

The Biblical Metanarrative:

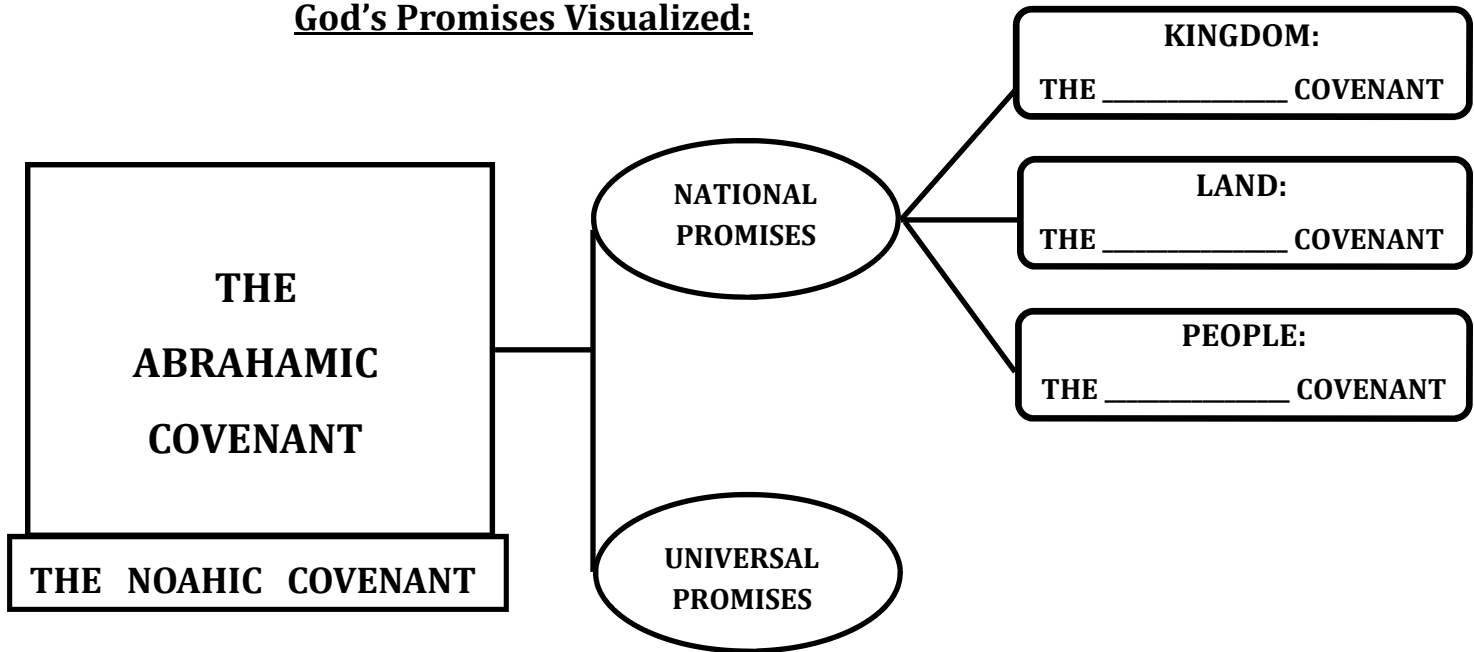
"Knowing the story we are all a part of."

PART 6: GOD'S PROMISES TO THE NATION—The Land & Davidic Covenants

REVIEW:

God's unconditional promises to Abraham were personal, national, and universal in their scope. The national promises fell into three categories:

God's Promises Visualized:



THE MOSAIC COVENANT

This covenant was an agreement between the people of Israel and God. If they would follow His commandments and obey all that He instructed them to do then He would bless them and they would be His possession from among the nations (Ex. 19:1-8)

- The Covenant was *Conditional*
- The Covenant was *Physical*
- The Covenant was *Unattainable*

- The failure to keep the Law and the breaking of the covenant was almost instantaneous. (Ex. 32:1-35)

- This pattern continued and led ultimately to the people's failure to trust God to bring them into the land and His ensuing judgment that the entire generation who were brought out of Egypt would die wandering in the wilderness. (Num. 13:1-14:38)

- After the 40 years of wandering and as the people were about to enter the land, Moses pleaded with them to obey the Law that they might live and prosper as God's people (Deut. 30:11-20)

The name Deuteronomy means _____, and the entire book serves as a restating of the Law given at Sinai. At the end of this "second" giving of the Law, God added other promises that were not a part of the "first" giving of the Law.

THE LAND COVENANT (Palestinian Covenant)

"For lack of a better name, [the covenant of Deut. 29-30] is known as the Palestinian covenant for it largely concerns the land known for centuries as Palestine. This is now an unfortunate term for two reasons. First, it was a name given to the land by the Roman Emperor Hadrian after the second Jewish revolt under Bar Cochba (A.D. 132-135) for the purpose of erasing any Jewish remembrance of the land and part of his policy to "de-judaize" the land. Second, due to the historical events in the Middle East in this last century, the name is associated more with Arabs than with Jews. Perhaps a better title would have been 'the Land Covenant' since "Palestine" is not a biblical designation anyway."

- Arnold Fruchtenbaum, *Israelology*

Deuteronomy 29:1-30:1-10

- This covenant is _____ from the previous covenant made at Horeb (29:1)
- The covenant includes a restating of the _____ (29:13-15) and _____ (29:22-28) that are associated with the conditional nature of the Mosaic Covenant.
- BUT, this covenant includes new _____! (30:1-10)
 1. Israel would _____ the Mosaic Law and be scattered (30:1)
 2. Israel would _____ (30:2)
 3. Israel would have her fortunes _____ by God (30:3) [Messianic Reference]
 4. Israel would be _____ (30:3-4)
 5. Israel would _____ the _____ (30:5)
 6. Israel would be _____ (30:6,8)
 7. Israel's enemies would be _____ (30:7)
 8. Israel would receive full _____ (30:8-10) [Messianic Kingdom Reference]

"The special importance of the [Land] Covenant is that it reaffirms Israel's title deed to the [Promised] Land. Although she would prove unfaithful and disobedient, the right to the land would never be taken from her. While her enjoyment of the land is conditioned on obedience, ownership of the land is unconditional. Furthermore, it shows the conditional nature of the Mosaic Covenant did not lay aside the unconditional nature of the Abrahamic Covenant."

- Arnold Fruchtenbaum, *Israelology*

The Conquest of the Land of Canaan

After the death of Moses, the people came into the land, led by Joshua. In the subsequent decades, the Lord drove out many of Israel's enemies from the land. However, by the end of Joshua's life the entire land promised to Israel remained unconquered and unoccupied.

- Before he died, Joshua recounted to the people all that the Lord had done and called them to remember the Law and the covenant made with God: **Josh. 24:2-13**
- The people responded once again that they would obey all the Lord commanded: **Josh. 24:15-18**

REALITY CHECK: Joshua 24:19-20

- Joshua understood that the Law was beyond the people's ability to obey.
- All the Law could do was point out how disobedient the people were.

THE JUDGES

After the death of Joshua, the people fell into a pattern of _____ & _____. When the people were judged for their sin, God would raise up leaders who would deliver them from their enemies.

- The last of these judges was _____.
 - He served as both a judge and a prophet before the Lord.
 - When he was older, the people rejected his sons and asked God to give them a _____.
- 1 Samuel 8:1-9, 19-22**

THE JEWISH MONARCHY

_____: The first King of Israel.

- The people had rejected God as the leader to have a king like the other nations and so the Lord gave them the type of man they expected. **1 Sam. 9:1-2**
- Saul defeated many of Israel's enemies, but he disobeyed the Word of the Lord given to Him by Samuel and was rejected by God. **1 Sam. 15:10-29**

_____: Chosen by God to be the second King of Israel. **1 Sam. 16:1-13**

- David entered Saul's service and eventually became famous throughout the kingdom. The Lord blessed his life and endeavors and after the deaths of Saul and his son Jonathan, David was anointed king over Israel. **2 Sam. 5:1-5**
- After a time, David desired to build a permanent home for the Ark of the Covenant. The Lord then spoke to the prophet Nathan and made a covenant with David.

THE DAVIDIC COVENANT

"In response to David's desire to build the temple, God made a very important promise to him, a promise that would further explain God's intentions and methodology of keeping the Abrahamic Covenant."

- Christopher Cone, *The Promises of God*

2 Samuel 7:1-17

The Key Provisions of the Covenant:

"The provisions of the Davidic Covenant include, then, the following items: (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. (3) The throne of his kingdom shall be established forever. (4) The throne will not be taken away from him (Solomon) even though his sins justify chastisement. (5) David's house, throne, and kingdom shall be established forever."

- John F. Walvoord, *Millennial Series*

- The Davidic Covenant is _____.

"Note that none of these promises are conditional. The impetus for their fulfillment was with God and His sovereign working to complete them. They are all precise, and they all would come to pass. Even though David's latter kingdom was marred with revolts, wars, and family strife, He recognized that the Messiah King would come [Ps. 110] and in doing so acknowledged that God would keep His promises."

- Christopher Cone, *The Promises of God*

- The Davidic Covenant is to be understood _____.

"This is evidenced by four things. First, the portions of the covenant which have already been fulfilled, have been fulfilled literally...Second, it is obvious from David's own exposition of the covenant in Ps. 89 that he anticipated literal fulfillment. Third, throughout Israel's history both biblical and post-biblical, the Jews have interpreted the terms of the covenant literally. Fourth, the New Testament interprets the covenant literally. The 'preaching concerning the kingdom by John...by Christ...by the twelve...by the seventy...offered to Israel...an earthly, literal kingdom.'"

- Arnold Fruchtenbaum, *Israelology*

A Summary of God's Promises to the Nation

- Just as God had promised to Abraham, his descendants had grown into a great nation in terms of their numbers.
- God had rescued the nation from slavery in Egypt and He had given them an identity as His unique people from among the nations through the giving of the Law in the Mosaic Covenant.
- God had then promised that, though people would break the Mosaic Covenant, He would ultimately restore their fortunes and give them the land promised to Abraham as an everlasting possession.
- God had then promised that the throne of David, the royal authority over the Jewish kingdom, would be established forever.

✦ *Notice that the terms 'forever' and 'everlasting' apply only to the land and the throne of the kingdom. What of the people?* ✦

Though some of the covenants make reference to ultimate salvation for the people, none explain how exactly it will be accomplished. Though the Mosaic Covenant made no specific provision for ultimate salvation, it further elaborated on the pictures God had already shown.

Recall: The Rescuer promised — Gen. 3:15
 The rescue from divine judgment pictured — Gen. 7:16-8:19
 The Rescuer as a substitute pictured — Gen. 22:9-14
 The Rescuer to be from Abraham's family — Gen. 22:17-18
 The rescue from bondage pictured — Ex. 1-14
 The rescue from death pictured — Ex. 12:1-28

Leviticus 16:11-22 — The Atoning work of the Rescuer Pictured

"The Day of Atonement offering was a yearly ceremony, a constant reminder of a man's need to have his sin hidden from the eyes of a holy God. The ceremony was repeated each year because, although God did not hold man's sin against him, the blood of animals did not remove the sin-debt. The blood was only a temporary covering."

- John R. Cross, *The Stranger on the Road to Emmaus*

_____ : (16:15-19)

"The turning away of wrath by an offering. In relation to soteriology, propitiation, means placating or satisfying the wrath of God." - Charles C. Ryrie, *Basic Theology*

_____ : (16:20-22)

"Emphasizes the removal of guilt through a payment of the penalty...the removal of the uncleanness or defilement of sin." - Donald G. Bloesch, *The Holman Bible Dictionary*

JESUS IS OUR PROPITIATION!

(Rom. 3:25, Heb. 2:17, 1 John 2:2, 1 John 4:10)

JESUS IS OUR EXPIATION!

(Col. 2:14, Heb. 9:14, 10:22)

ROMANS 5:1-2