

McCoy Memorial Baptist Church

Date: March 16, 2022

Class: Genesis: From Paradise to Prison

## **THE EXPANSION OF THE ABRAHAMIC COVENANT**

1. The **LAND** of Israel Covenant (Deut. 30:1-10)

An expansion of the Abrahamic Covenant, but part of Moses's final words on the Plains of Moab.

2. The \_\_\_\_\_ Covenant (2 Samuel 7:10-16)

This second unconditional covenant between God and Israel was made more specifically with David.

A. After the conquest, Israel had a mostly \_\_\_\_\_ & \_\_\_\_\_ government. The Levitical priesthood (and God sent "Judges" when needed). See Judges 21:25.

B. In response to the instability this created, the Israelites \_\_\_\_\_ for a king. See 1 Samuel 8. Saul was chosen. He repeatedly failed to remain faithful to God and to trust Him.

C. After God est. David's throne & gave him victory over his enemies, David desired to build a permanent "house" to the Lord, a \_\_\_\_\_. Instead, God est. a contract with David.

D. See 2 Samuel 7:10-16. This covenant expands upon the "seed" provision of the Abrahamic Covenant. The Lord promises to establish David's kingdom, house, and throne forever. These three words all refer to the \_\_\_\_\_ future of Israel. God has clearly promised in this covenant to make Israel an independent political entity forever. This guarantees Israel's protection as a people and eventually as a nation.

**Psalm 89.** From the NIV Study Bible (1985). A *footnote* introducing Psalm 89 (page 880).

1. An Introduction (vss. 1-4). *He sings of . . .*

A. God's love and faithfulness (vss. 1, 2) and . . .

B. His covenant with David (vss. 3, 4).

2. These two themes are then jubilantly expanded in order:

1. God's love and faithfulness (vss. 5-18)

2. His covenant with David (vss. 19-37)

3. Suddenly jubilation turns to lament, and the psalmist recounts in detail how God has rejected his anointed (vss. 38-45).

4. Finally, he comes to his prayer, impatient and urgent, that God will remember once more his covenant with David (vss. 46-51). [*Verse 52 concludes not the psalm but Book III of the Psalter*].

E. When Messiah "came to his own, his own did not receive him" (John 1:11). Instead of embracing their King, Israel \_\_\_\_\_ Him. But even this ultimate act of betrayal does not \_\_\_\_\_ the terms of the unconditional contract God made with David.

F. God will fulfill this promise in the Messianic Kingdom when the Lord Jesus as the greater Son of David rules from David's throne (cp. Luke 1:31-33). This has not taken place yet, but points to Israel's future as a nation. See Ezekiel 36 & 37.

G. The prophet Zechariah \_\_\_\_\_ what it would look like when Israel finally recognizes their King (See Zechariah 12:10. See also Isaiah 53:1-6).

H. To interpret the future for Israel as anything other than a unique, distinct future for God's special people would be to make God a \_\_\_\_\_ and a covenant \_\_\_\_\_.

3. The \_\_\_\_\_ Covenant.

The next unconditional covenant between God and Israel is the New Covenant. The covenant is **new** because it replaced the Old or Mosaic Covenant. Israel was \_\_\_\_\_ to \_\_\_\_\_ the Mosaic covenant, so God graciously \_\_\_\_\_ to give them a **new covenant** as well as a **new heart** to obey God.

A. The first \_\_\_\_\_. *At the end of the giving of the law*, God laid out how He would intervene to \_\_\_\_\_ Israel from her continued disobedience (Deut. 30:6).

B. *As the nation headed into exile*, God revealed the terms of a final unconditional covenant that would replace the conditional covenant with Moses. See \_\_\_\_\_ 31:31-34

1) It is made with the \_\_\_\_\_ people (vs. 31).

2) It is different from the \_\_\_\_\_ Covenant (vs. 32).

3) It will put God's Law in their \_\_\_\_\_ and \_\_\_\_\_ (vs. 33)

4) It guarantees God is \_\_\_\_\_ God and they are \_\_\_\_\_ people (vs. 33).

5) It guarantees they \_\_\_\_\_ will know God (vs. 34).

6) It delivers them (through \_\_\_\_\_) from sin and provides forgiveness (vs. 34).

The terms of this new contract are repeated in \_\_\_\_\_ 36:16-38.

C. Like the other covenants this one had to be \_\_\_\_\_. When the Lord Jesus Christ went to the cross, He established/instituted the New Covenant (see Luk. 22:20; 1 Cor. 11:25). Even though the church celebrates the signing of the New Covenant, the contract \_\_\_\_\_ a unilateral agreement of God with Israel.

D. How the church relates to the New Covenant is a topic of discussion within Christianity. In addition to Luke 22:20 & 1 Cor. 11:25, see 2 Cor. 3:6 and Heb. 8:1-13. The N.T. clearly teaches that the church is a beneficiary of the spiritual benefits of the New Covenant (the Holy Spirit and forgiveness) because of its relationship to Messiah Jesus. See 2 Cor. 3:6 and Heb. 8:1-13.

### SUMMARY:

"The covenants that God made with Israel in the OT promised that Israel would have an eternal kingdom in the location of the Land God promised to Abraham. While God warned them time and again that because of their disobedience they would be removed from the Land, at the same time He promised that He would restore them to the Land as His people under the rule of the Messiah, & they would serve Him. Israel has never completely controlled the land God promised, & they have never returned to the Land under the conditions of the covenant, so the OT promises & prophecies clearly foretold a future for Israel as an ethnic, political entity with a special status as God's people. This will be fulfilled when Israel submits to God spiritually." \*

"The Abrah. covenant is the springboard thru which ev'ry promise of blessing originates, whether to the Jews, the Gentiles, or the church of God. Just because God's promises have a wide-ranging scope does not mean that promises He made to Israel are not permanent and will not be kept. The force of the Abrahamic covenant is still in place today. God still blesses those who bless Israel & curses those who curse Israel. These promises will come to a climax during the events of the tribulation period, leading up to the second coming of Christ & His glorious reign from Jerusalem for 1,000 years." \*

\* Thomas Ice, The Popular Encyclopedia of Bible Prophecy, 2004. Pages 11, 12.