

The Church of the Servant King

Survey of the Bible Series – Prophecy Series

Proph9A_Review Questions – The Eschatological Covenants

- Name the three aspects of the Abrahamic Covenant and the other Unilateral (Unconditional) Covenants in which they are amplified:
 - Aspect 1: _(Land)_____ Amplified In: _(Land or Palestinian Covenant)
 - Aspect 2: _(Seed)_____ Amplified In: _(Davidic Covenant)_____
 - Aspect 3: _(Blessing)_____ Amplified In: _(New Covenant)_____

- List one passage that details the provisions of the 4 Unilateral Covenants:
 - Covenant 1: __Abrahamic__ Passage: _Ge 12:1-3 + others__
 - Covenant 2: __Land_____ Passage: _Deut 30:1-10_____
 - Covenant 3: __Davidic_____ Passage: _2 Sam 7:11-16_____
 - Covenant 4: __New_____ Passage: _Jer 31:31-34_____

- The Land Covenant promises Israel future possession of the Land. Is it the 'promise' or is it the 'possession' of the land that is unilateral/unconditional? Check one: Promise Possession (Note: *The promise is unilateral. The possession of the land was conditioned upon Israel's compliance with the Mosaic Law which compliance would have been motivated by their love for Yahweh.*)

- Is there any aspect of the Abrahamic Covenant that has been fulfilled historically? Yes. *The "seed" (e.g. Ge 22:18) has been fulfilled in part via Jesus Christ – the Messiah in the sense that He has come. However, the "seed" has not become the promised "king" over a kingdom yet (2 Sam 7:11-12). The "Land" and the "Blessing" aspects remain to be fulfilled.*

- Based upon our studies to date, is there any aspect of the Abrahamic Covenant that is being fulfilled in the Church? *No, not based upon our studies to date. We will examine different views relating to the church's relationship to the New Covenant (the amplification of the "blessings" aspect) in a future lesson. It is the New Covenant that was given to Israel first expressed in Jeremiah 31:31-34 which is the basis for confusion over this issue since the phrase "New Covenant" is used in some Pauline passages.*

Also, the principle of "bless those who bless you" (Ge 12:3) is a principle related to the preservation of the Jewish race of people so that the Abrahamic covenant could be fulfilled. A biblical principle derived from Scripture (after a dispensationally oriented method of interpretation has been correctly applied to that passage) transcends dispensations in its applicability. It is this fact that causes much confusion regarding the applicability of a promise to a passage of Scripture.

- What do the following passages indicate regarding Abraham's seed?
 - Ge 15:4 & 22:18: __the Seed would come from his (Abraham's) own body
 - Ge 49:10: ____thru Judah's descendants_____

- 2 Sam 7:12-13: _____thru David's lineage ____
- Since we now know on the basis of Revelation 20:4 that the Messianic Kingdom will last 1000 years, how do you explain the use of the word “forever” in 2 Samuel 7:13, 16; 1 Chronicles 17:12-14 in relation to the promises made to David? See also Isaiah 9:7; Jeremiah 30:9; and Ezekiel 34:23-24.

Apparently, the resurrected David will be assigned a position of co-regency over Jerusalem during the Millennium. The resurrected Jesus continues to occupy the throne in the New Jerusalem. Evidently, the New Jerusalem is positioned above the earth and above Jerusalem to be more precise. The New Jerusalem becomes a part of the “new heavens and new earth” of the eternal state (Re 22:5 cf. 21:1-4). As one example of a prominent theologian who holds this view, see also John Walvoord on page 397 of his book Major Bible Prophecies regarding Ezekiel 45:22 -

The reference to the prince seems to be a reference to David, who is considered a prince under Christ (34:23-24; 37:24-25). The setting, of course, is the time of the millennial kingdom after the second coming of Christ and after the resurrection of David.

See also the notes from the previous lesson.