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The Redemption of Isra’el
26: 40-46

The redemption of Isra’el DIG: What Covenant had ADONAI made with Isra’el’s forefathers? In what sense does God’s reaffirmation of the Covenant seek the same thing as the list of His discipline in 26:14-39? How does Paul pick up on this same theme?

REFLECT: What is most difficult for you about sustaining a right relationship with God? How have you experienced the forgiveness and restoration of YHVH? What was that experience like? What was that experience like? With whom can you share it with this week?

Confession and repentance are the prescription for redemption.

Just as after six days of labor there is a **seventh day** of **Shabbat**, and after **six years** of service, the Hebrew slaves were released, so too after **the six stages of discipline** (**to see link click Ey – Discipline for Disobedience**), **the seventh stage** is one of **redemption**. If **Isra’el** will only repent, **YHVH** will return to **her**.[535] **ADONAI** is a **God** of love and mercy, as well as an attentive **Father**, who knows how to **discipline His** children. Therefore, here, we learn that despite all the rebellion of **the Israelites, YHVH** will, in the end, remember that **He** also made an unconditional **Covenant** with **Isra’el’s forefathers**.[536]



Repentance and forgiveness (26:40-43): **ADONAI** pleads for **Isra'el** to confess **her** wickedness and the wickedness of **her forefathers**. **Then they will confess their offenses and those of their ancestors which they committed against Me in their rebellion; they will admit that they went against me. They** were to humble **their uncircumcised hearts** and make amends for **their sins**. **At that time, I will be going against them, bringing them into the lands of their enemies** (see the commentary on **Jeremiah Gu – Seventy Years of Imperial Babylonian Rule**). If **Isra'el** will repent, **YHVH** promised that **He** would **remember the Covenant He** made with **Abraham, Isaac and Jacob if their uncircumcised hearts** would **grow humble, and they** paid **the punishment for their misdeeds.** Though **she** might stray far from **the Covenant** at **Sinai** (see the commentary on **Deuteronomy Bi – The Stipulations of the Covenant**), **God** would **remember the** older **Covenant**, **the Covenant** with **the patriarchs**. **Then YHVH will remember My Covenant with Jacob, also My Covenant with Isaac and My Covenant with Abraham (Ezeki'el 16:60). And I will remember the Land.** This statement is unique in Scripture. The personification of **the Land** is, in itself, a frequent theme, but nowhere else is it said that **ADONAI remembers the Land**.[537]

On the basis of that **Covenant, He** would return to **her**, and **He** would return **her** to **the Land**. **For the Land will lie abandoned without them, and it will be paid its Shabbats while it lies desolate without them; and they will be paid the punishment for their misdeeds, because they rejected my rulings and despised My regulations (26:43).** While **the children of Isra'el** would be in exile, **the** desolate **land** of **Isra'el** would enjoy its **Sabbath years** (see **El – The Sabbath Year**). There is some bitter irony in this warning. The Torah assumes that **the Israelites** will violate **the Shabbat** mitzvot. So, the cherem judgment (see the commentary on **Deuteronomy Ff – Cherem**) are both cautionary and prophetic. **They** are cautionary in as much as **they** are meant to caution **the Israelites** from disobeying **the Covenant**. And **they** are prophetic in as much as **they** assume that the events will come to pass, even specifying that **the Sabbath Years** will be neglected.

The faithfulness of ADONAI (26:44-45): **Yet, in spite of all that, I will not reject them when they are in the lands of their enemies, nor will I reject them to the point of utterly destroying them and thus break my Covenant with them, because I am ADONAI their God.** No matter how disloyal **the Israelites** have been, **the LORD** remains **their God** and will restore **them**.

Rather, for their sake, I will remember the Covenant of their ancestors whom I brought out of the land of Egypt – with the Gentile **nations watching – so that I might be their God. I am ADONAI.**

Paul measures **the Covenant** relationship along similar lines. Undergirding **the Covenant** at **Sinai** is **the Covenant with Abraham** (see the commentary on **Genesis Ef – Abram Believed the LORD and He Credited It to Him as Righteousness**), **Isaac** (see **Genesis Gr – Isaac Went Up to Beersheba and the LORD Appeared to Him**), **and Jacob** (see **Genesis Hd – Jacob Saw the Angels of God Ascending and Descending**). It was **the Covenant** of **the righteous seed** of **Abraham** through whom **all the Gentile nations will be blessed** (see the commentary on **Galatians Bl – The Promises were Spoken to Abraham and to His Seed**). **Paul** argues for **the Gentile** inclusion on the basis that **Abraham** was uncircumcised and **the forefathers** were not technically **Jews** or **Israelites**. The promise of **Abraham's blessing all the Gentile nations** predates the revelation at **Sinai**.

Paul's appeal to **the Covenant** with **the forefathers** is something that the Torah itself teaches us. **God Himself** declares that when **Isra'el** has broken **the Sinai Covenant**, **He** will **remember the Abrahamic Covenant** on **their** behalf **(26:42)**. Neither will **He** break **the Sinai Covenant**, but will remember **it**. **Nor will I reject them to the point of utterly destroying them and thus break my Covenant with them . . . (26:44).** All **Isra'el** had to do was repent. Confession and **repentance** are the prescription for redemption.

*Dear Heavenly **Father**, Praise **You** that though **You** are absolutely **holy**, **You mercifully** forgive. In heaven, the beautiful 6-winged **Seraphim** praises **God**. **One called out to another, and** said: **Holy, holy, holy, is ADONAI-Tzva'ot! The whole earth is full of His glory (Isaiah 6:3). You** do not put our sins a little way aside to be brought out later, but in **Your** great and awesome **mercy You** put the sins of those who fear **You**, **far** away where they can never be brought up again. They are completely gone for **the east** never touches **the west** and so our sins are completely covered over! Praise **God**! **For as high as the heavens are above the earth, so great is His mercy for those who fear Him. As far as the east is from the west, so far has He removed our transgressions from us (Psalms 103:11-12).***

***ADONAI**, it is with sadness that I think of family and friends who know about you but they live for themselves. They foolishly claim that **Your** love forgives all sins.*

*Dear Heavenly **Father**, Please give them a moment of spiritual clarity, so they can see their sin for what it is and **repent**. Though you are so very gracious, **Your holiness** is only given to those who in love turn in **repentance** from their sins to love and honor **You**. **You** desire salvation for all, and **You** graciously hold out the gift of salvation to all (**Romans 5:17)** but the gift can only be received when by faith when someone **repents** and turns to **You**. **We know that God's judgment on those who practice such things is based on truth . . . Or do you belittle the riches of His kindness and tolerance and patience – not realizing that God's kindness leads you to repentance (Romans 2:2, 4)?** Confession and **repentance** are the prescription for **redemption**. **The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you – not wanting anyone to perish, but for all to come to repentance (Second Peter 3:9).** Thank **You** for being so **mercifully** gracious to forgive the sins of all who love **You** and **repent** of their sins. In **Yeshua's** holy name and power of **His** resurrection. Amen*

This is the power of **repentance**. Is it any wonder that **the Master** came with the essential message of **repentance**? Yet, **Messiah** did not find **repentance** when **He** came (see the commentary on **The Life of Christ Lc – The Rejection of King Messiah**). Instead, the terrible cycle of **curses** was set into motion. Yet even in the long and lonely years of exile, **Isra'el** has never been abandoned. **The Lord** has been with **His people**. **When they are in the lands of their enemies, nor will I reject them to the point of utterly destroying them and thus break my Covenant with them, because I am ADONAI their God (26:44).** Even though **the Jewish people** have wandered far from Jerusalem and the fresh fields of Galilee, **the Lord** has remained loyal to **them**.[538] For the believer today, **God's** faithfulness means that the salvation **He** has **begun a good work** in our lives **will carry it on to completion until the day of Messiah Yeshua (Philippians 1:6).**

Though it is sad and difficult to read **the curses** in light of Jewish history, it is actually good news because the same **God** who foretold **the curses** (which all have been fulfilled to a certain degree) has also promised **blessings**. If **the curses** are true, **the blessings** must also be true. We eagerly await the culmination of time when **the Messiah** will usher in the age of **blessing**, wiping away every tear. Then **the Land** and **the people** both will indeed have **their Sabbath**. Then will be the great **Sabbath** rest of **the Lord**.[539]

Conclusion (26:46): These are the mitzvot, rulings and teachings that ADONAI Himself gave to the people of Isra'el on Mount Sinai through

Moshe. This verse forms a fitting conclusion to **Leviticus**. **Chapter 27** constitutes an addendum. The references to **God’s** speaking on **Mount Sinai through Moses** to **the Israelites** parallel the statement made in **25:1-2** and thus form a bookend construction linking Chapters **25** and **26**. But it is as a conclusion to **the** entire **book** that these verses serve their purpose. They demonstrate that all the words of **Leviticus** must be understood as bearing the authority of **God’s Word** given through **Moshe**.[540]