

Prophecy—An Introduction

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(note: I will borrow truth from anyone. The goal is not originality but truth.)

I. Basic Principles—Matt 5:18

- A. Inspiration—The Bible in its original (autographs) is verbally inspired—Neh 8:1-8
 1. Central Passages—2Tim 3:16-17; 2Pt 1:21; Matt 5:18
 2. The Canon
 - a. Old Testament
 1. Include only those books in Protestant and Jewish Bibles—Lk 11:51; 24:44
 2. Quoted authoritatively on numerous occasions—Mt 22:29; Jn 5:39; 2 Tim 3:15-17
 - b. New Testament
 1. Never any real argument
 2. Paul's writings—2Pt 3:15-16
 3. Luke 10:7 is quoted in 1Tim 5:18
 4. Apostles—2Pt 3:2
 3. Reason starts with the teachings of the Scriptures. It is not a second source of truth apart from the Bible. Look at Christ's use of scripture in the Sermon on the Mount.
 - a. Note his two quotes from Hosea, "I desire mercy, not sacrifice." Hosea 6:6; Mt 9:13; 12:7. He rebuked them for not grasping the implications of Hosea's words.
 - b. The need for divine instruction is mentioned in Jn 6:45. See Isa 54:13
 4. Ethics starts with the teachings of the Scriptures. It is not a second source of truth apart from the Bible. Look at his use of scripture in the Sermon on the Mount.
 - a. Christ quoted the commandments on love—Mt 19:18, 19; comp. Mk 10:19; Lk 18:20.
 - b. He summed up the Old Testament with this—Mt 22:37-40 comp. Mk 12:29-31.
 5. Did Christ compromise to accommodate the beliefs of his hearers?
 - a. He condemned the traditions of the Pharisees—Mk 7:6-13
 - b. He condemned the liberalness of the Sadducees.
 - c. Scripture can't be broken—Jn 10:35
 - d. Not even the smallest mark or letter—Mt 5:18; Lk 16:17
 - e. The Scriptures are more important than a human witness back from the grave—Lk 16:29-31.
 6. Occasional interchange of Scripture and God—some examples
 - a. Rom 9:17—in the OT it is God who addresses Pharaoh though it is Scripture which records it
 - b. Mt 19:4-5—Christ says that the Creator said it but in Genesis it is commentary by the author of Genesis—Gen 2:24
- B. Inerrancy
 1. Christ's use of the historical elements of the Old Testament shows his complete trust of the historical accuracy of the Old Testament
 - a. Abel—Lk 11:51
 - b. Noah—Mt 24:37-39; Lk 17:26-27
 - c. Abraham—Jn 8:56
 - d. institution of circumcision—Jn 7:22 comp. Gen 17:10-12; Lev 12:3
 - e. Sodom and Gomorrah—Mt 10:15; 11:23, 24; Lk 10:12
 - f. Lot—Lk 17:28-32
 - g. Isaac and Jacob—Mt 8:11; Lk 13:28
 - h. manna—Jn 6:31, 49, 58
 - i. the snake in the desert—Jn 3:14
 - j. David eating consecrated bread—Mt 12:3,4; Mk 2:25, 26; Lk 6:3,4

- k. David as a Psalm writer—Mt 22:43; Mk 12:36; Lk 20:42
 - l. Solomon—Mt 6:29; 12:42; Lk 11:31; 12:27
 - m. Elijah—Lk 4:25, 26
 - n. Elisha—Lk 4:27
 - o. Jonah—Mt 12:39-41; Lk 11:29, 30, 32
 - p. Zechariah—Lk 11:51
 - q. Moses as giver of the law—Mt 8:4; 19:8; Mk 1:44; 7:10 etal.
 - r. sufferings of the true prophets—Mt 5:12; 13:57; 21:34-36 etal.
 - s. popularity of false prophets—Lk 6:26
 - t. Veracity of Genesis 1 & 2—Mt 19:4-5; Mk 10:6-8
2. Christ's use shows he regarded them as trustworthy history. He could have taught a spiritual lesson from basic truth without treating them as true.
 - a. Offer what Moses commanded (Mk 1:44) could have been given simply as that which Moses' law commanded. But, in giving it the way he did, he showed he believed Moses wrote it.
 - b. His use of Jonah (Mt 12:41) shows a belief in a literal Jonah. The main idea could have been given without such a specific reference.
 - c. He supported a literal story of Sodom and Gomorrah
 - d. "Remember Lot's wife!"—Lk 17:26-32
 3. The Inerrant Inspiration of the Old Testament is proved by the ministry of our Lord
 - a. Moses—Mk 7:10
 - b. Isaiah was right—Mk 7:6 comp. Mt 13:14
 - c. David was inspired—Mk 12:36; Mt 22:43
 - d. Through the prophet Daniel—Mt 24:15

C. Hermeneutic

1. Grammatico-Historical Method (see Milton S. Terry, *Biblical Hermeneutics* (Zondervan))
 - a. Defined—the natural meaning for the words to the original hearers (authors).
 1. Grammatico—(=literal=)—the most simple, direct and ordinary meaning
 2. Historical—that meaning of author's words required by historical considerations
 - b. Implications
 1. Words and sentences have but one meaning in one place.
 2. No subsequent passage can destroy the only meaning the original hearers would have understood.
 3. Thus, the older passage sets the tone for a doctrine. This is called the 'law of first mention'.
 - c. What about the 'normative hermeneutic'?
 1. There is no reason to invent a new term for a doctrine that has been around for many years. It makes us sound 'cultic'. Literal interpretation or Grammatico-Historical hermeneutic have been the well-known descriptors for this method of interpretation.
 2. 'Normative' is an adjective meaning (Webster's New World Dictionary <1984>) is: 1. of or the establishing a norm or standard, 2. having to do with usage norms.
 1. Thus, we could state the law of first mention that which makes the first usage normative.
 2. For some doctrines, we could say that the Pauline usage is normative for this dispensation.
 3. As defined on tapes, those who use this term seem to combine the proper use of a concordance with the context—this is the same as the Grammatico-Historical hermeneutic. We should let others know that we are inventing nothing new as to our method of interpretation.

2. Did Christ set aside the literal use of the OT? There are those who assert that Christ abrogated portions of the OT while approving of others. (Note: abrogation is a Muslim doctrine not one consistent with the Bible.) We list and comment on the alleged seven examples of such teachings. (This section reflects important adds to the published treatment by Norman Geisler.)
 - a. The Sabbath—picking and eating—Mk 2:28 comp Mt 12:8; Lk 6:5
 1. This is a strange example of what is alleged because Christ's appeal is to the OT—He mentioned David's picking and eating on the Sabbath.
 2. In short, Christ appealed to the OT studied carefully. He did not approve of tradition based on half-truth.
 - b. Sacrifice—compared to mercy—cit. from Hos 6:6; Mt 9:13; 12:7
 1. Clearly, the meaning is that God desires mercy not just sacrifice. Indeed, sacrifice without mercy is hypocrisy. Compare also 1Sam 15:22
 2. For a similar figure of speech see Lk 14:26 (comp Mt 10:37). Bullinger in *Figures of Speech* mentions only Lk 14:26 and calls the figure there 'Hyperbole'. The issue is then that our devotion to the Lord is to be much more than our devotion to family.
 - c. Cleansing all foods—Mk 7:18, 19
 1. This is alleged to prove that Christ did not approve of clean vs. unclean.
 2. Actually, Mk 7:1-13 is a denunciation of those who ignored the law. They did seem to keep what they wished to keep.
 - d. The contrasts in the Sermon on the Mount—Mt 5:17-48; especially passages like verses 21-22.
 1. He did not repudiate the OT. Note how the section is introduced in 5:17-20.
 2. He did point to a future kingdom when men's thoughts could be put on trial for God sees the very thoughts of men. Thus, he looks to a time in the future when the situation is even harsher than in the OT
 - e. Divorce—Mt 5:31-32 comp 19:3ff; Mk 10:2ff; Lk 16:18
 1. Dt 24:1-4 is clear on what was required and Dt 26:16 states that the people must follow such laws.
 2. Clearly, the law allowed practices for men in general. However, some practices that are legal are wrong. Christ was pointing this out. Legal and ethical or moral are two different concepts.
 - f. Eye for eye—Mt 5:38-42
 1. The issue in Ex 21:24 et al. was public justice
 2. There is no place even in the OT for unbridled private revenge
 - g. Hate your enemy—Mt 5:43
 1. Here, men had assumed a corollary to commands to love the neighbor. Yet, Lev 19:18 and 19:34 do not allow such an interpretation of the commands.
 2. In some sense, the godly man does 'hate' the enemies of God
3. Must one be a literalist if one is saved?
 - a. The spirit of rebellion vs. honest questions
 - b. Doctrines that must be understood literally:
 1. Sin
 2. The virgin birth
 3. The trinity
 4. The work of Christ
 5. The call to salvation—Rom 10:9-13
4. Some concerns in interpreting prophecy.
 - a. One day in prophecy = one thousand years in fulfillment. This is an attempt to use—Ps. 90:4; 2Pet. 3:8
 1. These verses are merely showing that God is timeless. To use them to teach that things have to happen according to some timetable is not

- valid. We can't rule out all of the 2000 AD material. We simply point out that the point is not proved.
2. The alleged connection with the days of creation is not supported anywhere in scripture. That men of God in church history have claimed such is interesting but not conclusive.
 3. There is the interesting fact that no man ever lived to be a 1000 years.
- b. One day = one year—Num 14:34; Ezek. 4:5-6
 1. In each passage, day=day and year=year.
 2. Israel wasted 40 years in the wilderness because they sinned 40 days. There wasn't a 40 day punishment reinterpreted to be 40 years.
 - c. It is much more important to see possible preparations or partial fulfillments of events in the Word than to claim to be able to prove some time of fulfillment.
5. The temptation of spiritualizing prophecies of the future
 - a. The principles of Augustine (John Walvoord, *Israel in Prophecy*, p. 30), "Augustine ... suggested a dual hermeneutics, namely, that while all scripture should be interpreted normally — that is, literally — prophecy or eschatology was to be understood in a figurative or nonliteral way. His principal reason for this dual hermeneutics was that a literal interpretation of prophecy would lead to ... the premillennial interpretation."
 1. There is a difference between allegorization as illustration (Gal 4:21-27) and allowing the allegorical interpretation to replace the clear statements (Paul never denied that Sarah and Hagar existed!).
 2. Proponents of all views agree that literal interpretation leads to a fully developed dispensational premillennial understanding (Robert G. Clouse, *The Meaning of the Millennium*, InterVarsity Press, 1977, pp. 19, 95, 104, etc.)
 - b. Why men are tempted to spiritualize
 1. The claim that the premillennial system is hopelessly confused and self-contradictory (see Walvoord, *Israel in Prophecy*, p. 31)
 2. OT elect might have been confused regarding his birth place.
 1. What the prophets said
 1. Out of **Bethlehem**—Mic 5:2 comp. Mt 2:6.
 2. Called out of **Egypt**—Hos 11:1 comp. Mt 2:13-15
 3. Prophets said, "He will be called a **Nazarene**," referring to Nazareth—Mt 2:23. Note: prophets *said* it, not necessarily wrote it! (Possibly <NIV Study Bible> a despised place—Jn 1:45-46, comp. Ps 22:6; Isa 53:3).
 2. God did all of this but how it fit together wasn't clear until it happened.
 3. Peter says (1Pt 1:10-11) that the prophets were confused as they were, "trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow."
 4. In the face of such confusion, it is **FAITH** that causes us to believe them anyway.
 5. Peter even tells of skeptics who decided the prophecies would not literally come true—2Pt 3:3-7
 - c. Immediate problems with such hermeneutics
 1. **Definition:** Ramm says (*Protestant Biblical Interpretation*, p. 21) "Allegorism is the method of interpreting a literary text that regards the literal sense as the vehicle for a secondary, more spiritual and more profound sense."
 2. The extent to spiritualize depends on time. Based on uncertainty, wouldn't the Augustine attitude have cast doubt on the literalness of the prophecies on Christ's origin?

3. Spiritualization destroys the following uses of prophecy taught in scripture:
 1. Prophecy vindicates the prophet—Dt 18:20-22
 2. Prophecy vindicates the scriptures—Isa 41:21-23
 3. Prophecy vindicates God's sovereignty—Isa 46:9-10
 - d. Allegorizing has evil consequences
 1. The foundation is gone
 1. It does not interpret scripture. Words have all kinds of fanciful meanings. The literal meaning is simply of no importance.
 2. Authority is in the mind of the interpreter rather than in the Scriptures.
 3. Conclusions are not testable.
 2. It is a source of all kinds of heresy
 1. It leaves us at the mercy of theologians—Eph 2:8-10?, etc.
 1. Where do you stop?—Eph 2:8-10?, etc.
 2. The Roman Catholic church spiritualized issues related to salvation and sovereignty.
 2. It affects the veracity of God—e. g. the Abrahamic Covenant
 1. Moses took it literally—Dt 1:8
 2. Peter—2Pt 1:19; At 1:6-7
 3. Daniel—Dan 9:16-
 3. It endorses apostasy
 1. If the throne of David is not literal (Lk 1:32, 33), why should we take the virgin birth literally (Lk 1:34)?
- D. We must learn the Word
1. Obligation—2Tim 2:15
 2. Implies ability to discover truth in passage
 - a. The need to speak with conviction to others.
 - b. The need to be open to the Word from others.
 3. Importance of the Word—2 Tim 3:16-17
 - a. Salvation—1 Pt 1:23; 1 Cor 1:18; 2 Tim 3:15; At 17:11,12,13
 - b. Cleansing—Eph 5:26
 - c. Elementary Growth—1 Pt 2:2,3
 - d. Strength—comp 1 Cor 3:1-2; Heb 5:12-14
 - e. Witnessing—1 Pt 3:15; Eph 6:17
 4. Ways of Learning the Word—(The Navigators have called this the Word Hand)
 - a. Hearing—comp Rev 3:6; Heb 10:25; Ro 10:17
 1. By analogy may include reading or listening to tapes.
 1. Doctrine in General
 2. Salvation/Witnessing
 3. Dispensations
 4. Sovereignty (nature of God)
 2. Ways to Remember
 1. Take Notes
 2. Study it
 3. Meditate on it
 4. Pray about it
 5. Apply it
 6. Pass it on
 - b. Reading the Word—1 Tim 4:13; Rev 1:3; Neh 8:8 (All of these scriptures refer to the public reading of the Word. This may in part be due to the fact that not many had individual copies of the scriptures. At the very least, we can say that reading the scriptures as an end in itself is never found in scripture.) For reading large passages at one sitting, get an easily understood translation.
 - c. Study—2 Tim 2:15; At 17:11; Prov 2:1-5; Jer 15:16
 1. Studying the scriptures is more important than studying any subject.

2. It should therefore be careful.
3. It should be accurate.
4. It requires keeping written records (like notebook(s)).
- d. Memorize—Ps 119:11
 1. We have a list of verses to memorize.
 2. Later, make it flow from your study. That is, memorize key verses in support of a doctrine.
- e. Meditate—Josh 1:8; Ps 1:1-3; 1 Tim 4:15; 2 Tim 2:7
 1. Effect on other doctrines.
 2. Effect on your life.
- E. Rules for a doctrinal framework
 1. Occam's Razor—the best explanation is the one that is the simplest, using the fewest assumptions. This is a standard principle in all of life.
 2. (note: I can't find the concept of 'artistic elegance' in scripture. Those verses that speak of God's words as 'precious' refer to their value not their 'artistic appeal'.)
- F. Varieties in fulfillment
 1. Once, uninterrupted—Christ's birth, etc.
 2. Double—Mal 4:4-6 comp. Mt 17:11-14 and Rev 11:1-13
 3. Interrupted—Dan 9:24-27
 4. Some would add 'foreshadowed'—Antiochus Epiphanes, who desecrated the temple only to be defeated by the Jews exactly three years later (to the day). The fulfillment of such prophecies in Daniel is the antichrist.
- G. Pauline prophecies
 1. Latter Times—1Tim 4:1-5—fulfilled in the Roman Catholic church c. 400 AD
 2. Last Days—2Tim 3:1-9—fulfilled TODAY in modern charismatic movement
 3. The Final Day of this dispensation—Rapture—1Th 4:13-18
- H. The nations in non-Pauline prophecy and the Dispensation of the Grace of God
 1. The dispensational distinctions in scripture

Israel	Body of Christ
<p>A. Israel > Gentiles</p> <ol style="list-style-type: none"> 1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26 2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3 <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p>	<p>A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15</p> <p>B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40</p>

2. Prophecies and this present dispensation—Distinctions as to time and nature of fulfillment
 - a. MUST continue to be fulfilled—Prophecies of continuity—these include prophecies which state the condition of the Jew as to his existence and 'Lo-Ami' state! These definitely will continue even in this dispensation.
 1. The continuity of the people. Destroy the Jew and you stop the fulfillment of the OT prophecies.
 2. Paul quotes Isa 6:9-10 as fulfilled even in this age—At 28:26-27
 3. Genesis 12:3—it is amazing how many nations have met judgment after mistreating the Jews.
 4. Israel hated by the nations—Ezek. 36:4-6; Hosea 8:8

- b. CAN be fulfilled—Prophecies in preparation to fulfillment. Perhaps, some of these will occur.
 - 1. Israel in the land—preparation for final time.
 - 1. Has Israel's return to the land begun?
 - 2. Will Israel again lose Jerusalem?
 - 2. Plans are under way to rebuild the Temple. The research done here is enormous.
 - 1. There must be a temple for the antichrist to defile. This preparation could happen during the present dispensation.
 - 2. It is now known that the Muslim Dome of the Rock and the Dome of the Chain are not on temple property.
 - 3. There are actual preparations NOW for various utensils for use in the temple
 - 3. The prophecy of the East Gate—Ezk 44:1-3. Dr. Anis Shorrosh moved his family out of Jerusalem based on this verse. Every country which has planned to open this gate has lost Jerusalem—Turkey, England, Jordan!
 - 4. The gigantic army of Rev. 9:16 requires some preparation.
 - 1. Due to China's abortion policy, the people are killing little girls. During the 1990's there are expected 125 million Chinese men of military age who can't marry because there won't be enough women.
 - 2. The Muslims number over 1 billion people. These folks are dedicated to destroying Israel. They sometimes refer to themselves as one nation.
 - 5. The one-world government—we may see it being prepared
 - 1. Malachi Martin, *The Keys of this Blood*, says that the present pope has one purpose in life—to rule the world. Mr. Martin was an insider at the Vatican
 - 2. The Muslims mention the efforts of the popes in recent years to get together with them. Hans Kung is reported to have said that we should thank Muhammed for having shown millions of Muslims the one true God.
 - 3. These two groups could rule the world!
 - c. CAN'T be fulfilled during this dispensation for the time of their fulfillment is related to God's dealings with men on the basis of their relationship to the nation of Israel—Prophecies of full restoration.
3. What about the statement, "No prophecy concerning a distinctive nation can be fulfilled during a time, in which, in the mind of God, there is no distinctive nation. Therefore, no prophecy concerning Israel can be fulfilled during the dispensation of the mystery. In fact, I don't see any prophecy being fulfilled after Acts 13."
 - a. The author of that statement hedged a little and seemed to allow fulfillments up to Acts 28. This is a clear contradiction since, by the rule, there can be no fulfillment after Acts 13.
 - b. It was said (concerning certain matters in the transition writings of Paul), "The Body compromises itself because of the elect of Israel at the time." But, John apparently lived up to 96 AD (even if his writings are much earlier!). The speaker did not hold that God was dealing in any way with the children of Israel during this time.
 - c. Today, God is dealing with all men apart from Israel. At one time, God was dealing with all men through Israel.

II. The importance of studying non-Pauline prophecy—Matt 5:18

- A. Prophecy Validates Inspiration—Isa 46:9, 10; 41:22-23
 - 1. Probabilities Included
 - a. Some on Christ—see Josh McDowell, *Evidence That Demands a Verdict*. See also Peter Stoner, *Science Speaks*. See also Grant Jeffreys,

Armageddon, Appointment with Destiny. (1 in 9E35, 9 followed by 35 zeros)

Event	Prophecy	Fulfillment	Prob 1/
Born in Bethlehem	Mic 5:2	Mt 2:5-	300000
Forerunner	Mal 3:1; Isa 40:3	Mt 3:1-2	1000
Enter Jerusalem on Donkey	Zech 9:9	Lk 19:35-37a	10000
Betrayed, wounded	Zech 13:6		1000
Sold for 30 pieces of silver	Zech 11:12	Mt 26:15	10000
This silver discarded	Zech 11:13		100000
No defense but innocent	Isa 53:7		10000
Crucified	Ps 22:16		10000
Year of cutting off	Dan 9:24-27		3000

b. Some Other Prophecies—see Josh McDowell, *Evidence That Demands a Verdict*. See also Peter Stoner, *Science Speaks*.

1. Tyre—Ezk 26 (Probability of 1 in 400,000,000)

Event	Prophecy	Fulfillment	Prob 1/
Nebuchadnezzar will destroy the mainland city		Nebuchadnezzar laid seige three years after the prophecy. Tyre surrendered 13 years later (573 BC).	2
Many nations against Tyre		Alexander the Great went after Tyre in 333 BC. Antigonus laid seige 18 years later. The seige lasted 15 months. The Moslems also took Tyre.	5
Make her a bare rock		True today	2000
Fishermen spread nets over site		Often mentioned by men as true	10
Throw debris into water		By Alex	10
Others fear at fall			10
Never rebuilt		still an excellent site for a city but never rebuilt	20
Never found again		never, not even in Rev prophecies	

2. Sidon—Ezk 28:22-23 (Probability of 1 in 50)

Event	Prophecy	Fulfillment	Prob 1/
No mention of destruction		Displays a real contrast between Tyre and Sidon. Sidon was often attacked and blood flowed in the streets. However, she was always rebuilt.	2
Blood in the streets			5
Sword on every side			5

3. Samaria—Hosea 13:16; Micah 1:6 (Probability of 1 in 20,000)

Event	Prophecy	Fulfillment	Prob 1/
Fall violently	Hosea	Sargon in 722 BC. Alexander in 331 BC. Hyrchanus in 120 BC.	10
Become as a heap in the field	Micah	Finally, happened	2
Vineyards planted there	Micah	Trees still there	500
Stones poured downhill	Micah		2
Dug up	Micah		1

4. Gaza-Ashkelon—Amos 1:8; Jer 47:5; Zeph 2:4, 6, 7 (1 in 100,000)

Event	Prophecy	Fulfillment	Prob 1/
Philistines will not continue	Amos 1:8	Sultan Bibars destroyed in 1270 AD	10
Gaza to be bald	Jer 47:5	There is a Gaza but it is in the wrong place.	1000
Ashkelon desolate	Zeph 2:4		2
Shepherds will dwell there	Zeph 2:6		5
Remnant of Judah will reinhabit Ashkelon	Zeph 2:7		?

5. Moab-Ammon—Ezk 25:3-4; Jer 48:47; 49:6 (1 in 1000)

Event	Prophecy	Fulfillment	Prob 1/
Taken by some who will live off the fruit of the land	Ezk 25:4	Shalmaneser of Assyria took in 354 BC.	5
'Men of east' make a site for palaces	Ezk 25:4	The Emir Abdullah, ruler of Transjordan, built his palace there.	10
People of old Moab and Ammon will reinhabit	Jer	Ammon is capital of Trans-Jordan	20

6. Petra and Edom—Isa 34:6, 7, 10, 13, 14, 15; Jer 49:17-18; Ezk 25:13-14; 35:5-7 (1 in 10,000)

Event	Prophecy	Fulfillment	Prob 1/
Become a desolation	Isa 34:13		
Never populated again	Jer 49:18		100
Conquered by heathen	Ezk 25:14	During the 6th cent BC	
Conquered by Israel	Ezk 25:14	1 Mac 5:3 and Josephus	10
Bloody history	Ezk 35:5-6; Isa 34:6-7		
Edom desolate as far as Teman	Ezk 25:13	(So desolate that, until the 19th cent AD, skeptics thought Edom had never existed.)	10
Wild animals inherit the area	Isa 34:13-15		
Cessation of trade	Isa 34:10; Ezk 35:7		
Spectators will be astonished	Jer 49:17		

c. Summaries

1. On Christ, 1 in 9 followed by 35 zeros!
 2. On the other six is 1 in 4 followed by 26 zeros!
 3. Combined, 1 in 3.6E62. If that many silver dollars in a ball of radius 'r' and if 'd' is the distance from the sun to the earth, then r is 3.6 billion times the size of d.
2. Probabilities not included
- a. Some on Christ's Ministry

Event	Prophecy	Fulfillment
Preceded by a messenger	Isa 40:3	Mt 3:1-2
Miracles	Isa 35:5-6a	Mat 9:35
Teacher of Parables	Ps 78:2	Mt 13:34
To enter the temple	Mal 3:1	Mt 21:12
Enter Jerusalem on Donkey	Zech 9:9	Lk 19:35-37a
'Stone of stumbling' to Jews	Ps 118:22	1Pt 2:7
'Light' to gentiles	Isa 60:3	At 13:47-48a
Resurrection	Ps 16:10	At 2:31
Ascension	Ps 68:18a	At 1:9
At right hand of God	Ps 110:1	Heb 1:3
Betrayed by a friend	Ps 41:9	Mt 10:4; 26:49-50
Sold for 30 pieces of silver	Zech 11:12	Mt 26:15
Money thrown in God's house	Zech 11:13b	Mt 27:5a
Used to buy potter's field	Zech 11:13b	Mt 27:7
Forsaken by disciples	Zech 13:7	Mk 14:50
Accused by false witnesses	Ps 35:11	Mt 26:59-61
Did not answer accusers	Isa 53:7	Mt 27:12-19
Wounded and bruised	Isa 53:5	Mt 27:26
Smitten and spit upon	Isa 50:6	Mt 26:67
Mocked	Ps 22:7-8	Mt 27:31
Hands and feet pierced	Ps 22:16	Lk 23:33
Crucified with thieves	Isa 53:12	Mt 27:38
Made intercession for persecuters	Isa 53:12	Lk 23:34
Rejected by his own people	Isa 53:3	Jn 7:5, 48
Hated without a cause	Ps 69:4	Jn 15:25
Friends stood afar	Ps 38:11	Lk 23:49
People shook their heads	Ps 109:25	Mt 27:39
Stared upon	Ps 22:17	Lk 23:35
Garments parted and lots cast	Ps 22:18	Jn 19:23-24
Suffered thirst	Ps 69:21	Jn 19:28
Gall and vinegar offered him	Ps 69:21	Mt 27:34; Jn 19:28-9
His cry on the cross	Ps 22:1	Mt 27:46
Committed himself to God	Ps 31:5	Lk 23:46
Bones not broken	Ps 34:20	Jn 19:33
His side pierced	Zech 12:10	Jn 19:34
Buried with rich	Isa 53:9	Mt 27:57-60

- b. Some Other Prophecies—see Josh McDowell, *Evidence That Demands a Verdict*. See also Peter Stoner, *Science Speaks*.
 - 1. The Golden Gate—Ezk 44:1-3 (shut in 1543 AD. In recent years, when planned reopenings, control of city was lost.)
 - 2. Thebes and Memphis—Ezk 30:13-15
 - 3. Nineveh—Nah 1:8, 10; 2:6; 3:10, 13, 19
 - 4. Babylon—Isa 13:19-22; 14:23; Jer 51:26, 43 (see also Rev 14:8, etal.)
 - 5. Chorazin, Bethsaida, Capernaum—Mt 11:20-24
 - 6. Jerusalem's Enlargement—Jer 31:38-40
 - 7. Palestine—Lev 26:31-33; Ezk 36:33-35
- B. Establishes God's Program for Israel
- 1. Introduction
 - a. There are important lessons for us to learn from this—1Cor 10:6, 11
 - b. We, in this dispensation, are told to study these prophecies—Ro 15:4
 - 1. All scripture is profitable—2Ti 3:16-17
 - 2. One fourth of scripture is prophecy. Thus, we haven't studied the scripture if we ignore prophecy.
 - 3. There are many more prophecies about Jesus' second coming than about his first coming
 - 4. Most of these prophecies are related to Israel
 - c. A new dispensation is not an abrogation of the old.
 - 1. Abrogate means, "to cancel or repeal by authority; annul"
 - 2. Allah in the Quran does such. Our God never does—Rom 11:25-29
 - 3. God *temporarily* sets Israel aside to build a different 'church.' (set of called-out ones)
 - 1. We have given a very brief statement of one difference above.
 - 2. We belong to the 'mystery' hidden—Ep 3:9-10
 - d. Within a dispensation, the Old, including prophecy, is a doctrinal framework for the New.
 - 1. This follows from our hermeneutic (historical)
 - 1. By the 'law' of first mention, the older prophecy does not depend on the newer but the newer depends on the older.
 - 2. Even when we talk of further development, we admit that the newer depends on the older.
 - 3. We can't argue that God purposely mislead his elect in the Hebrew scriptures—Dan 7:16, 19
 - 4. Look at the importance of getting the meaning in Daniel—Dan. 2:45; 4:19; 7:16, 19; 8:16
 - 2. This is also true for those doctrines common to all dispensations
 - 1. God is a trinity—Ep 4:3-6 makes this creedal in our age. It was always creedal.
 - 2. Paul's reason for inclusion is not because Israel has many gods, lords and spirits.
 - 1. No question, Israel is under the angels and we are above them. But, this is not the issue. This is an issue of authority.
 - 2. This view would make three of the doctrines in Ep 4 the very same doctrine. This is not true of the rest of the seven doctrines.
 - 3. The trinity is specifically addressed in various passages connected with Israel including the occasion of the baptism of Jesus—Matt 3:16-17
 - 1. Israel appealed doctrinally to the one God—Dt 6:4; 4:35
 - 2. Look at the prominence of praise to the LORD (YHWH) in every book of the OT except Esther!—Ps 111, 1
 - 3. Prayer is addressed to the LORD (it may be carried by angels but the speaker is addressing the LORD)—Ps 3, 4, 5, etc. (too numerous to mention—read the OT)

4. The twelve dealt directly with Jesus during his sojourn here on earth—Jn 15:1-8, etc. (too numerous to mention—read the gospels)
5. The Holy Spirit is specifically given as the one who indwelt men from all ages—all elect had new natures—Heb 11:4, 5, 7, 8-10, 17, 24-28, 32-39
6. He is specifically given as the one who would come and give gifts on the day of Pentecost—At 2:16-21
7. Calling on the name of the LORD brought salvation—Joel 2:32. This is not calling on some angel. It is YHWH himself.
8. Whatever the intermediaries, the Holy Spirit is the one who is to give doctrine—Jn 16:12-15
4. The Chinese symbol for 'spirit' has three copies of the symbol for 'mouth'—the trinity was known before Babel!
5. When Paul talks of 'many gods' and 'many lords', he is referring to paganism and idolatry—1Co 8:4-6 (comp. Jer 2:).
6. The only verses in the entire Bible (NIV) in which 'many gods' occurs are Jer 2:28; 11:13 and 1Co 8:5. There are no others.
7. All occurrences of 'lords' in NKJV (38 in 34 verses) do not suggest that this was a thought constantly on the Jewish mind. They certainly know about the angels and their role.
 1. angels—GEN 19:2, 18
 2. uncertain (not in some versions)—NUM 21:28
 3. YHWH greater than all—DEU 10:17; Ps 136:3; 1Tim 6:15; Rev 17:14; 19:16
 4. idols—1Co 8:5
 5. human dignitaries—all of the rest
3. Redemption—Ro 4:23
4. Certainty of hope—Ro 15:4; 11:25-29
5. Sovereignty—Ro 9:1-
2. Israel is God's forever—Ro 11:25-27 (basic features from Lewis Sperry Chafer, *Systematic Theology IV*, pp315ff)
 - a. A nation forever—Gen 17:7-8; Isa 66:22; Jer 31:31-37; Ro 11:1, 23-29
 1. We partake of Spirit—Gal 3:14 answers Gal 3:29
 2. Israel loved eternally—Jer 31:3
 - b. A land forever—Gen 15:18
 1. Nation plucked off for disobedience
 1. Three distinct dispossessions—Gen 15:13-14, 16; Jer 25:11-12; Dt 28:63-68 with 30:1-3
 2. Three restorations—Gen 15:14 with Joel 1:2-7; Dan 9:2 with Jer 25:11-12; Dt 30:3; Jer 23:5-8; Ezk 37:21-25; At 15:14-17
 3. All of these have been fulfilled *literally* except the final restoration which is to come.
 2. A future repentance—Dt 30:1-3 comp Isa 61:2-3; Zech 12:10; Matt 5:4; 24:30
 3. Return of Messiah—Dt 30:3-6; At 15:16-17; Amos 9:9-15
 1. note: a command which no man can keep—Dt 10:16
 4. Israel's restoration to the land—Dt 30:5; Isa 11:11-12; Jer23:5-8; Mt 24:29-31
 1. Moses tells us—Dt 4:25-40 (comp. Ezk 37:21-28)
 2. The promise to Abraham Gen 28:1-4
 5. Israel's conversion as a nation—Ro 11:26, 27; Dt 30:4-8; Ps 80:3, 7, 17-19; Isa 66:8; Jer 23:5-6; Ezk 11:19-20
 1. Manner of life—Dt 30:4-8; Jer 31:31-34; Mt 5-7
 2. Kingdom taken from certain leaders and given to the twelve—Mt 21:43 comp. Lk 12:32; Mt 19:28
 3. Comment on 'model prayer'—Mt 6:10

1. Christ's earthly ministry—Mt 10:5-6; 15:24; Ro 15:8
2. This prayer sees the kingdom on earth as future
 1. Mt 5:38-42 implies the courts not always just
 2. Mt 5:4, 10 oppression comp. Ps 72:7
6. Judgment on Israel's oppressors—Gen 12:3; Isa 14:2, 3; 60:10-12
7. The nation will be blessed—*Israel never blessed apart from the land*—comp. Ps 72:1-20; Isa 60:1-22; 62:1-12; 65:17-25; 66:10-14; Ezk 37:21-28
- c. A king forever—2Sam 7:16; Ps 89:36; Jer 33:17
 1. David—Hos 3:5; Jer 30:9; Ezk 34:23, 24; 37:24-25
 2. Christ through David—e. g. Caesar through Herod over Palestine
- d. A throne forever—Ps 89:36-37; Isa 9:6-7; Lk 1:32, 33
- e. A kingdom forever
 1. On earth—Ps 2:8; Isa 11:9; 42:4; Jer 23:5; Zech 14:9
 2. Centered at Jerusalem—Isa 2:1-3; 62:1-7; Zech 8:20-23; Lk 21:24
 3. Israel regathered—Dt 30:3-6; Isa 11:11-12; 14:1-3; 60:1-22; Jer 23:6-8; Mic 4:6-8
 4. Includes Gentiles (as subordinates)—Ps 72:11, 17; 86:9; Isa 45:6; Dan 7:13-14; Mic 4:2; Zech 8:22; Amos 9:12
- f. A new covenant
 1. Old covenant conditional (works)—Ex 19:5-6; Dt 29:1
 2. New covenant (grace)—Jer 31:31-34; 1Pt 2:9-10
- g. Abiding blessings—e.g. Isa 35:5-10; Jer 31:33; Ezk 37:27; Zech 8:8; Rev 21:3
3. The Mystery of Israel's Present Blindness—Ro 11:25-27 comp 7-12 comp Isa 6:9-10; Ps 69:22, 23 (compare with individual blindness and the human heart)
 - a. Guess what?—Israel has a future as Israel
 1. This is the crucial issue that separates the dispensationalist from the one who is not.
 2. God clearly teaches that Israel has a future as Israel.
 3. Even most dispensationalists can't explain why this doctrine is ONLY in the writings of Paul—Could it be that many of them are not saved?
 - b. I do not wish you ignorant of this mystery of Israel's Blindness—Ro 11:25
 1. True faith is of the heart and mind
 2. Paul said, "I would not have you ignorant"—so-called believers are still ignorant of these things.
 1. Rapture—1Th 4:13
 2. Use of OT experiences—1Co 10:1-6
 3. Gifts—1Co 12:1
 4. Paul's desire for fruit—Ro 1:13-17
 5. Mystery of Israel's blindness—Ro 11:25
 6. Persecution—2Co 1:8
 3. Blindness of Israel-defined
 1. Does not mean that most of Israel lost (blind)—Ro 9:6
 1. Though in covenant relationship to God, most of Israel were always blind—Jer 17:9; Isa 29:15; 10:6
 2. Israel depraved—Ezk 14:5; Mt 15:8
 3. God forsook most of them—Isa 49:14; 2Ki 1:3
 4. Israel destitute—2 Ch 15:3; Lam 2:9
 2. Israel had had an exalted position
 1. Why Israel?
 1. Fathers had served idols—Josh 24:2,3,14,15
 2. Israel not spiritual giant—Josh 24:14-15; Ju 2:11-13
 3. Israel small—Dt 7:7,8
 4. Because God loved Israel—Dt 7:8; 4:37; 10:15; Isa 43:4
 2. Israel's past supremacy—Ro 9:4-5
 3. Israel's supremacy in prophecies outside of Paul

1. Promises to Abraham's multiplied seed (Israel)
 1. to FATHERS—Gen 12:1-3; 13:14-16; 15:5; 17:6-8; 22:17-18; 26:4; 28:14
 2. Moses and the prophets—Dt 1:8,10,21; Isa 60:1-3; Jer 23:3-6; Zech 8:13,23
 3. NT—Mt 10:5-6; 15:24; At 3:25,26 comp 19-21; Ro 11:25-26
 4. Comment on Gal 3:16
 1. True Israel are physically of Abraham and are in Christ—Ro 9:6
 2. In Adam vs. in Christ—Ro 5:12-21
 3. This verse is not intended to nullify promises to Israel but to show that no promises are apart from Christ
4. Israel in the earthly kingdom—2Pt 1:16-19; Lk 1:68-70; At 3:21,24
5. Blindness of Israel in Rom 11:25=loss of this special position—Ro 11:23-36
 1. substance of the MYSTERY—Ep 3:1-6
 2. First through Paul—Ep 3:1-9; Col 1:24-27; Gal 1:11-12; 2:2,7,9
 3. A mystery blindness
4. 'until'—this judgment is temporary
 1. Proves the dispensational point of view
 2. Is a mystery—proves never found in the OT (or even outside of Paul)
 3. This by itself proves our particular dispensational position—see also Eph 3:1-9; 4:1-16
- c. Duration-We don't know the dates (until events happen) but we do know the seasons
 1. Beginning—At 13:6-12, 44-46 give us the first record of such a thing. Men may surmise that such things were happening before but there is no such record.
 1. Note: to those who claim that persecutions and other matters in At 7-13 show a background/beginning of present dispensation.
 1. Joel 2:28-32 and Acts 2:17-20 teach that the Pentecostal era was to be followed IN ISRAEL'S PROGRAM BY THE TRIBULATION.
 2. The persecution of At 8:1
 1. One more step in At 1:8 (Samaria)
 2. Related to persecutions of Rev including things like 12:1-6
 3. The salvation of Saul—At 9
 1. not Paul (Paul's ministry) until At 13
 2. We can say that God was raising up the man who would build the next dispensation (1 Co 3:10) but there is no record of this ministry until At 13
 3. A Sovereign God did have a different ministry for Saul, but had God wished, even Saul's salvation did not contradict any of the Pentecostal Tribulation program.
 4. Cornelius—At 10:1-11:18
 1. Clearly, a part of the kingdom program—see above.
 5. The church at Antioch—At 11:19-30
 1. Note, this ministry was to Gentiles—11:20 in the better manuscripts
 2. This was a ministry of Peter's company and arose after the persecution of At 8:1—11:19-20

3. Barnabas and Saul built on this foundation with the blessing of the Jerusalem headquarters
4. This also fulfills At 1:8
5. This follows the salvation of Cornelius.
6. In the light of At 15:1-, we conclude that they were at this time zealous of the law.
6. Financial relief for those at Jerusalem—At 11:27-30
 1. Related to world famine
 2. Again, read up on the tribulation - the time of Jacob's trouble
7. James killed—At 12:2
 1. Again, we need to read of the terrible time of Jacob's trouble. This fits in perfectly with the tribulation.
 2. There is no concern with the position of James in the kingdom—he is one of the 12.
8. Peter in prison—At 12 (certainly no person would see in this the present age).
9. Saul separated (at Jerusalem)—At 13:2-3
 1. Of itself, this was nothing else than a promotion in the work of the kingdom.
 2. We know that the Lord used this ministry often—Paul ministered to both Jews under the kingdom and members of the body until At 28
2. We have mentioned every major event and there still is no evidence of what some assert. That God can use any event any way he pleases is still true. However, the first mention of any ministry that involves the loss of Israel's position is At 13:6-12.
2. Leadership of Israel formally told—AT 28:17-28
3. Duration
 1. until the rapture—1Th 4:13-18
 2. latter days—1Ti 4:1-9
 3. last days—2Ti 3:1-9
4. The Times of the Gentiles/Fulness of the Gentiles
 1. Notes:
 1. Each expression occurs but once
 2. One is in Lk 21:24 and the other is Ro 11:25
 2. The Times of the Gentiles—Lk 21:24 (We will just list a few items. This subject is just as interesting in its own right as is the expression 'The Fulness of the Gentiles.')
 1. Introduction—Lk 21:24 = Rev 11:1,2?
 1. UNTIL in Lk 21:24 implies Jerusalem rebuilt + other things- Ro 11:29; Isa 2:1-3
 1. God has given Israel the land forever—Gen 15:18
 2. The restoration of the land is foretold in passages such as Dt 30:5; Isa 11:11-12; Jer 23:5-8; Mt 24:29-31
 2. Definition of this expression
 1. Several (Companion Bible, New Scofield Reference Bible, etc.) define as Gentile possession of Jerusalem
 1. Problem—Israel has had control of Jerusalem since 1967 yet the events of Lk 21:25-28 have yet to happen. These are to precede the end of the TIMES OF THE GENTILES.
 2. Correct definition = Gentile political dominion of the land.
 1. Extent of the Land—Gen 15:18-21 (Nile to Euphrates); Ex 23:31 (29-33) (Red Sea, Med. Sea, desert, river > 85000 square miles)

2. With Solomon—1Ki 4:21-about 10000 square miles according to the Rand McNally Historical Atlas of the Holy Land (1938, Chicago)
3. According to God's Word, Israel owns that land, no matter what the UN or others (PLO, USA, USSR, Europe, etc.) say about it.
2. Beginning—Dan 1:1,2; Jer 25:3,9-11
 1. Israel and Judah both in captivity—2Ch 36 (the last chapter in the Hebrew Bible)—586 BC
 3. Dan 9:24-27 is involved in all of this
 4. Study the empires of interest in Dan 2
 5. Signs of the end of the Times of the Gentiles—the tribulation is the final chapter—Dan 9:27.
 1. celestial signs—Lk 21:24-28
 2. Babylon rebuilt
 3. ¿revived Roman empire?
 4. Moves to uniting of Gentile governments, etc.
3. The Fulness of the Gentiles—Ro 11:25
 1. Introduction
 1. Often: fulness = full number (RSV, etal.) is the suggested or translated meaning. (This implies the correct doctrines of unconditional election and irresistible grace.)
 2. Basic meaning of pleroma (Arndt-Gingrich Lexicon)
 1. that which fills
 2. that which is full of something
 3. that which is brought to fulness or completion
 4. fulfilling, fulfillment
 5. the state of being full, fulness of TIME
 3. The FULNESS OF ISRAEL—Ro 11:12 = Israel's realization of her promise in the messianic kingdom.
 1. starts with the millenium-comp. Dan 9:24, etal.
 2. Gen 12:1-3; Ex 19:5,6; Isa 9:6,7; Isa 2:1-3; 60:1-3
 3. not fulness of number but fulness of purpose.
 4. Their receiving—Ro 11:15
 1. When God again deals through Israel (includes TRIBULATION).
 2. Results in life from dead (= kingdom)
 1. Her fall results in reconciliation.
 5. Blindness ends—Ro 11:25
 1. at or before the tribulation
 2. results in kingdom—Ro 11:26-27
 6. Fulness of Gentiles (Ro 11:25) = our life in the heavenlies
 1. not fulness of number but fulness of purpose
 2. We realize our hope in the heavenlies
 3. Starts with the rapture
 4. Therefore, rapture before tribulation.
 2. We receive our fulness in the rapture before God resumes the program through Israel—Ro 11:25
 1. Our fulness—our eternal hope
 1. Body above angels—Ep 3:10; 1Co 6:1,2
 2. Body rules the world—1Co 6:1-3
 3. Angels over Israel
 1. Teach—Gal 3:19; At 7:53; Jdg 6:12, 20-22
 2. Rule—Mt 1:24; At 7:53; Gen 19:1,15; Ex 23:20,21
 3. Law through angels—At 7:53; Gal 3:19
 4. Israel over Gentiles—Isa 2:1-4
 3. The LAST DAYS—2Ti 3:1-9

1. ≠ last days of prophecy
2. Fulfilled in our day
 1. 2Ti 3:1-4—neo-evangelicalism
 2. 2Ti 3:5-8—neo-penticostalism
 1. Moses' opponents of old—miracle workers
 2. seduce doctrinally (both do this)
5. Note: There are three kinds of prophecies
 1. Those dated during the tribulation or later
 1. Can't be fulfilled now
 2. Can be prepared now
 2. Those about Israel but not dated
 1. Can be fulfilled now
 2. Need not be fulfilled now
 3. Those about the Body/present age—e.g. 1Ti 4; 2Ti 3
 1. Must be fulfilled before rapture
6. End of National Spiritual Blindness—Israel again in view in the tribulation
 1. Ro 11:26,27 quote Isa 59:20,21; 27:9; Jer 31:34
 2. All saved are saved under the new covenant but Israel nationally will be accepted under the terms of the new covenant
7. A summary of events in the future
 1. Currently—the Dispensation of the Grace of God—Body of Christ is the only elect church—comp Eph 3:1-6
 2. Rapture
 1. We go to meet the Lord—Ti 2:11-15; 1Th 4:13-18
 2. Hope in the heavenlies—Phil 3:20
 3. (Rom 16:20; etc.)
 4. Completes the parenthesis in At 2:16-21
 3. The Tribulation
 1. Israel in view
 2. Closes with a battle and a resurrection
 4. The millenium
 1. Closes with a battle and a resurrection
 5. Great White Throne Judgment
 6. The eternal kingdom
 1. Heavenlies—the Body
 2. Starry heavens—angels
 3. earth—Israel and the Gentiles