

Ezekiel 36:1-24—The New Covenant For God’s Land And People - Part 1

Memory Verse

Ezekiel 36:26-27 NKJV

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

Introduction

In chapter 34 we saw God promising to bring Israel back into the land and to change the ecology; the land of Israel would become fruitful and productive after being a wasteland for so many centuries. Although the promises in Ezekiel chapter 34 will only find their full fulfilment in the 1,000 year Millennial Reign of Jesus Christ, their partial fulfilment has already begun, with many of the people of Israel already gathered, and the land already becoming fruitful. We will see these promises of a bright future for Israel reiterated and expanded upon in chapter 36.

Ezekiel 36—God blesses His people and His land with the New Covenant

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Ezekiel 36:1-36 NKJV

“And you, son of man, prophesy to the mountains of Israel, and say, ‘O mountains of Israel, hear the word of the Lord! ² Thus says the Lord God: “Because the enemy has said of you, ‘Aha! The ancient heights have become our possession,’ ” ’ ³ therefore prophesy, and say, ‘Thus says the Lord God: “Because they made you desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, and you are taken up by the lips of talkers and slandered by the people”—⁴ therefore, O mountains of Israel, hear the word of the Lord God! Thus says the Lord God to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which became plunder and mockery to the rest of the nations all around—⁵ therefore thus says the Lord God: “Surely I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave My land to themselves as a possession, with wholehearted joy and spiteful minds, in order to plunder its open country.” ’

⁶ “Therefore prophesy concerning the land of Israel, and say to the mountains, the hills, the rivers, and the valleys, ‘Thus says the Lord God: “Behold, I have spoken

in My jealousy and My fury, because you have borne the shame of the nations.”
7 Therefore thus says the Lord God: “I have raised My hand in an oath that surely the nations that are around you shall bear their own shame. 8 But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come. 9 For indeed I am for you, and I will turn to you, and you shall be tilled and sown. 10 I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. 11 I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do better for you than at your beginnings. Then you shall know that I am the Lord. 12 Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance; no more shall you bereave them of children.”

13 ‘Thus says the Lord God: “Because they say to you, ‘You devour men and bereave your nation of children,’ 14 therefore you shall devour men no more, nor bereave your nation anymore,” says the Lord God. 15 Nor will I let you hear the taunts of the nations anymore, nor bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore,” says the Lord God.’ ”

16 Moreover the word of the Lord came to me, saying: 17 “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. 18 Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. 19 So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. 20 When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land.’ 21 But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

22 “Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. 23 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes. 24 For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. 28 Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. 29 I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. 30 And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. 31 Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations. 32 Not for your sake do I do this,” says the Lord God, “let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!”

33 ‘Thus says the Lord God: “On the day that I cleanse you from all your iniquities, I will also enable you to dwell in the cities, and the ruins shall be rebuilt. 34 The desolate land shall be tilled instead of lying desolate in the sight of all who pass

by. ³⁵ So they will say, ‘This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.’
³⁶ Then the nations which are left all around you shall know that I, the Lord, have rebuilt the ruined places and planted what was desolate. I, the Lord, have spoken it, and I will do it.”

³⁷ ‘Thus says the Lord God: “I will also let the house of Israel inquire of Me to do this for them: I will increase their men like a flock. ³⁸ Like a flock offered as holy sacrifices, like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I am the Lord.” ’ ”

Ezekiel 36:1-6 NKJV— Prophecy concerning the mountains of Israel

“And you, son of man, prophesy to the mountains of Israel, and say, ‘O mountains of Israel, hear the word of the Lord! ² Thus says the Lord God: “Because the enemy has said of you, ‘Aha! The ancient heights have become our possession,’ ” ’ ³ therefore prophesy, and say, ‘Thus says the Lord God: “Because they made you desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, and you are taken up by the lips of talkers and slandered by the people”—⁴ therefore, O mountains of Israel, hear the word of the Lord God! Thus says the Lord God to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which became plunder and mockery to the rest of the nations all around—⁵ therefore thus says the Lord God: “Surely I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave My land to themselves as a possession, with wholehearted joy and spiteful minds, in order to plunder its open country.” ’ ”

v 1 **Prophecy to the mountains of Israel:** In chapter 35, Ezekiel prophesied to Mount Seir, now he prophesies to the **mountains of Israel**. Many of the prophecies in this chapter concern how God is going to physically bless Israel by blessing the land and making it safe and fruitful.

v 2 **The ancient heights have become our possession:** Israel’s enemies, especially the Edomites, thought that because Israel had been taken captive by the Babylonians, then their land was fair game, that they could take what they wanted.

v 3 **Swallowed you up:** “The enemy intended to swallow the people of God, the verb meaning literally to pant or snuff up, a figure from the panting of wild beasts, as a wild beast ravenously smells after prey to devour it.” (Feinberg)

v 3 **Slandered:** Just like the 10 of the spies that Moses sent out (see Numbers 13:32; 14:36–37), brought a bad report of the land to the rest of the people, Joseph’s brothers gave a bad report about him (see Genesis 37:2), and many people still slander the Jews today, so the nations gave a bad report of the land. It’s just another way the world denigrates or unfairly criticises God.

v 4 **Thus says the Lord God to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities:** As we saw in Ezekiel chapter 35, God revealed Himself as JEHOVAH-SHAMMAH—‘The Lord is there’. God is speaking to the land that is His, where His presence will always be; the land of Israel.

v 5 I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave to themselves as a possession, with wholehearted joy and spiteful minds, in order to plunder its open country: This is a very strong warning that God gives to Edom and the other countries that wanted to plunder God's country. Imagine how a husband would feel if another man made advances on his wife—"hey, get out of here," he would say as he becomes rightly protective of what is his. God feels the same way when people try to steal and destroy something that is precious to Him; the land of Israel. Again, as we learned in chapter 35, anyone who tries to take God's land will find themselves fighting against God.

Ezekiel 36:6-12 NKJV—God will bless the land of Israel and His people

"Therefore prophesy concerning the land of Israel, and say to the mountains, the hills, the rivers, and the valleys, 'Thus says the Lord God: "Behold, I have spoken in My jealousy and My fury, because you have borne the shame of the nations."⁷ Therefore thus says the Lord God: "I have raised My hand in an oath that surely the nations that are around you shall bear their own shame. ⁸ But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come. ⁹ For indeed I am for you, and I will turn to you, and you shall be tilled and sown. ¹⁰ I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. ¹¹ I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do better for you than at your beginnings. Then you shall know that I am the Lord. ¹² Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance; no more shall you bereave them of children."

v 6 **Say to the mountains, the hills, the rivers, and the valleys:** God continues to direct His word to the land of Israel. This is exciting because this speaks of the certain and glorious future of the land of Israel: Therefore, God has not given up on the people of Israel, but rather has guaranteed their future. God's concern for and promises given relating to the future of both the land and people of Israel in chapters 36-37 are a clear rebuttal of the replacement theology heresy that has infected the church since the second century and is again sweeping through the church—the false teaching that the church has replaced Israel, or said differently, the church is spiritual Israel. However, God's covenant promises toward the physical nation of Israel still stand. God promises to be faithful to Israel even if they are not faithful to Him. In addition to Psalm 89:30-37 and Jeremiah 33:19-36, the following Scriptures makes it very clear that God will never abandon Israel.

Jeremiah 31:35-37 NLT

It is the Lord who provides the sun to light the day and the moon and stars to light the night, and who stirs the sea into roaring waves. His name is the Lord of Heaven's Armies, and this is what he says: ³⁶ "I am as likely to reject my people Israel as I am to abolish the laws of nature!"

³⁷ This is what the Lord says: "Just as the heavens cannot be measured and the foundations of the earth cannot be explored, so I will not consider casting them away for the evil they have done. I, the Lord, have spoken!

v 6 **You have borne the shame of the nations:** Even though Israel was fully deserving of all God's discipline that came their way, God still looked upon Israel with care and compassion. Even today, Israel is still looked down upon by most of the world—nothing has changed.

v 7 **The nations that are around you shall bear their own shame:** Now God promises to judge the nations around Israel. This should remind us of this sobering truth: *“For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? ¹⁸ Now “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?”* (1 Peter 4:17-18 NKJV). Consider that the nations around Israel were just as bad as Israel, so they can expect to suffer the same consequences and shame as God allowed Israel to suffer.

v 8 **O mountains of Israel, you shall shoot forth your branches and yield your fruit:** God promises to make the land of Israel green and productive.

“According to Israeli government statistics and reports, though only 20% of Israel’s land is suitable for farming, since the establishment of the modern state of Israel in 1948 they have more than tripled the amount of land used for farming and production has increased *sixteen times*. What used to be an agricultural wasteland is now a model for the world, and Israel produces 95% of its own food requirements and has a large agricultural export industry. We can regard these impressive developments as a mere beginning of the much greater fruitfulness promised in the fullness of God’s plan for Israel and her land.” (David Guzik)

v 8 **My people Israel, for they are about to come:** Put yourself in the Israelite’s shoes. You are in exile, and things are not looking good. Then you hear this prophecy, where God calls you, “My people Israel.” What a welcome reassurance that God had not forgotten or disowned them, and that they would one day be going home to Israel.

v 9 **Indeed I am for you, and I will turn to you, and you shall be tilled and sown:** Again, God shows that He is interested in not just the people of Israel, but also the land of Israel. God continue to pour out assurances that would bring much comfort to the people of Israel, **“Indeed I am for you, and I will turn to you.”**

There is a wonderful spiritual application from this literal promise. God can restore that which is dead and unfruitful. “Do you think that you will never be glad again; that shadow will always lie [across] your path; and that desolation shall hold undisputed empire? It shall not be so. O desolate mountains, ye shall shoot forth your branches, and yield fruit; and it is near to come.” (Meyer)

v 10 **I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt:** This promise is already partly fulfilled today, both by birth and immigration, but in the Millennial Reign of Jesus Christ on earth, **all** the Israelites will live in the land.

v 11 **And do better for you than at your beginning:** Remember that at the time when God gave the Israelites the land of Canaan, it was a land flowing with milk and honey (a synonym for being very beautiful, fruitful and productive). *“On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, ‘flowing with milk and honey,’ the glory of all lands”* (Exodus 20:6, also read Deuteronomy 11:8-32). It’s agriculture was so bountiful that two men had to tie a single a cluster of grapes to a pole and carry it on their shoulders back to the camp (see Numbers 13:23). If the land was so incredibly productive back then, how good will it be when Jesus finally returns? This of course will be a huge blessing to the people of Israel.

v 12 **No more shall you bereave them of children:** Before God brought the children of Israel into the promised land, a land flowing with milk and honey, God warned them of the consequences, good and bad, of obeying and disobeying Him. If they obeyed, then they would be blessed—physically, beyond all measure—with bumper crops, no miscarriages, no diseases, plentiful rain in its seasons, wild beasts would not be attacking the people etc. However, if they disobeyed, then all would go terribly wrong—drought, disease, crop failures, wild beasts (like lions and bears) multiplying and killing people—indeed, it would seem like the land was killing or bereaving the nation of their children. God is promising to reverse the curse that had resulted from their disobedience and bless them instead, but not because of anything good that they had done, rather it was simply because He loved them and wanted to bless them; the New Covenant is a covenant of grace or unmerited favour.

Ezekiel 36:13-15 NKJV—No more shame for Israel

‘Thus says the Lord God: “Because they say to you, ‘You devour men and bereave your nation of children,’¹⁴ therefore you shall devour men no more, nor bereave your nation anymore,” says the Lord God.¹⁵ Nor will I let you hear the taunts of the nations anymore, nor bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore,” says the Lord God.’ ”

v 13 **You devour men and bereave your nation:** “This is what men *formerly* said of the land of Israel. It was a desolate and seemingly forsaken land. In many ways this described the land of Israel from the Roman conquests of the first and second centuries until the Zionist movement starting in the 19 century. Scarcity, disease, and barrenness marked that land.” (David Guzik)

v 13 **You devour men:** “In a sense the land of promise was a bereaver of the nation, for it was subject, through the chastisements of God, to droughts (Jeremiah 14:1; Amos 4:7), to blasting and mildew (Amos 4:9), locust (Joel 1), and famine (Haggai 1:10–11; 2:17).” (Feinberg)

Spurgeon said in a 1864 sermon, “These words were addressed to the mountains of Palestine. Albeit that they are now waste and barren, they are yet to be as fruitful and luxuriant as in the days of Israel’s grandeur.” Isn’t it amazing that Spurgeon had the faith to believe that God would transform the land of Israel while it was still a wasteland in 1864, while there are still many today who refuse to open their eyes to the truth of the scriptures—that God’s covenant promises to physical Israel are both eternal and true—despite the amazing transformation of the land that God has already begun.

v 14 **You shall devour men no more, nor bereave your nation anymore:** Again, this is a reference to God’s promise to ecologically transform the land from a wasteland to a productive land.

v 15 **Nor will I let you hear the taunts of the nations anymore:** For almost the last 2,000 years people have been taunting Israel, but now peoples mouths are being shut as they see how God is blessing Israel with the return of their people, the agricultural blessing, and also the military and financial success of the nation; *and this all in direct contrast to the nations surrounding them.*

Ezekiel 36:16-19 NKJV—Why God Judged Israel

Moreover the word of the Lord came to me, saying: ¹⁷ “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. ¹⁸ Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. ¹⁹ So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds.

v 17 **They defiled it by their own ways and deeds:** Sin always messes things up. God made the world perfect and Adam’s choice to rebel against God resulted in the curse, which included weeds and thorns. The same is true regarding Israel. Their sinful ways and deeds resulted in the physical curses coming upon the land of Israel: they defiled their own land and willingly forfeited all the blessings that God wanted to give them—all for the sake of temporary pleasure and a refusal to submit to God.

Application: Failing to enter into God’s rest

As believers, we too can “curse” our lives in the sense that, when we harden our hearts and sin, we both miss out on the conditional spiritual blessings that result from a soft and obedient heart (love, joy, peace etc), and instead experience the painful consequences of our rebellion against God as we grieve the Holy Spirit (Ephesians 4:30). As God tells us in 1 Corinthians 10:6 (NLT), *These things happened as a warning to us.*

Hebrews 4:9-11 NLT paraphrase

So there is a special [sabbath] rest still waiting for the people of God. ¹⁰ For all who have entered into God’s rest have rested from their labours, just as God did after creating the world. ¹¹ So let us do our best to enter that rest. But if we disobey God, as the people of Israel did, we will fall.

For the New Testament believer, the Sabbath or seventh day rest finds it’s fulfilment in the New Covenant; we cease from our works (our own self-effort and trying to be good on our own strength), when we enter into God’s rest. Like Galatians 2:20 (NLT) says, *My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting [putting my faith] in the Son of God, who loved me and gave himself for me.*

Application: What our sin looks like to God

v 17 **To Me their way was like the uncleanness of a woman in her customary impurity:** While the women’s menstrual cycle is not sinful or bad and is an essential part of the natural cycle of life, in Jewish culture, most likely for hygiene reasons, the woman was considered ceremonially unclean during this time, and just like any person who was considered unclean for any reason, everything she touched was considered unclean. Therefore, it is a good picture of just how vile and disgusting sin is to God; it corrupts or defiles everything it touches.

Just like the smell of vomit makes you want to vomit, so sin makes God want to throw up, so to speak. Isaiah uses a powerful analogy similar to that here in Ezekiel, that of a bloodied garment, to describe just how vile or gross our sinful nature is to God: It describes how God sees all people before they come to Christ and receive His righteousness.

“We are all infected and impure with sin. When we display our righteous deeds [our best efforts at being good], they are nothing but filthy [lit. menstrual] rags [lit. clothing/garment]. Like autumn leaves, we wither and fall, and our sins sweep us away like the wind. ⁷ Yet no one calls on your name or pleads with You for mercy. Therefore, You have turned away from us and turned us over to our sins.” (Isaiah 64:6-7 NLT)

When God describes man as *sinful*, there is actually no stronger word to describe how wicked or evil we are and how repulsive our sin has made us to God. We hear “pedophile” or “rape” or “incest” and disgust comes to mind: However, God is even more repulsed or disgusted by even one lie—it’s completely foreign to His nature: Even “good” people by human standards are completely repulsive to God—this is what God means when He says, *When we display our righteous deeds, they are nothing but filthy rags [lit. menstrual garment].*

Knowing this gives us a much better appreciation of the truth about the depth of God’s love for us communicated in Romans 5:8, *“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”* Basically, God’s love had to overcome His hatred of sin: ***If God’s hatred of sin is both passionate and infinite, then so is His love for us—it’s immeasurable.*** (see Ephesians 3:17-19)

However, it gets even better. God makes it very clear in His Word that He loves us much more than He hates our sin. *God’s law was given so that all people could see how sinful they were. **But as people sinned more and more, God’s wonderful grace became more abundant** [lit. super-abounded].* (Romans 5:20)

v 18 **Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols:** “When the prophet spoke of blood poured out, he was probably referring to murders, judicial violence and even child sacrifice in the worship of idols (see Ezekiel 16:36; 23:37).” (Feinberg)

v 19 **So I scattered them among the nations:** “God long before, at the beginning of Israel’s history as a nation, promised that He would punish them with exile if they were to persist in their disobedience and rejection of Him. This eventually happened, and God **judged them according to their ways and their deeds.**” (David Guzik)

Ezekiel 36:20-23 NKJV—God is concerned for the honour of His holy name

When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land.’ ²¹ But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

²² “Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. ²³ And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes.”

v 20 **When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land:** Not only did the children of Israel bring shame and dishonour to God’s name by their sin and rebellion which caused God to have to

discipline them, but, as described in Ezekiel 14:22-23, even after the people were exiled, the vast majority still did not repent, and continued their wickedness in the places where they were taken captive. Because of this, we would expect God to further judge or discipline them; but here we see something which surprises us.

v 21-22 **But I had concern for My holy name ... I do not do this for your sake, O house of Israel, but for My holy name's sake:** Here we come to the second reason that God acts for His people—His honour and glory. Yes, it is absolutely true that God loves Israel and the church, but there is also another reason that God acts for His people even when they don't deserve it—His honour and glory. What does this mean? Consider that God made several comprehensive promises to Abraham and the children of Israel; if God fails to keep those promises, then, in the eyes of the world, He is seen as unfaithful, weak, and impotent. Therefore, God *must* keep His promises, even if we don't deserve them: That's why we can be so confident that God is a faithful God who will never let us down and will always keep His promises to us—for example, the promise, “I will never fail you. I will never abandon you”, given both to Israel (Deuteronomy 31:6, 8) and the church (Hebrews 13:5 NLT). We will look at more of God's covenant promises at the end.

“He wants his name to be great, so that the nations may regard him not as an ineffective tribal god, but as the Lord of the whole earth. And Israel is to be the channel through which this vindication is going to be achieved.” (Taylor)

v 23 **And the nations shall know that I am the Lord ... When I am hallowed in you before their eyes:** When will God be hallowed or set apart or made holy in the eyes of the world? When God fulfils His promises, especially towards Israel, regardless of whether or not they deserve them. “When the nations see Israel's return to its land, they will draw only one conclusion: Israel's national deity has acted to save the people. By restoring Israel to its land, God could uphold God's own dignity before the rest of the world.” (Vawter and Hoppe)

Ezekiel 36:24 NKJV—God promises to gather Israel back into the land
For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

v 24 **For I will take you from among the nations:** Consider the context of this prophecy. Israel was taken captive only to Babylon. So why did God specify *nations* instead of *nation*? Because this promise would be fulfilled twice as clearly stated in Isaiah, “*In that day the Lord will reach out his hand a second time to bring back the remnant of his people ... from the ends of the earth.*” (Read Isaiah 11:11-12). The first regathering was the return of the captives from Babylon following the Babylonian invasion. Then in 70 a.d., the Romans defeated the Jews and scattered them to the four corners of the world, and now in our generation we see the second regathering well under way; it will be fully complete when Jesus returns at His Second Coming at the end of the seven year Tribulation. This promise to regather Israel is also found in the following scriptures: Deuteronomy 30:1–6; Jeremiah 23:3; Jeremiah 32:37, and Ezekiel 11:16–17)

v 24 **Into your own land:** “God didn't give them the land because of their righteousness (Deuteronomy 9:6), and He won't restore the land because of anything good they have done. God in His grace gives us what we don't deserve.” (Wiersbe)

Deuteronomy 9:6 NLT paraphrase

You must recognise that the Lord your God is not giving you this good land because you are good, for you are not—you are a stubborn people.

The Covenants of God (adapted from David Guzik's commentary)

The covenants of God are important as they outline God's plan of salvation. There are four main covenants or agreements that God has made:

1. The Abrahamic Covenant (see Genesis 12:1-3, 18:18, 22:18, 26:4, 28:14)

This unconditional covenant promises made to Abraham and his covenant descendants include:

- The land of Israel
- The nation of Israel
- The promise of the messiah or deliverer to extend to all nations (Galatians 3:16)

Genesis 12:2-3 NKJV

I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. ³ I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."

Galatians 3:16 AMP

Now the promises (covenants, agreements) were decreed and made to Abraham and his Seed (his Offspring, his Heir). He [God] does not say, And to seeds (descendants, heirs), as if referring to many persons, but, And to your Seed (your Descendant, your Heir), obviously referring to one individual, Who is [none other than] Christ (the Messiah). [Gen. 13:15; 17:8.]

2. The Mosaic or Sinai Covenant (see Exodus 19)

The Mosaic "covenant gave Israel the *law*, the *sacrifices*, and the *choice* of blessing or curse."

3. The Davidic Covenant (see 2 Samuel 7)

"The Davidic Covenant that promised an *everlasting dynasty*, a *perfect ruler*, and the *Promised Messiah*"

4. The New Covenant (see Deuteronomy 30:1-6; Jeremiah 23:1-8; Jeremiah 31:31-34; Jeremiah 32:37-41; Ezekiel 11:16-20; Ezekiel 36:16-28; Ezekiel 37:11-14, and 37:21-28)

God's plan of redemption through the covenants is completed and perfected in the New Covenant. Over the span of Old Testament passages that announce the new covenant we see the promises of:

- Gathered Israel
- Cleansing and spiritual transformation
- New and real relationship with God
- The reign of the Messiah.

"Therefore, the new covenant replaced the Mosaic covenant by adding those things that made it better, but not by eliminating the good, righteous, and godly Mosaic stipulations that described how to live a godly life." (Alexander)