

A Review of Where We Have Been

And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward... (Heb. 3:5).

The entire Mosaic economy – the kingdom, the temple, the priesthood, the Israelites and the land – foreshadowed a future, better administration. The NT says that the old administration “witnessed” to the righteousness of the gospel:

*But now the righteousness of God apart from the law is revealed, **being witnessed by the Law and the Prophets...** (Rom. 3:21).*

Unfortunately, the Jews missed that “witness of the Law” and the testimony proclaiming there was something behind the veil of Moses, and most of them fell short of discerning the New Covenant. Instead of looking for, and understanding, the substance of the New Covenant, they were holding on tenaciously to the shadow of the Old Covenant. More important than missing the witness of the Law, they rejected the inspired teaching of the New Testament apostles. These inspired apostles understood the substance behind the veil, although even they had failed to discern the witness of the Law prior to Pentecost. For example, they did not realize that John the Baptist fulfilled the prophecies of Elijah (until Jesus’ explanation), and they asked Jesus repeatedly about a physical kingdom. After Pentecost, however, this changed dramatically when they received the Holy Spirit; Who led them into all truth and taught them of the things to come. Their new understanding of OT prophecy was contrary to public opinion, and this became *the* major point of contention between Judaism and Christianity:

*Then some rose up and bore false witness against Him, saying, “We heard Him say, ‘**I will destroy this temple made with hands and within three days I will build another made without hands**’” (Mark 14:58).*

*Then they secretly induced men to say, “We have heard him [Stephen] **speak blasphemous words against Moses and God.**” And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, and brought him to the council. They also set up false witnesses who said, “This man does not cease to **speak blasphemous words against this holy place and the law;** for we have heard him say that this Jesus of Nazareth will destroy this place and **change the customs which Moses delivered to us**” (Acts 6:11-14).*

*When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, saying, “**This fellow persuades men to worship God contrary to the law**” (Acts 18:12-13).*

*And when they [the elders in Jerusalem] heard it [God's work among the Gentiles], they glorified the Lord. And they said to him [Paul], "You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law: but they have been informed about you **that you teach all the Jews who are among the Gentiles to forsake Moses**, saying that they ought not to circumcise their children **nor to walk according to the customs**" (Acts 21:20, 21).*

*This is the man [Paul] **who teaches all men everywhere against the people, the law, and this place**: and furthermore he also brought Greeks into the temple and has defiled this holy place" (Acts 21:28) (emphasis added).*

Because the Jews lacked an understanding of the physical-to-spiritual transition, and the necessity for the physical type to be done away with, the teachings of Christ and the apostles were perceived as attempts to change the Law of Moses. The Jews did not realize that Christ, as the Messiah, came to *fulfill* the law so that the type could be done away with, that He might be established as Mediator of a New Covenant (See Matt. 5:17, Heb. 8:6, John 5:46-47, John 5:39-40). This propensity for clinging to the type is illustrated by the fact that the Old Testament-era Israelites continued to worship the bronze serpent up until the days of King Hezekiah (See II Kings 18:4). Although the bronze serpent had played a specific role in Israel's history, that role had long since ended, yet the Israelites could not "let go" of that tangible reference to God's previous work. The only way to get the Israelites to cease their obsession with it was to destroy it.

"...we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (2 Cor. 4:18).

