



SUGAR LAND BIBLE CHURCH
"BRINGING THE BIBLE TO LIFE FOR 37 YEARS
1982-2019



THE CORNERSTONE

September 2019

The Young Ladies Bible Study

Resumes on Thursday September 12, 2019

11:00 am to 1:00 pm

Schedule: 11:00 -12:00—a light lunch will be served and we will discuss

“Keepers of the Home Ideas”

Such as: Organization, Saving money

Cleaning tips, Gardening, etc.

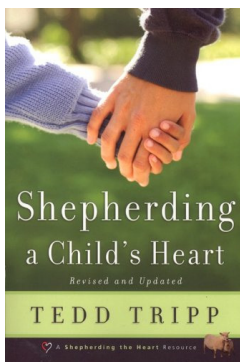
12:00—1:00—The class studies

“Shepherding a Child’s Heart”

and

Praying together

***Childcare is provided**



***Please sign up in the Foyer.**

Missions for the Month

Art & Robin Allen Ministry Newsletter

July 2019

Discipleship 101



Top: Amy, Andrew, Carson, Michael
Btm: Noah, Art, Scott at Purity Conf.

As we engage airmen and soldiers at JBLM we are reminded that if the basics of the faith were not laid well then, it's "back to the drawing board" so to speak. Several airmen and soldiers we meet have a weak understanding of the Gospel and have great need to develop a trusting, obedient fellowship with the Lord. However, we are blessed to pour into several that are growing in their love and service to the Lord.

In our investigative Bible study, which meets in the dorms, we often have people walking through the common room we meet in, so we invite them to join us. Some say they will come back, some quickly exit, and some actu-

ally stay for study. One particular airman, Noah, came and left but expressed a desired to come back. After knocking on his door Tuesday nights for several weeks to invite him with no response, we just continued praying for him. Just last month, I saw him in the dining area, and he asked when chapel service was. He showed up that Sunday and began to share how Christ had saved him recently and how much he loves the Lord now. He is now excited about maturing as a believer and looks forward to and seizes every opportunity to share his faith with everyone he meets.

Scott is another airman that had some Nav exposure but needed to further develop walking in the disciplines of the faith, like putting Christ first, prayer, abiding in the Word, healthy fellowship and being an effective witness. After a few months of diving into applying these in a discipleship context, he is now flourishing and beginning to disciple others in his life. God is continually blessing and expanding our ministry here. Our Discipleship studies and dorm studies are yielding the sweet fruit of maturing

**Andy Woods—Pastor**

Twenty-Four Church and Israel Distinctions (Part 14)

One of the most rudimentary distinctions that the child of God needs to learn to rightly divide God's Word (2 Tim. 2:15) is the basic distinction between Israel and the Church. A common mistake in Bible interpretation is to take God's promises that are aimed at national Israel and instead to indiscriminately apply them to the Church and consequently the Church Age believer. There are, at a bare minimum, at least *twenty-four* differences between the Church and Israel. The purpose of this series is to highlight these basic differences. In prior installments, we saw the following distinctions: while Israel is the wife of Jehovah, the Church is the bride of Christ. Moreover, Israel birthed Christ whereas Christ birthed the Church. In addition, Christ will return for the Church in the Rapture while Christ will return for Israel at the end of the Tribulation period. Furthermore, while Jesus is the King of Israel, He is the groom and head of the Church. While eighty percent of the Bible relates to Israel, a mere twenty percent of it relates to the Church. Also, while Israel was a party to the Biblical covenants, the Church is a mere third-party beneficiary to them. In addition, another very significant difference between Israel and the Church is that the two entities have different birthdays. While Israel started in Genesis 12, the Church began in Acts 2. Moreover, while Israel is a political nation, the Church is a spiritual organism. Also, while Israel fought physical battles, the Church fights spiritual battles. Furthermore, although Israel is characterized by time texts and calendars, the Church has no similar timing characteristics. In addition, while Israel had a priesthood, the Church is a priesthood. Moreover, although Israel had a physical structure called the temple, today the temple of God consists of not only the believer's individual body but also the corporate gathering of God's people. Also, not only will Israel and the Church be resurrected at different times, but they will also be judged at different times and places as well. Moreover, Israel and the Church are different in the sense that both will comprise different features of the New Jerusalem, and initial membership is granted on a different basis. Membership to Israel is granted based on physical ethnicity while membership to the universal Church takes place only through regeneration or the new birth that is the result of salvation through faith alone in Christ alone. Finally, Israel and the Church are different in the sense that each is governed by a different source of Scriptural authority. While Israel receives her primary cues from the Mosaic Law, New Testament revelation in general and the epistolary material are directly binding upon the Church. Finally, Israel and the Church enjoy different relationships with the same Holy Spirit. In this installment, we will examine *one* further distinction.

Distinction Number 19: Different Farewell Addresses

Different Titles and Scriptures

The Lord gave a farewell address to the nation of Israel in what is called the Olivet Discourse (Matt. 24–25). The Lord also gave another farewell address to the soon to be birthed Church in what's called the Upper Room Discourse (John 13–17). If Israel and the Church are the same, why then do we have *two* separate farewell addresses in the same week, the Passion Week, which was the final week of Christ's life prior to His Resurrection?

Different Locations

The Olivet Discourse took place on the Mount of Olives. The Olivet Discourse really is not even a formal discourse or monologue, such as the Sermon on the Mount (Matt. 5–7). Rather, it is a conversation taking place on the Mount of Olives between Christ and His disciples. Jesus was asked a question about the

temple's destruction (Matt. 24:3) and thus He began to describe the future of Israel throughout the Olivet Discourse. The Upper Room Discourse, on the other hand, took place in the Upper Room, in a completely different location.

Different Days of the Passion Week and Subject Matter

The Olivet Discourse took place on the third day of the Passion week. The Upper Room Discourse took place on a totally different day, day six of the Passion week. What is the focus of the Olivet Discourse? Jesus is saying farewell to Israel and He, in the process, is outlining for Israel her future. Matthew 24 is obviously Jewish in tone. For example, in verse 15 Jesus says, "So when you see the abomination of desolation spoken of by the prophet Daniel." Here, Christ references the Seventieth Week (Dan. 9:27) of Daniel's Seventy Weeks Prophecy (Dan. 9:24-27), which concerns Israel. Daniel 9:24 says, "Seventy weeks are decreed about *your people and your holy city*, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place" (italics added). Since this prophecy was initially given to Daniel, a Jew, the prophecy concerns his people, the people of Israel, and his city, the City of Jerusalem. Jesus refers to the Seventy Weeks Prophecy in Matthew 24:15 primarily because this particular discourse concerns the nation of Israel.

Furthermore, Matthew 24:20 records what the Jews are supposed to do when they see the temple desecrated midway through the tribulation period. "Pray that your flight may not be in winter or on a Sabbath." Does not this exhortation sound Jewish? Jesus is speaking to the Jews and telling them what they are to do when they see the *temple* desecrated. They are to flee into the wilderness and pray that their flight will not take place on the *Sabbath*. This exhortation cannot be referring to the Church, which worships on the first day of the week (Acts 20:7; 1 Cor. 16:2). By contrast, it is a fitting description of the Jewish people, who worship on the last day of the week (Exod. 20:8-11; 31:15-17) or on the Sabbath. Thus, what Jesus getting at throughout the Olivet Discourse is that He is saying farewell to Israel, and He is also outlining her future and the circumstances through which unbelieving Israel will be brought to faith in Christ in the events of the Tribulation period.

Let us now compare that focus to the Upper Room Discourse. Here, Jesus is not saying farewell to Israel. Rather, Jesus is saying hello to the church. Jesus is revealing something that is yet future concerning the Church. Matthew 24-25 says goodbye Israel while John 13-17 says hello Church. What is the specific focus of the Olivet Discourse? It is Israel's future. It is how Israel is going to be brought to Christ through the events of the Tribulation period. By contrast, what is Jesus' focus in the Upper Room Discourse? This specific focus relates to divine provisions for the Church. Christ's whole point in the Upper Room Discourse is that it is actually advantageous to His disciples that He was leaving because when He leaves and ascends back to His position of glory at the Father's right hand (John 17:5), the Holy Spirit will be poured out in an unprecedented way (John 16:7). Elsewhere, Jesus specifically spoke of this event when He told His disciples to wait in Jerusalem until "you are clothed with power from on high" (Luke 24:49). Frankly, the New Testament church would have never gotten off the ground had they ignored this command. If they had just gone out and done the work of God through human power, without the Holy Spirit, Christianity would have sputtered out a long time ago. Yet, here we are two-thousand years later on a different continent as members of Christ's Church. Such Church effectiveness and longevity is attributable to the ministry of the Holy Spirit through the Church.

Different Promptings

What prompted the Olivet Discourse? It concerned Jewish questions about the temple. Matthew 24:1-2 says, "¹ Jesus came out from the temple." Note the Jewish focus here. These verses go on to say, ". . . and was going away when His disciples came up to point out the temple buildings to Him. ² And He said to them, 'Do

believers in this military culture.

Loving Our Neighbors

After living in a country setting in Texas, being back in a neighborhood after over 12 years has been a little bit of an adjustment. We have enjoyed meeting our neighbors as we work in the yard, take walks, and check the mail. Art has been able to put his talents to work helping some with renovation projects and repairs. We have also started hosting monthly game nights. This has given us opportunities to spend extended time visiting with our neighbors and engaging them in conversation. We are praying that these conversations will open doors for the Gospel to move through this neighborhood and to begin a neighborhood investigative Bible study as well as one on one discipleship.

Fragmented Family

Washington is far, far and away from our family and friends and boy do we miss everyone! In addition, Trey and Elizabeth moved to the other Washington...D. C. for Trey's military training at Walter



Trey, Elizabeth and Remington

Reed for 10 months. Topping that, they took our new grandson Remington Joseph Nickols with them. That's right, you heard correct...we have a precious addition to our family. He was born 18 Apr at 10 lbs. 9 ounces and 21.5 inches. Precious! Philip was left in San Marcos at TSU all by himself. He has recently started working a security job while he waits for the fall semester to start. We are glad that he is a short drive from family and friends and pray he will take advantage of that especially during the holidays.

Just recently Robin, Andrew and I all arrived back in WA from our trip to TX to meet Remington and visit family and friends. Robin was able to be back in TX for Remington's birth and help them move. Andrew was able to extend his trip to visit with friends, get his driver's license and purchase a truck. He is looking forward to finishing school and heading back to Texas.

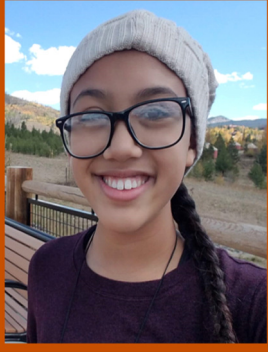
He Cares for Us and Our Stuff!

1 Peter 5:7 (NASB) casting all your anxiety on Him, because He cares for you. Wow! Didn't see that coming Lord. If you remember, our move happened last July but we only received half our belongings back in November. We prayed, you prayed, and God answered. After 6 months, and help from the Harris County Constable's Office, some more of our belongings "miraculously" turned up in a warehouse. Deputies were able to seize our things and Dad made the long journey here to bring them to us.

“WHO’s Who at SLBC”

by Ashlynn Morris

SLBC VBS 2019



“When life is wild, God is good!” This year’s VBS phrase rang true all throughout VBS week. This year’s VBS was amazing in every way, thanks to all the volunteers who helped make it possible. We had so many volunteers, they outnumbered the kids that came!

The first day of VBS was fantastic. Kids piled into the transformed sanctuary eager to learn and celebrate God’s goodness. They began each day at Sing and Play Roar, where they would sing, dance, and connect with their crew leader and friends. This celebratory station was headed by Mrs. Janet Wrenn. It was so awesome to see the kids singing praises to God and getting excited to learn more about Him. From the sanctuary, crews would visit four stations before finishing off the morning back in the sanctuary for Safari Celebration.

First, there was **Imagination Station**, led by Mrs. Jenny Miller. The kids would go there and do wacky experiments that were connected to the Bible point for that day, and also learn about cool animals that God had made. Then there was **Bible Discovery**, where



kids learned about biblical accounts by acting out the Bible scenes. It was easy to imagine being in the Bible times because the room was decorated with drapery, real plants, woven rugs, camels and more! Mrs. Pat Chandler headed this creative station. The third station was **Stampede Sports**, led by Mr. Matt and Laura Selby. At this station, the kids could let out their energy by playing action-packed games that connected with what they were learning that day. The fourth station was **Kid Vid Cinema**, where Mrs. Anne Woods played inspiring real-life videos of kids who lived in Africa. It was an impactful way to learn that when life is wild, God is good! This station also had very unique decorations that made you feel like you were in a tree house! With all these amazing stations, we had so much fun!

VBS is a great way to spend a week of your summer because you get to share the love of Jesus. It’s like Christmas in summer. We spend weeks getting ready to share the gift of salvation with the kids who come. If you’ve never volunteered for VBS, I would encourage you to consider it. It’s an awesome experience that will become the highlight of your summer! If you can’t volunteer the week of VBS, you can always help out on a work day in the weeks leading up to VBS.

Again, I want to thank anyone who helped out in any way this VBS. God is so good, and I hope to see you guys next year!



Earlier this year we pretty much gave up on ever getting our precious things back and resolved that if God allowed them to be taken then we could continue without them. Although, God seemed to have other plans in mind...sometimes He likes to surprise us. He is true to His promises and wants us to trust Him even when our hope tends to wane. How about you? What are you trusting God for? What have you given up on? My prayer is that He will surprise you too.

Funding Need

Since we moved to the great northwest, we have experienced the greater cost of living here and are feeling the effects. We are grateful for all who currently support us and are asking for help. Would you tell others of our work and need or connect us with those that might be interested in being a partner in this vital work. For us to stay completely focused on ministry we will need to raise about \$900 per month.

Please pray for:

- fruitful ministry, bringing the Gospel and call to discipleship at JBLM
- the people like Noah and Scott to stay faithful and go deeper with the Lord
- protection, encouragement and strength for our family
- wisdom, opportunities and effectiveness to continually develop this ministry
- our funding to rise back to a healthy level

Blessings to you in Christ!

Art & Robin



Scripture of the Month

Then he led me to the gate, the gate facing toward the east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. And *it was* like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face. And the glory of the LORD came into the house by the way of the gate facing toward the east. And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house. **Ezekiel 43:1-5**

you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.” Jesus here is making a prediction about something that was going to occur roughly forty years later in the events of A.D. 70. At that specific point in time, Israel would come under discipline because of their rejection of the offer of the kingdom in Matthew 12.

Israel under the Mosaic Covenant experiences blessings for obedience and curses for disobedience (Lev. 26; Deut. 28). The curses for disobedience are quite severe and occurred in a very practical and literal sense in the pages of the Old Testament. Recall, in the Old Testament the northern kingdom was scattered by the Assyrians in 722 B.C. and the southern kingdom was brought into captivity at the hands of the Babylonians in 586 B.C. As Yogi Berra said, “it’s like *déjà vu* all over again.” As Jesus was speaking in Matthew 24 the same cycles of discipline were about to happen to Israel all over again. However, this time such discipline would be meted out at the hands of the Romans. Israel was still under that Mosaic Covenant. They were about to be disciplined yet again for their rejection of Christ as their king (John 19:15).

This announcement of the temple’s destruction bothered the disciples because this was the temple that the Babylonian returnees had rebuilt as recorded in the book of Ezra. John 2:20 refers to how Herod had taken that temple and built it into a beautiful, magnificent edifice: “The Jews then said, ‘It took forty-six years to build this temple, and will You raise it up in three days?’” Josephus, the first-century Jewish historian, goes into tremendous detail in his writings explaining the glamor of that temple. Yet in Matthew 24:2, Jesus was saying that the whole thing was going to be torn down roughly forty years from now. Although Jesus does not give the date of the temple’s destruction *per se*, in hindsight we can look back and see when Christ’s prophecy in Matthew 24:2 was fulfilled.

Matthew 24:2-3 says, “²And He said to them, ‘Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.’”³ As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?’” Notice how the disciples connected the temple’s destruction with the end of the age. Consequently, in the Olivet Discourse (Matthew 24–25), Jesus spoke in detail about the end of the age. In the process, He outlined Israel’s future and how she is going to be brought to Christ under great distress.

Let us think about the Upper Room Discourse by contrast. This is not what Jesus was talking about at all. Rather, in the Upper Room Discourse what prompted the questions from the disciples was His announcement that He was leaving, which very much bothered them. For example, John 13:1 says, “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.” You see, to properly interpret these two discourses you must pay attention to what initially prompts each conversation. In the Olivet Discourse, the initial question related to the temple. But in John 13–17 the initial questions were prompted by His announcement of His soon departure. Thus, He begins to explain to the disciples that it is to their advantage that He will go away because when He goes away the Holy Spirit would come (John 16:7) and permanently indwell them (John 14:16). After washing the disciples’ feet (John 13:4-20) and Judas’ departure (John 13:29-31), John writes in John 13:36, “Simon Peter said to Him, ‘Lord, where are You going?’ Jesus answered, ‘Where I go, you cannot follow Me now; but you will follow later.’” Thus, He began to outline the future provisions, not for Israel, but rather for the Church in lieu of His impending absence. Since we too are part of the Church, these provisions are still applicable to us as well.

Different Explanations

In the Olivet Discourse, what is Jesus explaining exactly? He is explaining written Old Testament prophetic concepts that the nation of Israel already knew of from their own Hebrew Bible. Such prophecies include the fact that there would be a time of distress and Israel would be converted through this time of distress. What

Scripture did they have already teaching them this reality? They had the Seventy Weeks prophecy (Dan. 9:24-27). They had other Scriptures too, such as the book of Jeremiah, specifically chapter 30 and verse 7, which predicts a time of unparalleled distress for Jacob who will ultimately be saved out of it. This verse says, "Alas! for that day is great, there is none like it; and it is the time of Jacob's distress, but he will be saved from it." Who is Jacob? Jacob is Israel (Gen. 32:8; 35:10). Therefore, the nation of Israel already knew about a time of distress that would come through which Israel would be saved. Thus, all Jesus is really doing in Matthew 24-25 is taking these Old Testament ideas and further expounding on them.

What about with the Upper Room Discourse? Jesus is not explaining the Old Testament at all in John 13-17. In fact, as you travel through John 13-17, other than a few brief references, such as the Old Testament reference to Judas' betrayal of Christ, to my knowledge there is not a single Old Testament verse quoted. Therefore, in the Upper Room Discourse Jesus is not elucidating or expanding upon written Old Testament material. He already did that three days earlier in the Olivet Discourse. Rather, what He is talking about is unwritten New Testament material, which would comprise the canon of Scripture that had not even been written yet. This is what Jesus means in John 16:12-13 when He said, "¹² I have many more things to say to you, but you cannot bear them now. ¹³ But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come." In other words, Jesus is explaining that there is a body of written material that is coming, which is yet future, called the twenty-seven books of the New Testament. Who would write these New Testament books? In addition to the Apostle Paul, the writers would comprise the very disciples that He was addressing in the Upper Room. Recall that He was only addressing eleven people in the Upper Room. All eleven people were believers because Judas, the only unbeliever in the group, had already left the Upper Room in John 13:29-31.

Again, with the Olivet Discourse He was elucidating Old Testament material. However, with the Upper Room Discourse He was talking about a body of material, the twenty-seven books of the New Testament, that had yet to be written. What I am trying to get at here is there is a world of difference between the Olivet Discourse and the Upper Room Discourse. Unfortunately, many believers seek to build their rapture doctrine from Matthew 24-25. However, this is an incorrect interpretation because the rapture concerns the Church and Matthew 24-25 concerns Israel. As people are not able to make this basic distinction between these discourses, they are essentially fishing in the wrong pond and looking in the wrong place for a certain truth. If you want to find truth related to the Church, which would include the rapture, you do not go to Matthew 24-25. Instead you go to John 14:1-4, which is the first reference to the rapture of the Church in the entire Bible.

What Jesus is doing in the Upper Room Discourse is He is revealing truth in germ, or seed form, which will later be watered and amplified by the New Testament writers, the apostles, in their future writings known as the epistles. For example, the rapture is in John 14:1-4, which says, "¹ Do not let your heart be troubled; believe in God, believe also in Me. ² In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ 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 you know the way where I am going." There, in infant form, is the rapture doctrine. Paul provides greater clarification to this doctrine (1 Thess. 4:13-18; 1 Cor. 15:50-58).

Other seed truths includes the believer's oneness in Christ (John 17:20-23; Ephesians 2:11-22), the Spirit's permanent residence in the believer (John 14:16; Ephesians 4:30), the believer's union with Christ (John 14:20; Galatians 2:20; Romans 6:1-14), the believer's opposition to the world (John 15:18-19; James 4:4; 1 John 2:15-17), the necessity of the believer to stay in fellowship with Christ (John 13:10, 15:1-17; 1 John 1:5-7, 9), abiding in Christ as a prerequisite for fruit bearing (John 15:1-7; Philippians 4:13), the believer's election (John 15:16; Ephesians 1:4), Christ as the ultimate model of sacrificial living and service (John 13:1-20; Philippians 2:5-11), the necessity of divine discipline in the believer's life (John 15:2; Hebrews 12:5-11), Satan as the god of this age (John 12:31; 14:30; 16:11; 2 Corinthians 4:4; Ephesians 2:2), the de-

feat of Satan at the cross (John 12:31; 16:11; Colossians 2:15; Hebrews 2:14), the Spirit as the inspirer of all Scripture (John 14:26; 16:13; 2 Timothy 3:16; 2 Peter 1:20-21), the Spirit as the illuminator of all Scripture (John 14:26; 16:13; 1 Corinthians 2:14; 1 John 2:20, 27); Christ's provision of peace in the midst of adversity (John 14:27; Philippians 4:7), the necessity of the Spirit's convicting ministry as a prerequisite for salvation (John 16:7-11; 1 Corinthians 2:14; 2 Corinthians 4:4), the normalcy of tribulations for the believer in the present age (John 16:33; James 1:2-4), the believer as the ultimate overcomer (John 16:33; 1 John 4:4; 5:4-5), Christ's present session at the Father's right hand (John 14:12-14; 17:5; Hebrews 7:3b, 25), the power of prayer (John 14:12-14; Ephesians 6:18-20; James 5:16), the inerrancy of Scripture (John 17:20; 2 Timothy 3:16), the disclosure of eschatology (John 16:13; 2 Thessalonians 2:1-12), the Trinity (John 16:13-15; 1 Peter 1:2), the believer's divine protection from Satan (John 17:15; 1 John 5:18), the believer's need of daily cleansing (John 13:1-20; 1 John 1:9), and again, the rapture of the Church (John 14:1-4; 1 Thessalonians 4:13-18; 1 Cor. 15:50-58). Can you see how the Upper Room Discourse is explaining *unwritten* New Testament truths whereas the Olivet Discourse is explaining *written* Old Testament truths?

Different Roles of the Apostles

Both farewell addresses were initially given to Christ's apostles. However, the apostles are transitional characters. Sometimes they are functioning as the representatives of Israel. A case in point is in Matthew 19:28, when Jesus says of the apostles, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." This verse speaks of the Apostles ruling and reigning over Israel's twelve Tribes during the millennial age. Other times the apostles are functioning as the foundations of the Church. Paul speaks of the apostles in this latter sense when he says in Ephesians 2:20, "having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone." In the Olivet Discourse, Christ addresses the apostles in their role as representatives of Israel. On the other hand, in the Upper Room Discourse, He addresses them as representatives of the Church.

Summation

The differences presented in this article between the Olivet Discourse and the Upper Room Discourse are captured in the following chart.

Discourse	Olivet	Upper Room
Scripture	Matthew 24-25	John 13-17
Location	Mount of Olives	Upper Room
Passion Week	Third Day	Sixth Day
General Focus	Farewell to Israel	Hello to the Church
Specific Focus	Israel's Future	Divine Provisions
Prompting	Temple's Destruction	Christ's Imminent Departure
Explanations	Written OT	Unwritten NT
Apostles	Israel (Matt. 19:28)	The Church (Eph. 2:20)

Obviously, another major difference then between Israel and the Church is that Israel and the church have two different farewell addresses.

What have we seen thus far in our series? Israel is different than the Church in the sense that Israel is the wife of Jehovah and the Church is the bride of Christ. Furthermore, Israel birthed Christ whereas Christ birthed the Church. In addition, Christ will return for the Church in the Rapture while Christ will return for Israel at the

end of the Tribulation period. Moreover, while Jesus is the King of Israel, He is the groom and head of the Church. While eighty percent of the Bible relates to Israel, a mere twenty percent of it relates to the Church. Also, while Israel was a party to the Biblical covenants, the Church is a mere third-party beneficiary to them. In addition, while Israel began in Genesis 12, the Church began in Acts 2. Furthermore, while Israel is a political nation, the Church is a spiritual organism. Also, while Israel fought physical battles, the Church fights spiritual battles. Moreover, although Israel is characterized by time texts and calendars, the Church has no similar characteristic. In addition, while Israel had a priesthood, the Church is a priesthood. Furthermore, although Israel had a physical structure called the temple, today the temple of God consists of not only the believer's individual body but also the corporate gathering of God's people. In addition, not only will Israel and the Church be resurrected at different times, but they will also be judged at different times and places as well. Moreover, Israel and the Church are different in the sense that both will comprise different features of the New Jerusalem, and initial membership is granted on a different basis. Membership to Israel is granted based on physical ethnicity while membership to the universal Church takes place only through regeneration or the new birth that is the result of salvation through faith alone in Christ alone. Furthermore, Israel and the Church are different in the sense that each is governed by a different source of Scriptural authority. While Israel receives her primary cues from the Mosaic Law, New Testament revelation in general and the epistolary material are directly binding upon the Church. Also, Israel and the Church enjoy different relationships with the same Holy Spirit. Finally, Israel and the Church have completely different farewell addresses. These major distinctions constitute the first *nineteen* of the *twenty-four* differences between Israel and the Church that will be highlighted in this series.

(To Be Continued...)



Hebrews

An Exciting Study in the Book of Hebrews

Begins September 10, 2019

Key Concept: Jesus Christ Is Better

Tuesday Morning Class—9:00 am

Teacher: Patricia Chandler

Tuesday Evening Class—7:00 pm

Teacher: Betty Cooke

