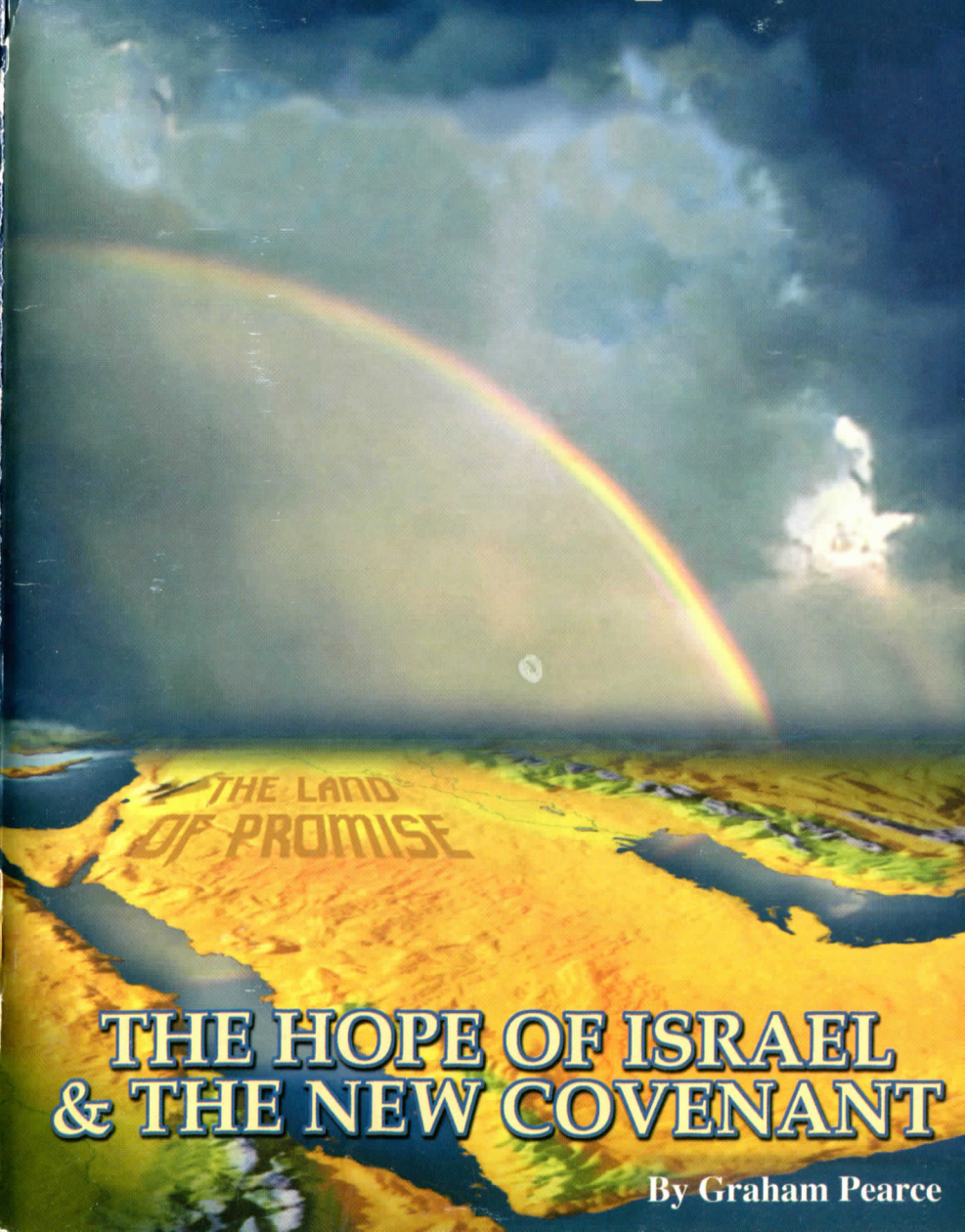


THE TRUE GOSPEL

Defended & Explained



THE LAND
OF PROMISE

THE HOPE OF ISRAEL & THE NEW COVENANT

By Graham Pearce

THE TRUE GOSPEL

Defended & Explained

THE HOPE OF ISRAEL & THE NEW COVENANT

Graham Pearce

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THE TRUE GOSPEL

Defended & Explained

Previously published under two separate titles:

**What is the true gospel?
Have we been mistaken for 150 years?
&
Do you understand the New Covenant?**

This edition now reproduces two booklets under one new heading:
THE TRUE GOSPEL Defended & Explained.

What is the True Gospel was first published in 1972. This edition has been edited to remove personalities which, with the passage of time are now irrelevant.

Do You Understand the New Covenant was published in 1970, and has been reset with very minor textual changes.

Don Pearce. August 1999.

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INTRODUCTION

The Hope of Israel

A generation is growing up in Christadelphia that has little comprehension of what is meant by the "*Hope of Israel*." Yet this is the foundation of that unique understanding which our community holds, and which separates us from churches and sects of Christendom.

This reprint of two of Bro. Graham Pearce's booklets is aimed at clarifying our true understanding of this hope.

"What is the True Gospel? — Have we been mistaken for 150 years?" sets out to give a brief overview of the part that the nation of Israel plays in the gospel that Jesus and the apostles taught. Whether we look at the gospels, the Acts or the epistles there is a consistent theme that centres on the promises and their fulfilment in the Kingdom.

The second section is entitled *"Do you understand the New Covenant?"* At the heart of the gospel lies a true understanding of what Jesus meant by the "*blood of the New Testament*" — or "*Covenant*." Many scriptural passages are linked to present this glorious "*Hope of Israel*."

There are growing voices in our community wishing to emphasise the things concerning "*the Name of Jesus Christ*" at the expense of the "*things concerning the Kingdom of God*." May this book redress the balance, with its aim to see that both aspects of the gospel that the apostles preached are understood and believed. May it help to enlighten and encourage brethren and sisters and counter the drift to a bland understanding of the gospel, which is scarcely distinguishable from that found in Christendom today.

With a clarified and renewed vision we can the better await the Master's imminent return. His special words of warning to the generation that will be alive at his return — surely it must be addressed to our generation — are sobering. *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* (Rev. 16:15)

What greater lack of watchfulness can there be than to neglect to keep alive the purity of the gospel that he brought to light, and so fail to live in the expectation that soon he will return as Zion's king.

Don Pearce Feb. 2000.

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THE TRUE GOSPEL

PART ONE

1 HAVE WE BEEN MISTAKEN FOR 150 YEARS?

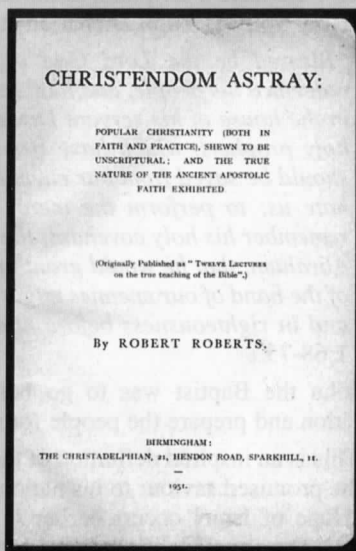
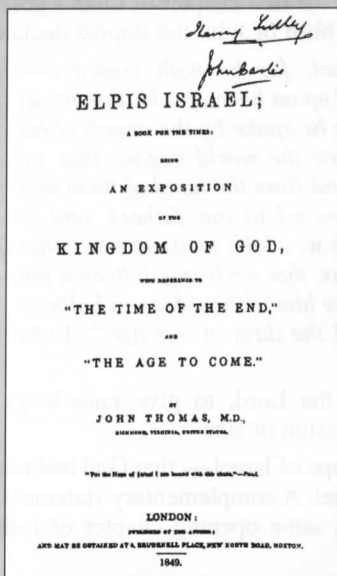
It has been the accepted view among Christadelphians that the true gospel was restated by Bro. Thomas in the middle of the 19th century. In the early 1800's there were various movements away from the established church back towards the simplicity of the first century, linked with a greater interest in the Bible, and a hazy conception of the return of Jesus to the earth. Against this background Bro. Thomas set out with a sharp black and white outline a complete picture, embracing the teaching of the Bible from Genesis to Revelation. This clear basis for the "one faith, one hope, one baptism" was first put into writing in the book *Elpis Israel*, 1849. The mortality of man, the hope of resurrection, the inheritance of the land of Israel according to the promises made to Abraham and David, were blended into a harmonious whole, with Jesus as the central figure, the divine Man who should be earth's King and Saviour. The Kingdom of God that Jesus preached will be the nation of Israel restored to their land under the rulership of Jesus and the saints.

Elpis Israel is also unique in the way it assesses the world, dividing mankind into two classes, the seed of the serpent and the seed of the woman, and declaring that all the institutions of this present world — governments, religious systems, scientific organisations, social societies, etc. — are the works of the flesh and are at enmity with God. This is the teaching that started the Christadelphian community, and the beliefs and outlook were held with great conviction; this way of salvation was called 'the Truth.' It inevitably separated the brethren from the world, and constituted them witnesses for God; the gospel they preached was a call to men and women to separate themselves from the world, and to wait for the appearing of Jesus as the King of righteousness.

Today there are those who do not accept the attitude of Bro. Thomas and the brethren of the 19th century. Voices calling for new thinking, and less extreme attitudes, grow louder. A recent statement tells us that the national restoration of Israel with Jesus as King is not important, and urges us to put our emphasis — as the Churches do — on repentance, forgiveness of sins, and the work of the Holy Spirit in the believer.

The title *Elpis Israel* means "Hope of Israel". This has been a banner of

A MISTAKEN EMPHASIS: OR THE TRUE GOSPEL?



*Left: The title page of a copy of *Elpis Israel* showing a publication date of 1849 and bearing the signatures of Brethren Henry Sulley and John Carter in the top right hand corner. *Elpis Israel* set out the true gospel and has served many generations of Christadelphians since.*

*Right: The title page of one of the many copies of *Christendom Astray* that helped enlighten those who were looking for the Truth of the Bible.*

The Christadelphian

A MAGAZINE DEDICATED WHOLLY TO THE HOPE OF ISRAEL

Vol. 133

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"The LORD shall be king over all the earth: in that day shall there be one LORD and his name one" (Zechariah 14:9)



Above: The Christadelphian Magazine launched by Robert Roberts at the suggestion of John Thomas has continued to publish both of the books (at top) and is "dedicated wholly to the Hope of Israel." The graphic and the quotation from Zech 14:9 give a political emphasis.

our community through the years. The Christadelphian magazine still carries immediately underneath the name CHRISTADELPHIAN the words: "Dedicated wholly to the Hope of Israel." What is meant by "the hope of Israel"? We have a scriptural definition in the first chapter of Luke's gospel. The Holy Spirit through Zechariah at the birth of John the Baptist declared:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of them that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and in righteousness before him, all the days of our life." Luke 1:68-75.

John the Baptist was to go before the Lord, to give knowledge of salvation and prepare the people for remission of sins.

This is an inspired definition of the Hope of Israel — that God had raised up the promised saviour to his nation Israel. A complementary statement on the Hope of Israel occurs earlier in this same opening chapter of Luke's gospel. The angel Gabriel says to Mary:

"Thou shalt call his name Jesus. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." Luke 1:31-33.

PALESTINE FOR THE JEWS.



This Graphic, from 1885 expresses the confidence and faith of Christadelphians who looked for the political restoration of Israel to precede the establishment of the kingdom. They would have to wait another 32 years for the Balfour Declaration! Today we have a wealth of evidence telling us that the Hope of Israel is the true Gospel.



Brethren in the Bull Ring, Birmingham, were zealous in public open-air preaching of the Gospel of the Kingdom and the name of Jesus Christ.

This was the gospel Bro. Thomas taught. Christendom of the last century, though respectful to God's word, and devout in their ways, scorned this materialistic and nationalistic concept of the gospel; to them it was nigh to atheism to say the gospel centred round the restoration of the nation of Israel with Jesus as their king. So there was a warfare between the brethren and the religious world around. Bro. Roberts presented the challenge of the Truth in the book "*Christendom Astray*." This book served several generations in the work of replacing the false hope of immortal souls going to heaven, by the hope of a bodily resurrection and an eternal inheritance in the land of Israel as part of Abraham's seed. Men and women seeking truth saw the contrast of this practical political kingdom of Christ, with the vague hope of Christendom in a risen saviour. It was a startling difference, and they knew what they were embracing. Such a practical matter as the coming house of prayer for all nations, outlined by Bro. Sulley in a booklet with this title, was the means of quickening some to the embracing of the true gospel. This real graspable idea of a kingdom of Israel, with Israel's king to rule over all the earth, coupled with the signs of Jesus' early return, brought a harvest of response in the latter half of the 19th century. A company of people came out from the churches and joined those of earlier time, "*looking for new heavens and new earth (politically speaking), in which dwelleth righteousness.*" and preparing themselves that they might "*be found of him in peace, without spot and blameless.*" 2 Peter 3:13,14.

Now after a hundred and fifty years, we are being told that this outlook

is not correct; while the basic parts are not regarded as untrue, they are not important, and our emphasis should be switched back to a gospel such as one associated with the devout people of the church: Jesus is Lord and Saviour. A movement in this direction has been heard from our platforms increasingly over recent years. The Christadelphian gospel we associate with Brethren Thomas, Roberts and C. C. Walker, is rejected as “modern Judaism.” as “essentially an old testament based movement with Christ added on at the end.”¹ The purpose of the present writing is to provide an answer to this movement back to the Church position.

The New Position

Some years ago this position was expressed in the form of five questions* (really propositions) as follows:

1. What was the essential message of the Gospel as preached by Peter and Paul (see Acts 2, 3, 10, 13, 17). Did it emphasise Jewish politics and a political Messiah or did it stress repentance, forgiveness of sins and the work of the Holy Spirit in the believer? Was not “Jesus is Lord” a key statement of the faith of the early church?
2. How did the Apostles interpret the promises to Abraham and David i.e. while there is no denying that they looked for the redemption of the material earth yet where did they put the main emphasis. Was their emphasis on geographical location and architectural arrangements or was it on forgiveness of sins (Acts 3:26) and the work of the Spirit (Gal. 3:14) and the present reign of the ascended Christ (look up all the references to Psalm 110 in the N.T.)?
3. When the apostles spoke of the blessings of the second coming of the Lord, did they fill their pages with political and priestly institutions or did they rejoice at the prospect of the eternal fellowship of the Lord they loved?
4. Was the way of salvation they proclaimed, by intellectual study to arrive at a propositional truth about the details of the future and theories of how the sacrifice of the Lord saves, or did they demand personal devotion to a living Lord who had died for them?
5. Just what were the principles on which the Apostles interpreted the Old Testament? Why did they apply so many kingdom passages to the redemptive work of the Lord Jesus — notably in their handling of the new covenant which they said was already in force in the church (Jer. 31:31-34, quoted in Heb. 8 and Heb. 10)?

What is the true gospel?

So the questions are posed, as in our title: *What is the true gospel? Have*

* Although framed some years ago, these questions encapsulate a position that is still being advocated today. The ideas are the same, representing a movement back towards the Churches—

TRUE FAITH IN CHRIST

FROM THE BOOK 'ELPIS ISRAEL'

By John Thomas.

There is no true religion without faith; nor any true faith without belief of the truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says, "*Faith is a confident anticipation (υποσταςις) of things hoped for, a full persuasion (ελεγχος) of things not seen.*" (Hebrews 11:1). This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be pleased. It is a faith which lays hold of the past and the future. The person who possesses it, knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfillment of them. Laying hold of these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

This faith comes by studying the scriptures; as it is written, "Faith comes by hearing, and hearing by the word of God." (Rom 10:17). This word contains the "testimony of God." When this testimony is understood, and allowed to make its own impression in "a good and honest heart," faith establishes itself there. The ability to believe lies in a sound understanding, a candid disposition, and knowledge of the testimony of God. Where there is ignorance of this there can be no faith. It is impossible for a man ignorant of God's word to have faith.

But, one may say, there are multitudes who believe in Christ who are very ignorant of the scriptures. Yes, they believe in Christ as Turks believe in Mohammed. But this is not the faith defined by Paul. The mere belief that Jesus is the Son of God, is not believing in him. To believe in him is to believe what God testifies concerning him. The faith of the "religious world" is like a stool with only one leg. It *professes* to believe in Jesus; but it is ignorant, and therefore faithless, of *the message* he was sent to deliver to Israel. His message had relation to "the things hoped for"—to the things of the kingdom which the God of heaven will set up upon the ruin of the kingdoms which now exist. Men are invited to believe in the Messenger of the Covenant, and in the message which unfolds the things of the covenant. To believe the one and reject the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the whole truth, which is not likely, it will be cut off as was Israel in the days of old.

we been mistaken for 150 years?

Before getting down to scriptural detail a brief answer to the five questions is desirable, to avoid possible misunderstanding. **The answer is this:** *that the whole idea of there being 'questions' in these matters is false,*—questions in the sense that one must choose either the one side of the picture or the other. The idea that we largely ignore the one side and concentrate on the other, is wrong. **Both** sides of the picture in the above questions are **equally** important and essential. There is no picture to look at, unless one gives equal emphasis to both parts, regarding them as complementary. If we were to concentrate on one side of the picture only, the separate position our community has occupied would be largely destroyed. It would be sensible to re-associate with the churches again; for they accept an essential message of redemption in Jesus. They would be willing to listen to an occasional talk on the unimportant things of the restoration of the nation of Israel, etc.

In giving an answer to these questions, we intend going through the New Testament records methodically: looking at the gospels; the Acts; the epistles; the Revelation, answering these questions:

- What gospel did Jesus teach?
- What gospel did the apostles teach?
- What is the teaching in the epistles?
- What is the teaching in the book of Revelation?

Attention to the five questions reveals that they *all* are concerned with what the apostles said; or rather what the writer thought they said. Interestingly, there is not one reference to Jesus' teaching, although the whole purpose of the questions is to concentrate attention on Jesus. It may well be that this omission to attend to Jesus' own teaching is the basic flaw in the new position which advocates 'another' gospel. So, in finding an answer to the questions we believe the first thing is to look at the gospel records, not the writings of the apostles.

The Whole Gospel

It is a great mistake to suppose that the belief in the sacrificial part of the name of Jesus Christ, is sufficient for salvation. Salvation in the kingdom is not promised to those who only believe that Jesus is the Son of God, and died and rose again for sin. It is *equally* necessary to believe in the promises of the covenants; not more so, but equally so: for if one believed the things of the kingdom, but rejected the sacrifice of Jesus, and his resurrection, he could not be saved. The gospel must be taken as a whole, and not cut up into pieces, and one or two selected which suit the taste, and the rest set aside as unimportant and non-essential. Without the sacrificial ingredient of the name, there would be no means of justification by the name; but then *Jesus as a sin-offering* is not the end of faith; but a means to the end, which is the inheritance of the kingdom with him in all his glory. —*Elpis Israel*.

2

WHAT GOSPEL DID JESUS TEACH?

It cannot be denied that the restoration of the nation of Israel in righteousness is the foundation of Jesus' preaching. We are given two significant quotations that introduce Jesus in the gospel records. The words of the angel to Mary are brief, and their brevity emphasises their importance on such a momentous occasion. The angel makes no direct mention of forgiveness of sins other than announcing the name Jesus; there is the clear simple statement that the son of God is to be given the throne of his father David. Zacharias' witness by the Holy Spirit at the end of the chapter is in line with this. God has raised up an horn of salvation in the house of David who should deliver the nation from their enemies, that they might serve God in holiness and righteousness. This is the New Testament introduction of Jesus, as the coming king on David's throne, and saviour.

When Jesus entered his ministry, the good news he taught was that he was the fulfilment of God's promise, he was the king and saviour. In him the kingdom of God had come nigh. The faithful who pressed to hear him knew well the glorious theme of their prophets:

"Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."
Jer. 23:5,6.

"In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old: ...And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them, saith the LORD God." Amos 9:11,15.

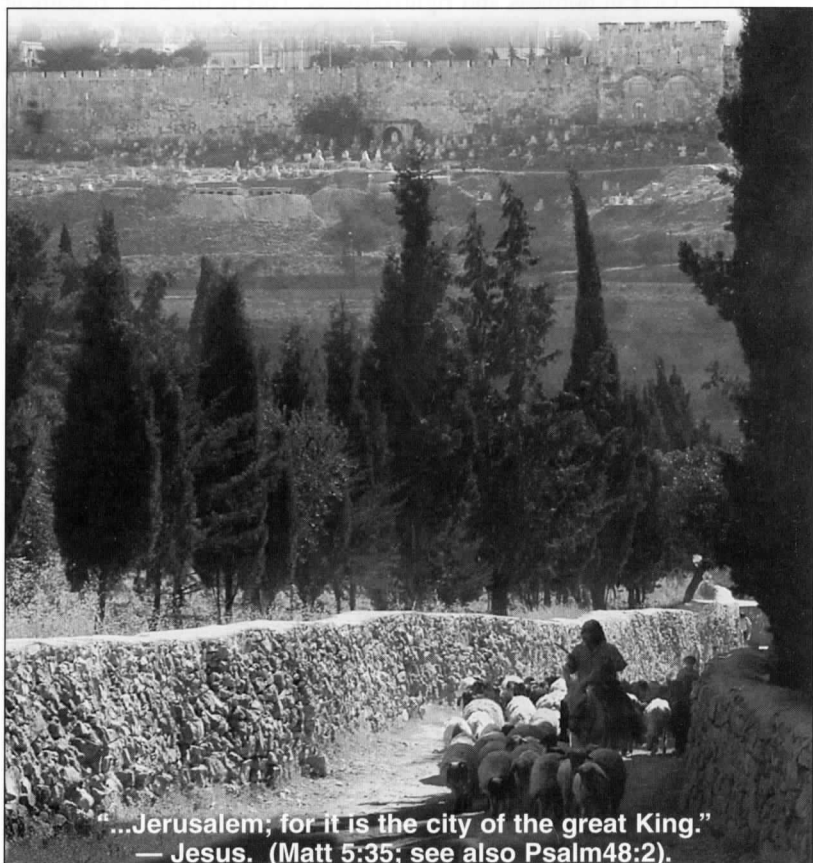
Jesus' teaching emphasised the change of heart, and the seeking righteousness that was essential to participate in the kingdom of God, but he in no way changed the character of what they already knew from the prophets. He encouraged the disciples to look for the restoration of their polity in righteousness.

"Behold, we have forsaken all, and followed thee; what shall we

have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Mat. 19:27-28.

This political foundation to his preaching was continued to the end. The seal to his teaching was given when he "*witnessed a good confession before Pilate*" (1 Tim. 6:13). And what was his confession? That he was king of the Jews: and so his accusation declared "*Jesus of Nazareth, the King of the Jews.*" If that was not his role, he could have told Pilate so, and escaped crucifixion. But as it was "*the Truth*" (John 18:37, 38), he did not waver, but witnessed a good confession.

It is this gospel that we have outlined, that Bro. Thomas taught. This is *the Truth* as we have known it for the past 150 years. The gospel is essentially an Old Testament gospel with the added revelation that Jesus, the Messiah, has come as the fulfilment of the Old Testament promises.



**"...Jerusalem; for it is the city of the great King."
— Jesus. (Matt 5:35; see also Psalm 48:2).**

3 WHAT GOSPEL DID THE APOSTLES TEACH?

Do we find that the apostles had little interest in a Jewish political kingdom under Messiah with priestly and kingly functions based on the New Covenant promised to the House of Israel and the House of Judah? If this is so, then they were preaching another gospel to that which Jesus preached. But we cannot seriously entertain such an idea. So we ought to look carefully at the Acts of the apostles to see what gospel they did preach.

The early part of the Acts is concerned with preaching to the Jews, the later part with preaching to Gentiles as well as Jews. Let us take the two first recorded speeches of Peter. Acts chapter 2 and chapter 3. In his first address on the day of Pentecost, Peter's argument is essentially that God has raised up Jesus to sit upon the throne of David. His argument rests on the Davidic promise, and Psalm 16. So he is using the same foundation for his gospel teaching as that declared in Luke chapter 1 by the angel Gabriel and Zacharias; and he adds to this the two new elements that have developed from that time, first that Jesus of Nazareth is assuredly their Messiah because God has raised him from the dead — *"therefore let all the house of Israel assuredly know, that God hath made this same Jesus whom ye crucified, both Lord and Christ"* — and secondly, as Lord and Messiah, he is in a position to forgive their sins, that they may be partakers in the promises. His second address in the temple, Acts ch. 3, has the same pattern. Jesus of Nazareth whom they had killed is the *'Holy One and the Just,' 'the Prince of life'*; he is raised from the dead; they must change their minds and accept this as a basis of reconciliation to God; he is in heaven until *"the times of restitution of all things which God hath spoken by the mouth of all his holy prophets,"* ch. 3:20. In no way did the apostles regard the national restoration of Israel as secondary. Peter's words on both occasions centre round Jesus as the King and saviour of his nation. There is no extensive setting forth of the matters concerning the restoration of the kingdom to Israel, because all these devout Jews listening to Peter were fully acquainted with this, and believed it. All they needed was instruction in the new and additional matters concerning the name of Jesus Christ. That the apostles do not speak in detail about the restored kingdom to Israel is no proof that they regarded it as unimportant.

When the preaching is extended beyond Jerusalem and Judea, and Philip preaches the gospel to Samaria, Acts chapter 8, then significantly the account says he preached *"the things concerning the kingdom of God"* as well as the *"name of Jesus Christ,"* v. 12. The Samaritans only used the five

books of Moses and rejected the Prophets, hence it was necessary to teach them the things concerning the restoration of the throne of David.

In Acts chapter 15 we come to matters specifically concerning the call of Gentiles. James leads the meeting to its conclusion:

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this will I build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up again: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things... Wherefore my sentence is...” Acts 15:13-19.

The Gentiles are called, but the foundation has not changed; it is the restoration of the throne and kingdom to David’s house, and the building up again after a period of desolation. Certainly one can not say that the apostles regarded the national political restoration of their nation as secondary in the gospel of salvation.

When Paul addresses a purely Gentile, worldly group of people, Acts ch. 17, at Mars Hill, do we find him reasoning with the philosophers about “the present reign of the ascended Christ,” about “the prospect of eternal fellowship with the Lord”? No. He is firmly on the earth right through his discourse, — the God of heaven is the creator and sustainer of our lives; he controls the movements of nations; he will rule the whole earth in righteousness by Jesus Christ. This sounds very political.

In Paul’s preaching to the Gentiles we are not given detailed accounts, but the theme of his preaching is given. At Ephesus *“He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God,”* Acts 19:8. So the things of Israel’s restoration were still central at that time. In chapter 20 he reminds the Ephesian elders that his original three months had extended to three years, preaching the kingdom of God, repentance toward God, and faith toward our Lord Jesus Christ, vv. 25,21,31.

We have confirmation of the nature of Paul’s preaching in the confessions he makes at the several trials reported in the last 6 chapters of the Acts. His witness was essentially to the risen Christ, that he is the one looked for as the Messiah from the prophetic writings:—

“...saying none other things than those which the prophets and Moses did say should come.” Acts 26:22.

“Now I stand and am judged for the hope of the promise made of God to our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come.” Acts 26:6-7.

So Paul in his preaching keeps close to the original statement of the Holy Spirit by Zacharias at the birth of John Baptist — God had remembered his promises to the fathers and would save them from their enemies through Jesus of Nazareth, that they might serve him in holiness and righteousness. There is no indication of a change of emphasis, of central things becoming secondary. And as we well know, the Acts of the apostles concluded on the same note:

“And Paul dwelt two whole years (at Rome) in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” Acts 28:30.

The Bible not a diary of sayings and events

If, then, we read through the Acts of the apostles, we shall not find much detail of what the apostles said, but the summarising phrases show that there was still the emphasis on Old Testament matters with the added revelation that Jesus was the promised Messiah. It is this aspect of Jesus being the Messiah that has the largest reporting, because the basic things of the kingdom of God in Israel had already been well established in the law and the prophets. When the record says that the preaching was concerning the kingdom of God and the name of Jesus Christ, and most attention is given to the name of Jesus Christ, this does not mean that this half of the statement is all important, and the first half is secondary. They are both essential, neither can exist alone; and as we say, the matters concerning the restored kingdom are not expounded on, because this was already evident from the existing scriptures.

This leads us to the appreciation of an important principle in the matters under consideration; the Bible is not a diary of sayings and events. Far from it. It is a very selective record. As each new part of God's developing purpose is revealed, the scripture concentrates on this: but comparative silence on earlier matters does not mean they have ceased to be important. God is continually adding to the inspired word until a complete record has been achieved; and all parts of that record are equally important, and must be studied and accepted if we would know and believe God's purpose. As Paul said, he taught none other things than the prophets and Moses said should come. The Old Testament as well as the New has Messiah as the centre of all. But the reality of his Messiahship involves the nation of Israel in the land of Promise. As the Davidic promise said:

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time.” 2 Sam. 7:10.

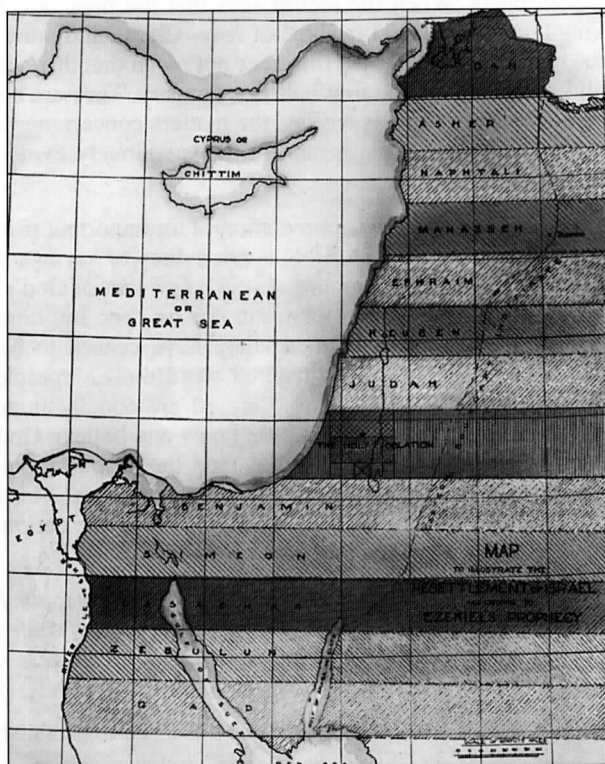
It is in this context that God has promised to establish David's house and

kingdom through a son who should also be Son of God. It is quite faithless to put on one side as secondary the foundations of the restored kingdom, and talk chiefly of forgiveness, devotion to the Lord, eternal fellowship with him. This is exactly what Christendom does.

So it is an essential in interpreting the scripture to recognise that in general it does not repeat itself; what has been declared in earlier times still stands and is of continuing significance in later times. Even the Mosaic code of laws, though for the present in abeyance, still remains the declaration of God's will for national life (*"What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"* said Moses. Deut. 4:8) and is suitable for the restored kingdom under Jesus. The laws, statutes and judgments are of continuing importance and are worthy of our study.

In our day, because Christendom claims to know and accept Jesus as the saviour, but is in darkness regarding God's purpose in the earth, our preaching needs to emphasise the restoration of the kingdom of God to Israel. But we must not allow any putting on one side of Jesus as the Son of God, he who is the glory of the Father, the holy, harmless, undefiled, who is worthy to unloose the scroll, i.e. control the affairs of the world to the appointed end when he sits as King in the holy hill of Zion.

***Israel Restored:
The future
political
settlement of the
Land as seen by
Christadelphians
over many years,
and based upon
Ezekiel 47 & 48.***



4 WHAT IS THE TEACHING OF THE EPISTLES?

The epistles continue the voice of the apostles, addressing themselves to men and women who have accepted the foundation of the Israelitish kingdom and Jesus Christ as king and Saviour. These being foundation matters, accepted generally by all, they do not get frequent mention. The divine record now concentrates on the conduct of the believers, and the problems besetting them. But the absence of much reference to the restoration of the kingdom to Israel does not mean it has ceased to be important. The inspired record God is collecting for the use of subsequent generations is still a selective one, with the intention that one must pay attention to all that has been previously put in that record.

Two themes dominate the epistles, first the continual admonition to put off the old man, and put on the new man "*which after God is created in righteousness and true holiness*" (Eph. 4:24); and secondly the wrestling of Paul with the spirit of the judaisers who sought salvation by the works of the law, instead of the righteousness that is by faith and love.

How faithfully Bro. Thomas and Bro. Roberts paid attention to the whole scriptural record, and set forth a *balanced* and complete picture for the believer to accept, is shown in the emphasis in the 19th century on maintaining the standard of holiness and righteousness set in the epistles. This is one side, an important side, that is now not getting sufficient emphasis. There was the little booklet "The Commandments of Christ," gathering together under suitable headings various passages clearly defining the practical path of righteousness in daily life and ecclesial life; those who may possess the books "*Seasons of Comfort*" and "*Further Seasons of Comfort*" know what a high apostolic standard was set in those days. There was certainly no neglect of the epistles.

Regarding Paul's opposition to the judaisers throughout his epistles, if the things of Israel had ceased to be important this would be the occasion to say so. But Paul so writes as to show these matters still stand undiminished. In his letter to the believers at Rome, in chapter 4, in dealing with justification by faith and not by works, Abraham is still "*the heir of the world*"; and in the later chapters on "*my kinsmen according to the flesh*," chapters 9 to 11, he immediately says of them:

"to whom pertaineth the adoption, and the glory, and the covenants, etc."—Rom. 9:12.

Their position has not changed. This he emphasises in chapter 11 — all the nation of Israel will be graft in again. To the Ephesian believers, he writes

that God's good pleasure, which he hath purposed in himself, is

"that in the fulness of times he might gather all things in one in Christ, both which are in the heavens, and which are on the earth."
Eph. 1:10.

And this is assured in the mighty power which he wrought in Jesus in raising him from the dead, and exalting him above all principality and power, Ephesians chapter 1. Then he gives us some detail of this gathering into Jesus:

"In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." Eph. 2:3.

Made nigh to what? To God, to the commonwealth of Israel, to the covenants of promise made to the fathers. Eph. 2:12-13. When writing to the believers in the Galatian ecclesias, bewitched by judaisers, does he say forget the things of Israel? No. Abraham and the promises are the foundation of his argument: it is the blessing of Abraham that is to come upon the Gentiles. This concerns the inheritance — the inheritance of the land of promise — but it is not by the Law, but by the promise to Abraham. ch. 3:14-18. He concludes this chapter:

"And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.

Thus, in his arguments, the original promises to Abraham stand as a prior matter. There is to be a change of constitution for the nation (Galatians ch. 4), when they enter on their future inheritance along with the saints, but the concept of the material inheritance is still fundamental.

All recognise that the dominant theme of the New Testament is that the resurrected Jesus is to return to the earth. As Paul described the position of the Thessalonians, they had

"turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thes. 1:9-10.

Is not this theme about Jesus' return "political", and "geographical"? Is it not apparent that these first century believers had their hopes set on the salvation they would rejoice in at Christ's return to the earth; and if so, where is the description of the things of his return except in the prophets' picture of the Messiah returned to sit upon the throne of David to rule over the nation of Israel? The christian believers had just the same hope as the Jewish believers in the times of the prophets.

5 WHAT IS THE TEACHING IN THE BOOK OF REVELATION?

The book of Revelation completes the New Testament record. It has the importance of being a message from the Master himself: indeed the importance of being the very last message to be included in the divine record. This was the last part needed to complete the whole word of God. The book of Revelation does not fit the modern emphasis. If it did it should contain more fully than even the epistles the theme of forgiveness, the work of the Holy Spirit in the believer, the prospect of eternal fellowship with the Lord. But instead, although these matters are acknowledged and included, this last message has clearly an emphasis that is political. No one can deny this. It is essentially presenting Christ's control of world events leading to the setting up of a divine political kingdom on this earth.

"And the seventh angel sounded; and there were great voices in heaven saying, The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

And later the visions show Jesus as "*King of Kings, and Lord of Lords*"; one called Faithful and True, and "*in righteousness he doth judge and make war*"; "*And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron.*" Rev. 19:11-15. Later when peace is established, the bride of Christ, the believers, are shown as a New Jerusalem community having come down from heaven, ruling the nations.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Rev. 21:24.

And so John concludes: "*Even so, come Lord Jesus.*" How strange if the new view is right, that the final message of the New Testament should be this emphasis of the political rule of Christ: this "*ruling of the nations with a rod of iron*" (19:15), yet in righteousness? But this is not strange; rather shall we say that there is a consistent picture from Genesis to Revelation of an unfolding purpose to establish a family of nations under God's King; with the centre of this rule in the land of Promise ("*A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of the year,*" Deut. 11:12); with Messiah as God's representative and head over all; the saints as his princes in rulership; the nation of Israel as the righteous and holy people — "*a kingdom of priests and a holy nation,*" Ex. 19:6; to co-operate with the saints in the government and regeneration of the world. This is the

Abrahamic promise — all nations blessed in Abraham and his seed, with his seed possessing the land of promise; this is the Davidic covenant, Israel planted in their land under their Messiah; this is the good news of the New Testament, that Jesus of Nazareth is Son of God and King of Israel, able to save his people from their sins and bring them into the promised land.

This is the gospel that Bro. Thomas brought to light again; this is the Hope of Israel that we have rejoiced in; this is The Truth. Let us awake and realise our foundations are being attacked. This is the only gospel that will lead us to salvation.

Honouring God by believing his word

It is the wholehearted belief in God's promises to Israel that pleases God. The understanding and acceptance of these things is the basis of faith being reckoned for righteousness. It was Abraham's belief in the promised seed and the promised land as a possession, that constituted the faith by which he was accounted righteous. As Paul says:

"By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:8-9.

Paul exhorted the Hebrew christians to hold fast in this same faith; and he exhorts us to do so. Do not be beguiled by the reasoning of men. It is an important part of our pleasing God, to believe that what He has promised to do in the earth He will perform, and to believe that we too may have our reward in the fulfilment of those promises. Heb. 11:6. Weakening the reality of the coming restoration of the kingdom to Israel is putting us on the way back to the churches around us.

THE CONDITION OF SALVATION

The condition of salvation is the *belief of the whole gospel and obedience to it*. It is not, "He that believes in Jesus Christ, and is immersed shall be saved;" but "He who shall believe THE GOSPEL, and is immersed." (Mark 16:15,16). Simply to believe in Jesus is to believe no more than in "THE MESSENGER;" but, he was sent to preach the gospel to the poor; to show the glad tidings of the kingdom of God: this was his MESSAGE, the message of God to the Jew first, and afterwards to the Greek. Let it be remembered then, that salvation is predicated upon *belief in the MESSENGER and in the MESSAGE he brings from God.*

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"Alleluia: for the Lord God omnipotent reigneth." Rev. 19:6.

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Revelation 14:1.

**"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."
Revelation 11:15.**



**"KING OF KINGS,
AND LORD OF
LORDS."
Rev 19:16.**



Zechariah 14:9.

**"...OUT OF HIS MOUTH GOETH A SHARP SWORD, THAT WITH IT HE SHOULD SMITE THE NATIONS: AND HE SHALL RULE THEM WITH A ROD OF IRON"
REV. 19:15.**

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6.

SOME WRESTED SCRIPTURES

There remains to consider how the apostles quoted from the Old Testament. In particular their quotation of Psal. 110, "*sit thou on my right hand until I make thine enemies thy footstool.*" — the Davidic promise, and finally the New Covenant promise made to the nation of Israel in Jeremiah 31:31.

Psalm 110

Psalm 110 is quoted by Jesus (Matt. 22:41-44, Mark 12:35-37, Luke 20:41-44) when reasoning with the Pharisees, to confound them and establish his divine sonship: "*How then doth David in spirit call him Lord, saying the LORD saith unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.*" The same verse is quoted by Peter on the day of Pentecost, the emphasis being that Jesus is at the Father's right hand. It is also quoted twice by Paul in his letter to the Hebrew believers, once in chapter one and once in chapter 10. Paul is demonstrating in Hebrews chapter one that Jesus is greater than the angels; and in chapter 10 the permanence of his priestly position compared with the house of Aaron; he has "sat down" on the right hand of God. This verse in the Psalms is a clear prophetic proof that 'David's Lord', the Messiah, would spend a period of time at the right hand of God in heaven. Surely no one would wish to overlook this.

Why then press this verse as establishing an idea of the gospel compared with the idea of the restoration of the kingdom to Israel? One can only surmise that some believe that now the Holy Spirit by the apostles has picked out this verse as being fulfilled in "the present reign of the ascended Christ," the rest of the Psalm becomes of little importance. This, of course, is how the church looks at Old Testament prophecies. We totally disagree with that approach to the Psalm. We believe every part is equally important; that when the apostle wrote, the first verse was important because it was then being fulfilled, that at another time the second verse will be the most important because that verse is being fulfilled. The apostles clearly recognised the limited application they were making of verse one, because they include in all their quotations "*until I make thine enemies thy footstool.*" So they recognised that his being in heaven was only a preliminary to his reigning over the nation of Israel. And so verse 2 says, following on the "until": "*The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power.*" If one wants to make this secondary, it is drifting away from the true gospel. The rest of the Psalm is very much to do with Christ's political power in the earth: "*The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many*

countries." If we had wanted a psalm to justify the true gospel, this is a psalm we would choose.

The remaining verse in this psalm which we have not referred to, verse 4, reads: "*The LORD hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek.*" Paul quotes this verse three times in his letter to the Hebrew believers, in chapter 5:6, 7; 7:17; 7:21. The emphasis is that Jesus is a priest for ever, and is "*able to save them to the uttermost that come unto God by him.*" Again, we ask the question, because an apostle has quoted this psalm to establish a particular point, are we now to say that the other things in the immediate context of this verse have become unimportant? The Melchizedek order, as Paul establishes in this very chapter in Hebrews, is a king-priest rulership: "*For this Melchizedek, king of Salem, priest of the most high God...first being by interpretation King of righteousness, and after that also King of Salem, which is king of peace;...*" Heb. 7:1. Psalm 110 shows this Melchizedek ruler establishing his kingdom: "*Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen,*" vs. 4-6. There is no reason whatsoever to think that the power and rulership of the King-priest will not be exercised at the right time. Whereas when Paul was writing the high priestly function in heaven was to the fore, when Jesus returns the emphasis will move to the rulership: "*The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*" One just cannot accept the new emphasis on the word of the prophets.

The Davidic promise, 2 Sam. ch. 7

It has been suggested that a study of the apostolic interpretation of the promises to David and Abraham will give support to the gospel that is now advocated. The "question" tells us the important thing about the Davidic promise is Christ's present reign in heaven, the work of the Spirit and the forgiveness of sins. While not ignoring the apostolic references to the Davidic covenant, we believe the right answer to the "question" is: read the whole chapter on the Davidic covenant, 2 Samuel chapter 7. We cannot overlook the plain meaning of scripture. How can anyone not believe that the plain literal sense of the promise to David is the heart of the coming Kingdom of God, with Israel planted in their land to move no more, with Jesus as the head of the Davidic house ruling over Israel, and bestowing righteousness and peace on the earth. David gloried in the prospect:

"Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou hast redeemed to thee from Egypt, from the nation and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto

thee for ever; and thou, LORD, art become their God. And now, O LORD God, the word that thou has spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, the LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee," vs, 22-26.

So David gloried in the establishment of the nation of Israel under Messiah, with himself participating in it. Do we stand with David, thus to glory in this promise of Israel's salvation?

It is sometimes said that "race and place do not count." David did not believe this. He said, as we have just quoted, that God had redeemed the nation to himself from Egypt by great miracle, and now in his promise he had confirmed this for ever. So Moses had said earlier, in his song of witness,

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds according to the number of the children of Israel. For the LORD's portion is his people; Jacob is the lot of his inheritance." Deut. 32:8-9.

After blessing the twelve tribes, he concludes:

"Israel shall dwell alone: the fountain of Jacob shall be upon a land of corn and wine; also the heaven shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency: and thine enemies shall be found liars unto thee; and thou shalt tread upon their places." Deut. 33:28-29.

Yes, the nation of Israel is in the centre of the gospel. The gospel rests on the twin pillars of the miracle of the making of the nation of Israel, and the miracle of making Jesus, the Messiah of Israel. God said to Pharaoh, "*Israel is my son, even my firstborn.*" Ex. 4:22. And many centuries later he produced in a more wonderful sense another Son. These are the foundation elements of the gospel. And they involve the continuance of the nation of Israel. As Jeremiah says at the end of his statement about the New Covenant promise:

"If these ordinances (sun, moon and stars) depart from before me, saith the LORD, then the seed of Israel shall cease from being a nation before me for ever." Jer. 31:36.

So the thesis that race and place no longer count, is wrong.

The New Covenant promise and the apostles

It has been pointed out that the apostles say the New Covenant was already in force in the church, with the inference that Paul's application of Jeremiah's prophecy is all that matters. Our answer to this proposition is the same as when examining Psalm 110.

Paul is certainly making an application of the New Covenant to his day, but this does not lessen the straightforward fulfilment Jeremiah had in mind when he originally wrote those words: a fulfilment in the literal nation of

Israel, restored to their land as the obedient people of Messiah, with God's law written in their hearts. It is the twelve tribes Jeremiah is addressing:

"Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers..." Jer. 31-32.

When the time comes for this, Paul's application of the promise will have ceased to be important, and the direct application to the nation of Israel will be the central important thing. It is all a matter of believing that the whole of the Word of God is on the same level of importance; and recognising that the things of the nation of Israel prophesied in the Old Testament have not become secondary. We do well to remember Paul's words in Romans ch. 11, that we should not be high minded, God has broken off some of the natural branches and graft in some Gentile branches to the Abrahamic stock; *and he continues*, that the mystery of God is that the nation will be graft in again, and all Israel will be saved, when the redeemer comes to Zion and makes the covenant with them, vs. 23-27. In this coming day the mortal people of the nation of Israel will be part of the *"all one in Christ Jesus"*; they will be a spiritually minded Israel — but they will not cease to be the nation of Israel. They will be a political entity in the land of promise, with Jesus as their ruler, the kingdom of God in the earth. At that time the nation of Israel, in all its complementary parts, will be the light of the world, the most important thing in the earth.

Basic principles are at stake

A division of view is becoming increasingly apparent. On the one hand there are those who stand with Bro. Thomas, and his teaching of the Jewish character of the gospel, and his division of mankind into two streams. The world and the believer, represented as the seed of the serpent and the seed of the woman at enmity with each other; and on the other hand there are those who find this emphasis distasteful and ignore or criticise Bro. Thomas' writings. Let brethren and sisters study their Bibles and determine where they stand. May it result in us giving heed to the apostle Paul's exhortation:

"Let us hold fast the confidence and the rejoicing of the Hope firm unto the end." Heb. 3:6.

THE TRUE GOSPEL

PART TWO

DO YOU UNDERSTAND THE NEW COVENANT?

Preface

The phrase "*the Hope of Israel*" epitomises the purpose of God in the earth, and our hope of salvation. It puts into practical terms the gospel of life in Jesus Christ: the promise of an inheritance for ever in the land under the righteous rule of Israel's King.

This Hope in its fulfilment will see Jesus as king on the throne of David, supported by immortal princes, and ruling over a righteous nation established in God's land; and the rest of the world administered by this kingdom of God.

The Hope of Israel depends for its fulfilment on the blood of the New Covenant—the blood of Jesus—shed for many for the forgiveness of sins. At Jesus' return the nation of Israel enters into the New Covenant, receives the atonement of the blood of the Covenant, and is morally regenerated. Then will be fulfilled the words of Zacharias:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us To perform the mercy promised to our fathers, and to remember his holy covenant The oath which he sware to our father Abraham. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." Luke 1:68-75.

Our adoption into this national Hope of Israel by baptism (Gal. 3:29) separates us from normal national ties and interests. It powerfully exercises the mind in the contrast between the righteousness and holiness of the coming kingdom, and the wickedness and corruption so prevalent today. The Hope of Israel brings separation and witness.

1 THE NEW COVENANT & THE REGENERATION OF ISRAEL

Do please have your Bible to hand when you start reading.
The New Covenant and ourselves

The phrase the New Covenant or New Testament finds only occasional mention in the New Testament writings. Paul deals with the Old and New Covenants in his letter to the Hebrew believers, and he makes mention of them in writing to the Romans and to the Corinthians. In the gospel records of Jesus the phrase occurs only in relation to the Last Supper:

"This is my blood of the New Covenant which is shed for many for the remission of sins." —Mat. 26:28 (Mk. 14:24; Lk. 22:20)

Our baptism into Christ brings us into the New Covenant. Each week as we break bread we listen to the words, *this is my blood of the New Covenant which is shed for many for the remission of sins*. Our thoughts probably centre on the comforting prospect of sins forgiven, of the prospect of everlasting life, and the great price that has been paid for our redemption. If we allow our thoughts to expand to the full content of the words, we shall find ourselves considering, **What is the New Covenant?** and, how does the blood of the New Covenant bring about the forgiveness of sins?

The blood of the New Covenant

The nature of the New Covenant and its association with the forgiveness of sins is dealt with only by Paul, in his letter to the Hebrew believers. His letter was written to lead the Jews out of Moses into Christ; to show that the Aaronic arrangements were only temporary; that reconciliation and redemption had been provided in the death of Jesus. He works to the climax of his argument in chapter 10. The blood of bulls and goats can never take away sin. Jesus doing the Father's will, in obedience unto death, is the acceptable sacrifice. We are saved by the one offering of himself:

"For by one offering he hath perfected for ever them that are sanctified"—Heb. 10:14.

How this perfecting and sanctification comes, he then describes. To do so, he quotes from the New Covenant promise in Jeremiah:

"And the Holy Spirit also beareth witness to us: for after he hath said, 'This is the covenant that I will make with them After those days, saith the Lord; I will put my laws on their heart, And upon their mind also will I write them:' then saith he 'And their sins and their iniquities will I remember no more'." Heb. 10:15-17 (R.V.).

So according to the wording of the New Covenant, forgiveness of sins follows as a consequence of the laws of God being inscribed in the heart and mind.

This is entirely the work of God. I will write, I will put in the heart; I will remember their sins no more. Man's part is to co-operate and be thankful. God does this work through Jesus Christ, and in a figure "*the blood of Jesus,*" or "*the blood of the New Covenant,*" is the medium of this wonderful work on the heart and mind.

Blood poured out is a symbol for death. Mosaically the blood of the animal was poured out at the base of the divinely appointed altar. So the blood of Jesus is a phrase covering the giving of himself completely — unto the ultimate of death — in pursuing a path of obedience and righteousness before God. Obedient unto death — that is what the blood of Jesus declares. There is a power in this — his loving self-sacrifice constrains **us** to follow after. As Paul says:

"For the love of Christ constrains us; because we thus judge, that if one died for all, then all were dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." —2 Cor. 4:14-15

And again:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."
Gal. 2:20.

So, by the blood of Christ, thus understood, we are energised to a process of gradually writing the law of God on our hearts, and where this is going on, God is pleased to remember sins no more. The initial writing of the law on the heart and mind leads to baptism; and the process must continue steadily thereafter. Here is the saving power of the blood of the New Covenant. It leads to obedience and righteousness in the believer. As Paul again says:

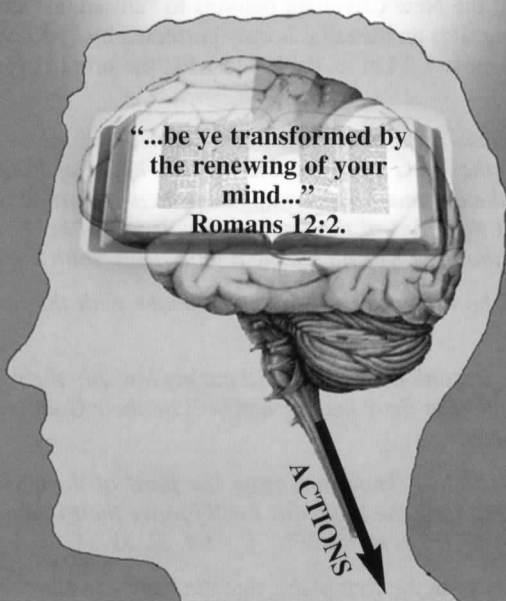
*"God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sins, condemned sin in the flesh: **that the righteousness of the law** might be fulfilled in us, who walk not after the flesh but after the spirit."* Rom. 8:3, 4.

The New Covenant and the Nation of Israel

This power of the blood of the New Covenant is a personal experience, and is appreciated by every brother and sister who is truly in Christ. But what has all this got to do with the regeneration of Israel, which is the title of our chapter? Much, every way, to take the words of Paul. For God intends to carry out a similar work in the hearts and minds of every individual in the



“...This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.”— Hebrews 10:16,17.



nation of Israel, as He is now carrying out in us. They will be obedient children, they too will be constrained by the appreciation of what Jesus did for them in his obedience unto death. The great fact which must not be lost sight of is that the New Covenant and the blood of the New Covenant belongs to the house of Israel and the house of Judah. When Paul quoted from Jeremiah ch. 31 the terms of the New Covenant, he was making an application of the New Covenant to the believers in Christ of his day, but this

was not the fulfilment of Jeremiah's prophecy. The fulfilment belongs to the future. Paul was making what we might call a doctrinal application, an anticipatory use of the New Covenant. When we study Jeremiah, chapters 30 and 31, it is inescapable that the New Covenant properly belongs to the nation of Israel in the future, and the writing of the laws of God on the heart and mind will take place in the people of the house of Israel and the house of Judah.

The nation of Israel will be morally regenerated under this New Covenant. This regeneration is the gospel Jesus preached to his nation. The twelve had understanding of this regeneration: *"In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."* Matt. 19:28. Jesus uses the phrase *"In the regeneration,"* as something they were familiar with. They understood the regeneration of Israel under the New Covenant, though at this time they did not understand about *"the blood of the New Covenant"*; this was revealed after Jesus' crucifixion.

So the idea that the New Covenant belongs to "christians" only and not Jews, is quite wrong. It is an idea that is only corrected by *"believing all that the prophets have spoken."* Let us then read what the prophet Jeremiah has spoken,

"Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I brought them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

But this shall be the covenant that I will make with the house of Israel:

After those days, saith the LORD, I will put my law into their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . .

. . . for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and will remember their sin no more". Jer. 31:31-34

These words show, in the first place, that the New Covenant is a national Covenant, a replacement of the Old Covenant made when *"I brought them out of the land of Egypt."* The Old or first Covenant was a national Covenant made at Sinai; and so the New or second Covenant is likewise a national Covenant; a Covenant yet to be made with the whole nation — *"with the house of Israel and the house of Judah."* It is the nation of Israel that is regenerated under the New Covenant when Jesus returns.

Paul in his letter to the Hebrew believers fully recognised that the New

Covenant in Jesus Christ properly belongs to the nation of Israel, and is the replacement of their Old Covenant. He speaks of the New Covenant in the 8th chapter, as well as in the 10th chapter to which we have already referred. In the 8th chapter he makes a full quotation from Jeremiah chapter 31, on the New Covenant, and then he adds:

"In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Heb. 8:13

or as the R.S.V. puts it:

"In speaking of a New Covenant, he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away."

Paul in these words presents the New Covenant as a replacement of the Old, the New is as much a national Covenant as the Old. It is a Covenant with the nation of Israel.

The purpose of this first chapter will now be apparent. It is to make us aware that the whole nation of Israel is to come into a similar relationship to that which we now have with Jesus Christ. They too are to be constrained by the love of Christ; God is to write his laws on their hearts and minds, so that they know him and obey him — and God will blot out their sins. He accepts them all as his children. Every Jew will be God-fearing, holy and righteous. And moreover they will continue so.

If the reader can be persuaded to pause at this point and read Jeremiah chapters 30 to 32, this would be very beneficial. It will remove any uncertainty from the mind that the New Covenant, the Covenant with which we are associated, is primarily a Covenant for regenerating the nation of Israel. The language is in such detail regarding the past failure of the nation, their return to their land, and their restoration to favour, that such language can only have meaning in its application to the literal nation of Israel. The chapters highlight the following points:

1. The everlasting love of God, and his chastisement of his national son.
2. A restoration which repopulates the land, and restores the city of Jerusalem.
3. A king arising from the nation who would also be appointed by God.
4. Israel's deep and permanent change of heart.
5. Jerusalem becomes a city of holiness and justice.
6. An unparalleled time of peace, joy, and plenty.
7. Their national inheritance is for ever.

The closing section of chapter 32 is a suitable summary:

*"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in my great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an **everlasting covenant** with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."* Jer. 32:37-40

These chapters of Jeremiah show that God has called the nation of Israel, after many centuries of discipline, to righteousness, glory and blessing in the millennial age.

Moses, the father of the nation, declared the same final future for his nation:

"When all these things shall have come upon thee, the blessing and the curse (Read the dreadful chapter 28), . . . and shall return to the LORD thy God... the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good... And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live." Deut. 30:1-7

Ezekiel penned very similar words:

"Then will I sprinkle clean water upon you, and ye shall be clean: and from all thy filthiness, and from all your idols, I will cleanse you. A new heart also will I give you, and a new spirit will I put in you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God". Ezek. 36:25-28

Such is the wonderful righteousness and holiness to which the nation attains.

The Nation of Israel, the light of the world

Israel through her righteousness becomes the light of the world. We have so far drawn our references from Moses, Jeremiah, and Ezekiel regarding the moral transformation that is to occur in the nation of Israel. An even

fuller picture of this work of God is set out by the prophet Isaiah, in the thrilling chapters 40 to 66. We shall be referring to these in detail later in the booklet. Isaiah's fuller account also describes how the nation of Israel carries out her destiny of enlightening the other nations of the world, after she herself has been purified and transformed. This we read about in chapters 60, 61 and 62.

Isaiah chapter 60 is introduced by the closing section of Isaiah chapter 59. Here the crisis is reached of the enemy coming in like a flood and the spirit of the LORD raising the standard against him. At this time

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," and *"So all Israel shall be saved,"* to give Paul's quotation of Isaiah 59:20 in Romans chapter 11.

Then Isaiah chapter 60 opens:

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:1,3

So the light comes to Zion, and the Zion light embodied in her people, shines forth to the nations of the world. This light goes forth with power; it commands obedience:

*"For the nation and kingdom that will not serve thee **shall perish**; yea, those nations **shall be utterly wasted**."* —Isa. 60:12

All the world is to be subject to the power and wisdom of the nation of Israel, they will be a vast empire of dependent peoples.

This is the glorious destiny of the nation of Israel — **our nation!** The immortal king and princes are the new heavens, and a righteous and holy people are the new earth. Together they are the new heavens and earth in which dwelleth righteousness, of which Peter speaks in his second epistle; together they are the light of the world, the channel of power and wisdom that regenerates the whole world. The great work of regeneration is by no means limited to the saints, but it will involve mortal Israelites at various levels of the world administration. As Isaiah says:

"But ye shall be named the priests of the LORD: men shall call you the ministers of our God." —Isa. 61:6.

Appropriate to this, the Gentiles will be their servants and feed their flocks and be their ploughmen and vinedressers, Is. 61:5.

As the Law goes forth from Jerusalem in the hands of Israel to all nations, correspondingly all nations in their worship centre on Israel and Jerusalem:

"Yea many people and strong nations shall come to seek the LORD

ISRAEL: THE LIGHT OF THE WORLD



of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." —Zech. 8:22,23

These words give us a picture of Israel going abroad in the earth as God's ambassadors, and being received with due honour and reverence by the peoples of the earth.

Israel, ruler for God

How wonderfully the destiny of the nation is condensed into their name, Israel. Yisra-el — "he will rule as or for God." The name was given to Jacob after he had obtained the blessing from the angel with whom he had wrestled through the night; a real happening, with much symbolic meaning, and a very real blessing. The name passed to the nation which came out of his loins. The name is also given to Jesus, Isaiah 49:3; he is king and saviour of Israel. Also all they who have the faith of the fathers are classed as part of the "*Israel of God*." So Israel, in its fullest sense, incorporating all the elements of the nation under the New Covenant; all blended together in harmony to the glory of God; this Israel will be "*ruler for God*" in all the earth in the millennial age.

This is the will of God

Very few people accept the intention of God with the nation of Israel. Why

should the nation of Israel have this high honour? They do not deserve it, is the feeling. It is not good to allow feelings to guide us in matters to do with God. Paul tells us God has made this particular selection — Romans ch. 9 — and there is no further argument. A patient study of the whole word of God will help us appreciate the wisdom and rightness of this plan with Israel. When God has finished his work, the nation of Israel have become people of faith and obedience, and are qualified to instruct the Gentile nations in the way of righteousness. Whether it is the selection of the nation of Israel from the nations, or the selection of individuals, as ourselves — Acts 15:14 — it is not upon a basis of apparent merit. It is His own work for the glory of His name; and when this becomes manifest in the world, who shall say to God that He has failed or not done well?

This is the sobering comment through the prophet Ezekiel,

"I do not this for your sakes, O House of Israel, but for my holy name's sake, . . . and the nations shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes."—Ezek. 36:22,23

Then cometh the end

Eventually all nations become part of Israel. Two passages of scripture justify the conclusion. First, God declares through Jeremiah that the **nation** of Israel will continue for **ever**.

"Thus saith the LORD which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves roar; Yahweh of hosts is his name: if those ordinances depart from before me, saith the LORD, then shall the seed of Israel cease from being a nation before me for ever."—Jer. 31:36

Secondly, the final state of things described in the book of Revelation is:

"I saw a new heaven and a new earth: for the first (or former) heaven and the first earth were passed away: and there was no more sea."—Rev. 21:1.

The sea is a symbol for the nations. During the millennium there is a sea of glass, representing the peaceful and subdued nations. In Revelation 15:2, the Redeemed rule on the sea of glass. But after the millennium there is no more sea — the sea of nations has disappeared; only Israel remains.

The bringing of all nations into Israel was prophesied in the beginning. In the promises to Abraham, God said:

"In thee and in thy seed shall all the nations of the earth be blessed." Gen. 12:3.

And again,

"Behold my covenant is with you, and you shall be a father of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you a father of a multitude of nations." —Gen. 17:4, 5 (R.S.V.).

He becomes their father by their being adopted into the divine family, as we too have been adopted, Rom. 4:6. This "*joining to the LORD*" takes place during the millennium. Zechariah says:

"Sing and rejoice, O daughter of Zion: Lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people." Zech. 2:10.

This transformation of the Gentile nations will occupy the whole of the millennium. The process will probably follow the pattern set in God's dealing with Israel, his "*first-born son*." Ex. 4:22. They were "*joined to the LORD*" at Sinai, but they have been under several thousand years of chastisement and discipline as His son before they are finally acceptable. So the nations during the millennium, though probably joined to the LORD at the beginning by some form of modified "*New Covenant*," are under discipline throughout the Millennium.

The millennium is a great transforming era in which the rule of Christ, and the effect of divine law gradually subdues the sensual habits and the pride of man. It will be a marvellous new thing in the earth, that men of all nations are willing to serve God. The law goes forth from Zion, as a steady penetrating light, and men are pleased to respond and to come up for worship. The various nations, no longer stirred by strife and envy, mingle together in peace and happiness and gratitude to God for the good things they receive. Any move to lawlessness by a few will be nipped in the bud by the watchful eye of the immortal rulers. Rising generations grow up "*in the fear of the LORD*," and the law of God is written in their hearts and minds.

This moral transformation of the world is carried out by the nation of Israel, by the princes and the people, who have already been prepared and disciplined to carry out this work for God. The details of the constitutional relationship of the nations to Israel, and to the King in Zion, have not been revealed. The Melchisedec mediation is primarily for Israel, but will probably be extended in some form to the whole world.

At the end of the 1000 years, the time has come to remove the curse of sin and death from the earth. Though all are immortal, there is still a heavens and an earth — those who rule, and those who are ruled. The new heavens of Rev. 21:1, at the end of the millennium are still Christ and his saints; and the new earth over which they rule is Israel, and the many of the millennial age who have joined themselves to the God of Israel. Truly then all nations will be blessed in Abraham and his seed. The "*earth*" is immortal, but still subject to the rule of the saints. There is a final *heavens* and *earth*.² So there

is an ordered society, rulers and ruled, knit together in harmony and love, reflecting the glory of God and doing His will. This everlasting life exists against the background of a beautiful earth; for Nature continues on:

"While earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." — Gen. 9:2.

The rest of this booklet

This chapter has been an outline only of God's work in Israel and then through Israel. In the rest of the booklet the theme is filled out, and possible questions and difficulties answered.

Chapter two with the title "How the nation of Israel becomes righteous" is the key to the whole situation. Once one sees the way God will carry out this transformation, the whole concept of Israel as an instrument in God's hand for transforming the world becomes reasonable and acceptable.

Chapter three gives colour to the picture by seeing how Isaiah's prophecies will have a literal fulfilment in the nation of Israel. The church has spiritualised these prophecies, and we also are inclined to limit their meaning to the saints, whereas primarily they apply to the nation of Israel. The captive daughter of Zion rising from the dust of chapter 52, the woman forsaken received back from widowhood of chapter 54, are shown to be the whole nation of Israel. The future world influence of the nation of Israel is followed in Isaiah's prophecy chapters 60 to 62.

In **chapter four** the promises to Abraham are considered with particular reference to their fulfilment in the nation of Israel. In our emphasis on the "seed" of Abraham being Christ and those in Christ, we must not overlook the more direct development of the nation of Israel as the seed (plural) of Abraham. The covenant with Abraham finds its fulfilment in the two national covenants of Israel. This is shown in diagrammatic form as an aid to an overall picture.

Chapter five moves on to the Davidic promise, in which God promises to build the House of David to rule over his people Israel, and establish them in a place of their own for ever. It is David's people, the nation of Israel, that are to benefit from the Promise. The Davidic promise is the key to "the restitution of all things," and this restitution will mean the renewing of the national life of Israel under a new constitution, setting up David's throne again in Jerusalem, and reinstating the righteous laws and statutes given to Israel at Sinai. The Davidic throne will be a king-priest rulership, and is said to be after the order of Melchisedec. The Melchisedec administration of the New Covenant is for the nation of Israel.

Finally, **chapter six** looks at the relationship between the Yahweh name and the nation of Israel. God began to fulfil His name — I will be — when

He brought Israel out of Egypt. The beginning of the manifestation of the Yahweh name at that time is clearly stated by Moses:

"I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be your God: and ye shall know that I am Yahweh your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob: and I will give it to you for an heritage: I am Yahweh." Ex. 6:6-8 (R.V.).

The coming out of Egypt was the beginning of the Yahweh name and a fulfilment of the promise to Abraham. Discussion of the Yahweh name in terms only of Christ and the One Body is incomplete. God will manifest himself through the *whole nation* — king, princes and people. God manifestation is a divine society, a polity, which in all its activity reflects the praise and glory to God. In its final development it extends from Israel to the whole earth.

2 HOW THE NATION OF ISRAEL BECOMES RIGHTEOUS

As the previous chapter has shown, Israel are to become a righteous nation, a worthy and honourable people whose behaviour will be a delight to God, and an example to all the world. How does this remarkable state of things come about?

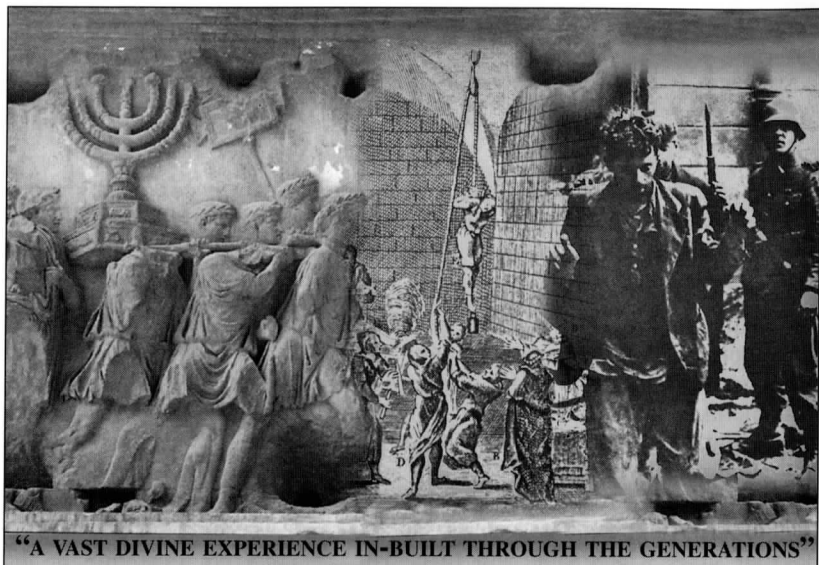
Righteousness is a moral quality, and is essentially a personal development by the operation of moral principles on the mind. We have no evidence of God creating instantaneously a righteous character by some miracle akin to physical healing, or the creation of Adam and Eve in the beginning. It is the comparative slowness associated with the formation of moral character that makes it difficult for us to see how Israel can become a righteous nation at the appearing of Jesus. As we shall see, normal principles of moral development will apply, but there is a speeding up through the special steps which God will take. Three factors are operating in the transformation of the people of Israel.

- | | |
|--------------------------------------|--|
| 1. <i>Their national experience</i> | (a) The effect of 4000 years of divine chastisement. |
| | (b) The impact of their last humiliation in the land of Israel. |
| 2. <i>The influence of the King:</i> | of a wise and powerful king who loves his people. |
| 3. <i>Their teachers:</i> | the sudden appearance of a host of righteous, capable and immortal teachers and shepherds. |

It is chiefly with **3** that we are concerned; but first a few words on **1** and **2**.

The national experience of Israel

How 4000 years under the hand of God shapes a nation is some thing outside our experience. We can only suppose it is something parallel with an individual's life experience. For men and women seeking God, godly character is formed by their response to experience, experience supervised by angels. Each item of experience, and its aspect of failure, thought upon and appreciated, makes a deep impression on the mind, which ever after influences our actions (as Peter's betrayal of his Master, for instance). For the nation of Israel there is a vast divine experience in-built through the generations. And this experience has been put on record for succeeding



"A VAST DIVINE EXPERIENCE IN-BUILT THROUGH THE GENERATIONS"

generations of Israel to study and appreciate. Perhaps the nation may be thought of as a body of life. A body is made up of many cells. Individual cells die but are continually renewed, so that the body as a whole continues its own distinctive life. So it is with the nation; individuals die, but the nation goes on, and in some way the experience of the nation is carried forward shaping its character.

The great humiliation that is soon to be endured by the nation when all their present efforts are cast down to the ground, and they are brought to a state of hopelessness, will be a fitting final dramatic experience to turn their hearts into the fear of God and a grateful dependence on Him. And at this time there will be "injected" into the nation a host of faithful Jews of various generations, brought from the dead, and able to influence the nation for good.

The influence of the king

Even in the days of the first kingdom, a good king had a big effect on the conduct of the nation. Read the accounts of the reigns of Jehoshaphat and Hezekiah, to see a change for the better. How much more potent will be the influence of an immortal, all-wise, and powerful king.

"I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 28:5

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Psa. 72:4.

Israel's Shepherds

The main ingredient in the nation's transformation is the introduction into the nation of a new order of teachers and judges. It is this which brings about such a dramatic improvement and ensures a continuation of the improvement. The prophets tell us of this in several places. Here are three quotations, each of which should be studied in its context:

"Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding... At that time they shall call Jerusalem the throne of the LORD." Jer. 3:14,15,17.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD... I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds;... And I will set up shepherds over them which shall feed them: they shall fear no more nor be dismayed, neither shall they be lacking, saith the LORD." Jer. 23:1-4.

"For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry, when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:19-21.

In these words of the prophets is the key to the nation attaining and keeping to a wonderful righteousness, hardly conceivable amongst mortal nations as we see them either in the past or the present. These shepherds are Israel's teachers and mediators, and write the law on the heart of the people; there is forgiveness of sins; and in this happy situation the land of promise is possessed in peace and blessing. Under the New Covenant constitution they inherit the land for ever.

The New Covenant and Israel's shepherds

Israel's shepherds, of course, are the saints, raised from the dead and rewarded for their faithfulness with immortality. If we ask, why are they appointed Israel's shepherds, the answer is that they are qualified to lead Israel into the New Covenant, because they themselves have already been subject to the good influence of the New Covenant. As we outlined at the beginning of chapter one, they too have had the law written on the heart by the blood of the New Covenant.

We see then a preliminary operation of the New Covenant in individuals in the past and the present; and a fuller operation of the New Covenant in the nation of Israel in the future.

Two stages of the New Covenant

Our title asks, *Do you understand the New Covenant?* It will help us now to analyse the New Covenant in two parts:

Stage One: a Covenant of promise

An anticipatory individual operation in preparation for its future national fulfilment.

Stage Two: a Covenant of possession

A national Covenant initiated with the nation of Israel for the inheritance of the land of promise under a new government and constitution.

Stage One: the New Covenant of promise

Stage one is before us in the New Testament as the work of the apostles. The apostles were the ministers of the New Covenant in its anticipatory operation to prepare suitable individuals for the future full scale working of the New Covenant. They made known the meaning of the blood of the New Covenant, and warned that generation of the ending of the Old Covenant constitution.

Although many Jews in the time of the apostles entered the New Covenant, one may ask the question, what of the far greater number of faithful Jews before the time of Christ, and before the blood of the New Covenant had been shed? According to Paul, the anticipatory operation of the New Covenant extends backwards into Old Covenant times. He writes:

"And for this cause Jesus is the mediator of the new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." Heb. 9:15

Their faith in the Abrahamic Covenant, though necessarily of a more general character than the faith of the believers in the time of the apostles, looked for the appointed redeemer who should make possible the eternal life and eternal inheritance of the land. With Abraham, they rejoiced to see the day of Christ (John 8:56).

The first stage of the New Covenant also extends sideways as well as backwards, if we may say so. By this we refer to the call of the Gentiles to separate themselves for adoption into Israel; they also have become associates in the phase one operation of the New Covenant — the writing of the law of God on the heart in the hope of partaking in the New Covenant fulfilment, to have a lot in the land of promise. These Gentile believers in

Christ will probably be the shepherds and teachers to the Gentile nations, bringing the word of the New Covenant to them in the millennial age.

Stage Two: the New Covenant of possession

The administration of the New Covenant, as the national Covenant for Israel's inheritance of the land, will be in the hands of the immortal saints. They are the shepherds of Israel guiding the flock of Yahweh in paths of righteousness and peace. The development of the New Covenant with Israel will probably be after the pattern of the Old Covenant. This was formally inaugurated at Sinai, but there was a generation of discipline before the land was possessed, and there were several steps in the confirmation of the Covenant. So in the future, there will be on the one hand the national inauguration of the New Covenant with its appropriate laws, constitution, and worship; and on the other hand the writing of the law in the hearts of the individuals who make up the nation. This must be a work of time, in which only a proportion respond, and the remainder are destroyed. Ezekiel appears to speak specifically of this time in his 20th chapter:

"And I will bring you out from the people, and will gather you out of the countries wherein ye have been scattered... and I will cause you to pass under the rod, and I will bring you into the bond of the Covenant: and I will purge out from among you the rebels, and them that transgress against me:... and they shall not enter the land." Eze. 20:35,37,38.

The whole chapter is worthy of study. These words are spoken of the Jews gathered from Europe after Armageddon; probably those in the land when Christ comes will go through a similar experience —see Zechariah ch. 13.

After this preparation period, the whole nation of Israel will exist under the blessing of the New Covenant, a righteous people, the planting of Yahweh. Then the following scriptures will receive their fulfilment:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as aforetime." 2 Sam. 7:10.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us;

"To perform the mercy promised to our fathers, and to remember his holy Covenant, that he would grant unto us, that we being

delivered from the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:68-75.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you:... and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them

"And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek. 36:26-28.

"And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shall thou be established:

"thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." Isa. 54:13,14.

"Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:21.

"In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I preserve." Jer. 50:20.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3:13.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vine yards, and drink the wine thereof. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God." Amos 9:14-15.

Such is a sample of the sure word of prophecy that rejoices the heart of every true Israelite. Such is the glory of the New Covenant, a glory that soon will be a reality in the earth, guaranteed by the oath of the Covenant. The great promises made to Abraham, Isaac and Jacob flow through the nation of Israel, and are realised in the Coming Age of the New Covenant. What a privilege we have, brethren and sisters, to belong to the nation of Israel, the nation of God's choice, and have hope in sharing in the goodness promised. How powerful is the "*blood of the New Covenant*" that can write the law of God on the hearts and minds of all the children of Israel, so that God, in mercy and righteousness, can bestow the promised blessings.

One nation: a new heavens and earth

Peter spoke of the ending of the Old Covenant constitution and the beginning of the New in the closing words of his second epistle:

"Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:12.

Paul also spoke of the heavens and earth, brought under the rule of Christ:

"That in the dispensation of the fulness of times, he (God) might gather together in one all things in Christ, both which are in the heavens and which are on earth." Eph. 1:10.

Both Peter and Paul contemplate a new heavens and earth, united together in righteousness. In this fulness of times the whole nation are "in Christ"; they are all the children of the New Covenant. The whole nation, immortal princes and mortal people, will be children of faith, love and obedience. In terms of the allegory of Galatians, chapter 4, there will be no "Jerusalem" in bondage with her children in the future, but all — rulers and ruled — will be *"the children of promise,"* inheriting the land with their father Abraham. This is the new and abiding condition of the Jews in the coming age.

We must see the whole nation as one; several parts but all harmonious; king, rulers, people. The righteousness of which Peter spoke dwells in the earth as well as the heavens, the people as well as the rulers. Together they are the holy nation, the kingdom of priests, to teach the rest of the world the way of God.

OUR nation

It is not easy for us to feel identified with the nation of Israel. By birth belonging to Britain or where-ever, our adoption seems largely a matter of principle than detailed fact: and unless we saturate our minds with the law and the prophets, as well as the apostolic writings, we shall never develop warmth of heart, and a real affinity with Israel. It is hoped that this booklet will be a help in the right direction, removing mental obstacles which perhaps unconsciously exist in our minds, through a degree of ignorance and wrong understanding.

The present attitude of the Jews in the land is also an obstacle to our identifying ourselves with the nation of Israel. There is much self confidence and pride in their own strength, little faith in God, and the overriding disbelief in Jesus. Nevertheless God is now looking on his nation with favour and compassion, after centuries of judgment and punishment, and it

is out of those now back in the land, or their children, that the beginning of the righteous nation will come. If this is God's attitude, we should try to adopt the same attitude. We should try to feel ourselves part of the Biblical nation of Israel, without having to identify ourselves with the present unbelief of Israel in the land today. When David and Daniel and Nehemiah come to life again, they will find their nation very much in the same rebellious and stiff-necked condition as when they were alive before, but they will still look upon them as their own nation. They will be anxious to start the work of regeneration, so that Israel may be "*graft in again.*" And as on a previous occasion, it will largely be the rising generation that will be saved.

Israel after the flesh and after the spirit

Sometimes the response to what we have been writing is to answer, — Yes, but there is a real distinction between the saints and the nation of Israel, they are Israel after the flesh, — we are Israel after the spirit. In these words there is probably some confused thinking. This arises from the use of the phrase "*Israel after the flesh*" in two senses. Paul writes:

"Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" 1 Cor. 10:18

There are no moral undertones in these words: "*after the flesh*" simply means a nation descended from Abraham, with no reflection on their obedience or disobedience. But when Paul says,

"...they that are after the flesh do mind the things of the flesh"
Rom. 8:5.

He is using "*after the flesh*" with a different meaning. His theme is two ways of thinking and behaviour, after the flesh and after the spirit, that is, either following the lusts of the flesh, or following the law of God. Now it is probable that when we describe the nation of Israel as "*Israel after the flesh*" these moral matters are always in our minds, and we assume the nation in the future as somehow still somewhat "fleshly-minded." This, of course, is wrong. In the future all Jews will be in that good class who "*walk after the spirit.*" They will be as much "*Israel after the spirit*" as we are now. Summarising, today the nation of Israel are Israel after the flesh, and also they walk after the flesh; but in the future they will be Israel after the flesh — the descendants from Abraham, Isaac and Jacob — and at the same time they will also be "*Israel after the spirit.*"

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." —Isaiah 60:21



3 HOW THE PROPHETS DESCRIBE ISRAEL'S PRIVILEGED POSITION IN THE MILLENNIUM

The Circumstances of Isaiah's Prophecies.

In this chapter we re-inforce the doctrinal reasoning of the last chapter on the future status of the nation of Israel by looking at some of the prophecies on Israel's future. All the prophets provide evidence of what Peter called "*the restitution of all things*," Acts 3:21; Isaiah perhaps more fully than any other. The reign of good king Hezekiah was an appropriate time for Isaiah to give warning of Israel's coming decline, and the marvellous mercy and love of God in the final restoration. The whole of the latter part of Isaiah, from chapter 40 onwards is Messianic. The previous chapters, 36 to 39, are an account of the deliverance of Jerusalem from Sennacherib by the angel of the Lord; and this leads naturally to the greater deliverance at the hands of the Holy One and Redeemer of Israel. The orthodox church has taken these prophecies and lost their meaning by a vague and often inappropriate "spiritualising," in applying them to the "church." We too are guilty to some degree in not giving them their plain and intended meaning, when we refer them only to ourselves as spiritual Israel.

The prophecies are addressed to the nation of Israel, and to understand them we should place ourselves with Israel — as described in the last chapter — and study them as the people of Israel will do in the future, when they are being given instruction out of the Law and the Prophets. If we can do this, we may find a more direct application of what the prophet says to the nation of Israel than we had appreciated.

It would be relevant and instructive to begin at chapter 40, but for brevity we will concentrate on the group of chapters Isaiah 52-54. In our study, take particular notice of God's wonderful love, compassion and faithfulness to His nation, His "*firstborn son*."

The restoration of Jerusalem and her children - Isa. Chapter 52.

Isaiah chapter 52 begins:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:... loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought, and ye shall be redeemed without money." Isa. 52:1-3.

There is a degree of figure in these words which we readily understand.

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Jerusalem is personified, and presented as a woman. Jerusalem the queen city regards her people as her children. The captive daughter of Zion is the nation of Israel in their long captivity among the Gentiles; the Jerusalem clothed in beautiful garments is the occasion of the restoration of the captivity. The form of personification is very clear in the preceding verses to the opening of chapter 52:

"Awake, awake, stand up, O Jerusalem, which has drunk the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons she hath brought up." Isa. 51:17,18.

Isaiah chapter 54 continues this form of personification. In this chapter Jerusalem is a wife of youth who had been unfaithful to her husband, Yahweh, and had been cast off; but now is restored to favour and is married to the LORD again, rejoicing with wonder at all her new children.

Paul in Galatians chapter 4 also sees Jerusalem as a woman. He describes two women, the Jerusalem polity then existing as Hagar, and the future exalted Jerusalem as Sarah. He makes the matter of Hagar and Sarah an allegory of the two covenants, Hagar representing the first, the Old Covenant; and Sarah the second, New Covenant. And to establish his reasoning, he quotes from this 54th chapter of Isaiah. Paul writes

"But Jerusalem which is above (not heaven, but exalted in rank) is free, which is the mother of us all. For it is written (Isaiah 54:1) Rejoice, thou barren that bearest not, break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband." Gal. 4:26,27.

Guided by these words of Paul it is usual to see in Isaiah ch. 52 and 54 the future children of Jerusalem as the saints. Thus, in the book *"the Ministry of the Prophets, Isaiah"*, the beginning of chapter LII, after quoting the first verse of chapter 52, it reads:

"The language is to be taken literally and figuratively — that is to say, the literal city Jerusalem is to arise from the dust of ages and be rebuilt upon her own heap, and the Gentiles cast out from possessing and defiling it with their rival superstitions; and the mystical 'holy city', or body of Christ, is to awake from the dust of death, and, putting on the strength and beauty of immortality, to take possession of the city and land for ever. Both elements must be kept in sight in their relation to the *"Covenants of Promise"* to the fathers, which are the foundation of all the promises of the prophets... The *"beautiful garments"* of Zion are the immortal hosts of her true children."

One notices that there is no reference to the mortal nation of Israel. Yet clearly the context shows that it is the nation of Israel primarily that is in view. It is the nation that has drunk the dregs of the cup of His fury; not the

saints; it is the nation that is to awake, to shake herself from the dust, and put on her strength. As we have already emphasised the immortal saints are part of the nation, and properly are included in the future glorious Jerusalem; but in this chapter it is the nation scattered among the Gentiles primarily that is referred to. As to *"the beautiful garments"* which Bro. C. C. Walker says are the immortal saints, Isaiah says otherwise. He tells us who the beautiful garments represent:

"Lift up thine eyes round about, and behold: all these gather them selves together; and come to thee. As I live, saith the Lord, thou (Zion) shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Isa. 49:18

So the clothing of Jerusalem in the day of her glory is with her people returned from their long captivity. The context plainly shows that it is the nation of Israel;

"Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these where have they been? Thus saith the Lord GOD, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth." Isa. 49:21-23.

So, in the clothing of Jerusalem with beautiful garments in Isaiah ch. 52:1, the prophet is thinking primarily of the return of the people of Israel from captivity, and not the resurrection of the saints.

This conclusion is apparent as one reads on in chapter 52:

"Ye have sold yourselves for nought; and ye shall be redeemed without money." Isa. 52:3.

These words are applicable to the nation in captivity, not to the saints.

As we have said, the saints are included in the nation, but in this chapter they have separate mention.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

The saints are contained in this phrase *"Thy God reigneth."* Remembering that this chapter is seeing Israel still in captivity among the nations, this verse 7 is at that point in time when Christ has set up his throne

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in Jerusalem, and calls back his people to their land. The good tidings is that he is reigning in Jerusalem, *"thy God reigneth,"* there is salvation there, and they are to return. This command and good news will probably be taken by the Jews that are then in the land, to their brethren still held in captivity in the lands of the north. These in the land have been purified by the judgments of Armageddon, and have acknowledged Jesus as their Messiah (Zechariah chapters 12 and 13) and have entered into the New Covenant. They are sent as messengers under the guidance of the saints to their brethren still in captivity with the words of verses 1 and 2: *"Loose thyself from the bands of thy neck, O captive daughter of Zion."* As they speak to their brethren these words they fulfil verse 7, as the feet bringing good tidings. It is interesting to note that Paul makes an application of this verse 7 to his own time — see Romans 10:15. But this is not the fulfilment of this verse: *"Thy God"* was not then reigning in Zion.

As one continues on through this chapter 52 the picture unfolds in an orderly way. Verse 10, the time has come that the LORD makes bare His holy arm in the eyes of the nations. Verse 11, Israel in captivity is called upon to separate themselves from the nations:

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her." Isa. 52:11.

This is the call for Israel to come out of Babylon. The words were probably applied by the captives coming out of Babylon in the time of Cyrus, but this was not their proper fulfilment. The words here are parallel with those in Revelation 18:4, *"Come out of her, my people, that ye be not partakers of her sins,"* calling Israel out of Babylon the Great. At this time they are made strong as the warriors of the Lord, verse 12, *"for the LORD will go before you; and the God of Israel will be your rereward."* So we see the whole chapter is about the coming redemption of the nation of Israel. The next generation or so of Jews will see these words of their prophet Isaiah being fulfilled in them.

The Redeemer of Isaiah chapter 53

Chapter 53 is very well-known to us. It is sometimes quoted on a Sunday morning at the Breaking of Bread:

"He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." Isa. 53:6.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" Isa. 53:5.

The chapter is in the setting of the time of the apostles, when the nation rejected Jesus. It opens *"Who hath believed our report? and to whom is the arm of the LORD revealed?"* and it is a picture of Jesus' rejection by his

nation; yet all under the gracious hand of God for their ultimate redemption.

Now instead of reading this wonderful chapter from our own personal point of view, let us read it with new spectacles, as it were. Let us read it as if we were Jews in the near future, receiving instruction out of the Law and the Prophets, in that time when the law of God is being written in our hearts. Having read the good news of chapter 52, that Yahweh is powerful to save and redeem Israel out of captivity, we should ask the question, Who is the saviour? How can our sins be forgiven, according to the New Covenant, that we may receive the blessing of the New Covenant? Chapter 53 gives the answer. The one our nation rejected 2000 years ago, he is our sin-bearer and saviour. What a powerful effect this chapter will have on Israel when it is read and understood. They will identify themselves with verses 3 and 4.

"We hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53:3,4.

They will see in this chapter the actual shedding of the blood of the New Covenant for the remission of their sins, they will gratefully partake of this sin-covering blood, just as we did when we were baptised.

The closing verses of chapter 53 speak of the day when Messiah shall be exalted because of his righteousness, and obedience unto death.

"He shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand... He shall see of the travail of his soul, and shall be satisfied... Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong." Isa. 53:10-12.

The nation of Israel will be part of this travail of his soul with which he will be satisfied. *"His seed"* are the redeemed of all generations, together with the regenerated nation of Israel.

Children of the New Covenant, Isaiah ch. 54

Chapter 53 having detailed the blood of the New Covenant for the bearing away of sin, chapter 54 follows on to speak of the children of the New Covenant. Paul takes verse one of this chapter and makes an application of it to the believers in Christ in his day, as the children of the New Covenant, Galatians 4:27. The fulfilment of Isaiah chapter 54, of course, is in the future, when Christ returns. And it is the whole nation, as in chapter 52, that is in view. The whole nation, princes and people, become the children of Paul's *"Jerusalem exalted"* (Gal. 4:26). The emphasis is on the people of Israel, rather than on the immortal saints.

"For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused." Isa. 54:6.

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This describes the nation of Israel, rather than the saints in particular: they are not an unfaithful wife cast off by the LORD; but such words do describe the nation of Israel. It is the nation that is at this time "*called*," called back into favour and marriage to her husband. So again the next verse:

"For a small moment have I forsaken thee; but with great mercies will I gather thee." Isa. 54:7.

This is the regathering of the people of Israel to be the children of Zion. And again in the next verse:

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee saith the LORD thy redeemer." Isa. 54:8.

It would be inappropriate to say of the saints that God hath hid his face from them in wrath; but it is appropriate for the nation of Israel. This is the restoration of the nation, that which was cast off, graft in again.

Chapter 54 concludes with a beautiful picture of Zion as a building. Having been afflicted she is to be comforted:

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires." Isa. 54:11.

These foundations of the future Zion, Jerusalem the exalted, are the immortal saints, and when the building is erected, it represents all the nations restored to righteousness and favour. So the chapter continues:

"And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established." Isa. 54:13.

Yes, all Israel, the house of Israel and the house of Judah will all be taught of the LORD, as laid down in the words of the New Covenant in Jeremiah 31:31.

We must pause and marvel with grateful hearts at the wonderful love of God to his nation. He regards his wrath as but "*for a moment*", and his mercy as everlasting, "*my kindness shall not depart from thee.*" He takes the nation back as his wife with unrestricted forgiveness.

The redeemer coming to Zion, Isa. Chapter 59.

The New Covenant with Israel is referred to in an interesting way in Isaiah chapter 59, as the work of God's spirit. The chapter is similar in theme to the previous chapters, and the nation is described in its wickedness and hopelessness:

"We grope for the wall like the blind, and we grope as if we had no

eyes:... We roar all like bears, and mourn like doves: we look for judgment, but there is none, for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us." Isa. 59:11,12.

Israel has no power to save itself; so God acts:

"The LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. . . and he put on the garment of vengeance for clothing, and was clad with zeal as with a cloke." Isa. 59:16,17.

This zeal is exerted on Israel's behalf

"When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever." Isa. 59:19.

The Covenant with Israel described here is the same as the New Covenant in Jeremiah, chapter 31. Compare "*law written in the heart, they shall know me, sins forgiven*"; with: "*my spirit and words in the mouth for ever, and turned away from transgression.*" Paul's quotation of Isaiah 59. 20, 21, makes it even clearer that Isaiah is referring to the establishing of the New Covenant with the nation of Israel. He says:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Rom. 11:26, 27.

The Covenant establishes God's spirit and words for ever in (1) the redeemer; (2) his seed; (3) his seed's seed. So the whole nation will be from thence forward all righteous. "*His seed*" would be appropriate to the saints, and "*his seed's seed*" to the people of Israel over whom they rule. It will be, as Paul says in Romans ch. 11, a grafting in again of "*all Israel.*" They become the holy nation and kingdom of priests, fitted to minister the work of God to the rest of the world.

Israel the light of the millennial world, Isa 60-62.

The work of Israel as the light of the world runs through Isaiah chapters 60 to 62. When Jesus returns, the wisdom, knowledge, and science of the present world appears as "*gross darkness,*" and it has to be illuminated by

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the Truth of God, through Israel:

"For behold the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee (Zion), and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:2.

It is not only a matter of the nations coming to the light, but chapter 62 says the light "goes forth" as a burning lamp:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1,2.

In this there will be destruction to the rebellious, and salvation and peace to the nations that give heed.

Not only is Israel the light of the world at the beginning of the millennium, but it continues so throughout the Age:

"But the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thy everlasting light, and the days of thy mourning shall be ended." Isa. 60:19,20.

Righteousness

Israel's light is her righteousness, — "until the righteousness thereof goes forth as brightness," says Isa. 62, verse 1. And again :

"the Gentiles shall see thy righteousness... and thou shalt be called by a new name, which the mouth of the LORD shall name." Isa. 62:2.

This "new Name" has to do with righteousness. It would appear to be "Yahweh tsidkenu", i.e. Yahweh our righteousness. This is the revelation through Jeremiah, after he has made known the New Covenant:

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the LORD our righteousness." Jer. 33:15,16.

The title "Yahweh our righteousness" properly belongs to the King, see Jeremiah ch. 23:6, but in Jerusalem being married to the LORD, she takes the name of her husband. She is only allowed to do this because her people are righteous. The nations will call Jerusalem: "Yahweh our righteousness."

The end of chapter 60 of Isaiah also emphasises this righteousness:

"Thy people also shall be all righteous; they shall inherit the land

for ever, the branch of my planting, the work of my hands, that I may be glorified.” Isa. 60:21.

Yes, this is the work of God, that He may have glory in the earth, in place of the wickedness that now prevails.

Everyone rejoicing in righteousness will see a wonderful transformation of the world. What a happy and harmonious world it will be! The closing words of Isaiah ch. 61 breathe this happiness through righteousness. Zion says:

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as a garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.” Isa. 61:10,11.

This springing forth of righteousness and praise only comes through the work and teaching by Israel. It is a matter of sowing and reaping; without the sowing in the garden and the tending of the plants there would be no flowers. So with righteousness and praise. Zion is the gardener. And again we emphasise, it is the whole nation that makes up Zion; King, immortal rulers and mortal people. These several chapters of Isaiah make it quite clear that the people of Israel help in the work of teaching the world righteousness.

There is a section in Chapter 61 that is particularly interesting. The first three verses speak of the work of Jesus’ first coming in preaching the gospel, and the reward when he returns of *“beauty for ashes and the oil of joy for mourning.”* The relationship of Israel and the nations is then described in this way:

“Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be called the priests of the LORD: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” Isa. 61:5, 6.

A careful study of the context shows that these words are describing the mortal people in the nation of Israel. The Gentiles attend to their agriculture, but they are teachers of righteousness. That these words apply to the nation of Israel will be seen by the words that follow:

“For your shame ye shall have double; and for your confusion they shall rejoice in their portion.” Isa. 61:7.

This is a description of the nation of Israel, but not appropriate for the

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"I will direct their work in truth, and will make an everlasting Covenant with them." Isa. 61:8.

This is the New Covenant, the Covenant to be made with the house of Israel, and the house of Judah in the future. *"I will make"* a Covenant — this belongs to the nation in the future.

"Priests of the LORD," "ministers of our God": this was what God intended for the nation from the beginning. As God declared through Moses:

"And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:6.

The Jews generally are to be priests and ministers, as well as the saints. This means they will co-operate with the saints in the instruction and government of the nations, and in some aspects of the worship. (They are not allowed to carry out the mediatorial work at the Temple, Ez. 44:13). We know that in the temple worship at Jerusalem mortal Jews are teaching the people, and dealing with controversies, Ez. 44:23, 24, so there is nothing strange if they also do this among the Gentiles. Isaiah describes them going abroad in the earth, and being received with honour and proper respect:

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed." Isa .61:9

We can see from this study of Isaiah that God filling the earth with His glory is a practical, political, development, flowing out from his nation of Israel. It involves laws, worship, and organisation; and a people in whose heart the law of God resides.



**"... Israel shall blossom and bud, and
fill the face of the world with fruit."
Isa 27:6.**

4 THE NATION OF ISRAEL AND THE ABRAHAMIC PROMISES

The Abrahamic promises find their fulfilment in the nation of Israel. Or, put in the reverse sense, the whole development of the nation of Israel rests on the Abrahamic promises.

The first occupation of the land

The first establishment of the nation in the land was in fulfilment of the promises. Four scriptures linked together will show this:

"And the children of Israel sighed by reason of the bondage, . . . and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." Ex. 2:23,24.

"Wherefore say unto the children of Israel, I am Yahweh, and I will bring you out from under the burden of the Egyptians... and I will take you to me for a people, and I will be to you a God... And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Yahweh."—Ex. 6:8.

"The people asked, and he brought forth quails, and satisfied them with the bread from heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant." Psalms 105:40-42.

"And the LORD gave them rest round about, according to all that he swore to give unto their fathers... there failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass." Josh. 21:43-45.

The future inheritance of the land

The restoration of the nation to inherit the land under Messiah, as defined by the second or New Covenant, is the full fulfilment of the Abrahamic promises. Perhaps in our great interest in the mystic seed through Christ (Gal. 3. 16) we neglect the more direct line of the seed through the nation of Israel. It is inevitable that in our preaching of the gospel to Gentiles we are always emphasising *"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."* This is a wonderful and gracious truth in which we rejoice. But it is also true that the nation of Israel are also *"heirs according to the promise."* Most of the prophets speak of God remembering

his Covenant in the latter days, and restoring Israel to their land.

Moses speaks of their final restoration, after their failure and punishment, as the fulfilling of the promise to Abraham:

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shall be obedient unto his voice (The R.S.V. makes this a positive statement, not an "if" — "you will return to the LORD your God"). For the LORD thy God is a merciful God; he will not forsake thee, neither destroy thee nor forget the Covenant of thy fathers which he swore unto them." Deut. 4:30.

So likewise at the end of that dreadful prophecy of their national experience in Leviticus chapter 26:

"... if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember; and I will remember the land." Lev. 26:41,42.

So also **Ezekiel**, after that long chapter on the whoredom of Jerusalem and her daughters, concludes:

"Nevertheless I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant." Ezek. 16: 60.

So the **Psalmist** prophetically rejoices in the final restoration. No doubt the psalm will be sung in the kingdom:

"O ye seed of Abraham his servant, ye children of Jacob his chosen. He is Yahweh our God: his judgments are in all the earth. He hath remembered his Covenant for ever, the word which he commanded to a thousand generations. Which Covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant." Psa. 105:6-10.

Micah likewise; in his concluding words:

"He will turn again, he will have compassion on us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou has sworn unto our fathers from the days of old." Mic. 7:19,20.

This is the inheritance by the nation under the New Covenant, with sins forgiven and cast into the sea.

And the Holy Spirit through **Zacharias** said just the same thing to a later generation:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people... that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy Covenant; the oath which he sware to our father Abraham." Luke. 1:68,74.

So, without any doubt the Abrahamic promises belong to the nation of Israel, and in the restoration of the nation to peace and blessing in their land in the latter days there is the fulfilling of the promise made to their progenitor long ago.

The nation inherits the land *"for ever"* under the New Covenant, as promised in the Covenant with Abraham. The land is *"the place appointed"* in which they may dwell for ever *"and move no more"* 2 Sam. 7:10.

Jeremiah, after defining the New Covenant, declares for God:

"If those ordinances (of the sun, moon and stars) depart from before me, saith the LORD, then the seed of Israel shall cease from being a nation before me for ever." Jer. 31:36.

So the creative work in the beginning, that made life possible in this earth, is called as a witness that God will maintain the nation of Israel as his people.

To be a God unto thee and to thy seed

The scriptures we have been quoting refer to the Abrahamic promises in general terms. Inheriting the land is one of the specific elements of the Covenant, and is the physical basis of the restoration of the nation. There is a second, moral, element in the Covenant at which we will now look. *"I will be a God unto thee and to thy seed."* Is this to be fulfilled in the nation of Israel? This is really the most wonderful part of the promises. *"I will be thy God"*: the everlasting Creator willing to draw near, to have fellowship, to give protection and strength, to bless. It is very instructive to trace this recurring phrase through the Law and the Prophets, and on into the New Testament. Again and again God speaks of being *"their God"* **to the nation of Israel**, and they *"his people."* God himself applies the words to the nation of Israel, as He brings them out of Egypt, in the words already quoted:

"And I will take you to me for a people, and I will be to you a God"
Ex. 6:7.

Moses restates it at the end of the wilderness journey:

"Ye stand this day before the LORD thy God;... That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn

unto thy fathers, to Abraham, to Isaac, and to Jacob." Deut. 29:12,13.

Note how Moses links "*be unto thee a God*" with the Abrahamic Promises. David picks up this theme in his word of thankfulness to God for the promise of establishing the rulership in the Davidic house:

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou LORD art become their God." 2 Sam. 7:24.

The prophets remonstrate with Israel and say they had broken this holy relationship.

"But this one thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people:... but they hearkened not." Jer. 7:23.

The prophets also make it very plain that this gracious relationship promised through Abraham would appertain to the nation in their restoration. First we note that this particular part of the Abrahamic Covenant is incorporated in the New Covenant itself:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts; and write it in their hearts; and I will be their God, and they shall be my people." Jer. 31:33.

So the moral glory of the Abrahamic Promises is to shine out in Israel under the New Covenant. Note again, how in the chapters of Ezekiel on the restoration of the nation, this phrase from the Abrahamic Promises is repeated three times:

"And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek. 36:28.

"And I will make them one nation in the land upon the mountains of Israel; ... I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God." Ezek. 37:22,23.

And again:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God and they shall be my people." Ezek. 37:26,27.

This nearness of God in blessing and mercy applies to both the heavens and the earth of the future nation. It is not surprising that the same phrase in

the New Covenant which we have been applying to the nation generally, is applied in particular to the immortal rulers:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:2,3.

This is equivalent to the words which we have just quoted,

"I will set my sanctuary in the midst of them for ever more; my tabernacle also shall be with them, yea, I will be their God and they shall be my people." Ezek. 37:26.

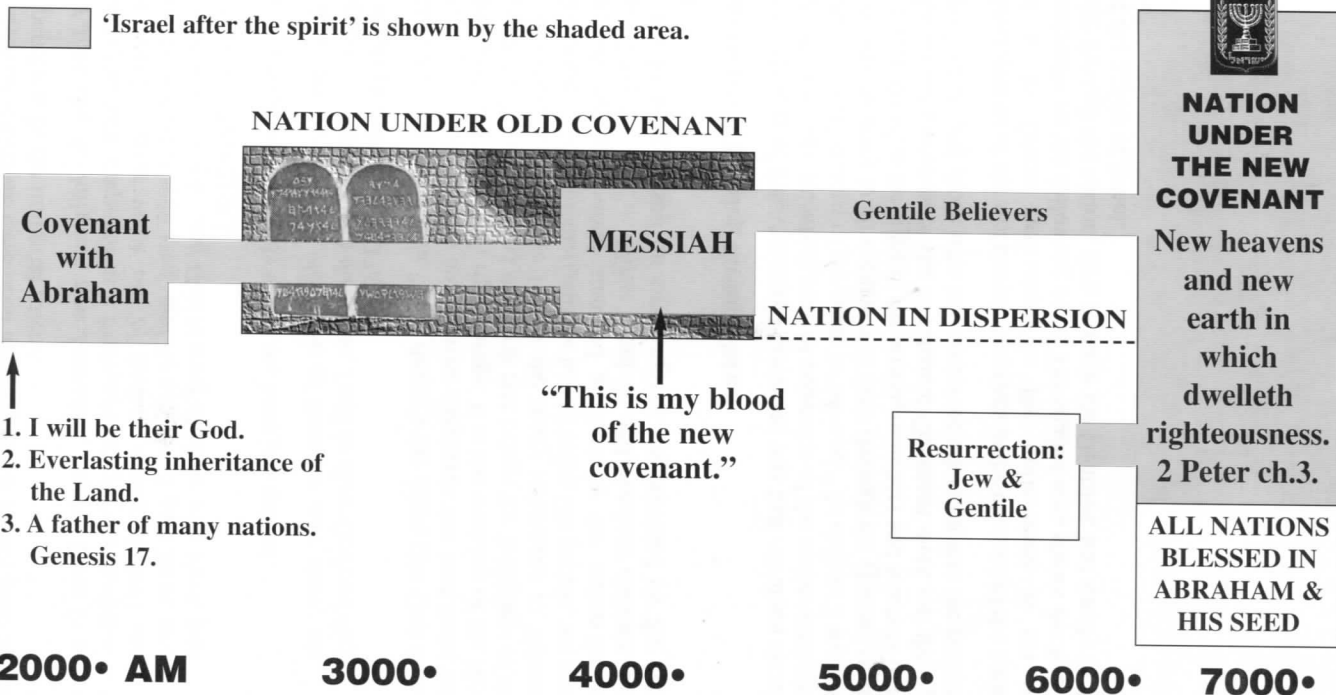
The saints are "*his tabernacle*." It is through the saints that God draws nigh to his people of Israel. They are the wise shepherds that lead Israel into good pasture and feed them with right things. It is the working of the New Covenant in both the heavens and the earth that brings the fulfilment of the promises to Abraham. When we follow the many references to Yahweh being a God to the nation of Israel, and the nation being His people, we must feel certain of the high moral standard attained by the nation in the millennium. They are all "*in Christ*" faithful and obedient children, and receiving His blessing, based on sins forgiven, as provided by the New Covenant.

All nations receiving blessing through Israel

The third element of the Abrahamic Covenant was that Abraham should be a father of many nations, which was an extension of the earlier statement that "*In thee shall all nations of the earth be blessed*." In chapter 3 we have shown how this blessing to all nations will flow through the channel of the nation of Israel. Israel is the light of the world, ministers and teachers to all nations. So all the elements of the Abrahamic Covenant work out through the nation of Israel, and those who have received adoption into the nation.

The development of the Abrahamic promises in the channel of the nation of Israel to its future realisation in the millennium is set out diagrammatically on the following page. The shaded area shows the line of the promise through the nation, then through the Gentiles, and finally in the fulness of the nation of Israel.

THE ABRAHAMIC COVENANT FULFILLED IN THE NATION OF ISRAEL



5

THE NATION OF ISRAEL, THE DAVIDIC PROMISES, AND THE MELCHISEDEC PRIESTHOOD.

The Davidic House

When we are explaining the Truth to someone interested, we move from the promises to Abraham to the promises of David. The “sure mercies” of David contain the clearest prophecy of Jesus Christ as the Son of God and King of Israel. They assure us of the restoration of the kingdom of God by Jesus Christ.

“He shall build an house for my name, and I will establish the throne of his kingdom for ever.” “Thine house and thy kingdom shall be established for ever before thee.” 2 Sam. 7:13,16.

Over whom is this house and throne to rule? The context shows that it is the nation of Israel. Once again, in these promises to David, we are circumscribed by the divine selection of the nation of Israel. So the statement of the promise opens with these words:

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time.” 2 Sam 7:10.

Just as the House of David was the ruling dynasty over the nation in the past, so it will be in the restoration. The building of this House of rulership is the work of God, and the work of Jesus: “I will build thee an house”; “I will set up thy seed after thee... he shall build an house for my name,” 2 Sam. 7:11,12,13,27. Jesus himself is the Prince of the House of David, and his brethren whom he redeems are the sons of the House, to rule over Israel. They are the heavens of the “new heavens and earth in which dwelleth righteousness.” They are the shepherds whom God will set up over Israel:

“Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” Jer. 23:5.

“And I will set up shepherds over them which shall feed them.” Jer. 23:4.

The chief princes ruling with the king will be the apostles;

“Ye also shall sit on twelve thrones judging the twelve tribes of

Israel." Mat. 19: 28.

"Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David." Psa. 122:3-6.

These are some of the scriptural thoughts that centre round the Promise to David, and they enrich our perception of the nature of the restitution of all things to the nation of Israel, promised by God through the prophets.

The Melchisedec priesthood

The Davidic House of rulership will be manifested as the Melchisedec priesthood, administrating the New Covenant. Melchisedec appears on the scene briefly in the record in Genesis, ch. 14, and Paul in Hebrews ch. 7 picks up these few details, and gives them meaning in relation to Jesus Christ. The "*Order of Melchisedec*" will be a king-priest rulership in Jerusalem, with Jesus as High Priest and Prince.

"For this Melchisedec, king of Salem, priest of the most high God, first being by interpretation King of righteousness, and after that also king of Salem, which is, King of peace." Heb. 7:1,2.

This clearly is the Davidic House of rulership over Israel; Jesus ruling in Jerusalem in righteousness and peace, together with his princes who support the throne. As with the Davidic House and rulership, it is without change, and endures for the Age.

Under the first covenant the Aaronic High Priest was Prince of Israel. Judges were raised up from time to time as military saviours in time of need; but the rulership was in the hands of the priesthood, for God. So it is in the future, — the rulership is not secular. All laws proceed from God, and are administered by His mediators to the nation. So Zechariah declares:

"Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD (echo of the Davidic promise): Even he shall build the temple of the LORD and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12,13.

This is the Melchisedec priestly rulership, bringing peace. As the Aaronic High Priest was supported in his work by his sons, so in the future, Jesus will be supported by his many sons whom he has brought to glory.

"Thou hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:10.

This is a rulership that will extend to the ends of the earth, but in the first

place, as the promise to David shows, it is related to the nation of His choice, the people of Israel.

The Melchisedec priesthood and the New Covenant

After Paul has shown the pre-eminence of Jesus as belonging to the Order of Melchisedec, and not Aaron, he continues in the next chapter, Hebrews 8, to show that the high priestly office of Jesus is for the administration of the New Covenant, just as the Aaronic priesthood was for the administration of the Old Covenant.

"But now he (Jesus) hath obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for a second. For finding fault with them, he saith, Behold the days come saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." Heb. 8:6-8.

Paul continues to quote in full from Jeremiah, ch. 31:32-34.

So according to Paul, the Melchisedec priesthood is for administering the New Covenant to the nation of Israel. This is the machinery by which they are maintained as the people of God throughout the millennial age. Through the House of David, and its Melchisedec priesthood, administering the New Covenant, God will *"become their God"*, and Israel *"will be his people."* Taken altogether we have *"the new heavens and the new earth wherein dwelleth righteousness."* Established in God's land, as the centre of the world, with Yahweh dwelling in Zion, His rest, Ps. 132, the light of truth and salvation will radiate to the ends of the earth, Psalm 19. Thus all nations will be blessed in Abraham and his seed.

THE NATION OF ISRAEL AND THE YAHWEH NAME.

The Beginning of the Yahweh Name

Yahweh is the name for God in the scriptures when the emphasis is on His work of salvation. The name condenses into a word the whole purpose of God. God wills to manifest Himself in the earth through a prepared people; they will reflect, morally and spiritually, His glory. This is implicit in the word Yahweh: "He who will be"; and also in the associated phrase, "ehyeh asher ehyeh" — I will be who I will be. Pre-eminent in this manifestation is His Son, Jesus Christ; and gathered round him are those whom God redeems in him. John says:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father); full of grace and truth." John. 1:14.

"But as many as received him to them he gave the power to become the sons of God." John 1:13.

And Paul says:

"And he (Jesus) is before all things, and by him all things consist. And he is the head of the body, the church (ecclesia): who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all the fulness dwell." Coloss. 1:17, 8.

But is this a complete expression of the Yahweh name? No. We must include the nation of Israel. We have shown throughout this booklet that they are part of God manifestation in the earth. Perhaps we are inclined to think of this glorious manifestation in a rather abstract idea of righteous characters. Let us see the matter in a more practical sense. God is to establish a righteous people in the earth, and more than that, he will establish a righteous society, with rank and order. God manifestation has a political as well as a moral basis. God will joy and take pleasure in this ordered society of the kingdom.

"For behold I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17-19.

This is God's creation: part of the "*I will be.*" It is His glory, and He rejoices in it. So the nation of Israel is a foundation part of the Yahweh name.

That the nation of Israel is part of the Yahweh name is seen from a thoughtful reading of the early chapters of Exodus. The Yahweh name had been a word of promise, but now it was to become an experience. From the beginning the faithful had believed in the Yahweh name as a matter of promise and future revelation. Eve said, "*I have gotten a man from Yahweh*"; and though mistaken about Cain, she understood the coming manifestation through the woman's seed. After listing the development of the seed of "*the wicked One*" in the rest of Genesis ch. 4, the separation of the two seeds is recorded in the words, "*then began men to call upon the name of Yahweh.*" Abraham built altars and called on the name of Yahweh, Gen. 12:7; 12:8; 13:4; 13:8. When he offered his son on Mount Moriah he expressed his understanding of the Yahweh name in its most important development, God's provision of His own son; "*And Abraham called the name of that place Jehovah-jireh*" — Yahweh will provide, be manifested. In all this there was faith in a future work of God, faith in something not yet revealed or made manifest. So God says to Moses,

"I appeared unto Abraham, unto Isaac, and unto Jacob by (the name of) God Almighty, but by my name Jehovah was I not known unto them." Ex. 6:3.

"*God almighty,*" Hebrew — el (ail) shaddai, the strength of the mighty ones, the angels. The fathers had experience of the angels —they appeared to them, talked with them, did miraculous things: they **knew by experience** the mighty power of God through his angelic presence. But they had no experience, no knowledge, of the Yahweh name. Its manifestation lay in the future to them. Now says God, in the important message to Moses, I am about to begin the revelation of the Yahweh name. It is about to be **seen** and known experimentally. So the record says, reading on in Exodus chapter six:

"And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Yahweh, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

"and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Yahweh your God;

"and I will bring you unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage:

"I am Yahweh." (Ex. 6:6-8, R.V., substituting Yahweh for Jehovah).

Here is action, almighty power in the fulfilment of promise; here is the beginning of the manifestation of the Yahweh name in the earth. The creation of the nation of Israel is part of the "*I will be*." So says Isaiah:

"I, Yahweh, the creator of Israel." Isa. 43:15.

God had already said to Pharaoh, through Moses,

"Israel is my son, even my firstborn: And I say unto thee, Let my Son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex.. 4:22,23.

The Yahweh name and the Abrahamic Promises

The meaning of the Yahweh name had been incorporated into the Abrahamic Promises. The "*I will be*" is implicit in the words of the Covenant in Genesis ch. 17:

"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." Gen. 17:7.

"I will be a God unto thee" — God drawing near to men of faith in fellowship and power; this is God manifestation. That it was to be something concrete and visible is emphasised in the words that follow:

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. 17:8.

This means that the Yahweh name is to be a glorious political manifestation in the land of Israel; an establishment of divine power which all the world will see.

The linking of the Yahweh name and the Abrahamic Promises is seen at the time of the Exodus, when God begins His work of manifestation. This will be seen by reading again the quotation just given from Exodus chapter six. God's intentions are:

- (1) In remembering the covenant with the fathers,
- (2) I will take you to me for a people, and I will be your God,
- (3) I will bring you into the land,
- (4) I am Yahweh.

This shows how the Abrahamic Promises are summarised in the Yahweh name. And we see that the work God was now starting with Israel as part of the development or manifestation of the Yahweh name.

Israel as the kingdom of God

The establishing of the nation as the kingdom of God at Sinai was part of the Yahweh name. The Laws which were the basis of the national constitution, were direct from God; they were a revelation of the mind of God:

"What nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call on him for? And what nation is there so great that hath statutes and judgments so righteous as all the law, which I set before thee this day?" Deut. 4:7,8

These laws were and are the will of God for nations, and will be reinstated in the new constitution of the nation of Messiah, and also be the basis of all national law throughout the world.

Governed by these laws, and the divinely appointed rulership through Aaron and Levi, and with the Shechinah glory and angelic Presence, this was God manifestation in the earth. Also it was a national foundation for the Yahweh manifestation of the future, when the constitution of the New Covenant will be inaugurated.

Through the divine appointment of the nation under the Old Covenant, God initially fulfilled the Abrahamic promise, *"I will be their God, they shall be my people."* Under the New Covenant, this will have a greater fulfilment, and the world will see the fulness of the Yahweh Name. God manifested in His Son, and in the redeemed possessing Divine nature, and in the nation established under their rule in righteousness and peace, this will be God manifestation in the earth; Israel the light of the world, bringing righteousness, peace and blessing to all nations.

The Yahweh Name, the Abrahamic promises, the Davidic promises, the Melchisedec priesthood, the New Covenant — all these glorious things of God unfold in the nation of Israel. So God has willed, and in gratitude we must accept it.

Emmanuel, God with us

A suitable epilogue to this brief study of the Yahweh name and the nation of Israel is found in three quotations from the gospel of Luke, chapter 1:

The angel's message:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." Luke 1:32,33.

Mary, contemplating the end of human rule:

"He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the

rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and his seed for ever." Luke 1:52-55.

And Zacharias:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David... to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:68-75.

¹ The Believer July- August 1971

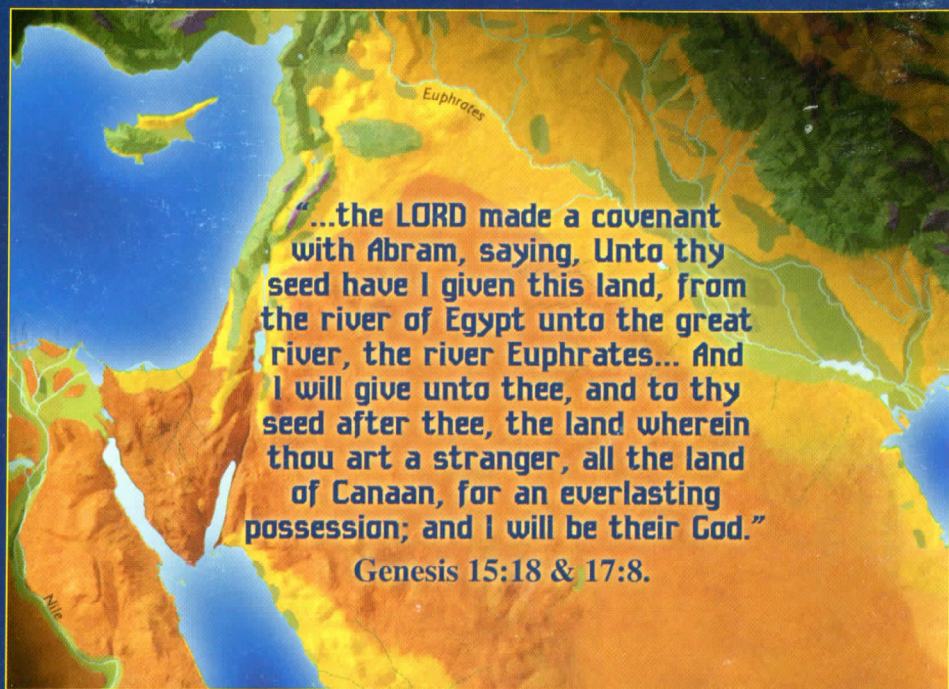
²It might be thought that the new heavens and earth of Rev. 21. 1 are the millennial heavens and earth. This cannot be so, because they belong to the time when there is no more sea. This first verse of the chapter is in line with the general pattern of the Revelation, that the opening of the chapter states the end to be attained, and what follows is how it is attained. In this chapter the end to be attained is this new heavens and earth and no more sea; how it is attained is by the work of the New Jerusalem rulership, as the chapter shows. "The nations of them that are (being) saved walk in the light of it". v. 24. And this New Jerusalem has its wood of life whose leaves are "for the healing of the nations". ch. 22. 2. It is the work of the New Jerusalem to bring about the final heavens and earth in which there is no more sea, and no more death.

A PROMISED LAND & SEED

Or

**“the things concerning the kingdom of
God, and the name of Jesus Christ”**

Acts 8:12.



**“...the LORD made a covenant
with Abram, saying, Unto thy
seed have I given this land, from
the river of Egypt unto the great
river, the river Euphrates... And
I will give unto thee, and to thy
seed after thee, the land wherein
thou art a stranger, all the land
of Canaan, for an everlasting
possession; and I will be their God.”**

Genesis 15:18 & 17:8.

The Gospel as preached to Abraham— Galatians 3:8.

- **A Promised Land.**
- **A Great Nation**
- **A Seed as multitudinous as the Stars & the sand.**
- **The land of Canaan for an everlasting possession**
- **“In thy Seed shall all the nations of the earth be blessed”**
 - **“Thy Seed shall possess the gate of his enemies”**
 - **“I will be their God”**
- **A Promised Seed**
- **Abraham a Blessing**