

# PROPHECY I & II

## **PROPHECY I**

### SECTION ONE

#### THE INTERPRETATION OF PROPHECY

##### **The Methods of Interpretation.**

The most important question facing the student of Eschatology is the method he uses in interpreting prophetic scriptures. (Eschatology is the study of last things, things to come).

The wide difference of views occurs because of different methods of interpretation. Today there are two methods of interpretation which have a vital effect on Eschatology. These are the allegorical or spiritual method, and the literal method.

"The question whether Old Testament prophecies concerning the people of God must be interpreted in their ordinary sense, as other scriptures are interpreted or can be properly applied to the Christian church, is called the question of spiritualization of prophecy. This is one of the major problems of biblical interpretation and confronts everyone who makes a serious study of the Word of God. It is one of the chief keys to the difference of opinion between Premillenarians and the mass of Christian scholars. The former reject such spiritualization, the latter employ it..." (Albertus Pieters, *The Leader*, 9/5/34, as cited by Gerrit H. Hospers, *The Principle of Spiritualization in Hermeneutics*, p. 5.)

The study of the method of interpretation is very important because we are dealing with the Word of God. If we don't have the accurate method of interpretation we will be led into error.

### **I. THE ALLEGORICAL METHOD .**

#### **A. The definition of the Allegorical method:**

Webster: - Allegory - "a story in which people, things and happenings have another meaning - symbolical narration."

"Allegorism is the method of interpreting a literary text that regard the literal sense as the vehicle for a secondary, more spiritual and more profound sense." (Bernard Ramm, *Protestant Biblical Interpretation*, p. 21)

#### **B. The dangers of the Allegorical method.**

1. It does not interpret Scripture. It does not draw out the legitimate meaning of the author's language.
2. The basic authority ceases to be the Scriptures but the mind of the interpreter. The interpretation may then be twisted by the interpreter's doctrinal position, the authority of his church, his social background, etc.
3. There is not any means by which the conclusions of the interpreter may be tested. "To state that the principal meaning of the Bible is a second sense meaning, and the principal method of interpreting is "spiritualizing" is to open the door to almost uncontrolled speculation and imagination" (Ramm, *op. cit.*, p. 65.)

#### **C. The New Testament use of Allegory.**

Those who use the allegorical method of interpreting refer to Gal. 4:21-31. This is the only such instance in the Bible. Here Paul was explaining or interpreting an allegory. This is not the same as applying allegory to a plain statement of scripture.

### **II. THE LITERAL METHOD .**

#### **A. The definition of the literal method.**

The literal method of interpretation is that method that gives to each word the same exact basic meaning it would have in normal ordinary customary usage, whether in writing, speaking or thinking.

This is sometimes called the grammatical - historical method because the meaning is to be determined by both grammatical and historical considerations.

To interpret literally means nothing more or less than to interpret in terms of normal, usual designation.

#### **B. The evidence for the literal method.**

1. The literal meaning of sentences is the normal approach in all languages.
2. The greater part of the Bible makes adequate sense when interpreted literally.

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3. This method is the only sane and safe check on the imaginations of men.

4. This method is the only one consistent with the nature of inspiration.

The Holy Spirit, in guiding men from error into truth used language. The units of language are words and thoughts. We must study the words and thoughts literally to understand scripture.

5. The literal method is the New Testament method.

All the prophecies of the O.T. that were fulfilled in the N.T. were literally done so. For example, the prophecies of the life, death and work of Christ.

## C. The advantage of the literal method.

1. It grounds interpretation in fact. It delivers us from fancy and mysticism.
2. It exercises control over interpretation.
3. It has had the greatest success in opening up the Word of God.

## D. The literal method and figurative language.

It is recognized by all that the Bible abounds in figurative language. On this basis it is often argued that the use of figurative language demands a figurative interpretation. However, figures of speech are used as means of revealing truth. What is literally true in one realm, with which we are familiar, is brought over, literally, into another realm, with which we may not be familiar, in order to teach us truths in that unfamiliar realm.

1. John 1:6. "There was a man whose name was John." It is plain that there was a real man whose real name was John - a literal statement.
2. John 1:29. "Behold the Lamb of God." It is clear that John did not use the word "lamb" in that same proper literal sense ... which would have denoted some real lamb.
3. The literalist does not deny the existence of figurative language. He does, however, deny that such figures must be interpreted so as to destroy the literal truth intended through the

use of the figures. Literal truth is to be learned through the symbols.

## THE HISTORY OF INTERPRETATION

### I. WHEN INTERPRETATION BEGAN.

Bible Interpretation probably began when the remnant returned from Babylon to Jerusalem. This is recorded in Nehemiah 8:1-8

"Interpretation," is simply giving sense and understanding. Why did Ezra have to interpret the Scriptures?

**A. The law of Moses had been long neglected.**

**B. The returning Jews did not speak Hebrew, but Aramaic, from Babylon.**

**C. What kind of interpretation did Ezra use?**

**Literal.**

### II. OLD TESTAMENT JEWISH INTERPRETATION

The method employed by the O.T. scribes to interpret was the literal method. They drew up 13 rules for Biblical interpretation.

### III. LITERALISM IN THE TIME OF CHRIST.

#### A. Literalism among the Jews

"The allegorical interpretation of the sacred Scriptures cannot be historically proved to have prevailed among the Jews from the time of the captivity, or to have been common with the Jews of Palestine, at the time of Christ and His Apostles." (Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, I, 324.)

The Jews misused and misapplied this method, Ramm says, "the Jewish literalistic school is literalism at its worst. It is the exaltation of the letter to the point that all true sense is lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential." (Ramm, *op. cit.*, p. 217)

Example - Matthew 23:23

It was not the method that was at fault but the misapplication of the method. The literal

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method was the accepted method of Biblical interpretation.

## **B. Literalism among the Apostles.**

"Allegory, though once used by Paul by way of passing illustration is unknown to the other apostles, and is never sanctioned by Christ." (F. W. Farrar, *History of Interpretation*, p. 217)

"The apostles and their disciples in the New Testament used the methods of the Lord Jesus rather than those of the men of their time." (Charles Augustus Briggs, *General Introduction to the Study of Holy Scripture*, p. 443)

## **IV. THE RISE OF ALLEGORISM.**

### **A. Philo. A Jewish Philosopher.**

He tried to commend the Jewish religion to the educated Greek world. To do this he taught that Greek philosophy was the same as the philosophy of Moses. He tried to reconcile Mosaic law and Greek philosophy so that Mosaic law might be acceptable to the Greek mind. To do this he had to spiritualize the law since some of it was not acceptable to the Greek mind.

### **B. School of Alexandria.**

This was a school that traditions says was founded by Mark. Clement of Alexandria was one of its better known teachers. He believed in the divine origin of Greek philosophy and openly propounded the principle of allegorising Scriptures.

### **C. Origen.**

He was a famous teacher in the School of Alexandria. He taught that there was a literal, historical sense in the meaning of the words but these only served as a veil for a higher idea.

### **D. Augustine.**

"The exegesis of St. Augustine is marked by the most glaring defects. He laid down the rule that the Bible must be interpreted with reference to church orthodoxy, and that no Scriptural expression can be out of accordance with any other." (Farrar, *op. cit.*, pp. 236-37.)

So we see that the allegorical method was not born out of the study of the Scriptures. It was

born in order to unite Greek philosophy and the Word of God, and to make the Scriptures conform to the interpretation of the church.

## **V. THE DARK AGES.**

"In this period ... it became an established principle that the interpretation of the Bible had to adapt itself to tradition and to the doctrine of the church." (Louis Beckhof, *Principles of Biblical Interpretation*, p. 23)

## **VI. THE REFORMATION PERIOD.**

The reformation was activated by a return to the literal method of interpretation. It was during this time that the Bible became available to the common man. It was translated into the common language. The translators were motivated by the desire to understand the Bible literally.

One of the translators, Tyndale said, "Thou shalt understand therefore, that the Scripture hath but one sense, which is the literal sense. And the literal sense is the root and ground of all and the anchor that never faileth, whereunto if thou cleave, thou cans't err or go out of the way. And if thou leave the literal sense, thou cans't not but go out of the way..." (Briggs, *op. cit.*, pp. 456-57.)

### **A. Luther. One of the two great reformers.**

He says, "Every word should be allowed to stand in its natural meaning, and that should not be abandoned unless faith force us to it." (*Ibid*) "...Each passage has one clear definite, and true sense of its own." (Farrar, *op. cit.*, pp. 331-32).

#### **Five Rules:**

1. The Scripture is the final and supreme authority.
2. The Scripture is sufficient
3. The literal sense is the right method of interpretation.
4. Allegory is rejected.
5. The absolute right of private judgment.

### **B. Calvin.**

He taught, "Let us know then, that the true meaning of Scripture is the natural and obvious meaning and let us embrace and abide by it resolutely... It is the first business of the interpreter to let his author say what he does

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say, instead of attributing to him what we think he ought to say." (John Calvin, *Commentary on Galatians*, p. 136, cited by Gerrit H. Hospers, *The Principle of Spiritualization in Hermeneutics*, p. 11.)

## VII. THE POST- REFORMATION PERIOD.

The men who followed Luther and Calvin in the reformation followed these principles generally:

1. Rejection of church tradition and authority.
2. Rejection and avoidance of the allegorical method.
3. A study of original languages.
4. A close attention to literal sense.
5. A belief in the authority and sufficiency of the Bible.
6. A study of the Bible as a whole.

### SUMMARY:

1. All interpretation began with the literal interpretation of Ezra.
2. This literal method became the basic method of the Old Testament scribes
3. The literal method is the method used by the New Testament and employed by the Lord Jesus and the Apostles.
4. The literal method was the method used by the church fathers until the time of Origen.
5. Origen used the allegorical method to harmonize philosophy and Scriptures
6. Augustine brought the allegorical method into the established church. It was the end of true exegesis.
7. This allegorical method continued until the Reformation.
8. At the reformation the literal method was solidly established.

### CONCLUSION:

The original and accepted method of interpretation is the literal method and was used by Christ.

## RULES FOR THE INTERPRETATION OF PROPHECY

Terry says, "First, we should ascertain the historical position of the prophets; next the scope and plan of his book; then the usage and import of his words and symbols; and finally, ample and discriminating comparison of the parallel Scriptures should be made." (Milton R. Terry, *Biblical Hermeneutics*, p. 418).

### **I. INTERPRET LITERALLY.**

The reason the allegorical method is used almost without exception, is a desire to avoid the obvious interpretation of the passage.

The allegorical method has been kept alive because of the desire to bring the teaching of Scripture into harmony with some predetermined system of doctrine instead of bringing doctrine into harmony with the Scriptures.

In the interpretation of prophecy that has not yet been fulfilled, those prophecies which have been fulfilled are to form the pattern. The only way to know how God will fulfil prophecy in the future is to ascertain how He has done it in the past. It is not possible to point to any prophecy that has been fulfilled in any way other than literally.

### **II. INTERPRET ACCORDING TO THE HARMONY OF PROPHECY.**

2 Peter 1:20 - 21 "No private interpretation."

"There are several well-defined laws for the interpretation of prophecy. The Scripture itself lays down the first and most essential of all. Peter tells us in his second letter that 'no prophecy of the Scripture is of any private interpretation.' By this is not meant that no private individual can interpret prophecy. The idea intended by the apostle is that no prophecy of the Word is to be interpreted solely with reference to itself ... but all other portions of the prophetic revelation are to be taken into account and considered." (Charles L. Feinburg, *Premillennialism or Amillennialism*, p. 37.)

### **III. OBSERVE THE PERSPECTIVE OF PROPHECY.**

"Certain events of the future are seen grouped together in one circumscribed area of vision,

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although they are really at different distances ..." (Ibid., p. 38)

## IV. OBSERVE THE TIME RELATIONSHIP

It is important to observe that the prophet may view widely separated events as continuous, or future things as either past or present.

## V. INTERPRET PROPHECY CHRISTOLOGICALLY.

The central theme of all prophecy is the Lord Jesus Christ. His person and His work is the grand theme of the prophetic story. See 1 Peter 1:10-11, Rev. 19:10, "The testimony of Jesus is the spirit of prophecy."

## VI. INTERPRET HISTORICALLY.

It hardly need be pointed out that before one can interpret he must know the historical background of the prophet and the prophecy.

## VII. INTERPRET GRAMMATICALLY.

The strict rules that govern grammatical interpretation must be applied to this field of study with no less care.

## VIII. INTERPRET ACCORDING TO THE LAW OF DOUBLE REFERENCE.

A prophecy may have a near view and a far view. The prophet had a message for his own day as well as for a future day. The fulfilment of the near view would be assurance of the fulfilment of the far view.

A prophet would predict something that would happen soon. It was fulfilled so the people could believe his prophecy of the future.

## IX. INTERPRET CONSISTENTLY.

It is impossible to mix the methods of interpretation in the field of prophecy. One method must be adopted and used consistently throughout. The problem in the interpretation of prophecy is the problem of consistency.

The observance of these sound rules of prophetic interpretation will lead one into a correct interpretation of the Scriptures.

## **PROPHECY II**

### SECTION TWO

### THE BIBLICAL COVENANTS

## I. INTRODUCTION.

The covenants contained in the Scriptures are very important. God's prophetic program is determined by these covenants. We should therefore study them diligently.

The Biblical covenants are different from the theological covenants. The theologians have stated the following covenants:

1. The Covenant of Redemption. This refers to the entire work of Grace in the plan of salvation. The covenant of the Godhead in eternity.
2. The Covenant of Works. The blessings God offers man if he obeys.
3. The Covenant of Grace. All aspects of Divine grace toward men in all ages.

These terms are not found in the Bible. They should not be considered Biblical covenants.

### A. The Scriptural use of the word covenant.

A covenant can be between God and man, man and man, nation and nation.

1. Covenant are made by individuals with other individuals.  
Gen. 21:32; 1 Samuel 18:3.
2. Covenant are made between an individual and a group of individuals.  
Gen. 26:28; 1 Sam. 11:1,2
3. Covenant may be made by one nation with another nation. Exodus 23:32; 34:12,15; Hosea 12:1
4. There were social covenants.  
Mal 2:14; Prov. 2:17
5. Certain natural laws were viewed as covenants (Jer. 33:20, 25).  
We are not concerned with covenants between men but those made by God.

### B. The Definition of a Covenant.

A covenant is a legal contract into which one enters and by which his course of action is bound.

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"A divine covenant is (1) a sovereign disposition of God whereby He establishes an unconditional compact with man, obligating himself, in grace, by the words "I WILL" to bring to pass of himself definite blessings for the covenanted ones, or (2) a proposal of God, wherein he promises, in a conditional compact with man, by the words, "IF YE WILL" to grant special blessings to man provided he fulfils certain conditions and to execute definite punishment in the case of his failure." (Charles Fred Lincoln, *"The Covenants,"* pp. 25-26).

## C. The Kinds of Covenants.

### 1. Conditional

In a conditional covenant that which was covenanted depends for its fulfilment upon the recipient of the covenant, not upon the one making the covenant. Certain obligations or conditions must be fulfilled by the receiver of the covenant before the giver of the covenant is obligated to fulfil that which was promised. It is a covenant with an "if" attached to it

The Mosaic covenant made by God with Israel is such a covenant. Ex. 19:5,6; Deut. 28:1-14; (blessings) Deut. 28:15-68, (curses).

### 2. Unconditional

In an unconditional covenant that which was covenanted depends upon the one making the covenant alone for its fulfilment. That which was promised is sovereignly given to the recipient of the covenant on the authority and integrity of the one making the covenant apart from the merit or response of the receiver. It is a covenant with no "if" attached.

a. Abrahamic - Genesis 12:1-3

"I WILL", 7 times

b. Palestinian - Deuteronomy 30:1-10

"I WILL", 12 times

c. Davidic - 2 Samuel 7:10-16

"I WILL". 7 times

d. New - Jeremiah 31:31-40

"I WILL", 7 times

## D. The Nature of the Covenants.

1. They are literal covenants. They mean what they say and say what they mean.
2. They are eternal.
  - a. Abrahamic - Gen. 17:7, 13,19; 1 Chron. 16:17; Psalms 105:10
  - b. Palestinian - Ezek. 16:60
  - c. Davidic.- 2 Sam. 23:5; Isa. 55:3; Ezek. 37:25
  - d. New.- Isa. 24:5, 61:8; Jer. 32:40; Heb. 13:20

The Mosaic covenant was temporal, it was to continue only until the coming of the Promised Seed.
3. They are unconditional.
4. These covenants are made with a covenant people, Israel. Romans 9:4 - Israel received covenants from the Lord. Ephesians 2:11,12 Gentiles received no covenants.

## ABRAHAMIC COVENANT

The First of the Four Great Covenant with Israel is the Abrahamic Covenant.

## I. THE IMPORTANCE OF THE ABRAHAMIC COVENANT.

### A. It is the basis of the entire covenant program

The Abrahamic covenant becomes the seed from which the other covenants are based ...

In the Abrahamic Covenant we have 1) The Land, 2) The Seed, 3) Blessing (National Redemption)

1. The Promise of a national land.

Gen. 12:1, 13:14,15,17

The Palestinian covenant gave Israel assurance of a permanent restoration to the land. Deut. 30:3-5; Ezek. 20:33-37, 42-44.

2. The Promise of a Seed - a great nation.

Gen. 12:2, 13:16, 17:2-6.

The Davidic Covenant has to do with a nation and a throne, 2 Sam. 7:11, 13,16; Jer. 33:20,21, 31:35-37.

3. The Promise of a Blessing. (National Redemption) Gen. 12:3, 22:18; Gal. 3:16.

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The New Covenant has to do with Israel's spiritual blessings. Jer. 31:31-40; Hebrews 8:6-13.

So in the Abrahamic Covenant we see the promises of the other covenants as well.

## **B. This covenant has an important bearing on the doctrine of salvation.**

1. Gal. 3:13-16. "Blessings of Abraham" v. 14. This is through Christ. Christ came in fulfilment of the Abrahamic covenant.
2. Rom. 4:1-25. Salvation does not come through the law but because of God's promise to Abraham.

## **C. This covenant has an important bearing on the doctrine of the resurrection.**

Matthew 22:23-32. The Sadduces said there was no resurrection and tried to trap Jesus with a story. He returned their story.

He then showed that God was the God of Abraham, Isaac and Jacob. He had made covenants with them that could not be broken. If they were to be fulfilled they must be raised from the dead. The Abrahamic Covenant guarantees the promise of God made to our fathers. This promise is connected with the resurrection.

## **II. THE PROVISIONS OF THE COVENANT WITH ABRAHAM.**

They are recorded in Genesis 12:1-3. Enlarged in Gen. 12:6,7, 13:14-17, 15:1-21, 17:1-14, 22:15-18.

### **A. God promised:**

1. That Abraham's name shall be great.
2. That a great nation should come from him.
3. He should be a blessing so great that in him shall all families of the earth be blessed.
4. To him personally and to his seed should be given Palestine forever to inherit.
5. The multitude of his seed should be as the dust of the earth
6. That whosoever blessed him should be blessed, and whosoever cursed him should be cursed.
7. He should be the father of many nations.

8. Kings should proceed from him.
9. The covenant shall be perpetual, "an everlasting covenant."
10. The land of Canaan shall be "an everlasting possession".
11. God will be a God to him and to his seed.
12. His seed shall possess the gates of his enemies.
13. In his seed shall all the nations of the earth be blessed.

### **B. These promises are three-fold**

1. Some are individual and personal.
2. Some are national - to Israel.
3. Some are universal - to all nations.

## **III. THE CHARACTER OF THE ABRAHAMIC COVENANT.**

If the Abrahamic covenant is a literal covenant to be fulfilled then Israel must be preserved, converted and restored. If it is an unconditional covenant then these events in Israel's national life are inevitable.

### **A. The conditional element in the covenant program with Abraham.**

1. God told Abraham to leave the land of Ur and his father's house. Gen. 12:1
2. God promised to bless him if he left Ur. Gen. 12:2,3.
3. Abraham partially obeyed by going to Haran. Gen. 11:31,32. God did not reveal His covenant to Abraham when he was in Haran.
4. After Abraham left Haran and came to Canaan then God made His Covenant Gen. 12:4-7.
5. Whether God would institute a covenant program with Abraham depended upon Abraham's obedience. Once this obedience was accomplished God instituted an irrevocable, unconditional covenant program.
6. The giving or fact of the covenant depended upon obedience in leaving the land of Ur. When Abraham obeyed and God gave the covenant, it did not depend upon continued obedience of Abraham but on the promise of the One who made it.

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## **B. Arguments to Support the Unconditional Element of the Covenant.**

1. It is called an everlasting and eternal covenant. Gen. 17:7, 13, 19; 1 Chron. 16:17; Psalm 105:10.
2. No conditions are laid upon Abraham except leaving his homeland and going to Canaan.
3. The covenant is confirmed to Isaac and Jacob but no conditions are put upon them. Gen. 17:19; 28:12-14.
4. God solemnized the covenant by a divine ritual (Gen. 15:7-21), assuring Abraham that he and his seed would inherit the land. No conditions were attached to this promise. Let's note the event in Gen. 15:7-21. Abraham wanted to know how he could know he would inherit the land. God then went through the process of binding Himself by using the custom of that day in making an agreement. Animals were slaughtered then divided. The two parties would then walk down the middle of them. Those making the covenant were bound to fulfil it. If one broke the covenant he was required to pour out his blood as the animals had been poured out. Abraham had expected to walk with God between the divided bodies. But God put Abraham to sleep and He alone walked through it. He became only a recipient and not a participant in the covenant.
5. God confirmed the covenant several times to Abraham, Isaac and Jacob in spite of acts of disobedience on their part.
6. The New Testament declares the Abrahamic Covenant immutable. Heb. 6:13-18

## **C. Amillennial arguments against the unconditional character of the covenant answered.**

1. They say a condition may be involved in a promise without being specially stated. They use Jonah as an example. He was commanded to preach judgment only, yet God spared Nineveh.

ANSWER: They admit there are no stated conditions so they must find an unstated one.

Jonah's message was not a covenant and not like the Abrahamic covenant at all. It is a scriptural principle that repentance would remove judgment. (Jer. 18:7-10; 26:12,13; Ezek. 33:14-19). The people repented and God removed the judgment.

2. They say in the express terms of the covenant with Abraham, obedience is not stated as a condition. But that obedience was presupposed is clearly indicated by the fact that obedience is the precondition of all blessings under all circumstances.

ANSWER: They admit again that there were no conditions stated. And it is not true that obedience is always a condition of blessing. The very principle of grace is that God blesses the unworthy. A sinner is not saved by obedience. The seed of Abraham were disobedient in many ways, yet the covenant was not broken. The security of the believer is a blessing that is not dependent upon human merit of obedience.

3. The covenant was conditioned upon obedience because if a person was not circumcised he was cut off from the nation. Gen. 17:9-14.

If the covenant was unconditional, why is Essau excluded from the blessings of the covenant?

ANSWER: (a) There were blessings that were attached to the covenant that depended upon obedience. The fulfilment of the covenant will be carried out by God but He will bless individuals who meet certain conditions. Circumcision was such a blessing. To enjoy the blessings of the covenant one must be circumcised. But the fulfilment of the covenant did not depend upon obedience. (b) Esau did not keep the birthright which entitled him to be the heir to the covenant of God with Abraham. Esau sold his promise. The blessing was denied him because he



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rejected the birthright. God had chosen Jacob to be the chosen line. "Jacob have I loved. Esau have I hated."

So the covenant will be fulfilled even though those with whom the covenant is made are disobedient. Fulfilment depends upon God's faithfulness not on man's obedience. But to one who is obedient the blessings of the covenant are given.

## **D. Partial fulfilment of the covenant supports the Premillennial view.**

God has fulfilled parts of the covenant in a literal way to Abraham personally.

1. Abraham was materially blessed of God. "I will bless thee."
  - a. He had land. Gen. 13:14,15,17
  - b. He had servants. Gen. 15:17
  - c. He had cattle, silver and gold. Gen. 13:2, 24:34,35
2. He was spiritually blessed of God.
  - a. He had a happy life of separation unto God. Gen. 13:18, 14:22,23
  - b. He enjoyed communion with God. Gen. 13:18
  - c. He had a consistent life of prayer. Gen. 18:23-33
  - d. He possessed peace and confidence. Gen. 22:5, 8,10,12,16-18
3. He had a great name.
4. He was a channel of divine blessing to others.
5. Nations were blessed or cursed by their treatment of Abraham and his seed.

Gen. 14:12 - 16 ----- Kings  
Gen. 14:18 - 20 ----- Melchizedek  
Gen. 20:2-18, 21:22-34 -- Abimalek  
Gen. 23:1 - 20 ----- Heth  
Deut. 30:7; Isa. 14:1,2; Matt. 25:40-45
6. Abraham did have an heir by Sarah. Gen. 21:2

As God has fulfilled parts of the covenant in a literal way, so shall He fulfil the rest of it.

## **IV. THE ESCHATOLOGICAL IMPLICATIONS OF THE ABRAHAMIC COVENANT.**

God's unconditional covenant to Abraham concerns the seed and the land as far as the future is concerned. God's promises to Abraham emphasize these two things.

Gen. 12:7; 13:15, 16; 15:18; 17:7,8

**Mr. Ryrie** says, "All agree that the Abrahamic covenant is one of the outstanding covenants in the Word of God. Its crucial issues in relation to premillennialism are two: (1) Does the Abrahamic covenant promise Israel a permanent existence, as a nation? If it does, then the church is not fulfilling Israel's promises, but rather Israel as a nation has a future yet in prospect. (2) Does the Abrahamic covenant promise Israel permanent possession of the promised land? If it does, then Israel must yet come into possession of the land, for she has never fully possessed it in her history." (Charles C. Ryrie, *The Basis of the Premillennial Faith*, pp. 48-49.)

### **A. Who is the seed of Abraham?**

It seems obvious to one not wanting to pervert the Scriptures that the seed of Abraham applies to the physical descendants of Abraham. Mr. Walvoord says, "An examination of the whole context of the Abrahamic covenant shows that first of all, it was vitally connected with Abraham's physical seed, Isaac. God said of Isaac before he was born, 'I will establish my covenant with him. for an ever lasting covenant and with his seed after him.'" (Gen. 17:19). How did Abraham understand the term *seed* here? Obviously it had reference to the physical seed, Isaac, and his physical descendants. God did not say that no spiritual blessings would come to those outside the physical seed, but the physical line of Isaac would inherit the promises given to the 'seed of Abraham' ..." (John F. Walvoord, "Millennial Series," *Bibliotheca Sacra*, 109:137-38).

It is not denied that the Abrahamic covenant offers universal blessings to those who are not the physical seed of Abraham, but it is affirmed that the national promises can only be fulfilled

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by the nation itself. Thus the term "Israel" is taken in its usual, literal sense to mean the physical descendants of Abraham.

## **B. The Amillennial view of the seed of Abraham.**

Pieters says: "The expression, 'seed of Abraham' in biblical usage, denotes that visible community, the members of which stand in relation to God through the Abrahamic Covenant, and thus are heirs to the Abrahamic promise." (Albertus Pieters, *The Seed of Abraham*, pp. 19-20.)

## **C. The kinds of seeds mentioned in Scripture.**

"There are then, three different senses in which one can be a child of Abraham.

First, there is the natural lineage or natural seed.

This is limited largely to the descendants of Jacob in the 12 tribes. To them God promises to be their God. to them was given the law. To them was given the land of Israel in the Old Testament. With them God dealt in a special way. Second, there was the spiritual lineage within the natural. These are the Israelites who believed in God; who kept the law and who met the conditions for present enjoyment of the blessings of the covenant. Those who ultimately possess the land in the future millennium will also be of spiritual Israel. Third, there is the spiritual seed of Abraham who are not the natural Israelites. Here is where the promise 'to all the families of the earth' comes in; this is the express application of the phrase in Gal. 3:6-9 ... in other words, the children of Abraham (spiritually) who came from the heathen or Gentiles fulfil that aspect of the Abrahamic covenant which dealt with Gentiles in the first place not the promise pertaining to Israel. The only sense in which Gentiles can be Abraham's seed in the Galatian context is to be 'in Christ Jesus' (Gal. 3:26-29) ..."

(Walvoord, *op. cit.*, 108:420.)

It is a fact that there is a spiritual seed of Abraham which includes Gentiles. But this spiritual seed does not fulfil the promise given to the natural seed.

## **D. The Church is not Israel.**

The logical conclusion is that the Gentile believers of this present day, while reckoned as a seed of Abraham, are not the seed in which national promises are to be fulfilled.

1. Natural Israel is stated to be distinct from the church. (1 Cor 10:32)
2. In Romans 11:1-25 it is shown that God has taken the nation of Israel out of the place of blessing temporarily but will restore them to that place of blessing when His program with the church is terminated. The church does not supplant Israel in God's covenant program.

## **E. The relation of the Church to the Covenant.**

The church is not the seed in whom the covenant will be finally and literally fulfilled. The relationship of believers to the covenant is only because of their relationship to Christ by faith. See Acts 3:25.

## **F. Will the Seed possess the land? This brings up the question as to whether Israel has been permanently set aside.**

1. Matthew 21:43  
What is meant by "the kingdom of God?" - the sphere of true faith. From whom is it taken? "You" means that generation of Jews. To whom will it be given? - the nation bringing forth fruit. It may mean any generation that will turn to Christ. Its strict interpretation is that it refers to Israel when she turns to the Lord.
2. Romans 11:26, 27. All Israel shall be saved. Israel has not been cast off. She will be restored and converted and given the land.

## **G. Has the Abrahamic covenant been fulfilled?**

No! See Acts 7:25 and Heb. 11:13, 39

## **H. SUMMERY**

1. The Abrahamic covenant included provisions for Abraham's physical seed and Abraham's spiritual seed.
2. Abraham interpreted the covenant literally.
3. It was an unconditional covenant in character. It did not depend upon obedience of Abraham or his seed to be fulfilled.

# PROPHECY I & II

4. The literal fulfilment of part of the covenant to the present shows the rest will be literally fulfilled.
5. God promised the land to Abraham's physical seed.
6. The church does not fulfil these promises to Israel.
7. Israel will be converted and restored to the land.

## PALESTINIAN COVENANT

Deuteronomy 30:1 - 10

### I. INTRODUCTION

Israel is now standing at the threshold of the promised land. The leadership is passing from Moses to Joshua. The land is possessed by Israel's enemies who have shown they will resist any attempt to enter the land. It is impossible for them to return to Egypt as a slave nation again. So they are faced with certain questions:

- A. Is the land of Palestine still their possession?**
- B. Did the inauguration of the conditional Mosaic covenant set aside the unconditional Abrahamic covenant?**
- C. Could Israel hope to take the land permanently in the face of such great opposition?**

To answer these questions God stated again His covenant concerning the possession of the land by Israel. It is called the Palestinian covenant because it answers the question of Israel's possession of the land.

### II. THE IMPORTANCE OF THE PALESTINIAN COVENANT.

- A. It reaffirms to Israel their title deed to the land of promise.**

In spite of disobedience, manifested very often, and which was grievous to God, the same was still in force, the land theirs.

- B. The introduction of a conditional covenant, under which Israel was then living, did not set aside the Abrahamic covenant. Paul confirms this in Gal. 3:17**

- C. This covenant is a confirmation and enlargement of the original Abrahamic covenant.**

The Palestinian covenant amplifies the land features of the Abrahamic covenant. This covenant was given in spite of disobedience which proves obedience is not necessary for the fulfilment of the covenant. (unconditional)

### III. THE PROVISIONS OF THE PALESTINIAN COVENANT.

- A. The nation shall be plucked off for its unfaithfulness. Deut. 28:63-68**
- B. There will be a future repentance of Israel. Deut. 30:1-3**
- C. Their Messiah will return. Deut. 30:3-6**
- D. Israel will be restored to the land. Deut. 30:5**
- E. Israel will be converted as a nation. Deut. 30:4-8; Rom. 11:26, 27**
- F. Israel's enemies will be judged. Deut. 30:7**
- G. The nation will then receive her full blessing. Deut. 30:9. (Lewis Sperry Chafer, *Systematic Theology*, IV, 317-23.)**

This same covenant is confirmed later in Ezekiel 16.

God loved Israel in her infancy - vv. 1-7  
God chose and married Israel - vv. 8-14  
Israel played the harlot - vv. 15-34  
She was punished by dispersion - vv. 35-52  
God is faithful to His covenant - vv. 53-63

**Ezekiel 16:60-62** "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am the LORD"

The word covenant in verse 60, refers to the Palestinian Covenant the first time it is used and to the New Covenant the second time. In spite of disobedience, God will fulfil His covenant.

# PROPHECY I & II

## IV. THE CHARACTER OF THE PALESTINIAN COVENANT.

It is an unconditional covenant. There are several reasons to support this.

**A. It is called an eternal covenant by God in Ezek. 16:60.**

An eternal covenant has to be unconditional since its fulfillment depends upon the faithfulness of God and not man's responsibility.

**B. This covenant is an enlargement and amplification of parts of the Abrahamic covenant which is an unconditional covenant, therefore the enlargement must be unconditional.**

**C. This covenant has the guarantee of God that He will effect Israel's conversion and bring them into the land. Deut. 30:6; Rom. 11:26, 27; Hos. 2:14-23; Ezek. 11:16-21**

**D. It should be noted that the blessings and the cursings God gives Israel for obedience and disobedience in no way effect the fulfilling of the covenant. God alone fulfils the covenant.**

## V. THE ESCHATOLOGICAL IMPLICATIONS OF THE PALESTINIAN COVENANT.

**A. Israel must be converted as a nation.**

**B. Israel must be regathered from her world-wide dispersion.**

**C. Israel must possess the land.**

**D. Her enemies must be judged and material blessings given her.**

**E. Since these things have never been fulfilled we must provide for such a program in our outline of future things.**

**F. Such was the message of the prophets to Israel.**

They looked forward to the fulfillment of the covenant with hope. Isa. 11:11,12, 14:1-3, 27:12, 13, 43:1-7, 49:8-16; Jer. 16:14,15, 23:3-8, 30:10,11, 31:8; Ezek. 11:17-21, 20:33-38, 34:11-16, 39:25-29; Amos 9:11-15; Micah 4:4-7; Zeph. 3:14-20; Zech. 8:4-8.

## THE DAVIDIC COVENANT

The covenant God made with Abraham had 3 essential elements: The Land, The Seed, and The Blessing. In the Palestinian covenant the promises about the land are enlarged and confirmed.

Now, in the Davidic covenant God enlarges and confirms the promise of the seed. This is noted in the passages dealing with the Davidic covenant. 2 Sam. 7:12; Psa. 89:3,4; Jer. 33:22, 25, 26.

The seed promise in the Abrahamic covenant is made the center of the Davidic covenant. The seed line of David, with his kingdom, house and throne are amplified.

## I. THE IMPORTANCE OF THE DAVIDIC COVENANT.

Many important questions face the student of prophecy. Will there be a literal kingdom? What is Christ's kingdom? Is the kingdom present or future?

The Covenant God made with David will answer these questions if that covenant is properly interpreted. So the Davidic covenant is vitally important.

## II. THE PROVISIONS OF THE COVENANT

**2 Samuel 7:12-16** "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (See also Psa. 89:3,4,34-36; Jer. 23:5,6)

**A. God promised to David that:**

1. David is to have a child yet to be born who shall succeed him and establish his kingdom.
2. This son (Solomon) shall build the temple instead of David.

# PROPHECY I & II

3. The throne of his kingdom shall be established forever.
4. The throne will not be taken away from Solomon though his sins justify chastisement.
5. David's house, throne and kingdom shall be established forever.

## **B. The essential features of this covenant are three:**

1. House -  
This refers to David's posterity, his descendants. They will never be completely slain nor replaced by another family. The line of David will always be the royal line.
2. Throne -  
The term throne probably does not refer to a material throne but to the right to rule. That dignity and power and right to rule always belonged to David's seed.
3. Kingdom -  
This refers to David's political kingdom over Israel. By the expression "forever" it is signified that the Davidic authority and Davidic kingdom or rule over Israel shall never be taken away from David's posterity. The right to rule will never be transferred to another family. Whatever its changing form, temporary interruptions or chastisements, the line of David, will always have the right to rule over Israel.

## **III. THE CHARACTER OF THE DAVIDIC COVENANT**

Is it conditional and temporary, or unconditional and literal? The amillennialist is bound to argue for a conditional covenant and a spiritualized fulfilment so that the throne on which Christ is now seated at the right hand of the Father becomes the "throne" of the covenant, the household of faith becomes the "house" of the covenant and the church becomes the "kingdom" of the covenant.

They say all the temporal aspects of the covenant were fulfilled in Solomon and the eternal aspect fulfilled by the present reign of Christ over

the church. This makes the church the "seed" and the "kingdom" promised in the covenant. The kingdom becomes heavenly not earthy. The Davidic rule becomes only a type of the reign of Christ. Only by extensive allegorization can such a view be held.

## **A. The Davidic Covenant is unconditional in character.**

Like the other covenants there is a conditional element involved in the Davidic covenant. If some of the descendants of David disobeyed they would be chastised and even removed from the throne. But this did not abrogate the covenant. If David's seed " would have yielded obedience, David's throne would never have been vacated until the Seed, par excellence came. But being disobedient the throne was overthrown and will remain a 'tabernacle fallen down,' 'a house desolate' until restored and rebuilt by the Seed."

(G. N. H. Peters *Theocratic Kingdom*, I, 343). See Psa. 89:30-34.

In Psa. 89 David foretold the overthrow of his kingdom (vv. 38-45) before the realization of that which had been promised (vv. 20-29). Yet he anticipates the fulfilment of the promise (vv. 46-52) and blesses the Lord.

(Cf. *ibid.*, I, 319). Such was the faith of David.

There are several reasons for calling this an unconditional covenant:

1. Like the other covenants it is called eternal, 2 Sam. 7:13,16; 23:5; Isa. 55:3; Ezek. 37:25, 26. To be eternal it must be unconditional.
2. The Davidic covenant only amplifies the "seed" promises of the Abrahamic covenant. Since the Abrahamic covenant is unconditional, so must the Davidic be.
3. This covenant was reaffirmed after repeated acts of disobedience and apostasy. These reaffirmations could not have been made if the covenant were conditional upon any response on the part of the nation.

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## **B. The Davidic Covenant is to be interpreted literally.**

The following reasons support this conclusion:

1. The portions of the covenant that have been fulfilled have been fulfilled literally.  
The partial fulfilment determines the method to be used in the unfulfilled portions. David had a son, David's throne was established. David's kingdom was established. Solomon built the temple, Solomon was punished for disobedience.
2. David understood it to be a literal covenant. How did David understand this covenant? He states it in his own language.
  - a. Psa. 132:11, 12. Compare with Acts 2:30,31
  - b. Psa. 72. Here he describes a Son infinitely superior to Solomon.
  - c. Psa. 110. "My Lord"
  - d. 1 Samuel 23:5; Isa. 55:3
  - e. 1 Chron. 17:16; 23 -24
  - f. Solomon also understood it to be literal. 2 Chron. 6:14-16
3. The nation of Israel interpreted the covenant literally.  
Peters says, "Before censuring the Jews ... for believing that Jesus would literally restore that Davidic throne and kingdom. We must consider in fairness that they were justified in doing so by the very language of the covenant ..." (*Ibid.*, I, 315-316.)  
**Ryrie** says, "The concept which the Jews had of this kingdom at this time may be summed up under these five characteristics: earthly, national, messianic, moral and future. The hope was for an earthly kingdom ... The kingdom was to be national ... to that nation (Israel) alone. The kingdom was to be a moral kingdom, for Israel as a nation was to be cleansed ... It was future."  
(*Ryrie, op. cit.*, pp. 89-91.)
4. The New Testament declares that the Davidic covenant is literal and not the same as the present session of Christ.

- a. The kingdom offered to Israel was a literal kingdom. Matt. 4:17, 10:5-7; Luke 10: 1-9
- b. The New Testament never relates the kingdom promised to David to the present session of Christ.  
Walvoord says: "The N.T. has in all 59 references to David. It also has many references to the present session of Christ. A search of the New Testament reveals that there is not one reference that connects the present session of Christ with the Davidic throne .... The New Testament is totally lacking in positive teaching that the throne of the Father in heaven is to be identified with the Davidic throne. The inference is plain that Christ is seated on the Father's throne, but that this is not at all the same as being seated on the throne of David."  
(Walvoord, *op. cit.*, 109:110.)
- c. The apostle James, shows that the fulfilment of the Davidic covenant is separate from and after this church age. In Acts 15:14-18, James quotes from Amos 9:11,12. Notice the order of events.
  - (1) God visits the Gentiles taking out a people.
  - (2) Christ will return
  - (3) The tabernacle of David will be rebuilt.
  - (4) The residue of men will seek the Lord.So the present work of Christ and this church age is not the fulfilment of the Davidic covenant. The covenant is literal and demands literal fulfilment.

## **C. The Problems of literal fulfilment.**

The position that the Davidic covenant is to be interpreted literally is not without problems.

1. The problem of the relation of Christ to the Covenant.  
"The problem of fulfilment does not consist in the question of whether Christ is the one who fulfils the promises but rather on the issue of *how* Christ fulfils the covenant and

# PROPHECY I & II

when He fulfils it. Concerning this question there have been two principle answers:

- a. Christ fulfils the promise by His present session at the right hand of the Father in heaven;
- b. Christ fulfils the promise of His return and righteous reign on earth during the millennium."  
(Walvoord, *op. cit.*, 109:110).

We accept the last as the Scriptural answer. In answer to the first, three facts stand out. (1) The throne of David existed at one time. (2) It does not now exist. (3) It will be restored again. The Scripture makes this plain as language possibly can. So David's throne and kingdom cannot be fitted by spiritualization into the Father's throne, Kingdom of Grace, Gospel Dispensation or any other.

2. The problem of the interruption of the Davidic Kingdom.

"The question which must be answered is this: does the historic *partial* fulfilment ... disallow a future literal fulfilment? ... (We say no, it does not, for the following reasons:)

- a. "The O. T. prophets expected a literal fulfilment even during Israel's periods of great apostasy ...
- b. The N. T. teaches that the present mystery form of the Kingdom in no way abrogates the future literal fulfilment.
- c. The very words of the covenant teach that, ... the lineage cannot be lost, *not that the throne be occupied continuously.*  
(Ryrie, *op. cit.*, p. 80).

**Walvoored** says: " ... the line which was to fulfil the promise of the eternal kingdom over Israel was preserved by God through a lineage which, in fact, did not sit on the throne at all, from Nathan down to Christ. It is then, not necessary for the line to be unbroken as to actual conduct of the kingdom, but it is rather that the lineage, royal prerogative and right to the throne be preserved and never lost, even

in sin, captivity, and dispersion. It is not necessary, then, for continuous political government to be in effect, but it is necessary that the line be not lost." (John F. Walvoord, "The Fulfilment of the Davidic Covenant", *Bibliotheca Sacra* 102:161, April, 1945.) The interruption of the Davidic kingdom does not abrogate the literal restoration of that same kingdom.

## **D. Has this covenant been fulfilled historically?**

The amillennialist argues that this covenant has been fulfilled historically in the empire of Solomon. They use 1 Kings 4:21 to prove it. To this Ryrie replies: "In the very fact of using this text the amillennialist in admitting that the covenant was *literally* fulfilled. Why, then, does he look for a spiritual fulfilment by the church? However, we can point out four things that were not fulfilled by Solomon:

1. There was no permanent possession of the land as promised to Abraham.
2. All the land was not possessed.  
'From the river of Egypt' (Gen. 15:18) and 'from the border of Egypt' (1 Kings 4:21) are not equivalent terms geographically.
3. Solomon did not occupy all this land; he merely collected tribute.  
Temporary overlordship is not everlasting possession.
4. Finally, hundreds of years after Solomon's time the Scripture still abounds in promises concerning future possession of the land. This must prove ... that Solomon had not fulfilled the Davidic covenant."  
(Ryrie, *op. cit.*, pp. 60-61.)

## **IV. THE ESCHATOLOGICAL IMPLICATIONS OF THE DAVIDIC COVENANT.**

### **A. Israel must be preserved as a nation.**

She has been even to this hour. Many stronger nations have perished; Israel still exists. This is not a chance work; it is God's work. Without a restoration of the nation of Israel it is impossible to restore the Davidic kingdom.

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Every Jew we meet is living evidence that the Messiah will reign on David's throne.

## **B. Israel must be restored to the land.**

The nation of Israel was established again in 1948 after more than 2,000 years.

## **C. The Lord Jesus must return bodily and literally to earth in order to reign over David's covenant kingdom.**

The fact that Christ is seated on the Father's throne ruling over a spiritual kingdom does not fulfil the promise of this covenant.

## **D. A literal earthly kingdom must be constituted over which Messiah shall reign.**

## **E. The kingdom must be an eternal kingdom.**

### **THE NEW COVENANT**

#### **I. THE IMPORTANCE OF THE NEW COVENANT.**

The New Covenant guarantees Israel a converted heart as the foundation of all her blessings. Such a conversion cannot be effected permanently without the shedding of blood. Since this covenant entails the sacrifice of the Son of God it is very important.

#### **II. THE PROVISIONS OF THE NEW COVENANT.**

The new covenant promised to Israel was stated in Jeremiah 31:31-34. It was confirmed in Isaiah 61:8,9, and again in Ezekiel 37:21-28. "There the following points are to be observed:

- A. Israel to be regathered;**
- B. Israel to be one nation, ruled by one king;**
- C. Israel no longer to be idolatrous, to be cleansed, forgiven;**
- D. Israel to dwell 'forever' in the land after regathering;**
- E. the covenant of peace with them to be everlasting;**
- F. God's tabernacle to be with them, i.e., He will be present with them in a visible way;**
- G. Israel to be known among Gentiles a nation blessed of God.**

All of these promises are implicit in the basic passage of Jeremiah, but they confirm, enrich, and enlarge the covenant." (John F. Walvoord,

"Millennial Series," *Bibliotheca Sacra*, 110:197, July 1953.)

#### **III. THE CHARACTER OF THE NEW COVENANT.**

It is unconditional and literal.

##### **A. It is called an eternal covenant.**

##### **B. It depends upon the "I Will" of God. (Jer. 31:33)**

##### **C. It amplifies the blessing area of the Abrahamic Covenant.**

##### **D. It is largely occupied with salvation from sin and implantation of a new heart.**

This is entirely the work of God.

#### **IV. THE FULFILMENT OF THE COVENANT.**

The Amillennialist says that this covenant is now in force with the church being spiritual Israel. There is therefore no need for a millennium. In reply to this we notice the following facts:

##### **A. The Covenant was made with Israel and with them alone.**

Isa. 59:20-21; Jer. 31:31; 32:36-40; 50:4,5.

##### **B. The Covenant is to be fulfilled in the future.**

1. It was future in the O.T. Jer. 31:31-34;

Ezek. 34:25,26; 36:36

2. It was still future in Paul's day.

Rom. 11:27-29.

The covenant in verse 27 refers to the new covenant because it is the one stating forgiveness of sins.

3. So the fulfilment must be after the return of Christ. Rom. 11:26,27.

4. The fulfilment will come in the millennial age. Jer. 31:34; Isa 11:6-9; Ezek. 34:25.

##### **C. The Relation of the church to the covenant.**

There are several references to the new covenant in the N. T. Matt. 26:28; Luke 22:20; Rom 11:25, Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Rom. 11:27; Heb. 8:8-13, 9:15, 12:24. The question arises as to the relationship of the believers of this age to the new covenant of Jer. 31:31-34. It is an important question because the amillennialist



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says the church is fulfilling these O. T. prophecies.

1. There are 3 premillennial views as to the relation of the church (believer) to the new covenant made with Israel.
  - a. The view of J. N. Darby. He said there was one and only one new covenant in Scripture, made with Israel to be realized at a future time, to which the church bears no relationship whatsoever. He writes, "This covenant of the letter is made with Israel, not with us; but we get the benefit of it .... Israel, not accepting the blessing, God brought out the church and the Mediator of the covenant went on high. We are associated with the Mediator. It will be made good to Israel by-and-by." (William Kelly, editor, *The Collected Writings of J. N. Darby*, XXVII, 565-66.)
  - b. The second view is that of Scofield. He says: "The New Covenant secures the perpetuity, future conversion, and blessing of Israel ... and it secures the eternal blessedness ... of all who believe." (C. I. Scofield, editor, *The Scofield Reference Bible*, p. 1297-8.)  
According to this view there is one covenant with a two-fold application, one to Israel in the future and one to the church now.
  - c. The third view is the two covenant view.  
This view holds there are two covenants mentioned in the N.T. The first is with Israel in reaffirmation of the covenant promised in Jeremiah 31. The second with the church in this age. This view would divide the references in the N. T. to the covenant into two groups, either applying to Israel or to believers.

There is general agreement of all that the covenant of Jeremiah 31 can only be fulfilled by the nation of Israel and not the church. The covenant stands unfulfilled and awaits a literal, future fulfilment.

2. Jesus told the disciples that this covenant was instituted at His death. Matt. 26;28; Mark 14;24; 1 Cor. 11.25.  
The blood, that was being offered was that required by the promised new covenant and was for the purpose of giving remission of sins. This would be according to the principle of Hebrews 9:16,17.  
It seems that the Lord must have been stating that this very covenant was being instituted with His death and they were ministers of the blood (salvation aspects) of that covenant. (2 Cor. 3:6). But those to whom it was primarily and originally made will not receive its fulfilment nor its blessings until it is confirmed and made actual to them at the second advent of Christ. (Rom 11:26,27.)  
There is a difference between the institutions of the covenant and the realization of the benefits of it. Christ, by His death laid the foundation for Israel's Covenant but its benefits will not be received by Israel until the second advent.
3. Reasons why the church is not fulfilling the new covenant of Israel.
  - a. The term *Israel* is used only for the physical descendants of Abraham. The church is composed of both Jews and Gentiles so it would be impossible for the church to fulfil the new covenant.
  - b. Within the new covenant is the promise of spiritual blessings and physical blessings in the land. The church is promised spiritual blessings but not inheritance in the land, material blessings on earth, and rest from oppression.
  - c. The time element. The church has never gone through a great tribulation period. It has had persecutions but not like the one Israel will go through.  
Romans 11:26,27 clearly states that the covenant can only be fulfilled after the second advent of Christ. Since the tribulation, second advent and millennium are still future, the fulfilling of the promise

# PROPHECY I & II

must be future, and the church cannot be fulfilling it.

## **V. THE ESCHATOLOGICAL IMPLICATIONS OF THE NEW COVENANT.**

Israel must be restored to the land of Palestine. The nation must be preserved. Israel will be converted, regenerated, cleansed and receive the implantation of a new heart.

Israel will experience the outpouring of the Holy Spirit so that He may produce righteousness in the individual. There will be fullness of knowledge. Israel will receive material blessings and Christ will rule as a King.

### **CONCLUSION:**

We see seven great features from the four (4) covenants.

1. A nation forever
2. A land forever
3. A king forever
4. A throne forever
5. A kingdom forever
6. A new covenant
7. Abiding blessings.

NOTE: All the material in this block comes from J. Dwight Pentecost's book; *Things To Come*; A Study in Biblical Eschatology.

# STUDY QUESTIONS FOR PROPHECY I & II

1. Eschatology means \_\_\_\_\_
2. List the 2 methods of interpretation:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
3. Give the meanings of the 2 methods of interpretation:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
4. Name the 2 types of covenants:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
5. Name the 4 covenants:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. \_\_\_\_\_
6. The first Covenant is: \_\_\_\_\_
7. In it we have the promise of a National land. This is amplified in the \_\_\_\_\_ Covenant.
8. The promise of a Seed (a great nation) is amplified in the \_\_\_\_\_ Covenant.
9. The promise of a Blessing (National Redemption) is amplified in the \_\_\_\_\_ Covenant.
10. \_\_\_\_\_ came in fulfilment of the Abrahamic Covenant.
11. The Palestinian Covenant reaffirms to Israel \_\_\_\_\_
12. The essential features of the Davidic Covenant are three: (1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_
13. The New Covenant guarantees Israel \_\_\_\_\_ as the foundation of her blessings.
14. The New Covenant depends upon the " \_\_\_\_\_ " of God.
15. List the seven (7) great features we see in these four covenants: (1) \_\_\_\_\_ (2) \_\_\_\_\_  
(3) \_\_\_\_\_ (4) \_\_\_\_\_ (5) \_\_\_\_\_ (6) \_\_\_\_\_ (7) \_\_\_\_\_
16. I have read \_\_\_\_\_% of the printed material.
17. I have looked up \_\_\_\_\_% of the Scripture references.

# Exam For Prophecy I & II

**Student's Name:** \_\_\_\_\_ **Teacher's Name:** \_\_\_\_\_ **Date:** / /

1. Eschatology means \_\_\_\_\_
2. List the 2 methods of interpretation:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
3. Give the meanings of the 2 methods of interpretation:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
4. Name the 2 types of covenants:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
5. Name the 4 covenants:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. \_\_\_\_\_
6. The first Covenant is: \_\_\_\_\_
7. In it we have the promise of a National land. This is amplified in the \_\_\_\_\_ Covenant.
8. The promise of a Seed (a great nation) is amplified in the \_\_\_\_\_ Covenant.
9. The promise of a Blessing (National Redemption) is amplified in the \_\_\_\_\_ Covenant.
10. \_\_\_\_\_ came in fulfilment of the Abrahamic Covenant.
11. The Palestinian Covenant reaffirms to Israel \_\_\_\_\_
12. The essential features of the Davidic Covenant are three: (1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_
13. The New Covenant guarantees Israel \_\_\_\_\_ as the foundation of her blessings.
14. The New Covenant depends upon the " \_\_\_\_\_ " of God.
15. List the seven (7) great features we see in these four covenants: (1) \_\_\_\_\_ (2) \_\_\_\_\_  
(3) \_\_\_\_\_ (4) \_\_\_\_\_ (5) \_\_\_\_\_ (6) \_\_\_\_\_ (7) \_\_\_\_\_
16. I have read \_\_\_\_\_% of the printed material.
17. I have looked up \_\_\_\_\_% of the Scripture references.

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### **REQUIREMENTS FOR THIS BLOCK:**

1. **Read all the material** for this block.
2. **Look up and read all the verses** in the material as you read through the material.
3. **Fill in the answers** to your **STUDY QUESTIONS** ahead of time so you will be better prepared for the EXAM during the final hour.
4. **T-H-I-N-K** as you read this material. **It will be a blessing to you.**  
**It will also change your life.**

# PROPHECY I & II

from

## THINGS TO COME



(Rev. 20:1-15)

J. DWIGHT PENTECOST

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