

**“Everlasting” promise of OT terminated when fulfilled in NT spiritual reality<sup>1</sup>**

Everlasting promise	Type in Old Covenant	Fulfillment in New Covenant
Everlasting Priesthood	Aaron Everlasting Priesthood (Ex. 40:15; Ex. 28:43; 29:28)	Christ (Heb. 1-10), believers (Rev. 1:5-6).
Everlasting atonement	Day of Atonement (Leviticus 16:34)	Christ offered Himself once. He obtained eternal redemption. He perfected forever those God the Father sanctified in Him (Heb. 1:3; 9:12, 24-28; 10:12, 14; John 17:19; 1 Cor. 1:30; Heb. 13:12).
Everlasting sanctuary	Tabernacle (Ex. 27:21)	Christ’s own body (John 1:14), Heaven itself (Heb. 9:24), presence of God, throne of God (Jer. 17:12; Heb. 4:15-16), Body of Christ (1 Cor. 3:16; 6:15-20)
Everlasting Sabbath	Seventh Day (Ex. 31:15-17)	Salvation Rest (Heb. 4)
Everlasting land inheritance	Canaan (Gen. 17:8; 48:4; Ex. 32:13; 1 Chr. 16:15-17; Psa. 105:8-11)	Eternal salvation, eternal life and glory, in the presence of God (Heb. 1:14; 11:16; 1 John 2:25; Titus 1:1-2; John 17:3; 2 Tim. 1:1, 9; Rev. 22:4; 1 John 3:1-2; Php. 3:21; Jude 1:24). Note: there is not one future land promise in all of the NT! Rather, there is the New Jerusalem, the New heavens and New earth, wherein dwelleth righteousness according to His promise (2 Pet. 3:13)
Everlasting Passover	Passover feast (Ex. 12:14)	Christ our Passover (1 Cor. 5:7)
Everlasting tabernacle services	Rites, ceremonies, services (Ex. 27:21)	Christ’s finished work of redemption and His ministry for His people on the right hand of God (Heb. 7:25; 9:24-28).
Everlasting circumcision	Physical circumcision (Gen. 17:8, 13)	Circumcision of Christ (Col. 2:11), circumcision of our hearts (Rom. 2:28-29; Php. 3:3).
Everlasting nation	Israel (Jer. 31:36). If priesthood, circumcision, etc., everlasting, then nation also)	Church, body of Christ (1 Pet. 2:9; Gal. 6:16; Heb. 8).
Everlasting kingdom	David’s kingdom (2 Sam. 7:13, 16).	Kingdom of God, of Christ (Luke 1:30-33; Acts 2:30-36; Ps. 132:11; Luke 1:68-79; <b>Rev. 11:15; Dan. 7:14; Heb. 1:3, 8; 7:2; 8:1; 10:12</b> ; 1 Pet. 3:22; Mark 16:19; Php. 2:6-11; <b>Heb. 12:20-28</b> ).

<sup>1</sup> On this table and points (1) and (2) below, I have leveraged from the book entitled, “Abraham’s Four Seeds”, by John Reisinger.

We must understand “everlasting” in one of two ways in the covenant God made with Abraham and in the Old Covenant (Gen. 17; Ex. 24:7-8).

1. First, as a physical representation of something true, spiritual and eternal.

Israel is a nation before God “forever” (Jer. 31:36) as it is fulfilled in the Church, the true Israel, which was established in the everlasting (also New) covenant<sup>2</sup>. Aaron is a priest “forever” as he finds his fulfillment in Christ our everlasting High Priest (Heb. 5:1-9). The Sabbath day is everlasting as it finds its fulfillment in Christ (Matt. 11:28; Heb. 4), who finished the work of our salvation (John 19:30) and obtained our eternal salvation (Heb. 1:3; 5:9), eternal redemption (Heb. 9:12) and perfected His people forever (Heb. 10:14). His work is done (John 17:4; Heb. 10:7). He finished it by Himself (Heb. 10:12). His rest (keeping of Sabbath) therefore speaks of a finished work (Gen. 2:2-3; Ex. 20:11; Heb. 4:3), of redemption accomplished (Deut. 5:15; Heb. 9:12), of the land obtained by the conquest of the Captain of our salvation (Heb. 2:10; Heb. 4:8), which is a land of plenty, with all spiritual blessings in heavenly places in Christ (Eph. 1:3; 2 Cor. 1:20; 3:21-23; Col. 2:3; 2:9-10; 3:4; Heb. 1:2 - Heir of all, in whom we are complete). God’s people do indeed dwell secure in the true holy land forever. They have it now by faith. The Spirit of Christ in them is the earnest of that inheritance (Eph. 1:14; Rom. 8:9-17). They will have the “redemption of the purchased possession” in their own person, when, in heaven, their body is made like His glorious body (Php. 3:21), in which body they will see Christ, and be like Him (Rom. 8:29; Ps. 17:5; 1 John 3:1-2) who is our salvation (Luke 2:30) and in whom we rest eternally, because He completed and perfected the work God gave Him to do, all enemies are being subdued to Him, His people are being brought in, and when He has saved His last sheep (John 6:37, 39; 10:16), He will return again to gather them to Himself (1 Thess. 4:14-18), and judge the world in righteousness (Acts 17:31; Matt. 7:21-23).

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<sup>2</sup> Isa. 55:3; Acts 13:34; 2 Sam. 23:5; Heb. 13:20; Matt. 26:28; Gal. 6:16; 1 Pet. 2:9; Rev. 11:15; Rev. 21 - new, heavenly Jerusalem; our citizenship is in heaven, from whence we look for the Savior (Php. 3:20)

2. The second way to understand God's use of "everlasting" is that it lasts as long as the covenant in which it was given. Whatever is called everlasting in the OT ends when the covenant ends. All Old Covenant blessings last only as long as that covenant. When that covenant ends, what was everlasting in it ends with it. The Old Covenant ended when the veil of the temple was torn from top to bottom. Jesus then opened the way to God by His death on the cross (Matt. 27:51; Heb. 9:6-12; 10:19-20; John 14:1-2). When the Old Covenant was done away, everything in that covenant came to an end (Heb. 7:11-12; 8:1-13; Heb. 10:1-23; Heb. 12:20-28).

## Land

Unless God revealed these things in the NT, we could have never understood them. Three places in the NT are especially helpful in understanding God's promise to Abraham concerning the land of Canaan.

- In Heb. 11:8-16, Abraham "*was called to go out into a place which he should after receive for an inheritance*" (v8). (v9) says Abraham dwelt as a stranger in that land with Isaac and Jacob. And (v10) says that he looked, not for Canaan, but "*a city which hath foundations.*" And in (v13), "*all these died in faith, not having received the promises, but having seen them afar off and were persuaded of them, embraced them and confessed that they were strangers and pilgrims on the earth.*" Then, in (v15-16), those who, with Abraham, lived and died in faith looking for God's promise, all sought a heavenly country. If they were not mindful of that country that they left, because the country they sought was heavenly. Therefore, since God would give the promised land "after", since Abraham lived his life as a stranger in that land; since he looked for a city with foundations, whose builder and maker is God; and since he and Isaac and Jacob never received the promises in this life, therefore, we know that the land promise was their heavenly inheritance, to be fulfilled after their resurrection (God is the God of the living, "I AM"). Later, in Hebrews 12:22-24, the Apostle tells believing Hebrews that they are come to "*the heavenly Jerusalem,*" "*the city of the living God,*" "*the spirits of just men made perfect,*" and to "*Jesus*

*the Mediator of the New Covenant.*” Therefore, the NT Hebrews were directed to the New Covenant, to Jesus, to heavenly Jerusalem, to the city of the living God in heaven. All of these things therefore teach that the land promised to the heirs of promise, the seed of Abraham chosen in Christ, redeemed by the precious blood of Christ and born of the Spirit of God (Rom. 9:8; Gal. 3:26-29; 4:28) is in heaven, and not on earth. Peter later says that this world and its works will be burned up, “*Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness*” (2 Pet. 3:13).

- In Luke chapter 1, we read, “*72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he swore to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life*” (Luke 1:72-75). These are the words of Zacharias, the father of John the Baptist. After John was born, He spoke these words by the Spirit of God. Before that he had been unable to speak because he did not believe God’s word from Gabriel (Luke 1:18-20). Zacharias explains that the covenant God made with Abraham was that “we” would be delivered from the hand of our enemies to serve God without fear, in holiness and righteousness all the days of our life. The “enemies” Zacharias was speaking of were not the inhabitants of Canaan. They are our sins, death, the devil, this world with its philosophies and false religion, our sinful nature, and the curse of God’s law. Micah 7:18-20 proves that all of our enemies, which God had in mind, were due to our sins. He said that He would subdue our iniquities and cast our sins into the depths of the sea! This is the same way God dealt with Egypt’s king and Egypt’s armies. Therefore, God would deliver His people from their enemies and give them rest to serve God when they enter the land of salvation obtained by Christ’s victory, which we receive by faith. “Nothing in my hand I bring, simply to Thy cross I cling.”
- One more text of scripture should clearly show that God intended our salvation and eternal inheritance, both in Christ, when He promised the land to the “*heirs of salvation*” in Genesis 17. In Heb. 3, God says

unbelieving Israel did not enter God's rest. Then, in Heb. 4, He refers to God's prophecy in Ps. 95:11, proving that there remains a rest to be entered for the people of God (Heb. 4:5), long after Joshua divided Canaan to Israel. The conclusion is drawn in (vv. 8-9): "*8 If [Joshua] had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God*" (Heb. 4:8-9). Because God says "if they shall enter my rest" after Israel was in Canaan (Ps. 95:11), therefore, Joshua did not give them the land of rest that God intended in Genesis 17. The land of rest God intended was that eternal inheritance. And that inheritance only comes by the redeeming death of Christ our Mediator. "*For this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the Old Testament, they which are called might receive the promise of eternal inheritance*" (Heb. 9:15). Eternal inheritance and eternal salvation (Heb. 5:9) are all one purchase of Christ's redeeming blood. These are given to "the heirs of salvation" (Heb. 1:14). Salvation and heaven are an inheritance, given by God the Father to us in Christ our Mediator, purchased by His redeeming blood. The Spirit of Christ is given to us until the full release of that purchased possession (Acts 20:28, the Church), those who were promised that inheritance in Christ before the world began (2 Tim. 1:9; Titus 1:1-2), and redeemed from the sin and the curse of God's law by Christ's precious blood (Eph. 1:14; Gal. 3:13-14; 4:4-6; 1 Pet. 1:18-20).

- See also Romans 11:26-27; Acts 3:25-26; Acts 2:21-47; 13:16-48, etc.

Therefore, the "land" in Genesis 17, as we see in the summary table above, refers to all that Christ purchased for His Church when He purchased them by His redeeming blood. We are set free now to serve God without fear by faith in the righteousness of Christ (Luke 1). But we will be finally set free from this body of death when we are absent from the body, and ultimately, at our resurrection.

## Circumcision

Circumcision was the sign of the covenant God made with Abraham. But it was bound to the Old Covenant (Lev. 12:3; Gal. 5:2-3). Though that sign was called “everlasting” under the covenant with Abraham, it ended when it was fulfilled in Christ, when He, the Seed, was cut off in death (Col. 2:3). He was made under the law to redeem God’s chosen sons of adoption (Gal. 4:1-5), and is the end of the law for all who believe (Rom. 10:4). Because the body of our sins was cut off in His death, we are given the Spirit of Christ. His Spirit in us is the circumcision of our hearts (Ezek. 36:25-26). Circumcision was given to Abraham for a sign to indicate that all who believe Christ as he did before he was circumcised, are justified by Christ’s righteousness, independent of any physical circumcision. And, Abraham was circumcised as a sign of all who are circumcised and also believe Christ, that they are not only his physical seed, but his his spiritual seed, not by circumcision, but by faith (Rom. 4; Gal. 3:36-39). Thus, OT circumcision under the covenant with Abraham and under the law pointed to the true circumcision that is part of the New Covenant, has been fulfilled in Christ’s death, and is fulfilled in us when God puts His Spirit in us (Col. 2:11; Ezek. 36:26; Heb. 8:10-12). Christ’s circumcision (cutting off the body of our sins in His death) is our circumcision before God, and is the reason we are circumcised in our heart when He calls us by His Gospel from death to life, taking away our stony heart, giving us an heart of flesh (Php. 3:3; Rom. 2:28-29; Col. 2:11). Paul said that all who are circumcised, either to be justified or to be made perfect (Gal. 3:2-3), obligate themselves to keep the whole law, because circumcision is part of that Old Covenant, and the law is a single covenant, which has one set of requirements that must be kept in its entirety, otherwise, we break the entire covenant. All who are under that covenant must keep all of it. The Old Covenant with its requirements, the law of Moses, came after the covenant that was “confirmed” in Christ (Gal. 3:17-18). It therefore cannot [dis]annul the covenant God made with Abraham in Christ. God did not make the “Old Covenant” with Abraham or Isaac or Jacob, and He delivered all of the children of promise from under it in Christ. In Christ, we are under the New Covenant. God said He did not

make the covenant of Moses with them: *“The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day”* (Deut. 5:3). But God made that covenant with Jacob’s children, and it remained in force until Christ came and redeemed believers of every age from it (Gal. 4:1).

It is clear by the comparison in the table above that “everlasting” as it is used in OT scripture does not always mean for unending eternal ages. Instead, the “shadow” or “pattern” is called everlasting because it is realized in its corresponding fulfillment, which is everlasting in the New Covenant. OT everlasting “patterns/shadows/figures” are fulfilled in the New Covenant and came to an end, because the entire Old Covenant ended when the New Covenant was ratified in Christ’s blood (John 19:30; Matt. 27:51). Abraham’s covenant is fulfilled in Christ too, as is clear from scriptures such as: Matt. 1:21; 5:17-18; Luke 1:31-35; 68-79; 2:30-38; 24:44-45; Acts 2:5-47; 3:25-26; 13:16-48; 26:22-23, 27-28; Rom. 4; Rom. 11:26-27; 15:8; Gal. 3-4. The entire book of Hebrews is dedicated to show that the New Covenant in Christ is God’s everlasting covenant (Heb. 13:20), which Christ made in His blood (Matt. 26:28). When we read and meditate on the scriptures with this truth in view, such as in Heb. 10:7; 1 Pet. 1:10-11; John 6:37-39; 17:4, and so many other places, will see Christ throughout, *“Wonderous things out of thy law”* (Ps. 119:18). *“For this is my covenant unto them, when I shall take away their sins”* (Rom. 11:27). Not take away the enemies of Canaan, but the enemies of our souls! And this covenant is made with all of the true seed of Abraham, all those who are in Christ, the Seed of promise!

The Apostles preached Christ and Him crucified (Acts 8:5, 35; 2 Cor. 2:1), risen, ascended, seated on God’s right hand, from where He sends the promise of His Spirit in fulfillment of the Abrahamic covenant. Every promise made to Abraham and his seed is either now fulfilled as a spiritual reality in Christ, and received and held now by faith, or it will be fulfilled in the new heavens and the new earth (2 Pet. 3:2-15), and seen and enjoyed then in our glorified bodies (Php. 3:21; 1 John 3:1-2). The Old Covenant ended when Christ made the New. It was done away. Therefore, circumcision, separation of Jews and Gentiles, and the promise

of physical land to Israel are ended. The covenant stands or falls as a single unit, not as individual laws and individual promises. All is fulfilled in the New Covenant, which will never pass away.

We should all read the book of Hebrews and underline everywhere it mentions “promise,” “salvation,” “inheritance,” and so on. When we do, we will verify to ourselves that our blessings are heavenly, eternal, and in Christ.