

McCoy Memorial Baptist Church

Date: March 30, 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 **DAVIDIC** Covenant (2 Samuel 7:10-16)  
This second unconditional covenant between God and Israel was made more specifically with David.
3. The **NEW** Covenant (Jeremiah 31:31-34)
  - A. The Covenant Proclaimed (see Jeremiah 31:31-34)  
The covenant is **new** because it replaced the Old or Mosaic Covenant. Israel was **unable** to **keep** the Mosaic covenant, so God **PROMISED** to give them a **new covenant** and a **new heart** to obey God.
  - B. The Covenant's Provisions. See Attachment title: "An Outline of the New Covenant".  
The provisions (terms) of the N.C. are repeated / expanded by **Ezekiel** (see chapters 36 & 37).
  - C. When the Lord Jesus Christ went to the cross, He established/instituted the New Covenant (Luke 22:20; 1 Cor. 11:25).
  - D. How the church relates to the NC is a topic of discussion among dispensationalists.  
All dispensationalists agree that the NC was made "with the house of Israel & Judah," but there is ongoing, intramural "Graceful Debate" over the church's role in the New Covenant. Three views:
    - 1) View One: Single Covenant; Israel Only
    - 2) View Two: Multiple Covenants; Multiple Participants
    - 3) View Three: Single Covenant; Multiple Participants  
Read Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; & Heb. 8:1-13. A plain reading of these passages sure seems to indicate that the New Covenant is active and that Gentiles partake in it (to some degree). The N. T. clearly teaches that the church is a beneficiary of some of the \_\_\_\_\_ benefits of the New Covenant (specifically, the Holy Spirit and forgiveness of sin) because of her "through faith" relationship with the res. Lord Jesus (the Christ, Messiah, the Anointed One, the son of David) Himself.
  - E. The church **has been given** the communion cup as a symbol of the est. of the NC **and celebrates** "until He comes" its establishment through Jesus' death (1 Cor. 11:25). But the contract \_\_\_\_\_ a unilateral agreement of God with Israel and will be fulfilled with Israel in the future tribulation, the Second Advent, and in the Millennial Kingdom to follow.

### **SUMMARY:**

Quotes from Thomas Ice in The Popular Encyclopedia of Bible Prophecy, 2004. From pages 11, 12.

## **JESUS & HIS APOSTLES ON ESCHATOLOGY (From the beg. of Jesus' ministry to A.D. 100)**

1. The teaching of Jesus.
  - A. The entire book of Revelation (see 1:1-3)  
"The revelation **of Jesus Christ**, **which God gave him** to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw—that is, the word of God and **the testimony of Jesus Christ.**" (Revelation 1:1-2)

- B. The \_\_\_\_\_ Discourse (see Matthew 24-25; Mark 13; Luke 21). We could title this Discourse: “The Messiah’s Lecture on the Future of Israel”.
- 1) Curses on the hypocritical religious leaders of Israel (Mt. 23; esp. verses 37-39)
  - 2) Questions fr. the confused disciples over the Lord’s statement about the temple (Mt. 24:1-3)
  - 3) A lecture on the Tribulation and Second Coming (Mt. 24:4-31)
  - 4) Application of the Lord’s teaching for living our lives in anticipation of the 2<sup>nd</sup> Coming (Mt. 25)
2. The \_\_\_\_\_ of The Twelve (Acts 1:6; and Peter’s message, 3:11-26).
3. The teaching of \_\_\_\_\_ (chapters 9-11).  
Israel’s **Election** (9:1-29); Israel’s **Unbelief** (9:30-10:21); Israel’s **Future** (11:1-36).
- A. The \_\_\_\_\_ of God to Israel (11:1-6)
- 1) The Question, the Answer, and the Evidence (vss. 1-4)
  - 2) The Summary (vss. 5, 6): Israel has a long history of being disobedient and obstinate, but God’s unconditional promise/covenant was made/cut on the basis of \_\_\_\_\_, not Israel’s \_\_\_\_\_. And His promise cannot be annulled.
- B. The Failure of Israel and Its Results (11:7-24)  
These verses form a \_\_\_\_\_ between the promise of God presented in verses 1-6 and the fulfillment of that promise described in verses 25-27.
- 1) Consequences for Israel (11:7-10)  
The consequences of Israel’s disobedience are grave. We might think that the story of Israel ended. But there is still hope, and that hope rests in the gracious promise of God.
  - 2) God’s \_\_\_\_\_ for Israel (11:11-15)  
The fall of Israel *is not final*; the present hardening of Israel is *temporary* (verse 25). But until then, through the current, temporary setting aside of Israel, God is accomplishing two purposes:
    - a) \_\_\_\_\_ is being proclaimed to Gentile nations *by means of* the church.
    - b) \_\_\_\_\_ is being provoked in the Israelite nation *because of* the church.
  - 3) The family tree (11:16-24)
    - a) The *firstfruits*, or first piece of dough, & the *root* of the tree are \_\_\_\_\_.
    - b) The *lump* from which the dough came & *the olive tree*, which came from the root, represent the blessing of God; or, the God’s place of divine blessing.
    - c) The cultivated branches represent \_\_\_\_\_ *in general*.
    - d) The grafted wild olive branches represent \_\_\_\_\_ *in general*.
- C. The future of the Gentiles and the nation of Israel (11:25-32)
- 1) God’s plan for the Gentiles (vs. 25)  
With regard to the Gentiles, the focus of God’s plan is on an *ongoing gathering* as a mystery is played out in world history. The “mystery” is the temporary setting aside of the nation of Israel.
  - 2) God’s plan for Israel (vss. 25-29)
  - 3) God’s plan for the \_\_\_\_\_ at large (vss. 3-32)

## THE CURIOUS CASE OF THE CHURCH FATHERS AND ISRAEL

They lived from the time of the completion of the canon of the Scriptures (A.D. 100) to about A.D. 600. Church historians divide the period into the **Ante-Nicene Fathers** (before the Council of Nicea, A.D. 325) and **Post-Nicene Fathers**.

The leaders of the Christian church who lived immediately after the death of the apostles were faced with tough theological questions: 1) The person of Christ; how can he be both God & man? 2) The complex nature of God; how can he be one and yet three?

There were other questions that were not as foundational *but would nonetheless impact the church down through the centuries*. Two of those questions were closely related: 1) How should we understand the future of Israel now that she has rejected her Messiah? 2) What should we do with the Old Testament?

1. How should we understand the future of Israel now that she has rejected her Messiah?
2. What should we do with the Old Testament?

## THE CURRENT EVANGELICAL CONSENSUS

Although Christians agree on essentials of the faith, such as the triune God, Jesus' death & bodily resurrection, & salvation from sin through faith in Christ alone, they disagree in some areas of theology. One of these is the character & timing of God's Kingdom. "If one were to poll U.S. Christian evangelicals concerning how they view the 'kingdom' ... the overwhelming majority would proclaim that the invisible Body of Christ (the church) in the here and now is, in one way or another, the Kingdom." [Bruce Baker, Israel My Glory. January/February 2022]. Today, Christians hold to a variety of teachings about God's Kingdom.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. Historic \_\_\_\_\_
4. \_\_\_\_\_ / \_\_\_\_\_ (both now and in the future)
5. \_\_\_\_\_ Theology (Dominion Theology; Christian Reconstructionism)
6. \_\_\_\_\_ Gospel. It has reappeared under the guise of the social-justice movement.

## HOW DO WE READ THE BIBLE?

Even though there's wide disagreement concerning the nature of the Kingdom now, all these views that place the Kingdom either all or in part in the present have one thing in common: They all \_\_\_\_\_ a consistent, literal hermeneutic (interpretation) of the Bible [Bruce Baker].