

Transition to the Church Age

1A Introduction

1B Principles:

1C We must remember first of all that the church is not Israel, but that it includes Jews in a new organism.

2C The purpose of the church is related to, but distinct from Israel.

1D The purpose of the church age is preparation of the ruling class for the millennial reign of Christ.

2D The Jews are the citizens of the kingdom of Christ, while church age believers, whether Jews or Gentiles are members of the ruling class.

3C Therefore the New Covenant is of vital interest to the church age believer.

4C Furthermore, the New Covenant is clearly operational:

1D From the intent of the incarnation;

2D From the death of Christ on the cross.

5C The Old Covenant is abolished at the cross, not only for the Jews, but for all.

2B These are common factors in reckoning the transition of the first advent of Jesus Christ:

1C The transition from the dispensation of Israel to the church.

1D Does it overlap?

2D If it does not overlap, when does one end and the other begin?

2C The rejection of Christ and His kingdom by the Jews.

3C The transition from the old covenant to the new covenant.

4C The destruction of Jerusalem in 70 A.D.

5C The completion of the canon in 96 A.D.

3B Some questions naturally result:

1C Is the new covenant in effect?

2C Is the kingdom of Christ in effect?

3C Are all the New Testament epistles for today, or were some written in the dispensation of Israel and meant for them?

4C Is water baptism for the church, Israel, or both?

5C What about the gift of tongues?

4B Answers:

1C There is no overlap between the covenants.

2C The kingdom is not here and now, nor will it be until Christ returns at the second advent.

3C There was no contingent time for Jews between the death of Christ and the destruction of Jerusalem.

4C The new covenant was enacted at the death of Christ.

2A Dispensations Defined:

- 1B (From Enns, The Moody Handbook of Theology, p.517) “A dispensation may be defined as “a distinguishable economy in the outworking of God’s purpose.”
- 2B The idea of stewardship.
- 1C Sees the world as a household run by God. God gives man responsibilities as administrators or stewards, and accountability is demanded.
 - 2C Blessing is promised for good stewardship.
 - 3C The stewardship is given in the form of biblical revelation.
 - 1D Example #1: the Mosaic Law is the revelation for Israel’s stewardship in their dispensation.
 - 2D Example #2: the New Testament is the revelation for the stewardship of the church.
- 3B Distinctions of Dispensationalism:
- 1C Literal interpretation.
 - 2C Biblical unity.
 - 3C The church and Israel are distinct.
 - 4C All human history exists to glorify God as a unified plan; nothing is outside that plan.
- 3A The church is not Israel
- 4A The church is not the state.
- 1B Christians are told to be subject to governing authorities, Romans 13:1 1 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.
 - 2B 1 Timothy 2:1-2 1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
- 5A Israel’s rejection of Christ (thanks to Alva J. McClain’s Greatness of the Kingdom).
- 1B King and kingdom are connected:
 - 1C John’s announcement of the kingdom, Matthew 3:1-3 1 In those days John the Baptist came preaching in the wilderness of Judea, 2 and saying, “Repent, for the kingdom of heaven is at hand!” 3 For this is he who was spoken of by the prophet Isaiah, saying: “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’ ”
 - 2C Jesus’ announcement of the kingdom, Mark 1:14-15 14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”
 - 3C Both John and Jesus make this declaration that the kingdom is at hand only because His advent had occurred.
 - 4C Without the king, the announcement of the kingdom is meaningless.

- 5C This also comments on the current prospect of the kingdom. With the absence of Jesus, there can be no kingdom on earth.
- 2B The announcement of the kingdom had Israel as its sole intended audience:
- 1C John 1:11 11 He came to His own, and His own did not receive Him.
- 2C Matthew 10:5-7 5 These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, ‘The kingdom of heaven is at hand.’
- 3C This did not limit His compassion to Gentiles, Matthew 15:22-28 22 And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” 23 But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” 24 But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” 25 Then she came and worshiped Him, saying, “Lord, help me!” 26 But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” 27 And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” 28 Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.
- 3B Jesus demanded a decision from Israel:
- 1C Remember these commands: “Repent,” “Believe,” “Receive,” “Follow.” They are abundant in the words of John the Baptist and Jesus to Israel.
- 1D Matthew 4:17 17 From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”
- 2D Mark 1:14-15 14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”
- 3D Matthew 10:34-42 34 “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; 36 and ‘a man’s enemies will be those of his own household.’ 37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who finds his life will lose it, and he who loses his life for My sake will find it. 40 “He who receives you receives Me, and he who receives Me receives Him who sent Me. 41 He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man

shall receive a righteous man's reward. 42 And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward."

- 4D John 1:43 43 The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."
- 2C These commands were divisive: Matthew 12:30 30 He who is not with Me is against Me, and he who does not gather with Me scatters abroad.
- 3C There was a sense of urgency in the message of the kingdom, Luke 9:57-62 57 Now it happened as they journeyed on the road, that someone said to Him, "Lord, I will follow You wherever You go." 58 And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." 59 Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." 60 Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God." 61 And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house." 62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."
- 4B The opposition to Christ's kingdom offer was rejected continuously from the very beginning:
- 1C Mark 3:1-6 1 And He entered the synagogue again, and a man was there who had a withered hand. 2 So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. 3 And He said to the man who had the withered hand, "Step forward." 4 Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. 5 And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other. 6 Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.
- 2C John 5:5-16 5 Now a certain man was there who had an infirmity thirty-eight years. 6 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" 7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." 8 Jesus said to him, "Rise, take up your bed and walk." 9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. 10 The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." 11 He answered them, "He who made me well said to me, 'Take up your bed and walk.' " 12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" 13 But the one who was healed did not know who it was, for

- Jesus had withdrawn, a multitude being in that place. 14 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." 15 The man departed and told the Jews that it was Jesus who had made him well. 16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.
- 3C** At the appointment of the twelve there was a new wave of opposition: Mark 3:14-22
 14 Then He appointed twelve, that they might be with Him and that He might send them out to preach, 15 and to have power to heal sicknesses and to cast out demons: 16 Simon, to whom He gave the name Peter; 17 James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; 18 Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; 19 and Judas Iscariot, who also betrayed Him. And they went into a house. 20 Then the multitude came together again, so that they could not so much as eat bread. 21 But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind." 22 And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."
- 4C** This accusation of demonism was a common one which characterized the opposition, John 8:48-52: 48 Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" 49 Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. 50 And I do not seek My own glory; there is One who seeks and judges. 51 Most assuredly, I say to you, if anyone keeps My word he shall never see death." 52 Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'
- 5C** In turn, blasphemy against the Holy Spirit characterized the opposition and its nature, Mark 3:22-30 22 And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons." 23 So He called them to Himself and said to them in parables: "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house cannot stand. 26 And if Satan has risen up against himself, and is divided, he cannot stand, but has an end. 27 No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house. 28 "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; 29 but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"— 30 because they said, "He has an unclean spirit."

- 6C Though this opposition was headed by the leadership of Israel, the people (as always) were responsible for their leaders. Notice how Christ makes a connection between what the leaders say and their “generation:” Matthew 12:38-39 38 Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” 39 But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.
- 7C Thus the entire generation has culpability at the judgment of God, Matthew 12:41-42 41 The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. 42 The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.
- 8C After His arrest, there is one last opportunity for the leaders of the Jews to humble themselves to their Lord and Messiah, Mark 14:61-64 61 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, “Are You the Christ, the Son of the Blessed?” 62 Jesus said, “I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.” 63 Then the high priest tore his clothes and said, “What further need do we have of witnesses? 64 You have heard the blasphemy! What do you think?” And they all condemned Him to be deserving of death.
- 9C The release of Barabbas and demand for the crucifixion was the apex of the rejection of Christ as Messiah, Matthew 27:15-26 15 Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. 16 And at that time they had a notorious prisoner called Barabbas. 17 Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” 18 For he knew that they had handed Him over because of envy. 19 While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.” 20 But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. 21 The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” 22 Pilate said to them, “What then shall I do with Jesus who is called Christ?” They all said to him, “Let Him be crucified!” 23 Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” 24 When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it.” 25

And all the people answered and said, "His blood be on us and on our children." 26 Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

6A Christ's ministry in preparation for the church

1B The parables of Matthew 13 and Mark 4: a summary.

1C Introduction: The basic idea behind Christ's ministry is that the people are rejecting His kingdom offer and liable to judgment. Thus a delay in the kingdom could be expected. *These parables are spoken to Israel at large and not just to the disciples.*

2C The parable of the sower, Matthew 13:3-9: The good news of the kingdom had come to the Jews, and the responses would be varied.

3C Jesus gives the reason for these parables to His disciples, vv.10-17.

1D He quotes from Isaiah 6:9-10 9 And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.'" 10 "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed."

2D The result of that is the text of Isaiah 6:11-12 11 Then I said, "Lord, how long?" And He answered: "Until the cities are laid waste and without inhabitant, The houses are without a man, The land is utterly desolate, 12 The Lord has removed men far away, And the forsaken places are many in the midst of the land.

4C Then, in vv.18-23 Jesus interprets the parable of the sower.

5C The second parable of the chapter is the judgment parable of the wheat and the tares, vv.24-30.

6C This is followed by a third parable, that of the mustard seed, vv.31-32. This teaches the greatness of the kingdom.

7C In verse 33 is the fourth parable, of the leaven. This teaches the hidden delay of the kingdom. It is very important.

8C Verses 34-35 restates the purpose of speaking in parables, which is to reveal secrets hidden since the foundation of the world.

9C Jesus then explains the parable of the wheat and tares, which is the parable which explains the judgment of attitudes toward the kingdom, vv.36-43.

10C Verses 44-46 contain two brief parables on the true value of the kingdom. It is worth everything that you have.

11C Then a second parable concerning judgment comes in vv.47-50.

12C Verse 51 contains an important observation. The disciples understand everything Jesus taught them, which includes even the parables that He did not explain.

13C Verses 52-57 record Jesus' departure back to His own region, where He taught in the synagogue.

- 14C In the last verse of the chapter, Jesus decides not to do many mighty works there because of their unbelief.
- 15C Significantly, it was right after this that John the Baptist died at the hands of Herod Tetrarch (Matthew 14:1-12).
- 16C John had severely criticized Herod for his incestuous marriage to Herodias, his half-brother's wife.
- 17C Matthew 14:12-14 12 Then his disciples came and took away the body and buried it, and went and told Jesus. 13 When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. 14 And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.
- 2B The disciples' ministry and rejection: Jesus' response.
- 1C In Mark 6:7 Jesus sends out His disciples two by two. This is immediately before the death of John the Baptist.
- 2C Right after the death of the Baptist, they return. This is recorded in Matthew 16:13-14 13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" 14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."
- 3C This is not a good answer.
- 4C But Peter is the hero, and answers correctly. It was then that Jesus announced the church: Matthew 16:15-19 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, "You are the Christ, the Son of the living God." 17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
- 3B From that moment onward there was a shift in Christ's ministry:
- 1C Concerning His necessary suffering and death: Matthew 16:20-21 20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ. 21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.
- 2C Concerning the certainty of the kingdom and a second coming, which implies an interregnum:
- 3C On the way to Jerusalem several of significant events occurred:
- 1D First, He led Zacchaeus to saving faith, vv.1-10.

- 2D Then, He wants to interrupt their thinking about the kingdom: Luke 19:11 11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.
- 3D In the following verses He gives the parable of the ten servants, who each received ten minas.
- 4D But notice the context: Luke 19:12 12 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return."
- 5D The good stewards receive reward, while the bad stewards lose what they have.
- 6D Jesus approaches Jerusalem, and the phony triumphal procession ensues, vv.29-40. In the triumph, there is the offer and rejection of the Messiah in a nutshell.
- 7D Then He weeps over the city, because of its certain destruction, Luke 19:41-44 41 Now as He drew near, He saw the city and wept over it, 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."
- 1E This is the Scriptural reason for the destruction of Jerusalem: the rejection of Christ as Messiah.
- 2E The things that make for the peace of Jerusalem are humility and proper Messianic identification and obedience.
- 3E But because they did not know the time of their visitation, destruction is certain and irrevocable.
- 4E Therefore, there is absolutely no contingency for the Jews in the early part of the church age, and dispensational theories which allow for this seem to be incorrect.
- 4C During the passion week Christ's "preparation" ministry goes into a very urgent mode:
- 1D Matthew 21:33-40 has the parable of the landowner.
- 1E This parable emphasizes the failed dispensational stewardship of the Israelites.
- 2E Jesus speaks this parable to the chief priests and elders in the temple (v.23).
- 3E In this parable, the landowner (God the Father) leaves for a far country, leaving his land and vineyard in the hands of vinedressers.
- 4E At vintage time, the owner sends his servant to get the fruit, and the vinedressers kill several in succession. These are the prophets of Israel.

- 5E Then the owner sends His Son (Jesus), and the vinedressers (Israel) kill the Son as well.
- 6E The parable ends with a promise of judgment from owner of vineyard. The vinedressers who killed the servants and Son deserve the ultimate judgment, so Jesus asks the question, “What will he do to those vinedressers?”
- 7E The chief priests and elders reply: Matthew 21:41 41 They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”
- 8E Then Jesus responds in turn, and clearly indicates a shift away from Israel, Matthew 21:42-46 42 Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing, And it is marvelous in our eyes’ ? 43 “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.” 45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. 46 But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.
- 2D The first parable of Matthew 22 also shows a shift away from the Jews as God’s people of testimony.
 - 1E A king sends his servants to announce the wedding ceremony for his son.
 - 2E The guests who are invited are too busy with life, and ignore the invitation. Some even killed the servants after treating them spitefully.
 - 3E The response of the king is notable: Matthew 22:7 7 But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.
 - 4E Afterward, others are invited to the wedding, as many as could be found on the highways.
 - 5E One impostor is found at the wedding and is cast into the outer darkness.
- 3D After the parable, there are four interactions:
 - 1E The first is with the Pharisees, “render unto Caesar...” (16-22).
 - 2E The second is with the Sadducees, regarding marriage in heaven (23-34).
 - 3E The third was about the greatest commandment of the Law (35-40).
 - 4E In the fourth interaction, Jesus does the asking. He wants them to think about how the Messiah is both God and man, Matthew 22:41-46 41 While the Pharisees were gathered together, Jesus asked them, 42 saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.” 43 He said to them, “How then does David in the Spirit call Him

'Lord,' saying: 44 'The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool" ' ? 45 If David then calls Him 'Lord,' how is He his Son?" 46 And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

4D Matthew 23 holds the teaching of Jesus about the scribes and the Pharisees.

1E In this lengthy discourse, Jesus takes these Jewish religious rulers to task, and renders judgment on them.

2E His conclusion also gives the key to the preceding parables: Matthew 23:29-36 29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers' guilt. 33 Serpents, brood of vipers! How can you escape the condemnation of hell? 34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation.

3E He then declares an interregnum: Matthew 23:36-39 36 Assuredly, I say to you, all these things will come upon this generation. 37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "

5D In Matthew 24 and 25 Jesus' disciples begin to question Him concerning the kingdom. They perceive that all will not turn out as they have assumed:

1E The big question regarding the coming kingdom, Matthew 24:1-3 1 Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. 2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." 3 Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when

will these things be? And what will be the sign of Your coming, and of the end of the age?"

1F Jesus assures them of the destruction of the temple.

2F We have already seen how this became a certainty with the Jews' rejection of Him.

3F But Jesus' response goes directly into the time of the final years of Israel's dispensation, and has nothing whatsoever to do with the church.

4F His answer is about the time of His 2nd Advent.

2E Jesus' last parables reinforce the delayed kingdom idea:

1F Matthew 24:45-52 45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods. 48 But if that evil servant says in his heart, 'My master is delaying his coming,' 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, 51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

2F Matthew 25:1-5 1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. 2 Now five of them were wise, and five were foolish. 3 Those who were foolish took their lamps and took no oil with them, 4 but the wise took oil in their vessels with their lamps. 5 But while the bridegroom was delayed, they all slumbered and slept.

3F Matthew 25:14-19 14 "For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. 15 And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. 16 Then he who had received the five talents went and traded with them, and made another five talents. 17 And likewise he who had received two gained two more also. 18 But he who had received one went and dug in the ground, and hid his lord's money. 19 After a long time the lord of those servants came and settled accounts with them.

6D The last supper has a major focus on the delay:

1E Matthew 26:26-29 26 And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." 27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink

from it, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

2E Luke 22:15-16 15 Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

7D Jesus invests His last hours with His disciples to prepare them for the interregnum.

1E It is obvious that He is leaving by way of death, John 13:31-14:4 31 So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. 32 If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. 33 Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. 34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 By this all will know that you are My disciples, if you have love for one another." 36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward." 37 Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake." 38 Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times. 1 "Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 And where I go you know, and the way you know."

2E The Spirit will come in His place, to indwell believers, a NEW thing: John 14:16-17 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

3E The Spirit will teach all things, John 14:26-31 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. 27 Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. 28 You have heard Me say

to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I. 29 "And now I have told you before it comes, that when it does come to pass, you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. 31 But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

1F Jeremiah 31:33 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

2F In a decidedly 2nd Advent context Ezekiel 36:27 indicates the indwelling of the Spirit, 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

3F The same can be said of Joel 2:28-29 28 "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.

4B The baptism of the Spirit and the New Covenant: All four Gospels record this message.

1C There is a decidedly 2nd Advent flavor to these passages: Matthew 3:10-12 10 And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. 11 I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. 12 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

2C John's Gospel is a bit different, but not contradictory, John 1:33 33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

3C Important points:

1D The *prediction* of the coming baptism of the Holy Spirit has to this point been prior to Israel's rejection and the revelation of the church.

2D But the final prediction of Christ is after those two crucial events.

4C The prediction of the Holy Spirit is the same, Acts 1:4-8 4 And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait

for the Promise of the Father, “which,” He said, “you have heard from Me; 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” 6 Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” 7 And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

1D There is a new statement here as well, the that ministry of the Holy Spirit will be the power to witness to the ends of the earth.

2D That’s the spiritual power for the great commission.

3D Comparison of disciple’s ministry and the great commission:

1E To Israel, Matthew 10:5-7 5 These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, ‘The kingdom of heaven is at hand.’

2E To all the nations, Matthew 28:18-20 18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

5C Acts 2:1-21:

1D The great event:

1E The place, time, and mental attitude, 1 When the Day of Pentecost had fully come, they were all with one accord (*homothumadon*, the outward expression of the soul) in one place.

2E The event, vv.2-4:

1F The sound, 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

2F The tongues of fire, 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

3F The filling and speaking, 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

2D The gathering of foreign Jews, vv.5-13:

1E Their presence in Jerusalem, 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

- 2E What they heard, and their reaction, 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.
- 3E Their subsequent reaction, 7a: Then they were all amazed and marveled, saying to one another,
- 4E Their words, 7b-11: “Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.”
- 5E Their conclusion, 12 So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”
- 6E The conclusion of others, 13 Others mocking said, “They are full of new wine.”
- 3D Peter’s speech, vv.14-21:
 - 1E Address and warning, 14 But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.
 - 2E Denial regarding drunkenness, 15 For these are not drunk, as you suppose, since it is only the third hour of the day.
 - 3E Proper identification, 16 But this is what was spoken by the prophet Joel:
 - 4E The quote, vv.17-21: 17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. 19 I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. 20 The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the Lord. 21 And it shall come to pass That whoever calls on the name of the Lord Shall be saved.’
- 4D Analysis of Peter’s identification.
 - 1E The passage that Peter quotes is Joel 2:28-32. It is a 2nd Advent and New Covenant passage.
 - 2E Since a pouring out of the Spirit has just occurred, Peter is identifying what he has just witnessed with something he knew from Scripture.

3E He says very plainly, “This is what was spoken by the prophet Joel.” This is what Peter believes.

4E This does not mean that the kingdom has come.

5E But it does mean the arrival of a ministry of the Spirit to all, without prejudice.

6E It used to be in Old Testament Israel that the Spirit would come upon a prophet or a king, but never on everyone.

7E Now it has. This is the Spirit part of the New Covenant.

5D Continuation of the speech: Acts 2:30-35

1E The promise of God to David the prophet, 30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

2E The prophecy and fulfillment, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses.

3E The consequence of the ascension, the pouring out, 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

4E The current phase is operation footstool, 34 “For David did not ascend into the heavens, but he says himself: ‘The Lord said to my Lord, “Sit at My right hand, 35 Till I make Your enemies Your footstool.’”

7A Current status of the kingdom

1B The Throne of David is On Earth; the Session Throne is the Father’s, in Heaven.

1C David’s Throne is Eternal, and for a Physical Heir of His (must be earthly, not spiritual), Psalm 132:11-12, 11 The Lord has sworn in truth to David; He will not turn from it: “I will set upon your throne the fruit of your body. 12 If your sons will keep My covenant And My testimony which I shall teach them, Their sons also shall sit upon your throne forevermore.”

2C Zion, in Jerusalem, is the Physical Location:

1D Psalm 132:13-14, 13 For the Lord has chosen Zion; He has desired it for His dwelling place: 14 “This is My resting place forever; Here I will dwell, for I have desired it.

2D Jeremiah 22:30, 30 Thus says the Lord: ‘Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.’ ”

3D Jeremiah 33:15-16, 15 ‘In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth. 16 In those days Judah will be saved, And Jerusalem will dwell

safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.'

- 4D Ezekiel 37:24-25, 24 "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. 25 Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.
- 3C The timing of the establishment is associated with the Jewish positive attitude toward their Messiah:
 - 1D Hosea 3:4-5, 4 For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. 5 Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days.
 - 2D Luke 1:32-33, 32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end."
- 4C The throne is associated with the function of Levitical priesthood.
 - 1D Jeremiah 33:17-21, 17 "For thus says the Lord: 'David shall never lack a man to sit on the throne of the house of Israel; 18 nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' " 19 And the word of the Lord came to Jeremiah, saying, 20 "Thus says the Lord: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, 21 then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.
 - 2D The Levitical priesthood does not function now, but does during the kingdom, Ezekiel 40:46, 46 The chamber which faces north is for the priests who have charge of the altar; these are the sons of Zadok, from the sons of Levi, who come near the Lord to minister to Him."
- 5C The rulership takes place on the earth, Jeremiah 23:5-6, 5 "Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. 6 In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.
- 6C The Result of Christ's Rule from David's Throne will be justice, Isaiah 9:7, 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.
- 2B Christ is not on the throne in Jerusalem
- 3B The Davidic covenant remains unfulfilled
- 8A The coming of the Spirit and the coming of the kingdom are disconnected: Acts 1:6-8 6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this

time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

9A But the Gentiles are now a vital part of God's plan, Acts 10:34-48:

1B Isaiah 49:6 6 Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'"

2B Introduction: Cornelius is told that his devout prayers have been answered, and Peter is given the vision to eat of the common and unclean foods, the dream BLT.

3B The two meet and verify that they have been led to one another.

1C Peter says, Acts 10:28 28 Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.

2C Cornelius explains, Acts 10:30-33 30 So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, 31 and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. 32 Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' 33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

4B The first declaration, vv.34-35: 34 Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. 35 But in every nation whoever fears Him and works righteousness is accepted by Him.

5B The word through Israel, 36 The word which God sent to the children of Israel, preaching peace through Jesus Christ— He is Lord of all—

6B Cornelius' knowledge because of the expansion, 37 that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

7B The content of the message, vv.38-43:

1C The ministry of Jesus, 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

2C The death of Jesus, 39 And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

- 3C The resurrection of Jesus to a chosen few, 40 Him God raised up on the third day, and showed Him openly, 41 not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.
 - 4C Jesus' command, 42 And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.
 - 5C The salvation message, 43 To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."
 - 6C The result on Cornelius and his people, 44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.
 - 7C The reaction of the Jews, 45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.
 - 8C Explanation of the reaction, 46a For they heard them speak with tongues and magnify God.
 - 9C Peter's reasoning, 46b-47: Then Peter answered, 47 "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"
 - 10C Peter's command, 48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.
- 10A Hence the Gentiles:
- 1B Ephesians 2:11-16:
 - 1C The former status of the physical Gentile readers, vv.11-12:
 - 1D Their designation and physical status, 11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—
 - 2D Their spiritual status, 12 that at that time you were without Christ, being aliens from the commonwealth (*politeia*, citizenship) of Israel and strangers from the covenants (note the plural) of promise, having no hope and without God in the world.
 - 2C Their present status in Christ, vv.13-16:
 - 1D The status, 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.
 - 2D The reason, vv.14-16:
 - 1E The work of Christ in destroying the middle wall of the Mosaic Law, vv.14-15a, 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances,
 - 2E The results of the destruction of the middle wall, vv.15b-16: 15b, so as to create in Himself one **new man** from the two, thus making peace, 16 and that

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

2B Ephesians 3:1-6:

1C Paul's self-identification as a minister in the new dispensation, vv.1-3: 1 For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— 2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I have briefly written already,

2C The availability of the revealed mystery to the readers, 4 by which, when you read, you may understand my knowledge in the mystery of Christ),

3C The former and present status of the information, 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

4C The information, 6 that the Gentiles should be fellow heirs, of the **same body**, and partakers of His promise in Christ through the gospel,

3B 1 Corinthians 6:17-20 17 But he who is joined to the Lord is one spirit with Him. 18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

11A The Critical Passage on the New Covenant and the Church: 2 Corinthians 3:1-8

1B The issue of a new commendation, vv.1-4:

1C The questionable necessity of a new commendation: 1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

2C The commendation of the benefactors as living epistles: 2 You are our epistle written in our hearts, known and read by all men; 3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. 4 And we have such trust through Christ toward God.

2B God's commendation and the nature of their ministry, vv.5-8:

1C There is no self-sufficiency: 5a Not that we are sufficient of ourselves to think of anything as being from ourselves,

2C There is only God-sufficiency: 5b but our sufficiency is from God,

3C The direction of God's sufficiency, the new covenant: 6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

4C A comparison of the glory of the covenants: 7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look

steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious?

3B Verses that show the New Covenant has something to do with the Spirit:

1C Romans 7:6 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

2C Galatians 5:18 18 But if you are led by the Spirit, you are not under the law.

4B The new covenant was instituted in Christ's blood, which we are to proclaim until He comes. 1 Corinthians 11:25-26 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

5B The New Covenant is everlasting:

1C Hebrews 7:20-22 20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The Lord has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek' "), 22 by so much more Jesus has become a surety of a better covenant.

2C Hebrews 8:6 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

3C Hebrews 13:20-21 20 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

4C Hebrews 9:11-15 11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

6B The New Covenant is the basis for drawing near to God, Hebrews 7:18-19 18 For on the one hand there is an annulling of the former commandment because of its weakness

and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

12A Law was written on Christ's heart, which now becomes our way of thinking

1B 1 Corinthians 2:16 16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.

2B 1 Peter 4:1-2 1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

13A The rulers and partakers (credit, Dillow):

1B Revelation 3:21 21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

2B 1 Corinthians 6:1-3 1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? 2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? 3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

3B Matthew 19:27-28 27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" 28 So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

4B Luke 22:28-30 28 "But you are those who have continued with Me in My trials. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

5B 2 Timothy 2:11-13 11 This is a faithful saying: For if we died with Him, We shall also live with Him. 12 If we endure, We shall also reign with Him. If we deny Him, He also will deny us. 13 If we are faithless, He remains faithful; He cannot deny Himself.

14A The church age began at Pentecost, 33 A.D.

1B Still future, Matthew 16:18 18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

2B Now present, Acts 2:46-47 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

15A The purpose of the church

1B To glorify God through an imitation of Christ's character in all kinds of circumstances.

- 2B To develop a ruling class to be co-regents with Christ during His 1000 year reign and beyond.
- 16A The unique things of the church age dispensation
 - 1B Baptism of the Holy Spirit
 - 2B Indwelling of the Holy Spirit
 - 3B Direct access to the throne of grace
 - 4B Spiritual connection with Jesus Christ
 - 5B NO theocracy on earth!
 - 6B The law of Christ: Availability of New Covenant revelation with limited application
 - 1C Galatians 6:2 2 Bear one another's burdens, and so fulfill the law of Christ.
 - 2C Romans 8:1-2 1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
 - 7B Ascended and glorified Christ
 - 8B Strategic victory of the cross and resurrection are in the history books
 - 9B Return of the Christ for the church is a certainty
- 17A The gift of tongues
 - 1B A sign to the Jews until the completion of the canon of Scripture.
 - 2B The canon is now the sign.
- 18A The meaning of the destruction of Jerusalem
 - 1B The destruction of Jerusalem came about because the Jews rejected Christ and killed Him.
 - 2B Its destruction was a certainty from the certainty of the rejection.
 - 3B There is therefore no period of contingency for the Jews as a nation between the Pentecost and 70 A.D.
 - 4B There remains individual opportunity as always. Jews in this age may have the privilege of living under the New Covenant before their kingdom is established by the Messiah.
- 19A The New Testament epistles, even the "Jewish" ones are for the church age, and not for the kingdom.
 - 1B This applies specifically to James and Hebrews, the two epistles that come under the most fire for this.
 - 2B This claim usually comes about from exegetical failure.