

A Brief History of Israel
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Introduction - Genesis

A. Promise of the Saviour- Genesis 1-11

God created a perfect world and the first human beings, Adam and Eve, were perfect. They loved God with all their heart and worshiped Him until the day they sinned. God manifested Himself on earth in a special way and Adam and Eve had fellowship with Him, Genesis 1-2.

But they sinned against God and God's penalty began to fall on them. They died spiritually immediately and would die physically in time and then would receive eternal punishment for their sins. God brought a curse upon the earth because of man's sin. After Adam's sin all of his offspring would have the same kind of sinful nature and would have enmity toward God. Adam and his offspring would naturally follow the ways of Satan and he would be the god of this world because of this, Genesis 3; John 3:36; Romans 5:12-14; 2Corinthians 4:3-4; Ephesians 2:1-3; Revelation 20:11-15.

Man was dead spiritually and could not live a perfect life nor pay for his sins to meet God's righteous and just demands. Because of God's love and grace He promised to send a Saviour to save man from his sins. This salvation would be given as a free gift to anyone who desired to be saved from his sins and who would receive the Saviour by faith.

Genesis 3:15

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

God made the first promise of this Saviour right after Adam and Eve sinned in Genesis 3:15. God spoke the promise to Satan in the presence of Adam and Eve, 13-19. The Serpent or Satan led them to sin, Revelation 12:9. Notice the parts of this promise.

First, God would put enmity between Satan and the woman by saving her through the coming Saviour.. At that time there was agreement and friendship between Satan and the woman. She had followed Satan's temptation rather than God's command. She was a child of Satan. But, God would change that by saving the woman from her sins and then there would be enmity between Satan and the woman. When God would save her He would remove the enmity between the woman and Himself by giving her a new godly life. Then the woman and Satan would have enmity between themselves. Notice Romans 8:6-7. God because of His grace had a plan to save the woman and He would carry it out through Jesus Christ who would come, Galatians 2:20.

Second, God would also put enmity between Satan's seed, Adam, and the woman's seed, Christ. At that time Adam was a sinner and lost and a child of Satan. He was Satan's seed. He would be the father of all who would come through him. He would be the head of all human beings. His offspring would be born with a sinful nature like himself and in time would die, 1Corinthians 15:22; Romans 5:12. But, there would be a seed sent by God that would come through the woman in a special way who would defeat Satan, sin and death and bring spiritual life, Romans 16:20; Hebrews 2:14-15; 1John 3:8. Christ came through the woman in a way to avoid the sinful Adamic nature making Him the woman's seed in a distinct way, Isaiah 7:14; Matthew 1:18-23; Galatians 4:4. Christ was born of a virgin. Those who believe in Christ as their Saviour are in Christ as their substitute and Christ is the head of these. Christ is the second Adam. See Galatians 2:20; 3:26-29, "into Christ" in verse 27 means "because of Christ"; Romans 5:14ff; 1Corinthians 15:22, 45, 47. There is an enmity between those in Adam and those in Christ because of their different natures. The sinful nature of those in Adam because of its

enmity can lead to outward opposition and persecution against the saved.

Third, "it" refers to the seed of the woman, Christ. The translator used "it" because "seed" is neuter in English. "It" is better translated "He" for that is what it is in the Hebrew. Also the translator agrees by translating "her seed" and "his heel" in 15. Eve did not give birth to an "it." Christ would bruise Satan's head which means Christ would win the victory over Satan and the sin and death he brought into the world. A bruise to the head here is considered a fatal blow, a complete victory for Christ.

Fourth, Christ would have to suffer to defeat Satan but it would be like a bruise to the heel which is not considered fatal in the end. Christ after His sufferings and death would rise from the dead. See Hebrews 2:14-15; Romans 16:20; 1John 3:8.

Fifth, the only way to receive this salvation was to receive it by faith. An unconditional promise was made and some received it and believed on the one promised to receive the salvation of victory over Satan and sin. Others did not believe and were not saved, Hebrews 10:38-39. An unconditional promise can only be responded to in two possible ways, belief or unbelief. One can receive it by faith or reject it in by unbelief, Galatians 3:16-18, 26, 29.

After this first promise there would be over three hundred more promises about the coming Saviour and His salvation recorded in the Old Testament. These promises would reveal the nation and family in which Christ would come into the world. They would reveal where He would be born and His miraculous birth. His unique life would be described and the time of His death, burial and resurrection.

Besides these many promises God revealed how they were to worship and picture His salvation until Christ would come and fulfill them at His first coming. In Genesis 4:1-8 Adam's sons, Cain and Abel, worshiped in two different ways. God rejected the way that was different than what He taught. God only accepted the way He taught. This makes it clear that God does not want His way changed. Cain did not believe God's promise of a Saviour and worshiped in his own way. Abel believed God's promise of a Saviour and worshiped God's way to picture his belief. Notice these two ways in more detail.

Genesis 4:3-7

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Cain worshiped in a new way different than what God had taught. He brought only of the fruit of the ground to worship God and God rejected his worship. His offering did not acknowledge that he was a sinner and that he was trusting Christ to suffer and take away his sins. He trusted his own works to be accepted by God and was rejected. We must worship God in spirit and in truth, John 4:24. Cain's worship was not according to God's truth.

There is an offering of the fruit of the ground which God accepts. It is called a meat or

meal offering, a mincha, but it has to be offered in connection with an animal offering in which the blood is shed. And all offerings must be offered believing in Christ to be accepted by God.

Abel believed that Christ would come to save him and other sinners from their sins as God had promised and brought a meal offering like Cain but also an animal sacrifice with it to picture that Christ would suffer to take away his sins, Hebrews 11:4, 6; Roman 10:17. God accepted Abel's worship, 4:1-5a. The animal sacrifice represented Christ's death before His resurrection. The meal offering represented Christ's life after His resurrection, John 1:29, 6:35-37; Hebrews 10:1-14.

Genesis 4:3b-5a can be literally translated, "And Cain brought of the fruit of the ground a mincha to Jehovah; and Abel brought (the same): he also (brought) of the firstlings of his flock, and of their fat. And Jehovah had respect to Abel and to his mincha; but to Cain and to his mincha He had no respect." See Jamieson, Fausset and Brown Commentary on Genesis 4. In Hebrews 11:4 Abel's offering is referred to as "more excellent" or "fuller" since it was a double offering of a meal offering (a mincha) and a blood offering. These offerings are referred to in the plural as "gifts."

Cain was very angry but God in mercy told him he had nothing to be angry about. If he had worshiped as God taught he would have been accepted by God. But since he hadn't it was not too late to bring a sin offering and still be accepted by God. The Lord said that there was a sin offering that was lying at the door. Cain could get it and offer it if he believed and God would accept him, 2Corinthians 5:21; Romans 3:25-26.

The word in the Hebrew translated "sin" in verse seven can be literally translated sin offering and often is. Notice the following Scriptures as proof, Exodus 29:14, 36; Leviticus 4:3, 8, 20; etc. The context indicates that this is the meaning here. The passage has been speaking about offerings and Cain had brought only a meal offering and God is telling him he can still bring a sin offering if he will. The word "lieth" in verse seven is used literally of animals, Genesis 29:2; Isaiah 11:6, 7; etc. If one uses "sin" then "lieth" must be used figuratively. In interpreting the Scriptures we should accept a literal meaning of the word unless it won't make sense or the context forbids it.

God's answer also shows why Cain was so angry. He was the older brother and felt since God had accepted Abel's offering and not his he would lose his place of leadership over his brother, 4:7b. God said if he worshiped in truth then God also would accept him and his younger brother would still have a desire towards following him. Then Cain would rule over or be the leader of Abel. Cain would not change his mind, repent, and believe on the coming Saviour and worship as God taught. He was jealous of Abel and hated him and killed him, 4:8. Cain was lost and had enmity toward his brother because his brother was saved. This was the beginning of enmity being shown between the lost and the saved, 3:15b, which has continued throughout history. We have also the beginning of the two kinds of worship in the world, grace and works.

God revealed what He taught concerning the principles of presenting sacrifices to Himself in Leviticus 1:1-9. This is the same way believers in Israel or in any nation were to present sacrifices from the days of Adam to the first coming of Christ, Genesis 4:1-8; Hebrews 11:1-4.

Leviticus 1:3-5, 9

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. 4 And he shall put his hand upon the head of the burnt

offering; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. . . . 9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

First, the sinner must take a sacrifice from the clean animals "without blemish" of "his own voluntary will,"³. Only Christ would be perfect and without any moral blemish. He never sinned but kept God's law perfectly. Christ is the only Saviour and only He can be taken to save the sinner. The sinner must take Christ personally. No one can take Christ for him. Others may do many things for us but each individual must take Christ as his own personal Saviour. The father could take a sacrifice to represent each member in the family taking Christ as their personal Saviour. The priest in Israel could take a sacrifice as a representative of each person in the nation taking Christ as his personal Saviour on certain occasions.

Second, the sinner must "put his hand upon the head" of the sacrifice and the sacrifice was accepted for the sinner as his substitute, 4. This teaches two truths about being saved. The sinner symbolically places all of his sins on the head of the sacrifice when he puts his hand on its head. And the sinner leans upon the sacrifice when he puts his hand on its head. The word "put" in the Hebrew means to lean upon, to place your weight on it. It means more than to touch. This pictures faith in the sacrifice or trust in Christ to be one's sacrifice to take away the sin put on His head.

Third, the sinner must then "kill" the sacrifice and the blood must be sprinkled around the altar and the flesh must be burned on the altar, 5, 9. This teaches us that the believer's sins caused Christ to die to save him from his sins. Every believer caused Christ to suffer and die and go through God's judgment so the believer must kill the sacrifice and burn the flesh. This was the way of presentation of every animal sacrifice by the individual unless a priest acted on behalf of the worshippers. In family worship the head of the family acted as the priest of the family. The priest would also follow the same principles. The flesh and blood are placed on and around the altar before God and His judgment. God's judgment accepts the payment for sin and it is indicated by it being a sweet smell to God.

Christ would come through the family that God had chosen. The genealogy in Genesis 5 reveals that God planned for Christ to come through Noah. The flood would destroy all of the descendants of Adam but Noah and his family. Noah and his family had to live, because Christ must come through him. Noah and his family must escape death by the flood and live.

In spite of all of the death by the flood God gives us a sure hope that some day every believer will be with the Lord in body and soul. Noah was given his name because it means comfort or rest, Genesis 5:29. Christ was to eventually come through Noah and Christ would give every believer rest or comfort from sin and its results, Matthew 11:28-30.

From Adam to Noah some believed the promise that Christ would come and believed on Him as their Saviour. They also worshiped by offering sacrifices as God had taught which pictured the way of salvation in spite of it being a time of great sin and unbelief, Genesis 8:20.

B. Promise of the Nation - Genesis 12-50

After the flood the descendants of Noah began to multiply and many began to forget the

true God. Many people assembled at Babel to worship another way, Genesis 11. At Babel a tower was built which was contrary to the true God. Because of the sin of the people at this tower God divided them into different nations by causing them to speak different languages. The people scattered to various places. Those speaking the same language would stay together. Some individuals were faithful to God and continued to look for the coming of the Saviour from sin which the Lord had promised. Those who were faithful continued to worship by offering sacrifices picturing how the coming Saviour would save believers.

In this world of many nations God would begin a special nation through which the Saviour would come. God promised that this nation would come through a man called Abram, Genesis 11:10-12:2. Later He changed Abram's name to Abraham. Several other promises were also made related to this nation. The promises which He made to Abraham were also made to his son Isaac and then to his grandson Jacob. This nation would be the nation of Israel. Even though Abraham had nations come through his son Ismael and his sons through his wife Keturah, God made it clear that the nation of Israel would come through Isaac. A nation would come through Isaac's son Esau but the nation of Israel would come through his son Jacob.

Genesis 12:1-3, 7; 22:18

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. . . 7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. . . 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

The promise of a great nation was made to Abraham, Isaac and Jacob in Genesis 12:1-3; 26:1-5; 28:10-15; etc. Notice the other promises related to this promise. These promises make the nation great. Christ the Saviour would come through this nation and all nations would be blessed because of Him, Genesis 12:3b; 18:18; 22:18; 26:4b; 28:14b; Galatians 3:8-9, 16, 29. This nation would be given the land of Israel forever, Genesis 12:7; 13:14-15, 17; 17:7-8; 15:18-21; 26:3-4; 28:13. This nation would become very large, Genesis 13:16; 15:4-5; 26:4a; 28:14a.

The nation of Israel would be great because of Christ and His blessings. Christ is referred to in Genesis as the Seed of the Woman and the Seed of Abraham, Genesis 3:15; 22:15-18; 24:6-7; Galatians 3:16, 19, 29. Christ was promised to come through Abraham, Isaac and Jacob and the nation of Israel and all nations would be blessed through Him. The main blessings are the following. Those who would believe on Him as their Saviour in all nations would be saved from their sins. They would be brought into the family of God by the new birth and receive everlasting life. They would be made righteous before God. They would have a sure hope of a new perfect body at the second coming of Christ. They would be heirs of a new perfect world after the second coming, etc.

The nation of Israel would be great because of the Bible. The Bible, God's Word, would come through the nation of Israel to teach us about the creation, the fall in sin, Christ, salvation, Christian living, etc. But the main subject of the Bible is Christ; it centers around Him. Moses

the first writer of the Bible would be given the information we need to know before his time going back to the creation in the book of Genesis. He would then write what we need to know that took place in his time. God the Spirit enabled him to do this. John the last writer would be guided by God the Spirit to write about matters in his day to Christ's second coming and what would happen then. The writers in between these writers would write about matters in their days and also things of the past and future as guided by the Spirit of God.

The nation of Israel would be great because it would be given the land of Israel forever. It would be made a perfect land along with all of the earth after the second coming.

The nation of Israel would have a perfect king, Christ, to rule them after His resurrection and visibly after His second coming. The nation of Israel would be perfect after the second coming when all citizens would receive a perfect body. This nation of Israel would be very large, like the stars of the heaven, in number. The citizens would come from every nation.

Abraham would receive the blessing of salvation in Christ and all other blessings promised because of faith in Christ. He would not receive them because of his works. Because he believed the unconditional promises made by God he would receive the blessings of salvation. And because he believed, his faith resulted in obedience and works. He obeyed the voice of God, Genesis 22:18; Romans 4:1-5; Ephesians 2:8-10; James 2:20-24. All who are saved have this kind of faith and are like Abraham.

I. Israel Under the Old Covenant - Exodus to John

A. Establishment of the Old Covenant

The family of Jacob went to Egypt to live because of a great famine, Genesis 46:1-7. There they grew to a nation of about 3,000,000 by the time of Moses. They were enslaved by the Egyptians and went through great trials and sufferings. In the days of Moses God led this nation out of Egypt and slavery to Mount Sinai. At Mount Sinai God made a covenant with Israel and organized them as His nation. The word covenant means agreement. In some covenants only one person agrees to do anything. God agreed or promised to make Abraham a great nation; Abraham didn't agree to do anything. It was an unconditional promise. He received God's promise by faith with no works on his part. In other covenants both parties agree to do something. Both parties worked. In the covenant made at Mount Sinai both God and Israel agreed to do something. This covenant that God made with the nation of Israel is called the Old Covenant or the First Covenant. Other covenants are mentioned in the Bible which were made with individuals but there were two covenants made with the nation of Israel. Notice the first of these covenants, Exodus 19:3-9.

Exodus 19:5-8

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. 8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

In the Old Covenant God agreed to bless the nation of Israel above other nations if they

would obey His voice, Exodus 19:5-6. Israel agreed to obey His voice, Exodus 19:7-8.

The promise of the coming of Christ in the nation of Israel to save people from their sins through faith in Christ was made to Abraham many years before this. In that covenant with Abraham only God promised to do anything. Abraham received the promise by faith and did no works to earn it. Christ would come through Israel regardless of Israel's works. But the blessings promised in the Old Covenant would only come if Israel did what God said, Galatians 3:15-18. The Saviour who was promised to come through the nation of Israel would have to do much work to save Abraham and other believers. Christ would have to keep God's law perfectly and take the believers' sins and suffer and die for them and then arise from the dead. But Abraham and other people would receive this salvation as a free gift by faith without any works on their part.

The nation of Israel at the time of Moses was made up of people who were saved and people who were not saved. The saved were like Abraham who believed on the coming Christ to take away his sins and make him right with God. Those who did not believe like Abraham were not saved. But, if the nation of Israel who was composed of saved and unsaved would keep the Old Covenant then they would be blessed with earthly blessings above other nations.

The voice of God gave forth the law of God in the Old Covenant which Israel at Mount Sinai agreed to keep. This law was given in Exodus 20 through Deuteronomy 34. This law can be divided into three kinds which are called the Moral Law, the Civil Law and the Ceremonial Law. The Moral Law is the ten commandments which give the basic principles that we should follow in relation to God and man. It tells us what we should do and shouldn't do. It does not tell the penalties for disobeying these laws. The Civil Law gives the penalties for breaking the law in certain situations. These penalties are the debt that should be paid to society by all who break these laws in Israel, both saved and lost. The Ceremonial Law teaches by symbolic ceremonies how our debt to God must be paid for breaking His law to be right with God. All breaking of God's law is sin and must be paid for to be saved or right with God. This law teaches us about the debt that all sinners owe God. All breaking of the law is against God; some breaking of the law is against God and man. The Ceremonial Law teaches that the sinner should but cannot pay his debt to God. It also teaches that the Saviour which God promised is the only one who can pay our debt to God. It also teaches that this Saviour will pay the debt to God of all who believe on Him to save them.

To keep the Old Covenant the people in the nation should obey God's law. If they broke God's law then they should pay the penalty of the Civil Law to society. They should follow the Ceremonial Law also to show the only way the penalty to God could be paid which is by the coming Saviour. They must believe on Him to pay that penalty.

No one could keep God's law perfectly but they could keep the Old Covenant by following what it taught in the three kinds of laws. Three great lessons are taught by the Old Covenant. First, it taught them that each citizen in Israel was a sinner. Second, it taught them to pay their debt to their fellow man when they sinned against him. Third it taught them that the only way they could pay their penalty to God for their sins was by faith in the coming Saviour and His payment for their sins. The Old Covenant with its laws was a schoolmaster to bring Israel to the time that the Saviour would come and die and arise from the dead to pay for the believer's sins, Galatians 3:24-25. A schoolmaster in the first century AD was one who took charge of the boys of his master to teach them until they arrived to manhood. He would tell them what they must and must not do. When they arrived at manhood the teacher took charge and the schoolmaster's work was finished. The Old Covenant was the schoolmaster to bring and prepare

the citizens of Israel for the teacher, Christ. After that He would teach the citizens. He would still teach the same basic principles as the schoolmaster but in a much fuller and different way.

The ratification of the Old Covenant is explained in Exodus 24:1-11.

In the ceremonies on this occasion the nation of Israel would be pictured as being perfect before God because of what the Saviour Christ would do when He would come into the world. The nation was composed of saved and lost but the nation of Israel would picture a perfect Israel. Just like the sacrifices could not truly take away sin yet they were used to picture Christ who could and would. This covenant was ratified by the blood of animals which pictured the blood of Christ.

The Old Covenant began or was established at Mount Sinai in the days of Moses and would end in the days of the Saviour Jesus Christ when He died for the believers' sins and paid them in full and arose from the dead. Christ would fulfill what the Old Covenant and these Ceremonial Laws predicted by their symbolic pictures. He would also begin the New Covenant, Daniel 9:24-27; Jeremiah 31:31-34. The Old Covenant was fulfilled by Christ and its symbolic pictures did not need to be practiced anymore. The principles of righteousness taught in the law did not come to an end. These go on forever. The righteous payment of Christ lasts forever. Righteous living by the saved is to go on forever.

B. History of the Old Covenant

The nation of Israel broke the Old Covenant many times when they failed to worship God as taught by the Moral and Ceremonial Law in the Old Covenant. They also broke the Old Covenant when they did not keep the Moral and the Civil Law. They worshipped idols and other gods and failed to follow God as taught under the Old Covenant. This happened many times. God punished the nation and raised up prophets to correct them. However there was always a remnant who sought to follow the Old Covenant. These were the saved who understood the teachings of the Old Covenant and believed its lessons concerning salvation, daily living and how they were to serve God.

No one in Israel ever kept the laws perfectly; they were all sinners. But some did believe in the Saviour to come and sought to live for Him and serve Him in the ways taught under the Old Covenant. Even when they sinned they followed the Old Covenant by confessing their sins to God and asking for forgiveness. They would offer the appropriate sacrifice to picture how they were trusting Christ to take away their sins. They followed the Old Covenant when they sinned by observing the Civil Law and the Ceremonial Law. But when they sinned and did not follow the Civil Law and Ceremonial Law but followed the teachings of other gods they broke the Old Covenant. When the nation as a whole failed to follow the Old Covenant then God chastised them and would bring them back to following the Old Covenant.

God governed Israel under judges from Moses to Samuel. They worshiped at the tabernacle during that time. When Israel broke the Old Covenant and followed other gods then God would chastise them in various ways. They would cry to God for forgiveness and God would raise up a judge to lead them in the right way. This happened many times.

God governed Israel under kings from Saul to Zedekiah. They worshiped at the tabernacle until the days of Solomon when the temple was built and became the place of worship. Under the sinful leadership of some kings they broke the Old Covenant and God punished them and brought them back under the leadership of faithful kings. After the reign of Solomon the nation was divided into two parts. The nation was divided into the Northern Kingdom referred to as Israel because ten tribes was in that division and into the Southern Kingdom referred to only as Judah because Simeon had lost its separate identity by merging into

Judah. After the division the Northern kingdom was never true to the Old Covenant. Some individuals would still come to Jerusalem to worship and follow the Old Covenant. The Northern Kingdom followed the two golden calves, Baal, etc. until they went into Assyrian Captivity. The Southern Kingdom or Judah followed the Old Covenant under some faithful kings but followed other gods under unfaithful kings until God sent them into Babylonian Captivity. The temple was destroyed at this time and the last king of the line of David was put off the throne and taken into captivity.

After this God governed Judah under the Gentile nations of Babylon, Persia, Greece and Rome. Many in Judah were taken to Babylon as captives for seventy years and then were allowed to come back to the land of Israel when Persia came to power. The temple was rebuilt in the time of Persian domination and they were allowed to govern themselves in some local matters in general by Persia. This was true under Greece and Rome also. After Persia was defeated by Greece two different divisions of the Grecian Empire ruled Judah from time to time until the Romans defeated the Greeks and began to rule Judah. Jesus Christ, the promised Saviour, was born in the days when Rome ruled Judah.

During the time that the Gentiles ruled, Judah followed the Old Covenant under faithful local leaders and at times they went away from the Old Covenant because of unfaithful leaders. When Jesus was born most of the nation of Judah was unfaithful, they showed that by only a few receiving Him as the promised Saviour. Most rejected Him and some showed great hatred towards Him by persecuting Him and seeking to kill Him many times and finally calling on the Roman leader to crucify Him.

C. Fulfillment of the Old Covenant

The promised Saviour, Jesus Christ, was born under the law of the Old Covenant. He came to fulfill the law of the Old Covenant perfectly and He did, Galatians 4:1-5; Matthew 5:17-18. He came also to fulfill the prophecies given from Genesis to Malachi concerning the promised Saviour.

Matthew 5:17-18

17 Think not that I am come to destroy the law, or the prophets:
I am not come to destroy, but to fulfil. 18 For verily I say unto
you, Till heaven and earth pass, one jot or one tittle shall in no
wise pass from the law, till all be fulfilled.

Jesus was born in the right family, in the right place at the right time to fulfill all of these prophecies. He lived a perfect life; He never sinned. He kept the ten commandments perfectly in word and thought and deed. Since He never sinned He had no penalties of His own to pay the civil law. Since He never sinned He had no penalties of His own to pay the ceremonial law. He taught and did miracles as promised. At the right time He was betrayed, put on trial, nailed to the cross, died and arose from the dead as predicted. He paid for the sins of those who believed on Him as their Saviour before He died and arose from the grave. He also paid for the sins of all those who would believe on Him as their Saviour after His death and resurrection. He paid all the penalties of our sins when He died on the cross and arose from the dead. He fulfilled the Old Covenant, Luke 23:41; 2Corinthians 5:21; Hebrews 7:26-27; 9:26-28; 10:11-14; 1Peter 2:21-24; 3:18; etc. The ceremonial law taught about the payment that must be made by Christ for the believer's sins that the believer might receive the benefits of being saved from sin and being a child of God and an heir. Jesus fulfilled the payment when He died and arose again. The penalties of the civil law must be paid to society by each individual sinner.

All of the payment for the believers' sins was paid at the same time when Jesus died on the cross and arose from the dead. But, all of the benefits from His payment did not come at the same time. Forgiveness, imputed righteousness, the new birth, sonship, etc. came to the individual believer when he believed. Some believed before Christ died on the cross and others after that time. But the believer's new body, new earth, etc. will come when Jesus comes again. This will come to all believers at the same time. These benefits would come at different times but the payment for all of them was made by Jesus Christ at the same time when He died on the cross and arose from the dead fulfilling the Old Covenant.

II. Israel Under the New Covenant - Matthew to Revelation

A. Establishment of the New Covenant

In the Old Testament it was promised that there would be a New Covenant made with Israel, Isaiah 59:20-21; Jeremiah 3:16-17; 31:31-34; Ezekiel 37:15-28; Daniel 9:24-27; etc. The description of this covenant and the time of it being established was predicted in the Old Testament. The New Testament teaches how and when this New Covenant was established or began, by Jesus Christ, Romans 11:16-27; Hebrews 7-10; etc. Since the Old Covenant was fulfilled by Christ and the New Covenant was established by Christ, Matthew through John is included in both of the main divisions of this book. The Bible is divided into two parts because of the two covenants. The first part is called the Old Testament and the second part is called the New Testament. Covenant and testament mean the same thing when used in the names of the two divisions. The word in the Greek which is translated covenant and testament in the New Testament is the same word. Notice the prediction of the New Covenant given in Jeremiah 31:31-34.

Jeremiah 31:31-34

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:
32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:
33 But this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
34 And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

This covenant will be with Israel and Judah, 31. Even though Israel was divided into Israel and Judah before the days of Jeremiah and Israel had gone into Assyrian Captivity, people from all of Israel would be under the New Covenant. It will be different from the Old Covenant even though God was like a husband in the way He treated them under the Old Covenant, 32. Even though the Old Covenant was a good covenant, Israel broke it. God did not break it nor was He unfair in it for He was like a loving husband in the way He treated Israel.

Under the New Covenant each citizen would have the law written in his heart, 33. Each

citizen of Israel under the New Covenant would have a new nature that would know what he should do and would want to do it. Each citizen would be born again. None of the citizens would have to be converted because all would be saved in the nation at that time, 34. None of the citizens will need to be saved; none will need to come to know the Lord as their Saviour because all of the citizens will know the Lord as their Saviour. Under the Old Covenant some of the citizens of Israel needed to know the Lord for they were not saved. None will be in Israel unless they have already been born again. All of those in Israel under the New Covenant will already have their sins forgiven.

The Old Testament predicted that people of all nations would be blessed by Christ and be in the nation of Israel under the New Covenant, Genesis 12:1-3; 22:18; Isaiah 2:3-4; 54:1-8; Jeremiah 3:16-17; etc. The New Testament teaches how people from all nations would become citizens of Israel under the New Covenant. The purpose of the great commission was to reach Jews and Gentiles that they might be saved and enjoy the blessings of salvation and all the other blessings which come after salvation including citizenship in Israel under the New Covenant, Matthew 28:18-20; Mark 16:15; Luke 24:47.

Notice the prophecy of Daniel 9:24-27. This passage of Scripture predicted when the New Covenant would begin or be established.

Daniel 9:24-27

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.²⁵ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

In Daniel 9:24 seventy weeks refer to a period of 490 years. The word "weeks" means sevens; multiply seventy and seven and you have 490. The context indicates in Daniel 9 that he is speaking about years. God had given Israel two cycles of seven; they were to work six days and rest on the seventh day and they were to use their land for six years and then let the land rest on the seventh year. Israel had neglected observing the sabbatic years and other commandments and the Lord had brought a period of 70 years of desolations upon Jerusalem by the Babylonians, Daniel 9:1-2; Jeremiah 25:11-12; 29:10. This period was coming to an end and Daniel tells about another period which would begin after the 70 years which would be 490 years.

Within the 490 years six great blessings would be accomplished in Israel upon the people

and the holy city, Jerusalem. These blessings could only come by the death of Christ on the cross. Transgressions, sins and iniquities of believers would be paid for and everlasting righteousness for believers would be accomplished. The vision and prophecy of the Old Testament concerning Christ's death would be sealed or authenticated or fulfilled. Christ, the most holy, would be qualified to be anointed as the king of His perfect kingdom of righteousness. When Christ came He was "Messiah the Prince;" when He died and arose He was anointed officially as the Prince or King who would ascend to heaven to sit on the throne at the right hand of the Father. Without Christ's death and resurrection there could be no salvation and a perfect kingdom in the future, 24.

The starting point for these 490 years would be the going forth of a commandment to restore and build Jerusalem, 25a. This was fulfilled when Cyrus the Persian king sent forth a decree to rebuild the temple and the city of Jerusalem at the end of the 70 year period, Isaiah 44:28; Jeremiah 25:12; 29:10; Ezra 1:1-4.

From this starting point to Messiah the Prince who is Jesus Christ would be 7 sevens or 49 years and 62 sevens or 434 years. This is a total of 483 years. At this time Jesus would begin His ministry and would be made known by John the Baptist publicly as the Lamb of God who would take away the sin of the world, John 1:29. This period is divided into two parts to indicate when the building of the city and temple would be accomplished. The building of the street and wall of Jerusalem would be in troublous times within the 49 years after the decree went forth, 25; Nehemiah 1-4.

The seventy weeks are divided into three divisions: seven weeks, three score and two weeks and one week. Verse 26a says, "And after threescore and two weeks shall Messiah be cut off" which would be in the last week, the seventieth, that Christ would die or be "cut off." He did not die "for himself" but for believers in Him, 26a; Isaiah 53:8. It was in the midst of the last 7 years and after a ministry of 3 and 1/2 years that Jesus died, 27b. This would be 486 1/2 years after Cyrus' command to rebuild Jerusalem and the temple went forth.

Because most of the Jews did not receive Christ as their Saviour but called upon Pilate to crucify Christ, God sent the Roman people of Prince Titus to punish them by destroying Jerusalem and the sanctuary or temple, Matthew 23:37-39; 27:17-23; Luke 23:13-31. This was in 70 AD about 40 years after Jesus was cut off in death. This destruction by the Roman army under Titus began in the north of Israel and went to the south destroying the people and land like a flood. Until the end of this war there would be many desolations which were determined by God. This destruction was fulfilled by the Roman army, 26b.

In verse 27 "he" appears three times and each one refers back to "Messiah" in verse 26. Verse 27 tells of three results of the Messiah or Christ being cut off or dying on the cross.

First result, when Jesus died on the cross He confirmed the New Covenant promised in the Old Testament, Jeremiah 31:31-34. His shed blood confirmed that covenant with many who were the believers in Him. The Old Covenant had already been confirmed in Exodus 24:1-8; the only other covenant to be made with Israel was the New Covenant.

"For one week" is literally "one week" in the Hebrew and is better translated "in one week" because of the context, 27a. Jesus died in the midst of the last 7 year period after a ministry of 3 1/2 years; notice the next statement in 27b and also the four Gospels for proof.

Second result, when Jesus died on the cross in the midst of the 70th week He caused sacrifice and oblation to cease. He fulfilled the Old Covenant with its ceremonial laws which was confirmed in the days of Moses at Mt Sinai, Exodus 19:1-6; 24:1-8. Every sacrifice and oblation in some way pointed to Jesus and His death on the cross and He fulfilled them. We

should not offer sin offerings, burnt offerings, etc. or observe the Passover or the Day of Atonement or need the water of purification from the Red Heifer, etc. because Christ has fulfilled these ceremonies. The truths they teach about Christ are always true but the ceremonies are not necessary any longer.

His death was the cause of them ceasing about 40 years later when the temple was destroyed. Believers do not offer them because they know He fulfilled them; unbelievers can't properly offer them because the temple is still destroyed. They were not required for believers any longer.

From the time that God officially caused them to cease when Jesus died, until every believer ceased offering them, was a short time in the first century A.D. It could be illustrated this way. If a person has a headache and takes an aspirin, and then later the headache ceases, we can say that the cause of the headache ceasing is the aspirin, but the headache does not cease the moment the aspirin is put in the person's mouth. It takes a little time and then it ceases. The sacrifices ceased because Christ died and fulfilled them. They ceased in the lives of believing Jews as they understood that Jesus' death fulfilled them. They ceased in the lives of unbelieving Jews when God had the temple destroyed. The offerings had been offered in Israel for about 1,500 years but they ceased and have not been offered in the temple for about 2,000 years because Jesus died on the cross and fulfilled them, 27b.

Third result, when Jesus died on the cross from a human standpoint He died because of the abominations of the unbelieving Jews crying out in hatred to crucify Him, Matthew 27:17-25. Every person who called for His crucifixion committed an abomination and there were so many that they were like a flood overspreading the area. Jesus who is God and a perfect man in righteous justice caused the Roman army to come and make the people and land desolate. Many Jews were killed, many were taken captives to other lands, many homes were destroyed and many other buildings including the temple were destroyed. He made it desolate and would continue to make it desolate until the time determined by God would be fulfilled, 27c; Acts 2:22-24. All of Daniel 9 has been fulfilled.

Notice the 490 years are continuous; there are no gaps or interruptions of time within the 490 years. There is nothing in this passage or any other passage that indicates an interruption within the 70 weeks.

Notice that the 490 years are given to teach us about four significant events and their relationship to each other. The four events: First, the going forth of a commandment to rebuild Jerusalem at the beginning of the 70 weeks; Second, the completion of the building by the end of the first 7 weeks or 49 years; Third, the beginning of the Messiah's ministry after the period of 62 weeks or 483 years from the beginning of the 70 weeks; Fourth, the death of the Messiah on the cross to fulfill the objectives of the prophecy in the midst of the 70th week or 486 1/2 years from the beginning of the 70 weeks. All other years within the prophecy of the 70 weeks are insignificant for this prophecy. The end of the 70th week is insignificant as far as this prophecy is concerned and therefore nothing is mentioned concerning it. Nothing is said about the other years either but the significance of the four events are briefly explained.

The Bible gives a chronology from creation to the death of Christ. It harmonizes within itself and all known facts outside it will harmonize with it. Secular history and its dates can not be depended on before the days of Alexander the Great. He defeated the Persian Empire and brought it to an end. He began the Grecian Empire. The time Alexander the Great defeated the Persian Empire was about 330 BC. Since that time the key dates of World History are dependable in general. The dates of events within the Bible are accurate. The dates listed in the notes of some Bibles are based upon secular sources and are not accurate.

Notice the fulfillment of the prophecies of the New Covenant given in Romans 11:16-27. This passage teaches about the New Covenant when God would take away the sins of Israel, 27. The only covenant with Israel in which all sin is removed from the nation is the New Covenant, Jeremiah 31:31-34; Hebrews 8:8-13. All citizens in Israel under the New Covenant have been saved and their sins removed by the death and resurrection of Christ. How this is done is explained in Romans 11:16-27.

Romans 11:16-27

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.

The illustration of a good olive tree is used to teach about Israel under the New Covenant, 17, 24, 25. The good olive tree represents Israel. The branches represent the citizens of Israel. The life of the root must be in the branches of the good olive tree, 16, 17b, 18b, 26b. The root represents Christ who has a life which is perfectly holy, Revelation 5:5; 22:16; Acts 4:26-27; Galatians 2:20. Some of the natural branches which were dead were broken off the tree, 16-17a. Under the Old Covenant some branches did not believe in Christ as their Saviour; they were not born again; they were not in the root, Christ, and therefore did not have a new holy life. They could be citizens of Israel under the Old Covenant but when the New Covenant was established they could not be citizens any longer. They were like dead branches and were broken off the tree of Israel. But, some of the branches weren't broken off, 17a. This is implied in 17a. Under the Old Covenant there were some citizens of Israel who believed on Christ as their Saviour. When the New Covenant was established when Jesus died and paid the sin debt of all believers these Jewish believers remained as citizens of Israel. Believers were qualified to be citizens under both covenants.

Some branches from a wild olive tree were grafted into the good olive tree. Gentiles who were already believers at the time Jesus died and arose from the dead were the branches from a

wild olive tree who were grafted into the good tree of Israel at that time. Under the New Covenant they were qualified to be citizens in Israel; Jews and Gentiles who believe on Christ are qualified to be citizens. The branches broken off can be grafted back into the good olive tree. Jews who did not believe on Christ as their Saviour at the time of the establishment of the New Covenant and had lost their citizenship could become citizens later if they would believe on Christ as their Saviour. They would be grafted back into the good olive tree from which they had been broken off, 17b-24.

Under the Old Covenant some citizens were believers and some weren't; there was a partial blindness in Israel. But, when the New Covenant went into effect at the death of Christ all of the lost Jews in Israel were broken off the tree of Israel and all of the Gentiles who were believers at the time were grafted in from a wild olive tree and became citizens in Israel; the fulness of the Gentiles came into Israel at that time. There was no longer a partial blindness in Israel because all Israel from that time on were saved. All citizens in Israel under the New Covenant could see spiritually the way of salvation, 25-27. In verse 25 "is happened" is better translated "has happened" for the verb is in perfect tense in the Greek.

The Gentile believers were grafted into Israel because they believed; they should not boast because they are in Israel. They should not boast because their life and faith is from the root, Christ. They believe because of this life, 17-21. If they will continue in faith they will not be broken off, 22. This is true but hypothetical; notice the "if." But they will continue or persevere in belief because they have eternal life and they are kept by the power of God, John 3:16; 10:27-30.

"And so all Israel shall be saved," 26a. The word "so" in the Greek in this place means "in the way described." In the way described in this illustration of the good olive tree all Israel shall be saved. All unbelievers in Israel lost their citizenship when the New Covenant was established in Israel. All who remained in Israel at that time were believers and all of the Gentiles who were grafted into Israel at that time were believers. The result was all Israel was saved at that time. And since only believing Jews and Gentiles from that time on could ever be grafted into Israel; then all Israel would be saved forever.

Hebrews 7-10 teaches us concerning the priesthood of Christ and the sacrifice of Christ to take away our sins and to ratify or confirm the New Covenant. Notice that in this passage the time of confirming the New Covenant is revealed. Jesus Christ took away the Old Covenant and confirmed the New Covenant when He died for our sins on the cross and arose from the dead. Daniel 9:24-27 prophesied the time of the confirming of the New Covenant and the four Gospels, Hebrews, etc. show the fulfillment of this prophecy. Notice that Hebrews 10:7-18 teaches us the time of the confirming of the New Covenant and the fulfilling of Daniel 9:24-27.

Hebrews 10:7-18

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said He, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins forever, sat down

on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us:for after that he had said before, 16 This is the covenant that I will make with them after those days,saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.

18Now where remission of these is,there is no more offering for sin.

In Hebrews Jesus speaks about Himself when He said, "Lo, I come . . . to do thy will, O God." The Old Testament prophesied concerning Christ in Psalm 40:7, 10:7. Jesus said God was not satisfied with the Old Testament sacrifices to take away our sins; they could picture that but not remove sin, 10:8. Because these animal sacrifices could not take away sin Jesus Christ said He would come to do that. In doing that He would take away the First Covenant or Old Covenant by fulfilling what it pictured. He would also establish or confirm the Second Covenant or New Covenant by His death and resurrection, 10:9.

The will Jesus came to carry out was God's will which would sanctify believers or set them apart to God. He would do that by giving His body to be nailed to the cross and suffer for our sins once for all, 10:7b, 10. The priests under the Old Covenant offered the same sacrifices over and over to picture what Christ would do but none of these could take away sin, 10:11. But in contrast to that Jesus offered the one sacrifice of Himself on the cross to forever take away our sins and then sat down at the right hand of God the Father for His work of redemption was finished, 10:12. Because of His work His enemies, Satan and the fallen angels and their kingdom, would in due time be made his footstool, 10:13.

Jesus by His one offering made believers who are set apart to God perfect before God forever, 10:14. The Holy Spirit in Jeremiah 31:33 said this would take place when the New Covenant would be established. The believers would be made perfect because Christ's one sacrifice on the cross would enable them to have a new nature that desired to keep God's law from the heart and all their sins would be taken away forever, 10:15-17. When all of a believer's sins are paid for there is no need for any other offerings for sin because Christ's one offering paid for them once for all, 10:18.

Hebrews 10:7-10

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo I come to do thy will, O God. He taketh away the first, that He may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Notice what is underlined above. With the establishment of the Second or New Covenant the First or Old Covenant was **taken away** by Jesus Christ to do the will of God the Father. The word in the Greek translated "taketh away" is usually translated by some form of kill and could be translated "killed." But, when Jesus took away the First Covenant, did all of the law also come to an end or death at that time? The Bible is clear that the ceremonial law did but not the part that was not ceremonial, verse 8; etc. Some of the ceremonial law was observed before the

Old Covenant was established and continued under the Old Covenant, Genesis 4:4; etc. However, all of it was not required to be practiced after the death and resurrection of Christ. Within a short time after this most believers ceased to practice the ceremonial law and none needed to practice it.

Jesus came to fulfill the law not destroy it. He kept the moral and civil law perfectly and fulfilled the ceremonial law by His death and resurrection. All of the blessed results of His death and resurrection have come or will come at His second coming. Not the smallest part of the law would pass away until He fulfilled it. And none did pass away before He fulfilled it at His death and resurrection. But He did not say at that time what would pass away after He fulfilled it. Other Scriptures tell us the ceremonial law would pass away after His resurrection but not the law that was not ceremonial, Matthew 5:17-20.

The ceremonial law consisted of ceremonies which were symbolic and pictured great truths about Christ and His salvation. The symbolic pictures couldn't save from sin but could teach about Christ who could. The truths about Christ and His salvation are always true and we can study the ceremonial law in the Bible today and profit from the truths pictured. But we do not need to practice the ceremonial law anymore. The ceremonial law of the Old Covenant has come to an end but not the truth that it taught.

In Romans 6:14 we are told we are not under the law for salvation but under grace. No one has ever been under law to be saved because all are sinners. Israel was under law to be taught about sin and salvation before Christ died for our sins but not to be saved. Under the New Covenant we are not to practice the ceremonial law to be taught but we are under the rest of the law to guide us to be a good testimony for Christ. The truth of the ceremonial law is taught under the New Covenant but not in the way it was under the Old Covenant. Notice the ceremonial laws and what the New Testament says about them.

The ceremony of circumcision was the cutting away of some flesh, foreskin, on the penis. Every man had to be circumcised in Israel under the Old Covenant. Generally this took place when the man was a baby eight days old. This pictured that our life has sin and is separated from God or is dead towards God. The flesh which is cut away in circumcision pictures sin which is removed by salvation in Christ. The first ceremony a male baby went through in Israel under the Old Covenant was circumcision. This ceremony taught that every citizen in God's kingdom must be saved or born-again. He wasn't literally saved at that time but the truth was taught. Under the New Covenant the ceremony of circumcision is not to be practiced but the truth of it is taught, Leviticus 12:3; Colossians 2:10-15; John 3:1-8; Acts 10:43-11:18; 15:22-29; Romans 2:28-29; etc. If a man is circumcised for medical reasons today that is not doing it for ceremonial reasons and is not forbidden.

Israel under the Old Covenant was forbidden from eating the flesh of unclean animals for ceremonial reasons. A citizen in Israel was to eat only clean animals to sustain his life in Israel. This began when the person became a citizen of Israel and continued all of his life. Clean animals pictured Christ who is the believer's life. Eating clean animals pictured that the believer depends on Christ for his life and is not to live the way of the unbelieving world. These ceremonial laws were done away under the New Covenant. Then a person could eat what he likes or what is best for his health, Leviticus 11:1-4ff; Acts 10:9-16; John 6:53-59; etc. This truth of a saved person believing on Christ each day to live like Christ wants him to was taught under the New Covenant but not in the way it was taught under the Old Covenant. Believers are to live by faith always.

Israel was to be taught everyday under the Old Covenant by the Temple worship

throughout every Israelite's life. Tabernacle or Temple worship under the Old Covenant involved a building made in a certain way with certain materials to teach about God and His salvation. It was symbolic and part of the ceremonial law. It also involved a High Priest and regular Priests in their special symbolic clothing to lead and teach the people by word and ceremonies. The ceremonies were symbolic also. The ceremonies centered around animal sacrifices every day and also special days through out the year. Animal offerings were killed to picture the death of Christ to take away our sins. The meal offering was made to picture His resurrection. These offerings were to be offered every day in Israel under the Old Covenant. But, after Jesus died and rose again they were not required anymore and soon stopped. The ceremonies in the Temple on certain days overseen by the Priests came to an end because Jesus fulfilled them by His death and resurrection. These things were part of the Old Covenant and came to an end when the Old Covenant ceased because of Jesus' death and resurrection, Leviticus 1-7; Hebrews 8:6-13; 10:4-10; etc.

Colossians 2:16

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days . . .

"Therefore" refers us back to what had been taught in the previous verses, 2:11-15. In those verses we are taught that Jesus died to fulfill the truths of the ceremonial law and because of this the ceremonial law of the Old Covenant need not to be followed anymore. Therefore don't accept the judgment of anyone who judges you because you are not practicing them anymore. Those laws are not in effect anymore. You are not breaking the law when you eat any meat. You are not breaking the law when you do not offer drink offerings, or observe the Passover, Pentecost, weekly seventh day Sabbath, yearly Sabbaths, etc. At these times many ceremonies were required of the people of Israel. These days and their ceremonies passed away. The weekly Sabbath under the Old Covenant was a day of sacrifices. The morning and evening offerings on the weekly Sabbath were twice as much as the other days of the week. The weekly Sabbath was very much a part of the ceremonial law. This day was not to be observed anymore as Colossians makes clear and the historical record in the Bible makes clear, Leviticus 23; Numbers 28-29; Colossians 2:11-17; Hebrews 8:1-10:22; etc.

We have noticed that the ceremonial law or the symbolic law was to come to an end with the establishment of the New Covenant. Their truth would continue but not the symbolic way of teaching it under the Old Covenant. But the non-symbolic law was to continue under the New Covenant and all the principles of the law. Notice what was to continue.

Matthew 23:23

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Jesus spoke this when Israel was still under the Old Covenant and its law. Tithing was under the law but also judgment, mercy and faith were under the law and they were more important than tithing but all of these truths should be followed. That is what Jesus taught. These truths were not symbolic but were taught by symbolic means and non-symbolic means under the Old Covenant. All of the truth under the Old Covenant was to continue to be taught under the New Covenant but not by the symbolic means of the Old Covenant. For example faith in Christ was taught symbolically when an Israelite brought an animal sacrifice to the brazen altar and laid his sins on its head with his hand and leaned on it, Leviticus 1:4. Faith was taught

literally by all the prophets, Acts 10:43.

The Lord gave two new symbolic ways to teach truth about Christ under the New Covenant, Baptism and the Lord's Supper. The New Testament churches which Jesus began were to teach all of His truth and observe these two symbolic ordinances. A New Testament Church is called a Temple of God and was to be the center for giving out the truth of God. Under the Old Covenant the Tabernacle and then the Temple was the center for giving out the truth of God until the resurrection of Christ. But when Jesus arose the New Covenant went into effect and the New Testament Church became the center for giving out the truth and the old Temple was soon destroyed, 1Corinthians 3:16-23; 2Corinthians 6:14-18; Matthew 28:18-20; 1Timothy 3:15.

The Moral Law or the ten commandments except for the law concerning the weekly Sabbath continued under the New Covenant. God was to be loved above all, to be respected and worshipped and not idols. A believer was not to steal, commit adultery, lie, etc. The Civil Laws were to be obeyed by believers in the nation where they lived except for laws which commanded them to do something which was contrary to what God had taught them, Acts 17:16, 22-31; Romans 13; Ephesians 4:24-5:7; Acts 4:18-21; 5:28-29, etc.

The first day of the week was to be the special day of worship, fellowship and service, a new sabbath or rest, John 20:1, 19; Luke 24:1, 13, 36; Acts 20:7; 1Corinthians 16:1-2; Revelation 1:10. The first day of the week was called the Lord's Day in Revelation 1:10 and has continued to be called that in literature outside the Bible from the second century until now. The day of His resurrection when He had finished the work of redemption and established the New Covenant was the day Jesus chose to be the new weekly rest and worship day. For that reason it is called the Lord's Day. Jesus Christ is the Lord of all including the Sabbath, Matthew 12:6-8. Paul and others might go to the Synagogue on the weekly Sabbath, the seventh day of the week, to witness to the Jews, Acts 13:14; etc. But the day the Lord gave the believers to set aside for special worship of God and to have fellowship together and to serve God was the first day of the week. This is seen by their practice. From the end of the Gospels to Revelation New Testament churches are not said to meet to worship on the seventh day but it does say they met on the first day.

Giving truth was to continue which teaches us to give at least a tithe or tenth and offerings to support the Lord's work, Malachi 3:10; 1Corinthians 16:1-2; 2Corinthians 9:7; Philippians 4:14-18. Believers were to continue following all the truth taught under the Old Covenant and New Covenant.

Malachi 3:10

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

1Corinthians 16:1-2

1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2) Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

The truth of giving under the Old Covenant to support the work of the Lord was literal and the principles were to continue under the New Covenant as seen in Malachi. God's minimum for giving was a tenth as it had been under the Old Covenant. As an Apostle and

Prophet of God Paul taught the churches in 1Corinthians to give according to God's truth in the Bible. The same truth taught in the churches in Galatia was taught in Corinth. The same day of meeting together was also taught, the first day of the week or Sunday. The truth of giving is presented literally not symbolically in both passages of Scripture.

Notice the things under the Old Covenant which were not to continue under the New Covenant. 1. Circumcision. 2. Eating laws concerning clean and unclean animals. 3. Tabernacle or Temple kind of worship. The Temple plan for the building and surroundings. The laws concerning the priesthood. The laws concerning sacrifices. The special days with their ceremonies, the weekly seventh-day Sabbath, Passover, Pentecost, etc.

Notice the things from the Old Covenant which were to continue under the New Covenant. 1. The ten commandments except for the seventh day Sabbath. 2. The principles of the Civil Law to be followed in the country where a believer lives except when commanded to do something that God has said the believer should not do. 3. All of the truth taught by the ceremonial law. 4. Support the Lord's work with tithes and offerings. 5. Observe the first day of the week, the Lord's Day as a special day of worship and rest.

A believer under the New Covenant should be a good testimony for Christ. Sometimes we must give up some things which are not wrong in themselves but might be misunderstood by unbelievers. This could hinder our teaching the truth to them. For the work of the Lord we should be willing to give up things which might hinder the work of the Lord. Eating things offered to idols might cause an idolater to think what he does is fine. The food itself is fine but eating it might be a bad testimony to the idolater. Eating blood or things strangled which would still have the blood in it could hinder our witnessing to a lost Jew. For the sake of the gospel it might be best to not eat blood and things strangled. A lost Jew might not understand our belief and not want to even listen to a believer. Fornication is always a sin and should not be practiced because it is a sin and also a bad testimony. This was a common practice in the Roman Empire and still is. The believer should always consider his testimony for Christ and do what is best for the Lord's work, Acts 15:28-29.

With the establishment of the New Covenant the Old Covenant came to an end. When the New Covenant was established Israel under the Old Covenant was divided into two parts. The one part was composed of the living branches which were the believers who would continue in Israel under the New Covenant. The other part was composed of the dead branches, the unbelievers, which were removed from Israel when the New Covenant began in Israel. Notice some similarities and differences of the two parts.

1. Both parts came from Israel under the Old Covenant. The part which trusted Jesus Christ as their personal Saviour was small in number, a remnant, John 1:11-13. The part which rejected Jesus Christ as their Saviour was the vast majority. When Israel under the Old Covenant divided into two parts in the days of King Rehoboam the smaller part, Judah, was the main part even though it was smaller. Both parts came from Abraham, Isaac and Jacob. Being small or smaller does not keep the remnant from being Israel under the New Covenant.

2. Both parts still claimed to be Israel but only the part in Israel under the New Covenant was the Israel of God, Galatians 6:14-16; Revelation 2:9; 3:9. The saved are God's Israel under the New Covenant. But both continued to be referred to as Israel. To illustrate, today an American citizen who came from Germany will refer to himself as a German because of his heritage but he is not a citizen of Germany any longer. This is also true of others who came from different countries but are now American citizens. The unbelieving Jews are no longer citizens of Israel since the New Covenant went into effect but they still refer to themselves as Israel.

The Israel of God receives Jesus Christ as the promised Messiah, Galatians 6:14-16. The Israel composed of the dead branches reject Jesus Christ as the Messiah. The word "and" before "upon the Israel of God" is better translated "even" in Galatians 6:16. The citizens as individuals who live according to Christ's rule and or even who are the one nation of the Israel of God are wished to have peace and mercy.

3. Both parts had people of many nations among their citizens. The part who rejected Christ was larger than the other at the beginning of the division. Even though the part who received Christ as Saviour was only a remnant at first, it became much larger because of going into all world to carry out the great commission and because of prophecy, Isaiah 54.

4. Both parts were soon scattered into all the world but for different reasons. The part who believed in Christ was sent into all the world to carry out the great commission through churches until Jesus' second coming, Matthew 28:18-20; Acts 1:6-8. The other part was scattered about forty years later into all the world because of their rejection of Christ when the temple was destroyed in 70AD.

Being scattered does not keep the Israel of God from being a nation. In the days of the Babylonian captivity Israel under the Old Covenant was still a nation even though scattered in Babylon, Egypt, etc. Since the first century AD the Israel of God has been scattered. Its citizens are in nations around the world and those citizens who have died are in heaven with our king, Jesus Christ. All of the citizens of the Israel of God wherever they are have their citizenship in heaven, Philippians 3:20. "Conversation" in Philippians 3:20 means "citizenship" in the Greek. In Hebrews 12:22-24 the headquarters of the Israel of God now is referred to and also in Galatians 4:26 and Revelation 3:12, etc. Many Americans are scattered in the world because of a vacation, business or serving in the armed forces but their citizenship is still in the United States.

5. Both parts have plans to return to Jerusalem and the land of Israel. The one part who believed on Christ as their Saviour plan to come back to a perfect Jerusalem and land of Israel after the second coming of Christ with Christ, Revelation 21:1-2. The other part who didn't believe on Jesus Christ plan to come back and live in Jerusalem and the land of Israel. Some of that part did come back in 1948 and established a nation in a portion of Jerusalem and a portion of the land of Israel. This is fine but it is not the Israel of God and it is not a fulfillment of the Bible prophecy in Revelation 21, etc. Believers desire that the unbelieving part might have peace and safety and a homeland and victory over their persecutors. But most of all we desire their salvation and a sure hope and a correct understanding of God's plan.

6. Both parts had plans to enjoy a new temple where they could worship the Lord together. This new temple mentioned in the Bible for those under the New Covenant is to come to earth after the new heaven and new earth are made, Revelation 21:1-3, 22. The temple mentioned by those who reject Jesus as the Messiah believe it will be built on this present earth. But there is no prophecy which teaches that. The temple which will come to the earth already exists in heaven and will come back after the second coming to a new perfect earth. It will not have to be built. The temple mentioned in Zechariah 6:12-13 was fulfilled at the first coming of Christ when He built the first New Testament church, Matthew 16:18; Ephesians 2:20-22; 1Corinthians 3:16-17.

B. History of the New Covenant

The history of Israel under the New Covenant began with the death and resurrection of Jesus Christ. Having paid for the sins of all believers by His death and resurrection, Jesus as the king of Israel began to reign over Israel under the New Covenant. Jesus ascended to heaven and

was seated on His throne in heaven at the right hand of the Father. He began to reign as the king of the Kingdom of Heaven which is also called the Kingdom of God which is the government of Israel under the New Covenant, Psalm 2; Philippians 2:5-11; 3:20; Hebrews 12:22-24; Revelation 5; etc. His kingdom was in heaven and on earth. The believers who had died were in heaven where He reigns visibly over them. The believers on earth recognize His reign over them and obey Him even though He is not visible to them. His reign over Israel under the New Covenant on earth until His second coming will be invisible but real.

On earth Jesus would do the work of His kingdom through New Testament churches, Matthew 16:18-19; 28:18-20. Jesus organized the first of His churches during His ministry at His first coming. The membership of this church was made up of those who professed faith in Him for salvation and then followed Him in the kind of baptism that He taught. They were to follow Him in all decisions by each church voting what they believed He wanted as revealed by the Scriptures through the Holy Spirit. This first church was to carry out the great commission given in Matthew 28:18-20. In doing this they would start more churches like the first one and all of His churches were to carry out this commission in all the world until the second coming of Christ. Then Jesus will reign visibly on His throne over a new heaven and earth forever.

Every believer and all of the Lord's churches have a responsibility to keep His commandments, not change them. They are to do what He wants in the way He wants. He warned them that some would try to change His teachings so that His work would not go on and others would persecute them to try to keep His work from going on. But, they were to be faithful.

The first church started to carry out the great commission in Jerusalem on the day of Pentecost after Jesus had ascended to heaven some days before, Acts 1:8. The great miracle which took place then accredited that church and their work publicly before all. After beginning there they were to go into all Judea and Samaria and then into all the world. This they did in the next few years. Many new churches were begun. In the first century they began to be persecuted and some sought to change the teachings of the Lord. The Apostles and Prophets were given a special gift of the Holy Spirit so that they could remember all the teachings of Christ and be able to speak and write them accurately. In the first century the individuals and churches received the same teachings that the Apostles and Prophets had received from Christ through the Holy Spirit. By the end of the first century these teachings were all written down in the New Testament and it was being distributed among the churches and believers, John 14:15-18, 25-27; 16:12-15; 20:19-23; 1Corinthians 1:1-3; 3:10-11; Ephesians 2:19-22..

Churches and new converts continued to grow in numbers as the great commission was carried out in the second and third centuries. Persecution continued and efforts to change the teachings concerning salvation, baptism and church government began to grow. By the end of third century many churches had accepted changes in these doctrines. The Roman government sought to destroy all believers and their churches by two universal efforts in 249-251 and 284-305. Many believers were killed and the churches went underground. But some continued to be true to the teachings of the New Testament in spite of the efforts to change the teachings and to persecute the believers.

The Roman Emperor Constantine came to power in the early part of the fourth century. He favored the Christianity which had made changes and he made it a state religion in 313 along with the other state religions. Since this Christianity was a state religion and favored by Constantine many lost people professed Christianity for the wrong reasons. In 395 the Emperor Theodosius made the Christianity which had changed the only state religion of the Roman

Empire. In the same year he divided the empire permanently into the Western Roman Empire and the Eastern Roman Empire. Rome was the capital in the West and Constantinople was the capital in the East. The state religion also became divided. The state churches in the West and East had gone away from truth on salvation, the ordinances, church government and other doctrines. The churches which went away from the truth in the Western Roman Empire was led by the Bishop of the church in Rome. This church became known as the Roman Catholic Church. In the Eastern Roman Empire the churches which went away from the truth became known as the Greek Catholic Church and was led by several Bishops in this area. The Germanic tribes began to

take over the Western Roman Empire. By the end of the fifth century the Western Roman Empire was taken over by the Germanic tribes and divided up among them. The political power of the Eastern Roman Empire did not come to an end until 1453 when the last of their territory was taken over by the Muslims.

Believers who were faithful to Christ and His word continued to serve the Lord but they were a minority. They could not accept the changes that were made by the majority. For this reason when converts from the false churches came to join New Testament churches they would not accept their baptism. They baptized them Scripturally and because of this they were called Anabaptists which means rebaptizers. This became their most common name even though they were called by other names.

Other changes continued to be made in the state churches. In 476 the last Roman Emperor Romulus Augustulus was put off the throne by the ruler Odoacer of the Germanic tribe, the Herules. This permitted the Bishop in Rome who was called the Pope to declare he was the head of the state church in the Western Roman Empire. A few years after this in 492 Pope Gelasius I who was the head of the state church in the Western Roman Empire made the claim that he was Christ on earth and took the title Vicar of Christ which means the one in place of Christ. All popes of the Roman Catholic Church after that continued to make this claim.

These changes made it very difficult for believers and their churches to carry out the great commission but they continued to be faithful. During the middle ages the persecution became very great and many were arrested, tortured and put to death. The Pope became a political power in 756 and began to rule Rome and the small territory around it which was called the Papal States. Because of this the Pope had great political influence even though his country was small. The Pope continued to rule this territory until most of it was taken from him. Today he only rules a small country within the city of Rome called the Vatican but continues to have great political influence throughout the world. During the middle ages he led in much of the persecution of believers and their churches in the Western Roman Empire.

During the reformation period some Roman Catholics began to see that many of the false teachings of the Pope and his church were not true to the Bible and came out against these changes. They sought to reform their church. But the opposition against them and their followers forced them to leave the Roman Catholic Church and to begin new churches. These churches became the state churches of countries in northern and western Europe and were called Protestant churches. The main leaders were Martin Luther, John Calvin, Ulrich Zwingli, John Knox, etc. They did much good but still kept some of the changes which had been made over the years.

The Anabaptists continued to be persecuted throughout most of Europe until the seventeenth century when toleration began in some parts of Europe. Since that time toleration and freedom has continued to grow in Europe and other parts of the world. This made it easier

for believers and their churches to continue to carry out the great commission.

Every believer in Christ alone for salvation is a citizen in Israel under the New Covenant. Some are in churches which are not like the New Testament churches. They should be in New Testament churches but aren't. Since a profession of faith and Scriptural baptism is all that is necessary to become a member of a New Testament church some have made false professions and not all members are true believers. False professions are often sincere but since they aren't true believers they are not saved and not in the Israel of God.

The work of Israel under the New Covenant has gone on through believers and New Testament churches since the first century and will go on until the second coming. The work is going on in all parts of the world today.

C. Fulfillment of the New Covenant

At the second coming of Jesus Christ the work of carrying out the great commission will come to an end. From the end of the first coming of Christ to the beginning of the second coming of Christ is the time that the great commission is to be carried out in all the world. This time is called the first tribulation. It is called the "first" because it is the first after the first coming of Christ. There were tribulations before the first coming. In the first tribulation there will be wars, earthquakes, floods, famines, false teachers, antichrists, persecution of New Testament churches as they carry out the great commission, etc. Then the fulfillment of the New Covenant will take place. Then the events will take place giving all the benefits of Christ's one payment for salvation. Notice these events.

First, Christ will begin to rule this earth visibly at the second coming when He comes in the clouds and all believers receive their new bodies. The souls of believers who have died will come with Christ and their bodies will be raised from the dead and changed to be a perfect body like Christ's body. All believers living at that time will have their bodies changed by God to be perfect like Christ's body. Then all believers will be perfect in soul and body, Philippians 3:20-21; 1Thessalonians 4:13-18; 1Corinthians 15:51-58.

Second, all believers will then be taken to heaven, the rapture, to be safe and Christ will destroy this earth by fire and remake a perfect earth in the second tribulation. It is the second tribulation after Christ's first coming mentioned in the Bible. The second tribulation refers to the destruction of the present earth by fire and the remaking a new perfect earth, 2Thessalonians 1:5-10; Revelation 7; 2Peter 3:10-13. At this time Christ will rule this earth with a rod of iron, Revelation 2:27; 12:5; 19:15.

Third, when this is finished Christ and the Israel of God, all believers, will return to the new earth and Christ will begin to rule visibly upon the new earth. He will rule forever; Revelation 22:3-5.

Fourth, the first part of this rule on the new earth is called the millennium. During this time only Israel under the New Covenant will be on the new earth and each citizen will be judged for his faithful service in the past and rewarded; Revelation 20:1-6.

Fifth, after the millennium all the lost will be raised and judged by God for their sins and then sent to the lake of fire forever. Satan and his angels will also be judged and sent to hell forever, Revelation 20:7-15. When the lost are raised for their judgment they will join with Satan in one last effort to defeat Christ and His kingdom. Christ will quickly defeat them in the battle of Gog and Magog.

Sixth, then Christ and Israel under the New Covenant will continue forever on a perfect earth in the New Jerusalem in the land of Israel. Christ with His people will rule over this new earth, Revelation 21:1-22:5.

Seventh, the temple in heaven will be on the new earth in the new Jerusalem after Christ destroys the old earth and makes a new earth, Revelation 4; 5; 21:1-3. This is the temple which was the pattern for the tabernacle built in Moses' day and also the temple in Solomon's day, Exodus 24:18; 25:8-9, 40; 1Chronicles 28:11-12, 19; Hebrews 8:5; 9:23. Ezekiel's temple in Ezekiel 40-48 and Zerubbabel's temple in Ezra 3:8; 6:12-19 picture the same temple in heaven. God gave Moses the pattern of that temple when he was on Mount Sinai and he was to follow it in making the tabernacle on earth. This is the tabernacle or temple that John reveals in Revelation. John was taken up to heaven to see it and guided by the Holy Spirit to write about it, Revelation 4-5. Notice other passages which help us to understand the temple in heaven which will come to the new earth after it is made, Revelation 3:12; 7:13-17; 15:5-8.

The real Tabernacle or Temple is in Heaven now. This Temple is God on His throne with those who have been saved assembled around Him praising Him for His salvation which brought them together. This Temple consists of three great facts: God, The People of God and The Salvation of Christ which brings the The People of God to God. These three great facts are pictured: 1. In the Tabernacle in the days of Moses, 2. In the Temple of Solomon, 3. In the Vision of the Temple in Ezekiel's time, 4. In the Temple of Zerubbabel. God is in the middle, The People of God is around God and The Salvation of Christ is the way between God and the People of God. These three facts are alike in the four pictures just listed. Since these are symbolic pictures there are differences in some of the pictures but not in the truth pictured. The truths pictured are the same but the symbols vary.

A New Testament church is an assembly of those who profess Christ as Saviour and who have followed Him in baptism. Its main purpose is to carry out the great commission on earth till Jesus' second coming. The Greek word ekklesia which is translated church or assembly is never used for the assembly in heaven which distinguishes it from a New Testament church. Notice Hebrews 12:22-24 where it speaks of a "general assembly" in heaven. "General assembly" is not a translation of ekklesia but a different word. This refers to the angels in heaven mentioned in the preceding verse. The word "church" which follows is ekklesia in the Greek but this church is not in heaven but on earth carrying out the great commission. Its members are people who profess to be saved or "firstborn." The saved are born again and have special privileges which are like a firstborn in a family of that day. Those members who are truly saved or firstborn have their names written in heaven. But they are on earth working in their church until death or the second coming.

A New Testament church have people who profess to be saved in it who may not be saved but the assembly in heaven have only people who are truly saved in it. A New Testament church is a picture or shadow of this temple in heaven but not the real thing. A New Testament church is likened to a temple, Zechariah 6:9-15; Matthew 16:18; 1Corinthians 3:16-17; Ephesians 2:19-22; etc. The tabernacle or temple of the Old Testament was also a shadow of the temple in heaven.

God does not literally dwell in temples made with hands but He does dwell in a special way in heaven, Acts 17:24. God is omnipresent but He still has a special dwelling place which is heaven. When John was taken to heaven he saw no literal tabernacle or temple. No literal tabernacle or temple was seen coming from heaven to the new earth for God and the Lamb of God are the temple of it, Revelation 21:1-3, 22. The tabernacle built in the days of Moses and the temple built in the days of Solomon and the vision of the temple by Ezekiel and Zerubbabel's temple were to reveal God and His salvation in Christ for His people.

The tabernacle and temple with their ceremonies pictured God and His plan of salvation.

They are called shadows, Colossians 2:17; Hebrews 8:5; 10:1. Shadows picture the real thing but they aren't the real thing. The same word in the Greek used in Colossians and Hebrews is used of the shadow Peter cast in Acts 5:15. Peter was not his shadow; he was the real Peter. His shadow pictured him and revealed some truth about him.

God in His glory in the temple in heaven was pictured by the Most Holy Place in the tabernacle and temple. His salvation in Christ was pictured in the way beginning at the opening into the brazen altar and ending at the golden altar. Believers in Christ were pictured by the tents around the curtain fence and the way to God. In Revelation 4-5 the temple is seen in heaven and the same pattern is seen. God the Father, Son and Holy Spirit are pictured and those who receive their salvation.

Ezekiel also reveals by pictures the same temple in heaven which will come to earth after the second coming. He brings out the great truth about God in all of His glory ruling, and His salvation in Christ by His sacrifice and the people saved by their substitute Christ. The same basic truths are found in the tabernacle, the temple and Ezekiel's vision. Each reveal in addition to the same basic truths some other truths but all harmonize. Pictures can not capture all of the truth about God and His salvation but together they reveal all that we need to know.

Ezekiel served God in the days of the Babylonian Captivity as a captive with the other Jews who were taken to Babylon. During their time there they received word that the temple was destroyed. It was a time of great discouragement and God used Ezekiel to encourage the believers that the temple in heaven pictured by the temple destroyed would come to earth and all of its lessons would be fulfilled, Ezekiel 40:1-4.

They had a sure hope in spite of the fact that the picture had been destroyed. Destroying the picture does not mean the real thing has been destroyed. The same basic lessons using the same shadows of the tabernacle are taught by Ezekiel in 40-48 about the future temple which will come to earth after the second coming. The lessons are about God, salvation and the saved. The temple in Jerusalem was destroyed but they could still hear and read the messages from Ezekiel and learn the lessons of the temple and be encouraged. The temple described by Ezekiel was only a picture of the future; the real thing will be much greater.

The temple in heaven will come to earth after the second coming and after the destruction of this earth and the making of a new earth. This temple will be God the Father, Son and Spirit with all the saved assembled around Him worshiping God for His great salvation. This is Israel under the New Covenant assembled for worship. Revelation 21:1-5, 22; 22:1-5. The Greek word translated "serve" in 22:3 can be translated "worship" and is a better translation here. See also Revelation 7:15. Notice the five pictures given to Israel of the temple in heaven which will come to earth.

Pictures Under the Old Covenant

1. Tabernacle in Moses' Day - from Moses to David
2. Temple in Solomon's Day - from Solomon to Zedekiah
3. Temple in Ezekiel's Day - Babylonian Captivity
4. Temple in Zerubbabel's Day - from Persia to Rome

Picture Under the New Covenant

Each New Testament Church - from 1st Coming to 2nd Coming

Conclusion

A. Chart of Israel's History

A Brief History of Israel

C	L	D	S	E
Introduction	Old Covenant	New Covenant	Conclusion	
Promise of Christ	Established	Established	New Earth	
Promise of Israel	History	History	New Jerusalem	
	Fulfilled	Fulfilled		

Key to the Chart:

- C represents the creation of the world by God.
- L represents the law that God gave through Moses.
- D represents the death of Christ which fulfilled the Old Covenant and established the New Covenant.
- S represents the second coming of Christ to fulfill the New Covenant by giving new bodies to the all the saved who are citizens of Israel under the New Covenant and to give a new earth and a new Jerusalem to Israel under the New Covenant.
- E represents eternity which God gives to the new earth and the new Jerusalem.

B. Summary of Israel's History

A Brief History of Israel

Introduction - Genesis

1. After God created a perfect world man sinned and faced the penalty of his sin.
 2. Because of God's grace He promised to send a Saviour to remove sin for believers.
 3. After the promise of the Saviour God taught how believers should worship Him and picture the promised Saviour and His salvation by sacrifices.
 4. After the flood and the Tower of Babel God promised a nation which would come through Abraham, Isaac and Jacob which would be Israel. The Saviour would come through it.
- A. The Old Covenant** - Ex.19:1-8;24:1-8; Dan.9:27; Rom.3:19-20;Gal. 3:19-22; Heb.10:1-10
1. The family of Jacob moved to Egypt because of a famine and grew into a large nation.
 2. This nation of Israel was enslaved by the Egyptians.
 3. Moses was called by God to lead Israel out of slavery to Mount Sinai to be organized.
 4. At Mount Sinai God made the Old Covenant with Israel. This covenant was an agreement between God and Israel.
 5. God promised earthly blessings above other nations if Israel would keep His law.
 6. Israel promised to keep God's law.
 7. God's law can be divided into moral, civil, ceremonial laws.
 8. Moral laws are the 10 commandments; civil laws are the penalties paid to man; ceremonial laws are the penalties paid to God which only Christ could pay.
 9. The Old Covenant was confirmed by the blood of animal sacrifices.
 10. The Old Covenant was to continue until the death of Christ.
 11. Israel broke the Old Covenant many times.
 12. The purpose of the Old Covenant was to teach man that he was a sinner and that salvation was by faith in Christ alone. Salvation was by grace not by man's works.
 13. Most citizens in Israel did not learn the lessons of the Old Covenant. They thought they

could be saved by their keeping the law. But a remnant understood and believed on Christ. Their history revealed this.

14. Christ fulfilled the Old Covenant when He kept the law perfectly and died to pay the penalty for the believers' sins which were pictured by the sacrifices.

B. The New Covenant - Jer.31:31-34; 32:40; Dan.9:24-27; Matt.26:28; Rom.2:28-29; 11:16-27; Hebrews 8:6-10:18; 13:20; Gal. 6:14-16; Rev.2:9; 3:9; Isaiah 59:20-21

1. God made a New Covenant with Israel based on the work of Christ.
2. After Jesus lived a perfect life by keeping the law, He took the sins of all believers and paid for them when He died on the cross and arose from the dead.
3. The blood of Christ confirmed or established the New Covenant.
4. This covenant will last forever.
5. God promised to write the law in the hearts of all citizens in Israel under this covenant and to forgive their sins forever. This was an unconditional promise which is received by faith.
6. Israel under the New Covenant promised to do nothing to save themselves.
7. God would write the law in the hearts of all citizens in Israel under the New Covenant. This meant that each citizen would be born again and desire from the heart to follow God's law. It meant that each citizen would believe on the sacrifice of Christ to pay for their sins as pictured in the animal sacrifices of the ceremonial laws.
8. Every citizen in Israel would be saved by faith from the time the New Covenant began.
9. When the New Covenant began at the death of Christ all unbelievers in Israel under the Old Covenant lost their citizenship and were put out of Israel like dead branches are broken off a tree. Only believing citizens of Israel kept their citizenship in Israel. Believing Gentiles at that time were made citizens like living branches from another tree can be grafted into a tree. This all took place at the time Jesus died on the cross and the New Covenant was established in Israel. At that time all Israel was saved and would continue to be so.
10. After that time unbelieving Jews and Gentiles would be grafted into the tree of Israel when they would believe on Christ as their Saviour. All citizens in Israel since that time have been saved.
11. The citizens would have their sins forgiven forever.
12. Until the second coming all citizens were taught to become a member of a New Testament church and seek to carry out the great commission in all the world.
13. In their history until the second coming they would face false teaching and persecution but they were to be faithful to the teachings of Christ.
14. Christ promised that these kinds of churches and their work would continue until the second coming in spite of great tribulation in the world.

Conclusion

1. Christ will come again and fulfill all of the promises He made to believers and to Israel under the New Covenant of which they are citizens.
2. All believers will receive a new perfect body at His coming and taken to heaven to be safe.
3. This earth will be destroyed by fire and made a perfect earth.
4. The new Jerusalem with Christ and all believers will then come to the new earth.
5. The final judgments will take place. The saved will be judged in the millennium and the lost after the millennium.
6. Christ will rule from His temple over the new earth and Israel forever.