrified, יָרָא) **my sanctuary** (his holy place or chapel, מִקְדָּשׁ): **I am the LORD.**

cf. Lev. 19.30, verbatim in English and in Hebrew: reading R-L: תִּירְאוּ אֶנֶי יְהוָה וּמִקְדָּשֵׁי

The *fear* of God works in us twofold: one, to *fear* to do what He would not have us do; two, to *fear* not to do what he would have us to do.

Under the law of God Israel was to observe those days appointed them. And they were to fear His Sanctuary. Fearing this holy place meant that they would *be* and *do* here what should be done, and not *be* or *do* here what should not be done.

Read Lev. 20.1-5: worshipping another god, even in other places was said to pollute the sanctuary of the LORD. The people were to condemn all such practices in themselves and in others. And they were accountable to one another.

3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

threshing, דָּישׁ, masc. noun only this once in the O.T.; the verb, דָּישׁ, deesh, also only once, Deu.25.4, the ox *when he treadeth out*.

vintage, בָּצִיר, is always tss. in the KJV with the English *vintage*; the verb, בָּצַר, is tss. *to gather, to cut off, to be a grapegatherer, to wall up, fence, et al.*

So, the volume of the grains to be beat out will be so great as to lead to the time of harvest; and there will be so much to harvest that it will take you to the time of sowing.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land,

will rid, the verb **שָׁבַת**, is tss. *to rest, keep Sabbath, cease, to leave, rid, put down, put away, cause to fail* (see v.6, **will rid** [meaning to cause to cease], **34, rest, 35, did rest**; the noun is tss. *Sabbath, Sabbath of rest.*

neither shall the sword go through your land.

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

*and ye shall chase, Qal pret. of **רָדַף**; v.8, shall put ... flight; 17, 36, 37, pursueth; 7, 8, 36, shall chase; KJV, to pursue, follow, follow on, follow after, chase, persecute, to put to flight.*

All that would pose threats are destroyed.

8 And five of you shall chase (רָדַף**; put to flight, follow after) *an hundred, and an hundred of you shall put ten thousand to flight (**רָדַף**): and your enemies shall fall before you by the sword.***

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

*bring forth, תּוֹצִיאַךְ, Hiphil (causative active) fut. 2pplm. of **יָצָא**; KJV, to go forth, go out, proceed, go abroad, depart, issue out; in Hiphil, to bring forth, take out, pluck out, carry forth.*

Perhaps that there should be so much plenty that the old is sent out (to others) in order to eat the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

*shall abhor, vss. 30, 43, 44 in Qal pret.; vss. 11, 15, in Qal fut.; the verb root is **נָעַל**; KJV tss. to abhor, loath, to vilely cast away, faileth, so rejected as refuse, **מָאָס**.*

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

The conditional says, that *if you do these things 'will will walk among you, and will be your God, and ye shall be my people.* But the new covenant says,

*Jer 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:
32 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:*

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.

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.

If there is not a difference between the covenants then why have a new one?

13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes,

ye shall despise, תִּמְאַסוּ, Qal fut. 2pplm. of מָאַס, mah-as; tss. despise, cast away, reject, refuse, cast off, cast away, disdain, abhor, contemn, a vile person, reprobate [silver].

or if your soul abhor my judgments,

abhor, תִּגְעַל, Qal fut. 3psf. of גָּעַל; KJV, *to abhor, loath, to be vilely cast away, faileth.*

so that ye will not do all my commandments, but that ye break my covenant:

that ye break, לְהַפְרֹכֵם, Hiphil (causative active) infin. of פָּרַךְ; KJV, *to dissolve, divide, break asunder, make of none effect, make void, defeat, disannul, to make to fail, to disappoint, to frustrate.*

All important terms to describe what it meant to them, and means to us, when we violate the word of God.

16 I also will do this unto you; I will even appoint over you terror,

I will even appoint, וְהִפְקִדְתִּי, Hiphil pret. of פָּקַד; *to visit, number, appoint, remember, miss, count, charge, enjoin, punish, want.*

terror, בְּהִלָּה, fem. sing. noun, tss. *terror* (1), *trouble* (3, Ps.78.33; Is.65.23; Jer.15.8)

consumption, and the burning ague, that shall consume the eyes,

consumption, הַפְתָּאֵת־הַשֵּׁשׁ, fem. sing. noun, שָׂחַפַת; twice in the O.T. & tss. *consumption* (cf. Deu.28.22)

burning ague (ague means a sharp fever); וְאֵת־הַקְדַּחַת, fem. sing. noun, קִדְחַת; otherwise only found in Deu.28.22, *with a fever*; the verb, קִדַּח, is tss. *to kindle, burn.*

that shall consume, מְכַלֵּוֹת, Piel (intensive act.) part. of כָּלָה; *consume, destroy, finish, expire, make clean riddance, make an end, accomplish, et al.*

and cause sorrow of heart (of soul, נַפְשׁ): and ye shall sow your seed in vain, for your enemies shall eat it.

and cause sorrow, וּמְדִיבַת, Hiphil (causative act.) part, fem. pl. of דָּוַב, doov, only this once.

17 And I will set [give, dedicate, נָתַתִּי] **my face against you, and ye shall be slain before your enemies:**

and ye shall be slain, Niphal (simple passive) pret. of נָגַגְתִּי; to be hurt, smitten, plagued, dashed, stumble, put to the worse.

they that hate you shall reign over you; and ye shall flee when none pursueth (רָדַף; put to flight, follow after, persecuteth, chases) **you.**

shall reign, וְרָדוּ, Qal pret. 3ppl. of רָדַף; to reign, rule, to have dominion, to bear rule, to prevail.

18 And if ye will not yet for all this hearken (listen, obey, שָׁמַע) **unto me, then I will punish you seven times more for your sins.**

punish, לְיַסְרָהּ, Piel (intensive act.) infin. of יָסַר; to chastise (v.28), reprove, instruct, reform (v.23), correct, teach, bind, punish, chasten.

19 And I will break the pride of your power;

And I will break, Qal pret. of שָׁבַר, sha-var, to break, crush, destroy, break off; v.13, and I have broken; 26, when I have broken.

the pride of, a masc. noun, גִּאּוֹן, gah-ohn; tss. the excellency, pride, majesty, arrogancy, pomp, swelling.

your power, a masc. noun, עֹז; tss. strength, power, might; the verb, עָזַז, is tss. to be strong, prevail.

and I will make your heaven as iron, and your earth as brass:

as iron, כַּבָּרְזֶל, כִּי, as or like, and בְּרִזָּל; oft as iron; once ax.

as brass, כְּנֹחֶשֶׁת, as or like, and נְחֹשֶׁת, a fem. sing. noun which is tss. often brass, and twice steel (2Sa.22.35; Ps.18.34); see also the noun, נְחָשׁ, which is tss. oft. brass, and fetter.

Due. 28.23 expresses this opposite; the heavens as brass, and the earth as iron. Symbolically meaning the heaven will be hard, and earth harsh.

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me;

contrary, קָרַי, a masc. noun, and only in this chapter (7 times), vss. 21, 23, 24, 27, 28, 40, 41; the verb, קָרַה, tss. to befall, meet, happen, come to pass.

I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle,

and destroy, Hiphil (causative active) pret. [v.30, and cut down] of the verb כָּרַת; KJV tss. to make, cut down, hew, make a covenant, perish, chew, freed, fail.

and make you few in number; and your high ways (ways, journeys, manners, conversation, דְּרָר) shall be desolate.

shall be desolate, וַיִּשְׁמַד, Niphal pret. of שָׁמַד; tss. to be astonished, amazed, desolate, waste, to wonder at; the fem. noun is in v.33, desolate

23 And if ye will not be reformed (receive correction) by me by these things, but will walk contrary (קָרַי) unto me;

will ... be reformed, תִּנְסָרוּ, Niphal (simple passive) fut. of יָסַר; tss. reformed, chastened, chastised, instructed, corrected, taught, bound, punished; cf. v.18, **punish, 28, chastise.**

24 Then will I also walk contrary (קָרִי) unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you,

that shall avenge the quarrel of my covenant:
execute vengeance of

that shall avenge, נִקְמָת, Qal part. of נָקַם; tss. to avenge, to take vengeance, to revenge, punish.

the quarrel of, נִקְמָה, masc. noun נִקְמָה, tss the quarrel of (1), vengeance (15), and avenge (1); J. P. Green Sr., Interlinear Bible translates this Hebrew phrase, נִקְמַת נְקַמ־בְּרִית, **executing the vengeance of the covenant.**

and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread,

when I have broken, Qal infin. of שָׁבַר, sha-var, to break, crush, destroy, break off; v.13, **and I have broken** [Qal fut]; **19, And I will break** [Qal pret.].

ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

by weight, masc. noun, מִשְׁקָל; w/prefixed preposition בְּ, by; always tss. with the English *weight*; the fem. nouns, מִשְׁקָלָת and מִשְׁקָלֹת tss. are both tss. *plummet*.

27 And if ye will not for all this hearken unto me, but walk contrary (קָרַי) unto me;

contrary, קָרַי, masc. noun & only in this chapter, vss. 21, 23, 24, 27, 28, 40, 41; the verb, קָרַה, perhaps the idea of happenstance.

28 Then I will walk contrary (קָרַי) unto you also in fury;

in fury, בְּחַמָּה a fem sing. noun, חָמָה with a prefixed preposition, בְּ, in, by, with; tss. fury, wrath, hot displeasure, anger, indignation, poison (of a serpent).

and I, even I, will chastise (instruct, teach, chasten, punish, reform, vss.18, 23) you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places,

and I will destroy, Hiphil (causative active) pret. of שָׁמַד; KJV, to destroy, to cause to perish, to overthrow, to come to nought, and tss. as a noun destruction.

your high places, אֲתֵּיבֹמֹתֵיכֶם, fem. pl. noun w/2pplm. suff., בְּמֹה; first mention in the Bible; oft. high place, waves (1), and heights (1),

and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

cut down, Hiphil (causative active) pret. [v.22, and destroy] of the verb כָּרַת; KJV tss. to make, cut down, hew, make a covenant, perish, chew, freed, fail.

abhor, vss. 30, 43, 44 in Qal pret.; vss. 11, 15, in Qal fut.; the verb root is לָעַז; KJV tss. *to abhor, loath, to vilely cast away, faileth, so rejected as refuse*, מָאַס.

31 And I will make (give, dedicate, נָתַן) **your cities waste,**

waste, מְצָרָה, fem. noun; v.33; tss. *a waste, desolate, desert, decayed.*

and bring your sanctuaries unto desolation,

and bring ... unto desolation, וְהִשְׁמֹתִי, Hiphil (causative act.) pret. of שָׁמַח, *to be astonished, desolate, waste, amazed, wonder*; v.22, 31, 32, 34, 35, 43.

and I will not smell the savour of your sweet odours.

your sweet odours, נִיחֹחַ; KJV, *sweet, sweet odours*; the verb, נָחַח, is tss. *to rest, be quiet, confederate, cease, to set down.*

32 And I will bring the land into desolation (astonishment, v.33): **and your enemies which dwell therein shall be astonished** (desolation) **at it.**

Notice that the enemies come into the land, and that they ...

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

shall be desolate, שָׁמַח, *to be astonished, desolate, waste, amazed, wonder*; v.22, 31, 32, 34, 35, 43.

34 Then shall the land enjoy her sabbaths,

shall enjoy, Hiphil pret. of נָחַח; vss. 34 (twice), 41, 43, (twice, in Qal fut., **enjoy, accept**); tss. *to like, please, enjoy, favor, accept, delight, be affected, consent, and reconcile.*

Sabbaths, שַׁבָּת, common noun tss. Sabbath and Sabbath of rest (cf. vss. 2, 34 (twice), 35, 43; the verb שָׁבַת, is tss. to rest, keep Sabbath, cease, to leave, rid, put down, put away, cause to fail (see v.6, will rid [meaning to cause to cease], 34, rest (directly below), 35, did rest,

as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

When the people are removed the land then comes into a Sabbath of the LORD.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies;

faintness, מַרְדָּ, masc. sing. noun, רַכַּךְ; KJV, tender, softer, faint, mollified; so extreme anxiety.

and the sound of a shaken leaf shall chase them;

shall chase, Qal pret. of רָדַף; v.8, shall put ... flight; 17, 36, 37, pursueth; 7, 8, 36, shall chase; KJV, to pursue, follow, follow on, follow after, chase, persecute, to put to flight.

and they shall flee, as fleeing from a sword; and they shall fall when none pursueth (רָדַף; put to flight, follow after, persecuteth, chases).

37 And they shall fall one upon another, as it were before a sword, when none pursueth (רָדַף; put to flight, follow after, persecuteth, chases):

and they shall fall, וַיִּשְׁלַח, Qal pret. of כָּשַׁל; KJV, to fall, to be decayed, stumble, fail, to be weak, ruined, feeble, to be cast down, overthrown, bereaved.

and ye shall have no power to stand before your enemies.

power to stand, תִּקְוִיָּה, fem. sing. noun, and only once in the O.T.; see verb קוּם, to arise, rise, remain, set, stand; and comm. noun מְקוֹם, a place.

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

and ye shall perish, Qal pret. of אָבַד; KJV, be destroyed, perish, be undne, not escape, fail, have no way to flee, to be lost, br broken; Deu.28.20, ... until thou perish quickly ...

*De 28:20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until **thou perish** quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.*

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

shall pine away, יִמָּקוּ, Niphal (simple passive) fut. 3ppl. masc. of מָקַק; eight times in Niphal, and only once in Hiphil (causative active); KJV, to corrupt, be dissolved, consume away, pine away; Interlinear Bible, J. P. Green, Sr. has 'they shall putrefy in their iniquity.'

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary (קָרַי) unto me;

[if] they shall confess, וְהִתְוַדָּו, Hithpael (reflexive) pret. of the verb יָדָה; KJV, to confess, to give thanks, thank, praise; so, to agree with God concerning the sinfulness of sin.

Confession of the sin and way in which that trespass (מַעַל, also transgression) unfolded. In the N.T., transgression, Greek παραβαίνω,

[2Jn.10] means to *pass over* or to *gloss over* the clearest imperatives of the LORD.

41 And that I also have walked contrary (קָרַי) unto them, and have brought them into the land of their enemies;

The children of Israel acknowledge their sins and the sins of their fathers, and how they came to transgress against the LORD and walk contrary to Him, and that the LORD has been contrary to them; in effect that all that they have received was just.

if then their uncircumcised hearts be humbled,

their uncircumcised, הָעֶרְלָה, a masc. sing. noun (adjective) with the prefixed definite article הַ, *the*, עֶרְלָה; always tss. *uncircumcised*; the verb, עֶרְלָה, is tss. *uncircumcised and let thy foreskin be uncovered*; also, the fem. noun, עֶרְלָהּ, is tss. *foreskin, uncircumcised*; the meaning is that the hearts of the children of Israel, but for a remnant (Ro.9.27; 11.5), were not quickened to life, but remained dead in trespasses and sins.

De 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Ac 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

be humbled, יִכְנַע, Niphal (simple passive) fut. 3psm. of כָּנַע; KJV, *to humble, be subdued, bring under, bring into subjection, bring low, bring down.*

and they then accept of the punishment of their iniquity:

they ... accept, Qal fut. of קָבַץ; **vss. 34 (first in Hiphil, then Qal), 41, 43, (twice, in Qal fut., enjoy, accept)**; tss. *to like, please, enjoy, favor, accept, delight, be affected, consent, and reconcile.*

of the punishment of their iniquity, אֲתֵּי־עֲוֹנָם, a masc. noun, עֲוֹן; KJV, Ge.4.13, punishment; 15.16 iniquity; ; Lev.26.41,43; Lam. 4.6, 13, 22, the punishment of their iniquity; 2Sa.3.8, a fault; 2Ki.7.9, some mischief ...

As opposed to *despising* (v.43) the punishments ordained by the hand of the Lord against them, and so further rebel.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Ex 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

Ps 106:43 Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

The covenant of Abraham, Isaac, and Jacob was a covenant of grace, not of works. So, it was when Israel received what they were due for their rebellions they were brought low. And when they reached the place where they could do nothing God turned them to repentance and faith, and he saved them from the hands of their enemies according to the covenant of grace, not the law covenant.

Read Psalm chapter 80. A Psalm acknowledging that repentance comes of the LORD, then we will not go back from Him; but they shall be saved.

La 4:1 How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

How is it that sin was punished more in Israel than among the heathen? Because under the law sin was made exceeding sinful.

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

If we ever saw judgment fall upon a people for sin it is upon the Israelites from the time of the giving of the law at Sinai to this day. Why would any Christian desire to come under this law, but because of the confusion of teaching in Christendom. The New is a grace covenant which extolls the mercy of God upon sinners. The law extolls the justice of God against sin. Abraham was under the covenant of grace prior to the giving of the covenant of works. All that believe are recipients of the new covenant.

He.8.7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Verse 43 explaining the statement, *and I will remember the land ...*

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them:

shall be desolate, **אֲשַׁמְּתָהּ**, *to be astonished, desolate, waste, amazed, wonder; v.22, 31, 32, 34, 35, 43.*

shall enjoy, Qal fut. of **אָצַח**; **vss. 34 (first in Hiphil, then Qal), 41, 43, (twice, in Qal fut., enjoy, accept);** tss. *to like, please, enjoy, favor, accept, delight, be affected, consent, and reconcile.*

and they shall accept of the punishment of their iniquity:

they ... accept, Qal fut. of **אָצַח**; **vss. 34 (first in Hiphil, then Qal), 41, 43, (twice, in Qal fut., enjoy, accept);** tss. *to like, please, enjoy, favor, accept, delight, be affected, consent, and reconcile.*

because, even because they despised my judgments, and because their soul abhorred my statutes.

abhorred, vss. 30, 43, 44 in Qal pret.; vss. 11, 15, in Qal fut.; the verb root is לָעָזַל; KJV tss. to abhor, loath, to vilely cast away, faileth, so rejected as refuse, סָאָרָה.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them,

will I abhor them, vss. 30, 43, 44 in Qal pret.; vss. 11, 15, in Qal fut.; the verb root is לָעָזַל; KJV tss. to abhor, loath, to vilely cast away, faileth, so rejected as refuse, סָאָרָה.

to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

2Sa 7:24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

*De 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;
19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.*

45 But I will for their sakes remember the covenant of their ancestors,

their ancestors, רֵאשִׁיטִים, fem. and masc. pl. adj. רֵאשִׁיטִי; the first, foremost; refers to those in the future and looking back at their progenitors or forebears; explaining ... who they are

whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

46 *These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.*

The conditional *if*. This is the old covenant law. For their obedience Israel received practical blessing. Did they do this? No, they did not. No, they could not.

Often I have confused this issue by applying this as a chastening of the children of God, but it is necessary to be clear. We are not under this old covenant. We are under the new covenant. The new covenant contains in it everything so that we live, believe, and do the will of God. If that is not the case then we have yet to experience the blessings of the new covenant of God by His grace.

The new covenant says, I live, I believe, and therefore I do. That is the order of the new covenant. It is not as some which say, *if* you believe you will live and do. These do not express the order of the new covenant. Children of God, when God imposes upon us His covenant; when he puts His laws *into their hearts, and in their minds* writes them they becoming willing to do the will of God. Not a moment before. (Heb 10:16) Then we enter into his rest and we have the fear for His holy name and sanctuary.
He.4.3 For we which have believed do enter into rest ...