

Covenants of the TaNaKh

God's Covenant with Noah (Genesis 9:8-17) is an **unconditional divine promise** never to destroy all life on the earth with some natural catastrophe; the sign of the covenant is the rainbow in the storm cloud (see the commentary on **Genesis Da - Never Again Will There Be a Flood to Destroy the Earth**).

God's Covenant with Abraham (Genesis 15:9-21) is an **unconditional divine promise** to fulfill the grant of land promised to Abram; the Covenant was made on the basis of faith (see the commentary on **Genesis Eg - I am the LORD, Who Brought You Out of Ur of the Chaldeans to Give You This Land**).

God's Covenant of Circumcision (Genesis 17:1-27) is a **conditional divine pledge** to be Abraham's **God** and the **God** of his descendants; the condition was **Isra'el's** total dedication to **ADONAI** as symbolized by circumcision (see the commentary on **Genesis En - For Generations to Come Every Male Who is Eight Days Old Must be Circumcised**).

God's Covenant with Moshe (Exodus 19:3-25) is a **conditional divine pledge** to be **Isra'el's God**, protector, the advocate and sustainer of her blessed destiny; the condition was **Isra'el's** dedication to **HaShem** as symbolized by observing the 365 prohibitions and 248 commandments in the Torah (see the commentary on **Exodus Dd - The Mosaic Covenant**).

God's Covenant with Phinehas (Numbers 25:10-13) is an **unconditional divine promise** to maintain the family of **Phinehas** in a "lasting priesthood;" the implication was that **God** would forever provide **Isra'el** with a faithful priesthood.

The Land Covenant (Deuteronomy 30:1-10; Ezekiel 16:1-63) is an **unconditional divine promise** that even though **Israel's** disobedience to the Torah and her subsequent scattering over all the world, she will ultimately be restored to the **Land**. **Isra'el** will repent at the end of the Great Tribulation (see the commentary on **Revelation Ev - The Basis for the Second Coming of Jesus Christ**), the **Messiah** will return, **Isra'el** will be regenerated, regathered and possess the **Promised Land**. The enemies of **Isra'el**, however, will be judged, and she will experience the promised blessings of the messianic Kingdom.

God's Covenant with David (Second Samuel 7:5-16; 23:1-5; Psalm 89:30-37; Isaiah 9:6-7, 11:1, 42:6, 54:10; Jeremiah 23:5-6, 30:8-9, 33:14-17, 19-26, Ezekiel 37:24-25; Hosea 3:4-5; Amos 9:11; Luke 1:30-35, 68-70; Acts 15:14-18) is an **unconditional divine promise** to establish and maintain an eternal dynasty on the throne of Isra'el. Although it is not known who they are, to this day somewhere in the Jewish world members of the house of **David** still exist. **The Messiah** will be a descendant of **David** (**First Chronicles 17:11**), and **David** will be given the dual titles of king and prince during the messianic Kingdom (see my commentary on **Revelation Fi - The Government of the Messianic Kingdom**). Therefore, **God** promised **David** four things; an eternal House/Dynasty, an eternal Throne, an eternal Kingdom, and an eternal **Descendant**.

The New Covenant (Isaiah 55:3, 59:21, 61:8-9; Jeremiah 31:31-34; Ezekiel 16:60, 34:25-31, 37:26-28; and Romans 11:26-27) is between **God** and **Isra'el** (see **Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the House of Isra'el and the House of Judah**). It is an **unconditional, eternal, divine promise** to unfaithful **Isra'el** to forgive **her** sins and establish **God's** relationship with **her** on a new basis by putting **His Torah** within them and writing it on their hearts based upon grace.