

Does “Forever” mean forever?

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There is much confusion today concerning what has or is being fulfilled within the church of Christ. Many believe today that there is a separate plan of God concerning Israel and the Church. This is based solely and entirely upon a faulty method of interpretation. This method of interpretation is known as Dispensationalism and seeks to replace God's plan of bringing in his elect, into one body, with two separate and entirely different plans, one for Israel and one for the Church. Dispensationalists are known for their wide usage of the term "replacement theology" when they are critiquing what Covenant and Reformed writers have stated concerning God's plan for Israel and the Church. But what I and other Reformed, Covenant Theologians adhere to is not "replacement theology." There are those who hold to "separate theology" in which they separate Israel from the church. There are those who hold to "replacement theology" in which they replace Israel with the church. But what I hold to and all reformed bodies adhere to is "unity theology." We see Israel and the church as one and the same. The Church's head is a Jew from Nazareth, of whom we call "Jesus Christ." The church's foundation was laid by 12 Jews. The first believers in the church were all Jews. The whole New Testament with the exception of maybe Luke was written by Jews. We are a body that is composed of both Jews and Gentiles and makes one new man.

If "replacement theology" exists, then it belongs in the Dispensational camp. For it is dispensationalists who replace God's eternal plan of gathering his elect into an eternal inheritance in heaven, with an earthly, political, natural kingdom of converted and unconverted members. It is dispensationalists who replace the unity of the scriptural theme of salvation, whereby in God's plan of salvation he is redeeming men from all nations, with their plan that is centered entirely on ethnic Jewish Israel and it is dispensationalists who see the church age as only a great parenthesis of time set aside for the purpose of gathering a separate people, until God gets back to his real agenda, of dealing with national Israel. It is dispensationalists who replace the interpretations given by the Apostles of the Old Testament events, types, rituals, etc. with their unbiblical interpretations of these things. It is dispensationalists who replace the New Testament teachings that believers in this age are living in the spiritual realities promised in the Old Testament and are no longer in "the shadow [fulfillment of redemptive promises given to Israel] with a teaching that the fulfillment of those promises will only be when National

Israel's blessed hope of a temporal, earthly kingdom comes.

I could continue on and on showing what dispensationalist replace in the scriptures, but this much stated I will write an exposition of Exodus 12:14 and show that the Lord's Passover was a sacrifice fulfilled in Christ Jesus. I will show that the Old Testament method of the Passover will not continue forever, but ended when Christ came. I will show that it is not binding on Christian Jews as a memorial, but has been replaced with the Lord's Supper.

Let's examine what Exodus 12:14 states:

Exodus 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

And this day shall be unto you for a memorial: First and foremost here we see that the Passover was given to the children of Israel for a memorial. This sacrifice and feast was to commemorate the event that was about to transpire in Egypt. By killing the lamb and striking the blood on the two side post and upper door post of their houses, the children of Israel were to be protected from the destroying angel that was to come that night and destroy all the firstborn of Egypt. This Passover was to be observed by latter generations in remembrance of so great a deliverance granted to the children of Israel because of his mercy and grace, thus:

And ye shall keep it a feast to the LORD throughout your generations: This was given to latter generations so that they would remember that it was God that brought them out of Egypt and not them selves. Also this feast and sacrifice was instituted because it looked forward to something greater that was to come. I will discuss this in more detail further below.

Ye shall keep it a feast by an ordinance for ever: Here we see that this event of killing of the lamb is called a feast. But in the above commentary I also referred to it as a sacrifice. There are some who might argue and say that I have made a mere slip of the pen by stating this, but we will look and see what God himself calls this event. In Exodus 12:27 God states, "**That ye shall say, It is the sacrifice of the LORD'S Passover.....**"

Here we see that God calls this event not only a feast, but also a sacrifice. It was a peculiar kind of sacrifice, not like those of the later ritual, but its sacrificial character should still be kept in view. The selection of the lamb, the way the blood was sprinkled with hyssop, the way the remainder of the lamb was to be disposed of all prove that this event was a sacrifice. Certainly in verse 13 of chapter 12 we see the doctrines of substitution and expiation unfolding, which is a distinct character of the sacrifices. In Exodus 12:13 Moses is told that when the blood is applied it will be seen and so the household that applied the blood will be passed over from being destroyed. This is where this very event gets its name. But we see in this event an act of faith by those who applied the blood and a confession of their own impurities, therefore the blood is presented as their expiation. However this sacrifice only presents deliverance from the outward punishment that was to come and nothing more significant is being implied by what I write.

This event becomes a part of the Jewish heritage and custom. This is because this event does have a deeper theological significance. This event looks forward to something greater that is to come. The death of Christ is called by the Apostle Paul, the Passover. In 1 Corinthians 5:7 Paul states, "For even Christ our Passover is sacrificed for us." Peter calls Jesus the Lamb without spot or blemish 1 Peter 1:19. John upon seeing Jesus coming to him states, "Behold the Lamb of God!" So we see in the New Testament a fulfilling, of this ritual type of the Old Testament, in the person and work of Christ on the cross. This much said I now want to deal with whether or not a Jewish believer is obligated to keep this feast forever or has this feast type been fulfilled in the reality of something greater that was to come.

In Hebrews 10:1 we read: "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." We have done proven that the Passover was a sacrifice. This sacrifice later became connected to the Jewish sacrifices of the temple because all male Jews were to go up every year to Jerusalem at the appointed time in order to keep this feast. So the Passover is a sacrifice that was to be kept year by year in remembrance of deliverance from Egypt and also pointing towards that greater sacrifice fulfilled in Jesus' death. Therefore the Hebrew writer is arguing here that those sacrifices in the Old Testament, which were a shadow of good things to come and not the very image or reality of what was to come, could never make the one who came to offer the sacrifice perfect. Those sacrifices were continued year by year and so the guilty party's conscience was still guilty. Thus the Hebrew writer went on to say in verse 2 and 3, "For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year." So you see that the Passover also represented what could not be purged and that was the guilty conscience of all the Jews sin. Therefore it takes something far greater than the killing of a single lamb in order to cleanse the sins of the guilty party who came to offer the sacrifice.

The writer of Hebrews goes on to state in verses 4-14:

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

Here it is made plain by the writer of Hebrews that the sacrifices offered in the Old Testament were nothing more than a shadow of good things to come and not the very image of what was to come, which is Christ. Christ is the fulfillment of all the types and rituals throughout the Old Testament. Martin Luther once said, "If you will interpret well and securely, take Christ with you, for He is the man whom everything concerns." This is where dispensationalist misses the boat and is why there is mass confusion in interpreting the Bible. We should never view the Old Testament as Israel centered, but as Christ centered. F. F. Bruce once stated, "In Jesus the promise is confirmed, the covenant is renewed, the prophecies are fulfilled, the law is vindicated, salvation is brought near, sacred history has reached its climax, the perfect sacrifice has been offered and accepted, the great High Priest over the household of God has taken His seat at God's right hand, the Prophet like Moses has been raised up, the Son of David reigns, the kingdom of God has been inaugurated, the Son of Man has received dominion from the Ancient of Days, the Servant of the Lord, having been smitten to death for His people's transgression and borne the sin of many, has accomplished the divine purpose, has seen light after the travail of His soul and is now exalted and extolled and made very high." (New Testament Development of Old Testament Themes, p.21).

Those who argue that Christian Jews are still obligated to keep the Passover do so because they say that the Bible plainly declares that this should be done "forever." I now want to deal with this word "forever" and in so doing I want to ask, "Is God implying by the use of the word 'Olam' that this ritual or type should be fulfilled in this manner as here described in the book of Exodus or does it look to something far greater?"

First let's examine the word in Hebrew that is translated into our English word "forever." The word is 'Olam' in Hebrew and means "Everlasting," in strictness, is that which endures forever; either that which has no beginning and will have no end (in which sense it is applicable to God only), or that which, having a beginning, will have no end, but henceforth will exist forever (thus of beings created for immortality;). Figuratively also the term is applied to objects of impressive stability and long duration, as mountains, hills (e.g. Gen 49:26; Hab 3:6).

It is true that the word 'Olam' in Hebrew means something that is everlasting. But this is where doing a word search and trying to figure out the meaning of one particular word will cause an interpreter to make exegetical mistakes when he interprets scripture. Most of the time word searches are useless. This is because a word by itself has no significance, but must be interpreted in the greater context of a sentence. Also the word or sentence must be interpreted in the greater context of a chapter, a book and in the end must agree with what else has been stated elsewhere in scripture. Therefore to interpret a word contrary to what has been elsewhere interpreted as its meaning or as fulfilled in something else is to make an exegetical mistake in interpretation.

Here are some instances where the word "for ever" is used:

Exodus 15:18 "The LORD shall reign for ever and ever." Here the scripture affirms that the Lord's reign is eternal. This agrees with the rest of scripture where it states that God is an eternal being. There are many instances throughout scripture of the use of the word with this meaning, but we will refrain from giving more references and now will give references showing that the word itself can just mean until the end of something, such as the end of one's life.

Exodus 21:6 "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."

Are we to believe that if one had his ear bored by his master that in eternity that person will be his servant forever?

Exodus 27:21 "In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel." Here the scripture is speaking of keeping the olive oil in the lamp in the tabernacle that it might burn forever. Are we to believe that the temple will stand forever and that this ritual will be fulfilled in an eternal temple? Or does the light represent something far greater. The New Testament calls the body of believers the temple of God and

the light is our testimony as we are the light of this world.

Exodus 28:43 “And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.” Here God is commanding the sons of Aaron to wear the linen breeches into his presence forever. Are we to believe that the sons of Aaron are going to serve in a temple forever or does this point to something greater in the New Testament. In the New Testament the believers are priest before God and the linen breeches represented the righteousness of God which we need to be clothed with when we approach him.

Leviticus 6:18 “All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.” Here God is commanding that the sons of Aaron are to eat of the sacrifice forever. If we apply this to the extreme then we would have to conclude that these things will go on for eternity, but if we see them as fulfilled in something that is far greater, then our interpretation of scripture will not contradict other scriptures. The New Testament believer is a priest before God and does eat of the sacrifice of the Lord forever. Jesus stated in John 6:51 “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

I have shown enough scriptures to prove that the word “forever” in Exodus 12:14 does not necessarily mean for eternity, but could mean that something should be done until a different administration of things comes about. This is precisely the meaning in many places of the Old Testament. But one more place I want to deal with concerning this word “forever.” I want to go back to Genesis and show that the promise of natural land given to Abraham also represented something that is far more glorious than any natural land promise.

Gen 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Ex 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Just as the types and rituals of the Old Testament are fulfilled in the New Testament and are in the

Church forever in the realities of which they represented, even so the land that is promised in the Old Testament is the heavenly Jerusalem, forever. Many look for the natural land promises to be fulfilled in a millennial rule of Christ, but it is not so.

Micah 4:2 states: And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. This was fulfilled in and through the preaching of the gospel to many nations.

Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Let's examine what other commentators have stated concerning the land promises:

Geneva Bible of 1599:

“Meaning a long time, and till the coming of Christ as in (Exodus 12:14, Exodus 21:6; Deuteronom 15:17) and spiritually this refers to the true children of Abram born according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.”

Albert Barnes:

Abram is here regarded as the head of a chosen seed, and hence, the bestowment of this fair territory on the race is an actual grant of it to the head of the race. The term “forever,” for a perpetual possession, means as long as the order of things to which it belongs lasts. The holder of a promise has his duties to perform, and the neglect of these really cancels the obligation to perpetuate the covenant. This is a plain point of equity between parties to a covenant, and regulates all that depends on the personal acts of the covenanter. Thirdly, He announces that He will make his seed “as the dust of the earth.” This multitude of seed, even when we take the ordinary sense which the form of expression bears in popular use, far transcends the productive powers of the promised land in its utmost extent.

Adam Clarke :

“This land was given to Abram, that it might lineally and legally descend to his posterity; and though Abram himself cannot be said to have possessed it, Act_7:5, yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words for ever, *À_____ ad olam*, to the end of the present dispensation, and the commencement of the new. *_____ olam* means either Eternity, which implies the termination of all time or duration, such as is measured by the celestial luminaries: or a hidden, unknown period, such as includes a completion or final termination of a particular era, dispensation, etc.; therefore the first is its proper meaning, the latter its accommodated meaning. See the note on Genesis 17:7. See the note on Genesis 21:33.”

Matthew Henry:

“To thee, that is, to thy seed. The granting of it to him and his for ever intimates that it was typical of the heavenly Canaan, which is given to the spiritual seed of Abram for ever, Hebrews 11:14.”

F. Delitzsch and C. F. Keil – Commentary on the Old Testament:

“The possession of the land is promised *μὴ ᾠσθῆναι* “for ever.” The promise of God is unchangeable. As the seed of Abraham was to exist before God for ever, so Canaan was to be its everlasting possession. But this applied not to the lineal posterity of Abram, to his seed according to the flesh, but to the true spiritual seed, which embraced the promise in faith, and held it in a pure believing heart. The promise, therefore, neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to existing Jews a return to the earthly Palestine after their conversion to Christ. For as Calvin justly says, “*quam terra in saeculum promittitur, non simpliciter notatur perpetuitas; sed quae finem accepit in Christo.*” Through Christ the promise has been exalted from its temporal form to its true essence; through Him the whole earth becomes Canaan (*vid.*, Genesis 17:8).”

Jameison, Fausset, and Brown on Genesis 17:8:

“I will give unto thee ... the land — It had been previously promised to Abraham and his posterity (<011518>Genesis 15:18). Here it is promised as an “everlasting possession,” and was, therefore, a type of heaven, “the better country” (<581116>Hebrews 11:16).”

John Wesley on Genesis 17:8:

“And I will give thee Canaan for an everlasting possession — God had before promised this land to Abraham and his seed, Genesis 15:18. But here, it is promised for an everlasting possession, as a type of heaven, that everlasting rest which remains for the people of God. This is that better country to which Abraham had an eye, and the grant of which was that which answered the vast extent of that promise, that God would be to them a God; so that if God had not designed this, he would have been ashamed to be called their God,>Hebrews 11:16. As the land of Canaan was secured to the seed of Abraham, according to the flesh; so heaven is secured to all his spiritual seed for a possession truly everlasting. The offer of this eternal life is made in the word, and confirmed by the sacraments, to all that are under the external administration of the covenant, and the earnest of it is given to all believers.”

John Calvin on Genesis 13:15:

“In promising the land “for ever”, he does not simply denote perpetuity; but that period which was brought to a close by the advent of Christ. Concerning the meaning of the word לְעוֹלָם (olam,) the Jews ignorantly contend: but whereas it is taken in various senses in Scripture, it comprises in this place (as I have lately hinted) the whole period of the law; just as the covenant which the Lord made with his ancient people is, in many places, called eternal; because it was the office of Christ by his coming to renovate the world. But the change which Christ introduced was not the abolition of the old promises, but rather their confirmation. Seeing, therefore, that God has not now one peculiar people in the land of Canaan, but a people diffused throughout all regions of the earth; this does not contradict the assertion, that the eternal possession of the land was rightly promised to the seed of Abram, until the future renovation.”

Dutch Annotations upon the Whole Bible 1637:

“Genesis 13:15 For all this land that thou seest [Not that he then saw all, but all that was promised him] that will I give thee [viz. To thyself, the right to the earthly Canaan and to thy seed after the flesh in due time the real possession; and afterwards to thee and thy spiritual seed together, here the right to the heavenly Canaan, and hereafter the everlasting fruition of the same, all of my own free gift and grace] and to thy seed [Not only as an earthly habitation for thy fleshly seed, but like wise as a pledge and token of the heavenly country and mansion place for thy spiritual seed Compare Hebrews 11:9, 10, 14, 15, 16] in eternity. [I. E. For a long time viz. until the Messiah, the seed of the blessing, shall be born of the flesh, and have accomplished the work of salvation upon the earth. The Hebrew word, among other

significations, is often taken for the whole time of the law. See chapter 17:13 and 48:4 Psalms 132:14 or properly, in eternity, in regard namely of the spiritual seed and Canaan.]”

Pulpit Commentary 1913

“And to thy seed, not his bodily posterity alone, to whom the terrestrial Canaan was given, but also and chiefly his spiritual family, to whom was made over that better country, even an heavenly, of which the land of promise was a type. Forever ‘Adh’olam to the close of that ‘olam or which was already measured out in the secret counsels of Jehovah for the duration of the seed of Abraham as a people, “quam terra in saeculum promittitur, non simpliciter notatur perpetuitas; sed quae finem accepit in Christo.” [Calvin] and [2] unto eternity, in so far as it was a promise of a spiritual inheritance to Abraham’s believing children. Thus as the promise did not preclude the expulsion of unbelieving Israel from the land, so neither does it guarantee to existing Jews a return to the earthly paradise [Keil & Delitzsch].”

The land promise in Genesis also refers to something far more glorious in the eternal plan of God. In Romans 4 Paul gives us a commentary on Genesis 17 and in verse 13 of Romans 4 Paul states that Abraham was not promised a little portion of land, but was promised to be the heir of the world. Also in Hebrews 11 Paul tells us that Abraham did not receive this promise, but walked through the land as a stranger and pilgrim looking for a greater fulfillment of the promise, of which was an eternal city in a heavenly country. The Hebrew writer goes on to state that this is exactly what the promise is. It is a heavenly Jerusalem, of which the earthly Jerusalem was a type.

Now as I turn back to Exodus 12:14 I will answer several objections that have arisen concerning whether or not this feast is still binding upon Jewish believers. Some have stated that it is still binding because Jesus is a Jew and he kept the Passover. It is true that Jesus was born into the natural realm as a Jew of the tribe of Judah. It is also true that Jesus kept the Jewish Passover every year as was commanded by God. Year by year he made the pilgrimage to Jerusalem and ate the Passover as commanded in the Old Testament. Did Jesus do this, however, as an example of what Jewish believers should continue to do after his death? No, certainly not. It was Jesus’ ordained commission by God that he should fulfill the law. In other words Jesus’ life and death was both a positive and a negative sacrifice for me. Not only did Jesus take upon himself the curse that was mine and died in my place,

but also his righteous life qualified him as the perfect sacrifice. He so fulfilled the law that he merited righteousness for me and on my behalf, so that his righteous life is now imputed to me and I have a higher status than Adam had before he fell. So you see Christ had to keep the Passover, not in order that he might be an example to Jewish believers, but so that he could keep the commands of God given to the Jews in the law. Paul declared in Romans 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

Another argument to try and prove that Jewish believer's should keep the Passover is argued from Paul's life. Some would say, "See there Paul kept the Passover to." They would say that Paul had to hurry up to Jerusalem in order not to miss the Passover. It is true that he did state this and that he did keep the Jewish feast, but it wasn't because he was trying to set an example to Jewish believers, but was because he was trying to win them. Paul stated that he became all things to all men that he might win them to Christ. He said to the Jew, I became a Jew and to the Gentiles I became a Gentile that I might win some to Christ.

One main reason that it would be impossible for even Jewish believers to keep the Passover is because there is no temple in Jerusalem. In order to keep this feast one would have to be able to go up to Jerusalem. But God put an end to the feast, sacrifices, and rituals in and through the death and resurrection of Christ. He allowed Jerusalem to be destroyed in 70 A.D. because the Jews still insisted on offering up the type even though the reality had already come.

I believe just as many other commentators do, that the Old Testament Jewish Passover is carried over into the New Testament and is still kept. Yes now I am arguing that "forever" means exactly that. Paul declared in 1 Corinthians 5:7 that Christ our Passover is crucified for us. Jesus declared that we had to eat his body and drink his blood in order to have part with him. On the night before his death he instituted what is known as the Lord's Supper. I will now quote from Christ:

Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Luke 22:20 Likewise also the cup after supper, saying, this cup *is* the new testament in my blood, which is shed for you.

Here we have Christ instituting a meal that should be done in remembrance of his death. This is because Christ our Lord is the true Passover. It is significant to mention that in the Old Testament Passover not a bone of it was to be broken Exodus 12:46. We see the fulfillment of this in Christ death John 19:33 “But when they came to Jesus, and saw that he was dead already, they brake not his legs:” We are then given commentary on this event by John as he wrote his gospel. John 19:36 “For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.” This is because John saw him as the Passover lamb.

God had already told the Jews that a day was coming when they would not identify him as the God that brought them out of Egypt, but they would call him the God who brought them out of the North Country and out of every country wherein God had driven them.

Jeremiah 16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

Jeremiah 23:7-8 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

God was to make a new covenant with the house of Israel:

Jeremiah 31:31-32 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

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

Ezekiel 34:24-25 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Ezekiel 37:24-26 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in

the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. 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.

Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

If one would study the New Testament with the scriptures I just gave, then they would see that God is fulfilling what he has promised to Israel. One should study particularly the book of Hebrews and especially 8:8, 10, 13; 10:16; 12:24. In the New Testament it is plain that God has taken Jews and Gentiles and made one people Ephesians 2. There are neither Jews nor Gentiles in God's economy, but all are Christians Galatians 3:28; Colossians 3:11. The true seed of Abraham are all those that in Christ, study carefully Romans 4; Galatians 3; Ephesians 2, etc.....

I conclude that if one goes back to type, ritual, or ceremony then that individual has forsaken Christ.

Galatians 4:8-10 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

All God's creatures are under a creation covenant with God. They owe their allegiance to God and have the moral law of God written upon their hearts Romans 2:15. This is why the Gentiles in Romans 2 could be said to do the law even though they have never read the law. The law here refers to the Ten Commandments or Decalogue. The ceremonial part of the law which was given in the book of Exodus

through Deuteronomy has been blotted out. Colossians 2:13-14 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.