THE SECOND EXODUS IN HEBREWS

JOEL V. SEXTON

ALREADY AND NOT YET

We see the already and not yet when it comes to the Davidic King/Second Exodus most clearly propounded in the great book of Hebrews. In Heb 1:3ff we see Christ enthroned on David's seat according to Ps 110:1, then at the end of the book we have the writer stating "For here we have no abiding city, but we are seeking the city to come" (Heb 13:14) (or lit, "about to-mello come", then near the end of the book we are told the believers "have come to zion" and were "receiving a kingdom" The question should be asked, what kingdom comes at the coming of Zion? Of course it's none other than the Davidic Kingdom. Notice they have come to Zion" Heb 12 past tense. And were receiving a kingdom" (Heb 12: present tense. And just like Paul in 1 Cor 10 and Peter in 1 Peter 1:4-12, the Hebrew writer states the Day of the Lord, that is to say the full consummation was near. We read

"For yet in a very little while, He who is coming will come, and will not delay." (Heb 10:37)

So the completion of the exodus would be in "a very little while" for he "will not delay." And unlike dispensationalists and postmillennial partial preterists who see two different comings happening all the time throughout 1 & 2 Thessalonians, we believe that the Hebrew writer was consistent with himself and there is no two comings within two back to back chapters within the same book. In the previous chapter of 10:37, we have Heb 9:28 the writer states, "So Christ..will appear a second time."

To show the second exodus really was to be "in a very little while" we will get the context of Heb 10:37 and show it is clearly speaking of the vindication of the marytors (cf. 1 Thess 2:14-16), that were being persecuted for their obedience to the gospel by the Jews, and tempted to give up the faith entirely to Judaism and their temple cult. This is the point of the whole letter, "we have no lasting city." Jerusalem was about to be taken out like "a flood" (Dan9:26), when the roman armies would come into Judea and destroy them.

CONTEXT OF HEB 10:37-FALL OF JERUSALEM IN A.D. 70

Hebrews 10 in a nutshell is speaking of the inferiority of the temple ritual compared to the work of Christ. The sacrifices of the Day of Atonement which Israel offered "year by year" (Heb 10:1) never permanently took away sin since they had to repeat the sacrifices for the Priest and the people every year. Christ in comparison "offered one sacrifice for
sins for all time" (Heb 10:12).

Not only that, but those tempted to go back to the Judaism in general, and the temple cult in particular were overlooking the fact that after Christ's "one sacrifice" (Heb 10:12) he "sat down at the right hand of God, waiting from that time onward untill His enemies be made a footstool for His feet" (Heb 10:12-13). The writer quotes from Ps 110:1 twice, which of course shows the believers that the promises were being fulfilled in Jesus of Nazareth, who is seated on David's seat. Then the writer quotes Jer 31:31-34 and applies it, that is the New Covenant to the work of Christ (Heb 10:14-18). So since the Covenants of David and the New were commenced by the blood and resurrection of Christ, there is no reason to go back to Judaism, for in it there is no true forgiveness, no salvation, and no life.

The writer goes on to state since Christ has entered into the Presence of Yahweh, the shekinah glory of the Most Holies, they should, "draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near" (Heb 10:22-25).

They are told to "hold fast" (Heb 10:23) as they "see the day drawing near" (Heb 10:25). There was nothing to go back to. No salvation but only "a terrifying expecation of judgment" (Heb 10:27). Notice he states as they "see the day drawing near." This is the same day as the preceding chapter, "so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him." (Heb 9:28). Hebrews 9, like ch. 10 is speaking specifically of the Day of Atonement, Christ would come out of the heavenly zion, temple, for salvation to those "who eagerly await Him."

The Parousia mentioned in Heb 9:28 and 10:25 are said to be near, and have reference to those whom the writer is writings to, first century believers experiencing persecution by their brethren the Jews, much like those at Thessalonica (1 Thess 2:14-16). When we compare Heb 9-10 we see the three references to the Parousia have near expecation attached to them.

"So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him." (Heb 9:28)

"Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near." (Heb 10:25)
"For yet in a very little while, He who is coming will come, and will not delay." (Heb 10:37)

There is two common themes in these texts. First, the Parousia, that is, the Second Coming was very near when Hebrews was written, and second, the Parousia was for them, their deleverience, retribution on their enemies, and their salvation.

HEB 10:23

"Let us hold fast the confession of our hope without wavering, for He who promised is faithful;"

As commentator J. Barmby notes, "Let not the recurrence of Jewish prejudices, or either influence or persecution from their Jewish compatriots, or any delay of the Parousia, induce them to waver in maintaining it. Some among them did, it could not be denied, show signs of such wavering, notably in their remiss attendance at Christian worship; let the faithful give heed to keeping faith alive in themselves and others, and especially through the means of the regular Church assemblies" [1].

HEB 10:25

"Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near."

The great 16th century exegete, John Calvin sees A.D. 70 in view of this text, although he holds out of course for a future coming,

"The word “day” is applied to both. The day of judgment is called “that day,” (Jude 1:6;) and the destruction of Jerusalem is called the Son of man’s day, “his day,” (Luke 17:24) And both these days must have been well known to the Hebrews to whom Paul was writing. The reference, then, might have been well thus made to either without any addition. But the sentence itself seems to favor the opinion that the day of Jerusalem is intended; “as ye see,” he says; which denotes that there were things in the circumstances of the times which clearly betokened the approaching ruin of that city and nation." [2]

At this point we feel it necessary to quote the famous commentator Albert Barnes at length as we feel his words ring true when it comes to the overall message of this chapter in particular, and the epistle as a whole,

"But exhorting one another - That is, in your assembling together a direction which proves that it is proper for Christians to exhort one another when they are gathered together for public worship. Indeed there is reason to believe that the preaching in the early Christian assemblies partook much of the character of mutual exhortation.

And so much the more as ye see the day approaching - The term “day” here refers to
some event which was certainly anticipated, and which was so well understood by them that no particular explanation was necessary. It was also some event that was expected soon to occur, and in relation to which there were indications then of its speedily arriving. If it had not been something which was expected soon to happen, the apostle would have gone into a more full explanation of it, and would have stated at length what these indications were. There has been some diversity of opinion about what is here referred to, many commentators supposing that the reference is to the anticipated second coming of the Lord Jesus to set up a visible kingdom on the earth; and others to the fact that the period was approaching when Jerusalem was to be destroyed, and when the services of the temple were to cease. So far as the language is concerned, the reference might be to either event, for the word a “day” is applied to both in the New Testament. The word would properly be understood as referring to an expected period when something remarkable was to happen which ought to have an important influence on their character and conduct. In support of the opinion that it refers to the approaching destruction of Jerusalem, and not to the coming of the Lord Jesus to set up a visible kingdom, we may adduce the following considerations:

(1) The term used - “day” - will as properly refer to that event as to any other. It is a word which would be likely to suggest the idea of distress, calamity, or judgment of some kind, for so it is often used in the Scriptures; comp Psalm 27:13; 1 Samuel 26:10; Jeremiah 30:7; Ezekiel 21:5; notes Isaiah 2:12.

(2) such a period was distinctly predicted by the Saviour, and the indications which would precede it were clearly pointed out; see Matthew 24:34.

(3) The destruction of Jerusalem was an event of great importance to the Hebrews, and to the Hebrew Christians to whom this Epistle was directed, and it might be reasonable to suppose that the apostle Paul would refer to it.

(4) it is not improbable that at the time of writing this Epistle there were indications that that day was approaching. Those indications were of so marked a character that when the time approached they could not well be mistaken (see Matthew 24:6-12, Matthew 24:24, Matthew 24:26), and it is probable that they had already begun to appear.

(5) there were no such indications that the Lord Jesus was about to appear to set up a visible kingdom. It was not a fact that that was about to occur, as the result has shown; nor is there any positive proof that the mass of Christians were expecting it, and no reason to believe that the apostle Paul had any such expectation; see 2 Thessalonians 2:1-5.

(6) the expectation that the destruction of Jerusalem was referred to, and was about to occur, was just what might be expected to produce the effect on the minds of the Hebrew Christians which the apostle here refers to. It was to be a solemn and fearful event. It
would be a remarkable manifestation of God. It would break up the civil and ecclesiastical polity of the nation, and would scatter them abroad. It would require all the exercise of their patience and faith in passing through these scenes. It might be expected to be a time when many would be tempted to apostatize, and it was proper, therefore, to exhort them to meet together, and to strengthen and encourage each other as they saw that that event was drawing near. The argument then would be this. The danger against which the apostle desired to guard those to whom he was writing was, that of apostasy from Christianity to Judaism. To preserve them from this, he urges the fact that the downfall of Judaism was near, and that every indication which they saw of its approach ought to be allowed to influence them, and to guard them from that danger." [3]

HEB 10:26

"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,"

The warning passage thus begun closely resembles the former interposed one, Hebrews 6:4-9. Both have been similarly misapplied (see notes on Hebrews 6:4-9); but both have the same real meaning, which is further confirmed by comparing them together. The purport of both is the hopelessness of a state of apostasy from the faith after full knowledge and full enjoyment of privilege; both are led up to by cautions against remissness, of which the final issue might be such apostasy; both are followed by the expression of a confident hope, founded on past faithfulness, that no such apostasy will really follow [4].

HEB 10:27

"But a terrifying expectation of judgment and the fury of a fire which will consume the adversaries."

The language of this verse is taken from the book of Isaiah. In particular Isa 29:6-7; 30:27-33; 33:10-14, which are speaking of Yahweh thwartening the Assyrian attempts at beseiging Jerusalem, which were fulfilled when Yahweh struck down 185, 000 of Seenacherib's army found in Isa 37. So the graphic language we see in Isaiah is poetical, but speaking of Divine judgment. Also, the writer is drawing from Isa 64:1-4 which along with Isa 65-66 speaks of the Second Coming as in judgment of National Israel, but a remnant would be saved and experience the blessings of the restoration of Zion and the completion of the second exodus when they enter into the land, the new Jerusalem.

HEB 10:28-29

"Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has
trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?"

To "trample under foot" is a military conquering term (Lk 21:24), used metaphorically it is to treat with contempt. This is the same as Heb 6:6 to crucify Christ again. The punishment given to those who completely forsake Christ, and reject His sacrifice will recieve worse punishment then under Moses, which the Jews experienced in A.D. 70.

**HEB 10:30**

"For we know Him who said, "Vengeance is Mine, I will repay." And again, "The Lord will judge His people."

The prophetic backround of this verse is Deut 32, the Song of Moses, which speaks of Israel's "last days" (Deut 31:29; 32:29 cf. 4:30). We quote,

"Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.' 36 "For the Lord will vindicate His people, And will have compassion on His servants, When He sees that their [n]strength is gone, And there is none remaining, bond or free." (Deut 32:25-26)

Dispensationalism teaches that Deut 4; 30-34, speaks of Israel's last days is very significant. Ice and also Charles Clough states,

"As significant as Deuteronomy 4 is in establishing the tribulation and its purpose, an expanded narrative of Israel future history is provided in Deuteronomy 28—32. “The last seven chapter of Deuteronomy (28–34),” says David Larsen, “are really the matrix out of which the great prophecies of the Old Testament regarding Israel emerge.” [5]

"Extra-covenant announcements were also included in the prophet-mediated lawsuit indictments. The Song of Moses concludes with a warning to the Gentiles whom God will have used to chastise His nation to be aware that He can likewise judge them (Deut 32:41-43). In it Yahweh promises to "provide atonement for His land and His people." That promise was not a part of the conditional Mosaic covenant's stipulations. The later prophets repeatedly shared Yahweh's extra-covenant assurances of eventual permanent restoration of Israel--a restoration founded upon a yet-to-be revealed new covenant (e.g., Jer 31; Ezek 16, 36). None of these extracovenant assurances would have been possible were it not for the ongoing Yahweh-Israel relationship and the sharing of that relationship with the nation through Israel's prophetic line. This is a supernatural feature that is unique to Israel and must be accepted in any historical interpretation of the Old Testament." [6].

This hurts their position severly since Deut 32 is also applied by Peter to that then "perverse generation" (Acts 2:40 cf. Deut 32:5) and by Paul in speaking of the Israel of His day that would not enter into God's righteousness by faith (Rom 10:19 cf. Deut
32:21). It must be demonstrated why, since Dispensationalists admit, that Deut 32 is for Israel's last days, and Peter and Paul elsewhere apply Deut 32 to the Israel of their day, why this isn't the case in Heb 10:30. If they admit Heb 10:30 is speaking of A.D. 70, then they admit the day of the Lord of Heb 10:37 took place then, and the second exodus was completed at that time.

HEB 10:31-36

"It is a terrifying thing to fall into the hands of the living God. But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one. Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised."

Verse 31 is tied to vs. 30 which is speaking of the coming wrath in A.D. 70. Concerning vss. 32-33 Clarke states, "It appears from this, and indeed from some parts of the Gospel history, that the first believers in Judea were greatly persecuted; our Lord's crucifixion, Stephen's martyrdom, the persecution that arose after the death of Stephen, Acts 8:1, Herod's persecution, Acts 12:1, in which James was killed, and the various persecutions of St. Paul, sufficiently show that this disposition was predominant among that bad people. Companions of them that were so used - It appears, from 1 Thessalonians 2:14, 1 Thessalonians 2:15, that the Churches of God in Judea were greatly persecuted, and that they believed with courage and constancy in their persecutions. When any victim of persecuting rage was marked out, the rest were prompt to take his part, and acknowledge themselves believers in the same doctrine for which he suffered. This was a noble spirit; many would have slunk into a corner, and put off the marks of Christ, that they might not be exposed to affliction on this account." [7]

The persecutions of vss.34-35 could be the persecution of the early church at the hands of the Jews. Peter, James and John experienced such early on in Acts (Acts 3-5), Stephen being stoned (Acts 7), James the Just being put to death (Acts 12) and finally Paul throughout the book suffered at the hands of the Jews (Acts 13-28). They are exhorted that though they lost their earthly property, they have a heavenly inheritance which they would receive at the near coming Parousia (Heb 10:25, 37). The same encouragement is given in vs 36.

HEB 10:37-39

"For yet in a very little while, He who is coming will come, and will not delay. But My righteous one shall live by faith; And if he shrinks back, My soul has no pleasure in him."
But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul."

We will again quote from Clarke, Gill and Calvin, to show that before Dispensationalism came to be in the early 19th century, and came to America in the middle of the 19th century, commentators took passages like these as referring to the destruction of Jerusalem in A.D. 70. Clarke again, "For yet a little while - Ετι γαρ μικρον όσον· For yet a very little time. In a very short space of time the Messiah will come, and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity, and their destruction slumbereth not....It is very remarkable, and I have more than once called the reader's attention to it, that not one Christian life was lost in the siege and destruction of Jerusalem. Every Jew perished, or was taken captive; all those who had apostatized, and slunk away from Christianity, perished with them: all the genuine Christians escaped with their lives. This very important information, which casts light on many passages in the New Testament." [8]

Gill states concerning vs. 37, "his coming in his kingdom and power to destroy Jerusalem, and take vengeance on the Jews, for their rejection of him: the kingdom of Christ was at hand, when he began to preach; upon his ascension to heaven, it began to appear more visible; but still the temple was standing, and that worship continued, which stood in the way of the glory of his kingdom; during which time the saints suffered much: but in a little while from the writing of this epistle, he, who was to come, did come, even within about ten years after this, and showed his power and his glory, in delivering his people, and destroying his enemies; see Matthew 16:28" [9].

And finally, John Calvin again, "The coming of Christ mentioned here, according to Mede, was his coming to destroy Jerusalem, and to put an end to the Jewish polity. If “the approaching day,” in Hebrews 10:25, be considered to be that event then the same event is most probably referred to here. Besides, he speaks here of the enmity of the unbelieving Jews; and as our Savior represented the destruction of Jerusalem as a blessing to his people, it becomes still more probable that Christ’s coming to destroy that nation is intended" [10].

**HEB 10:25-39 CF. HEB 13:11-14**

We feel contextually that Heb 13:11-14 is very important in understanding Heb 10, and the book as a whole. The writer is giving the same exhortation as Heb 10 but is much more explicit when the Parousia of Heb 10:37 would take place.

"For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach. For here we do not have a lasting
city, but we are seeking the city which is to come." (Heb 13:11-14).

The key of this text in my estimation is the phrase found in vs. 14 "here we do not have a lasting city." Much like Heb 8:13 which reads,

"When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear."

Here we find the already and not yet in one verse. The New Covenant of Jer 31:31-34 has been ratified by the blood of Christ. It is said in Heb 8:6,

"But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises"

Jesus currently is mediating as High Priest of the new covenant, and yet the covenant was "becoming obsolete and growing old is ready to disappear" (Heb 8:13). The new covenant came with the cross of Christ and His ascension to the right hand, but wouldn't fully be established till the Old Covenant temple services spoken of in context of Heb 8:13 (8:1-5), which would take place in the fall of Jerusalem and the burning of the temple, which would negate obviously the temple services. This would take place in A.D. 70. So again and throughout Hebrews we see the already and not yet of the new covenant and exodus which is from 30-70 A.D. The same "forty years" (Heb 3:9).as the first exodus. Below the chart will demonstrate we believe that the coming of Heb 10:37 is the same as those who had "no abiding city" of Heb 13:14.

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At this point we think it is reasonable to quote commentator at length, Adam Clarke, then John Gill on Heb 13:14, to show they also believe Heb 13 is referring to the same events as Heb 10, thus we are not the only ones that see the connection. What follows is Clarke in length on Heb 13:11-14,

"For the bodies of those beasts - Though in making covenants, and in some victims offered according to the law, the flesh of the sacrifice was eaten by the offerers; yet the flesh of the sin-offering might no man eat: when the blood was sprinkled before the holy place to make an atonement for their souls, the skins, flesh, entrails, etc., were carried without the camp, and there entirely consumed by fire; and this entire consumption...That he might consecrate them to God, and make an atonement for their sins, he suffered without the gate at Jerusalem, as the sin-offering was consumed without the camp when the tabernacle abode in the wilderness. Perhaps all this was typical of the abolition of the Jewish sacrifices, and the termination of the whole Levitical system of worship. He left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to bring the Gentiles to God.Let us go forth therefore unto him - Let us leave this city and system, devoted to destruction, and take refuge in Jesus alone, bearing his reproach-being willing to be accounted the refuse of all things, and the worst of men, for his sake who bore the contradiction of sinners against himself, and was put to death as a malefactor. For here have we no continuing city - Here is an elegant and forcible allusion to the approaching destruction of Jerusalem. The Jerusalem that was below was about to be burnt with fire, and erased to the ground; the Jerusalem that was from above was that alone which could be considered to be μενουσαν, permanent. The words seem to say: "Arise, and depart; for this is not your rest: it is polluted:" About seven or eight years after this, Jerusalem was wholly destroyed." [11]

Concerning Heb 13:14, Gill adds,

"For here have we no continuing city,... Neither for religious worship, the city of Jerusalem being quickly to be destroyed, nor for civil life to dwell in; and so may have a peculiar regard to the Hebrews, whose temple and city would, in a short time, become desolate" [12].
HEB 10:37 THE CONSUMMATION OF THE SECOND EXODUS OF HEB 3-4

Next we come to the most ephatic passage of NT. scripture concerning the second exodus theme, Heb 3:7-4:11. The consummation of this exodus is of course the passages we just looked at (Heb 10:37; 13:11-14 cf. Heb 12:18ff). This is a vital passage when it comes to dealing with Dispensationalism as a whole since the second exodus of Isa 40-55 is for Israel, and according to them, the church is a mystery not spoken of by the prophets, and Israel's promises have nothing to do with the church, being postponed.

The exodus theme opens with a comparison of Jesus and Moses. Moses lead the first exodus, Jesus now the second (Heb 3:1-6). Jesus exceds in glory to Moses because of the cross and resurrection (Heb 2:9). He was "crowned with glory." Thus, He's a king that entered his kingdom, "glory." This is similar to Paul's argument in 2 Cor 3. In vs. 7 we will again quote commentator J. Gamby, as it's amazing to see non preterist see the second exodus period between A.D. 30-A.D. 70.

"It is possible that the writer of the Epistle intended a reference to the corresponding forty years from the manifestation of Christ to the destruction of Jerusalem, which were drawing to their close at the time of writing, and during which the Israelites of his day were trying God by their rejection of the gospel, or, in the case of some the believers addressed, by their wavering allegiance to it." [13].

We feel Gamby is on the mark, not only contextually in the book of Hebrews has this been shown to be the case but besides Heb 3:7, the writer in Heb 3:17 the writer quotes from Num 14:33 instead on his main passage of Ps 95 in stating for the second time "for forty years."

In vs. 8 the writer speaks of those that hardened their hearts, became caulous to Yahweh and His deliverence, murmuring the whole time (Ex 16-17ff). They wouldn't enter Yahweh's "rest" because of their sin, that is the land of Cannan promised to their fathers. Five times the Hebrew writer in quoting Ps 95 says enter this rest by belief "Today." Do not be like those during the first exodus doubting Yahweh to do as He promised, for the inheritance they would receive would be great. The rest they are exhorted to keep and that remains is "sabbatismos" only used here in the N.T. while sabbaton for sabbath is used sixty times. This sabbatismos-rest was a heavenly rest, i.e. the rest of Cannan. These christians were on the verge of the promise land that is called a "better country," a "heavenly" one (Heb 11:16) for they had "no lasting city..but are seeking the one about to come" (Heb 13:14)

Heb 4:14 states Jesus as our High Priest in the heavenly Most Holy Place of the heavenly tabernacle (Heb 8), if he is High Priest and seated on David's throne according Ps 2; 101 (Heb 1; 5-8; 10), then the tabernacle must be situated in a land, as find its a "heavenly country"(Heb 11), the heavenly "city" (Heb 13:14), the heavenly Zion (Heb 12:22ff).
This is the "rest" of Heb 3-4, the land of Cannan.

We have seen well known commentators, Adam Clake & John Lightfoot state that the exodus of 1 Cor 10 as fulfilled in A.D. 70. Then we saw Calvin, Clarke, Barnes admit the day of the Lord of Heb 10:25, 37, and now J.J Gamby who likewise is not a preterist admit the exodus of Heb 3-4 as A.D. 70. These admissions lead to one conclusion logically. That is, the Second Coming took place in the judgment of the Jewish Nation in A.D. 70. If the Second Exodus of Isa 40-55 (more broadly speaking 40-66) has been fulfilled then all prophecy including the Second Coming was fulfilled by A.D. 70. So we see passages like 1 Cor 10:1-11; Heb 3-4; 10:22ff are very damaging to futurism in general.

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**THE DAVIDIC KINGDOM CONSUMMATED IN A.D. 70 (ENDING EXODUS)**

The beginning of this exodus as shown above was already underway when the NT writers lived (Rom 6; 1 Cor 10; Heb 3:7-4:11; 11; 12:22ff). We believe the exodus ends at the Parousia as Heb 12:22ff speaks of. In Heb 9:26 the writer speaks of Christ coming a second time out of the heavenly MHP, with Heb 10:37 showing He would not tarry would be come in a very very little while. Since the Second Coming was near, and would take place in the fall of jerusalem because of her persecution (Heb 10:32ff).of the church, this shows we believe that they would enter the "heavenly land" (Heb 11) and the kingdom/Zion at this coming in A.D.70 (Heb 12:18ff.) Heb 12:26 says they were
presently back then "recieving a kingdom."

Notice the setting for the coming of the kingdom in Heb 12:18-29. In the context of the shaking and removing of Mt. Sinai creation and the coming of the New Covenant creation into its place the writer said, 'Wherefore we recieving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear' (v. 28). Notice the already but not yet in the scripture, 'we recieving a kingdom which cannot be moved.' It ties in with the already but not yet of the Old Covenant's passing away (8:13; 2 Cor 3:11-12)." [14]

Jesus and John the baptist both speak that "The time is fulfilled, and the kingdom of God [j]is at hand; repent and [k]believe in the gospel." (Matt 3-4; Mk 1:14). The kingdom would come according to John in A.D. 70 (Matt 3) as does Jesus (Matt 16:27-28; 21:33ff; 22:1-14; 24-25:46; Lk 17-19). In Matthew 3, Isa 40 is applied to Johns mission which is a second exodus text. In Rev 19:2, 11-19 we se Christ come in avenging the saints on Babylon and in His kingdom. In Rev 19:5 Ps 2:9 is alluded to, this is the consummation of the Davidic Kingdom in the fall of Babylon, i.e. Jerusalem.

Even though much space has been given to the commencement, the initiation (the already) of the Davidic Kingdom, and not near as much to its ultimate fulfillment in A.D. 70, we feel this enough and should suffice when it comes to the consummation of the kingdom (the not yet) since below (Lk 19; Matt 21; 22) we will be covering those parables which are parables of Christ coming to vindicate the marytors (Cf. 1 Thess 2:14-16) in His kingdom in the fall of Jerusalem in A.D. 70, just as Christ said in His parable in Lk 18:1-8 which we covered earlier.

NOTES

[1] John Calvin, (ad. loc)


[6] Adam Clarke, (ad. loc)


[8] John Gill (ad. loc)

[9] John Calvin (ad. loc)

[10] Adam Clarke, (ad. loc)


[12] (ad. loc)

[13] *I PETER 2 AND REPLACEMENT THEOLOGY*, Dr. Thomas Ice, pg. 3
(http://www.pre-trib.org/data/pdf/Ice-1Peter2andReplacement.pdf)

[14] Ibid. pg. 4

[15] Ibid. 476.

(Eschatology Publications, Warren Ohio, 1990)

[17] Ibid. pg. 23

[18] *The Truth Behind Left Behind-A Biblical View Of The End Times*, Dr. Mark
Hichcock & Dr. Thomas Ice, pg. 23, (Multnomah Publishers, Inc. 2004