

Supersessionist Position That OT is Shadow and NT is TRUTH and REALITY

“For the law was given through Moses; grace and truth came through Jesus Christ.”

– John 1:17

1. The supersessionist says this means the Torah and Israel were not true in the sense they were not the “Truth”.

John 4:21-24 – “Jesus said to her, ‘Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.’ ”

1. The supersessionist says worshipping in “spirit and truth” is contrasted with worshipping in Jerusalem at a physical temple.
2. The supersessionist says the physical worship, physical rituals and physical promises along with the physical national people would only last until the New Testament spiritual system of truth replaced the incomplete shadow.
3. The supersessionist says the incomplete shadow included the promises, the temple, the sacrifices, the land and the people Israel. According to the supersessionist these were not the truth, but were shadows of the great Truth.

Hebrews 9:8-12 – “By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.”

1. The supersessionist says that God always intended to replace the Old Covenant things with the Truth and the “true” things of Christ.
2. The supersessionist does not consider this a replacement (as in Replacement Theology), but considers the appearance of the Real things as a fulfillment (as in Fulfillment Theology).
3. The Old Testament and Old Covenant system were not “the truth” because they were only a type or shadow of the reality.
4. The supersessionist says that God never intended to establish the shadow or the type as the eternal reality. They say that God always intended to replace the shadow with the Truth, the Reality.

Colossians 3:1-4 – “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth (ges). For you have died, and your life is hidden with Christ in God. When Christ who is your[a] life appears, then you also will appear with him in glory.”

3588 [e]	507 [e]	5426 [e]		3361 [e]	3588 [e]	1909 [e]	3588 [e]	1093 [e]
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2 τὰ	ἄνω	φρονεῖτε	,	μὴ	τὰ	ἐπὶ	τῆς	γῆς .
The things	above	set [your] minds on		not	the things	on	the	earth
Art-ANP	Adv	V-PMA-2P		Adv	Art-ANP	Prep	Art-GFS	N-GFS

ge means "the earth", "the land"

used to say "the land", "the earth", "the region", "the country", "inhabitants of a region"

1. The supersessionist would say "set your minds not on things of 'the LAND' ", which is referring to the physical land of Israel or the borders of the physical country promised to Abraham.
2. In Fulfillment Theology the temporary promise of the physical Land to the temporary people of Israel has been fulfilled with the real object behind the temporary shadow.
3. Supersessionists understand that the true object (the Truth or Reality) is actually in heaven and is spiritual. The shadow was not real and was temporary.
4. So, in this case, the promises made to Abraham were:
 - a. Not Real
 - b. Not True
 - c. Shadows of the real promise
 - d. Misunderstood for 2,000 years by Abraham, Isaac, Jacob, Moses, David, the prophets from Isaiah to Jeremiah to Ezekiel to Haggai to Zechariah to Malachi.

Hebrews 8:1-2 – "Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man."

1. The "true tent" is said to contrast with the symbolic and imperfect.

Hebrews 9:23-24 – "Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf."

1 Corinthians 10:11 – "Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come."

3778 [e]	1161 [e]	5179 [e]	4819 [e]	1565 [e]	1125 [e]	1161 [e]	4314 [e]	3559 [e]	1473 [e]	1519 [e]
Tauta	de	typikōs	synebainen	ekeinois	egraphē	de	pros	nouthesian	hēmōn	eis
11 Ταῦτα	δὲ	τυπικῶς	συνέβαινε	ἐκείνοις	, ἐγράφη	δὲ	πρὸς	νουθεσίαν	ἡμῶν	, εἰς
These things	now	[as] types	happened	to them	were written	then	for	admonition	of us	to
DPro-NNP	Conj	Adv	V-IIA-3S	DPro-DMP	V-AIP-3S	Conj	Prep	N-AFS	PPro-G1P	Prep

ΤΥΠΟΣ - *typos* - meaning "typically"

Used to say:

- a) "a figure", "a copy"
- b) "a pattern", "a model"
- c) "a type", "a prefiguring something or somebody"
- d) originally meant the mark or impression left by a blow to a seal

3739 [e]	3588 [e]	5056 [e]	3588 [e]	165 [e]	2658 [e]
hous	ta	telē	tōn	aiōnōn	katēntēken
οὓς	τὰ	τέλη	τῶν	αἰώνων	κατήντηκεν
whom	the	ends	of the	ages	are arrived
RelPro-AMP	Art-NNP	N-NNP	Art-GMP	N-GMP	V-RIA-3S

Typology or Hermeneutic Typology

1. There are **types (shadows)** in the Bible. Correct hermeneutics (or, interpretation of writing styles) correctly understands types and symbolism in the text of Scripture.
 - a. Types (shadows) prefigure a coming reality. Most Bible students and scholars accept this. For example:
 - i. OT sacrifices prefigured Jesus Christ's ultimate sacrifice on the cross.
 - ii. Adam a type of Christ (Romans 5:14 (5:12-21); 1 Corinthians 15:45 (15:42-49))
 - iii. Moses was a type of Jesus (Deuteronomy 18:15, 18; John 1:21-27)
 - b. Types (and, shadows) that have been fulfilled according to Scripture:
 - i. **Priesthood:** Christ's priesthood is better than Levi's priesthood – Hebrews 7:11-28:

*“Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?... For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. **And it was not without an oath.** For those who formerly became priests were made such without an oath, but this one was made a priest with an oath by the one who said to him:*

“The Lord has sworn and will not change his mind, ‘You are a priest forever.”

” (This is an OT quote of an OT oath for the NT priesthood, Psalm 110:4!!)

*This makes Jesus the guarantor of a better covenant... he holds his priesthood permanently, because he continues forever... For the law appoints men in their weakness as high priests, but **the word of the oath**, which came later than the law, appoints a Son who has been made perfect forever.*”
 - ii. **New Covenant** is superior to the Mosaic Covenant, but was still promised and detailed in the Old Testament – Hebrews 8:6-13:

“But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second. For he finds fault with them when he says:

(Author of Hebrews begins a direct OT quote from Jeremiah 31:31-34)

“Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more.”

In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.”

iii. **New Jerusalem** – Hebrews 12:22-23:

“ But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect.”

iv. **Adam/Jesus**

“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.” (Romans 5:12 and 5:15)

“For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.” (Romans 5:19)

v. **Passover/Cross**

“For Christ, our Passover lamb, has been sacrificed.” (1 Corinthians 5:7)

vi. **Temple in Jerusalem**

1. **Jesus' Body** was a temple

“Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body.” (John 2:19-21)

2. **Church** (or, “household of God”) is a temple

“So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.” (Ephesians 2:19-22)

3. **Physical body of every individual Christian** is a temple

“Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.” (First Corinthians 3:16-17)

“Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.” (1 Corinthians 6:19-20)

4. **Future, rebuilt physical Temple** in Jerusalem is a temple

“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.” (Matthew 24:15-16)

“Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.” (2 Thessalonians 2:3-4)

“Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there, but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.” (Revelation 11:1-2)

5. And, there is a **Temple in Heaven**

“We have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.” (Hebrews 8:1-2)

“Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple.” (Revelation 11:19)

“The one who conquers, I will make him a pillar in the temple of my God.” (Revelation 3:12)

“Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.” (Revelation 7:15)

“They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” (Hebrews 8:5; quoting Exodus 25:40)

2. **Typological interpretation** is a style of hermeneutics (or, an interpretive approach to the text) that considers the Old Testament to be merely types and shadows (temporal images) of the literal New Testament. In Typological Hermeneutics the New Testament is the reality and the fullness of previous Scripture.

- a. In Typological interpretation the New Testament is considered the superior antitype of the Old Testament.
- b. In other words, the normal grammatical-historical-literary approach to interpreting the Old Testament is not good enough to understand what God really is saying in these types and shadow verses.
- c. In this Typological Hermeneutics the Old Testament is itself a type and shadow that is set aside for the superior New Testament antitype.
- d. In Typological interpretation there are not genres of literature that include the use of types and shadows. The whole text is a type pointing to a reality. Thus, the Old Testament text is not the reality, but only points to the reality.
- e. In Typological interpretation the Old Testament cannot be understood without the New Testament.
- f. In Typological interpretation the coming of Christ fulfills all of the types in the Old Testament.
- g. Once the NT antitype is revealed in its Reality, the Old Testament type is complete. The Old Testament is surpassed by the New Testament antitype.
- h. For example, these are somethings that found fulfillment with the coming of Jesus. And, since they have been fulfilled (or, the antitype has been revealed) there is no longer any need for these to exist or be developed because they have passed away (ceased to exist):
 - i. The Land of Canaan
 - ii. The city of Jerusalem

- iii. The Temple
 - iv. Sacrifices
 - v. The Throne of David
 - vi. The People of Israel
 - i. Also,
 - i. Christ's physical body has become a heavenly spiritual body
 - ii. Christ's ascension means:
 - 1. the heavenly throne replaces the need for a physical throne
 - 2. the heavenly Jerusalem replaces the earthly Jerusalem
 - 3. the coming of the Holy Spirit and the spiritual blessings in Christ replace the material, physical blessings and promises
 - 4. Israel's future kingdom is the church
 - j. Supersessionism uses a hermeneutic style that:
 - i. Gives New Testament priority over the Old Testament
 - ii. Refuses to see or wait for literal fulfillments of the Old Testament promises or prophecies
 - iii. Uses typological interpretation of the Old Testament because the Old Testament is considered merely types and shadows of realities that occur in the New Testament.
3. Conclusion of "Types" vs. "Typological Interpretation"
- a. Types are a legitimate literary form in hermeneutics of the Old Testament. "Typological Interpretation" of the Old Testament is crazy false.
 - b. It is false to say everything in the Old Testament or everything dealing with Israel is a fulfilled type.
 - c. New Testament writers did not teach that their text replaced the Old Testament
 - d. New Testament writers did not think their new understanding and insight of the Old Testament canceled the original context of the Old Testament text.

Feasts of Israel

1. Passover
2. Unleavened Bread
3. Firstfruits
4. Pentecost (Shavuot)
5. Trumpets
6. Day of Atonement (Yom Kippur)
7. Tabernacles (Sukkah)

All seven feasts were real feasts used to remember real historical events.

All seven feasts were practiced to remember what God had done for Israel in the past.

Also, all seven feasts were types of a greater event that God would do in the future

- a) The type is a shadow
- b) The fulfillment is called the antitype (An antitype is "something that is represented by a symbol" and "something that corresponds to or is foreshadowed in a type".)

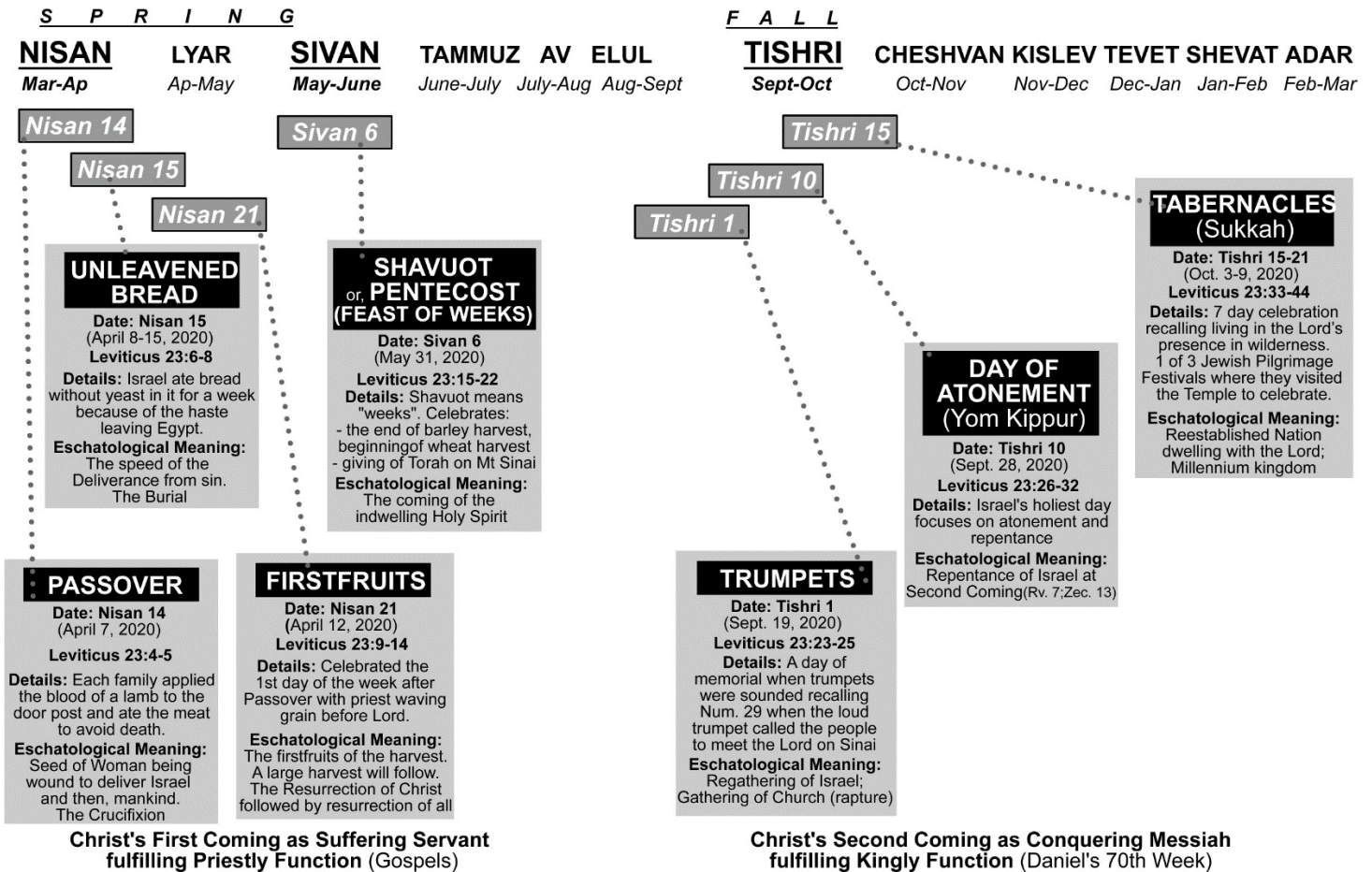
The first four feasts have been fulfilled according to the New Testament references:

1. Crucifixion
2. Burial
3. Resurrection
4. Coming of Holy Spirit – Psalm 110 – Christ’s ascension was foretold in the Old Testament

The final three feasts have not yet been fulfilled during the first century, but are anticipated in the NT:

5. Regathering of Israel and the Gathering of the Church
6. Second Coming
7. The Lord Returns to the Temple and rules in the Millennium

The Feasts of the LORD from Leviticus 23



Understanding the NT Use of the OT Regarding Israel and the Church

ONE: The New Testament does not ALWAYS use the Old Testament text in its historical, literal setting and interpretation.

Example: Matthew quote and application of Hosea 11:1 in Matthew 2:15:

Hosea 11:1 – ***“When Israel was a child, I loved him, and out of Egypt I called my son.”***

1. The Lord is saying through the prophet Hosea in 750 BC that He loved the nation of Israel and brought or “called” Israel, “His son” out of Egypt.
2. This verse is a historical reference to the Hebrews (nation of Israel) being brought out of Egyptian slavery around 1446 BC by the Lord through Moses.
3. Hosea was NOT thinking of the Christ, or prophesying about the Messiah, or predicting details of Jesus’ life.

Matthew 2:14-15 – ***“And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”***

1. Matthew is NOT saying the Exodus did not happen or that God did not bring the nation out of Egypt.
2. Matthew is NOT saying the Exodus was merely a type or shadow of Joseph and Mary fleeing to Egypt with infant Jesus to return to the land of Israel after Herod’s death.
3. This is a literal OT verse referring to a historical event to encourage or teach the people of 750 BC. That was the purpose of this verse. That was the reality.
4. Matthew knows this verse and understands the context of Hosea’s writing, but Matthew adds to hermeneutic value of this verse without destroying the historical or literal meaning of Hosea.
5. Besides the literal context of Hosea in 750 BC, Matthew sees this verse as a type (a foreshadowing) of the first century events of Jesus’ life:
 - a. Jesus, like Israel, is God’s son
 - b. Jesus, like Israel, is God’s servant
 - c. Jesus, like Israel, is taken to Egypt by God’s plan
 - d. Jesus, like Israel, is called “Out of Egypt” when it was time.

POINT: The New Testament writers can add to the meaning of the Old Testament text (such as seeing types and shadows), but the New Testament writers CANNOT destroy the context, the promises, the prophecies or the historical value of the Old Testament text.

TWO: Sometimes the New Testament sees Old Testament text as actual literal prophecy that is actually physically fulfilled in their day.

Examples:

- Micah 5:2 occurs in Matthew 2:1-6 (see below)
- Zechariah 9:9 occurs in Matthew 21:4-5 (see below)

Micah 5:2 (700 BC) – ***“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.”***

Matthew 2:1-6 (4 BC) – ***“Now after Jesus was born in Bethlehem of Judea in the days of Herod the king... the chief priests and scribes... told him, “In Bethlehem of Judea, for so it is written by the prophet: ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.’”***

Zechariah 9:9-12 (518 BC)– *“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem!*

*Behold, **your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.***

I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.”

Matthew 21:2-7 (30 AD)– *“Go into the village in front of you, and immediately you will find **a donkey tied, and a colt with her.** Untie them and **bring them to me.** If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” This took place to fulfill what was spoken by the prophet, saying, “Say to the daughter of Zion, ‘Behold, **your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.**”’ The disciples went and did as Jesus had directed them. **They brought the donkey and the colt** and put on them their cloaks, and **he sat on them.***

1. Notice the prophecies were not types or shadows using an event, a ritual, a person or a physical thing to proceed the ultimate reality.
2. The ancient prophecies in the OT were literal predictions of physical events that took place 700 years and 500 years in the future.
3. The events happened physically as they were foretold. There was no spiritual fulfillment or ultimate REALITY foreshadowed. There was only the natural, physical New Testament event in a historical setting that occurred as a result of a prophecy predicting such.
4. Also, notice that the prophecy of Zechariah 9:9-12 did not totally come to pass. A portion of the prophecy happened physically. Other parts of the prophecy have not happened either spiritually or physically. It appears we are waiting for the rest of the prophecy to be fulfilled. The remainder of the prophecy includes:
 - a. Cutting off war from Jerusalem
 - b. Speaking peace to the nations
 - c. This literal “king” (literal Jesus) ruling from “sea to sea” and “from the River to the ends of the earth”
 - d. “the blood of my covenant with you”
 - e. Prisoners being set free, returning and receiving double restoration

THREE: The New Testament continues progressive revelation that can add to, clarify and expand the previous revelation of the Old Testament. The New Testament provides more detail on certain subjects, but the New Testament does not contradict the Old Testament revelation.

FOUR: Due to the nature of progressive revelation the New Testament can cancel temporary commands, covenants or institutions established in the Old Testament. The food laws of Leviticus 11 given to the nation of Israel are clearly revoked by New Testament revelation in Mark 7:18-19 and Acts 10:13-16. The Mosaic Law as a covenant is not binding for the Christian in Romans 10:4 and Galatians 5:18.

The “Already/Not Yet” Principle, or the “Both/And” Use of OT Scripture

1. The NT does not rise above the OT, instead it reaffirms the original context of the OT.
2. The position of the Supersessionist views the wording of the OT covenants were written with an intentional deceptive tone.
3. Supersessionism brings into question the integrity of the OT.
4. The Supersessionist explanation of the OT revelation from the Faithful God does not make God look very faithful.

Matthew 5:18 – “For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

John 10:35 – “Scripture cannot be broken.”

Jeremiah 31:35-37 – “Thus says the Lord, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar— the Lord of hosts is his name: “If this fixed order departs from before me, declares the Lord, then shall the offspring of Israel cease from being a nation before me forever.”

Thus says the Lord: **“If** the heavens above can be measured, and the foundations of the earth below can be explored, **then I will** cast off all the offspring of Israel for all that they have done, declares the Lord.”

Covenant with Israel:

- Isaiah 59:20-21 – “And a Redeemer will come to Zion, to those in Jacob who turn from transgression,” declares the Lord. “And as for me, this is my covenant with them,” says the Lord: “My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring,” says the Lord, “from this time forth and forevermore.”
- Romans 11:26-27 – “And **in this way all Israel will be saved**, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; “and this will be my covenant with them when I take away their sins.”

Examples of “Already/Not Yet” or “Both/And”

1. The initial fulfillment (or, the beginning of the days of Glory) does not exhaust the fulfillment
2. Matthew 27:52-53 – “And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!” (Matthew 27:50-54)
 - a. The dead being “raised” at the death of Jesus is a resurrection, of some sort.
 - i. Did they die again?

- ii. Was this their physical resurrection?
- b. This event was partial. Not every righteous dead person came out of their tombs.
 - i. Was it a worldwide event?
 - ii. It appears to be a local event
- c. This event, which was partial, local and before the resurrection of Jesus does not nullify the ultimate future resurrection mentioned here:
 - i. Isaiah 26:19 – “Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.”
 - ii. Daniel 12:2 – “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”
 - iii. John 11:25-26 – “Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”
 - iv. 1 Corinthians 6:14 – “God raised the Lord and will also raise us up by his power.”
 - v. 1 Corinthians 15:20-25 – “in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep... For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”
 - vi. 1 Thessalonians 4:13-15 – “But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.”

3. Salvation for Gentiles HAS COME,

but restoration of the Davidic Kingdom of Israel WILL COME.

- a. Acts 1:6-7 – “So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority.

4. Two Comings of Christ described in the OT:

The Suffering Servant and the Victorious Warrior/King

- a. Romans 11:25-27 separates these two events with the salvation of the Gentiles “Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, **until** the fullness of the Gentiles has come in. And **in this way all Israel will be saved**, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; “and this will be my covenant with them when I take away their sins.”



- b.
- c. Acts 15 compared to Amos 9
- d. Acts 2 compared with Joel 2 (2:28-32)

5. Gentiles becoming the people of God does not mean Israel are not the people of God (or, will not return to be the people of God.
 - a. God took disobedient Gentiles and made them his people
 - b. God will also take disobedient Israel and make them his people
 - c. This is what Paul said when he wrote Romans 9:24-26 while quoting Hosea:
 - i. **NOW**, in this present time, the Gentiles who are not God's people have been called, "My people" and "Sons of the living God."
 - ii. **THEN**, at some time in the future, the physical nation of Israel (northern ten tribes) who were cast off and declared to be, "Not my people," will called "Children of the living God."
 - iii. Both "now" and "then" are true and the fulness of the prophecy will occur.
 - iv. Romans 9:22-26:

"What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" *(referring to Gentiles)*

"And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" *(referring to Israel)*
 - v. Hosea 1 and 2:
 1. Hosea 1:9-11:

"And the Lord said, "Call his name Not My People, for you are not my people, and I am not your God."

Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel."
 2. Hosea 2:21-23:

"And **in that day I will answer**, declares the Lord, I will answer the heavens, and they shall answer the earth, and the earth shall answer the grain, the wine, and the oil, and they shall answer Jezreel, and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.'"
6. **BOTH Israel AND the Church** can be "the people of God"
 - a. Old Testament:
 - i. Isaiah 19:24-25 – "**In that day Israel** will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying,

“Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”

- ii. Zechariah 2:11 – “And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you. And the Lord will inherit Judah as his portion in the holy land, and will again choose Jerusalem.”

b. New Testament:

- i. Romans 9:24-26 –

“As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’
and her who was not beloved I will call ‘beloved.’”

“And in the very place where it was said to them, ‘You are not my people,’
there they will be called ‘sons of the living God.’”

- ii. Romans 11:1-5 – “I ask, then, **has God rejected his people? By no means!** For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? “Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” But what is God's reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” **So too at the present time there is a remnant**, chosen by grace.”

Literal Prophecies in the OT and Repeated in the NT still Waiting to be Fulfilled

1. Abomination that causes desolation

- a. Daniel 9:24-27 – ““Seventy weeks[c] 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. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again[e] with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of **abominations shall come one who makes desolate**, until the decreed end is poured out on the desolator.”
- b. Matthew 24:14-18 – “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. So when you see the **abomination of desolation** spoken of by the **prophet Daniel**, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak.”

2. Day of the Lord

- a. Old Testament:

- i. Zephaniah 1:7 – “Be silent before the Lord God! For **the day of the Lord is near**; the Lord has prepared a sacrifice and consecrated his guests.”

- ii. Zephaniah 14 – “**The great day of the Lord is near**, near and hastening fast; the sound of the day of the Lord is bitter; the mighty man cries aloud there.
- iii. Malachi 4:5-6 – “Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”
- iv. Amos 5:18-20 – “Woe to you who desire the **day of the Lord!** Why would you have the **day of the Lord?** It is darkness, and not light, as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. Is not the **day of the Lord** darkness, and not light, and gloom with no brightness in it?”
- v. Joel 1:13-15 – “Put on sackcloth and lament, O priests; wail, O ministers of the altar. Go in, pass the night in sackcloth, O ministers of my God! Because grain offering and drink offering are withheld from the house of your God. Consecrate a fast; call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord. Alas for the day! For **the day of the Lord is near**, and as destruction from the Almighty it comes. Is not the food cut off before our eyes, joy and gladness from the house of our God?”
- vi. Joel 2:1-11 – (2:1-2) “Let all the inhabitants of the land tremble, for **the day of the Lord is coming**; it is near, a day of darkness and gloom, a day of clouds and thick darkness!”
- vii. Obadiah 15-21 – (15-18) “For **the day of the Lord is near upon all the nations**. As you have done, it shall be done to you; your deeds shall return on your own head. For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been. But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the Lord has spoken.”
- viii. Ezekiel 13:4-7 – “Your prophets have been like jackals among ruins, O Israel. You have not gone up into the breaches, or built up a wall for the house of Israel, that it might stand in battle **in the day of the Lord**. They have seen false visions and lying divinations. They say, ‘Declares the Lord,’ when the Lord has not sent them, and yet they expect him to fulfill their word.
- ix. Ezekiel 30:1-4 – “The word of the Lord came to me: “Son of man, prophesy, and say, Thus says the Lord God: “Wail, ‘Alas for **the day!**’ For **the day is near, the day of the Lord is near**; it will be a day of clouds, a time of doom for the nations. A sword shall come upon Egypt, and anguish shall be in Cush, when the slain fall in Egypt, and her wealth is carried away, and her foundations are torn down.
- x. Isaiah 27:2-13 – (27:1-2) “**In that day the Lord** with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. In that day,... And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem. (27:13)

- xi. Isaiah 34:4-6 – “All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree. For my sword has drunk its fill in the heavens; behold, it descends for judgment upon Edom, upon the people I have devoted to destruction. The Lord has a sword; it is sated with blood; it is gorged with fat, with the blood of lambs and goats, with the fat of the kidneys of rams. For the Lord has a sacrifice in Bozrah, a great slaughter in the land of Edom.”
 - xii. Jeremiah 30:8-9 – “And it shall come to pass **in that day**, declares the Lord of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. But they shall serve the Lord their God and David their king, whom I will raise up for them.
 - xiii. Micah 1:2-4 – “Hear, you peoples, all of you; pay attention, O earth, and all that is in it, and let the Lord God be a witness against you, the Lord from his holy temple. For behold, the Lord is coming out of his place, and will come down and tread upon the high places of the earth. And the mountains will melt under him, and the valleys will split open, like wax before the fire, like waters poured down a steep place.”
 - xiv. Nahum 1:2-5 – “The Lord is a jealous and avenging God; the Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and keeps wrath for his enemies. The Lord is slow to anger and great in power, and the Lord will by no means clear the guilty...The mountains quake before him; the hills melt; the earth heaves before him, the world and all who dwell in it.
- b. New Testament
- i. 1 Thessalonians 5:1-4 – “Now concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that **the day of the Lord will come** like a thief in the night. While people are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief.
 - ii. 2 Peter 3:9-13 – “The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But **the day of the Lord will come** like a thief, and then the heavens will pass away with a roar, and the heavenly bodies[b] will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.”
3. New Heavens and New Earth
- a. Old Testament
 - i. Isaiah 65:17-19 – “For behold, I **create new heavens and a new earth**, and the former things shall not be remembered or come into mind. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy,

and her people to be a gladness. I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.”

- ii. Isaiah 66:18-22 – “The time is coming to gather all nations and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations...to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. And they shall bring all your brothers from all the nations as an offering to the Lord...to my holy mountain Jerusalem, says the Lord, just as the Israelites bring their grain offering in a clean vessel to the house of the Lord. And some of them also I will take for priests and for Levites, says the Lord. ‘For **as the new heavens and the new earth** that I make shall remain before me, says the Lord, so shall your offspring and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the Lord.’ ”

b. New Testament

- i. 2 Peter 3:13-17 – “According to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.”
- ii. Revelation 21:1-2 – “Then I saw **a new heaven and a new earth**, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”...”the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed. on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.” (21:10-14)