WHAT THE BIBLE SAYS ABOUT

THE PEOPLE OF GOD

A Categorized Scripture List

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INTRODUCTION

Dispensationalism is basically the method of interpreting the scriptures that sees two distinct peoples of God, with two distinct destinies – Israel and the Church. Following is a select list of tenets that many contemporary mainstream Dispensationalists would hold to. This list represents a wide segment of popular Dispensational teachings; however, Dispensationalism is by no means a monolithic entity, and many self-professed Dispensationalists, particularly in the Progressive school, would not adhere to many of its points.

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 1 Corinthians 15:3-4, which the apostles later proclaimed to the church.
9) After the Jews rejected Jesus’ kingdom offer, he inaugurated a paren-
theticl “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 spiritu-
ally, 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.
What the Bible Says About the People of God

**Scriptures**

*The People of God*

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

**Deu 7:6** “For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

**Deu 10:15** Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day.

**Deu 14:2** For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

**Isa 41:8-9** But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off”;

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** And I will appoint a place for my people Israel and will plant them, that they may dwell in their own place and be disturbed no more. And violent men shall waste them no more, as formerly,

**Isa 60:19-21** The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory. Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended. Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified.
He would cast off, or exile this people for a time, for covenant unfaithfulness.

**DEU 28:63-68** And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it. “And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life. In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see. And the LORD will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.”

**2KI 17:20-24** And the LORD rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight. When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the LORD and made them commit great sin. The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, until the LORD removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day. And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities.

**2CH 36:13-21** He also rebelled against King Nebuchadnezzar, who had made him swear by God. He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the
LORD that he had made holy in Jerusalem. The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy. Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. 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 burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

Hos 1:4-6 And the LORD said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. And on that day I will break the bow of Israel in the Valley of Jezreel.” She conceived again and bore a daughter. And the LORD said to him, “Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.

Hos 1:9 And the LORD said, “Call his name Not My People, for you are not my people, and I am not your God.”

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

Deu 30:4-9 If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul,
that you may live. And the LORD your God will put all these curses on your foes and enemies who persecuted you. And you shall again obey the voice of the LORD and keep all his commandments that I command you today. The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the LORD will again take delight in prospering you, as he took delight in your fathers,

**Isa 10:21-23** A remnant will return, the remnant of Jacob, to the mighty God. For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.

**Hos 1:7** But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen.

**Hos 1:10-11** Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.” And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

**Amo 9:11** “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,

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. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go the law, and the word of the LORD from Jerusalem.
**Isa 11:9-16** They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim. But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall obey them. And the LORD will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.

**Isa 19:23-25** In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”

**Isa 24:13-15** For thus it shall be in the midst of the earth among the nations, as when an olive tree is beaten, as at the gleaning when the grape harvest is done. They lift up their voices, they sing for joy; over the majesty of the LORD they shout from the west. Therefore in the east give glory to the LORD; in the coastlands of the sea, give glory to the name of the LORD, the God of Israel.

**Isa 42:4-12** He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on
it and spirit to those who walk in it: “I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols. Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them.” Sing to the LORD a new song, his praise from the end of the earth, you who go down to the sea, and all that fills it, the coastlands and their inhabitants. Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains. Let them give glory to the LORD, and declare his praise in the coastlands.

Isa 49:1-12  Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called me from the womb, from the body of my mother he named my name. He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away. And he said to me, “You are my servant, Israel, in whom I will be glorified.” But I said, “I have labored in vain; I have spent my strength for nothing and vanity; yet surely my right is with the LORD, and my recompense with my God.” And now the LORD says, he who formed me from the womb to be his servant, to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.” Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: “Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.” Thus says the LORD: “In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages, saying to the prisoners, ‘Come out,’ to those who are in darkness, ‘Appear.’ They shall feed along the ways; on all bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor
sun shall strike them, for he who has pity on them will lead them, and by springs of water will guide them. And I will make all my mountains a road, and my highways shall be raised up. Behold, these shall come from afar, and behold, these from the north and from the west, and these from the land of Syene.”

**Isa 51:5** My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.

**Isa 60:1-9** Arise, shine, for your light has come, and the glory of the LORD has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip. Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall bring good news, the praises of the LORD. All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house. Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall hope for me, the ships of Tarshish first, to bring your children from afar, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has made you beautiful.

**Isa 66:10-24** “Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious abundance.” For thus says the LORD: “Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream; and you shall nurse, you shall be carried upon her hip, and bounced upon her knees. As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bones shall flourish
like the grass; and the hand of the LORD shall be known to his servants, and he shall show his indignation against his enemies. “For behold, the LORD will come in fire, and his chariots like the whirlwind, to render his anger in fury, and his rebuke with flames of fire. For by fire will the LORD enter into judgment, and by his sword, with all flesh; and those slain by the LORD shall be many. “Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig’s flesh and the abomination and mice, shall come to an end together, declares the LORD. “For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands afar off, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD. And some of them also I will take for priests and for Levites, says the LORD. “For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.

And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.”

**Hos 2:23** and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God.’”

**Zec 2:10-13** Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD. And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you. And the LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem.” Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling.
**What the Bible Says About the People of God**

**Mal 1:11** For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts.

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

**Act 15:12-18** And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. After they finished speaking, James replied, “Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a people for his name. And with this the words of the prophets agree, just as it is written, “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.’

**Rom 9:23-26** in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”

**Rom 11:11-32** So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant...
toward the branches. If you are, remember it is not you who support the root, but the root that supports you. Then you will say, “Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree. Lest you be wise in your own conceits, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; “and this will be my covenant with them when I take away their sins.” As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable. Just as you were at one time disobedient to God but now have received mercy because of their disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. For God has consigned all to disobedience, that he may have mercy on 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 only people, true Israel, his Church.]

Gal 3:7-8  Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

Gal 3:13-14  Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.
Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.

which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

Hence, New Testament believers are called Jews, Abraham’s seed, etc.

For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.
Rom 9:6-8 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

Gal 3:6-7 just as Abraham “believed God, and it was counted to him as righteousness”? Know then that it is those of faith who are the sons of Abraham.

Gal 3:26-29 for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

Gal 4:21-31 Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” Now you, brothers, like Isaac, are children of promise. But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” So, brothers, we are not children of the slave but of the free woman.

Gal 6:16 And as for all who walk by this rule, peace and mercy be upon them, 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 real circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—

**HEB 12:22-24** But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

**1PE 2:9-12** But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy. Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on 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 believers (some of whom are ethnic Gentiles) in contrast with the “Gentiles,” he makes it clear that he actually is intending to refer to them as “Jews,” the well-known opposite of “Gentiles.”]

**REV 2:9** “I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.
The Fulfillment of Prophecy

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

Gal 3:16 Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

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

Gal 3:28-29 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

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 15:13-18 (quoting Amos 9:11-12) After they finished speaking, James replied, “Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a people for his name. And with this the words of the prophets agree, just as it is written, “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.’

Rom 9:22-26 (quoting Hosea 1:10; 2:23) What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’” [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

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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 as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second. For he finds fault with them when he says: “Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more.” In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

**Heb 10:14-18** For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

**Mat 26:26-28** Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.
**Mar 14:22-24**  And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many.

**Luk 22:19-20**  And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.

**1Co 11:23-25**  For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

**2Co 3:5-6**  Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

**Some other prophecies and types interpreted in the New Testament**

**Mat 2:14-15** *(quoting Hosea 11:1)* And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.” *[In context, 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 the disciples asked him, “Then why do the scribes say that first Elijah must come?” He answered, “Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” Then the disciples understood that he was speaking to them of John the Baptist.
**Joh 2:19-22.** Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken. [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 with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel: ‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon 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 says concerning him, “I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life; you will make me full of gladness with your presence.” ‘Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke
about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses.

**ACT 2:33-36** *(quoting Psalm 110:1)* Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

**ROM 4:13-17** *(quoting Genesis 17:5)* For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. *[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, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.” Now you, brothers, like Isaac, are children of promise. But just as at that time he who was born according to the flesh persecuted him who was born according to
the Spirit, so also it is now. But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” So, brothers, we are not children of the slave but of the free woman.

**HEB 9:1-12 (interpreting the symbolism of the tabernacle and its worship services)**

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing which is symbolic for the present age.

According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

*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?

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] went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was looking forward to the city that has foundations, whose designer and builder is God.

**Heb 11:13-16** These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

**Heb 11:17-19** By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, “Through Isaac shall your offspring be named.” He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

**Heb 11:24-26** By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

**Heb 11:39-40** And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect.
The Faith of Old Testament believers

The Old Testament saints believed in Christ.

**Gen 3:14-15** The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

**Gen 3:21** And the LORD God made for Adam and for his wife garments of skins and clothed them.

**Gen 4:3-5** In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face 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 lives, and at the last he will stand 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 has believed what they heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniqui-
ties; upon him was the chastisement that brought us peace, 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 has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearsers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors. [Even in the New Testament, there is no clearer declaration of the gospel than we find here.]

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

**ACT 2:25-31 (quoting Psalm 16:8-11)** For David says concerning him, “I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life; you will make me full of gladness with your presence.’ “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.
JOH 8:56  Your father Abraham rejoiced that he would see my day. He saw it and was glad.”

MAT 13:17  Truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

LUK 24:25-27  And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

ACT 26:22-23  To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

1PE 1:10-12  Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

The Kingdom of God

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

MAT 4:17  From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

MAT 11:11-12  Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in
the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven has suffered 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.]

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

**Matt 16:18-19** And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you 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.]

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

**John 6:15** Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

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

**Luke 17:20-21** Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming with signs to be observed, nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.”

**John 18:36-37** Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”
**Rom 14:17** For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

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

**Mar 9:1** And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has 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 does not consist in talk 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** He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,

**Rev 1:5-6** and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

**Rev 1:9** I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.

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 will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

This the apostles did.

**Act 8:12** But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

**Act 20:24-25** But I do not account my life of any value nor as precious
to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.

**ACT 28:23** When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.

**ACT 28:30-31** He lived there two whole years at his own expense, and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

**Christ is now reigning from the throne of David.**

**ACT 2:30-36** Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, “‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

**1Co 15:20-28** But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put
all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

**EPH 1:18-23** having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

**HEB 1:8** But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.

**The Millennium**

The rapture of the Church will occur after the revealing of the “man of lawlessness,” whom most Dispensationalists believe to be the Antichrist.

**2TH 2:1-5** Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. Do you not remember that when I was still 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 since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet [Greek, “apantesis”] the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

Act 28:14-15  There we found brothers and were invited to stay with them for seven days. And so we came to Rome. And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet [Greek, “apantesis”] us. On seeing them, Paul thanked God and took courage.

Mar 14:13  And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet [Greek, “apantao”] you. Follow him,

Act 16:16-17  As we were going to the place of prayer, we were met [Greek, “apantao”] by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. She followed Paul and us, crying out, “These men are servants of the Most High God, who proclaim to you the way of salvation.”

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

2Th 1:6-10  since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to
us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

**Mat 24:29-31** “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

**Mat 25:31-46** “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’ “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a
stranger or naked or sick or in prison, and did not minister to you?’ Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life.”

1Co 15:51-57  Behold! I tell 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 trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

2Pe 3:3-14  knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. There-
fore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. \[Here, immediately before the dissolution of the heavens and earth in fervent heat, people are saying that all things are continuing in the same way they always have; which could not be said following all the events of Dispensational eschatology. Furthermore, the delay is intended to bring in the full measure of those who should repent and be added to the Church, and also provides a basis for Peter’s exhortation to contemporary believers to be watchful, looking for this final, catastrophic day. He does not exhort us to be watchful for the appearing of Christ as that which rescues us from the earth, but leaves one-thousand-seven years of history afterward; but for the appearing of Christ as that which brings the final destruction of the world.\]

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

**Dan 12:1-2** “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**Joh 5:28-29** Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

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 that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who 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** As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

**Rev 17:9-12** This calls for a mind with wisdom: the seven heads are seven
mountains on which the woman is seated; they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together 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** Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.” And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, “We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth.” Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

**Rev 14:14-16** Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, “Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.” So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

**Rev 16:17-21** The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the
earth, so great was that earthquake. The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. And every island fled away, and no mountains were to be found. And great hailstones, about one hundred pounds each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

**Rev 19:11-21** Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords. Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, “Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.” And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

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

**Rom 6:3-4** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with
him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

_GAL 2:20_ I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

_COLL 3:1-3_ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God.

_1JO 3:14_ We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

_EPH 2:4-6_ But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus,

_COLL 2:11-12_ In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

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

_MAT 12:26-29_ And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

_LUK 10:17-18_ The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” And he said to them, “I saw Satan fall like lightning from heaven.
**Joh 12:31-33** Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to show by what kind of death he was going to die.

**Joh 16:8-11** And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

**Heb 2:14-15** Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.

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.