

Who is the One New Man?

Isaiah the prophet in his End Time dissertation urges all his readers to focus specific attention upon Abraham.

Isaiah 51:2-3

2 Look to Abraham your father, and to Sarah who bore you; For I called him alone, and blessed him and increased him."

3 For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the LORD; Joy and gladness will be found in it, thanksgiving and the voice of melody. NKJV

Could it be that the Abrahamic Covenants hold the key to universal peace and is the ONE NEW MAN the ultimate result of those covenants?

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Introduction

It is in his magnificent letter to the Ephesians that Paul introduces the Church to the concept of the ONE NEW MAN who is neither Jew nor Gentile. To fully comprehend the significance of this vital revelation it is imperative that we take notice of the eschatological emphasis at the beginning of this letter. In the very first chapter, Paul mentions the ultimate environment on which we are to focus. He wants to unveil to his readers the mystery of God's will for the church as it relates to the very End Times. He thus speaks of the dispensation of the fullness (pleroma) of times. Pleroma refers to the absolute replete completion of something. Using the analogy of a container it means that the vessel is filled to the very brim, to its absolute capacity. It is therefore referring specifically to the very last days. Paul alludes to the inheritance of the saints in that ultimate, final time.

Eph 1:10-12

10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth-- in Him.

11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

12 that we who first trusted in Christ should be to the praise of His glory. (NKJ)

He makes it clear that he is writing about the prophesied future era when everything in creation will finally be brought under the headship of Christ and His Kingdom.

Ephesians 1:10 He planned to bring all of history to its (ultimate) goal in Christ. Then Christ would be the head of everything in heaven and on earth. (GW)

Paul wants our (spiritual) eyes to be opened and our comprehension to be enlightened that we might know what is the richness of the glory to which God's covenant people will finally attain.

Eph 1:18-23

18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power

20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

22 And He put all things under His feet, and gave Him to be head over all things to the church,

23 which is His body, the fullness of Him who fills all in all. (NKJ)

In that final stage of human history as we know it, God's redeemed and ruling community will be the ONE NEW MAN that Christ made possible through His death and resurrection.

Eph 2:14-18

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

*15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, **so as to create in Himself one new man from the two**, thus making peace,*

16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

17 And He came and preached peace to you who were afar off and to those who were near.

18 For through Him we both have access by one Spirit to the Father. (NKJ)

Through His atoning death Christ took the two extremities of a spectrum and melded them together into a new creation which is neither Jew nor Gentile but a glorious admixture of both. However, the visible manifestation of this unique creation would remain a hidden mystery sealed until the last days. (Daniel 12:8-10)

Eph 3:6

6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, (NKJ)

It is with this *pleroma* ethos in mind that Paul unveils the ONE NEW MAN. This phenomena will be seen in the “fullness of time.” It will not be an individual person but a corporate Body of people consisting of Jews and Gentiles who are so perfectly united that together they are no longer separate units but ONE NEW CREATION. Such a phenomena has never yet been seen to its optimal degree. It will be a product of God’s Spirit and grace, plus the pressure of End Time events. The political, social and military pressure that will be brought to bear upon Israel in the End Times will dramatically polarize the nations and the church. There will be a tremendous price to pay in order to stand with Jehovah and His purposes for Israel. Those who stand together, shoulder to shoulder with beleaguered Israel, will become united in such a bond that they will be neither Jew nor Gentile but a combination of both.

I personally believe this will occur after Messiah Jesus reveals Himself to the house of Israel as recorded in Zech 12:10

10"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced; they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. (NKJ)

This will transpire after the miraculous victory that God achieves through Israel upon her neighbouring enemies. (Zechariah 12: 2-9)

Apparent defeat will be turned into amazing supernatural victory and when Israel has the opportunity to look around to discover the source of that victory they will be confronted by the Messiah Himself. This incident is NOT the Second Coming. It is a private appearance of Messiah to His Jewish brethren just as Joseph revealed himself to his brothers in Egypt. It will result in a huge harvest of Jews into the Kingdom of God. There will be great mourning and repentance throughout Israel as the nation recognizes and acknowledges her Messiah.

Genesis 45:4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. (NKJ)

At this dramatic moment in history as Jehovah reveals Himself in great power and authority those members of the church who submit afresh to The Holy One of Israel will be joined as one with Israel and become the manifest ONE NEW MAN.

In the modern contemporary church Abraham is apparently a person of little consequence. Very little reference is made to him in the average sermon or teaching and relatively few Christians know much about him even though Isaiah the prophet in his End Time dissertation urges his readers to focus specific attention upon Abraham.

Isaiah 51:2-3

2 Look to Abraham your father, and to Sarah who bore you; For I called him alone, And blessed him and increased him."

3 For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the LORD; Joy and gladness will be found in it, thanksgiving and the voice of melody. NKJV

In the present unveiling of God's prophetic purposes, Abraham will be brought to centre stage as his ancestors come into open conflict over the issue of who has the rights of ownership of Eretz (The Land of) Israel. The ensuing battle will result in an awesome and indisputable victory for Jehovah Sabaoth, the Lord of heaven's

Armies, who is the Holy One of Israel. The whole world will be powerfully shaken by this dramatic war. The Bible contains literally hundreds of prophecies concerning the Return of the Messiah. The majority of these predictions are in the portion usually referred to as the Old Testament and are mostly couched in esoteric prophetic images. However, to the unprejudiced reader, it is very obvious that the vast majority of eschatological prophecies are made in the first place to Israel and as a consequence of this they also apply to New Covenant believers who are also the seed of Abraham through Isaac and Jacob. It should therefore be obvious that when these prophecies are fulfilled they will apply to both Jews and Gentiles and that in the process of their fulfilment both Jewish and Gentile believers will be united as the common benefactors of God's predictions. What we Christian believers will have to thoroughly understand is that Israel and the church have both a common origin and a common destiny. The One New Man of the future is clearly neither Jew nor Gentile but a unique combination of both!

When the glorious Kingdom of God is manifested on our planet, its appearance will be in absolute accord with such predictions as those given to Jewish prophets. E.g. Isaiah 2: 1-4, Micah 4:1-5. The Kingdom will be ruled by the Jewish King, from the throne of David, in the city of the great King. (Jerusalem) The language used in these prophecies is neither symbolic nor figurative. It is literal to the nth degree. A literal King will rule upon a literal throne, in a literal location (Mount Zion). When all this transpires as it surely will, those who reign with and under the King will be neither Jew nor Gentile but a third people, a new redeemed creation which is in essence neither Jew nor Gentile but what the Apostle Paul predicted as ONE NEW MAN. Can it be that ultimately, in these Last Days, this mysterious person may finally make his appearance on earth as a composite body of believers united in the Messiah of Israel? How can Christians prepare for this great phenomena and move into the right position to become part of it? The purpose of this book is to help to forward this process.

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Chapter One

The “One New Man”

In the Bible a “mystery” has to do broadly with the hidden, eternal plan of God that is being revealed in stages in accordance with His Divine purpose.

Mystery In The Old Testament

In the Old Testament, “mystery” occurs only in the Aramaic sections of Daniel (Daniel 2:18, 27-30,47; 4:9). Some of God's greatest mysteries were revealed to Daniel and King Nebuchadnezzar.

Mystery In The New Testament

In the New Testament, mystery refers to a secret that is revealed by God to His servants through His Spirit. As such, it is an "open secret" that must be sought out earnestly and fervently. The NT use of the term "mystery" has reference to some operation or plan of God hitherto hidden but now unravelled. It does not convey the idea of a secret to be endlessly withheld, but of one yet to be published. The English word “Maze” is derived from the Greek word *musterion*. A maze is usually a complex series of paths designed so that it is difficult but certainly not impossible to find your way through them. The object is to test the strength of one’s desire and determination to solve the mystery and understand the thinking behind the creator’s purpose. The word mystery occurs three times in the Gospels. Jesus told His disciples, "To you it has been given to know the mystery of the kingdom of God" (Matthew. 13:11; Mark 4:11; Luke 8:10). Jesus explained the mystery of God's kingdom to His disciples. But to others He declared, "All things come in parables" (Mark 4:11).

Paul – Custodian Of The “Mystery”

Most of the occurrences of the word mystery are in the Pauline Epistles. Mystery refers to the revelation of God's plan of salvation as that plan focuses on Christ. The gospel itself is a "mystery which was kept secret since the world began" (Rom. 16:25). This mystery was revealed by God through the prophetic Scriptures to

Paul and the church (1 Corinthians 2:7; Ephesians 6:19; Colossians 4:3).

Paul – The Man

It is to Paul that God entrusted the task of unveiling the sacred mystery concerning the planned connection between Jew and Gentile. Whenever the storms of controversy within the Christian Church have cast a shadow on the Cross of Jesus Christ, the clouds have been rolled back by the spiritual brightness, undiminished by the centuries, of the magnificent St. Paul. Most Christians agree that were it not for St. Paul, the new faith of Jesus Christ would have never taken hold to become the mainstay of Western civilization. The total commitment of St. Paul to the Messiah, for whom he ultimately sacrificed his life, brought the message of Jesus to the nucleus of Christians over a period of thirty years and assured the permanency of the truth of the Savior. It was Christ, of course, who planted the seeds, but it was St. Paul who nourished the garden of Christendom.

St. Paul was born in Tarsus, a flourishing crossroads city in Cilicia, Asia Minor. He received his religious training in Jerusalem under the renowned rabbinical tutor Gamaliel, from whom he absorbed the teaching of the Pharisees with intensity and sincerity. He deplored the acceptance of the Messiah as heresy to his religion and as an affront to the Law of the ancient covenant. Armed with articles of condemnation from his council, he set out for Damascus with an avowed purpose of wiping out this new belief in Jesus Christ.

On the road to Damascus he met Jesus. This is perhaps the most dramatic turnabout in history, one that was destined to alter the course of the world. St. Paul embraced as the Messiah the man whom he had set out to destroy; thereafter he devoted himself with deep conviction to the truth of Christianity. The conversion alone of this profoundly religious man is in itself testimony to the reality of the Messiah's divinity.

Although not one of the original twelve disciples of Christ, Paul linked himself with the apostles and became the greatest apostolic missionary of all time. A brilliant orator and writer, he was sensitive to the needs and moods of the various tribes of both Greek and Near

Eastern backgrounds. Furthermore, he was intelligent enough to cope with the problems that beset the new faith at every turn.

St. Paul who was evidently a man of small physical stature, cast a giant shadow upon the missionary scene as he traveled the length and breadth of the ancient Eastern world. He had success following success in the vast areas of Asia, Greece, Cyprus, Macedonia, and eventually Rome, where his most noble purpose was to prove his undoing. He had a fondness for Jerusalem, for whose poor he continually solicited funds. Moreover, he envisioned a union of the Jewish and Christian communities, a project which was to prove dangerous. He met James in Jerusalem and together they sought a means to bring this laudable plan into being. However, he encountered not love but outright hostility. In fact, he had to be saved from an angry mob by the Roman authorities, who placed him aboard a ship bound for Rome, where he arrived after a storm-tossed voyage.

St. Paul had always wanted to use the eternal city with its strategic position in the empire, from which the spread of Christianity could be projected. Although he preached in Rome for two years, his ambitions were never completely realized, except for the production of his masterful Pastoral Letters.

Despite his frail health he continued his work for Christ at an accelerated pace, but his enthusiastic love for the Savior also brought him the resentment of certain influential elements in Rome. When his enemies had done their worst, he was brought to trial and met a martyr's death about A.D. 67.

The true greatness of Paul is discerned in his writings, particularly his epistles. As author of almost half of the twenty-seven books of the New Testament, he has influenced Christianity as no other man with the exception of Jesus himself. Even after nearly two thousand years, St. Paul's candor, freshness, clarity, and perceptiveness in his writings are as welcome as a sunrise.

Mystery In The Epistles

Mystery also refers to the future resurrection of Christians (1 Corinthians 15:51), the summing up of all things in Christ (Eph. 1:9), the inclusion of Gentiles in the church (Ephesians 3:3-9), the

future salvation of Israel (Romans 11:25), the phenomenon of lawlessness (2 Thessalonians 2:7), and the Godliness of Christ (1 Timothy 3:16).

Mystery In The Ephesians Letter

The mystery with which we are primarily concerned in this brief but important study however, is the mystery of the church as the Body of Christ, composed of saved Jews and Gentiles of this age (Ephesians 3:1-11; 6:19; Colossians 4:3).

The One New Man, to whom we are introduced in Paul's letter to the Ephesians, is a mystery man to most Christians. They seem to have no idea as to who he is or what his real significance is. They have probably given little or no thought to him. This is possibly because they have never actually seen him in the flesh. They have never seen a person who is "neither Jew nor Gentile" but a New Creation, wonderfully comprised of both. Although the church in its earliest origins was almost completely a Jewish constituency it has long since discarded its Jewish connections and has become an almost completely Gentile constituency. Can it be that ultimately, in these Last Days, this mysterious person may finally make his appearance on earth as a composite body of believers united in the Messiah of Israel? Does the image of the "One New Man" to which Paul refers, give us a picture of what the church, the redeemed community of the ultimate prophetic future will look like?

The Epistle to the Ephesians is undoubtedly a pinnacle of New Testament revelation. It contains some of the finest images of New Covenant believers and of the New Testament church. Paul uses many colourful and powerful metaphors to illustrate important truths regarding the church. These include the Body analogy with Christ as the head. It also uses the Bride image in which Christ is the loving husband and the church His beloved Bride. The epistle explores the abundant spiritual riches of the church and a prayer that the believers' eyes will be fully opened to the great range and extent of those riches. (Ephesians 1:17-19, 3:10,11)

It is probably because of this strong emphasis on the church and the tremendously high level of revelation that Paul brings concerning

the church that so many Christians, including Bible scholars, have missed the most important basic theme that is at the very heart of this powerful letter which Paul refers to a “One New Man” which is neither Jew nor Gentile but an amalgamation of both. This is actually the basic, essential, foundational and inescapable message of this epistle. It is a powerful reference to the oneness that God longs to see between His ancient and new covenant peoples.

Speaking as a Jewish believer to his Gentile brethren in Christ, Paul endeavours to show that God’s desire is for them, i.e. Jews and Gentiles, to be truly “One in Christ Jesus.” What has circumvented, negated and prevented this from happening? It is certainly not God, the Bible or the Apostle Paul. His excellent teaching powerfully confirms the truth of God’s earnest desire to see His redeemed community as one united family.

However, without a proper understanding of the ONE NEW MAN it is impossible to fully comprehend the greatest significance of this wonderful Ephesian letter. That truth is that God wants ALL His covenant people, both Jew and Gentile to share in, experience and radiate ALL the marvellous blessings outlined in this epistle.

Paul expresses God’s great desire in Ephesians 1:18-20

18 that the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power

20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, (NKJ)

Included in that revelation is the clearest awareness concerning the truth expressed as the One New Man. Throughout the Ephesian epistle we find Paul speaking of “we” and “you” presenting himself as a Jewish believer speaking to Gentile believers. Although he has been acknowledged as the chief Apostle to the Gentiles, he continues to align himself with the Jews. E.g. he constantly alludes to

We Jews

Chapter 1:3-12

Chapter 2:2

Chapter 2:3-7

Chapter 2:10

Chapter 2:14-18

You Gentiles

Chapter 1:13 to

Chapter 2:8,9.

Chapter 2:11-13

Chapter 2:19-22

Therefore, when he refers to “our” or “both” he is referring to Jew and Gentile. E.g. Eph 2:14-15

*14. For He (Christ) Himself is **our** peace, who has made **both** one, and has broken down the middle wall of separation,*

*15. having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man** from the two, thus making peace, NKJV*

One of the modern translations (God’s Word, World Publishing, Grand Rapids, Michigan) describes this in even greater detail.

Ephesians 2:14-18.

So he (Christ) is our peace. In His Body, he has made Jewish and non-Jewish people ONE by breaking down the wall of hostility that kept them apart. He brought an end to the commandments and demands found in Moses’ teachings, so that He could take Jewish and non-Jewish people and create one new humanity in Himself. So He made peace. He also brought them back to God in one body by His cross, on which He killed the hostility. He came with the good news of peace for you who were far away and for those who were near. So Jewish and non-Jewish people can go to the Father in one spirit.

The Living Bible makes God’s desire even clearer,

Eph 2:14-16

14. For Christ Himself is our way of peace. He has made peace between us Jews and you Gentiles by making us all one family, breaking down the wall of contempt that used to separate us.

15. By His death He ended the angry resentment between us, caused by the Jewish laws that favoured the Jews and excluded the

Gentiles, for he died to annul that whole system of Jewish laws. Then He took the two groups that had been opposed to each other and made them parts of Himself; thus he fused us together to become one new person, and at last there was peace.

*16. As parts of the same body, our anger against each other has disappeared, for both of us have been reconciled to God. **And so the feud ended at last at the cross.** TLB*

The Intention Of The New Covenant

It is obvious that God desired and intended the church to fulfil this prophetic profile. God did not want His ancient people to be cast aside through the introduction of the New Covenant. He initially gave the New Covenant to Israel. (Jeremiah 31:31-34) He wanted them to embrace and follow it. He did not want His New Covenant people to supersede and replace His ancient people. He wanted them to be added to and complement and fulfil them. He wanted to have one family, comprised of Jew and Gentile living in unity and harmony.

Ephesians 3:14-15

For this reason I bow my knees to the Father of our Lord Jesus Christ, 15 from whom the whole family in heaven and earth is named, NKJV

The Scriptures teach us to endeavor to keep the unity of the Spirit until we come to the unity of the faith (Ephesians 4:3, 13). When Jesus returns and "opens up the Scriptures" (Luke 24:32), then, and only then, will we all have the same correct doctrines. Until then, the challenge is in allowing the Holy Spirit to enlarge our hearts to bring forth more and more fruits of love in our lives (John 15:1-2; Galatians 5:22).

As we consider the Jewish roots of the Christian faith, we must continually remain keenly aware of the centrality of love to this "faith once delivered to the saints." When we move away from love, we are moving away from God, no matter how right we think our doctrines are. The true testimony of the church is love. When we do not have love we are no longer in "the faith." This was the complaint of Christ regarding the church at Ephesus who threatened to remove them if they did not repent.

Revelation 2:4 Nevertheless I have this against you, that you have left your first love. 5 Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place — unless you repent. NKJV

Far too many Christians, churches, and denominations have let their love grow cold as subtle demonic strategies have worked to cause "doctrinal correctness" and non-Biblical external codes of conduct to become more important than the Biblical standard of love.

The New Covenant Was Originally Promised To Israel

Jeremiah 31:31-33

31. *"The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.*

32. *It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.*

33. *This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. NIV*

The New Covenant is extended to the Gentiles

The writer to the Hebrews gives the New Covenant more attention than does any other book in the New Testament. He includes a quotation of the entire passage from Jeremiah 31:31-34 (Heb 8:8-12; also 10:16-17) making it clear that the New Covenant promised in Jeremiah is the same covenant of which Paul had been made a minister. Jesus is referred to as "the Mediator (Intermediary, Negotiator, Moderator, Go-between), of the new covenant" (Hebrews 9:15; 12:24).

The New Covenant, which is a "better covenant...established on better promises" (Hebrews 8:6), rests directly on the sacrificial work of Christ, according to Hebrews. Through His death as the Lamb of God, Jesus fulfilled, (completed, eclipsed, made redundant and obsolete) the religious, ceremonial laws concerning sacrifices. Paul called it the Law "contained in ordinances." Ephesians 2:15.

(Obviously he did not render obsolete the moral law) The new covenant accomplished what the old could not: the removal of sin and the cleansing of the conscience (Hebrews 10:2,22). The work of Jesus Christ on the cross thus makes the old covenant "obsolete" (Heb 8:13) and fulfils the promise of the prophet Jeremiah.

This corresponds with what God promised through Ezekiel.
Ezekiel 36:25-27

26. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

27. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. NIV

Paul himself was specifically commissioned to teach and proclaim this plan. Among the many references Paul makes to the number "one" a goodly number refer to the Jew and Gentile emphasis of his epistle. Viz

Eph 2:14. Made of two, (Jew and Gentile) ONE new man.

Eph 2:16; 3:6; 4:25. ONE Body.

Eph 2:18 ONE Spirit, - the Ruach Ha Kodesh (the Holy Spirit)

Eph 4:4. ONE Body, ONE Spirit, ONE hope of your calling

Eph 4:5. ONE Lord, ONE Faith, ONE Baptism.

Eph 4:6. ONE God and Father of us all.

A further issue that many Christians neglect to observe is the fact that Paul obviously writes from a Jewish perspective. He clearly speaks as a Jew despite the fact that he is a pre-eminent Christian Apostle. E.g.

Ephesians 3:1

3:1. For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles-

He says, "for the sake of YOU Gentiles" not WE Gentiles.

Although Paul is by this time the chief apostles to the Gentiles he still regards and proclaims himself to be a Jew. His further

explanation of his God appointed task is made clear in the Living Bible:

Ephesians 3:1-11

3:1. I, Paul, the servant of Christ, am here in jail because of you (Gentiles) - for preaching that you Gentiles are a part of God's house.

2. No doubt you already know that God has given me this special work of showing God's favour to you Gentiles, as I briefly mentioned before in one of my letters. God Himself showed me this secret plan of his, that the Gentiles, too, are included in his kindness.

4. I say this to explain to you how I know about these things.

5. In olden times God did not share this plan with his people, but now he has revealed it by the Holy Spirit to his apostles and prophets.

6. And this is the secret: that the Gentiles will have their full share with the Jews in all the riches inherited by God's sons; both are invited to belong to his Church, and all of God's promises of mighty blessings through Christ apply to them both when they accept the Good News about Christ and what he has done for them.

7. God has given me the wonderful privilege of telling everyone about this plan of his; and he has given me his power and special ability to do it well.

8. Just think! Though I did nothing to deserve it, and though I am the most useless Christian there is, yet I was the one chosen for this special joy of telling the Gentiles the Glad News of the endless treasures available to them in Christ;

9. and to explain to everyone that God is the Saviour of the Gentiles too, just as he who made all things had secretly planned from the very beginning.

10. And his reason? To show to all the rulers in heaven how perfectly wise he is when all of his family-Jews and Gentiles alike-are seen to be joined together in his Church

11. in just the way he had always planned it through Jesus Christ our Lord. TLB

The Commission still applies: Jew first ; then Gentile

The church was ordained to prioritise its proclamation of the Gospel, making the Jews the first recipients and then also the Gentiles.

Romans 1:16

16. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.(Gentile) NKJV

Please note the word “also.” The Lord commissioned the church to preach the good news to the Jews AND ALSO to the Gentiles. The Greek word kai, translated “also” is used as a connecting word signifying *both*.

A simple paraphrase might be, “The Gospel of Christ is intended firstly for the Jew but ALSO for the Gentile.” God did not send missionaries to the Gentiles INSTEAD of to the Jews, but IN ADDITION to them. Sadly, the early church did not accomplish this balancing act. Because of a measure of opposition from the Orthodox Jews and their resistance towards the “New Covenant Gospel” the church leaders decided to forsake their campaign to the Jews and concentrate on the Gentiles.(Acts 13:44-47)

Acts 13:46

46 Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you (the Jews) first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. (NKJ)

This constituted a negative reactionary response to opposition rather than a positive God ordained and Biblical one. If they had continued with this attitude, i.e. withdrawing from all who initially rejected the message, the world might never have been evangelised!

God always intended that His servant would minister to “those of Israel I have kept” as well as being “a light to the Gentiles to bring salvation to the ends of the earth.”

Isaiah 49:6

6. God says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." NIV

Unfortunately, early church leaders took the least line of resistance in turning away from the Jews in order to go to the Gentiles.

Acts 13:44-47

44. On the next Sabbath almost the whole city gathered to hear the word of the Lord.

45. When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

46. Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

47. For this is what the Lord has commanded us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth." NIV

This decision was evidently a "situation response" rather than a planned or theological one. Obviously it was legitimate and right for them to go to the Gentiles, God always intended this. He had promised Abraham that through his descendants ALL the nations on earth would be ultimately blessed. (Genesis 12:3)

However, they should not have withdrawn from preaching to the Jews in order to do so. They ought to have continued to do both. Unfortunately, as many Gentiles were added to the church a spirit of anti-Semitism began to prevail. The Gentiles began to falsely accuse the Jews of many evil things including the crucifixion of Jesus. Many renowned Christian teachers began to fuel greater animosity against the Jews until a huge barrier was erected between the human kinsmen of Jesus and His spiritual followers. The Jewish origins of both Jesus and the church were blatantly ignored and the wall of hostility that Jesus sought to destroy through His death was rebuilt by the church.

Making Jews Jealous

One of the prime responsibilities that God assigned to the church is that of "making the Jews jealous." Tragically, Christian history reveals that too often the church has persecuted Jews rather

than making them jealous. However, now is the time to reverse that process and compensate the Jewish people by loving them fervently and demonstrating to them a style and quality of life and love that will make them long for what we possess in the Messiah Jesus.

Romans 10:18-20

18. But what about the Jews? Have they heard God's Word? Yes, for it has gone wherever they are; the Good News has been told to the ends of the earth.

*19. And did they understand [that God would give his salvation to others if they refused to take it]? Yes, for even back in the time of Moses, (Deuteronomy 32:21) **God had said that he would make his people jealous and try to wake them up by giving his salvation to the foolish heathen nations.***

20. And later on Isaiah said boldly that God would be found by people who weren't even looking for him. TLB

Romans 11:11

11. Does this mean that God has rejected his Jewish people forever? Of course not! His purpose was to make his salvation available to the Gentiles, and then the Jews would be jealous and begin to want God's salvation for themselves. TLB

The church was meant to live in such a manner, that its convictions, life style, love and unity would demonstrate the superiority of the New Covenant and “provoke the Jews to jealousy.” The Jews would be so impressed with what they saw and heard that they would say, “Yes, this is for us too!” Sadly this has rarely if ever been the case. Christian history reveals that Christians have often been the worst enemies of the Jews. They have lied about them, ostracised them and fiercely persecuted them throughout the centuries. If the Jews generally have failed to become New Covenant believers, the blame should be laid at the door of church which has certainly not produced the kind of fruit that would ever make Israel jealous.

The obvious question that arises is HOW, in a practical, pragmatic sense can we Christians even begin to make Jewish people envious of us and desirous of obtaining the perspective we hold on

their Jewish Messiah? One of the things that could have made Jews extremely “jealous” would have been an international brotherhood of loving affinity and unity between all Christians regardless of language, colour, culture, denomination or geographic location. This is precisely what Jesus prayed for in His high priestly prayer.

John 17:20-21

20. I do not pray for these alone, but also for those who will believe in Me through their word;

21.that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. NKJV

Sadly, instead of pursuing such glorious unity, the church began to fragment and divide, building new denominations around every tiny difference of doctrine and building dividing walls around every denomination. As the church grew, its divisions became more wide spread and deeply entrenched until it resembles a theological battlefield instead of a unified Body. This is also one of the major factors that discouraged Muhammad in his initial search for spiritual truth and drove him in his desire to found a unified community of believers. Faithfulness to one’s community and its adherents became a foundational precept of Islam.

Paul’s Unique Preparation

Saul of Tarsus was a unique and very appropriate vessel for the proclamation of the Gospel to both Jew and Gentile. He was a Jew by birth, yet born in Tarsus, the capital of Cilicia, a Gentile Roman province. Cilicia was a south-easterly Roman province in Asia Minor along the Mediterranean Sea. Through family ties, Paul also inherited Roman citizenship. There was a Jewish community and Synagogue in Tarsus where Paul learned his trade of tent making. He also visited it soon after his conversion (Gal 1:21; Acts 9:30). The Jews of Cilicia also had a synagogue at Jerusalem (Acts 6:9).

The Apostle Paul remains one of the most outstanding figures in church history. This is partly because of his prolific writings that form a major part of the New Testament, the manual of the Christian church. It is also because, of all the New Testament writers, his

epistles undoubtedly present the highest levels of spiritual revelation. His letter to the Ephesians, was later recognised as an encyclical to the whole church, and is a prime example of the remarkable level of inspiration and revelation that characterises his writings.

Not only is he recognised as the greatest Apostle of spiritual revelation, unveiling tremendous Divine truths to the minds of believers, he is also recognised as a custodian of the “mysteries” of the Kingdom. In Biblical terms a mystery is usually a matter that remains a secret until the time appropriate for its unveiling. Many of the doctrines of our Christian Faith were such initially until Paul, through his epistles, gave us the interpretation and understanding of these great truths.

One of the reasons why he became such a custodian is undoubtedly linked to his remarkable visit to heaven and the revelations he received there. (2 Corinthians 12:1-7) He speaks of this experience in a rather reticent manner as though he were embarrassed to be given such high privilege. Nevertheless he is obviously speaking of his own personal experience. He even speaks of the method that God used to keep him humble as the recipient of such an honour. Through this remarkable experience he obviously became conversant with many extraordinary issues of which few people ever received knowledge.

2 Corinthians 12:4.

4. (Paul) was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell. NIV

The Living Bible expresses it this way,

2 Corinthians 12:4. and I heard things so astounding that they are beyond a man's power to describe or put in words (and anyway I am not allowed to tell them to others). TLB

Paul learned from God things so profound that human language could not describe them and in fact, it was not yet the appropriate time for them to be understood. High on the list of such matters is the mystery of the ONE NEW MAN to which Paul makes reference in Ephesians 2:14.

Paul – Prototype Of The One New Man

In introducing this fascinating subject of the One New Man, the great Apostle Paul does so from a very unique perspective for he himself is actually a proto-type and an ideal example of the one new man. He was and remained by frequent admission a zealous Jew but he was also a renowned Christian Apostle. Long after his dramatic conversion and indeed throughout his apostleship, he frequently made visits to Jerusalem to coincide with celebrations of Feasts of Israel. Though he was an orthodox Jew by birth and upbringing he was in fact now a new man who in the strictest sense was neither Jew nor Gentile.

Paul was a native of Tarsus, a city of Cilicia (Acts 21:39; 22:3), and was of pure Jewish descent, of the tribe of Benjamin (Philippians 3:5). There is no mention of his mother, and the information respecting his father is meagre, namely, that he was a Pharisee (Acts 23:6) and that from him Saul inherited the rights of Roman citizenship (22:28). The privilege of Roman citizenship superseded all others before the law and in the general opinion of society, and placed him amid the aristocracy of his day.

Philippians 3:3-6

3. For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh-

4. though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more:

5. circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee;

6. as for zeal, persecuting the church; as for legalistic righteousness, faultless. NIV

It will help to better understand the Apostle's life and teaching to remember that he was initially a

- (1) A Hebrew;
- (2) Pharisee.

- (3) Roman citizen;
- (4) Citizen of Tarsus, a non Jewish (Gentile) city

He was an orthodox Jew by natural birth, who also inherited Roman citizenship by virtue of his parentage. He refers to his Jewish ancestry and pedigree in this manner,

He describes himself as one *“who is of the circumcision, who worships by the Spirit of God, who glories in Christ Jesus, and who puts no confidence in the flesh”*

Surely this is a definitive description of a “One New Man!”

In modern parlance Paul is clearly a “Messianic Jew” - a Jew who believes that Yeshua Ha Mashiach is the Messiah of the Tanaach (Old Testament). It is extremely interesting, considering his orthodox Jewish pedigree, that God commissioned him as the Apostle to the Gentiles (Acts 9:15,16). His ability to communicate so effectively to both Jews and Gentiles clearly reflects his position as a new creation who is culturally neither Jew nor Gentile but actually a combination of both.

The Overlooked Message

What is the real significance of the ONE NEW MAN referred to by Paul (Eph 2:14) and what might be its specific implication for the end days in which we now live? Is the mystery of this One New Man about to be revealed in the near future? When might this occur and what will be the circumstances and results?

For many years the true implication of the “One New Man” (Eph 2:15) has obviously remained a mystery. Paul referred to it as such in Ephesians 3:9, intimating that its true meaning was known only by an inner core, namely the “oikonomia” –a close family circle who have been made stewards, (care takers) of this mystery until the appropriate time for its unveiling.

Ephesians 3:9,10

9. and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

10. to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, NKJV

For the word translated fellowship, Paul uses “oikonomia” meaning -immediate family or household, rather than *koinonia*, which signifies the wider fellowship of all believers. (1 John 1:3 etc) The significance is evidently that only a smaller circle within the wider *koinonia*, understand the mystery of the one new man. However, the time is fast approaching when “all may see” what has only been previously understood by a much smaller circle of initiates.

Throughout his writings, the Apostle Paul refers to several “mysteries” pertaining to the Gospel. In fact, most of the occurrences of the word “mystery” are in the Pauline Epistles. The Greek word mystery (*musterion*) refers to the hidden, eternal plan of God that is being gradually revealed to God's people in accordance with His progressive purposes. It is, to the uninitiated, a mystery. In the New Testament, mystery refers to a secret that is revealed by God to His servants through His Spirit at the appropriate time. As such, it is an “open secret.”

In a few passages, it has reference to a symbol, allegory or parable, which conceals its meaning from those who look only at the literal sense, but is the medium of revelation to those who have the key to its interpretation. It should be noted how closely “mystery” is associated with “revelation” as well, as with words of similar import, e.g. “to make known” (Ephesians 1:9; 3:3,5,10; 6:19), “to manifest” (Colossians 4:3-4; Romans 16:26; 1 Timothy 3:16). “Mystery” and “revelation” are in fact correlative and somewhat synonymous terms. The mysteries of Christianity are its revealed doctrines, in contrast to the wisdom of worldly philosophy.

The mystery revealed to some, would seem to be still concealed from others. The doctrines of Christ and of His Kingdom are hidden

from the worldly wise and the prudent (Matthew 11:25; 1 Corinthians 2:6), and from all who are outside the kingdom (Matthew 13:11), and there are truths withheld even from Christians while in an elementary stage of their development.

(1 Corinthians 3:1; Hebrews 5:11-14).

The gospel itself is a “mystery which was a secret since the world began” (Romans 16:25).

This mystery was revealed by God through the prophetic Scriptures to Paul and the church

(1 Corinthians 2:7; Eph 6:19; Col 4:3).

The New Testament use of the term “mystery” has reference to some operation or plan of God hitherto not unveiled. It does not infer the idea of a secret to be eternally withheld, but of one to be revealed and published in the *fullness* of time. God has made His servants stewards and care takers of His mysteries until He chooses to unveil them.(1 Cor 4:1) The term mystery, moreover, may also signify not only a previously hidden truth presently divulged, but one that contains a supernatural element that still remains a mystery in spite of the revelation.

The More Important Biblical Mysteries Are The Following:

1. The mysteries of the kingdom of heaven (Matthew 13:3-50).
2. The mystery of the translation of the living saints at the end of the church age. (1 Corinthians 15:51-52; 1 Thessalonians 4:14,17).
3. The mystery of the church as the Body of Christ, composed of saved Jews and Gentiles of this age and manifest as **ONE NEW MAN** composed of Jews and Gentiles. (Ephesians 2:14, 3:1-11; 6:19; Colossians 4:3).
4. The mystery of the church as the bride of Christ (Ephesians 5:28-32).

5. The mystery of “Christ in you, the hope of glory” (Galatians 2:20; Colossians 1:26-27).

6. “God’s mystery, that is, Christ Himself” (Colossians 2:2,9; 1 Corinthians 2:7). This involves Christ as the fullness of the Godhead in bodily form.

7. The mystery of lawlessness (2 Thessalonians 2:7; Matthew 13:33).

8. The mystery of the operation by which man is restored to godliness (1 Timothy 3:16).

9. The mystery of Israel’s blindness during the gospel age (Romans 11:25).

10. The mystery of the seven stars (Revelation 1:20).

11. The mystery of Babylon, the harlot (Revelation 17:5,7).
(bibliography: N. Turner, Christian Words (1980), pp. 281-8)

The truth concerning the ONE NEW MAN is undoubtedly the major theme of the Ephesian epistle revealing that the One New Man is the TRUE church of Jesus Christ. It is referred to as His Body, over which He is the head, and His Bride to whom He is the husband. Most Christians, including theologians and commentators, have therefore presumed that the One New Man of Ephesians 2:14, is also the church. This idea might well be true inasmuch as God’s desire is concerned. (See Ephesians 3:1-11) However, when and where has this one new man ever been seen? It is abundantly evident that the church has never yet aspired to the fulfilment of such a vision.

Historically the church has never (with the exception of perhaps the first three hundred years in its earliest history) been a community that has been comprised of Jews and Gentiles living in close harmony, mutual respect and peace. Almost since the very inception of the church, strife and enmity has existed between Jew and Gentile and vice versa. This was often manifested in actual and physical

persecution. Paul himself in his pre conversion days was a Jewish persecutor of the church. He did so with a clear (Jewish) conscience.

Philippians 3:6

6. as for zeal, persecuting the church; as for legalistic righteousness, faultless. NIV

Down through the ages much anti-Semitism and persecution has emanated from professed Christian sources, e.g. the crusades, the pogroms, the holocaust etc. Most of this persecution has emanated from so called "Christian nations." Often a virtual state of war has existed between Christians towards Jews. This state of affairs has continued unto our day when a remarkable degree of anti-Semitism still issues forth from Christian sources. This can be most readily seen in the context of the church's perspective on the Land of Israel (which it frequently calls by its non Biblical name Palestine) and the city of Jerusalem.

Paul's New Creature In Christ

Paul speaks on several occasions about the new creature or the new creation. These references refer to the individual believer and his/her new life in Christ. However, in Ephesians, he introduces the ONE NEW MAN which obviously refers to a corporate body of believers which is neither Jew nor Gentile but a blending combination of both.

Customarily in Western society, when a woman gets married she changes her name. In a certain sense she becomes a new person. When a sinner is wedded to Christ, he too becomes a new person. "Therefore if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). This is the basis on which God can accept a sinner and him account just and righteous, and treat him as such, although He solemnly vows that He "will not justify the wicked" (Ex. 23:7, KJV) and that "he who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord" (Prov. 17:15).

Justification is not based on God's dealings with the "old sinner". The old sinner has died. In the Old Testament sanctuary service, the

figurative death of the sinner was symbolized by the slain sacrificial animal. As the sacrificial animal died symbolically for the Old Testament sinner, so Christ has literally died for you and me. "Christ hath suffered for us in the flesh" (1 Peter 4:1, KJV). And the sinner, justified by faith, has died to sin (see Rom. 6:2).

Following the death of the old man of sin, a new person is born in response to the wooing of the Holy Spirit through justification by faith. This death, burial, and resurrection to newness of life is symbolized by immersion baptism. Paul says: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (Rom. 6:3, 6). When a person rises from the baptismal grave, he is, as it were, a new person. "It is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus."

As the sinner looks to the law, his guilt is made plain to him and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, 'Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish.' His faith lays hold on Christ, and he is justified before God.

As the sinner lays hold of Christ by faith, the old man of sin dies; a new man now stands before Christ. By having become a new person with a new heart and attitude toward God and His will, the Christian accepts the law of God with love and chooses to live by it, just as a pardoned murderer gratefully chooses to live by the law of the land.

Paul says: "For I through the law died to the law, that I might live to God" (Gal. 2:19). This does not mean that the law died. It is still in full force after it put the old carnal Paul to death spiritually. It is only by virtue of its being alive that the law can condemn and put sinners to death. It will continue to condemn other law-breakers, like you and me, to death. But like Saul in the Old Testament and Paul in the New, every sinner who accepts Christ is turned into a new person (see 1 Sam.

10:6). By our natural fallen nature we are identified with sin; it cannot be taken out of us or from us apart from taking our life. But Jesus died in our stead; He bore our sins in His own body (see 1 Peter 2:24) and became "a curse for us" (Gal. 3:13).

"For our sake He (God) made Him [Jesus] to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). This text points out the double solidarity of Jesus with the sinner. He chose to take our side against the "accuser of our brethren" (Rev. 12:10). As our Creator, He preferred to die for us rather than see His creatures lost in suffering, sin, and eternal death. In dying for us, Jesus died the second death. He took our wages of sin so that any repentant sinner need not suffer eternal death. By His stripes we are healed. "He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole" (Isa 53:5).

Through the re-creative power of the accepted Saviour, the repentant sinner is turned into a new creature. The power of redemption is the power of creation. Salvation reveals to us the power that was used at Creation to bring worlds and man into existence. This same power Jesus now exerts for our salvation. God can take a human being, broken and ruined by sin -- yes, even dead in sin (see Eph. 2:1) - - and make him into a new creature that will ultimately excel even the angels in moral beauty. Only Jesus, who is Himself God and the Creator, can do this.

In his parting speech to the leaders of the church at Ephesus, Paul said, "And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified" (Acts 20:32). The evil that sin has wrought in us, the Holy Spirit has power to undo through the Word. The Word is able to build us up and fit us for His kingdom. "Our Saviour is the bread of life, and it is by beholding His love, by receiving it into the soul, that we feed upon the bread which came down from heaven."

Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb. 7:25). Through faith, every deficiency of character may be

transformed, every defilement cleansed, every fault corrected, every excellence developed.

There is no justification by faith or salvation apart from regeneration. Jesus made this clear in His nocturnal conversation with Nicodemus when He said that "unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). "It is the Spirit that gives life" (John 6:63). There can be no true Christian life without the life-giving power of the Holy Spirit. And the Spirit exalts and glorifies Christ (see John 16:14) by leading men and women gladly to do His will. As a new creature in Christ Jesus, the transformed sinner - - now a saint -- has been enabled to keep God's law, as expressed in the Ten Commandments. "For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh . . . in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom. 8:3, 4).

As a new creature in Christ, the converted person has a new standing before God. "Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus." The sinner justified by faith is a new creature in Christ Jesus, for "no man is justified who is not renewed, nor is any man renewed who is not also justified." Although his *standing* has changed, to onlookers his *state* may appear to be the same since they may not perceive any immediate ethical change. But his *state*, or condition, has also changed. He is no longer a rebel against God and His ways, as he was before, although he may not as yet have been entirely delivered from the snares of sinful habits.

A person justified by faith may still look like a sinner. When he returned to his father's home, the prodigal looked like a sinner. But he was no longer a rebel. So a person justified by faith no longer chooses to sin.

Where is the One New Man that Jesus created through His death? Where can we find an historic or contemporary example of a believer or church that is manifestly neither Jew nor Gentile but a united body of both? A Jew is obviously a descendant of Judah, and his Jewishness is therefore a biological affiliation that also usually

also embraces a religious conviction. Judaism issues from a religious conviction that has become a racial and cultural identity. Likewise, Gentile Christians have Biblical convictions and a Christian culture (life style) which has derived from these. But they also have a racial or national identity. Nevertheless, their Christian conviction supersedes their racial identity. (e.g A Christian Australian, or an Australian Christian?) Converts to the Christian Faith are not required to completely abandon their national and cultural heritage, except the obviously ungodly and unbiblical aspects of it. Where can we find a church community that is a perfect blend of both Jewish and Gentile believers? Since such a blending was obviously God's desire and intention, how may we achieve it? Or is this to be a prophetic phenomenon that is still yet awaiting its time to be manifest? Is it a mystery yet to be unveiled and revealed, how Jew and Gentile can form one body, and one redeemed community? If this is a unique company of God's people who Biblically, traditionally and culturally are neither Jew nor Gentile when will it appear? Numerous Biblical references to the One New Man seem to intimate that this phenomena will only emerge in "the latter days." It is usually seen to be associated with the prophetic events that immediately precede the physical manifestation of the Kingdom of God on earth under the rule of the Messianic King.

Ephesians 1:9-10

9. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

10. to be put into effect when the times will have reached their fulfilment - to bring all things in heaven and on earth together under one head, even Christ. NIV

The mystery is to be activated when "the times have reached their fulfilment to bring together ALL things in heaven and earth under one head, even Christ."

Ephesians 3:6

6. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. NIV

Gentile believers are “heirs together” with Israel, to the promises in Christ Jesus. They are “branches from a wild Olive tree” grafted on to the original tree which is Israel. The roots and trunk of that tree are still Jewish. The intention being that the Gentiles might partake of the “root and fatness” and nature of the original tree.

Romans 11:17

And you Gentiles who were branches from, we might say, a wild olive tree, were grafted in. So now you too, receive the blessing God has promised Abraham and his children, sharing in God’s rich nourishment of his own special olive tree. TLB

Major sections of the church have long since determined that God has “finished with Israel” and that the church, as the new Israel, has succeeded and superseded her and inherited all the glorious promises originally made to the ancient covenant people. They have also callously assigned predictions of judgement to the Jews. The truth is that Gentiles believers can only legitimately inherit the promises made to Israel, together with Israel. Before one can “see or understand” the mystery of the “One New Man” we must of necessity “put on” the new man in Christ. We must recognise that it is the “old (sinful) nature” which impedes us from recognising and wholeheartedly accepting God’s ancient Covenant people. Almost the whole world is irrationally anti- Jewish. Why is this? It is because the whole world lies in the lap of the wicked one (Satan) who is the greatest anti-Semite of all. When we are baptised into Christ we are re-educated and programmed. We learn to love what we formerly hated and hate what we formerly loved. We put off the old man and put ON the New Man. We may clearly see from the following scriptures that putting on the new man emphasises the character qualities that are the fruit of Christ’s spirit within us (Galatians 5:22-26). When the true evidence of Christ’s spirit within us is manifest we are *neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.*

Ephesians 4:20-32

20 But you have not so learned (from) Christ,

21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

22 *that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,*

23 *and be renewed in the spirit of your mind,*

24 and that you put on the new man which was created according to God, in true righteousness and holiness.

25 *Therefore, putting away lying, "Let each one of you speak truth with his neighbour," for we are members of one another.*

26 *"Be angry, and do not sin": do not let the sun go down on your wrath,*

27 *nor give place to the devil.*

28 *Let him who stole steal no longer, but rather let him labour, working with his hands what is good, that he may have something to give him who has need.*

29 *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.*

30 *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*

31 *Let all bitterness, wrath, anger, clamour, and evil speaking be put away from you, with all malice.*

32 *And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you. (NKJ)*

Colossians 3:10-15

10 **and have put on the new man who is renewed in knowledge according to the image of Him who created him,**

11 *where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.*

12 *Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;*

13 *bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.*

14 *But above all these things put on love, which is the bond of perfection.*

15 *And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.(NKJ)*

Chapter Two

The One New Man Described

It appears very clear from Scripture that God did not desire nor intend to have two distinctly different and separate peoples. He did not plan to have an old (superseded and discarded) people and a new people. He did not intend to have two “churches” one the “church in the wilderness” - (Acts 7:38) the other the church of the New Testament. He obviously intended to have one redeemed community which would ultimately be neither Jew nor Gentile but a NEW CREATION which would be both Jew and Gentile combined. The theme of redemption begins in Genesis and continues through to Revelation. It is the same God. It is the same redemptive purpose. It has the same conclusion.

God’s initial and continuing purpose was to reconcile His redeemed people into ONE NEW MAN, - God’s ancient Covenant people, and the church, His New Covenant people, have a common source (Abraham and his seed, Yeshua) and a common prophetic destiny. (God’s glorious Kingdom on earth) In the Last Days, they will merge into One New Man united by their common link to the Messiah of Israel. Paul clearly refers to this fact.

*Ephesians 2:15 in His (Christ’s) flesh causing to cease the enmity, the Law of the commandments in decrees, **that He might in Himself create the two into one new man, making peace, (between the two).***

*Ephesians 2:16 and might reconcile both in one body to God **through the cross, slaying the enmity in Himself.***

Let’s read a few more verses from Ephesians 2.

Eph 2:12 That you (Gentiles) were at that time

- (1) without Christ,
- (2) being cut off from any part in Israel's rights as a nation,
- (3) having no part in God's agreement,
- (4) having no hope, and without God in the world.

Eph 2:13 ***But now*** in Christ Jesus you who at one time were far off are made near in the blood of Christ.

Eph 2:14 For he is our peace, who has made the two into one, and by whom the middle wall of division has been broken down,

Eph 2:15 Having in his flesh put an end to that which made the division between us, even the law with its rules and orders, so that he might make in himself, of the two, one new man, so making peace;

Eph 2:16 And that the two might come into agreement with God in one body through the cross, so putting an end to that division.

Eph 2:17 And he came preaching peace to you who were far off, and to those who were near;

Eph 2:18 Because through him the two of us are able to come near in one Spirit to the Father.

Eph 2:19 So then you are no longer as those who have no part or place in the kingdom of God, but you are numbered among the saints, and of the family of God. (Bible in Basic English)

Although many of the early church “fathers” from the third century onwards, embraced and taught a replacement theology, it is interesting and encouraging to see that many respected and renowned later scholars and commentators did not do so. In fact, they taught something very different to that. Let us take a brief look at what Paul has written.

Eph 2:12 - That at that time you (Gentiles) were without Christ, (The Messiah)

In our unredeemed state, we Gentiles were totally without God being separated from Him by our sins and also through our gross ignorance of Him. Yet we were chosen in him before the foundation of the world in that God determined that everyone who would believe in Christ and adhere to Him would be redeemed and reconciled to Him.

Ephesians 1:4-7

4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved.

7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (NKJ)

In God's mind, we were reserved in him, and were redeemed by him. But as yet we were without any knowledge of him, or faith in him, without love for Him, or relationship to Him. We had no access to God or communion with Him neither were in subjection to him, his Gospel, or His governance. We were without any promises or prophecies concerning him, which were all made to the Jews; hence the Messiah was called the Christ of Israel" and who was originally sent only to the lost sheep of the house of Israel.(Matthew 15:24)

Being Aliens From The Commonwealth Of Israel;

Being aliens (infers someone from a different race, culture or planet) from the Commonwealth of Israel - This is the second characteristic of their condition before their conversion to Christianity. This means more than that they were not Jews. It means that they were strangers (foreigners, outsiders, estranged) to that "polity" - politeia - or arrangement by which the worship of the true God had been kept up in the world, and of course were strangers to the true religion.

The Gentiles had no relationship to the House of Israel or their God. They could not dwell among them, nor have any dealings with them unless they conformed to certain laws. Nor might the Jews go into any Gentiles, nor eat or converse with any persons that were uncircumcised. (Acts 10) So great was the alienation and distance between these two people. The word for "commonwealth" (Gk: politaia) is commonly used by Greek writers for a "democracy" though the original constitution of the Israelites was actually a "theocracy".

The arrangements for the public worship of Yahweh were made by God among the Jews. They had his law, his temple, his Sabbaths, and the ordinances of his religion; To all these blessings the pagans had been strangers, and of course they were deprived of all the privileges which resulted from having the true religion. The word

rendered here as “commonwealth” - politeia - means citizenship, or the right of citizenship, and then a community, or state. It means that arrangement or organization by which the worship of the true God was maintained.

Strangers to the covenants of promise;

We were strangers to the covenant of circumcision given to Abraham; and to the covenant at Mount Horeb which God made with Israel. We were outside the dispensation of the covenant of grace that God made with Israel, sometimes called the first covenant (Jeremiah 31:31-33) and which peculiarly belonged to them.

Rom 9:4-5

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. (NKJ)

Having No Hope Of The Promised Messiah:

The Messiah was promised originally to Abraham and his descendants and through them ultimately to all the families (ethnic groups) on earth. (Genesis 12:3) Therefore, Abraham is also the “spiritual” father of all redeemed gentiles as well as the natural father of all true Israelites

And without God in the world;

We Gentiles were without the knowledge of the true God; without the fear of God; without the image of God, which had been defaced by sin; and without communion with him, or the worship of him. There is a common saying in Judaism that "he that dwells outside the land (of Israel) is like one "who has no God".

THE ONE MAN IN THE COMMENTARIES

Let us look at Matthew Henry's Commentary on these verses.

(E-Sword.com)

“*At that time*, while you were Gentiles, and in an unconverted state, you were,”

1. **“In A Godless Condition, Without The Knowledge Of The Messiah**, and without any saving interest in him or relationship to him.” It is true of all unconverted sinners, who are destitute of faith, have no saving interest in Christ; and it must be a sad and deplorable thing for a soul to be without a Christ. Being without Christ, they were,

2. *Aliens (Strangers, Foreigners, Outsiders) From The Commonwealth Of Israel*; they did not belong to Christ's church, and had no communion with it that being confined to the Israelite nation. It is no small privilege to be placed in the church of Christ, and to share with the members of it in the advantages peculiar to it.

3. *They Are Strangers From The Covenants Of Promise.*

The covenant of grace has ever been the same for substance, though, having undergone various additions and improvements in the several ages of the church, it is called covenants; and the covenants of promise, because it is made up of promises, and particularly contains the great promise of the Messiah, and of eternal life through him. Now the Ephesians in their Gentile state, were strangers to this covenant, having never had any information nor knowledge of it; and all unregenerate sinners are strangers to it, as they have no interest in it. Those who are without Christ, and so have no interest in the Mediator of the covenant, have none in the promises of the covenant.

4. **Gentiles Had No Hope**, That Is, Beyond This Life - no well-grounded hope in God, no hope of spiritual and eternal blessings. Those who are without Christ, and strangers from the covenant, can have no good hope; for Christ and the covenant are the ground and foundation of all the Christian's hopes. They were in a state of distance and estrangement from God: *Without God in the world*; not without some general knowledge of a deity, for they worshipped idols, but living without any due regard to him, any acknowledged

dependence on him, and any special interest in him. The words are, *atheists in the world*; for, though they worshipped many gods, yet they were without the true God”.

Two Wonderful “Buts”

Ephesians 2:4-6 - ***But GOD***

4 But God (who is) is so rich in mercy, and he loved us so very much,

5 that even while we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God's special favor that you have been saved!)

6 For he raised us from the dead along with Christ, and we are seated with him in the heavenly realms — all because we are one with Christ Jesus. NLT

Ephesians 2:13 - ***But NOW***

13 But now you belong to Christ Jesus. Though you once were far away from God, now you have been brought near to him because of the blood of Christ. NLT

Matthew Henry’s comments on Ephesians 2:16,17.

The Ephesians, upon their conversion, having such an access to God, as well as the Jews, and by the same Spirit, the apostle tells them, *Now therefore you are no more strangers and foreigners*, Ephesians 2:19. This he mentions by way of opposition to what he had observed of them in their heathenism: they were now no longer *aliens from the commonwealth of Israel*, and no longer what the Jews were wont to account all the nations of the earth besides themselves (namely, strangers to God), *but fellow-citizens with the saints, and of the household of God*, that is, members of the church of Christ, and having a right to all the privileges of it.

The apostle proceeds further to illustrate the blessed change that was made in their position: *But now, in Christ Jesus, you who sometimes were far off*, etc. They were far off from Christ, from his church, from the covenant promises, from the Christian hope, and from God himself; and therefore from all good, like the prodigal son in the far country: this had been represented in the preceding verses.

Unconverted sinners remove themselves at a distance from God, and God puts them at a distance: *He beholds the proud afar off. But now in Christ Jesus*, etc., i.e. upon your conversion, by virtue of union with Christ, and interest in him by faith, you are made nigh.” They were brought home to God, received into the church, taken into the covenant, and possessed of all other privileges consequent upon these. Note, *The saints are a people near to God. Salvation is far from the wicked*; but God is a help at hand to his people; and this is *by the blood of Christ*, by the merit of his sufferings and death. Every believing sinner owes his nearness to God, and his interest in his favour, to the death and sacrifice of Christ.

Barnes’ Commentary says

And strangers - This word - *xenos* - means a foreigner, or one from a distant and different country; and here it means that they did not belong to the community where the covenants of promise were enjoyed; that is, they were strangers to the privileges of the people of God.

The covenants of promise - The covenants of promise were those various arrangements which God made with his people (Israel), by which he promised them future blessings, and especially by which he promised that the Messiah should come. To be in possession of them was regarded as a high honour and privilege; and Paul refers to it here to show that, though the Ephesians had been by nature without these, yet they had now been brought to enjoy all the benefits of them. It may be remarked, that Walton and Rosenmuller unite the word “promise” here with the word “hope” i.e. “having no hope of the promise.” But the more obvious and usual interpretation is that in our common version, meaning that they were not by nature favoured with the covenants made with Abraham, Isaac, Jacob, etc., by which there was a promise of future blessings under the Messiah.

Wesley on Ephesians 2: 15,16

Eph 2:15 - Having abolished by his suffering in the flesh the cause of enmity between the Jews and gentiles, even the law of ceremonial commandments, through his decrees - That he might form the two - Jew and gentile, into one new man - one mystical body.

Barnes on Ephesians 2:15,16

Eph 2:15 -

Having abolished - Having brought to naught, or put an end to it - Gk: katargesas.

If someone in authority abolishes a practice or system, they put a complete end to it. Hence Christ, through His death, put a complete end to the practices which separated Jew and Gentile among His redeemed people.

In his flesh - By the sacrifice of his body on the cross. It was not merely by instruction; it was not by communicating the knowledge of God; it was not as a teacher; it was not by the mere exertion of power; it was by his flesh - his human nature - and this can mean only that he did it by his sacrifice of himself. It is such language as is appropriate to the doctrine of the atonement - not indeed teaching it directly - but still such as one would use who believed that doctrine, and such as no other one would employ. Who would now say of a moral teacher that he accomplished an important result by "his flesh?" Who would say of a man that was instrumental in reconciling his contending neighbours, that he did it "by his flesh?" No man would have ever used this language who did not believe that Jesus died as a sacrifice for sin.

The enmity - Between the Jew and the Gentile. Tyndale renders this, "the cause of hatred, that is to say, the law of commandments contained in the law written." This is expressive of the true sense. The idea is that the ceremonial laws of the Jews, on which they so much prided themselves, was the cause of the hostility existing between them and believing Gentiles. That had made them a different people and laid the foundation for the alienation which existed between them. They had different laws; different institutions; a different religion. The Jews looked upon themselves as the favourites of heaven, and in possession of the knowledge of the only way of salvation; the Gentiles regarded their laws with contempt, and looked upon the unique institutions with scorn. When Christ came and abolished by his death their special ceremonial laws, of course the cause of this alienation ceased.

Even the law of commandments - The law of positive commandments. This does not refer to the “moral” law, which was not the cause of the alienation, and which was not abolished by the death of Christ, but to the laws commanding sacrifices, festivals, fasts, etc., which constituted the uniqueness of the Jewish system. These were the cause of the enmity between the Jews and the Gentiles, and these were abolished by the greater sacrifice which the Redeemer made; and of course when that was made, the purpose for which these laws were instituted was accomplished, and they ceased to be of value and to be binding.

Contained in ordinances – i.e. In the Mosaic commandments.

The Greek word “dogma” -“ordinance” means, decree, edict, law; e.g. Luke 2:1; Acts 16:4; Acts 17:7; Colossians 2:14.

Luke 2:1 And it came to pass in those days, that there went out a decree (ordinance) from Caesar Augustus, that all the world should be taxed.

Acts 16:4 And as they went through the cities, they delivered them the decrees (ordinances) for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees (ordinances) of Caesar, saying that there is another king, [one] Jesus.

Colossians 2:14 blotting out the handwriting in the ordinances against us, which was contrary to us, even He has taken it out of the midst, nailing it to the cross;

For to make in himself - By virtue of his death, or under him as the head.

Of two one new man - Of the two - Jews and Gentiles - one new spiritual person; that they might be united as one. The idea is that as two persons who were separate beings were merged into one person.

E.g. Genesis 2: 24 This explains why a man leaves his father and mother and is joined to his wife, and **the two are united into one.**
NLT

As Eve was taken from Adam's wounded side, so the church was birthed from Christ's wounded body. Or it could mean that two persons who had previously been at enmity, might become reconciled and become one in aim and pursuit, so it was in the effect of the work of Christ on the Jews and Gentiles. When they were converted they would be united and harmonious. Likewise, when Jews and Gentiles are truly saved they should ideally become one united body.

Clarke Eph 2:15 -

Having abolished in his flesh - By his incarnation and death he not only made an atonement for sin, but he appointed the doctrine of reconciliation to God, and of love to each other, to be preached in all nations; and thus glory was brought to God in the highest, and on earth, peace and good will were diffused among men.

The enmity of which the apostle speaks was reciprocal among the Jews and Gentiles. The former detested the Gentiles, and could hardly allow them the status of men; the latter had the Jews in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from those of all the other nations of the earth.

The law of commandments - Contained in, or rather concerning, ordinances; which law was made merely for the purpose of keeping the Jews a distinct people, and pointing out the Son of God till he should come. When, therefore, the end of its institution arrived, it was no longer necessary; and Christ by his death abolished it.

To make in himself - To make one Church out of both people, which should be considered the body of which Jesus Christ is the head. Thus he makes one new man - one new Church; and thus he makes and establishes peace. I think the apostle still alludes to the peace-offering, shalom, among the Jews. They have a saying,

Sephra, fol. 121: "Whosoever offers a peace-offering sacrifice, brings peace to the world". Such a peace-offering was made by the death of Christ, and by it peace is restored to the earth.

Even the law of commandments contained in ordinances; which consisted of many precepts, and carnal ordinances; and is so called because it was an indication of God's hatred of sin, by requiring sacrifice for it; and because it was an occasion of stirring up the enmity of the natural man, it being a burden and a weariness to the flesh, by reason of its many and troublesome rites; and because it was the cause of enmity between Jew and Gentile: the Jews say that Sinai, the mount on which the law was given, signifies "hatred"; and that it is so called because from it brought "hatred" or "enmity" to the nations of the world: now this Christ abolished, "in his flesh", not simply by his incarnation, but by the vicarious sacrifice of his flesh, or humanity, and that as in union with his divine nature; but not until he had fulfilled it in himself, which was one end of his coming into the world; and then he abolished it, so as that it ought not to be, and so as that it is not, and of no use and service; and that because it was faulty and deficient, weak and unprofitable, as well as intolerable; and because there was a change in the priesthood; and because it was contrary to a spirit of liberty, the great blessing of the Gospel; and that there might be a reconciliation and a coalition between Jew and Gentile, as follows:

For to make in himself of two one new man, so making peace; which explains what is meant by making both one; and expresses the strictness of the union between Jew and Gentile, they became as one man; and it points at the manner in which they became so wonderfully united; and that is by being made new men, or new creatures, by having a work of grace upon their souls, and so baptised into one body, and made to drink of one and the same Spirit; the foundation of which union is in himself; for Jew and Gentile, male and female, bond and free, are all one in Christ Jesus; he is the cornerstone in which they all meet, and the head to which the whole body is joined.

The One New Man Prototypes In The Old Testament

The Church In The Wilderness

It is important to notice that the Apostle Stephen, when referring to the Israelites in the wilderness with Moses, called them “the church in the wilderness”.

Acts 7:37-38

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

*38 This is he that was in **the church in the wilderness** with the angel which spoke to him in the Mountain, and with our fathers: who received the lively oracles to give unto us: (KJV)*

The camp of Israel is here called *the church in the wilderness*; for it was a sacred society, incorporated by a divine charter under a divine government, and blessed with divine revelation. The church in the wilderness was a church, though it was not yet perfectly formed, as it was to be when they came to Canaan. The word “church” means literally “the people called out,” and is applied to the assembly or multitude called out of Egypt, and separated from the world. It was not, however, our idea of a church, but means the “assembly,” or people called out of Egypt and placed under the care of Moses.

Israel Was The “Church” In The Wilderness

There is clear intimation in the New Testament that the Children of Israel in their deliverance from Egypt and subsequent wilderness wanderings were actually the church of that era.

The word for church in the Old Testament Septuagint (Greek) version is “ecclesia” just as in the New Testament. It obviously has the same meaning in both.

Although ekklesia soon became a distinctively Christian word, it has its own pre-Christian history; and to those, whether Jews or Greeks, who first heard it applied to the Christian society it would come with suggestions of familiar things. Throughout the Greek world and right down to New Testament times (compare Acts 19:39),

ekklesia was the designation of the regular assembly of the whole body of citizens in a free city-state, "called out" (Greek ek, "out," and kalein, "to call"). The Septuagint translators, again, used the word to translate the Hebrew qahal, which in the Old Testament denotes the "congregation" or community of Israel, especially in its religious aspect as the people of God.

Their Rock was Christ

1 Corinthians 10:1-4

*1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,
2 all were baptized into Moses in the cloud and in the sea,
3 all ate the same spiritual food,
4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (NKJ)*

There is of course an element of mystery in this verse which infers that Christ was actually with the Children of Israel during their exodus wanderings. Nevertheless that inference is clear. These were peculiar circumstances in the Jewish history and were typical of the greatest mysteries of the Gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud. They were baptised in the Red Sea. The manna with which they were fed, and rock from which they drank, was Christ!

That followed them - i.e. literally "Went with them" This obviously cannot mean that the rock itself literally followed them, any more than that they literally drank the rock, for one is as expressly affirmed, if it is taken literally, as the other. But as when it is said they "drank of the rock," it must mean that they drank of the water that flowed from the rock; so when it is said that the "rock followed" or accompanied them, it must mean that the water that flowed from the rock accompanied them. This figure of speech is common everywhere.

The spiritual rock that followed them - There is some difficulty in this verse. How could the rock follow them? It does not appear that the rock ever moved from the place where Moses struck

it. Others contend that by the rock following them we are to understand their having carried of its waters with them on their journeys. This we know is a common custom in these deserts to the present day; and that the Greek verb to follow, has this sense. From this we deduce that *Christ is the God of Israel and the spiritual Rock that guided them.*

We are further told that their sometimes sinful behaviour “tempted” Christ. If by this it is meant that their wayward behaviour tested His patience, it is clear that in some supernatural way, Christ was travelling through the wilderness with them.

Many people, when they first come across the above Scripture, are somewhat surprised to read, "the Rock was Christ," way back at the time of Moses. But there it is, in plain and simple language - The Logos (*Logos* is the original Greek word of the New Testament that is translated into English as *Word*), Who was later born as the human Jesus Christ, led the Israelites in the Exodus.

It should not be all that surprising if we keep in mind that The Logos, Who became Jesus Christ, existed, and has been active, from before The Seven Days of Creation. The apostle John describes very well what Jesus Christ was, and was doing, before His birth as a human:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made." (John 1:1-3 RSV)

And - "The Word became flesh and lived for a while among us." (John 1:14 RSV)

Psalm 78:35

And they remembered that God was their rock, and the high God their redeemer. (KJV)

We are further told that their sometimes sinful behaviour “tempted” Christ. If by this it is meant that their wayward behaviour

tested His patience, it is clear that in some mysterious supernatural way, Christ was travelling through the wilderness with them.

Rock is a very strong and durable substance. You can go outside and pick up a rock that could be many millions of years old. Rock well suits, as far as physical substances can go, the analogy of a strong and eternal spirit being. The term is used extensively through The Bible:

- "There is none Holy like The Lord, there is none besides Thee; there is no Rock like our God." (1 Samuel 2:2 RSV)
- "my God, my Rock, in Whom I take refuge, my shield and the horn of my salvation, my stronghold and my refuge, my Saviour; Thou savest me from violence." (2 Samuel 22:3 RSV)
- "To Thee, O Lord, I call; my Rock" (Psalm 28:1 RSV)
- "Thou art my Father, my God, and the Rock of my salvation." (Psalm 89:26 RSV)
- "O come, let us sing to The Lord; let us make a joyful noise to the Rock of our salvation! " (Psalm 95:1 RSV)

There is a strong intimation that in some mysterious, supernatural way Christ, in His pre-incarnate form was present with the children of Israel during their trek through the desert en route to Canaan The inference is that He was with them in close proximity to the degree that He was at times tested by their wayward behaviour.

1 Corinthians 10:9

9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; (NKJ)

This clearly reveals that in some miraculous manner Christ the Messiah was with Israel throughout their wilderness journey either in personal presence or in his heart's consciousness.

The One Man Characteristics In The Old Testament Saints

Were Old Testaments Saints “Born Again?”

It appears to be generally surmised in Christian theology that Old Testament “saints” were not born again. It is evidently presumed that the Born Again experience is uniquely a New Covenant

phenomenon that was not available prior to the death and resurrection of Jesus. In this sense it is therefore presumed only to be experienced by post crucifixion “New Covenant Believers.” However, Paul makes it clear that the “blessing” we receive as Christians was firstly given to Abraham.

There are many references in the Old Testament to God’s “saints”. A perusal of these references in their various contexts reveals the special relationship they enjoyed with Jehovah. Many of them are commended for their walk of faith and the fact that they pleased God. Several of them are mentioned in the chapter in Hebrews that features the heroes of faith.

The Gospel Was First Preached To Abraham

Galatians 3:8. *And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."* (NKJ)

Galatians 3:14. *He redeemed us in order that the (same) blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.*

Jesus also referred to the “promise of the Spirit.” (John 3:8) The clearest message and explanation of the New Birth was originally given to an audience of one person namely Nicodemus a “ruler” of the Jews and a doctor of the Law. Jesus obviously invited him to be born again (V.7) giving a clear explanation of what was entailed.

John 3:3-10

3 *Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."*

4 *Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"*

5 *Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.*

6 *"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

7 *"Do not marvel that I said to you, 'You must be born again.'*

8 *"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."*

9 *Nicodemus answered and said to Him, "How can these things be?"*

10 *Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? (NKJ)*

Nicodemus was an acknowledged ruler and teacher in Israel. He was addressed by Jesus as a teacher (Gk. Didaskalos, i.e. Rabbi, Doctor, Master, Teacher in Israel). Nicodemus also addressed Jesus as "Rabbi." Could not a ruler of the Jews recognize another Rabbi?

John 3:2

2 *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (KJV)*

Jesus expressed great surprise that a teacher of such standing as Nicodemus did not know about being born again. (V.10) This implies that it should have been common knowledge to Jewish teachers. It is also clear that Jesus was encouraging Nicodemus to "become Born Again." This was of course prior to the death and resurrection of Jesus.

God's Covenant With Israel Is Eternal

Psalm 105:8-11

8 *He remembers His covenant forever, (Olam) the word which He commanded, for a thousand generations,*

9 *The covenant which He made with Abraham, and His oath to Isaac,*

10 *And confirmed it to Jacob for a statute, to Israel as an everlasting (Olam) covenant,*

11 *Saying, "To you I will give the land of Canaan as the allotment of your inheritance,"*

All the major covenants, including the New Covenant, were first made with Israel. These include the Abrahamic, Palestinian, Mosaic, Davidic and the New Covenant. All these covenants

predicted and prefigured the redemptive ministry of Messiah. They were types and shadows of the ministry He would fulfil.

Leviticus 26:44-45

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD. (KJV)

Living By Faith

Habakkuk speaks of the just(ified) living by his faith.

Habakkuk 2:4 "Behold the proud, his soul is not upright in him; but (on the contrary) the just shall live by his faith. (NKJ)
(Emphasis added)

This verse clearly shows that some people in the Old Testament lived by the faith by which they were also justified by God. If some people were so justified why not others? For God is no respecter of person.

Abraham's Faith and Righteousness

Gen 15:6

6 And he believed in the LORD, and He accounted it to him for righteousness. (NKJ)

John 8:56

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. (KJV)

Abraham was justified by (his) faith and because of that faith, God declared him righteous. When reference to righteousness is made in the New Testament, exactly the same word is used of believers. Abraham was justified by faith, and not by the works of the law; for his faith was imputed to him for righteousness, Romans 4:1-5. David also bears testimony to the same for Abraham's faith (Greek:

diakaiosune) as is used for the righteousness of New Testament doctrine, Romans 4:6-8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised; and certainly before the Law came through Moses. Therefore salvation must be of the Jews as well as the Gentiles.

The covenant that God made with Abraham was to be applicable to his seed after him.

Genesis 17:7

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (KJV)

Abel Was Declared Righteous By His Faith. Heb 11:4-6

4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

Elijah Was Translated Into Heaven. II Kings 2:11

Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven. (NKJ)

Enoch Went To Heaven through Faith. Hebrews 11: 5,6.

5 By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.

6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. (NKJ)

Moses obviously had a prophetic perception of the Lamb of God who was to come.

John 3:14

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (KJV)

Moses And Elijah Appeared In Glory

Luke 9:30-31

30 *And, behold, there talked with him two men, which were Moses and Elias:*

31 *Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. (KJV)*

God's Love For Israel Is Everlasting

Jeremiah 31:1-3

1 *"At the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people."*

2 *Thus says the LORD: "The people who survived the sword found grace in the wilderness-- Israel, when I went to give him rest."*

3 *The LORD has appeared of old to me, saying: "Yes, I have loved you with an everlasting love; therefore with loving kindness I have drawn you. (NKJ)*

We Christian believers rejoice and revel in the knowledge that we are loved by God with an everlasting love. However, the only place that this phrase occurs in the Bible is spoken directly to Israel in this verse. (Jeremiah 31:3) This clearly shows that Israel is loved with the very same quality and duration of love that also applies to the church.

Salvation In The Old Testament

The Hebrew words used most frequently in the Tanaach (O.T) for salvation are various derivatives of yesha or yeshua. This is obviously the word from which the name Yeshua or Jesus comes. Moses and company sang this song of redemption following their deliverance from Egypt. "The LORD (Jehovah) has become my Yeshua!"

Exodus 15:2

2 *The LORD is my strength and song, and he is become my salvation (Yeshua) he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. (KJV)*

1 Samuel 2:1

1 *And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. (Yeshua) (KJV)*

David Also Sang About His Salvation (Yeshua)

2 Samuel 22:47

47 *The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. (Yeshua) (KJV)*

1 Chronicles 16:23

23 *Sing unto the LORD, all the earth; shew forth from day to day his Yeshua. (KJV)*

Psalm 9:14

14 *That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy Yeshua. (KJV)*

Psalm 14:7

7 *Oh that the salvation (Yeshua) of Israel were come out of Zion! When the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. (KJV)*

Psalm 13:5-6

5 *But I have trusted in thy mercy; my heart shall rejoice in thy salvation.*

6 *I will sing unto the LORD, because he hath dealt bountifully with me. (KJV)*

Psalm 18:2

2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, (Yeshua) and my high tower. (KJV)*

Old Testament Saints

In the Bible, Saints are people who have been separated from the world and consecrated to the family, worship and service of God. Followers of the Lord are referred to by this phrase throughout the Bible, although its meaning is developed more fully in the New

Testament. Consecration (setting apart) and purity are the basic meanings of the term. Believers are called "saints" (Rom. 1:7) and "saints in Christ Jesus" (Philippians 1:1) because they belong to the One who provided their sanctification.

There Is Evidence Of Such People In The Old Testament

Deuteronomy 33:2-3

2 *And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

3 *Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. (KJV)*

2 Chronicles 6:41

41 *Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. (KJV)*

Enoch's Walk With Jehovah

Gen 5:22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (KJV)

Amos confirms that it is not possible for one to walk with God unless they are in agreement.

Amos 3:3. Can two walk together, unless they are agreed? (NKJ)

How could God walk with Enoch unless Enoch were saved and justified? And how could Enoch possibly walk with God unless he walked by faith?

Chapter Three

“Putting On” The New Man

In his various epistles Paul makes several references to a “New Man”. Initially he uses the image to refer to our new life in Christ as born again believers.

Paul is obviously referring to the individual in Ephesians 4:23-24

23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. NKJV

The old man is our former manner of life before we were baptised into Christ, corrupt according to deceitful lusts. The new man is in complete contrast, created by God in “true righteousness and holiness.” Probably using the analogy of our outward attire he instructs us to “take off – divest ourselves of our old garment and clothe ourselves with your new attire which is suitable and becoming as believers and disciples of Jesus.

Ephesians 4:22-24

22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

23 and be renewed in the spirit of your mind,

24 and that you put on the new man which was created according to God, in true righteousness and holiness. (NKJ)

However, Paul also makes it very clear that when we “put on Christ” we are henceforth neither Jew nor Gentile, slave nor free, male nor female, but “all one in Christ Jesus.” We are all (of) the seed of Abraham.

Galatians 3:27-29

27 For as many of you as were baptised into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. (NKJ)

Qualities Of The New Man

Paul further teaches that as the “elect of God” over which Christ is “all in all” and having put off the old man and his deeds, we to “put on” the fruit of the Spirit (of Christ) which includes tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection.

What Is It That Separates And Divides God's Redeemed People?

Is it doctrine, tradition, denominational affiliation or culture? While it may appear to be such, the real impediment is much deeper. It is actually pride, ego, self righteousness, all attitudes that are in direct contrast to those Godly characteristics that we are commanded to put on. Our blatant disunity amongst the members of Christ's Body is a barefaced disobedient rebellion against the Word and Spirit of Christ. This is also true of the attitude of so many Christians in respect of God's chosen people the Jews. Anti Semitism is also anti Jehovah.

Colossians 3:9-13

9 Do not lie to one another, since you have put off the old man with his deeds,

10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.

14 But above all these things put on love, which is the bond of perfection. (NKJ)

Gentiles Are Graciously Included

And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Ephesians 1:13

God's great plan of salvation was first extended to the Jews exclusively. In Deuteronomy 7:6 God says to Israel:

"For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession."

We see just how special this choice is in Psalm 147:19-20: *"He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation; they do not know his laws."* Likewise Paul, the zealous Pharisee and perceptive student of Gamaliel, says in Romans 3:1 that there were certain advantages in being a Jew – having the oracles of God; and in Romans 9:4, that to them pertained the adoption, the glory, the covenants, the law, the service of God and the promises! The Gentile believers owe them much for being the conduit of these riches!

Of course this sovereign divine choice of Israel was not just made so God could play favourites with people. It was made for God's redemptive purposes so that his salvation could go out to people all over the world. Here we see this salvation now arriving to all Gentile people. We note that salvation comes as people hear the word of the Lord, the gospel of salvation. All this is spoken of in Romans 10:17: *"Consequently, faith comes from hearing the message, and the message is heard through the word of Christ."* Now through the preaching of the gospel "we" (the believing Jews) can be expanded to include "you" (the believing Gentiles).

We have been speaking so far of the great doctrines of election and predestination. One might think that with such doctrines the

church would be able to relax into a sort of determinism regarding salvation. Obviously this is not to be the case. John Stott remarks concerning this: "Let no one say, therefore, that the doctrine of election by the sovereign will and mercy of God, mysterious as it is, makes either evangelism or faith unnecessary." God in his great love and foreknowledge gives humanity the free will to either accept or reject his offer. Of course there are no surprises in the kingdom of God. God has known from the beginning those who would accept and those who would reject his grace. The Bible says: "*God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his'*" (2 Tim. 2:19).

Paul assures these new Gentile converts: "*Having believed, you were marked in him with a seal, the promised Holy Spirit*" (1:13). This is a seal that every believer must have. The seal that God gives us believers stands for several things. It stands for security (Matthew 27:66; Ephesians 4:30), for our authentication and approval (John 6:27), for our certification of genuineness (John 3:33), and for our identification of ownership (2 Corinthians 1:22; Revelation 7:2; 9:4).

We see in scripture and especially in the Book of Revelation that terrible times will come in the last days. To prepare his dear people for such times the Lord seals them in their foreheads (Revelation. 7:3). This seal reminds us of how Noah was sealed in the ark. The Bible says that Noah's ark was sealed both without and within (Genesis 6:14). He was so protected that God destroyed the whole world with Noah and his family still in it. We learn that in a similar sense the Hebrew children were sealed and protected in Egypt. We see in Exodus 9:4 and 11:7, that they and their animals were protected and delivered from the great plagues that fell upon the land. God made a difference between his people and the people of Egypt (Exodus 8:23). They were also later kept safe from the death angel. They were sealed and delivered by the lamb's blood.

Paul's First Response. v.15 – 17.

Unceasing prayer for wisdom, revelation, knowledge of Christ

V.18. Eyes open to see the full plan of redemption.

V.21. Christ's Exaltation over all principalities, powers and rulers forever.

V.23. Through His Body, the Church, Jew and Gentile.

We Christians must remember that we are grafted into the old olive tree of Israel (Romans 11:17-18). We remember that the olive tree is the tree of oil, of light and thus of revelation. This ancient tree visually represents the spiritual heritage into which we are grafted (cf. Zechariah 4:1-3; 11-14).

Thus, through Jesus we have been placed into the revelation tree. The True Light is now shining. It is a shame that sometimes we seem to have so little of this revelation. Unfortunately, the Bible says in Proverbs 29:18: "*Where there is no revelation, the people cast off restraint.*" This is surely a picture of our society and world today and of many in the church.

Can we even imagine what the last two thousand years would have been like had Paul not received and acted upon this glorious revelation? Because of it the early Jewish church exploded into the Gentile world and the gospel has now gone out to all nations, even coming to each of us.

In our churches today we do not need new programs. We need a new revelation from God. We need to pray for each other just as Paul prayed here that our spiritual eyes might be opened and that we might receive that life-giving revelation.

Here Paul also stresses the importance of our understanding the hope that is given us. He says: "*I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you...*" (1:18). We are living in a hopeless world. Our pagan philosophers have drained almost every drop of hope out of our society. Everywhere around us we see cynicism, pessimism, depression, and increasing suicide. We are surrounded by a sea of hopelessness. We must remember that the Christian message is one of hope. We Christians enjoy the hope of eternal life, the hope of a bodily resurrection, the hope of Jesus' appearing or the "blessed hope," and even the hope of a glorified church. There is also the hope of his calling as we see here. There are many more elements of hope in our lives because of Jesus. We see in Romans 15:13 that we are to "*overflow with hope by the power of the Holy Spirit.*"

Then Paul goes on here to use a very strange and interesting expression when he prays for us to have spiritual eyes to see *"the riches of his glorious inheritance in the saints"* (1:18). How amazing that part of the riches of his inheritance is in people! If we really understood this statement we should never again be able to look at our fellow saints the same way as before. They are part of our heavenly treasure. They are precious! After all, the scripture does say: *"O God; you have given me the heritage of those who fear your name"* (Psalm 61:5). Psalm 16:6 also says, *"surely I have a delightful inheritance."*

Ephesians points out that we Gentiles were not a people. We were beyond hope and strangers to His covenant yet God had mercy upon us and saved us. He transferred us from the realm of death to the realm of life. Paul continues with this: *"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus..."* (2:6).

If we could but truly understand the underlying message of Ephesians, it should permanently change our lives. We would cease groping around in the earthly realm and be exalted to the heavenly realm where Christ dwells. In Colossians 3:1-2 Paul says: *"Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things."*

We saw in Ephesians 1:20 that Christ is seated at the right hand of God. But here we once more see clearly that we are seated there with him. Yes, just as Christ is seated with the Father on his throne, we who are "in Christ" are also seated with him! This is mind-boggling information. We saw in 1:21 how Christ is seated *"far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come."* We remember how Jesus says in Matthew 28:18 *"All authority in heaven and on earth has been given to me."* Now we must ask, doesn't this also apply to us? Aren't we also seated far above Satan's authority?

With all this in mind we Christians should begin to deal with life here on this earth from a "throne position." God wants us to begin ruling with Christ at this present moment. We see this in Romans 5:17: *"For if, by the trespass of the one man, death reigned through*

that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ."

The concept of ruling and reigning with Christ is difficult especially for those of us who live in western democracies. Nevertheless, we see this kingdom concept throughout the teachings of Jesus and we finally see it become reality in the last days.

In the Book of Revelation we are given some glimpses of a large overcoming group of saints, both Jewish and Gentile believers, who are ruling for Christ regardless of the horribly difficult situation around them. In Revelation 1:6 we begin reading the promises that make such overcoming possible. We read that Jesus Christ *"has made us to be a kingdom and priests to serve his God and Father.* In Revelation 3:21 Jesus says *"To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne."* In Revelation 5:10 we read again: *"You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."* Indeed the Book of Revelation virtually ends in 22:5 with these words about God's saints: *"And they will reign for ever and ever."*

Yes, we Christians are destined to rule with Christ. We are "in him" and with him always. "Everywhere in the New Testament, the close connection of the believer with Christ is affirmed. We are crucified with him. We die with him. We rise with him. We live with him. We reign with him. We are joint heirs with him. We share his sufferings on earth, (1 Pet. 4:13), and we share his glory with him on his throne (Rev. 3:21)."(57) We must stop looking at ourselves as earthlings, as defeated and half-dead. Christ has removed our "grave clothes" and given us our "grace clothes."

Trophies Of God's Grace

...in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. Ephesians 2:7

Someone might ask us why God would create humankind when he was fully aware that his glorious creation would result in the awful fall of Genesis. One answer is that God had determined to give humanity a greater dignity than even creation could bestow upon it.

Barnes, the popular commentator sums it up this way: "There will be a countless host who were once polluted and lost; who were dead in sins; who were under the power of Satan, and who have been saved by the riches of Divine grace - a host now happy and pure, and free from sin, sorrow, and death -the living and eternal monuments of the grace of God." Yes, God has determined that we the redeemed become living trophies of his great grace. These trophies will be displayed in the heavenly realms as a witness before angels, authorities and powers forever and ever."

Can we even imagine such a picture? God fully intends to 'show us off' in the heavenly places because of his great grace to us! Just think, poor little Cinderella, will at last be exalted to the heavens, arrayed in garments of God's righteousness, showered with heavenly splendour and blessings, graced with eternal life. It is just too much for our mortal minds to comprehend!

Paul mentions here the expression "the ages to come." We ran into this expression in 1:21 and now we see it again. In the Greek language the word is *aion* from which we get our eon and it can mean "age, world order or eternity." As we look back in Ephesians 1:21 we realize that the New Testament sees the times as being divided clearly into two different ages. This is important for our understanding of Ephesians, Revelation and the rest of the Bible. There is the present evil age, largely under the control of Satan, and the age to come where Jesus will rule supremely. There are a number of scriptures that speak of this division (cf. Matt. 12:32; Mk. 10:30; Gal. 1:4; 2 Cor. 4:4).

Interestingly a very similar distinction is made among the Jewish people to this day. They speak in Hebrew of "*ha olam ha zeh*" (the present age) and "*ha olam ha ba*" (the age to come). The latter is to be

a period of heavenly and earthly bliss similar in many ways to the Christian concepts.

God's New Man In Christ

Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)-- Ephesians 2:11

Now Ephesians returns to the theme that has been repeatedly introduced to us. We saw it earlier in the "we" (Jews) and the "you" (Gentile) statements made by Paul. As we mentioned before there are but two people groups and only two groups in God's great plan of the ages. We all must fall into one group or the other. First, we have God's ancient covenant people, the Jews, and second, we have the Gentiles.

Here Paul gives a description of the "uncircumcised" Gentile condition, and that condition is shocking. In describing it he says: *"remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world" (2:12)*. One writer describes this condition as "Christless, stateless, friendless, hopeless and Godless."

In Bible times there was such a wall between God's holy people, Israel, and the Gentiles that it could scarcely be breached. God had actually commanded that his people not mingle with the Gentiles or intermarry with them lest they become defiled by the very prevalent Gentile idolatry. We know from the Bible that it was impossible for a Gentile to approach the temple sanctuary. In fact, there was a wall affixed with appropriate warnings to Gentiles. Two notices from the temple have actually been discovered, one in 1871 and another in 1935. These notices read in Greek: "No foreigner may enter within the barrier and enclosure round the temple. Anyone who is caught doing so will have himself to blame for his death."

Jews and Gentiles were separated in many other ways. Jews could not eat common Gentile foods like pork and shellfish. In some

ways this was merciful since Greek islanders often ate such foods as octopus, snails, eels, and lizards. Jews could not travel or trade on the Sabbath. In time, many rigid ideas developed among the Jews concerning the Gentiles. Some Jews began to feel that Gentiles were merely created to fuel the fires of hell. For some, the feelings were so strong that they were not allowed to aid a Gentile woman in labour, since such an act would help bring another Gentile into the world. Should a Jewish boy marry a Gentile girl a mock funeral was usually held for the boy by his family. Some of these feelings persist to the present. For instance, some orthodox Jewish families today still hold mock funerals for their children who convert to Christianity.

It is interesting that the language used in 2:12-19 is the normal Greek and Roman political language. The Greek (*politeia*) used here and translated as "commonwealth" or "citizenship" is the normal term for describing political realities. In other words: "Fellowship with God is termed citizenship in the political entity of Israel."

But Now...

But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. Ephesians 2:13

Fortunately for us Gentiles we see the glorious words - "But now..." It is only the blood of Jesus that permanently changes our lost and hopeless Gentile situation. It is only the blood of Jesus that covers our sin and places in the safe and glorious position of being "in Christ." This position seems to be the key for our new covenant relationship and citizenship in God's kingdom.

It has been suggested that we can make sense of this passage only as we recall Paul's theology relating to covenant and promise found in Galatians 3:15-18. These verses make clear that it is the "seed" (singular) and not "seeds" (plural) of Abraham who will inherit the promises. Of course, Paul sees that the seed is Jesus Christ. Since it is only Jesus who now holds the promises, it is only as we are "in him" that we can inherit these promises. This is just "another reminder here for us that Jews and Christians are eternally connected. Christians cannot tell their story apart from the story of Israel...we

cannot configure our story in such a way that elevates Christians above Jews."

Paul goes on to exclaim, "*For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,*" (2:14). We must realize that peace used here is not just the cessation of hostility. It is a comprehensive term for salvation and life with God. Also, not only is the old physical barrier gone that used to stand at the temple, but the spiritual barrier is now gone in Christ. This is great news for both Jews and Christians. There is no longer a dividing wall between us. **We are now one covenant people.** It is a sad, sad story that almost two thousand years have now passed and neither the Jews nor the Christians seem to have grasped this glorious fact.

So Jesus has become our peace. What a great peace God has given us! We see this great peace reflected in Paul himself. Paul had been falsely charged with taking a Gentile into the temple area at Jerusalem. He was arrested and viciously accused by the Jews. At last he was sent as a prisoner to Rome. Now as Paul sits under house arrest in Rome he can still speak of "peace." Still from his pen can flow the glorious book of Ephesians, which reflects no bitterness as he speaks of the final unity of Jew and Gentile.

Now Paul gives us the mechanics of how God is bringing forth his new creation or his new man. He is doing it "*by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,*" (2:15). In regard to the law it is not unusual to hear Christians say that Christ is the end of it. However, we know from the whole counsel of scripture that this is not the case. The Bible tells us in Psalm 19:7 that "*The law of the LORD is perfect.*" In Psalm 119 alone we have three separate verses (144, 152 & 160) telling us that the law of God is eternal and will not pass away. So what has Christ abolished in his flesh?

We know for a fact that Jesus did not abolish the moral law. One would be a fool today to rob a bank or commit murder because those Old Testament moral laws are still powerfully in force. Yet, while Jesus did not abolish the moral law as a standard of behaviour

he did abolish it as a way of salvation. He abolished its condemnation. It might be rightly said that Jesus did abolish the ceremonial law with all its rules and regulations. He abolished it by fulfilling all the types, patterns and shadows in himself. There is no longer a need to offer sacrifices, participate in ritual washings, etc. In the cross he fulfilled all types and shadows of the Old Testament ceremonial system.

"This then, was the achievement of Christ's cross. First, he abolished the law...as a divisive instrument separating men from God and Jews from Gentiles. Secondly he created a single new humanity...Thirdly, he reconciled this new united humanity to God."

Paul summarizes it: *"and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility" (2:16)*. In reality this hostility or enmity was twofold. It was an enmity between Jews and Gentiles but it was also an enmity between man and God. Now in Christ it is all put aside.

We see that *"He came and preached peace to you who were far away and peace to those who were near" (2:17)*. After Jesus was resurrected the first words he spoke to his apostles were *"Peace be with you."* In one of our assemblies in Jerusalem it was customary for the members at times to "share the peace." At such times the members embraced or extended the hand of peace and blessing to those around. Interestingly that particular assembly was made up of both Jews and Gentiles and had focused on bringing the two together since the mid1800s. What a marvellous thing Christ has done!

"Early Christians called themselves a 'third race' or a 'new race.' Early Christians recognized that they were not Jews, not Gentiles, but one new man embracing all who are in Jesus." It is almost beyond the scope of our human understanding to picture this new man that Christ has created. As we mentioned earlier we see our best pictures of this new creation in the Book of Revelation. We see that he is made up of Jews and Gentiles (Rev. 7:1-9). We read that this new man is partly responsible for the fall of Satan out of his heavenly abode. In Revelation 12:11 it is said: *"They overcame him [Satan] by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death."* This new creation is then pictured as standing victoriously with the Lamb

on Mount Zion. We observe that these are undefiled, that they follow the Lamb wherever he goes (Rev. 14:1-5).

What victory! What glory! What unity with each other and with God! This great unity is a spiritual thing. Paul says "*For through him we both have access to the Father by one Spirit*" (2:18). While the word "access" used here sometimes had reference to an audience with the king, it is more closely related to the temple ideas of access to God as we see in Hebrews 6:18-20; 10:19-22. We observe that the same Greek word used again in Ephesians 3:12.

Today "access" has gotten to be a very important thing in our computerized world. If we have proper passwords we can gain access to all sorts of places and programs on the web. If we do not have proper passwords we are soon discouraged to see "access denied" flash upon our screen. So it is in God's kingdom. Those who know Christ the Son have immediate and eternal access to God the Father. It is just that simple. As the old saying goes, "It is not what you know but who you know that counts."

Chapter Four

What is Replacement Theology?

Replacement theology is one of the names given to the false theory that believers of this present Church age (Christians) have completely replaced the Jews of the Old Testament in the mind and purposes of God. According to this theory, the Jews cease to be the people of God and are henceforth excluded from that position by the coming of Christianity. According to this erroneous unbiblical theory all the Old Testament promises that were given to the Jews are now applied to the Christians. In its most basic form it is the belief that Israel has been replaced by the Christian Church in the plan and purposes of God. It reasons that the Jewish people are no longer God's chosen people and the promises, covenants and blessings ascribed to Israel in the Bible have been taken away from the Jews and given to the Church. Ironically and conveniently, the Jews are still subject however to the curses found in the Bible. This is “promise-box” theology, being selective of good promises for one and leaving the bad for the other.

When Did It Begin?

The New Testament shows us that the separation between Judaism and Christianity began partly as a result of the widespread acceptance of Christianity by the Gentiles. At the same time, the destruction of the Temple and the move away from Jerusalem, contributed to it. As more Gentiles came into the church, many began to read the Bible through a Greek mindset, which it is claimed, resulted in many heresies. Judaism began to be considered as a legal religion under Roman law, while Christianity, a new religion, was illegal.

Official Pronouncements

Replacement Theology was first officially established in the Church at the Council of Nicea in 325 AD, but the idea was actually

preached as early as the late first century CE by some of the 'Church Fathers'. During the last 1600 years, Reformations and Revivals have come and gone, new denominations have sprung up, but this root of Replacement Theology which continues to produce its anti-Semitic fruit, has not been cut off. This is a great stumbling block to the Jews as it prevents them from recognizing their own Messiah, Yeshua. As the prophet Isaiah says: "...Remove the obstacles out of the way of my people" Isaiah 57:14b. It is also a stumbling block to the merging of believing Jews and Gentiles into the one community of Faith that God obviously desires.

The Development of Replacement Theology in the Early Church

The church universal was in the first instance, wholly Jewish.
(Acts 2)

1. Peter was a Jewish preacher speaking on the occasion of a Jewish Festival.
2. He preached about the Jewish Messiah predicted in the Jewish Scriptures.
3. He called upon his Jewish listeners to receive the Jewish Messiah.
4. The positive response to the message came from Jews from many parts of the world.
5. In its infancy and earliest years, the church community was totally Jewish.

Sadly the antagonism of some of the early Gentile Christians towards the Jews was reflected in the writings of the early Church Fathers.

For example, Justin Martyr (c. AD 160) in speaking to a Jew said: 'The Scriptures are not yours, but ours.'

Irenaeus, Bishop of Lyon (c. AD 177) declared: 'Jews are disinherited from the grace of God.'

Tertullian (AD 160-230), in his treatise, 'Against the Jews,' announced that God had rejected the Jews in favour of the Christians."

In the early 4th century, Eusebius, recognized as a prominent Church father, wrote that the promises of the Hebrew Scriptures were for Christians and not the Jews, and the curses were for the Jews. He argued that the Church was the continuation of the Old Testament and thus superseded Judaism. The young Church declared itself to be the true Israel, or "Israel according to the Spirit," - heir to the divine promises. They found it essential to discredit the "Israel according to the flesh" to prove that God had cast away His people and transferred His love to the Christians."

Constantine's Impact on Christianity

Constantine's reign as Roman Emperor (A.D. 306-337) and his links to the church dramatically changed the direction of Christianity. This grew out of his strategy for unifying his empire by creating a "catholic"—meaning *universal*—church that would blend elements from many religions into one.

While Constantine supposedly converted to Christianity in 312, he wasn't baptised until on his death bed 25 years later. In the intervening years he had his wife and eldest son murdered, and from all appearances he continued as a worshipper of the sun god. Long after his supposed conversion he had coins minted with a portrait of himself on one side and a depiction of his "companion, the unconquered Sol [sun]" on the other.

Constantine's affection for sun worship had earlier led him to endorse Sunday, the first day of the week and a day dedicated to honouring the sun, as a weekly day of rest in the Roman empire . This created considerable hardship on those Jews and true Christians who continued to keep the biblical Sabbath on the seventh day of the week. (A century later the Council of Laodicea would essentially outlaw Sabbath-keeping and Christian observance of the biblical Holy Days.)

The "Christianity" that Constantine endorsed was already considerably different from that practiced by Jesus Christ and the apostles. The emperor accelerated the change by his own hatred of Jews and religious practices he considered Jewish.

For example, at the Council of Nicea (A.D. 325), church authorities essentially replaced the biblical Passover with Easter, a popular holiday rooted in ancient springtime fertility celebrations. Endorsing this change, Constantine announced: "It appeared an unworthy thing that in the celebration of this most holy feast [Easter] we should follow the practice of the Jews, *who have impiously defiled their hands with enormous sin*, and are, therefore, *deservedly afflicted with blindness of soul* . . . Let us then *have nothing in common with the detestable Jewish crowd.*" (Eusebius, *Life of Constantine* 3, 18-19, *Nicene and Post-Nicene Fathers*, 1979, second series, Vol. 1, pp. 524-525).

British historian Paul Johnson summarizes how Constantine's approach of merging religious practices produced a corrupted Christianity that meshed paganism with biblical elements: "Thus the followers of Isis adored a Madonna nursing her holy child; the cult of Attis and Cybele celebrated a day of blood and fasting, followed by the Hilaria resurrection-feast . . . the elitist Mithraics, many of whom were senior army officers, ate a sacred meal ...

"Many Christians did not make a clear distinction between this sun-cult [Mithraism] and their own. They held their services on Sunday, knelt towards the East and had their nativity-feast on 25 December, the birthday of the sun at the winter solstice.

"How could the Christian Church, apparently quite willingly, accommodate this weird megalomaniac [Constantine] in its theocratic system? Was there a conscious bargain? Which side benefited most from this unseemly marriage between Church and State? ... Did the empire surrender to Christianity, or did Christianity prostitute itself to the empire?"

When we consider the vast differences between the mainstream Christianity of today and the original Christianity of Jesus Christ and the apostles, we can trace much of that change to Constantine and the religious system he put in power.

With Christianity becoming the official religion of the Roman Empire under Constantine, laws began to be passed against the Jews and their buildings. Over the next 1,000 years, Church Councils

confirmed and added to these restrictions. And Wagner again informs us that,

"So, by the Middle Ages, the ideological arsenal of Christian anti-Semitism was completely established. This was further manifested in a variety of precedent-setting events within the Church, such as Patriarch Cyril, Bishop of Alexandria, expelling the Jews and giving their property to a Christian mob. From a social standpoint, the deterioration of the Jewish position in society was only beginning its decline. During this early period, the virulent Judeo-phobia was primarily limited to the clergy who were always trying to keep their flocks away from the Jews. However, later, the rank and file, growing middle class would be the main source of anti-Semitic activity.

"The result of these anti-Jewish teachings continued on throughout Church history, manifesting itself in such events and actions as the Crusades, the accusation of communion host desecration and blood libel by the Jews, the forced wearing of distinguishing marks to ostracize them, the Inquisition, the displacement of whole Jewish communities by exile or separate ghettos, the destruction of synagogues and Jewish books, physical persecution and execution, the Pogroms. Ultimately, the seeds of destruction grew to epic proportions, culminating in the Holocaust, which occurred in 'Christian' Europe.

"Had the Church understood the clear message of being grafted into the Olive Tree from the beginning, then the sad legacy of anti-Semitic hatred from the Church may have been avoided. The error of Replacement Theology is like a cancer in the Church that has not only caused it to violate God's Word concerning the Jewish people and Israel, but it made us into instruments of hate, not love in God's Name."

Some Verses Used To Teach Replacement Theology

In Matthew 21:43 and similar verses, Jesus says that the kingdom of God would be taken away from the Jews. However, these verses must be read in context, as Jesus was not talking to the whole race of Israel but specifically to the Pharisees, chief priests, etc.

Matthew 21:23

23 When Jesus returned to the Temple and began teaching, the leading priests and other leaders came up to him. They demanded, "By whose authority did you drive out the merchants from the Temple? Who gave you such authority?" NLT

To them, the chief priests and elders Jesus said,

Matthew 21:43 What I mean is that the Kingdom of God will be taken away from you and given to a nation that will produce the proper fruit.

44 Anyone who stumbles over that stone will be broken to pieces, and it will crush anyone on whom it falls." NLT

Romans 2:28-29 is dealing with the fact that whatever we believe it must be from the heart and not just an outward show. Relationship is the key. This has nothing to do with one group replacing another, rather it shows that both are on the same footing.

Romans 2:28 For you are not a true Jew just because you were born of Jewish parents or because you have gone through the Jewish ceremony of circumcision.

29 No, a true Jew is one whose heart is right with God. And true circumcision is not a cutting of the body but a change of heart produced by God's Spirit. Whoever has that kind of change seeks praise from God, not from people. NLT

Romans 11:17-23 talks about the Gentiles being grafted in, to the original olive tree, not replacing it. It shows that the Gentiles are drawing on the same life as did the Jews.

Romans 11:17-18 But some of these branches from Abraham's tree, some of the Jews, have been broken off. And you Gentiles, who were branches from a wild olive tree, were grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in God's rich nourishment of his special olive tree. NLT

Verses such as Galatians 3:29 and Romans 4:13 are used to show that Abraham only had a partial inheritance but the church today has the fullness. However these and similar verses in the New

Testament do not exclude Israel but rather they include the Gentiles. Israel has not been phased out of God's purposes, excluded and replaced. To the contrary, Gentiles have actually been brought into the promises of God and the Commonwealth of Israel.

Galatians 3:28-29 There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians — you are (all) one in Christ Jesus.

29 And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and now all the promises God gave to him belong to you. NLT

This scripture actually teaches against replacement theology reminding us that we are now all one in Christ Jesus. If it literally meant that there is no longer either Jew or Gentile, it would also have to mean that there is no longer male or female!

Romans 4:13 It is clear, then, that God's promise to give the whole earth to Abraham and his descendants was not based on obedience to God's law, but on the new relationship with God that comes by faith. NLT

Proponents Of Replacement Theology Have Several Other “Proof” Texts Such As,

Romans 9:6-8

6 Well then, has God failed to fulfill his promise to the Jews? No, for not everyone born into a Jewish family is truly a Jew! 7 Just the fact that they are descendants of Abraham doesn't make them truly Abraham's children. For the Scriptures say, "Isaac is the son through whom your descendants will be counted," though Abraham had other children, too. 8 This means that Abraham's physical descendants are not necessarily children of God. It is the children of the promise who are considered to be Abraham's children. NLT

Philippians 3 :2-3 Watch out for those dogs, those wicked men and their evil deeds, those mutilators who say you must be circumcised to be saved.

3 For we who worship God in the Spirit are the only ones who are

truly circumcised. We put no confidence in human effort. Instead, we boast about what Christ Jesus has done for us. NLT

Galatians 6:16 May God's mercy and peace be upon all those who live by this principle. They are the Israel (new people) of God.

And, when these scriptures are taken exclusive of many other scriptures, they can appear to be very convincing. Those who teach replacement theology use these verses to "establish" the concept that Israel is now the church and then go to all the scriptures about Israel and read it as if referring to the church.

However, the verses in question do not teach the replacement of Israel by the New Testament believers. They teach several important concepts; such as the truth that the real Jew is one who is not simply a Jew outwardly but also one inwardly, and the spiritual kinship of the believer today with Abraham, and the spiritual circumcision of New Testament believers. But there are several reasons to reject the idea that the physical Jews have been rejected and their promises have been transferred to the church.

The True One-Man Balance – Both Need Each Other

However, There Are Other Important Verses To Consider e.g.

Ephesians 2:11-18 are verses central to this subject and I believe that they show clearly that replacement theology is not taught within Scripture. They do not just show that the Jews need the Gentiles but equally for completeness the Gentiles also need the Jews. Note the following statements that are made in these verses.

Ephesians 2:11. Don't forget that you Gentiles used to be outsiders by birth. You were called "the uncircumcised ones" by the Jews, who were proud of their circumcision, even though it affected only their bodies and not their hearts.

12 In those days you were living apart from Christ. You were excluded from God's people, Israel, and you did not know the promises God had made to them. You lived in this world without God and without hope.

13 But now you belong to Christ Jesus. Though you once were far away from God, now you have been brought near to him because of

the blood of Christ.

14 For Christ himself has made peace between us Jews and you Gentiles by making us all one people. He has broken down the wall of hostility that used to separate us.

15 By his death he ended the whole system of Jewish law that excluded the Gentiles. His purpose was to make peace between Jews and Gentiles by creating in himself one new person from the two groups.

16 Together as one body, Christ reconciled both groups to God by means of his death, and our hostility toward each other was put to death.

17 He has brought this Good News of peace to you Gentiles who were far away from him, and to us Jews who were near.

18 Now all of us, both Jews and Gentiles, may come to the Father through the same Holy Spirit because of what Christ has done for us.
NLT

Notice that

- * Gentiles were excluded from the Commonwealth of Israel.
- * They were strangers to the covenant of promise.
- * Now Christ's purpose is to make the two into one.
- * Now He wants to establish peace between the two.
- * Access to God is the same for both parties.

Clearly it is talking about a merging and uniting of two groups not a take-over by one of them!

Romans 11:11-36 reveals that, indeed for a time, the Jews did stumble in order that the Gentiles could come in. But within the verses there is a clear warning not to be smug about what has happened because God has not yet finished with Israel.

"What Happens When The Church Is Thought To Replace Israel?"

- 1) The Church becomes arrogant and self-centred.
- 2) It boasts against the Jews and Israel.
- 3) It devalues the role of Israel or has no role for Israel at all.

4) These attitudes result in anti-Semitism in word and deed.

5) Without a place for Israel and the Jewish people today, you cannot explain the Bible prophecies, especially the very specific ones being fulfilled in Israel today.

6) Many New Testament passages do not make sense when the Jewish people are replaced by the Church.

7) You can lose the significance of the Hebrew Scriptures, the Old Testament, for today. Many Christians boast of being a New Testament Christian or a New Testament Church as in the Book of Acts. However, the Bible of the early Church was not the New Testament, which did not get codified until the 4th century, but rather the Hebrew Scriptures.

8) You can lose the Hebraic/Judaic contextualisation of the New Testament, which teaches us more about Yeshua and his life and ministry and how to become better disciples.

9) The Church loses out on the opportunity to participate in God's plan and prophecy for the Church, Israel and the world today.

Christians need to separate themselves from this lie and recognise that they are grafted into God's true Olive Tree – a tree which is deeply rooted in the unconditional Covenants of God. Replacement Theology robs us from an understanding the heart of God. It robs us from the security of truly trusting in His faithfulness. By understanding God's everlasting commitment towards Israel, we understand something of who God is. Gentile believers in Yeshua are not supposed to be an entity outside of, or instead of Israel, but are to become part of the Commonwealth of Israel. God does not have two frameworks, He has only one – Israel – His everlasting possession. He has given His Name to no other. This is the 'Framework of Torah', in which Yeshua was born and in which the early believers operated. The true Torah observant Messianic Community is within the Household of Israel. To believe in Replacement Theology is to sever oneself from the root and to become part of another framework instituted originally by Rome. This is a false institution, founded on anti-Torah doctrines.

God has in no way either rejected or replaced Israel and the Jewish people. His covenant with them is unconditional and non-transferable. God's covenants and promises were never based on Israel's good behaviour, but were based on God's faithfulness toward His people. Although the Jewish people have suffered the consequences of breaking God's Laws, just as all do, they have not been replaced or rejected. They remain forever the only witness to the one true God. The scriptures make that quite clear.

“But you, O Israel, my servant, Jacob whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, ‘You are my servant; I have chosen you and have not rejected you.’” Isaiah 41:8,9

“This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar – the LORD Almighty is his name: ‘Only if these decrees vanish from my sight,’ declares the LORD, ‘will the descendants of Israel ever cease to be a nation before me.’” Jeremiah 31:35,36

“How can I give you up Ephraim? How can I hand you over, Israel?... for I am God and not man.” Hosea 11:8,9

“I have loved you with an everlasting love..” Jeremiah 31:3

“O descendants of Israel his servant, O sons of Jacob, his chosen ones. He is the LORD our God; his judgments are in all the earth. He remembers his covenant for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant...” 1Chronicles 16:13-17

“For the LORD's portion is his people, Jacob his allotted inheritance.” Deuteronomy 32:9

“He remembers his covenant forever, the word he commanded, for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant...”

Psalm 105:8-10

“He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation.” Psalm 147:19,20

“The LORD will not reject his people; he will never forsake his inheritance.” Psalm 94:14

“I ask then: Did God reject his people? By no means!”
Romans 11:1

“Remember that at one time you were separated from Messiah, excluded from citizenship in Israel and foreigners to the covenants of the promise... Consequently, you are no longer foreigners and aliens, but fellow-citizens with God’s people and members of God’s household..” Ephesians 2:12 &19

“Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either.” Romans 11:20,21

“The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.” Galatians 3:17,18

What Happens When the Church Relates to Israel?

1) The Church takes its proper role in God’s redemptive plan for the world, appreciating God’s ongoing covenant relationship and love for Israel and the Jewish people. It assumes its place in the One New Man that God always desired.

2) We can see the consistency of God’s redemptive plan from Genesis to Revelation as an ongoing complementary process, not as disconnected incidents.

3) We show love and honour for God’s covenant people, not contempt.

4) We value the Old and New Testaments as equally inspired and significant for the Church today.

5) Bible prophecy makes sense for today and offers opportunities for involvement in God's plan for Israel.

6) We become better disciples of Yeshua as we are able to appreciate the Hebraic/Judaic roots that fill in the definitions, concepts, words and events in the New Testament that are otherwise obscured. Why? Many were not explained by the Jewish writers of the New Testament, because they did not feel the need to fill in all the details that were already explained in the Old Testament.”

7) We become active participants in the prophetic purposes of God that will ultimately birth the manifestation of God's righteous kingdom on earth. The prayer which Jesus taught His disciples to pray, “Your kingdom come, Your Will be done on earth as it is in heaven” will have its complete fulfilment.

Weaknesses In The Replacement Theory

First, this teaching ignores many other New Testament teachings which restate the promises given to the Jewish people. Romans 11:11-29 goes into great detail describing how the physical Jews have been blinded while the Gentiles have been grafted in. Yet, this passage shows that the tables will be turned again in the future. Verse 25 states, *“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 fullness of the Gentiles be come in.”* The following verses tell how Israel will be saved and her sins forgiven.

Second, many of the promises to Israel were unconditional promises. They were not based on whether or not Israel remained faithful. They were based on the faithfulness of God. The passage cited above (Romans 11:11-29) states in verse 29: “For the gifts and calling of God are without repentance.” This verse is often applied to other things, but in context it refers to God's promises to Israel. We need to understand this, if God could take back His unconditional promises to Israel, He can take them back from us. Our very eternity is at stake.

Third, though this is not the purpose of its teachers, replacement theology makes a mockery of the Old Testament promises. Some

promises seem to spiritualise quite well, but others do not. In Genesis 15, God confirmed once again His promise to Abraham of land for his descendants. It is to go from the river of Egypt to the Euphrates (Genesis 15:18). Though David subdued most if not all of this land, it was never all part of Israel. After the Babylonian captivity, Ezekiel reconfirmed a future possession of this land (Ezekiel 48:1-35). How does one transfer such a promise to the New Testament believers? The answers found in many commentaries are quite amusing. And this is just one example. There are many, many more. For these reasons and more, I cannot accept replacement theology. God has not replaced Israel. The Jewish people will be brought back to God as taught in the book of Revelation and other scriptures. Also, the New Testament believers will receive the promises given to them. And, in the end, we will all be brought together under God's sovereign rule in the kingdom of God. Truly, His gifts and callings are without repentance.

Chapter Five

Until the Appropriate Time

It seems very obvious that the first thing that would have to be fulfilled in order for Jews to embrace Yeshua, would be a spiritual restoration of Israel, not just as a modern political nation but as a spiritual people.

It is usually presumed by Jewish people that the suffering Messiah who would die and then rise again, is a thoroughly Christian invention. However in a July of 2008 edition of the national Israeli newspaper Haaretz an extremely interesting note came to light concerning an inscription on a stone discovered by archaeologists.

“The Israeli archaeological community, meanwhile, is currently abuzz over the discovery of an ancient stone tablet dated not long before the birth of Jesus that strongly suggests that religious Jews of the day were expecting the coming of a Messiah who would suffer, die, and be resurrected three days later. Most Rabbis and other Jewish scholars have long argued that the death and resurrection of a Jewish Messiah was a "Christian" invention, not part of long-established Jewish thought or Biblical teaching. But a front-page story in Haaretz, a leading Israeli newspaper, just a few days ago has a lot of people asking: Are Jews really supposed to believe their Messiah will actually die and rise again, and was this really Orthodox religious thinking before the time of Jesus?”

The nation Israel was restored as a world entity in May 1948. However, there is also to be a spiritual restoration of the people and nation in the last days. The One New Man, which historically, traditionally and culturally, is neither Jew nor Gentile (it will manifest the Kingdom of God culture) will not be seen “until” certain things have happened. This would pre-suppose a new living relationship between Israel and Jehovah through faith in and acceptance of her Messiah. I personally believe that prophetically this is ordained to begin in our day. One scripture that gives me great confidence in this regard is in

Jeremiah 50:4-5

4. In those days,(the Last Days) at that time," declares the LORD, "the people of Israel and the people of Judah together will go in tears to seek the LORD their God.

5. They will ask the way to Zion and turn their faces toward it. They will come and bind themselves to the LORD in an everlasting covenant that will never be forgotten. NIV

The immediate context of this prediction, (Jeremiah 50 and 51) contains the account of the recent conquest of Babylon. (Iraq) The predictions of these two chapters are actually being fulfilled in our day and before our eyes. They feature in the international media every day. With so many scriptures being fulfilled, I have no doubt but that this one, (vs 4,5) will also be fulfilled. Until this happens I cannot envision a true spiritual unity that will initiate a community that is neither Jew nor Gentile.

The time of Israel's national recognition of Yeshua HaMashiach is predicted in Zechariah.

Zechariah 12:10-13

*10"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.
11 In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.
12 And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; NKJV*

This recognition and subsequent repentance will occur immediately after the devastating defeat inflicted by the Messiah on the armies that have gathered to invade and destroy Israel.

Zechariah 12:7-9

8 In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like

David, and the house of David shall be like God, like the Angel of the LORD before them. 9 It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. NKJV

There are a number of other signs predicted to occur that will herald the arrival of this auspicious moment.

1. Until The Restoration Of All Things Spoken By The Prophets

Acts 3:21

21. He(Christ) must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. NIV

The restoration predicted obviously occurs just prior to the return to earth of Jesus. He is retained in heaven until this happens. It is primarily a promise of restoration of the church that will restore the church to its New Testament quality and calibre. Its spiritual authority and influence on society will equate with that of the early church. It will be a church rich in spiritual gifts and graciously empowered by the Holy Spirit. In purity, integrity and power it will emulate the early church. The church of the last days will emulate its earliest model and blue print as seen in Jerusalem on that memorable Day of Pentecost. As with that early church, the restored church will also powerfully impact Jerusalem, Israel and the Jews of the Diaspora.

2. Until The Times Of The Gentiles Be Fulfilled

Luke 21:24

24. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. NIV

Since AD 70 when Jerusalem was conquered and over run by the Roman armies, Jerusalem was under the control of Gentile (non Jewish) powers. However, Gentile domination ended in 1967, when Israeli Forces liberated the city of Jerusalem and brought it once again under Jewish rule. This marked the end of the times of the Gentiles.

3. Until The Fullness Of The Gentiles Has Come In

Rom 11:25-27

25. I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

26. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

27. And this is my covenant with them when I take away their sins." NIV

Since the earliest days of the New Testament church, God has been reaching out to the Gentile nations to gather a people to Himself. Consequently the church has been virtually a Gentile constituency with a sprinkling of Messianic Jewish believers. But this period of reaching out to the Gentiles will evidently end when the full number of Gentiles is finally brought in when God will once again turn towards Israel and the Jews.

4. Until The Jews Say To Messiah, "Blessed Is He Who Comes In The Name Of The Lord"

Jesus had announced to Jerusalem and its citizens,
Luke 13:34-35

34. O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

35. Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' NIV

Matthew 23:38-39

38. Look, your house is left to you desolate.

39. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' NIV

Jesus did not intimate in any way that His Father would desert or abandon the Jewish people forever and replace them with New Covenant believers. He clearly intimated that they would be ‘blind for a season’ in spiritual isolation and desolation, but there is also clear inference that a time would come when they would recognise and receive Him with a traditional Jewish greeting of close intimacy. “Baruch Haba B’Shem Adonai,” – ‘Blessed is he who comes in the name of the Lord’ is a traditional Hebrew phrase of welcome. The time is fast approaching when the Jewish nation will say these words to Ha’ Mashiach, -the Messiah.

5. Until Jehovah’s Ruler Shall Appear

Micah 5:2-3

2. But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

3. Therefore Israel will be abandoned until the time when she who is in labour gives birth and the rest of his brothers return to join the Israelites. NIV

The One who was born in lowly Bethlehem, in the nation of Israel is to eventually emerge as a ruler, not only of Israel, but of all the nations. He will be revealed as the King, as predicted in Micah 4:1-5, of the kingdom established in Jerusalem and Mount Zion.

Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it.

2 Many nations shall come and say, "Come and let us go up to the mountain of the LORD, To the house of the God of Jacob;

He will teach us His ways, And we shall walk in His paths."

For out of Zion the law shall go forth, And the word of the LORD from Jerusalem.

3 He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares,

And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.

4 But everyone shall sit under his vine and under his fig tree,

And no one shall make them afraid; For the mouth of the LORD of hosts has spoken.

5 For all people walk each in the name of his god, But we will walk in the name of the LORD our God Forever and ever. NKJV

This cannot happen until after Israel's national repentance when Israel will acknowledge and own Messiah as God's only begotten son. Zechariah 12:10.

V.3. And the rest of his brothers return to join the Israelites

The rest of the Jesus' brothers shall then return to the true children of Israel, a people in living covenant with God. Gentiles as well as Jews; they shall all be incorporated into the commonwealth of Israel; as the One New Man, and as they are all brethren to one another, so He also is not ashamed to call them brethren, Heb 2:11.

The Throne Of David

It is clearly predicted in Scripture that Messiah will "reign upon the throne of David" which will be in Jerusalem, the city of David.

Isaiah 9:7

7 Of the increase of His government and peace There will be no end,

Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this. NKJV

2 Samuel 7:15-16

16. Your house and your kingdom will endure forever before me; your throne will be established forever. NIV

Lamentations 5:19

19. You, O LORD, reign forever; your throne endures from generation to generation. NIV

Hebrews 1:8

8. But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the sceptre of your kingdom. NIV

David first ascended to this throne following his conquest of Salem, which later was re-named Jerusalem. This is the city over which Melchizedek was once king.

Genesis 14:18-20

18. Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

19. and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

20. And blessed be God Most High, who delivered your enemies into your hand." NIV

This remarkable and mysterious king of Salem, who brought to Abram bread and wine, was also a priest and is a type of Christ.

The relation between Melchizedek and Christ as type and antitype is made in the epistle to the Hebrews in the following manner: each was a priest

- (1) Who is not of the Levitical tribe
- (2) Who is superior to Abraham
- (3) Whose beginning and end are unknown
- (4) Who is not only a priest, but also a king of righteousness and peace.

This significant event foreshadowed the millennial period when Messiah will "sit and rule upon His throne. Thus, He will be a priest on His throne, and the peace will be between his two offices" (v. 13); that is, both kingship and priesthood will be united in one person. It is very significant that David was later enthroned over Israel in the very city of which Melchizedek, a type of Christ once ruled.

David also is a type of Christ and as such he was for many years a king in exile. Anointed as king by Samuel, he then waited patiently, working as a shepherd until the time when he would ascend to the throne. The manner of David's conquest of Salem is also extremely interesting.

Joshua 15:63

63. Judah could not dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the people of Judah. NIV

Judges 1:20-21

21. The Benjamites, however, failed to dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the Benjamites. NIV

The Jebusites who previously populated Salem, were neither slaughtered nor driven out of Salem. In fact they remained in the city after David's conquest and lived harmoniously with David and the Benjamites.(Israelis) Here is an interesting prophetic picture of David reigning over a city of which the population was comprised of both Jews and Gentiles.

John's Vision

Revelation 7:9 After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white and held palm branches in their hands.

10 And they were shouting with a mighty shout, "Salvation comes from our God on the throne and from the Lamb!" NLT

I believe that this crowd is composed of both Jewish and Gentile believers. Possibly the Gentiles confess, "salvation is of Yaweh" and the Jews reply "Yes but it is also of the Lamb!"

To espouse the doctrine that the Church has replaced Israel is entirely contrary to Scripture. Israel will ultimately be part of the Church universal. The Bible, the Word of God is our only credible guide in this important matter.

Again, Isaiah 40:5 and 8:

"the mouth of the Lord hath spoken it", and "the word of our God shall stand for ever".

God's Word is irrevocable, all of it. If we do not believe one small part of the Word, we are then guilty of disbelief, and Christianity is based on belief or faith!

Ephesians 2:18 Now all of us, both Jews and Gentiles, may come to the Father through the same Holy Spirit because of what Christ has done for us. 19 So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's family. NLT

The corporate body of Jew and Gentile will comprise the One New Man spoken of by the Apostle Paul.

Eph 2:15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, (NKJ)

Isaiah 52:2 Rise from the dust, O Jerusalem. Remove the slave bands from your neck, O captive daughter of Zion. 3 For this is what the LORD says: "When I sold you into exile, I received no payment. Now I can redeem you without paying for you." NLT

Chapter Six

The One Man Mystery Unveiled

In Ephesians, which is considered by many to be Paul's greatest epistle of revelation, it is the mystery of the "ONE NEW MAN" that is particularly the immediate focus of our interest. This specific mystery is also alluded to in other parts of the New Testament. E.g.

Romans 16:25-26

25. Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past,

26. but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him- NIV

Scripturally, a "mystery" is a matter that is kept secret "until" the appropriate time. It relates to the time when "All nations (ultimately) believe in Jehovah and obey Him." (Under His manifest earthly reign)

Romans 11:25-27

25. I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

26. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

27. And this is my covenant with them when I take away their sins." NIV

Here the mystery relates to:-

- Israel, who experienced a partial and temporary hardening and spiritual blindness (Romans 11:7).
- The Gentiles, of whom a full number would ultimately "come in."

- The salvation of Israel to whom a deliverer would come from Zion.
- This will occur when the complete number of Gentiles have entered God's fold (Romans 11:24)

Although a highly respected Apostle in the Christian church, Paul still regarded himself as a Jew. (Acts 22:3)

Ephesians 2:10-12

10. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

11. Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)- NIV

In verse 10, he clearly includes himself, speaking of the works that God has prepared for US to do.

In verse 11, he refers to "YOU who are Gentiles." Thus signifying that he himself is a non-Gentile.

Paul addresses this mystery by referring to the position of the Gentiles before they received Christ.

Ephesians 2:11,12

11. Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)

12. remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

This relates to The Gentiles becoming heirs together with Israel, members of one body, heirs together to the promises in Christ. It emphasises that Gentiles were once:

- Separated from Christ.
- Excluded from citizenship in Commonwealth of Israel. (God's unique nation)
- Foreigners to the covenants of promise.

- Without hope and without God in the world.

Let's Contrast This With What Paul Reveals About The Jews.

Rom 9:1-5

9:1. I speak the truth in Christ-I am not lying, my conscience confirms it in the Holy Spirit-

2. I have great sorrow and unceasing anguish in my heart.

3. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

4. the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.

5. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. NIV

Paul speaks from a very unique position as a “Jewish Christian Apostle.” He affirms, both his conscience AND the Holy Spirit agreeing with him, that his desire towards his Jewish brethren is so intense that it means to him more than eternal life itself. If his Jewish brethren cannot partake of this blessing with him he would rather forfeit it. Yet he sees no dichotomy, no division or contradiction in yearning over his Jewish brothers for the fulfilment of their God given destiny. In another part of scripture he says that Abraham (the first Hebrew and original ancestor of the Jewish people) together with Isaac and Jacob, are all heirs together to a city (heavenly!) whose architect and builder is God. If they are heirs to the heavenly city, as are we who are Christians, are we not one body destined to share eternity in the same dwelling place?

Hebrews 11:8-10

8. By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

9. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

10. For he was looking forward to the city with foundations, whose architect and builder is God. NIV

Jesus confirmed Abraham's ultimate heavenly destination.

Luke 16:23

23. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. NKJV

Notice, in Romans 9:1-5.

The Present Tense Employed, "Is" and "Are" Not Were Or Was.

The use of the present tense clearly indicates that God has obviously not "finished with" Israel. On the contrary, Paul states, *Theirs is the adoption as sons*. Notwithstanding the birth of the church at Pentecost, God's relationship to the Jews has not altered. He has neither denounced nor disowned His ancient covenant people.

The covenants that He originally initiated with them were still valid at the time of Paul's writing.

Theirs "Is" The Adoption, (Huios: The Acknowledgement As Sons)

In Biblical terms, the meaning and significance of adoption may be vastly different from our Western concept of the same word. Usually, in Western terminology, adoption means the acceptance of a child (usually a baby) into one's family. It is a means of acquiring a child into one's family. However, "huios" in a Biblical sense means the introduction into adult society and the acknowledgment of one's confidence and pleasure in the maturity of one's son in that environment and role. The father declares, "My son has now reached maturity and my confidence in him is such that he now assumes authority to represent me at large."

Matthew 3:16, 17 is such a scenario:

16. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

17. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." NIV

Theirs Is The Divine Glory.

The Shekinah glory is the aura of God's presence. It is the radiance that is emitted over the ark and the mercy-seat, over which God dwelt between the cherubim and was the glory of Israel, 1 Sam 4:21. The Shechinah glory of God in the midst of His people was a sign and token of His personal presence among them. Paul is therefore confirming that Jehovah's presence was still with His ancient covenant people.

The Temple Worship AND The Promises.

They had the ordinances of God's worship among them, - the temple, the altars, the priests, the sacrifices, the feasts, and the institutions relating to them. They were in this respect greatly honoured, that, while other nations were worshipping and serving idols, and stones, and devils, and they knew not what other gods of their own invention, the Israelites were serving the true God in the way of his own appointment.

The Jews have often been blamed by Christians for the death of Jesus. However, since God Himself had appointed them as His priests to offer animal sacrifices, to whom else would God have looked to offer the ultimate Lamb of God?

They Are Direct Descendants Of The Patriarchs. (Abraham, Isaac, Jacob, etc)

Whose are the fathers (v. 5), Abraham, Isaac, and Jacob, those men of renown, that stood so high in the favour of God. The Jews in relation to them, are their children, and proud enough they are of it: "We have Abraham to our father." It was for the father's sake that they were taken into covenant, Romans 11:28.

They Are The Human Ancestors Of Christ. After The Flesh.

But the greatest honour of all was that as concerning the flesh (that is, as to his human nature) Christ took on himself the seed of Abraham, Hebrews 2:16. As to his divine nature, he is the Lord from heaven; but, as to his human character, he is of the seed of Abraham. It was likewise to the honour of the Jews, and one reason why Paul had a passion for them, that, seeing God would be a man, he would be a Jew. Since the seed of Abraham, through the line of Isaac, Jacob,

King David etc are the direct ancestors of Jesus, the prevailing Christian attitude towards Jewish people is a perplexing mystery. Probably well encapsulated in the simple proverb,

How odd of God to choose the Jews
Yet odder still are those
Who choose the Jewish God
But not the Jews.

Jehovah God has never forsaken His people Israel. He will yet unashamedly take their side before all the world in so dramatic a fashion that everyone on earth will know that He is truly “The Holy One Of Israel.” Everyone, individuals and nations who stand alongside Jehovah will also inevitably stand with Israel. Events in the Middle East in the End Times will polarise humanity into “sheep and goats.” They will be those who support Israel and those who resist them. This will be true of Christians and churches as well as nations.

Through the atoning death of Christ it was made possible for Gentiles who believe, to also inherit the blessings bestowed upon Israel. Not by superseding or replacing Israel but by being made “heirs together with them.”

Ephesians 3:6

This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

Every person who ‘belongs to Christ’ is of the seed of Abraham as is every Jewish person. Jews according to race. Gentile believers according to grace.

Galatians 3:27-4:1

28. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

29. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. NIV

The situation referred to in Ephesians 2:11,12, is remedied and rectified in vs 13-22

Ephesians 2:13-22

13. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

14. For he (Christ) himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,

*15. by abolishing in his flesh the law with its commandments and regulations. **His purpose was to create in himself one new man out of the two, thus making peace,***

16. and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

17. He came and preached peace to you who were far away and peace to those who were near.

18. For through him we both have access to the Father by one Spirit.

19. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

20. built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

21. In him the whole building is joined together and rises to become a holy temple in the Lord.

22. And in him you too are being built together to become a dwelling in which God lives by his Spirit. NIV

Christ was intended (by God) to be a peace offering, i.e. the means of establishing peace between Israel and the Gentile nations. Through His death He destroyed the dividing wall of separation. This was a temple wall that separated the Court of the Gentiles from that of the Jews. It was also an intangible wall of historic religious prejudice, tradition and culture.

Jesus made of two (Jew and Gentile) ONE NEW BODY. He did this by abolishing the Law in respect of Jewish ceremonies, regulations and animal sacrifices.

He preached peace (v.17) to those far away (Gentiles) and those near. (Jews)

We both have access to the Father, by ONE Spirit. We are no longer strangers and foreigners but fellow citizens with God's people and members of God's family. Being built together as a spiritual house in which God dwells.

All this happened in the mind and heart of God at moment that Christ died, i.e. it was accomplished through His death. But when has it ever been evidenced? There has never yet been a time in history when the church has been so united with its elder brother Israel that Ephesians 2:14 has been manifestly fulfilled. But prophetic scriptures indicate that such time will surely come.

I believe that in the latter days, prior to the return of Jesus Christ, in a period when Israel will experience tremendous stress and pressure, God will open the eyes of true Christians to recognise our link and affinity with Israel. Finally the church will relate to its Hebrew ancestors to stand shoulder to shoulder with them to greet the Messiah. God's redeemed people upon the earth will then be neither Jew nor Gentile but ONE NEW MAN.

Chapter Seven

What Does The “One New Man” Look Like?

When Paul reveals that the **ONE NEW MAN** is a redeemed identity that is neither Jew nor Gentile, he does not mean that he is not a Jew nor a Gentile. Rather he means that he is both Jew and a redeemed Gentile. He is a merger of both. He incorporates the two cultural identities into one. In the corporate **ONE NEW MAN** that will ultimately emerge, a Jewish person will not cease to be a Jew, nor a Gentile be completely divorced from his Gentile origin and culture. Rather, both will merge into a corporate new creation that is part Jewish and part Gentile that becomes a Kingdom blend of both. Scripture provides us with several models of persons who exemplified something of this view – e.g. Abraham, David, Jesus and Paul

Abraham

Abraham emerges from the scriptures as a lone, childless figure, who will become a giant spiritual father venerated by three major world religions, i.e. Judaism, Christianity and Islam. Although originally a Gentile he became the first Hebrew and is best known as the recognised father of Judaism. He is the first of the Biblical characters that demonstrate what the One New Man might look like.

As such he was:

a. A Gentile, from Ur of the Chaldees. (modern Iraq)

Ur, in Abram’s time, was a very significant city, modern and sophisticated for its time. So Abram was initially a city dweller. The call of God took him into and through the wilderness as it so often does with all who obey God’s call.

b. A worshipper of false gods. Joshua 24:2.

Abram, his family, and their ancestors had served other gods there, for it was the country in which idolatry had its birth. Abraham, who afterwards was the friend of God was brought up in an environment of idolatry, till God by his grace snatched him as a brand

out of the burning. The citizens of Ur worshipped a virtual pantheon of false gods and idols.

c. The first “Hebrew”

The first person in the Bible to be called a Hebrew is Abram (Gen 14:13). Thereafter his descendants through Isaac and Jacob were known as "Hebrews" (40:15; 43:32; 2:11). The origin of the name Hebrew offers a difficult problem. "Abram the Hebrew" (14:13) may be "Abram who crossed the river," that is, the Euphrates (Joshua 24:2-3). Significantly, the meaning of the Hebrew word *heber*, is “fellowship.”

d. Father of Isaac and Jacob the Jewish patriarchs

When Jehovah introduced Himself to Moses in preparation for the Exodus, He presented His calling card, with His new, eternal name. Thus Jehovah identifies Himself forever with the people of Israel.

Exodus 3:15

15. God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers--the God of Abraham, the God of Isaac and the God of Jacob--has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation.
NIV

e. A pre Mosaic believer in Yahweh the God of the Jews.

From the midst of idol worship in Ur, where his people worshipped a pantheon of false gods, Abram was to become the most renowned monotheist on earth. The amazing thing is that prior to his call, Abram evidently knew nothing of Jehovah yet he obeyed him implicitly.

f. The major figure in the most important of “Jewish” covenants

The Abrahamic Covenant is the very foundation stone of Jewish belief, named in honour a former Gentile idol worshipper whose daring faith brought him into relationship as the “friend” of Jehovah. It was Abram who laid the very foundations of the Jewish Faith.

g. A Recipient of Divine promises for Israel and the world.
Gen 12:1-3.

12:1. God had told Abram, "Leave your own country behind you, and your own people, and go to the land I will guide you to. 2If you do, I will cause you to become the father of a great nation; I will bless you and make your name famous, and you will be a blessing to many others.

3. I will bless those who bless you and curse those who curse you; and the entire world will be blessed because of you." TLB

Lovers of Israel have presumed that God said, "I will bless those that bless Israel and curse those that curse her." However, this promise was actually made to Abraham himself hence it is he that we should "bless." However, it obviously applies to Israel too, for this is the nation that God referred to which descends directly from the loins of Abraham and Sarah.

The Father Of Ishmael And Progenitor Of His Descendants

Although Abraham is best known as the founding father of Israel Christians often forget that Jehovah also gave future promise of blessings to Ishmael as well as to Isaac. These promises were also made to and through Abraham and his descendants. They were promise of enlargement, expansion, and prosperity which have been fulfilled before our eyes particularly since the discovery of huge oil deposits in their ancestral homelands. But God's greatest promises to Ishmael have yet to be fulfilled. This will occur in "the last days" and will bring closure to them and also to the long feud between the descendants of Isaac and Ishmael.

Abraham is obviously a very unique and significant personage. God plucked him out of obscurity in Iraq and places him on an international stage. He fosters him when he is childless and brings from his loins a great multitude of descendants. He takes a man who is very human, morally frail, prone to errors, a nomadic wanderer, and shapes him into a man with an eternal destiny. A man revered by millions, yet one who remains virtually unknown.

The Abrahamic Covenant (Gen 12:1-3) initially refers to Israel, (the great nation) and to the land (territory) ceded by Yahweh to

Abram and his descendants through Isaac. However, it also promises great blessing to ALL nations, (ethnos) families of earth. This blessing is to be relayed through Israel, Jesus, and the church.

Paul identifies Abraham as a one-man prototype

It is interesting to reflect upon the heavy emphasis that Paul made on Abraham whom he called “the father of all who believe.” The name of Abraham is mentioned nineteen times in Paul’s epistles. Why? Obviously because he wants both Jews and Gentiles to focus their attention on Abraham because Abraham is a proto-type of the ONE NEW MAN who epitomises the new revelation that God has brought to the world in the person of Jesus. Abraham, in a sense, was a classic Gentile Hebrew.

Abraham was a Gentile who became a Hebrew.

- He crossed over.
- He was the father of the Hebrew nation.
- He was justified before God by his faith.
- He was declared righteous before circumcision was required.
- He was a Hebrew before the Law of Moses was given.
- He was declared to be “a friend of God.”

King David

From his humble beginnings as a shepherd boy, David became the greatest king of Israel. Not only was this so, he was also destined by God to become a major millennial figure in the ultimate manifest kingdom of God on earth. He is therefore a hugely significant figure in the eternal redemptive purpose of Jehovah. This means that his spiritual perceptions are also immensely important which makes one of the many incidents in his life of immense interest. I refer to his attitude towards the sacred showbread in the Tabernacle. Showbread was the Holy or consecrated bread placed in the sanctuary of the tabernacle or temple every Sabbath to symbolize God's presence and His provision for His people. The ritual display always involved 12 loaves of bread, representing the 12 tribes of the nation of Israel. It was called showbread because it was kept continually before God's presence in the tabernacle. It was (rightly) regarded as “holy” because

it had been given to God. It was a consecrated part of Mosaic law and worship. It was not meant to be consumed by man.

However, when David fled from King Saul, he and his men came to Nob, where the tabernacle was located. David and his men were hungry, but Ahimelech, the high priest, had no food, so David asked for the "holy bread," the showbread that had been taken from the Holy Place (1 Sam 21:1-6). He and his men partook of the bread revealing David's evident belief that God was more concerned with meeting the needs of His people than with preserving strict religious ordinances.

Although God's promises to David were initially with respect to his reign as king over Israel, the prophetic scriptures clearly indicate that a future generation of David's family would rule the whole world from the throne of David.

Isaiah 9:7

7 Of the increase of His government and peace There will be no end,
Upon the throne of David and over His kingdom, To order it and
establish it with judgment and justice From that time forward, even
forever. The zeal of the Lord of hosts will perform this. NKJV

Isaiah 16:5

5 In mercy the throne will be established; And One will sit on it in
truth, in the tabernacle of David , Judging and seeking justice and
hastening righteousness." NKJV

Jeremiah 23:5-6

5 "Behold, the days are coming," says the LORD, "That I will raise to
David a Branch of righteousness; A King shall reign and prosper, And
execute judgment and righteousness in the earth.

6 In His days Judah will be saved, And Israel will dwell safely; Now
this is His name by which He will be called: THE LORD OUR
RIGHTEOUSNESS. NKJV

Jeremiah 33:15

15 'In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth. NKJV

The Gentile Genealogy Of Jesus

Jesus in His humanity was undeniably a Jew. He was a Jew by lineage, birth, nurture, religion, education and culture. This fact is unassailable. It cannot be questioned nor denied.

Although Jesus is undoubtedly the promised Messiah of Israel, His genealogy particularly in Luke, confirms that there were several Gentiles in His lineage. Matthew's gospel begins with a genealogy of Jesus -- a genealogy that differs from Luke's genealogy because it traces a different path through Jesus' lineage. One theme of Matthew's supported by the genealogy's structure is that of the importance of the inclusion of Gentiles in the Kingdom inaugurated by the Messiah's coming. The genealogy includes the names of several gentile women brought into the people of God -- Ruth, Tamar, Rachab, and Bathsheba (the wife of Uriah). Matthew explicitly takes a path through Jesus' ancestry to connect him with Gentiles and Jews. He connects him ultimately with Father Abraham.

Luke traces Jesus' personal history all the way back to Adam and to God. In comparison to Matthew's genealogy, David's place is not highlighted (3:31; (compare with Matthew) 1:6, 17). Both genealogies trace the family line through Joseph who was legally Jesus' father, though not biologically (Luke 3:23), by virtue of being the husband of Mary (Matthew 1:16).

While no women are named in Luke's genealogy, five are included in Matthew's genealogy: Tamar, Rahab, Ruth, Bathsheba (wife of Uriah), and Mary. All except Mary have either Gentile origins or Gentile connections. These women are in relationships that are in some way marginal to and undermine the conventional patriarchal marriage pattern expressed in the 39 appearances of the phrase "was the father of." God works outside this cultural norm. These women are powerless but they show active faith, and God's purposes are accomplished.

A number of scholars have looked for a common thread in the lives of the four Old Testament women. The gospel according to Matthew begins with a list of Jesus' ancestors in which the names of five women occur among those of forty-two men. Mention of Mary is not surprising, because she is Jesus' mother, but why does the author include four other women: Tamar, Rahab, Ruth, and the wife of Uriah Bathsheba? There are various answers to this question.

1- Tamar, Mat.1:3:

Tamar is a Canaanite woman wife of Judah's eldest son, Er (Genesis 38:1-7).

Genesis 38:11-30 informs us that Judah's daughter-in-law, deprived of a promised husband (the last of Judah's sons), **impersonated a harlot**. She enticed Judah to lie with her and from that illicit union came two sons - Perez and Zerah. And from Perez sprung Boaz, David and ultimately the Christ.

2- Rahab, Mat.1:5:

Rahab was known as '**the harlot**' (Joshua 2:1).

Because Rahab had given friendly welcome to the spies, she'd exercised faith in the spies' God (Heb 11:31). She believed that Jehovah was about to destroy Jericho and give Israel Canaan, so she petitioned the spies to spare her (Joshua 2:9-13).

Having entered into a covenant agreement with her (Joshua 2:14,17-20), she tied a red cord in the window, demonstrating her faith (belief in action) and was saved by Jehovah who didn't let her habitation in the wall be destroyed (Joshua 6:25)... and she became the mother (ancestor) of Christ.

3- Ruth, Mat.1:5:

Ruth was a Moabitess, **a gentile**, a pagan (Ruth 1:4)

From her marriage union with Boaz, David came and the greater Son of David, Jesus. David, strictly speaking, was the third generation from Ruth.

We may conclude that the two lists of Matthew and Luke fuse together the two truths, namely, (1) that Jesus was actually the Son of God and the natural heir to the Kingdom by miraculous birth through the virgin

girl Mary, of David's line, and
(2) that Jesus was also the legal heir in the male line of descent from David and Solomon through his adoptive father Joseph (Luke 1:32, 35; Romans 1:1-4). If there was any accusation made by hostile Jews that Jesus' birth was illegitimate, the fact that Joseph, aware of the circumstances, married Mary and gave her the protection of his good name and royal lineage refutes such slander.

Paul

The Apostle Paul is widely regarded as the greatest scholar and theologian of the early church. He is widely recognised as the Chief Apostle of the early church. This is partly because of his theological training as a Rabbi but mostly because of the tremendous spiritual revelations he was given evidenced by the enlightening epistles he later wrote. Even his initial conversion was the result of a supernatural spiritual visitation. Immediately after this he went alone into the Arabian desert for three years, apparently to be personally tutored by the Holy Spirit. Upon his return to Jerusalem, he conferred with James in Jerusalem as an equal. It would seem that during his years of isolation, the Holy Spirit had shared with him all that the other apostles had learned from Jesus and even more. Although Paul became the most prominent of all Christian Apostles, and was specifically designated as the Apostle to the Gentiles, he evidently never lost his intense interest, regard and concern and identification with his fellow Jews. (Romans 9 etc)

Paul remained identified with Israel It is also interesting to note that Paul apparently maintained a strong interest in the Feasts of Israel though possibly not in the strictest fulfilment of them.

Acts 20:15-16

16. Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

1 Corinthians 16:8

8. But I will stay on at Ephesus until Pentecost, NIV

In many ways Paul is our prime example of THE ONE NEW MAN. It was to him that this truth was fully revealed whilst it was still veiled and hidden from the understanding of his contemporaries. It is Paul in particular who gives us such momentous revelation concerning this prophetic, redeemed community that demonstrates such tremendous unity. It is a unity that supersedes all the misunderstandings that have trapped and beguiled Jews and Gentiles throughout the ages. It is one glorious unity existing between Jew and Gentile that finds expression in Paul's epistle.

Ephesians 4:2-6

3. Make every effort to keep the unity of the Spirit through the bond of peace.

4. There is one body and one Spirit - just as you were called to one hope when you were called-

5. one Lord, one faith, one baptism;

6. one God and Father of all, who is over all and through all and in all. NIV

Such unity is not only required by God amongst Christian believers in the Body of Christ, it is also expected and anticipated of Jews and Christians. Obviously the contemporary Church, with its thousands of denominations that are in a chaotic state of disunity is very far from attaining and manifesting such unity. The Christian churches cannot enjoy or manifest unity amongst themselves, much less towards God's ancient covenant people. However, I believe that in the prophetic future, due to powerful pressures within and without, the true church will emerge as one body worthy to become the Bride of Christ. Further, that company will also find bonds of fellowship and unity with God's ancient covenant people. It is incumbent on the church today to seriously address its many divisions and factions realising that these are an abomination to God and to Christ, who died to produce a glorious church, without spot, wrinkle, blemish or any such things (Ephesians 5:27). The church needs to address with equal dedication its estrangement from God's ancient covenant people. God is obviously committed to Israel eternally. All who are enemies of her, whether they be "Christian" or not, will eventually find themselves at enmity against Jehovah. Tremendous pressures within and without will ensure that when Messiah appears He will have for

Himself this glorious church. The inward pressures that will accomplish this transformation will be applied by the Holy Spirit to a church that is brought to crisis by the enormous outside pressures of the last days before the return of the heavenly Bridegroom.

Chapter Eight

A Prophetic Glimpse Of The One New Man

Throughout the church age we have rarely seen evidence of a redeemed community that reflects the image of the One New Man. We have rarely seen Christians who have evidenced strong ties with Jews or with Israel. However, there are presently small companies of Christian Zionists emerging, i.e. Christians who have a deep love for Jews and Israel. There are also small numbers of Jews who have recognised and acknowledged Yeshua as the Messiah. But in the soon coming prophetic future I believe that we shall see a great company of the redeemed who are Messianic believers of Jewish and Gentile origin. One such scene is pictured in

Revelation 7:1

7:1. After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. NKJV

And After These Things, i.e. All That Preceded It.

Revelation 6. details the opening of the seals, six of which are opened in this chapter. This period represents the beginning of the Great Tribulation. It is a period designated for the refining of believers and the conditioning of mankind to become conducive to hearing and obeying the Gospel. It is a time when believers will both witness and to some degree experience the trials that will ultimately enable them to truly empathise with Israel. To say, “Now, at last, we understand something that you have been experiencing for centuries.” This will enable overcoming believers to empathetically and lovingly minister to Jewish people as never before. Out of this new understanding on the part of both Jews and Gentiles, the new unity of the One New Man will come.

In the first part of chapter 7: (1-8) we have the sealing of 144,000 Jews. (12,000 from each tribe) We cannot be sure whether this figure is mathematically precise or merely suggestive of all Israel. In Biblical terms, the number twelve always signifies government. In this instance, - government during the Millennium.

Who are they?

- a. They are Jews from all the Tribes of Israel. Revelation 7:4.
- b. Servants of God. (doulos)
- c. Sealed with His Name. To designate ownership and afford protection.
- d. Anointed. The Day of Pentecost was only a partial fulfilment of Joel 2:

32. And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the survivors whom the LORD calls. NIV

The latter part of this scripture which was partially fulfilled on the Day of Pentecost, alludes specifically to Mount Zion and Jerusalem, intimating that *everyone who calls on the name of the LORD therein will be saved;*

The huge company is comprised of 144,000 Jews, representing all the tribes of Israel together with a company of Gentiles from *“all nations and provinces and languages, standing in front of the throne.”*

This is an international company of Jews and Gentiles, the combined number of which no man could visually estimate.

They are all,

- Standing before the throne of God, signifying submission to Jehovah.
- They also stand in acknowledgement before The Lamb of God.
- Wearing white robes, symbolising conferred righteousness.
- Waving palm leaves to celebrate the King.

Rev 7:9-10

9. After this I saw a vast crowd, too great to count, from all nations and provinces and languages, standing in front of the throne and before the Lamb, clothed in white, with palm branches in their hands.

10. And they were shouting with a mighty shout, "Salvation comes from our God upon the throne, and from the Lamb." TLB

These persons are thus declared to be Saved, Sealed, Servants of God, anointed by the Holy Spirit.

Who Are They?

Rev 7:13-15

13. Then one of the twenty-four Elders asked me, "Do you know who these are, who are clothed in white, and where they come from?"

14 "No, sir," I replied. "Please tell me."

"These are the ones coming out of the Great Tribulation," he said; "they washed their robes and whitened them by the blood of the Lamb. TLB

They are also Gentiles who have “come out of” great tribulation. They have survived the great testing that has come upon the whole earth.

Revelation 12:10-11

10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. 11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. NKJV

Revelation 12:17

17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. NKJV

This description, i.e. “washing their robes” aligns them with

Revelation 22:14

*14. Blessed are those **who wash their robes**, that they may have the right to the tree of life and may go through the gates into the city.*
NIV

And with Revelation 5:9-10

*9. And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God **by Your blood Out of every tribe and tongue and people and nation**,*

10. And have made us kings and priests to our God; And we shall reign on the earth." NKJV

This is a prophetic future company (yet to be assembled and manifested) people who will emerge in the Last Days, prior to the earthly enthronement of the Messiah. How could this company have come into being without hearing the true Gospel, the conviction of the Holy Spirit, and their true repentance?

Many years ago I believe that God gave me a spiritual picture of this scene. In this picture there were two groups of people, one Jewish, the other Gentile. They each stood outside a large building, one group at the front, the other at the rear. They were then asked to describe what they saw. Of course their views and perspectives varied greatly. Then their positions were reversed and they saw immediately what the other group has previously seen and why they had described it so differently.

I heard the Gentile group then declare, "Salvation is of Jehovah." (The God of Israel) And the Jewish group declared, "Yes, but it is also of the Lamb." Each group had recognised that both perspectives were valid and true. Surely this is an ultimate manifestation of the One New Man!

What Will They Preach?

Many Christian scholars have been confused about the message the 144,000 will preach. However, it seems obvious that the message they both heard and then proclaim is the message concerning the King and His Kingdom, i.e. "God who sits on the throne."

Revelation 7:10

10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (NKJ)

They are thus identified with Revelation 14:6-7

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth — to every nation, tribe, tongue, and people

7 saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." NKJV

Jesus Proclaimed The Gospel Of The Kingdom Of God.

Mark 1:14-15

14. Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." NKJV

The message of Peter, Paul and the early church was always concerning the Kingdom of God and those things pertaining to it.

Acts 28:30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.

31. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ. NIV

Paul actually declared that anyone preaching "another gospel" than that which he declared, would be accursed by God and eternally condemned.

Galatians 1:8-9

8. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

9. As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned! NIV

As this innumerable company stand before the throne of God, the ultimate symbol of the Kingdom of God, How could we imagine that this glorious company have come into being without the preaching of the Gospel of the Kingdom of God? Their proclamation that “salvation is of the Lamb” and mention of their washing their robes white, clearly indicate that their present position is attained through the shed blood of God’s Lamb.

What Will Be The Result?

1. A great multitude that “no man could number.” It does not say that they were beyond numbering, but that no man could estimate their number by visual approximation.
2. From every people group on earth. (Every Nation, People group and language)
3. Standing before God’s throne and before the Lamb.
4. Clothed in white garments. (The righteous acts of the Saints)
5. With palms in their hands. Welcoming the King. Hosanna!
6. Shouting with one mighty voice.
7. Salvation comes from Jehovah and from the Lamb.

Revelation 7:9-10

9. After this I saw a vast crowd, too great to count, from all nations and provinces and languages, standing in front of the throne and before the Lamb, clothed in white, with palm branches in their hands. 10 And they were shouting with a mighty shout, "Salvation comes from our God upon the throne, and from the Lamb." TLB

Their Song Revelation 7:11-12

11. And now all the angels were crowding around the throne and around the Elders and the four Living Beings, and falling face down before the throne and worshiping God.

12. Amen!" they said. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God forever and forever. Amen!" TLB

It is very obviously a “song of the redeemed.” These lyrics could never be sung by any except those redeemed through Christ’s Blood. Revelation 5:9,10. 7: 13,14. 22:14

- They are a prophetic (future) company.
- They have come out of (through) great tribulation.
- They cannot be identified as either Jew or Gentile.
- They are before the throne of God, in perfect fellowship with Him.
- They serve Him day and night in the temple.

What Does This Scenario Require from the Gentile church?

Throughout the centuries of its existence the church has deliberately withdrawn from its Jewish origins and connection. It has become largely a Gentile constituency with a strong Western world view. It has almost completely lost its awareness of Israel's integral place in God's kingdom purposes. In the light of this prophetic scenario, what should be the response of the church?

1 It should realise that God will ultimately have a people that are neither Jew nor Gentile but a brand new identity.

2 The church should begin preparing for such a time by recognising and acknowledging Israel's primary prophetic role in God's eternal purpose.

3 The church should open its heart to the Jewish people as never before, encouraging and supporting them in their ordained role in God's great eternal plan.

4. Comfort present day Israel must be **God's Word To The Church Today**

Isaiah 40:1-5

1 *"Comfort, yes, comfort My people!" Says your God.*

2 *"Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD'S hand double for all her sins."*

3 *The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God.*

4 *Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth;*

5 *The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken." (NKJ)*

In this scripture God is speaking of Israel calling them “My people”. He is obviously calling to another people, the church, to prepare for the coming of Messiah by comforting His ancient people. He commands us to make a straight path in the wilderness in preparation for His Return. Surely an important part of that preparation is to thoroughly acquaint ourselves with the prophetic Bible truths that relate to the common prophetic role and destiny which we share with Israel. The foundations of the Highway we are exhorted to build to prepare for the coming of the Lord, is to comfort God’s ancient covenant people.

In the light of the soon coming prophetic future, when God’s redeemed people Jew and Gentile, will be ONE body, the church worldwide should now turn its heart strongly towards the Jewish people and their nation, Israel. As Genesis is the beginning of the story of God’s Redemptive purposes, so Revelation is its climax. In the final stages of that redemptive era we see a representative company of redeemed humanity. They are seen as One New man, One New Redeemed Humanity before the throne of God. They are neither Jew nor Gentile but a combination of both.

In the very last chapter of the Bible, Jesus again emphasises His Jewish identity.

Revelation 22:16

16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."(NKJ)

Surely the Church of Jesus Christ throughout the earth needs to begin moving into that redemptive equation, redeemed Jew plus redeemed Gentile = God’s New Humanity.

Until you see Yeshua as head of the Church, you will never be able to see the Church as the ruling body in the world. We are the mediators of Yeshua's authority from heaven to earth.

On The Other Hand Yeshua Is King Of Israel

John 19:19-22

Pilate wrote a title and put it on the cross. And the writing was: Yeshua of Nazareth, King of the Jews. Then many of the Jews read this title, for the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews' but 'He said, "I am the King of the Jews.'""

Pilate answered, "What I have written, I have written."

God promised authority over the governments of this world to King David, and that David's son would be the Messiah (II Samuel 7:12-16; Psalm 89:19-29; Matthew 1:1-2:12; Luke 1:31-33).

Until we see Yeshua as king of Israel, we will never be able to understand the destiny and authority of Israel. Israel's government will eventually take over the world and be the instrument of Yeshua's reign on this earth in the Millennial Kingdom.

That sounds like a contradiction. Who will rule – Israel or the Church? The answer is "both." According to Romans 11, all the different branches of "Christianity" will be grafted into Israel, and thus become part of Israel. On the other hand, "All Israel will be saved," so Israel becomes part of the Church.

The Jews are the children of Israel, while the Church is the greater "house" of Israel (Ezekiel 37:16). The Church will become part of the "commonwealth" of Israel (Ephesians 2:12). At that time His kingdom will not be divided into Israel and the Church, but the kingdom will be one and His name one (Ezekiel 37:22).

Zechariah 14:9

And the Lord shall be King over all the earth. In that day it shall be – The Lord is one and His name one.

Most Christians do not know that in Jewish synagogues, three times a day, every service ends with this verse in the "Aleinu"

prayer. Jews do not know that this verse refers to the nation of Israel and the international Church becoming one in Yeshua's kingdom.

- The church worldwide must repent of its negative attitude towards Israel
- The church must take her place alongside Israel in all the trials that lie ahead.
- The church must no longer be influenced by political correctness and humanistic philosophy. It must take a firm uncompromising stand upon Gods Word and the message it so clearly portrays concerning God's ultimate purpose for Israel.

Only God could have brought the nation of Israel back from the dead after being scattered in a wilderness for 2,000 years. Only He could have brought them back to the very land of Canaan into which He had originally brought them under Moses and Joshua. It is the very land of Israel's birth and history. All her historic adventures under God's sovereign hand were enacted on this very piece of territory.

For more than fifty years, God has defended Israel in major wars and through years of terrorism. He has preserved and kept them through more trials and difficulties than any other nation has endured. He is working in and through their circumstances to eventually bring them wholly back to Himself.

- We Christians must be strongly supportive of them, standing with them to encourage and inspire them.
- We must take our stand against all her enemies, religious and political.

The whole land that God promised to Abraham and his seed through Isaac and Jacob, will soon be given to Israel. It will stretch from the Mediterranean to the River Euphrates including much of what is presently S.W. Arabia. The city of Jerusalem will not only be the capital of Israel, it will be made the international capital of the whole world and its nations. King

Jesus will reign internationally from His throne in Jerusalem. The city itself will be populated by both Jew and Gentile all of whom shall be the redeemed of the Lord. The very gates and walls of the city will clearly indicate the merging of both Jew and Gentile. The twelve tribes of Israel and the twelve apostles of the Lamb will be eternally embedded into its structure.” (Revelation 21:11-14) End of quote. Asher Intrater www.revive-israel.org

Concerning The New Jerusalem John Says,

Revelation 21:11-14.

*12. Its walls were broad and high, with twelve gates guarded by twelve angels. **And the names of the twelve tribes of Israel were written on the gates.***

13. There were three gates on each side-north, south, east, and west.

*14. The walls had twelve foundation stones, **and on them were written the names of the twelve apostles of the Lamb.** TLB*

The End Time company is a single remnant company (offspring: singular) with two identifying marks.

Revelation 12:17

And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. (NKJ)

1. They keep the commandments of God
2. They have the testimony of Jesus Christ

This is obviously a company of redeemed remnant who are both Jew and Gentile. End time prophecy may appear somewhat cryptic and mysterious to the uninitiated but something appears to be very clear here with regard to the remnant company. They keep the commandments of God but they also have the testimony of Jesus Christ.

Revelation 19:7-10

9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

10 And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy." (NKJ)

As we consider the implications concerning the prophetic manifestation of this predicted ONE NEW MAN, we need to remind ourselves that we are actually living in that time period immediately preceding the return of the Messiah to establish His earthly reign. This is the day and hour when the ONE NEW MAN is due to be manifested. Let's prepare our hearts and minds for this great day and begin to reach out earnestly to our elder brother, Israel.

Chapter Nine

Preparation For The Future

In the light of the truths we have studied together concerning the One New Man and his appearance in the Last Days we need to seriously consider how we can prepare ourselves for this great prophetic manifestation. All who are truly the redeemed of God are soon going to find themselves part of the One New Man, a corporate body that is neither Jew nor Gentile. Therefore we must discover all we can about this amazing phenomena and be prepared to fulfil our role.

Paul's New Man in Christ

It is St. Paul, the Jewish evangelist to the Gentiles that God uses to affirm the new status of all who are in Christ. Our journey into the new life begins on a Jewish Feast Day with a Jewish preacher, preaching to a totally Jewish audience. (Acts 2) His message is about a Jewish Rabbi (Yeshua) and a Jewish king (David).

This understanding of the true identity of Jesus had come to Peter some time previously by direct revelation from God.

Matthew 16:15-19

15 He (Jesus) said to them, "But who do you say that I am?"

16 Simon Peter answered and said, "You are the Christ, the Son of the living God."

17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. NKJV

Although Peter and the other disciples had spent approximately three years in close proximity to Jesus, seeing and hearing everything He said and did, none of them yet really knew who Jesus truly was. None of them had yet recognised Him as the promised Messiah of Israel. Now Jesus poses the question, "Who do you say that I am?" Every disciple sought to finally determine His veiled identity. Suddenly Peter broke the silence with a startling declaration, "You are Ha Mashiach

(the Messiah of Israel) the Son of the Living God.” We almost need to hear this statement in Hebrew or Aramaic to realise the full intent of it. Jesus of Nazareth is actually the promised Messiah whose coming has been foretold by so many of the prophets. Jesus in turn declared, “How blessed you are Simon Bar Jonah because this realisation did not come through natural intelligence but it was specifically revealed by My Father in heaven.”

In response to Peter’s message in Acts 2, the Holy Spirit stirs up a “what shall we do?” Peter’s instruction is firstly a clear call to repentance the essence of which is dramatic and radical change. In military terms a complete “about turn.” This clearly intimates a radical change of direction in a completely opposite direction. This new direction is towards a Jewish Rabbi, His death, resurrection and teachings. Our redemption is foretold fully in a Jewish book by a God who calls Himself the “Holy One of Israel.”

Acts 2:38-39

*38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." NKJV*

Our conversion to Christ involves a complete about turn in direction, - the death and burial of our old manner of life and resurrection into a completely new life in Christ.

2 Corinthians 5:16-17

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. NKJV

Old things, habits, sins, relationships, prejudices e.g racism etc, are all passed away. All things have become new.

Romans 6:3-4

4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. NKJV

Romans 7:5-6

6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. NKJV

We have a completely new mindset which is holy and righteous our having been completely renewed in the spirit of our minds.

Ephesians 4:23-24

23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. NKJV

Romans 12:2

2 Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do and you will know how good and pleasing and perfect his will really is. NLT

We are not to continue to align ourselves with the culture and perceptions of the unredeemed world of which we once were part, but allow God through His Word and Spirit, to re align our thought patterns to conform to His wisdom and knowledge. We are henceforth to see everything from God's perspective. We are to view the world and particularly Israel through His eyes.

Luke 5:37-38

37 And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. 38 But new wine must be put into new wineskins, and both are preserved. NKJV

For all who are "in Christ" there should be no dividing and separating boundaries. Not national, cultural, racial nor denominational.

Colossians 3:10-11

10 and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11 where there is

neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. NKJV

Ephesians 2:15-16

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. NKJV

Have A Completely New Perspective

Israel currently faces ever escalating crises! She is continually threatened by terrorists, undermined by Arab propaganda, attacked by anti-Semitic voices in the U.N., Europe and elsewhere. The whole secular world is passionately anti Israel. Israel is constantly under attack from the world media who sow lies and misleading stories about her. It doesn't take much imagination to figure out that Israel needs help. Millions of Christians around the world are potentially Israel's best friends—yet most of the Christian world is asleep—or does not really understand Israel's unique place in God's Plan. Exactly what is Christian Zionism—and what should Christian be doing?

Replacement Theology

Most of the church today has knowingly or unknowingly adopted the unscriptural position that God has dropped ancient Israel from His agenda and replaced it with the church. In this kind of thinking the church has inherited all the positive promises of God and Israel has been left with all the curses. Nevertheless, there has been throughout history a relatively small number of Christians who have refused to adopt this concept and have instead maintained a positive view of God's relationship to Israel. They have sought to stand faithfully beside the Jewish nation believing in her future prophetic role in God's eternal purpose. Such Christians have generally been recognised under the appellation of Christian Zionists.

It is a sad fact that through the centuries many Christians and churches have accused Jews of “deicide” (killing God) and have actually inspired relentless persecution. This has not portrayed a very friendly

posture for a people who are supposed to “love thy neighbour” as oneself. With institutionalized “replacement theology” the Jews were demoted by the “Christian” church, effectively erasing their status as God’s “chosen...special people”

⁶ *You are a holy people, who belong to the LORD your God. He chose you to be his own special possession out of all the nations on earth. (Deut. 7:6).*

Such persecution was rampant for almost two millennia—climaxing in the Twentieth Century with the infamous “Shoah” (the Holocaust).

How could the Holocaust happen in a Christian Europe? Europeans were primed for their role by generations of anti-Semitism much of which came from the church. Today, Jews face a wholly “new anti-Semitism” which now attacks Israel, the one true haven for every living and unborn Jew—. Even within the borders of this safe haven, the personal safety of Jews is threatened by terrorist attacks.

End Time Christian Zionists

God’s underlying ultimate plan has always been one harmonious Plan of the Ages involving both Jew and Gentile! The church and Israel obviously have a common origin and destiny. Happily we see that today many more Christians are beginning to recognise and value their Jewish roots. A new positive emphasis on Israel is emerging in churches around the world. A new breed of Christian Zionist is appearing who love Israel and the Jew because Almighty God has never ceased to love them.

But what is being accomplished by these “end times” Christian Zionists? A Christian Embassy has been opened in Jerusalem as a sign of solidarity and support to the Israeli people. Millions of dollars have been generously donated through many Christian organisations that have brought thousands of Jews from the Diaspora to Israel. Many Christian Bible teachers have begun to teach the Hebraic roots of the Christian Faith. Thousands of Christian have begun to affirm their faith and belief in the scriptures that predict the earthly reign of the Jewish Messiah. However, there is presently a tremendous need for further recognition of God’s prophetic purposes in respect of Israel.

First and Second Coming of the Messiah

What do Christians and Jews have in common? All Christians pray “Thy Kingdom come,” and many since the 1800s have even more eagerly prayed for the “Second Coming.” But few realize that Jews—especially Orthodox Jews—hope for the same blessed Kingdom in anticipation of a first coming of their Messiah! Yes, Jews long for the promised Kingdom of God on earth. But both Jewish and Christian traditions envision a great time of trouble prior to the Messianic Age of blessings. Both understand the painful interim is the necessary preparation for the Golden Age—when the swords-to-ploughshares and lion-with-lamb prophecies are fulfilled (Isa. 2:2-4; 65:25).

Most Jews, while thankful for Christian support, are nevertheless skeptical—suspecting ulterior motives. However, Jews are generally very practical! Even though they do not believe the Christian Messiah is coming a second time, Jews are willing to accept all the friends they can muster in this increasingly hostile world!

Stars, Sand and Dust

Jesus came to “his own” and only a “remnant” received him and became “sons of God” (John 1:10, 11). Although the “rest [of Israel] were blinded”—after the present Christian Age “all Israel will be saved”—as Apostle Paul said. But how will they be saved? And where exactly do the Jewish people fit into God’s future plans?

The Abrahamic covenant is the key to God’s big Plan: Genesis 12:3b And in you all the families of the earth shall be blessed." NKJV.

That promise was repeated to Abraham’s and his posterity—Isaac and Jacob. But what is overlooked by most Christians and Jews is that there are actually three parts to Abraham’s promised seed of blessing: First the Stars— then the Sand, and finally the Dust! “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the *stars* of the heaven, and as the *sand* which is upon the sea shore...And in thy seed shall all the nations of the earth be blessed...” (Gen. 22:17, 18).

The sand refers to the Jewish descendants, the stars to the church and the sand refers to the descendants of Ishmael to whom God also made promises.

Genesis 13:15-17

15 for all the land which you see I give to you and your descendants forever. 16 And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. NKJV

In Apostle Paul's masterful discourse in Romans 11, he first identified himself as a descendant of Abraham—then explained everything! In his address to the Christians at Rome, Paul said, Israel's rejection was not total—nor was it forever. "I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham..." (Rom. 11:1 NIV) Paul also said that "wild" Gentile branches were grafted into the root tree of the Abrahamic Promise to replace all those cut off except for the "remnant."

"At this present time there is a remnant according to the election of grace...But if some of the branches were broken off, and you [Gentiles], being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,"
(Rom 11:5, 17 NAS).

God's Promises to Israel are Irrevocable

Romans 11:28-29

28 Concerning the gospel they (Israel) are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. 29 For the gifts and the calling of God are irrevocable. NKJV
(irrevocable = irreversible, unchangeable, immutable and permanent)

Paul then told his Gentile brethren not to be so arrogant as to ignore the fact that by God's grace were grafted into the Abrahamic promise—because the natural branches can just as easily be grafted in again and the Gentiles cut off!

"Do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you...And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how

much more readily will these, the natural branches, be grafted into their own olive tree!” (Rom 11:18, 23-24 NAS).

Then the Apostle proceeds to explain a “mystery” that Israel’s blindness (hardness of heart), in fact, would only continue until the full number of the spiritual seed of Abraham would be selected!

*“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness **in part** has happened to Israel until the fullness of the Gentiles has come in” (Rom. 11:25 NIV).*

Finally because God’s promises are irrevocable, all Israel will be saved when “The Deliverer” will take away Israel’s sins.

“And thus all Israel will be saved; just as it is written, The Deliverer will come from Zion, He will remove ungodliness from Jacob....And this is My covenant with them, When I take away their sins....they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable.” (Rom. 11:26-29 NAS)

All Israel will be Saved

Romans 11:25-27

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;
27 For this is My covenant with them, When I take away their sins."
NKJV

The Apostle Paul said, “All Israel will be saved.” But, before that happens, in the final analysis, even all Israel’s “lovers” and allies will leave her, and Israel will be left alone to survive as a national identity. When this happens Israel will turn to Jehovah and He alone will deliver her.

Jeremiah 30:14-17

14 All your allies have left you and do not care about you anymore. I have wounded you cruelly, as though I were your enemy. For your sins are many, and your guilt is great.

15 Why do you protest your punishment — this wound that has no cure? I have had to punish you because your sins are many and your guilt is great.

16 "But in that coming day, all who destroy you will be destroyed, and all your enemies will be sent into exile. Those who plunder you will be plundered, and those who attack you will be attacked.

17 I will give you back your health and heal your wounds, says the LORD. NLT

Regathering during Trouble

Israel had already been punished by being dispersed to the four corners of the earth. But now Israel is miraculously re gathered to her ancient Holy Land—even though the process is both gradual and painful. Both the Prophet Daniel and our Lord Jesus linked the re establishing of Israel to unprecedented trouble at the end of the Church Age. In reality, before Christ assumes power as King— there is trouble greater than anything man has ever witnessed.

Daniel 12:1 At that time Michael shall stand up, The great prince who stands watch over the sons of your people; and there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Everyone who is found written in the book.

2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

3 Those who are wise shall shine Like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever. NKJV

*“For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be... Now learn a parable of the **fig tree [Israel]**; When his branch is yet tender, and puts forth leaves, ye know that summer is nigh...”
(Matt 24:21, 32)*

Christian Zionists are Called to be Watchmen

The initial phase of Christ's Kingdom is close—even though before peace is established there is to be horrendous trouble not only for the world, but for Israel too. What are faithful Christian Zionists doing about supporting Israel? They are called to be the “watchmen” on the wall praying for the time when Jerusalem will become a “praise in the earth”—as the capital of Messiah Jesus Christ's Kingdom:

*“On your walls, O Jerusalem, I have appointed **watchmen**; All day and all night they will never keep silent. You who remind the LORD, take no rest for yourselves; And give Him no rest until He establishes and makes Jerusalem a praise in the earth.” (Isa. 62:6,7)*

Christian Zionists should also encourage their Jewish friends to literally believe their Prophets. Christian Zionists should publicly convey comforting messages in newspaper ads, distribute literature in the languages of the Diaspora and make public presentations about Israel's destiny. Christian Zionists should also stand with Israel when businesses, institutions and countries insist on boycotting Israel.

Isaiah 40:1 "Comfort, comfort my people," says your God. 2 "Speak tenderly to Jerusalem. Tell her that her sad days are gone and that her sins are pardoned. Yes, the LORD has punished her in full for all her sins." NLT

All the Nations of Earth Blessed

Every nation and people on earth will ultimately be blessed through the direct intervention of Jesus, the Jewish Messiah, who is to be King of kings and Lord of lords. Christians ultimately and inevitably have a destiny tied to Israel. Just as God acted to bring the children of Israel out of Egypt—so the faithful ONE NEW MAN with Jesus its Head, will be as “Moses.” In that great new deliverance Jews will be a light to the Gentiles, teaching the Gentile world about Christ's Kingdom rule (Isa. 49:6; Isa. 2:2-4). Israel will be as the “sand” of the Abrahamic Seed of Blessing, Ishmael's descendants as the dust. And true Christian Zionists will be as the “Stars.” In reality, Christian Zionists love Israel because God does—and because they will work together with Israel to bless “all the families of the earth” (Gen. 22:17,18)

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