

The church Israel and the church which is His Body.

Christians from every color of the faith spectrum acknowledge that God changed his purposes from Israel and the earth to the "church" and heaven at some point.

Two blank pages are placed between Malachi and Matthew as if to confirm that the Old Testament (OT) was about Israel and the New (NT) is about the "church". This has been the basis of confusion and division for centuries, if not longer. We have based our understanding of the New Testament on this false premise that the OT is about the Jews and the NT is about us. This loose and scrappy handling of God's Word brings nothing but confusion, error and great division.

The NT for the most part, is a continuation of God's dealings with His earthly people Israel. Not all the NT is about us. Placing two blank pages between Malachi and Matthew only confirms a false tradition.

Malachi, which is not the last book in the Hebrew canon, but the last in ours, says this;

Behold, I will send My messenger, and He will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts. Then the food offering of Judah and Jerusalem shall be pleasing to Jehovah, as in the days of old and as in former years. For I am Jehovah, I change not. Because of this you sons of Jacob are not destroyed. Mal 3:1-6

Matthew opens the New Testament and says this;

And as they departed, Jesus began to say to the crowds concerning John, What did you go out into the wilderness to see? But what did you go out to see? A prophet? Yea, I say to you, and one more excellent than a prophet. For this is the one of whom it is written, "Behold, I send My messenger before Your face, who shall prepare Your way before You." Truly I say to you, Among those who have been born of women there has not risen a greater one than John the Baptist. But the least in the kingdom of Heaven is greater than he. Mat 11:7-11

If Matthew is about the same things as Malachi, how can Matthew be about the church? If John the Baptist came according to Isaiah 40 (Matt.3:3), then what has John got to do with our calling? What twisted theological wand can be found on those two blank pages which separates something so inseparable?

The Kingdom of Heaven in Matthew must be understood according to Malachi and the OT, and the Kingdom in Malachi and the OT was the kingdom governed out of heaven but on the earth. If our definitions don't match Malachi, then it is a tradition of men.

Paul writes clearly that the Lord Jesus was a minister of the circumcision to confirm the promises made to Israel's fathers, and that Gentiles who believed during His ministry were to be blessed with Israel;
[And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers,](#)
[and that the nations might glorify God for His mercy, as it is written, "For this cause I will confess to You in the nations, and I will praise Your name." And again He says,](#)
["Rejoice, O nations, with His people." Rom 15:8-10](#)
(see Ps.18:49-50 and Deut.32:43, not Land, not heaven and His people, not the church)

Believing Jews and Gentiles of today, in the present dispensation of the grace of God, are not blessed through the promises made to Israel's fathers. Paul gives us in the post Acts letters a hope previously unknown and which includes every spiritual blessing in the heavenly places. These are blessings in a sphere never found in any promise made to Israel's fathers, they were in fact hid in God until revealed to Paul, see Eph.1:3-6 and 3:8-9.

Our Lord was a minister of the circumcision; He came to the lost sheep of the house of Israel (Matt.10:5-6, 15:24-26) not to start the "church". Our calling was not revealed by the Lord in his earthly Gospel and Acts ministry, but after Israel was set aside at Acts 28, then the Lord revealed it to our Apostle Paul and to him alone.

The pattern said shirt but we ignored it and made a puzzle.

One of the greatest patterns of redemption for Israel is found in their festive deliverance from Egypt.

The OT Feasts are prophetic. Passover, Unleavened Bread, Weeks (or Pentecost), Trumpets, Atonement, Tabernacles and Booths are the steps taken to deliver Israel from Gentile dominion and bring them into their Promised Land; the Exodus. The Feasts were given to Israel in the calendar of Lev.23 and these commemoration days were both historic and prophetic. Historically they remind Israel of the great deliverance from Egypt, from one land to God's Land. Prophetically they look forward to a greater deliverance, deliverance from Gentile dominion and from foreign lands back into God's Land. The Feasts do not foretell of our church going from earth to heaven.

The shed blood can be found right through Israel's deliverance. But shed blood is not exclusive to "the church", Israel was and will be delivered by His shed blood. Christ, as the High Priest King Deliverer, and His throne in the Holiest of All, can be seen in these steps but, ignoring this clear earthly pattern when we see it in the NT, we imagine it as a heavenly one. We think the Feasts are about heaven; this is impossible.

The Feasts in the NT are the fulfillment of the Feasts in the Old. The pattern is clear but our traditions are otherwise. When the Gospel events began, the OT prophetic Feasts were beginning to be fulfilled. Passover, when the Lord was crucified, was never the beginning of the church, but the first step in Israel's deliverance.

Passover, Unleavened Bread and Weeks or Pentecost were fulfilled in the Gospels and Acts, but at Acts 28, a postponement of the later Feasts; Trumpets, Atonement and Tabernacles was postponed to a later date. IN other words, when we read of the Feasts in the NT, we are reading of the deliverance for Israel and the promises made to the fathers fulfilled. After Acts 28, in those letters of Paul, no reference to the Feasts can be found.

Yes indeed, the fear of the Lord will spread over the face of the globe, but instead of reading the Gospels and Acts as a continuation of God's purposes for Israel, and the Feasts being fulfilled, we eisotetically read (read into the passage what we want it to say) the "church" and a heavenly purpose where such things do not exist. Thus, by our traditions we make God's Word of no effect.

The Acts period has long been misunderstood as the history of the early church yet it opens with the fulfillment of the Feast of Weeks, one great deliverance step for the nation of Israel.

When we take something that belongs to Israel and make from it something completely foreign to the OT pattern, we are plummeting into deeper confusion.

The Acts period is the Hope of Israel; only in the writings of Paul after Acts do we find the set of conditions, the dispensational truths for today. Paul's letters grouped either side of Acts 28 show this great NT dispensational divide.

Clarity instead of confusion comes when we recognize and acknowledge the Father's great change that came about at Acts 28. Studying the NT around the correct divide evaporates the clouds of confusion and unites the Christian community.

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