

ARE LEVITICUS'S MOSAIC COVENANT CURSES AN ESCHATOLOGICAL OUTLINE FOR THE NATION OF ISRAEL?

by Nicole Bragg

While speaking with Moses upon Mount Sinai, the Lord God initiated a covenant establishing His laws with His people. Through this Covenant, He set a foundation for how the nation of Israel could prosper. With obedience to His laws, the Covenant offered abundant blessings (Lev. 26). The Lord promised, "If you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine (Ex. 19:5)." The Lord called these people to Him, saying, "Be holy to me, I've separated you, you are mine (Lev. 20:26)." His desire was for them to know Him.

Throughout the Pentateuch, God further develops the divine-human relationship in the Covenant aiming to draw people to the holy God. This high aim is, however, dependent upon sinful people. Therefore, God also implemented conditions or "curses" to correct and judge the inevitable failures. Leviticus 26 lists both the possible blessings and curses within the conditional covenant. If the people wandered wayward and did not obey His statutes, then devastating effects designed to turn them back to Him would ensue.

With the recording of the law, Leviticus describes the people's means of dealing with sin and impurity thus making a way for a Holy God to dwell among His people. But God's laws were required to be followed more than just as performed acts. Even if instructions were obeyed, the Lord would judge because He commanded all to be accomplished from a pure heart and with the right intentions. Sin and impurities are dealt with by God while He preserves His due glorification.

Graciously, Leviticus records a list of blessings which patiently await either an individual or, as designed, the nation of Israel, if they turn away from sin and return to the Lord (Lev. 26:1-13). In Leviticus, the blessings are written as a single list, but the curses are broken up into multiple subgroups (Lev. 26:14-46). These subgroups read like markers or targets; they each build upon the last, and cumulatively their end accomplishes more than mere punishment. They bring about God's promised conclusion of the land at its Sabbatical rest (Lev. 26:43-45)

and the destruction of the wicked (Deut. 29:18-27). None of the wicked will escape His sword (Ps. 7:12-13). The Lord also tells us how He will not wait forever (Hab. 2:3). He promises a finality with His Mosaic Covenant—it hastens to the end.

This conditional covenant originated in the wilderness of Horeb for the nation through Moses. Later, as the people traveled through the desert, the Lord reaffirmed His words. Just before Moses' death, the nation resided in Moab, and there the Lord confirmed His agreement with His people (Deut. 29). Again, the Lord offered great blessings if His voice was obeyed (Deut. 28:1-15; 30:1-20), and, if the people lived in continued rebellion, He confirmed curses that would overtake them (Deut. 30:15-20). Is There an Eschatological Connection?

The Mosaic Covenant curses, their finality, and the Lord's end state for the land, all seem to parallel the Lord's prophesied eschatological works of judgment and promised wrath still to come. God states for those who "hear the words of this covenant," but cling to their idolatry, that He will "not be willing to forgive them, but rather in His anger and jealousy will "smoke against that man, and the curses written in this book will settle upon him, and the Lord will blot out his name from under heaven" (Deut. 29:19-20). For the cursed in this Covenant, the end is eternal suffering. This end will come prior to Christ's Millennial reign. Those who will eventually meet the Lord Jesus for battle at the end of His forthcoming wrath will "be slain by the sword of His mouth" (Rev. 19:21). At that point, the beast and false prophet are thrown into the lake of fire to their eternal destruction (Rev. 19:20-21), Satan is bound (Rev. 20), and the land finds its glorious rest during Christ's Millennial reign (Isa. 9:7). **The question proposed here is whether there is an eschatological outline for Israel in the Mosaic conditions (Leviticus 26) that mirror God's redemption through Christ and God's sovereign judgments and wrath forthcoming in Daniel's 70th week as defined in Revelation.**

In Leviticus, God's curses are broken into five "if / then" groupings. At each interval, the blessings stand available and wait for any who turn back to Him and repent. However, after each consecutive warning, further suffering is promised for continued sin. A first group of consequences comes (Lev. 26:14-20) and then four more groups of curses are warned, with each group now containing a sevenfold strike (Lev. 26:18, 21, 23, 27). Then at the end of all

five sets, the Lord culminates His judgments by promising that the land will enjoy its Sabbath rest (Lev. 26:34-35), and the wicked will perish among the nations (Lev. 26:38-39).

If Leviticus's recorded curses do indeed align as an eschatological outline, then its initial punishment and the subsequent four sevenfold sentences (Lev. 26:18-20) should correlate to the nation's time of judgment. From the time of entering into the promised land to the finality of a saved remnant entering the Millennial Kingdom, there should be correlations. The Bible outlines Israel's times of judgments as captivity (70 years), gentile domination (490 years), and the events of the last 7 years of these 490 years (Daniel's 70th 'week'). Often the Mosaic curses do parallel all of Israel's punishments through their History past, present and future, thus providing an eschatological outline for the nation. This is what is further explored here.

First, we must review a comparison of Leviticus' first set of curses to the nation's captivity. Leviticus' initial grouping of curses (Lev. 26:14-17) states that this time of punishment will include panic, wasting disease, seed sown in vain, and that Israel will be struck down before their enemies and hated by their over rulers. Israel's sin of idolatry, while in the wilderness, resulted in the Lord sending the nation into exile (Acts 7:43). Initially only the Northern tribes were conquered by the Assyrians (2 Ki. 10:11-12). The King of Assyria carried the Israelites away "because they did not obey the voice of the Lord their God but transgressed the covenant" commanded through Moses (2 Ki. 18:11-12). Later, the Southern tribes also fell under the Lord's judgment at the hand of the Babylonians (2 Ki. 17:1-23; 1 Ch. 9:1; 2 Ch. 7:19-22; Ps. 106:40-42).

The nation's captivity lasted for seventy years (Jer. 25:11-14; 29:10; Dan. 9:2). King Josiah forewarned the coming wrath because their fathers did not obey the words of the law (2 Ki. 23:1-3, 26-27). Daniel confirms, after reading Jeremiah's prophecy, that the whole nation's captivity was caused by their idolatry. In his repentant prayer he stated, "All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that were written in the Law of Moses the servant of God have been poured out upon us because we sinned against [God] (Dan. 9:11-12)." In his speaking to the Israelite rulers before he was martyred, Stephen quoted Amos proclaiming that the Israelites were sent into the Babylonian captivity due to their idolatry (Acts 7:42-43; Amos 5:25-27). Stephen confirms that their rebellion against the Lord led to Israel's first set of covenantal

consequences. He teaches that their initial rebellion of making gods of gold resulted in the Lord sending them “into exile beyond Babylon (Acts 7:43).” In his speech, Stephen reminds the leaders that while in the wilderness “Our fathers refused to obey...[and said] to Aaron, ‘Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.’ And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands (Acts 7:40-41).” Israel’s idolatry resulted in the consequences of the nation being held in captivity for seventy years. Both the Assyrian and Babylon rule severely assaulted the nation, triggering all the effects listed in the first set of curses (Lev. 26:14-20).

Having established that the first set of curses was fulfilled in the exile, we can continue in Leviticus 26 examining the subsequent four separate sevenfold consequences of possible Mosaic curses (Lev. 26: 18, 21, 24, 27). **Does the next set of curses (the first sevenfold set) align with Israel’s next national punishment?**

In Daniel, we find that even though the seventy years of captivity were almost complete, Israel’s time of punishment continued. Daniel individually pleaded with the Lord on account of the nation for repentance, but corporate repentance was not found at this time. The Angel Gabriel explained to Daniel that a sevenfold greater time of the 70-year captivity would come. This would be a further 490 years (70 years x 7-fold = 490 years) of gentile domination (Dan. 9:24-27; Luke 21:24).

The book of Ezra chronicles some of the nation’s continued subjugation and struggle. Ezra confirmed that the current post-exile “slavery” was because “we have forsaken [God’s] commandments” (Ez. 9:9-10). He declared that the nation’s actions of filling the land with the “impurities of the peoples” and their abominations caused their “iniquities [to] have risen higher than [their] heads, and [that their] guilt [was being] mounted up to the heavens” (Ez. 9:6-11). At this time in history, Ezra’s mission was to unite the nation aiming to “set up the house of God, repair its ruins, and give protection [to the nation] in Judea and Jerusalem” (Ez. 9:9). He cried out in praise for the remnant that God was preserving, but still, Ezra knew that the whole nation was under punishment for their sin (Ez. 9:14-15). Even after their release from the 70-year captivity the nation was not whole, nor completely following God.

Leviticus' first set of sevenfold curses instructs that this time of judgment "will break the pride of [Israel's] power. [Their] heavens [will become] like iron and the earth like bronze. [Israel's] strength will be in vain" with the land and trees producing no yield (Lev. 26:18-20). Deuteronomy 20:23-24 states, "Moreover, I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries because they had not obeyed my rules but had rejected my statutes and profaned my sabbaths, and their eyes were set on their fathers' idols." Just as Leviticus proclaimed in this set of curses, Israel's continued time of scattering and domination was a time of breaking their pride by many nations as promised (Lev. 26:19).

In comparing the first set of curses to Israel's Biblical timeline, we know historically that Israel has fulfilled the Covenant's initial judgment of captivity (Lev. 26:14-17). Then, if Artaxerxes' decree in Nehemiah 2 did initiate the additional 490 years of Gentile Domination (outlined in Dan. 9:24-27), then Israel's next judgment (the second set or first sevenfold set) (Lev. 26:18-20) began approximately 140 years after being released from captivity. Christ did pause this block of 490 years with His first advent allowing the inclusion of Gentiles for salvation (Dan. 9:25-26; Rom. 9:30-33). Daniel gives specifics of when the 490 years will resume to their finality (Dan. 9:27).

Next, in Leviticus 26 the Lord warned that the nation of Israel would be subject to a second sevenfold group of curses if their walk remained defiant (Lev. 26:21). This sevenfold strike contains 'lost children, destroyed livestock, and deserted roads as the people would now be few in number. All of which will come from the releasing of wild beasts' (Lev. 26:21-22). Leviticus mentions these "beasts" twice, first as "harmful beasts" (26:6) and later as "wild beasts" (26:22). If the Leviticus 26 curses are an eschatological timeline, then this second group of curses should also parallel coming judgments, which would need to match events within the last seven of the 490 years.

The Angel Gabriel explained specific events of this last seven-year period (70th week) to Daniel. He announced first that the Desolator would come and would cause great destruction including the abomination of desolation (Dan. 9:27). Additionally, Paul taught that this Desolator or Lawless One must come before Christ arrives (2 Thess. 2:3). His destructive rule will be over the whole earth (Rev. 12:12-17) and is only stopped when he is "[brought] to

nothing by the appearance of [Christ's] coming" (2. Thess. 2:8). The Olivet Discourse teaches this time will be one of great destruction (birth pangs, tribulation, and martyrdom) and will occur before Christ's arrival in glory with "lightening from the east and...as far as the west" (Matt. 24:4-28). Revelation also speaks of this future time of death and destruction on the whole world with the Seal judgments (Rev. 6:1-17; 8:1-5).

Each of the Seven Seals is a time of turmoil and destruction upon the world brought about from Satan's wrath (Matt. 24:4-13, 15-28; Rev. 6:1-17; 12:13-17; 13:1-8, 11-18; 2 Thess. 2:3-4; Ezek. 5:8,16-17; 14:12-23). But specifically, Seal Four (Rev. 6:7-8) uniquely explains that the rider's work is done "by wild beasts of the earth." Is there a connection here to the Leviticus 26 curses (vv21-22)? Both passages speak that God's judgment will come about "by the wild beasts" (Lev. 26: 12 and Rev. 6:8).

Dr. Kurschner's article "Who are the 'Wild Beasts of the Earth' in the Fourth Seal of Revelation 6:8?" teaches how, grammatically, in the original language the beasts mentioned in Revelation 6:8 are indeed the Antichrist and the False Prophet. Kurschner states, "The beasts are agents themselves, and may be using the sword, famine, and pestilence as means to achieve an end."¹ Additionally, the website revelationcommentary.org compliments Dr. Kurschner's teaching as it states, "Since [the] beast (antichrist) (Rev. 13:7), the false prophet (Rev. 13:15), and the image of the beast (Rev. 13:15) all have the power to put to death; and since both the beast (Rev.13:1) and the false prophet (Rev. 13:11) are of the earth, they are better referents for "beasts" in Revelation 6:8."² In both passages: Leviticus discussing the second set of sevenfold curses, and Revelation discussing the breaking Seals - beasts are the ones who bring about the devastation and death.

Deuteronomy's passage on the Mosaic Covenant curses gives more insight to this destruction when it warns that famine and war will occur "until the people perish and are destroyed. Whereas the nation of Israel was once as numerous as the stars, now they will be left few in number (Deut. 28:61). These consequences echo the work of Revelation's Beasts. The Beasts

¹ Kurschner, A. (2012, August 4). "Who Are the 'Wild Beasts of the Earth' in the Fourth Seal of Revelation 6:8?" Eschatos Ministries. <https://www.alankurschner.com/2012/08/04/who-are-the-wild-beasts-of-the-earth-in-the-fourth-seal-of-revelation-68/>

²Revelation Commentary: Chapter Six. (n.d.). https://www.revelationcommentary.org/06_chapter.html

are given authority to “kill over a fourth of the earth (Rev. 6:8).” Jesus also taught that the Antichrist’s rule would be the worst tribulation the world has ever known thus, calling it *great tribulation* (Matt. 24:21).

Whereas all—Jew, Gentile, believer, and unbeliever—will be subject to this time of Satan’s wrath in the Antichrist’s annihilating reign during the Seals, their main purposes are the refinement of Christ’s bride and the eventual salvation of Israel’s remnant. As previously stated, this occurs prior to Christ’s return to unleash His wrath. The Day of the Lord’s sign comes at Seal Six, but the Lord’s wrath is not delivered until the Trumpet judgments begin with Seal Seven (Isaiah 13: 9-11; Joel 2:30-31; Matt. 24:29-31; Mark 13:24-26; Luke 21: 25-27; Acts 2:20; Rev. 6:12-17;).

As both Revelation and the Olivet Discourse reveal the rapture of believers happening between these two points (Seal 6 & 7), we know the whole world is subject to this time of refinement and weeding out (Matt. 24:29-31; Rev. 7). Church fathers have long taught that all (including the church) will be subject to this time of Satan’s wrath, the great tribulation. Irenaeus of Lyon, who was a second-century Christian theologian and a student of Polycarp of Smyrna (the Apostle John’s disciple), wrote of this time of refinement in his book *Irenaeus Against Heresies* published about 180AD.³ Zechariah includes Israel in this time of tribulation as before they will call upon Jesus’ name as their Lord, “two-thirds shall be cut off and perish, and one-third shall be left alive, and put...into the fire and refined (Zech. 13:7-9).” Christ said no human would survive this time of suffering if it was not cut short. But for the sake of the elect, Christ will come saving His own from His wrath (Matt 24:22, 27; Isa. 35:8-10; Rom. 5:8; 1 Thess. 5:9).

³ *Irenaeus Against Heresies*, Book V, Chapter 28, No 4 “...tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the Word of God, and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: I am the wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God.”

<https://archive.org/details/SaintIrenaeusAgainstHeresiesComplete/page/n321/mode/2up>

Saint Irenaeus Against Heresies Complete : New Advent (Online Content) : Free Download, Borrow, and Streaming : Internet Archive. (2014, July 25). Internet Archive. <https://archive.org/details/SaintIrenaeusAgainstHeresiesComplete/page/n321/mode/2up>

Leviticus 26 continues with a third group of sevenfold consequences if God's people still do not turn back to Him. Distinctly, now the Lord warns that the punishment will come directly from Him (Lev. 26:24). God warns that He will bring a sword upon Israel Himself, which will execute vengeance for His covenant. If the people gather within the cities, then He will send pestilence upon them. They will be delivered into the hand of their enemy (Lev. 26:24-25). **Does this sevenfold punishment mirror the next eschatological event in God's timeline?**

Once the Cosmic Signs of the Sixth Seal are complete (Rev. 6:12-14; Joel 2:30; Matt. 24:29-30), the 144,000 first fruits of Israel are sealed (Rev. 7:1-8), and the believer's Resurrection and Rapture are complete (Matt. 24:31; 1 Thess. 4:13-5:11; 1 Cor. 15:51-56), then the Word teaches the Day of the Lord's wrath is imminent (Ps. 110:5-7). The Seventh Seal (a 70th week post-mid-point event) opens the Lord's wrath with the beginning of the Seven Trumpet judgments (Rev. 8:1-9:21, 11:15-19; Matt. 24:30-31, 30; Luke 21:25-27; Isa. 2:17-21).

The Old Testament consistently teaches that the Day of the Lord is a time of God administering His holy wrath of vengeance. Revelation's Trumpet judgments bring Christ's wrath upon the wicked, the nations, and even creation with the destruction of one-third of the earth, grass, seas, rivers, springs, and stars. Additionally, a third of all mankind will die (Rev. 8:1-9:21). The third set of sevenfold Leviticus curses foretells that the rebellious will be delivered over into the hand of their enemy, who for the wicked is God Himself (Lev. 26:24). Jeremiah recorded God's warning, "Cursed be the man who does not hear the words of this [Mosaic] covenant that I commanded your fathers when I brought them out of the land of Egypt (Jer. 11:3-4)."

The continued Mosaic curses in Leviticus 26 give a fourth and final sevenfold judgment resulting from yet still disobedient hearts (Lev. 26:27). Leviticus explains these last curses will include the people eating the flesh of their children, God destroying the High Places and altars, and all idols being laid to waste. The sanctuary will lie desolate, and, by His unsheathed sword, the land will lie desolate and the cities in waste (Lev. 26:27-33). God claims He will walk contrary to them in fury. Leviticus continues with claims that, after this point, the "Land will enjoy its Sabbaths...it will have rest," but "for those who are [currently]

left...God will send faintness into [their] hearts. The people will be put to flight easily, they will flee from the sword, fall, and stumble over each other; They will have no power left to stand. (Lev. 26:36-39).”

Once the Trumpet judgments are complete, God promises to finish His wrath (Rev. 15:1) through the outpouring of Seven Bowls (Rev. 16:1-20). The fourth and last group of Leviticus sevenfold curses mirror the destruction from the Seven Bowls of God’s wrath. Again, wicked men, nations, and creation are destroyed. Additionally, with this sevenfold deluge, Satan’s kingdom of darkness is also destroyed. Revelation tells that with these Bowls judgments, any who have taken the Beast’s mark will have painful sores, the sun will scorch people with fire and fierce heat, all creatures in the sea will die as it becomes like blood, all freshwater will become blood, and the beast’s kingdom will be plunged into darkness. Likely to pave the way for those assembling for the final battle, the Euphrates River is also dried up. The city of Babylon is split as lightning, thunder, and a great earthquake occurs. From all of this, nations fall, islands and mountains are destroyed, and great hailstones rain down on mankind. Christ will destroy the kingdom of darkness along with all the idols, High Places, and whoever worshiped the Beast (Rev. 16). “A curse devours the earth, and its inhabitants suffer for their guilt” (Isa. 24:6) because they have “transgressed the laws, violated the statutes, [and] broken the everlasting covenant” (Isa. 24:5).

Sadly, Revelation teaches that in spite of all of this, the rebellious continue to curse God (Rev. 16:21). The final wrath of God will include destruction of all blasphemous people and nations as Christ rides victoriously into battle and instantly destroy all those gathered against Him (Rev. 19:15). Then, the birds overhead are allowed to devour the flesh of the men and animals (Rev. 19:1-17-18). These events parallel Leviticus 26’s final set of curses (Lev. 26:34-39). Deuteronomy confirms this aftermath of the curses when it states, “Your dead body shall be food for all the birds of the air and the beasts of the earth (Deut. 28:26).

Deuteronomy gives more insight into the horror of this time (Deut. 28:15-29:29) when it states, “The Lord will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me (Deut. 28:20).” Moses warned, “If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and

awesome name, the Lord your God, then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sickness grievous and lasting (Deut. 28:58-59).”

Combining all the possible consequences of the Mosaic curses results in the destruction of unrepentant Israel: their families, their land, their animals, their work, their government, and their strongholds (idols). God promised this fulfillment from the beginning of His administering curses when He said, “the heavens over [Israel’s] head[s] shall be bronze, and the earth under [them] shall be iron (Deut. 28:23)” to the completion of His total retribution. His separation will persist until the wicked’s destruction is absolute; quickly they will perish on account of their evil deeds (Deut. 28:20, 45,48). The Lord wished to consume the people at that time of the golden calf and begin a new nation through Moses alone (Ex. 32:9-10; Ps. 105:19-23), but Moses implored the Lord to remember His promise to their forefathers (Ps. 106:19-26). The Lord relented, but promised, “Whoever has sinned against me, I will blot out of my book...in the day when I visit, I will visit their sin upon them (Exod. 32:30-34).” His ultimate consequence is still a promise existing today for any who will not call upon the name of the Lord to accept the New Covenant provided by Jesus’ sacrificial death.

“But if they confess...” (Lev. 26:40). Next in Leviticus 26, God offers a pivotal condition. To eradicate the curses of the Covenant, the people are called to “confess their iniquity, the iniquity of their fathers, and [for] walking contrary to [God] (Lev. 26:40).” At every intersection, the Lord is mercifully waiting for the people’s return (2 Ch. 7:14; 2 Ch. 30:9b; Ps. 106:44-45). He waits with redemption and to shower blessings (Ps. 121:4-8). God promises to remember the Covenant made with Abraham, Isaac, and Jacob and to remember the land. He promises, with their repentance, not to spurn, abhor, or break His covenant. He promises to remember His people (Lev. 26:42-45; Ps. 147:11-15; 2 Ki. 21:7b-8).

Deuteronomy records that when Moses summoned all Israel for the covenant renewal, he said, “if you will return to the Lord your God, and obey His voice in all that I command you today, with all your heart and with all your soul, then the Lord...God will restore your fortunes and have mercy on you, and He will gather you again from all the peoples where the Lord your God has scattered you” (Deut. 30:2-3). Moses continued declaring God’s promises to “circumcise your heart and the heart of your offspring, so that you will love the Lord your

God with all your heart and with all your soul, that you may live” (Deut. 30:6). God promises then to give abundant prosperity in their work, with the fruit of their womb, their livestock, and the fruit of their ground. He promises to delight in prospering them (Deut. 30:9).

Israel’s early leaders repeated God’s commands pleading with the people, knowing idolatry would lead to their death. Moses’ final song was to be memorized, taught, and sung as a remembrance and warning for the people to be careful to do all the words of the Law. Moses’ successor, Joshua, gathered all the tribes at Shechem for a Covenant renewal. There the people were charged to “fear the Lord and serve Him in sincerity and in faithfulness,” and “to put away the gods that their fathers served beyond the River [Jordan] and in Egypt, and serve the Lord (Josh. 24:14).” Even during Israel’s post-judges time, God warned the soon-to-be king, Solomon, that the nation would only prosper if he was careful to use discretion, understanding, and “observe the statutes and the rules that the Lord commanded Moses for Israel” (1 Chr. 22:12-13). Using the Hebrew alphabet, Psalm 119 uses an acrostic pattern with every section calling out the greatness of God’s Law and how imperative it is to follow it whole-heartedly. This Psalm appeals to all to meditate, delight in, follow, and live by God’s commandments.

Throughout His Word, God repeatedly warns to keep His commands and worship Him alone. He stated, “But if your hearts turn away, and you will not hear, but are drawn to worship other gods and serve them, I declare to you today, that you shall surely perish. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse (Deut. 30:17-19).” As He created the Mosaic Covenant before the cross, His intention was to make a way for holy living and to warn of complete judgement that would come. Yet Israel (and all men throughout time) have failed to uphold God’s laws. The law, indeed, is man’s schoolmaster (Rom. 4:15). It imprisons and proves man’s sinfulness. When measuring our deeds up against the law, our need for a Savior is unmistakably exposed. The Law “[holds] captive...until the coming faith [in Christ] would be revealed” (Gal. 3:23-24).

While the Mosaic Covenant reveals our need, God provides our needed Savior in Jesus Christ (Rom. 3:21-25; 5:20-21). We know today, as it is proven in the Word, that Jesus Christ, the one who is greater than angels, greater than Moses, and is the High Priest and mediator of a superior covenant (Heb. 1-10), “makes the first [Mosaic] covenant obsolete” (Heb. 9:13).

“For God has done what the law, weakened by the flesh, could not do” (Rom 8:3). “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people (Jer. 31:31-33).” “Christ has obtained a ministry that is much more excellent than the old as the covenant He mediates is better, since it is enacted on better promises” (Heb. 9:6). Paul, the same man who “powerfully refuted the Jews in public showing by the scriptures that Christ was Jesus” (Acts 18:28), entreated with the leaders of Israel, by stating, “Let it be known to you therefore, brothers, that through this man, [Jesus Christ], forgiveness of sins is proclaimed to you and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses” (Acts 13:38-39).

Praise God that on the day that the remnant of Israel calls upon the name of the Lord Jesus Christ for their salvation (Rom. 10:13; Acts 14:22b; 2 Ki. 19:30-31; Zep. 3:9; Matt. 23:39; Luke 13:35; Mic. 4:4-7; Ps. 118:1-4) all the blessings of the Mosaic Covenant (Lev. 26:3-13) will be realized (Zep. 3:13; Hag. 2:9; Zech. 8:3-8, 12-17; 9:16-17; 10:12; 12:8,10-13:3). God’s merciful gift has been extended to all mankind during the pausing of the 490 years spoken of in Daniel, still Christ will zero in making, specifically with Israel, a better covenant, a “covenant of peace.” His New covenant will rid the land of wild beasts, cause safety in their dwellings, and shower His blessings upon them, His flock (Eek. 34:25-28; Hos. 2:18-19).

Focusing on the final end state provided by Jesus paints the End Times picture. **But are there more truths that can be gleamed from the breakdown of the Mosaic curses in Leviticus 26? Are there more points that show it as an eschatological timeline?**

The Lord gives further reason for His curses. He states, that “They, (the curses), shall be *a sign and a wonder* against you and your offspring forever (Deut. 28:46, emphasis mine).” Here the Lord’s intention is summarized. He not only wishes for repentant hearts from each passing judgment, but He also wants His people to look back upon His prophesied curses and

learn. Each step is to signify His ultimate intention. God lays out His plan from issuing the Mosaic Covenant to its fulfillment on His great and terrible Day of the Lord with the destruction of His wrath. He offered eternal blessings or eternal damnation with His consequences as great signs and wonders heralding His truth. Not only is each stage to be sign, but each of His still coming eschatological events will continue to mark and call out His intentions wishing for none to perish (2 Pet. 3:9). Moses' early account of God's curses in Leviticus seem to show the path and take one through to the end of God's story for Israel, mankind, and all creation, especially when lined up with Revelation.

With the presentation of this evidence, I believe the curses in the Leviticus 26 of the Mosaic Covenant outline Israel's eschatological timeline. Two teachers on the "Bible Prophecy Daily Podcast" have touched near this idea. David Rosenthal taught on how understanding Daniel's prayer (Dan. 9) is connected to Israel's breaking of God's Covenant and their judgments as spoken of in both Leviticus and Deuteronomy.⁴ And Bob Hunt taught on how Leviticus offers a key connection to Daniel's 70th week and he also makes a connection of the Sabbath years and the Jubilee Cycle to Daniel's 490 years punishment.⁵ The Old Testament gives the foundation and ample connecting points to the New Testament's eschatological teachings. Without the writings of the Old testament, we would only have a fraction of the picture. God has given us much to discover and intertwine in His Word on the End Times. I welcome the further discussion this article might produce. You can reach out to me at with comments or insight at anbragg@yahoo.com.

⁴ Rosenthal, D. (2023). The Backbone of Prophecy: Daniel 9:3-19. *Bible Prophecy Daily*. <https://bibleprophecydaily.com/the-backbone-of-prophecy-part-1/>

⁵ Hunt, B. (2023). Daniel's 70th Week – Context and Purpose. *Bible Prophecy Daily*. <https://bibleprophecydaily.com/daniels-70th-week-part-1/>

Leviticus 26 Eschatological Outline

	Leviticus 26	Fulfillment	Historical or Future Events
Blessings:	Lev. 26:3-11	Christ's New Covenant	Promised Blessings – 2 Chr. 7:14; Jer. 31; Heb. 8
Curses:	Lev. 26:14-17	Exile	Israelite Captivity - 2 Ki. 17:7; 18:11-12; 1 Chr. 9:1; Jer. 25:11-12; Jer. 29:10; Dan. 9
<i>Now all 7-fold</i>	Lev. 26:18-20	Domination	70 years x 7 = 490 years of Gentile Domination - Dan. 9
	Lev. 26:21-22	By wild beasts	7 Seals - Rev. 6:1-17; 8:1-5
	Lev. 26:23-26	God's Wrath	7 Trumpets - Rev. 8:6-9:21; 11:15-19
	Lev. 26:27-30	Total Destruction	7 Bowls - Rev. 15:1-16:21
THEN...	Lev. 26:34-39	1) The Land will enjoy its Sabbaths 2) All the wicked will be destroyed	
BUT IF YOU CONFESS...	Lev. 26:40-46	Enter into the Millennial Kingdom and Receive all promised Conventional blessings	