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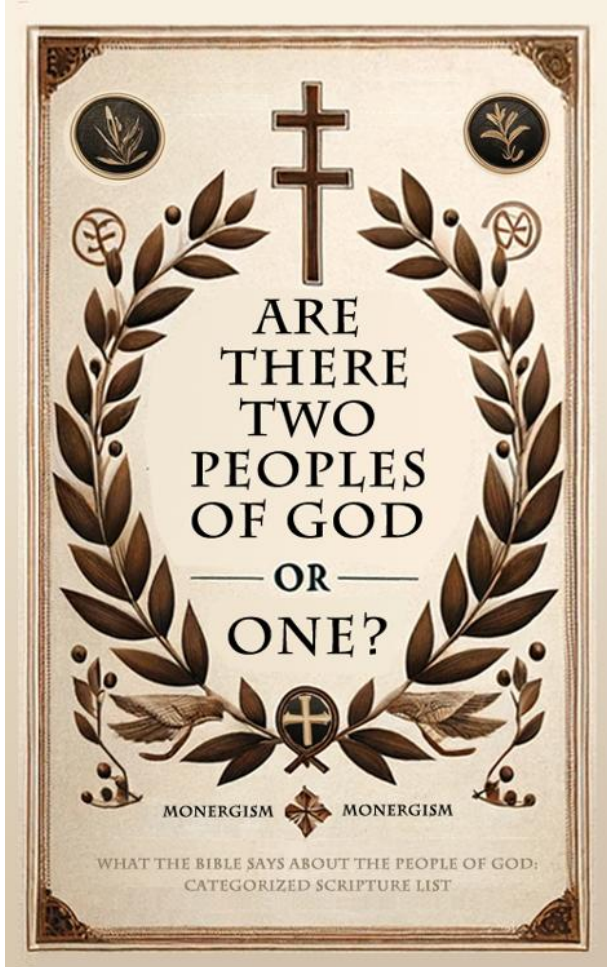


MONERGISM



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WHAT THE BIBLE SAYS ABOUT THE PEOPLE OF GOD:
CATEGORIZED SCRIPTURE LIST



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Are There Two Peoples of God or One?

by Monergism

Foreword

Are there two peoples of God or one?

The Bible speaks with clarity and authority regarding the people of God, emphasizing a unified narrative of redemption that transcends ethnic boundaries and historical covenants. From Genesis to Revelation, the Scriptures unfold the singular purpose of God to gather a people for Himself, a truth elucidated through both the Old and New Testaments.

In the Old Testament, God chose Israel as His peculiar people, setting them apart through the covenant with Abraham (Genesis

17:7). This covenant was not merely a temporal arrangement but a promise with eternal implications, as indicated by the prophets and patriarchs who looked forward to its ultimate fulfillment (Hebrews 11:9-10). The nation of Israel was designated as the firstborn, a term denoting preeminence and a typological foreshadowing of Christ (Exodus 4:22; Colossians 1:15-21). Israel's role was foundational, serving as the vessel through which God's redemptive plan would unfold, culminating in the advent of the Messiah.

The New Testament reveals the continuation and expansion of God's people through the person and work of Jesus Christ. The Apostle Paul, in his epistle to the Ephesians, articulates the mystery of the gospel: that Gentiles are fellow heirs and members of the same body, partakers of the promise in Christ Jesus through the gospel (Ephesians 3:6). This inclusion of the Gentiles is not an afterthought but the fulfillment of God's covenantal promises to Abraham, wherein all nations would be blessed (Genesis 12:3; Galatians 3:8). The church, therefore, is not a replacement of Israel but the continuation of the one people of God, grafted into the same olive tree whose roots are in Christ (Romans 11:17-24).

Theologically, this unity is grounded in the covenant of grace, which finds its fulfillment in Christ. The promises made to Israel are not abrogated but realized in Him. As Calvin asserts, God's covenant with the fathers is honored in Christ, who is the ultimate Seed of Abraham (Galatians 3:16). This covenantal continuity is underscored by Paul's teaching that in Christ there is neither Jew nor Gentile, for all are one in Him (Galatians 3:28). Thus, the New Testament church inherits the promises made to Israel, not by ethnic lineage but through faith in Christ.

The eschatological hope of the Bible further affirms this unity. The prophets foresaw a time when God would gather His people from all nations, forming a renewed Israel that includes both Jews and Gentiles (Isaiah 49:6; Amos 9:11-12). Revelation culminates this vision with the depiction of a great multitude from every nation, tribe, people, and language, standing before the throne and before the Lamb (Revelation 7:9). Here, the temple is the Lord God Almighty and the Lamb, indicating the consummation of God's dwelling with His people (Revelation 21:22).

Clearly, the Bible teaches unequivocally that there is one people of God, united by faith in Christ and partakers of the same covenantal blessings. This truth calls for humility and gratitude, as it underscores the unmerited nature of our inclusion in God's redemptive plan. Let us, therefore, embrace this unity, living as fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone (Ephesians 2:19-20).

We assert with firm conviction that the Holy Scriptures declare the existence of a singular people of God, encompassing diverse roles within the grand narrative of redemptive history. The Jews, as the firstborn, hold a place of preeminence (Exodus 4:22), a title also ascribed to our Lord Jesus Christ (Colossians 1:15-21; Romans 8:29; Hebrews 1:6; Revelation 1:5). The New Testament Church, far from being a separate entity, is a direct continuation and expansion of the Old Testament people of God (John 12:32). Though the Gentiles, depicted as wild olive shoots, are grafted into the same tree, they partake of the same rich root that is Christ. The Apostle Paul elucidates that Gentiles, once alienated from the commonwealth of Israel and strangers to the covenants of promise, are now fellow citizens with the saints and members of God's household, built upon

the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone. They are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel (Ephesians 2:12, 19; 3:6).

Furthermore, the covenant of grace established by God with Abraham and his descendants, ethnic Israel, has not been nullified but fulfilled in Christ. This covenant still holds a seed of blessing for ethnic Israel (Romans 11:25-29). Despite the current partial hardening that has alienated many Jews from the gospel, as Calvin rightly notes, "God is not unmindful of the covenant He made with their fathers," fulfilled in Christ. This covenant testifies that "He loves that nation" (Deuteronomy 29:4; 30:6), and Romans 11:27, 29 declares that "the grace of divine calling cannot be made void." Once "the fullness of the Gentiles has come in," God will fulfill His promise by pouring out His Spirit upon ethnic Israel, restoring them en masse and joining many to Christ, thereby making them partakers of all His redemptive blessings.

One of the finest Reformed scholars of the 20th century said:

"If we keep in mind the theme of this chapter [Rom. 11] and the sustained emphasis on the restoration of Israel, there is no other alternative than to conclude that the proposition, 'all Israel shall be saved' is to be interpreted in terms of the fullness, the receiving, the in-grafting of Israel as a people, the restoration of Israel to gospel favor and blessing and the correlative turning of Israel from unbelief to faith and repentance. . . . In a word, it is the salvation of the mass of Israel that the apostle [Paul] affirms... While it is true that in respect of the privileges accruing from Christ's accomplishments there is now no longer Jew or Gentile and the Gentiles 'are fellow-heirs, and fellow-

members of the body, and fellow-partakers of the promise in Christ Jesus throughout the gospel' (Eph. 3:6), yet it does not follow that Israel no longer fulfills any particular design in the realization of God's worldwide saving purpose... Israel are both 'enemies' and 'beloved' at the same time, enemies as regards the gospel, beloved as regards the election... 'Beloved' thus means that God has not suspended or rescinded his relation to Israel as his chosen people in terms of the covenants made with their fathers."—John Murray (1898-1975) in *The Epistle to the Romans*, Grand Rapids, Eerdmans, p. 99.

Contrary to Dispensationalism, covenant theologians reject the notion of a literal millennium wherein the temple will be rebuilt and the Law re-established under the reign of a Davidic king over other nations. Apocalyptic literature, with its rich imagery, is to be interpreted Christocentrically, as symbols and types pointing to Christ (John 5:39, 33-47; Luke 24:27; Matthew 5:17-18; 2 Corinthians 1:20; Hebrews 9:12; 7:23-24). We believe in the age to come when Jesus shall return, resurrect the dead, and bring judgment, culminating in a new heaven and a new earth prepared for His bride, which comprises both Jews and Gentiles. As Revelation 21:22 states, "There will be no temple in the city, for its temple is the Lord God Almighty and the Lamb." In that coming age, Christ will be our all in all, reigning forever.

The proposition of re-establishing law and sacrifice is a backwards step in redemptive history and brings to mind the divine admonition delivered during the Transfiguration of Christ. When Jesus's appearance was transfigured before His disciples, shining like the sun, and He conversed with Moses and Elijah about His impending sacrifice (Luke 9:28-36), the disciples proposed making tents for these Old Testament figures. The Father intervened, redirecting their

attention solely to Jesus, declaring, "This is my Son, listen to Him." This proclamation underscores that Jesus is the fulfillment of all Old Testament revelation, bearing witness to Him (Luke 24:27; John 5:39) and fulfilling every detail of the Law, the Prophets, and the sacrificial system (Matthew 5:17; 17:1-12; Luke 9:28-36). In these last days, God has spoken to us through His Son, who is the radiance of God's glory and in whom are hidden all the treasures of wisdom and knowledge (Hebrews 1:1-2; Colossians 2:3). Thus, we are to honor the Son as we honor the Father (John 5:23). To suggest the re-establishment of temple sacrifices in the millennium diverts our focus from Christ to the shadows He has already fulfilled, which is a grievous error.

Does this imply a dismissal of the Old Testament? By no means. Rather, we must read the Law and the Prophets with a Christocentric lens, recognizing them as shadows pointing to the substance, which is Christ. He illuminates all truth, much like the brilliance of the noonday sun. Hosea proclaimed that God's wrath against Israel would not endure forever and foretold a renewed Israel that would serve the Lord faithfully (Hosea 2:14-23). Matthew affirms that Jesus is the fulfillment of Hosea's prophecy (Matthew 2:13-15), being the true and faithful Israel who accomplished what old covenant Israel could not. Jesus, like ancient Israel, emerged from Egypt, passed through the waters, was tested in the wilderness, and chose twelve disciples (Matthew 2:13-15; 3:13-4:11). Yet, unlike old covenant Israel, Jesus did not sin and, passed every test (Hebrews 5:7-9).

Therefore, are there two peoples of God or one? Jesus has laid down His life for His bride, the Church (Ephesians 5:25; Acts 20:28), encompassing His people throughout all ages. Jesus has but one bride. The blessings enjoyed by ethnic Israel and the New Testament Church are bestowed through Christ alone. Israel has always been

His bride, and the New Testament Church is grafted into the same body, covenant, and commonwealth with Israel (Ephesians 2). All the promises of God in the Old Testament find their "yes" and "Amen" in Him (2 Corinthians 1:20). Christ bore the curses of the Old Testament for our disobedience on the Cross and fulfilled all the obedience God required of Israel.

In the new earth, there will be a rich diversity of peoples, yet without division or sin. Our various callings, though now unimaginable, will be realized. However, Israel's roles as prophet, priest, and king are fulfilled in Christ. He is our King, High Priest, and Prophet. Shall we seek light and warmth from planets reflecting the sun's light or from the sun itself? Should we turn to the prophets without the fuller light found in Christ? The Old Testament enriches our faith, for in light of Christ's work, it reveals innumerable insights that shine brightly upon His ministry.

Dispensationalism's view of the eternal state after the Millennium, where sacrifices cease, aligns more closely with the reality that will manifest when Jesus returns. The work of Christ is the fulfillment and essence of all prior covenants. Thus, the promise made to Abraham finds its "yes" in Christ. Although most covenant theologians hold to a future mass conversion of Jews, there are exceptions. Dispensationalists often cite Ezekiel 43:18-27 and 46:18-24, where animal sacrifices are described not as memorials but for making atonement.

In conclusion, the people of God, though varied in their origins, are akin to the branches of a single, magnificent tree. This tree, rooted deeply in the promises of God, first bore the branches of Israel, His chosen people. With the coming of Christ, the wild olive shoots of the Gentiles were grafted into this ancient tree, drawing nourishment

from the same divine root. Thus, both Jew and Gentile flourish together, sustained by the same life-giving sap, unified in the one body of Christ.

Just as a master weaver interlaces threads of different colors and textures into a single, cohesive tapestry, so God has woven together the disparate strands of humanity into one beautiful design. The threads of Israel's heritage and the Gentiles' newfound faith are intertwined, creating a pattern that reflects the glory of God's redemptive work. This tapestry, vibrant and unified, showcases the manifold wisdom of God, who, in His grace, has made from two peoples one.

Dispensationalists See Two Distinct Peoples of God

Dispensationalism is basically the method of interpreting the scriptures that sees two distinct peoples of God, with two distinct destinies – Israel and the Church. Some of the tenets that all or most contemporary mainstream Dispensationalists would hold to include the following:

1. The Church is not the continuation of God's Old Testament people, but a distinct body born on the Day of Pentecost.
2. The Church is never equated with Israel in the New Testament, and Christians are not Jews, true Israel, etc.
3. The prophecies made to Israel in the Old Testament are not being fulfilled in the Church, nor will they ever be.
4. The Church does not participate in the New Covenant prophesied in the Old Testament; it is for ethnic Israel, and will

- be established in a future millennial kingdom.
5. The Old Testament saints were saved by faith alone, on the basis of the Calvary-work of Christ alone; however, the object of their faith was not Christ, but rather the revelation peculiar to their dispensation.
 6. The Old Testament saints did not know of the coming “Church Age,” of the resurrection of Christ, or basically, of what we today call the gospel.
 7. When Jesus came to earth, he offered the Jews a physical kingdom, but they rejected him.
 8. When Jesus proclaimed “the gospel of the Kingdom,” it was the news about how ethnic Jews might enter and find rewards in this physical kingdom, and is to be distinguished from the gospel as defined in I Corinthians 15:3-4, which the apostles later proclaimed to the church.
 9. After the Jews rejected Jesus' kingdom offer, he inaugurated a parenthetical “Church Age”, which will be concluded immediately before God again takes up his dealings with his national people, ethnic Israel.
 10. During the “Church Age,” Jesus is not reigning from the throne of David; he is engaged instead in his priestly work, and his kingly work will take place in the future millennial kingdom.
 11. At some unspecified but imminent time, Jesus will return (but not all the way to earth, just to the air) and rapture his Church, also called his Bride; for the following seven years, they will feast with him at the marriage supper of the Lamb; meanwhile, on earth, he will begin to deal with his national people, ethnic Israel, again, calling them to himself and preserving them in the midst of seven years of great tribulation; at the midpoint of which, the Antichrist will set himself up as god in the rebuilt Jewish temple, and demand worship from the world.

12. After these seven years, Christ will return, this time all the way to earth. He will defeat the forces of evil, bind Satan and cast him into a pit, and inaugurate the physical Jewish Kingdom that he had offered during his life on earth. The Jews who survived the tribulation will populate the earth during this blessed golden era, and the Christians will reign spiritually, in glorified bodies.
13. After these thousand years, Satan will be released and will gather an army from the offspring of the Jews who survived the tribulation. He will be finally defeated and cast into hell. At this time, the wicked dead will be resurrected and judged, whereas the righteous dead had already been resurrected one-thousand-seven years previously, at the rapture. Christ will then usher in the New Heavens and New Earth, and the destinies of all mankind will be finalized. Dispensationalists are divided as to whether or not there will remain a distinction between Christians and Jews in the New Earth.

Categorized Scripture List

1. The People of God

A) From the beginning, God selected one people alone, from all the earth.

Deu 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Deu 10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all

people, as it is this day.

Deu 14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Isa 41:8-9 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

B) This people would belong to him forever.

1Ki 6:13 And I will dwell among the children of Israel, and will not forsake my people Israel.

1Ch 17:9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

Isa 60:19-21 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

C) *He would cast off, or exile this people for a time, for covenant unfaithfulness.*

Deu 28:63-68 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

2Ki 17:20-24 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the LORD removed Israel out of his sight, as he had

said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

2Ch 36:13-21 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD

by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Hos 1:4-6 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

Hos 1:9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.

D) However, he would then gather them together again, and restore them.

Deu 30:4-9 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the

LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

Isa 10:21-23 The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

Hos 1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Hos 1:10-11 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

E) When he restored them, he would also expand them, forming them anew from every people on earth.

Isa 2:1-3 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isa 11:9-16 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the

remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isa 19:23-25 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Isa 24:13-15 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

Isa 42:4-12 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to

another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands.

Isa 49:1-12 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of

Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Isa 51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isa 60:1-9 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall

come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

Isa 66:10-24 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: it shall come, that I

will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Hos 2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Zec 2:10-13 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And

the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Mal 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

F) The New Testament Church is the continuation of this one people.

Act 15:12-17 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Rom 9:23-26 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was

not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Rom 11:11-32 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own

olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. *[Whether or not one sees a future for ethnic Israel in this passage is beside the point: in any case, there is only one people of God, represented by the one olive tree. Believing Gentiles have been grafted into this one tree, and unbelieving Jews broken off; but when they are grafted back in, it will be the same tree into which the Gentiles were grafted, God's people, true Israel.]*

Gal 3:7-8 Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal 3:13-14 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might

come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Eph 2:11-22 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

Eph 3:5-6 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

G) Hence, New Testament believers are called Jews, Abraham's seed, etc.

Rom 2:28-29 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Rom 4:11-12 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Rom 9:6-8 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Gal 3:6-7 Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham.

Gal 3:26-29 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ

have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal 4:21-31 Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Gal 6:16 And as many as walk according to this rule, peace be on them, and mercy, and [that is, "even"] upon the Israel of God. *[The Greek conjunction may mean either "and" or "even"/"namely"; hence the context must determine the meaning. If it is taken in the sense of "and," so that "the Israel of God," is a different body from the Church, then Paul is*

contradicting himself and undermining the whole point he has been making throughout his letter! However, if it means “even,” then the clear assertion that those who follow the “rule” of boasting only in the cross are in fact “the Israel of God,” becomes a very fitting conclusion, and reiterates all that he has been teaching.]

Phi 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Heb 12:22-24 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1Pe 2:9-12 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. *[Some have said that these Jewish terms are applied to the Church by way of analogy, not*

identification. However, when Peter goes on to speak of these ethnic Gentiles in contrast with the “Gentiles,” he makes it clear that he actually is intending to refer to them as Jews.]

Rev 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

2. The Fulfillment of Prophecy

A) The true heir of the Old Testament promises is not ethnic Israel, but only Christ, the one Seed of Abraham.

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Thus, everyone who is in Christ, which includes all believers, is an heir of the promises made to Abraham.

Gal 3:28-29 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

B) The true fulfillment of Old Testament prophecies is frequently indicated in the New Testament.

The prophecy of restoring Israel was fulfilled by the calling of the Gentiles to be God's people.

Act 15:13-17 (quoting Amos 9:11-12) And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Rom 9:22-26 (quoting Hosea 1:10; 2:23) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. *[The verses that Paul is quoting from Hosea are clearly speaking of “the house of Israel,” and say that she will be cast off, and no longer God's people; but then restored, and God's people again. Paul is here saying that this restoration of Israel as God's people is being fulfilled by God's calling out a people “not of the Jews only, but also of the Gentiles”.]*

The prophecy of the New Covenant, made “with the house of Israel” (see Jeremiah 31:31-34), is fulfilled in the New Testament Church.

Heb 8:6-13 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Heb 10:14-18 For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their

minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Mat 26:26-28 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament [that is, “covenant”], which is shed for many for the remission of sins.

Mar 14:22-24 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament [that is, “covenant”], which is shed for many.

Luk 22:19-20 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament [that is, “covenant”] in my blood, which is shed for you.

1Co 11:23-25 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament [that is, “covenant”] in

my blood: this do ye, as oft as ye drink it, in remembrance of me.

2Co 3:5-6 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament [that is, “covenant”]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Some other prophecies and types interpreted in the New Testament

Mat 2:14-15 (quoting Hosea 11:1) When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. *[The context of Hosea is clearly referring to Israel; hence, Matthew sees Jesus as the true Israel, and the antitype of Israel's history.]*

Mat 17:10-13 (referring to Malachi 4:5) And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Joh 2:19-22 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple

of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. *[Not only does Jesus here equate the Old Testament temple imagery with his own body, by means of which the presence of God truly was brought down to man; but furthermore, John explains that believing this Christ-centered interpretation was in fact to believe the Old Testament scriptures themselves.]*

Act 2:14-21 (quoting Joel 2:28-32) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. *[Most Dispensationalists will say that this prophecy is referring to Jesus' second coming, as their hermeneutic demands; but Peter clearly declares that it is being fulfilled in this age.]*

Act 2:25-32 (quoting Psalm 16:8-11) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Act 2:33-36 (quoting Psalm 110:1) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Rom 4:13-17 (quoting Genesis 17:5) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made

void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. *[According to Paul, the promise that Abraham would be the father of many nations was fulfilled when he became the father of all those who believed, from all the Gentile peoples.]*

Gal 4:22-31 (quoting Isaiah 54:1 and Genesis 21:10) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the

son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Heb 9:1-12 (interpreting the symbolism of the tabernacle and its worship services) Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this

building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

[When one allows God himself to interpret the meaning of his prophecies through later revelation, it becomes impossible to employ a naturalistic, Dispensational hermeneutic. Dispensationalists claim to have a literal hermeneutic, taking prophecies in a simple, material sense unless the immediate context demands otherwise. The problem with this approach is that it arrives at interpretations which are later contradicted by the New Testament. In opposition to this principle, Covenant Theologians recognize the validity of “the analogy of faith,” that is, that the best interpreter of scriptures is other scriptures. The hermeneutic which allows the Author to foreshadow spiritual realities through physical means, and later interpret them in clear, didactic writing, is actually a more natural and literal hermeneutic than one which demands a physical/material sense unless an immediate absurdity arises thereby, even when other scriptures contradict this physical/material sense. The basic question is this: will our hermeneutic allow God to explain himself, or will it allow our own human understanding of what is more literal to negate the interpretation of God himself?]

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C) Those to whom the Old Testament promises were first made understood them to mean more than the merely physical.

Heb 11:9-10 By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

Heb 11:13-16 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Heb 11:24-26 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Heb 11:39-40 And these all, having obtained a good report through faith, received not the promise: God having provided

some better thing for us, that they without us should not be made perfect.

3. The Faith of Old Testament believers

A) *The Old Testament saints believed in Christ.*

Gen 3:14-15 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Gen 4:3-5 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. *[In these passages, we have all the elements of the basic gospel message: God would send a Deliverer, born of a woman, who would crush the serpent's head, but be mortally wounded in the conflict. That he would be ultimately victorious demands a resurrection. This gospel message was illustrated in God's killing an innocent animal to cover man's shame; and in Abel's blood sacrifice, we see an indication of his understanding of these basic truths.]*

Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth [*lit., “arise upon the dust”*]: [*Throughout the Book of Job, probably the first canonical scriptures ever written, the expression “to be upon the dust” (“lie down upon the dust,” etc.) clearly means, “to die” (see Job 17:16; 20:11; 21:26; 34:15). Hence, the phrase, “to arise upon the dust,” means, “to rise from the dead”.]*]

Isa 53:1-12 Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath

put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *[Even in the New Testament, there is no clearer declaration of the gospel than we find here.]*

B) The New Testament authors recognized that the Old Testament saints knew of Christ.

Act 2:25-31 (quoting Psalm 16:8-11) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of

Christ, that his soul was not left in hell, neither his flesh did see corruption.

Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Mat 13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Luk 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Act 26:22-23 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

4. The Kingdom of God

A) Christ announced the arrival of the Kingdom, he did not merely “offer” it.

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mat 11:11-12 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. *[Here, Christ speaks of the Kingdom as of something that people have already been entering since the days of John the Baptist; hence, he could not be referring to a future, physical kingdom that he was only offering – no one would have entered that Kingdom yet. But Dispensationalists will say that even today no one has entered it.]*

Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. *[Jesus did cast out demons; therefore, according to him, the Kingdom had already come.]*

Mat 16:18-19 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. *[Here, the establishment of the Church is seen in parallel with entrance into the Kingdom of Heaven.]*

B) If Christ had truly been offering a physical Kingdom, the Jews would not have rejected it.

Joh 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

C) *Christ and the apostles spoke of the Kingdom as one that now has only a spiritual presence, in our midst.*

Luk 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Joh 18:36-37 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

D) *The Church today is the Kingdom, and Christians are Kingdom citizens.*

Mar 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. *[Since the entire generation alive when Christ was on earth has died, the Kingdom must have come already; therefore, it cannot be a future, thousand-year reign.]*

1Co 4:20 For the kingdom of God is not in word, but in power. *[The power that Paul was speaking of was already operative in the Church, as the context makes clear; therefore, the Church was to him essentially the same as the kingdom.]*

Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Rev 1:5-6 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings [lit., “a kingdom”] and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

E) Christ sent the apostles out to proclaim the same gospel of the kingdom that he had proclaimed.

Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

F) This the apostles did.

Act 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Act 20:24-25 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Act 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Act 28:30-31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

G) Christ is now reigning from the throne of David.

Act 2:30-36 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself,

The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

1Co 15:20-28 But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Eph 1:18-23 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and

gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

5. The Millennium

A) *The rapture of the Church will occur after the revealing of the “Son of Perdition,” whom Dispensationalists also believe to be the Antichrist.*

2Th 2:1-5 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? *[Most Dispensationalists say that this sitting in the Temple will occur at the midpoint of the tribulation; hence, the rapture of the Church cannot take place at least until the second half of the tribulation (in the Dispensational scheme).]*

The rapture is called a “meeting” in the air, which was originally a technical term used of the procession that would

come out of a city to greet a visiting dignitary, and escort him immediately back to the city, in great splendor; and later came to be used when one would go out to meet a person, and then follow him along the way in which he was already going; hence, the term likely indicates that the rapture will be a similar event, in which the saints are gathered up to meet Jesus, and follow immediately behind him as he continues on to judge the earth.

1Th 4:14-18 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet [Greek, “apantesis”] the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Act 28:14-15 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet [Greek, “apantesis”] us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Mar 14:13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet

[Greek, “apantao”] you a man bearing a pitcher of water: follow him.

Act 16:16-17 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us [Greek, “apantao”], which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

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B) The rescue of the church and the eternal destruction of the wicked will occur at the same time.

2Th 1:6-10 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Mat 24:29-31 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat 25:31-46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did

it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

1Co 15:51-57 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2Pe 3:3-14 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish,

but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. *[Here, immediately before the dissolution of the heavens and earth in fervent heat, people are saying that all things are continuing in the same way they always have; which could not be said following all the events of Dispensational eschatology. Furthermore, the delay is intended to bring in the full measure of those who should repent and be added to the Church, and also provides a basis for Peter's exhortation to be watchful, looking for this final, catastrophic day. He does not exhort us to be watchful for the appearing of Christ as that which rescues us from the earth, but leaves one-thousand-seven years of history afterward; but for the appearing of Christ as that which brings the final destruction of the world.]*

C) *The resurrection of the righteous dead and the wicked dead will occur at the same time.*

Joh 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

D) Revelation chapter twenty must be interpreted in light of its genre:

Revelation is a book full of symbolic visions and numbers.

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; *[Unless there are literally seven Holy Spirits, the reader has to acknowledge a symbolic use of numbers here.]*

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Rev 17:9-12 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten

kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

In other places in Revelation, the final consummation of all history has already been reached; therefore, chapter twenty is likely another “recapitulation,” a different symbolic way of describing the New Testament era, followed by a description of the end of history.

Rev 11:15-19 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 14:14-16 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and

reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 16:17-21 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Rev 19:11-21 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a

name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The “first resurrection” corresponds well with other New Testament teaching on the present resurrection life of believers.

Rom 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in

the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Col 3:1-3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Eph 2:4-6 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Col 2:11-12 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

The binding of Satan corresponds well with related New Testament teaching.

Mat 12:26-29 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast

out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Luk 10:17-18 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

Joh 12:31-33 Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

Joh 16:8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

Heb 2:14-15 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

The more obscure, apocalyptic visions of John should be interpreted in light of the clearer, didactic epistles of the New Testament, which we have already examined.

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