

QUIET TIME

Theme: Israel according to the Bible

- Try to make a specific time every day to meet Jesus Christ through reading and meditating his Word.
- Pray, talk with Jesus Christ and make a few short notes about this Bible passage in your notebook.
- Record what you discover, what speaks to your mind and heart, what you find difficult or what you understood.

Day 1 Exodus 19:3-6
Israel is God's precious Old Testament people ¹

Day 2 Deuteronomy 7:1-13a
Israel must keep God's covenant

Day 3^{BS} Romans 11:1-36
Israel according to the New Testament

Day 4 Ezekiel 34:1-31
The Good Shepherd will replace the bad shepherds of Israel

Day 5 Ezekiel 36:16-28
The Lord himself will take action to remove the impurity from Israel

Day 6 Ezekiel 37:1-28
The return from exile will be followed by a spiritual resurrection ²

Day 7 Isaiah 43:1-7
The believers in Israel (the redeemed) have been created for God's glory

Day 8 Isaiah 49:1-10
The Messiah is called 'Israel' ³

Day 9 Isaiah 56:1-8
Salvation for all nations (cf. Isaiah 54:1-12)

Day 10 Isaiah 60:1-22
The rebuilding of Jerusalem is figurative ⁴

- Think about 2 Thessalonians 2:13-14. Also you have been chosen.
- Thank God who chose you before the foundation of the world to be born again.
- Pray every day for someone or something specific and wait in expectation for what God is going to do (Psalm 5:3).

STUDY

Theme: Israel according to the Bible

Read study 14 carefully before the next meeting. If you have questions, write them down and mail them to one of your group leaders. We will seek an answer together.

BIBLE STUDY

Theme: Israel according to the New Testament

If you like, you may already prepare the Bible Study for the coming meeting by reading through the Bible passage. Make use of the 5-step Bible Study method.

The Bible passage is: **Romans 11:1-36**

MEMORISATION

1. Motivation

Jesus memorised Bible verses (Luke 4:4-13).
Are you doing that?

2. Memorisation

Memorise this verse in the Bible version of your choice.

ISRAEL Romans 10:12

For there is no difference between Jew and Gentile –
the same Lord is Lord of all
and richly blesses all who call on him.

Romans 10:12 (NIV)

3. Review and back-review

Review the last 5 memorised verses once every day and back-review all memorised verses once every three weeks.

4. Review of the Bible books

Law: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
History: Joshua, Judges, Ruth, 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Ezra, Nehemiah, Esther.

Poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Songs.
Major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

Minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

¹ But under condition that Israel keeps God's covenant.

² This spiritual resurrection (Ezekiel 37:1-14) will take place under the reign of the Messiah (Ezekiel 37:15-28).

³ In Isaiah 49:8-9 the LORD says: "I will make you (the Messiah) to be a covenant for the people."

⁴ The rebuilding of Jerusalem is figurative for the ideal reality of the Church in the present time and figurative for the future reality of the Church on the new earth (cf. Revelation 21:1 – 22:5).

14. Israel according to the Bible

The word 'Israel' has different meanings in the Bible. In the Old Testament Israel is the name of the patriarch Jacob (Genesis 32:29), an Aramean (Deuteronomy 26:5) and the name of the people consisting of the natural descendants of Jacob (Genesis 46:2-3; Exodus 19:3-6). Later it becomes the name of the northern kingdom consisting of ten of the twelve tribes of original Israel (1 Kings 12:19-21). But besides this natural meaning, the word also has spiritual meaning in the Bible (Romans 9:6b).

A. 'Israel': natural and spiritual

1. Natural Israel: God's theocratic people and God's Old Testament covenant people

In the Old Testament period the national or natural nation of Israel was God's theocratic people (study 11). God reigned over Israel by means of the prophets, priests, judges and kings (Read Deuteronomy 17:14–18:22) in order to realize his plan of salvation through Israel (John 4:22; Romans 9:4-5; 15:8-9).

In the Old Testament theocracy unbelievers were mixed between the believers (1 Kings 19:18; Isaiah 1:9; 10:20-3), just like in the New Testament kingdom of God (Matthew 13:24-30,36-43).

In the Old Testament period the national or natural nation of Israel was also the nation with whom God had established his covenant (study 6). But Israel would only remain God's holy covenant people under the condition that she would obey God and his covenant (Exodus 19:3-6; Deuteronomy 7:6-8a; 26:18). Then God would bless Israel (Deuteronomy 28:1-2). But if Israel became disobedient to God and his covenant, then God would strike Israel with curses and destroy them as a people (Read Deuteronomy 27:15 – 28:68)!

Alas, Israel became unbelieving and disobedient (Hebrews 4:2,6; 8:9) and as a consequence the unbelievers in the national nation of Israel were no longer God's covenant people (Hosea 1:9).

However, the believers in the national nation of Israel continued to belong to God's covenant people.

2. Spiritual Israel: God's saved people in both the Old and the New Testament

The prophets in the Old Testament saw Israel in the first place as a spiritual people and not as a national community. For them 'Israel' was the community that had the LORD (Hebrew: JHWH) as their God. In their eyes Israel consisted of the people who did not bow their knees to the idols (1 Kings 19:18; cf. Romans 11:4) or to the gods of the other religions (Exodus 20:3).

Israel consisted of 'a remnant' of the natural people of Israel (Isaiah 1:9; 10:20-22; Joel 2:32; cf. Romans 11:5). This remnant would again become big, but then only in a spiritual sense (Hosea 2:1-3; Micah 2:12-13; cf. John 10:16).

God regards as his Old Testament people only those people within the natural nation of Israel "who repent of their sins" (Isaiah 59:20-21) and who believe in him and in his Messiah (Read Psalm 2)! Only those Jews belong to God's people in a spiritual sense (Romans 9:6). Only they form the beginning of God's saved people. During the Old Testament period they were justified (saved) by their faith in the Messiah who was still to come (Genesis 15:6).

But also the Old Testament Gentiles who believed in God and his promised Messiah belonged to God's (saved) people. Think of Adam and Eve, Abel and Seth, Enoch (Genesis 5:22) and Noah (Genesis 6:9), Abraham and Sarah, Isaac and Rebecca (Read Hebrews 11:4-20,39-40), Rahab the Canaanite (Joshua 2:1,11; 6:25), Ruth de Moabite (Ruth 1:16; Matthew 1:5) and the aliens who had joined themselves to the LORD during and after the exile of Israel to Babylon (Isaiah 56:3-8).

3. Israel: continued and extended (enlarged) to include Gentile believers during New Testament period

It was this (believing) Israel that was continued and enlarged (extended) to include believers from all the Gentile nations during the New Testament period! Think of the disciples of Jesus Christ (John 6:68-69), the 120 (Acts 1:15), the 3000 on the day of Pentecost (Acts 2:41) and the 5000 (Acts 4:4) believers during the first years of the Christian Church! Think of the many churches planted in Judea, Galilee and Samaria (Acts 9:31) and the many Jewish believers in Jesus Christ scattered in the dispersion to many countries (James 1:1). It was to this believing Israel that the believing Gentiles were added (Acts 13:46-48)!

Israel (God's Old Testament people) was not terminated or replaced, but was continued on a higher plane (i.e. in the kingdom of God) and extended to include believers from all the nations in the world (cf. 1 Corinthians 12:13).

God's salvation plan (history) with Israel was not halted at the first coming of Christ in order to be continued around the second coming of Christ, but was continued in his salvation plan (history) with the Gentile nations (Matthew 8:11-12; 10:5-6,23,40; 15:24; 28:19; Acts 2:41-42; 9:31; 10:45; 11:15; 13:46; 21:19-20; Romans 1:16; 10:12; 15:7-12; Galatians 2:8; 3:28; 6:14-16; Colossians 3:11).

But not all natural Jews from the natural nation of Israel (Romans 9:6a) belonged to God's spiritual people called 'Israel' (Romans 9:6b)! There were many Israelites who practised the Jewish religion with their hearts far from God (*Read* Isaiah 1:2-20). And there were also many Israelites who practised idolatry, rejected the Messiah and continually hardened themselves against the God of the Bible. To them God said: "You are *not* my people and I am *not* your God" (Hosea 1:9). As happened to all non-believers, they were excluded from God's believing people (*Read* Isaiah 65:1-7,11-17; cf. Romans 10:16-21) (Matthew 8:11-12; 21:42-44) (*Read* Matthew 3:1-12; Matthew 7:21-24; Matthew 9:10-13; Matthew 13:36-43; Matthew 21:33-41; Matthew 25:10-12 and Matthew 25:31-46).

In the New Testament the word: 'Israel' is also used to describe both Jews and Gentiles who believe in the one and only Living God who has revealed himself in Jesus Christ (Romans 2:28-29; 1 Corinthians 12:12-13; Galatians 6:14-16; Hebrews 12:22-24; James 1:1; 1 Peter 2:9-10). It is these believers who belong to 'God's people' in the sense of 'God's saved (redeemed) people'. These believers are 'spiritual Israel'.

4. Israel: as Church in the Old Testament continued as Church in the New Testament

Spiritual Israel in the Old Testament was continued and enlarged (extended) in the New Testament. God's Old Testament people, Israel, was already called 'Church' (Hebrew: qahal; Greek: ekklesia) (Judges 20:2; Psalm 22:22; Psalm 107:32; 2 Chronicles 29:28). God's people was continued in the New Testament and is also called "Church" (Greek: ekklesia) (Matthew 16:18). While natural Israel was unfaithful to God and his Messiah, spiritual Israel never rejected God and his Christ! Spiritual Israel remains forever God's covenant people.

Also God has not rejected Israel, that is, the believers in Israel (Romans 11:1-6). They remain God's chosen people forever (*Read* Romans 8:29-30,33; 9:6-18; 11:1-5,28-29; Ephesians 1:4; 2 Thessalonians 2:13-14; 2 Timothy 1:9-10; cf. John 6:44,37; 17:3,12). God called them to himself through the proclamation of *the gospel* during the Old Testament period (Romans 10:18-21; Galatians 3:8; Hebrews 4:1-3) as well as during the New Testament period (Acts 13:44-49).

Since 1948 'Israel' is also the name of a political state in the Middle East. But this modern state has no special meaning in the New Testament, because from the first coming of Jesus Christ there is no longer any differentiation between Jews and Gentiles within God's redeemed people (Romans 10:12-13; 1 Corinthians 12:13; Galatians 3:26-29; Ephesians 2:14-18; 3:2-6; Colossians 3:11-12; Revelation 21:12,14)!

According to the New Testament, all people (including Jews and non-Jews) who reject Jesus Christ as Messiah (meaning 'Anointed') do not belong to God's people (Luke 10:16; John 3:18,36; 5:23; 1 John 2:23).

Nevertheless there are Jews and Christians today who regard the State of Israel and the national nation of Israel as God's chosen people. They believe that God has a special plan for modern Israel. However, the Bible teaches something else!

Although the Old Testament did not clearly differentiate between the natural and spiritual aspect of 'Israel', the following becomes very clear in the New Testament. During the Old Testament period the natural nation of Israel belonged to God's covenant and theocratic people, but all unbelieving and disobedient Israelites did not belong to God's spiritual and redeemed people! They also no longer belonged to God's covenant people (Hebrews 8:9).

That is why *Jesus differentiated* between Jews who rejected him and Jews and Gentiles who produced the fruit of the kingdom of God (Matthew 8:11-12; 21:42-44)! And that is why the apostles also differentiated between natural Jews and spiritual Jews and Gentiles (Romans 9:6; 10:16-21; 11:1-10; 2 Corinthians 6:16; Galatians 6:14-16; James 1:1; 1 Peter 1:1; 2:9-10)! And that is why we Christians must make the same differentiation between the national and spiritual nation of Israel.

B. 'Israel' in the Old Testament revelation

1. The Old Testament is a veiled revelation

God's speaking in the Old Testament does not begin with Israel, but with Adam (Genesis 1:28).

God's revelation of himself, the creation, the flood and the dispersion of people in all directions across the earth (the tower of Babel) was best preserved by the prophets in Israel, through whom God spoke from the time of Jacob to the time of Jesus.

God's speaking was completed in Jesus Christ (Hebrews 1:1-2). Jesus teaches that the Old Testament revelation (the Law and the Prophets) has been fulfilled in him (Matthew 5:17). That is why only Jesus Christ can explain the full meaning of the Old Testament to his apostles (Luke 24:25-27,44-45)! That is also why God's intention with the prophecies, promises and events with respect to Israel in the Old Testament revelation only become completely clear in the New Testament revelation (2 Corinthians 3:14-16)!

In the New Testament revelation it becomes very clear that *the prophecies, promises and events regarding Israel in the Old Testament has a much higher, fuller and far-reaching spiritual significance*, because from the beginning of history God has had all the nations in the world in mind (Genesis 3:15; 12:3)!

Nevertheless, the mystery (secret) that the believers from the Gentile nations would become heirs together with Israel on a complete equal basis with the Jewish believers (Romans 8:16-17; Ephesians 2:11-22; 3:3-6) had not been revealed to the Old Testament prophets. God had revealed the future salvation (of Jews and Gentiles) to the Old Testament prophets only in shadows and forms that the Old Testament Israel could understand (Colossians 2:16-17). There lay a veil over the Old Testament prophecies, which was only taken away at the first coming of Jesus Christ (2 Corinthians 3:15-16; 1 Peter 1:9-12).

The Old Testament revelation was a preparation and a foreshadowing of God's plan of salvation that goes into fulfilment between the first and second coming of Christ. That is why God's revelation in the Old Testament must always be explained in the light of God's revelation in the New Testament!

2. The prophecies are the shadow of the reality

The Old Testament prophets knew that God's salvation would be extended to the Gentile nations (1 Peter 1:9-12), but they thought that these believing Gentiles had to join the theocratic nation of Israel (Isaiah 2:2-4; 11:10; 56:3-8; Zechariah 8:20-23). But the New Testament writers taught that the believing Israelites of the Old Testament would only receive what is promised and be made perfect together with the New Testament believers (Jews and Gentiles) (Hebrews 11:39-40)!

Because God had not yet revealed his plan of salvation completely, but only in terms of the shadows and symbols of Israel, the Old Testament prophets thought that God's plan of salvation would be realised through the natural nation of Israel. The land of Israel, the mountain of Zion, the city of Jerusalem, the temple with its ceremonies and the offices of prophets, priests and kings in the Old Testament were all 'shadows' or pictures of and references

to 'the realities' that would be fulfilled in Jesus Christ (Colossians 2:17; Hebrews 8:5; 9:7-10, 23-24; 10:1-4)!

For example:

The return from exile

The Old Testament prophets described the future return of people to God (Mark 1:3) in terms of the return from the exile to the land of Israel (Isaiah 40:3).

The rebuilding of Israel

They described the rebuilding of God's people (Acts 15:14-18; cf. John 2:19-22) in terms of the rebuilding of Israel, Jerusalem and the temple (Joel 3:1,20; Amos 9:11).

The theocratic kingdom of Israel

They described the kingdom of God above all nations with Jesus Christ on the throne (Matthew 8:11-12; 13:36-43; 21:33-44; 1 Corinthians 15:25) in terms of the restored theocratic kingdom of David with king David on the throne (1 Chronicles 17:11-14; Jeremiah 23:5-6; Ezekiel 17:22-24; cf. Acts 1:6).

God's chosen people Israel

The Old Testament prophets spoke about 'God's chosen people' coming from all the nations of the world (1 Peter 2:9-10; Titus 2:14) as 'God's chosen people Israel' (Isaiah 41:8; Amos 3:2-3).

The judgment of the Gentile nations

They described the final judgement, 'swinging the sickle over the earth' (Mark 4:29; Revelation 14:14-20) in terms of God's judgement of the Gentile nations (Joel 3:1-2, 12-16).

The new heaven and new earth

They described the future 'new heaven and new earth' (Romans 4:13; 2 Peter 3:13; *Read* Revelation 2:1 – 22:6) in pictures (images) of the rebuilding of the new land of Israel (Isaiah 65:17-19; 66:22; Joel 3:17-21; *Read* Isaiah 60:1-5,10-22).

The real meaning of all these Old Testament 'shadows' is only revealed in the New Testament 'realities'!

3. The prophecies: their expected time and real time

The Old Testament prophets pictured God's work of salvation as something that would take place in 'the end time' ('the last days') (Isaiah 2:2-4), simultaneously with the liberation of the nation of Israel out of the exile (Isaiah 27:12-13). That is why the prophets describe the end time events as following very short on one another.

They could see that certain events would happen, but they could *not* see when and how. God had not revealed the 'when' and 'how' to the Old Testament prophets (Acts 1:5-6; 1 Peter 1:9-12). These things were only revealed in the New Testament. The end time events would only take

place after the proclamation of the gospel in the whole world as a testimony to all the nations (Matthew 24:14; cf. Matthew 25:13).

But God's revelation in the New Testament shows that these end time events proclaimed by the Old Testament prophets (the return from exile, the outpouring of the Spirit, the final judgement and the final salvation) are actually separated from one another by centuries! 'The end time' ('the last days') consists of the whole period between the first and second coming of Jesus Christ.

The end time begins with the first coming of Christ. Jesus Christ "appeared once for all at the end of the ages to do away with sin by the sacrifice of himself" (Hebrews 9:26). 'The sign' for the coming of the kingdom of God in her first phase was that Jesus Christ bound Satan (Matthew 12:28-29). Also the Holy Spirit was poured out 'in the last days' (Acts 2:17).

The end time ends with the second coming of Christ. There are specific signs for the second coming of Christ 'at the end of the age' (Matthew 24:3) or 'in the last days' (2 Peter 3:3-4). The resurrection of the dead (John 6:39) and the last judgment (John 12:48) will take place 'at the last day'. The harvest and coming of the kingdom of God in her final phase (namely, the new heaven and the new earth) will take place 'at the end of the age' (Matthew 13:39-43).

Thus in reality the various events of the history of salvation lie centuries apart!

4. Israel and the Gentile nations

During the Old Testament the non-Jewish nations were often regarded as 'the enemies' of God's people. This was because the Gentile nations were engaged in idolatry and often tried to destroy God's people (Read Deuteronomy 7:1-11). That is why the prophets proclaimed that God's people would be saved and the Gentile nations would be judged (Joel 3:2-3, 12-15; cf. Acts 2:20-21).

The New Testament reveals that the contrast in the Old Testament between Israel and the Gentile nations was only a symbol of the contrast in the New Testament between the Church and the world (1 John 2:15-17) (Read John 15:18-25; Revelation 12:1-17; 20:8-9).

Likewise God's Old Testament people (believing Israel) was on the one hand a symbol of God's New Testament people (the Church) and on the other hand also the actual beginning of God's New Testament people. God's people consists of all the believers from all the nations in the world (Galatians 6:16; James 1:1; 1 Peter 1:1-2; 2:9-10; Revelation 5:9-10) (Read Ephesians 2:11-22; 3:4-6).

C. 'Israel' in the New Testament revelation

1. The natural and spiritual Israel

Jesus Christ as well as his apostles saw their own people, Israel, in the first place as a spiritual community and not as a national community.

Jesus Christ differentiated between Jews who would receive the kingdom of God and those who would be excluded from the kingdom of God (Matthew 8:11-12; 21:42-44; 23:13; John 1:47) (Read John 6:60-66; 8:30-47).

Also the apostles made a distinction. According to them not all people belonging to natural Israel belong to spiritual Israel (Romans 2:28-29; 9:6, 27, 31; 11:5, 7). Many people from the natural nation of Israel would perish, but the chosen part (the remnant) out of every generation of the natural people of Israel would be saved (i.e. they would return to the Mighty God) (cf. Isaiah 10:20-23). In this way God would keep his promises to true Israel and thus "all (spiritual) Israel would be saved" (Romans 11:5, 26a).

God's spiritual Israel of the Old Testament period has not been abolished or replaced, *but has been continued on a higher plane and enlarged (extended) to include all the believers from the Gentile nations.* God exhorted (spiritual) Israel to enlarge the place of her tent, because she would spread out to the right and to the left and her descendants (the believers) would dispossess the nations (Isaiah 54:1-3; cf. Genesis 22:17-18). The Old Testament Israel, called 'Church' (Greek: ekklesia) (Psalm 107:32), is continued and enlarged (extended) in the New Testament 'Church' (Greek: ekklesia) of Jesus Christ (Matthew 16:18)!

2. God's approach to the different nations

Since Jesus Christ fulfilled his work of salvation on the cross, God makes no differentiation in his approach to Jews and Gentiles in the world (Romans 10:12; 1 Corinthians 12:13; Galatians 3:28; Ephesians 2:11-22; Colossians 2:11; 1 Peter 2:9-10).

Please study the following Bible passages:

Compare Matthew 10:5-7 with Matthew 28:18-20
Before his crucifixion Jesus began his work of salvation with his Old Testament people, Israel. But after his crucifixion he continues his work of salvation and extends it to the Gentile nations!

Compare Matthew 21:42-43a with Matthew 21:43b
Before his crucifixion Jesus taught that the kingdom of God would be taken away from natural Israel and would be given to a people who would produce its fruits (cf. Matthew 8:10-12).

Compare John 1:11 with John 1:12-13; 12:31-32

Many people from natural Israel had not received Jesus. But many born-again people from all the nations in the world are receiving him.

Compare John 3:18b,36b with John 3:18a,36a

The dividing-line between who are God's people and who are not is not natural, but spiritual, namely, faith in the Messiah, Jesus Christ and regeneration (John 3:3-8).

Compare Romans 2:25a with Romans 2:25b-29

It does not matter anymore whether a person is a circumcised Jew or uncircumcised Gentile (cf. Acts 15:1; Romans 4:9-12; Galatians 6:12-16; Philippians 3:2-3; Colossians 3:11). What is important is whether someone is born-again by the Holy Spirit. 'Circumcision of the heart' is another term for being born-again and this determines who is a real 'Jew'. The word 'Jew' is derived from the word 'praise'. Only born-again people will receive their praise from God.

Compare Romans 9:4-5 with Romans 9:6-9

People during the Old Testament period became children of God on the basis of God's sovereign promise and not on the basis of their natural descent (John 1:11-13).

Compare Romans 9:10-11a with Romans 9:11b-13

People during the Old Testament period became children of God on the basis of God's sovereign election and calling (2 Thessalonians 2:13-14; 2 Timothy 1:9-10) and not on the basis of their human works, e.g. keeping the law (Ephesians 2:8-9).

Compare Romans 9:17 with Romans 9:14-16,18

People during the Old Testament period became children of God on the basis of God's sovereign will, mercy and grace (Ephesians 1:4-5) and not on the basis of their free will or human effort (Romans 8:7-8).

Compare Romans 10:21 with Romans 10:20

Many people in the nation of Israel were rebellious and disobedient to the only true and living God. But many in the Gentile nations in the world found him.

Read Romans 3:21-22; 10:12-13; Galatians 3:28;

Ephesians 2:11-22; 3:4-6.

3. There is but one 'people of God' in the Bible!

There is only one way to God the Father (John 14:6); one name under heaven given to men by which they must be saved (Acts 4:12); one Lord (Acts 10:34-36), one root of the olive tree (Romans 11:16-18), one foundation (1 Corinthians 3:11), one Head (Ephesians 1:9-10,22), one Spirit, through whom Jews and Gentiles now have access to God the Father (Ephesians 2:18), one God (Romans 3:29-30), one Lord, one Spirit, one faith, one hope, one baptism (Ephesians 4:4-6), one gospel (Galatians 1:8; 3:8), one Mediator between God and man (1 Timothy 2:5), one sacrifice that makes believers perfect (Hebrews 10:14) and one Lawgiver and Judge (James 4:12).

The Bible, therefore, does not teach that there are two peoples of God (e.g. Israel and the Church), but only one people of God that consists of believers from the natural nation of Israel and believers from the natural Gentile nations in the world!

The Bible speaks of one vineyard (Matthew 21:41-43), one flock (John 10:16), one Body (1 Corinthians 12:12-13), one husband, Christ, to whom the bride is presented as a pure virgin (2 Corinthians 11:2), one (people) in Christ that consists of former Jews and former Gentiles (Galatians 3:28), one new man created out of believers from two nations, the Jews and the Gentiles (Ephesians 2:14-15), one house, one temple, one dwelling of God (Ephesians 2:19-22), one inheritance (Ephesians 3:6), one people (1 Peter 2:9-10; 2 Corinthians 6:16) and finally one New Jerusalem or Bride consisting of all God's people living on the new earth (Revelation 21:1-3,9-10,12-14).

The believers from every nation in the world, including the nation of Israel, must make every effort to keep this unity of the Spirit (John 17:20-23; Ephesians 4:3).