

What Changed After 70AD?

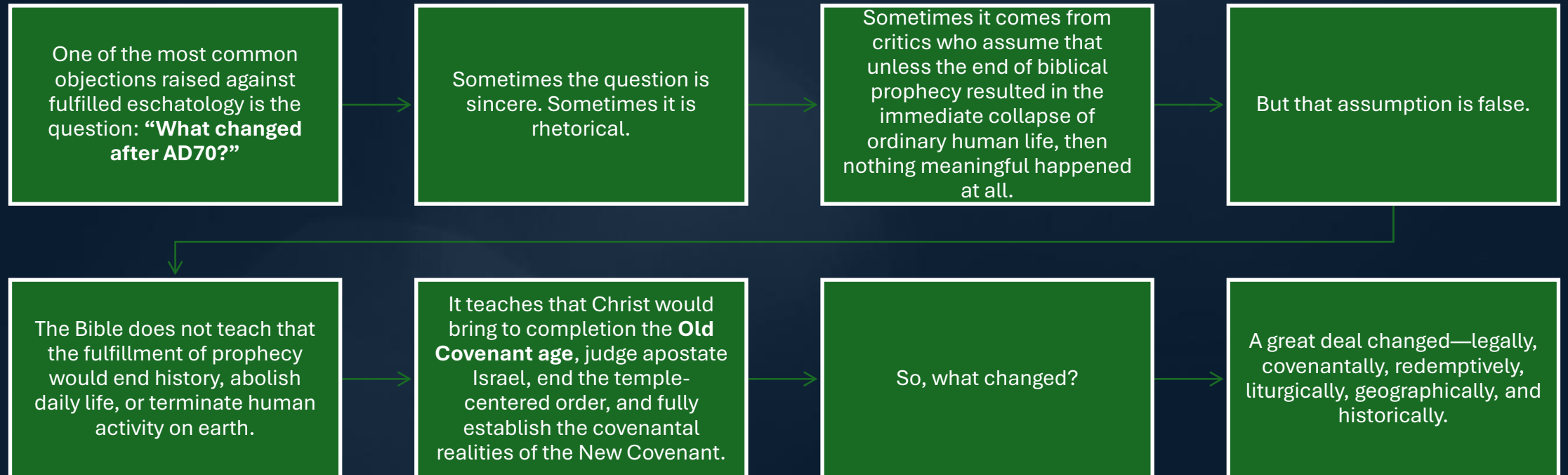
William Bell

The New Covenant Status

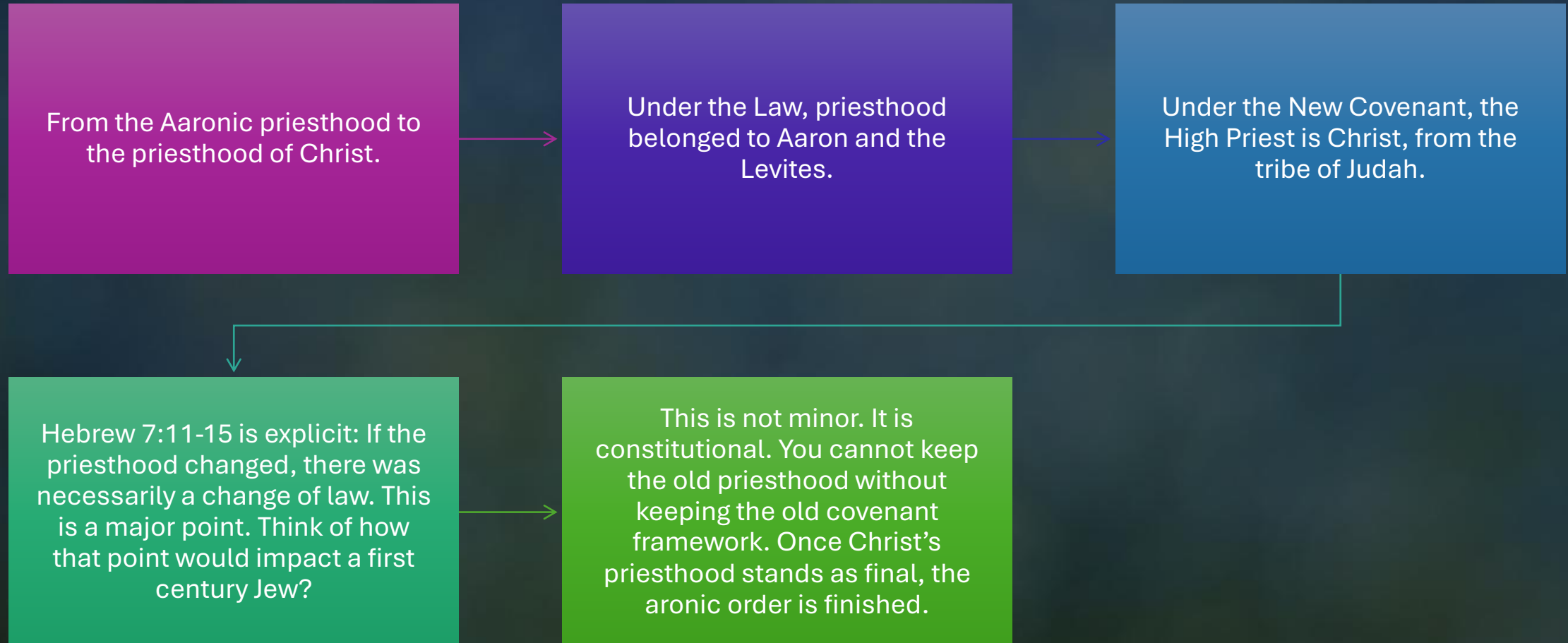
AD 70 did not mark a change in God's eternal purpose, nor a change in the saving power of Christ's blood.

It marked the public, historical, and end of the Old Covenant order and the full vindication of the New Covenant world that had been inaugurated through the death, resurrection, ascension, and reign of Jesus Christ.

Introduction



THE PRIESTHOOD



BLASPHEMY



They also set up false witnesses who said, "This man does not cease to speak blasphemous words against this holy place and the law; (Act 6:13)



for we have heard him say that this Jesus of Nazareth will destroy this place and **change** the customs which Moses delivered to us." (Act 6:14)



Change: Allaso: To make different



Note: They did not charge Stephen with saying Jesus had changed the customs or even destroyed the temple. They said he will [future tense of kataluo]

HEBREWS 7:11-15



Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? (Heb 7:11)



For the priesthood being changed, of necessity there is also a change of the law. (Heb 7:12)



For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. (Heb 7:13)



For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. (Heb 7:14)



And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest (Heb 7:15)

2. From mortal priests to an unchangeable priesthood



Levitical priests were many in number because death prevented continuity. Christ continues forever. **See Heb. 7:23-25**



The contrast is not merely between many priests and one priest, but between a temporary administration and an indestructible one.

3. From repeated sacrifices to one final sacrifice

The Levitical system offered sacrifices continually, yet those sacrifices could never take away sins.



Repeated Sacrifices To One Final Sacrifice

Heb. 10:1-4, 10-14

Animal sacrifices were repetitive and ineffective in ultimate removal of sin

Christ offered one sacrifice for sins forever

By that one offering He perfected forever those who are sanctified.

That is a massive change.

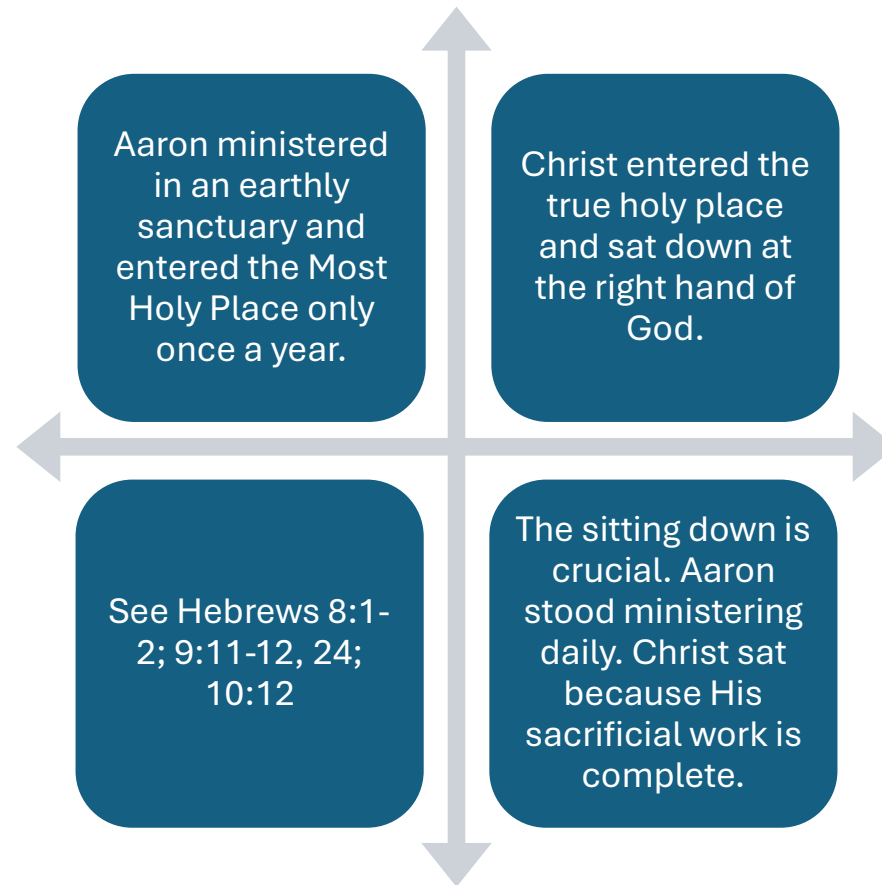
4. From genealogical qualification to divine appointment.

Levitical priests were validated through descent and records.

Christ's priesthood does not rest on temple archives or tribal paperwork, but on divine oath and resurrection life. **Heb. 7:16, 20-22.**

This matters especially in light of A.D. 70. Once the temple fell and genealogical continuity tied to temple service collapsed, the old priestly system was historically shattered as well as theologically obsolete.

5. From earthly sanctuary ministry to heavenly enthronement



II. THE SACRIFICIAL SYSTEM CHANGED



From daily bloodshed to finished atonement

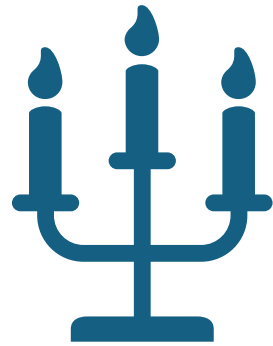


The old system required a river of blood—morning and evening offerings, sabbath offers, feast offerings, sin offerings, trespass offerings, national offerings, private offerings.



The New Covenant rests on the finished offering of Christ.

2. From reminder of sins to remission of sins



Under the Law, sacrifices functioned as a “remembrance again made of sins every year” (Heb. 10:3).



Under the New Covenant, God says, “Their sins and iniquities will I remember no more” (Heb. 10:17).

3. From provisional cleansing to perfected access

The old sacrifices sanctified
“to the purifying of the flesh”
(Heb. 9:13). Christ cleanses
the conscience (**Heb. 9:14**)

So the change is from
external, symbolic, temporary
purification to true and
abiding redemptive access.

III. THE TEMPLE ORDER CHANGED

1. FROM LOCALIZED TEMPLE
WORSHIP TO THE HEAVENLY
SANCTUARY

THE OLD COVENANT WAS TIED TO
A PHYSICAL TEMPLE IN EARTHLY
JERUSALEM. THE NEW COVENANT
CENTERS ON THE HEAVENLY
SANCTUARY AND THE PRESENCE
OF GOD IN CHRIST.

SEE **HEBREWS 9:24; 12:22-24.**

BELIEVERS DO NOT COME TO
MOUNT SINAI OR MERELY TO
EARTHLY JERUSALEM, BUT TO
**MOUNT ZION, THE CITY OF THE
LIVING GOD, THE HEAVENLY
JERUSALEM.**

2. From restricted access to open access

- Under the temple order:
 - Gentiles were restricted
 - Women were limited
 - Priests alone entered certain areas
 - The High Priest alone entered the Holiest, once a year, and not without blood
 - Under the New Covenant, believers have **boldness to enter the holiest by the blood of Jesus (Heb. 10:19-22)**
- This is one of the greatest “what changed?” answers available.

3. From sacred geography to covenantal universality

Old Covenant worship was land-centered, city-centered, and temple-centered. The New Covenant is not confined to one mountain or city.

Jesus announced this in John **4:21-24**. The Father would be worshiped not in Samaria nor exclusively in Jerusalem, but in spirit and truth. AD70 is the historical end of the old geographic monopoly.

4. From vulnerable holy site to an unshakeable kingdom

The temple could be defiled, besieged, burned, and destroyed. The New Covenant kingdom is unshakeable.

See **Hebrews 12:27-28**

This is a major contrast: the old order was materially vulnerable; the new order cannot be overthrown by Roman armies, zealot violence, or national catastrophe.

IV. THE FEAST SYSTEM CHANGED

1. From calendar observance to fulfilled reality

Israel's feast days were tied to the agrarian cycle, national life, and temple pilgrimage.

They were not arbitrary. They were typological. Christ fulfills the substance to which they pointed.

2. From ritual seasons to ongoing covenantal realities

- The New Testament does not merely relax feast observance. It relocates and fulfills it in Christ. Examples:
- **Passover.** “Christ our Passover is sacrificed for us” (1 Cor. 5:7)
- **Unleavened Bread.** Therefore, the church keeps the feast in sincerity and truth (1 Cor. 5:8)
- **Firstfruits.** Christ, the firstfruits. (1 Cor. 15:20, Jas. 1:18)
- **Tabernacles.** believers have come to the festal assembly, the paneguris, in Hebrews 12:22, 23.

3. From compulsory pilgrimage to spiritual gathering

All males were required to appear before the Lord three times a year. That obligation was tied to temple-centered covenant life.

But in the New Covenant, access to God is not governed by pilgrimage to an earthly shrine. The assembly of the firstborn is not geographically confined.

V. THE COVENANTAL CENTER OF WORSHIP

1. From earthly Jerusalem
to the New Jerusalem.
This is critical.

The old city was the center
of the old administration.
The New Covenant
identifies the true covenant
city as **the Jerusalem
above (Gal. 4:26)** and the
**heavenly Jerusalem (Heb.
12:22)**.

That means the center of
covenant life is no longer
earthly Jerusalem.

2. From national identity to covenant identity in Christ.

The old order was structured around tribal descent, inheritance boundaries, priestly lineage, and covenant markers tied to Israel according to the flesh.



The New Covenant defines the people of God in Christ rather than by tribal bloodline. See:

Eph. 2:11-12

Gal. 3:26-29

Phil. 3:3



The church is not a tribe, not a nation-state, not an ethnic priestly order. It is the body of Christ.

VI. RESTRICTIONS TO APPROACH AND MEMBERSHIP CHANGED

1. From exclusion laws to open inclusion in Christ.

Under the old order, certain persons were restricted in relation to assembly, inheritance, or covenant participation in specific ways. But under the New Covenant, what was once restricted and segregated is radically transformed in Christ. This is seen especially in:

- **Isaiah 56:3-8** anticipating inclusion of eunuchs and foreigners
- **Ephesians 2:13-19** where those once far off are brought near
- **Acts 8** with the Ethiopian eunuch
- **Galatians 3:28**

2. From bloodline privilege to faith union with Christ



The old administration was heavily bound to genealogical and national distinctions. The new rests on union with Christ.



This does not erase historical Israel's role in redemptive history; it means the covenantal structure has reached its telos.

VII. THE LAW-COVENANT ADMINISTRATION CHANGED

- **1. From Old Covenant to New Covenant**
- The New Testament does not present the two covenants as identical administrations. It presents the old as obsolete and vanishing, and the new as abiding.
- **See Hebrews 8:6-13**
- The old was growing old and ready to vanish away. AD 70 is the obvious historical event that publicly sealed that transition.



2. From shadow to substance

- The entire old order was typological. See:
- **Colossians 2:16-17**
- **Hebrews 8:5**
- **Hebrews 10:1**
- The law had shadows; Christ is the substance.

3. From external code to internalized covenant life

Jeremiah's New Covenant promise included the law written on the heart, intimate knowledge of God, and full forgiveness of sins.

See **Jeremiah 31:31-34** and **Hebrews 8:8-12**.

That internalization is one of the greatest covenantal changes in Scripture.

IV. THE CONDITION OF GOD'S PEOPLE CHANGED

1. From deferred expectation to realized covenantal hope.

- The old Covenant lived in anticipation. The New Covenant lives in fulfillment.
- Promises once awaited are now established in Christ.
- This is the burden of **2 Corinthians 1:20, Luke 24:44**, and the whole book of Hebrews.

2. From bondage to liberty

Paul contrasts the two
Jeruselems in Galatians 4:

- The present Jerusalem in bondage
- The Jerusalem above, which is free

This is covenantal
emancipation.

3. From
condemnation
ministry to
righteousness
ministry.

See 2 Corinthians 3:6-11

Old covenant: ministry of
death and
condemnation

New covenant: ministry
of Spirit and
righteousness



This is one of the clearest
apostolic statements of what
changed.

4. From fading glory to abiding glory

Moses' order had glory, but it was fading.

The New Covenant has surpassing and abiding glory.

2 Corinthians 3 is decisive.

IX. ACCESS TO GOD CHANGED

1. No more veil

- The veil represented restricted access. In Christ, the veil is removed.
- See **Matthew 27:51; Hebrews 10:19-20**

2. Immediate priestly access for all believers



Believers are now described as corporately as a priesthood:

1 Peter 2:5, 9

Revelation 1:5,6



That would have been unthinkable under the old order in the same sense.

3. No mediator class standing between believers and God in the old Levitical sense.

Christ is the sole
and final High
Priest and
mediator

**See 1 Timothy
2:5; Hebrews
8:6; 9:15; 12:24**

X. THE SOCIAL, POLITICAL, AND HISTORICAL BURDEN OF THE OLD ORDER ENDED

1. **Temple-centered life carried enormous economic demands**
 - The old system required
 - Continual animal sacrifices
 - Priestly support
 - Temple maintenance
 - Ritual supplies
 - Purification procedures
 - Pilgrimage obligations
 - That entire system was expensive, labor-intensive, and structurally dependent on land, livestock, priesthood, and sanctuary.



2. Jerusalem was repeatedly vulnerable to war and devastation

- The city was not merely symbolic. It was a political and military flashpoint. Its centrality brought exposure to siege, factional violence, zealot extremism, Roman retaliation, and catastrophic destruction.
- In the Jewish War, this vulnerability reached its climatic end

3. The New Covenant people are not organized around a militarily vulnerable sacred capital



This does not mean Christians avoid suffering. It means the covenant center itself is no longer an earthly city that can be burned down and thereby terminate covenant access.



That is real historical change.

XI. DEATH, HADES, AND REDEPTIVE CONSUMMATION

The old world was characterized by incompleteness

Before the full establishment of the New Covenant order, redemptive expectation pointed forward to the consummation of what Christ accomplished.

2. The New Covenant age is the age of accomplished redemption

- Believers now stand in the full manifested New Covenant order—access secured, priesthood changed, temple fulfilled, kingdom received, heavenly Jerusalem opened.

Hope is no longer
merely
anticipatory in the
old-covenant
sense

Deferred hope makes the heart sick, Prov.
13:12, 19

**Hebrews
11:39-40**

**Hebrews
12:22-24**

**Revelation
21-22**



What was awaited under the old
economy has been fully covenantally
secured and openly manifested in
Christ's kingdom.

XII. THE KINGDOM CITIZENSHIP CHANGED

1. From citizenship defined by old covenant nationhood to citizenship in Christ's kingdom.

- Believers belong to the kingdom of the Son. See:
 - **Colossians 1:13**
 - **Philippians 3:20**
 - **Ephesians 2:19**

2. From earthly covenant markers to heavenly commonwealth



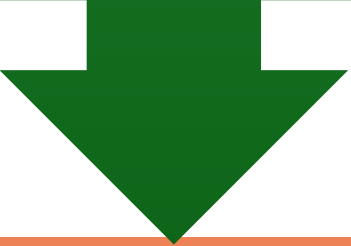
THE CHURCH'S IDENTITY IS NO LONGER
GOVERNED BY CIRCUMCISION, TEMPLE
ATTENDANCE TRIBAL ANCESTRY, AND LAND-
BASED COVENANT DISTINCTIONS.



IT IS GOVERNED BY PARTICIPATION IN
CHRIST.

XIII. THE NEW JERUSALEM IS THE DEFINITIVE COVENANT CITY

1. The New Jerusalem replaces old
covenant centrality



The contrast is not between “a city” and
“no city,” but between:

Earthly Jerusalem tied to
the old order

Heavenly/New
Jerusalem tied to the
consummated new order

2. It is the dwelling of God with His people

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (Rev 21:2)

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. (Rev 21:3)

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, (Heb 12:22)

to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, (Heb 12:23)

to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel. (Heb 12:24)

3. It is open to
all covenant
members in
Christ

The city is no longer
nationally bound in
the old sense.

It is the covenant
dwelling of the
redeemed.

Summary

- What changed after AD70 was not the existence of the planet, nor the continuation of ordinary human life, but the final passing of the Old Covenant world.
 - The Levitical priesthood ended.
 - The temple order ended.
 - Animal sacrifices ended.
 - Feast-day obligation ended.
 - Sacred geography ended.
 - The exclusive centrality of earthly Jerusalem ended.
 - Restricted access ended.
 - The ministry of shadows ended.
 - The age of covenant transition ended.
- In their place stood the fully manifested realities of the New Covenant: Christ's everlasting priesthood, His once-for-all sacrifice, direct access to God, The heavenly Jerusalem. The kingdom that cannot be shaken. AD 70 was not the end of the world. It was the end of a world—and the full establishment of another.