

Study Series 12: The Messianic Temple (Sub Study: Replacement Theology – what is it?)

The New Eternal Spiritual Kingdom and the Hebrew Paradox:

(**Read**) Gen. 49:10 is the Hebrew dilemma → this passage has always been disturbing to Hebrew Rabbis, as they have understood from the “until” in this verse refers to their kingdom being limited in time.

- In Matt. 21:43-22:9 Jesus plainly tells Old Covenant Israel that the kingdom was going to be taken from them. (Also see Matt. 8:11-12; Luke 13:22-29)
- But who would take the scepter and rule → Jesus!
- Isa. 11 tells us Jesus would come from the stem of Jesse → Judah.
- Judah had the scepter through David. Heb. 7:14 says Jesus was from Judah.
- Rev. 5:5 tells us the Lion of the tribe of Judah prevailed. (Also see Rev. 22:16)
 - Paradox: the scepter would pass from Judah, but not pass from Judah – how?
 - Because what Jesus was saying in Matt. 21:43 was that the physical national sovereignty would be taken from earthly Judah, and now the Lion of Judah rules and reigns in the true and eternal spiritual Kingdom in the unseen realm, → of which there is no end: Luke 1:32-33; Isa. 9:7; Dan. 2:44, 7:13-14, Psalm 2; Heb. 12:26-28; Eph. 3:21, 2:20-22.

Hermeneutics/Principles and Exegesis interpretation for studying the Bible:

** I think it is very important to start this study with some understanding of correct Bible study principles.

What is 'hermeneutics'?

Hermeneutics is the field of study concerned with the philosophy and science of *interpretation* – especially the interpretation of *communication*.

"Biblical hermeneutics" is specifically concerned with the *philosophy* and *science* of interpreting the *Biblical text*. So Biblical hermeneutics would cover both of the following sorts of inquiries and more:

- (Theory:) What role does Divine illumination play in the interpretation of Scripture?
- (Methods:) What process can we follow to determine whether an apparent chiasm was intentional by the author?

What is 'Analogia Fidei'?

In regard to “hermeneutics” it is of vital importance to perform our study in accordance with **Analogia Fidei**, which is comparing every doctrine and presupposition with the overall system of Faith (the plan of redemption) to make sure it harmonizes. It is interpreting every scripture in conformity with the Plan of Redemption, rather than letting our theological systems determine our interpretations. It is not enough to just compare scripture with scripture (Analogia Scriptura) and let scripture interpret itself. That is not always sufficient. We must go further to make sure our resultant interpretations of scripture conform to, or harmonize with, the overall system of Faith (the gospel, the plan of redemption, the scarlet thread) that is revealed throughout all of scripture. It is of the utmost importance that every Bible student be taught and understand this correct hermeneutical principle, and to be warned against the incorrect method (**Analogia Framework**, which interprets Scripture through the lens of our preconceived frameworks). The contrast between *Analogia Fidei* and *Analogia Framework* is very similar to the difference between EXegesis versus EISegesis. One is conforming our interpretations to the overall plan of redemption, while the other is forcing scripture to conform to our preconceived frameworks.

What is 'exegesis'?

Exegesis, as indicated by its etymology (*the study of the origin of words and the way in which their meanings have changed throughout history*), is the act of critically interpreting a text in an attempt to "**draw the meaning out**" of the text. (This is in contrast to what has come to be known as *eisegesis*, where one reads his own meaning **into** the text.)

"Biblical exegesis" is the act of drawing the meaning out of a *Biblical* text. So Biblical exegesis would cover all of the following sorts of inquiries and more:

1. (Grammar:) Who is it that “wills” in 1 Corinthians 12:11?
2. (Terminology:) What does “Under the Sun” mean in Ecclesiastes 1:14?
3. (Referent Identification:) Who is the author of Hebrews quoting in Hebrews 10:38?
4. (Literary Criticism:) What significance does John perceive in the piercing of Christ's side and the flow of blood and water in John 19:34?

The relationship between hermeneutics and exegesis:

Basically the distinction boils down to this (*as it pertains to the Bible*):

- **Hermeneutics is the field of study concerned with how we interpret the Bible.**
- **Exegesis is the actual interpretation of the Bible by drawing the meaning out of the Biblical text.**

Hermeneutics/Principles and Exegesis interpretation for understanding Bible Prophecy:

1. The New Testament (NT) writers tell us repeatedly and emphatically that their eschatological hope was nothing but the hope and promises found in the Old Testament (OT) prophets (Acts 3:21-24, 26:6-7, 19-23, 28:20-28; 1 Pet. 1:10-12; 2 Pet 3:1-2; Eph. 4:4; Gen. 12:3; Gal. 3:8; Isa. 49:8; 2 Cor. 6:1-2).
2. The NT writers tell us that the OT writers did **not** fully understand:
 - 1) The **time** of the prophecy; nor
 - 2) The **nature** or **manner** of the things they foretold.
 - An example is 1 Pet. 1:10-12, 2:1-10 (OT prophets write/thought the fulfilment of their prophecies related to the physical land, temple, priests, sacrifices, etc. However, Peter and the NT writers provide the true spiritual fulfilment understandings in their writings) (See also: Rom. 16:25-26; 1 Cor. 10:11).
3. The NT writers tell us that through the inspiration of the Holy Spirit that **they**, the NT writers, were **now revealing the time and true meaning** of what the OT prophets had said, explaining what the OT prophecies really meant. (John 16:13, 14:26; Heb. 11:13; 1 Pet. 1:10-12).
4. The NT writers tell their readers that they were living in the time foretold by the OT prophets (1 Pet. 1:10-12, 20, 4:5, 7, 17; 1 John 2:8, 17-18; Heb. 8:13, 10:37; Jam. 5:7-9; Rom. 13:11-12, 16:20, 25-26).

5. The NT writers tell us through the inspiration of the Holy Spirit that they are revealing the genuine **nature** of these OT prophecies of the → establishing of the Kingdom → the coming of the Lord and judgement → and they invariably interpret those things all **spiritually, unseen realm and heavenly**, because → see #6 below.

6. They tell us that those OT prophecies of → land, cities, temple, priests, Sabbaths, festivals, etc were all **types** and **shadows** of better things that were **just about to be fulfilled** (Col. 2:16-17; 1 Cor. 10:11; Hebrews chapters 8 – 12).

7. The NT writers, because they tell us that the OT writers did **not** understand the time and manner, and because the NT writers tell us that they ***through the inspiration of the Holy Spirit*** were **now revealing** the **actual time and manner** of those OT prophecies, which were only types and shadows to the OT writers → that they, **the NT writers**, are the definitive, authoritative, **final authority on what the OT prophecies actually meant**.
 - Example: when we read in Ezekiel 37 of the restoration of Israel to the land, under a New Covenant (NC), with David as their king:
 - (vs. 24-25) David was typological as Jesus.
 - (v. 25) The land was typological of both the dwelling place in Christ in the church for the living believers in the **seen** realm, and the heavenly country for the departed believers in the **unseen** realm. (Heb. 11:9-10, 13-16, 12:22-23)
 - (v. 26) The Old Covenant (OC) was typological of the New Covenant (NC).
 - (vs. 26-28) The OT Temple was typological of the NC temple of the body of Christ. (2 Cor. 6:16)

** We must accept the final authority of Jesus and His Apostles as written in Heb. 1:1a – 2a, “...in time past to the fathers by the prophets, has in **these last days**, spoken to us by His Son...”

** In the vision on the mount of transfiguration they saw the power of what Jesus’ coming in glory would do → God removed Moses/Elijah (Old Covenant) from their presence and in the emphatic Greek definition says: “Him, hear!” (Matt. 17:2-5, 9; 2 Pet. 1:16)

The Messianic Temple – the True Eternal Spiritual Temple:

Many Dispensationalists try to say that Ezekiel chapters 40 – 47 is depicting a future millennial temple. However there is a serious problem with this thinking, as Ezekiel 45:17 re-institutes all of the feast days and sacrificial offerings stating they are to be → for atonement. This is the same exact phrase as was used in Numbers 8:19; Lev. 8:14-15, 10:17, 16:17, 34 for the Old Covenant (OC) atonement under the Mosaic Law.

This is impossible that Ezekiel is just referring to some “ceremonial” offerings being put back in place as some “memorial” as many Dispensationalists are trying to say. Ezekiel is clearly not referring to “ceremonial” laws, or provide any mention of any of this just being some “memorial” of some kind, and this clearly cannot be referring to some still future to us atoning sacrifice for sin, as this would be completely subverting the once for all eternal perfect sacrifice of Christ (Heb. 9:26).

- In addition: why on earth would Paul say in the 1st century in Colossians 2:17 that all of those things he just listed in verse 16 are (present tense verb: still existing at the time he wrote) a shadow of the substance “about to” (Greek: Mello) come, near in his time?
- As well as Hebrews chapters 8 – 12 → Christ was said to be then at that time in the 1st century the High Priest, and was performing the duties in the true temple not made with hands, entering the heavenly Holy of Holies in the very presence of God (Heb. 8:2, 9:24)?

(Read) Acts 7:49-50 → Stephen quotes Isa. 66:1-2. While he was standing in the center of the Jewish world → the ancient magnificent Herodian temple, and being inspired by God, he stated that “the entire earth” is His footstool:

- Implying that there was **no longer** any centrifugal location to confine Him behind a veil in a temple any longer.
- There was not to be any future physical temple to be rebuilt in Jerusalem that He was going to be a part of.

Jesus Christ said in Matt. 11:13-14, 17:10-13 that John the Baptizer was Elijah.

- In Mal. 3:1 it says that he will prepare the way of the Lord to come to His temple.
- Verses 2-3 says that it will be in judgement → to purify by fire the “sons of Levi” (OC Israel).
- Verse 5 tells us it was for breaking of the OC Torah Laws. (Exod. 22:21-24; Deut. 27:19; Ezek. chapters 20 and 22)
- Then 400 years later John arrives crying in the wilderness of Judea telling **them** to repent for the kingdom **has drawn near** (Matt. 3:2).
- In verse Matt. 3:10 he says to **them** → the ax was at **their** root.
- Two verses later in Matt. 3:12 he says that the coming judgement is so imminent for **them** that Christ already had the winnowing fork in His hand → which is the tool used for the “**end** of the harvest” separating of the wheat from the tares.

Ezekiel 44 is also said by the Dispensationalists to be referring to some still future millennial kingdom. However, in verses 7 – 9 it says that **no** uncircumcised person or foreigner is allowed in. Yet, Isa. 56:3-8 says that in the then future Messianic Kingdom foreigners will be given a name greater “than that of sons and daughters.” → This is a big problem for Dispensationalism, because if this in Isa. 56 is literal, then it is a direct contradiction with Ezek. 44:7-9. This also would mean that *the gospel would have to stop from going forth to all of the Gentiles* in the millennial Kingdom according to Ezek. 44.

Throughout the entire New Testament Paul fights hard against this false teaching:

- In Gal. 5:1-12 he says that physical circumcision means nothing. In verses 2-4 he even goes as far to say that if you become circumcised then you have fallen from grace.
- In Gal. 6:15 he says physical circumcision adds absolutely no blessing or merit, but rather it is us being a new creation in Christ which is the true spiritual fulfillment, and was the ultimate end.
- In 1 Cor. 7:18-19 he even instructs Christians that if they have become a believer, and never had been physically circumcised, that they are not to be circumcised. Verse 19 says, “Circumcision is nothing and uncircumcision is nothing...”
- In Col. 2:11-13 he explains that the true spiritual fulfillment of circumcision was not in any act done to the “physical flesh,” but that it was a circumcision that was done “without” hands. This circumcision he is writing about is what God did in our hearts when we were born again. Just like the truth that we were never “literally and bodily” buried and resurrected with Christ at our “physical baptism,” so too is it shown that the true circumcision of the heart is the spiritual fulfillment (Heb. 8:10; Jer. 31:31-33, then Jer. 4:4, 9:25-26; Ezek. 11:19-20, 36:26-27; 2 Cor. 3:3).
- In Rom. 2:28-29 Paul emphatically states that being physically circumcised has nothing to do with someone being a “true Jew,” but that it is only someone who has been circumcised in the heart, in the Spirit.
- And again, he says in Phil. 3:3 that it is the true Christian worshippers of God who are the true circumcised. He contrasts these true believers to the physically circumcised OC Jews in verse 2 and warns them to, “beware of those mutilators of the flesh.”

Clearly, Ezekiel 44 cannot be talking about some still future temple or kingdom or the physically uncircumcised nations cannot even enter it.

Biblical points in the True Messianic Temple vs. the Old Covenant Temple:

- 1) Deut. 23:1 says that no Eunuchs were allowed in the Old Covenant (OC) temple. They were referred to as “dry trees” who could not have children and therefore could not increase the kingdom.
 - However, Isa. 56:3-8 says the Eunuch would no longer be considered a dry tree, and would be “given a name better than sons and daughters.” Better than the physical earthly lineage about being born a Jew (Born a Jew: see Gen. 17:1-14; Jer. 29:3-6).
 - In Luke 20:34-35 Jesus said to the OC Jews that in the age to come, entry into the Kingdom is **not** by giving in marriage. It will not be by being born “sons and daughters” according to the earthly Jewish lineage in the New Covenant (NC) age.
 - The Ethiopian Eunuch in Acts 8 is highly significant → he can now produce sons and daughters by **faith** → no longer biological.

- 2) Gal. 4:4 says that Jesus was born in the **fullness of time** → and **under the law**.
 - Heb. 1:2 calls that 1st century time when Jesus lived and taught → the “last days.”
 - Heb. 9:26 says when Christ was crucified was called → the “end of the ages.”

- 3) Eph. 2:20-22 was written in the 1st century “in the present tense” saying that the **building** of the Messianic temple was started right then using those believers → clearly indicating it was not an physical, literal temple.

- 4) Isaiah chapters 2 – 4 states how OC Jerusalem was built on war, and sustained on war → however, the NC Messianic temple would never be built on war (Isa. 2:4). (Also see Hos. 1:6-7; Zech. 9:9-10)

- 5) Isa. 3:13-15 says the Lord judged the elders of His people. Why?
- Because they had eaten up His vineyard and grinded the faces of the poor.
 - He promised judgement in Isa. 4:3-4 to wash in fire away her filth, and to rebuild His temple in verse 6.
- 6) Isaiah chapters 2 – 4 starts with saying it is the “end (latter) days” → of OC Israel (2:2) → while at the end of the section it also says at the same time it was to be the time of establishing the Messianic temple (4:6).
- 7) Isa. 4:4-5 is describing the same judging the blood shed from creation → the same as Matthew 23:35-36 where Jesus said to OC Israel → within their generation.
(See also Matt. 24:34, 16:27-28)
- 8) 86 times in the KJV where the OT always uses the phrase “house of God,” referring to the Jerusalem temple → is the exact same phrase used in Eph. 2:21 where our English translations put the word “temple.”
- 9) 1 Peter 2:4 is the new eternal, spiritual Kingdom/Temple. Remember who Peter is writing to in 1:1, and then see how in 2:9-10 Peter says that these Christian diaspora Hebrews are a chosen and royal priesthood – a holy nation → he is directly quoting from Hosea 1:9-10, and in 2:19-23 which is about the promised remarriage to the northern kingdom of Israel diaspora (verse 22 also refers back to Hos. 1:11 and this regathering/remarriage).
- Hosea is written to the 10 northern tribes of Israel near the time of the dispersement, which happened in 722 BC when the Assyrian armies came in and completely destroyed and scattered the northern kingdom. This dispersement is referred to in the NT as the Diaspora or Dispersion (1 Pet. 1:1; Jam. 1:1, John 7:35, 11:52).

- Hos. 3:4-5 says that the northern kingdom will be without king, prince, sacrifice, sacred pillar (temple) and ephod and teraphim (word of God) **until** the latter days (verse 5). 1 Peter is written to this same Diaspora.
- In 1 Peter 1:10-12 Peter is saying to his readers through the inspiration of the Holy Spirit that the OT prophets did not understand neither the “**timing**” nor the “**nature**” of the fulfillment of the prophecies they wrote. However, in 1 Peter 2:5-11 Peter writes to these same diaspora people saying that this prophecy **is being** spiritually fulfilled right there in the 1st century → they are part of the Messianic temple → the body of Christ, the church (the seen realm of the one eternal Kingdom).

10) Old Covenant (OC) priests were a shadow/type → the New Covenant fulfillment is “believers are a kingdom of priests” (Rev. 1:6, 5:10).

- In addition to what we just read in #9 above, the OC physical shadow/type of the “sacrifice of praise” was a bloody physical sacrifice, and only able to be offered by the earthly physical Levitical priest (read Lev. 7:11-15).
- However, the writer of Heb. 13:15 tells his readers that the true spiritual fulfillment is to be a continual “fruit of our lips” → praise and giving thanks to God (no longer any physical cakes and wafers and oil as in the OC). Every believer in the NC is a priest and to offer praise.
- Rev. 8:2-3 shows the prayers of the saints upon the heavenly alter → this is the true and perfect “heavenly alter,” of which the earthly physical exact copy/shadow (Heb. 8:2) in the OC temple was where the OC priests would offer the blood sacrifices → now in the NC the true and fulfilled desires of God are the praises and prayers of believers being offered to Him.
- 1 Peter 2 is talking about the NC fulfillment → the spiritual priesthood (all believers) offer of spiritual sacrifices in a spiritual temple (the true temple not made with hands: Heb. 8:2, 9:24).
- In Romans 12:1 Paul also shows us the spiritual fulfillment of the OC sacrifices and ceremonies when he says the NC believer is to offer him/herself as a “living sacrifice” – “which is your spiritual service of worship.” (NASB)

The New Eternal Spiritual Kingdom/Temple is the Church:

- **(Read)** 2 Cor. 6:16, “**we** (plural) are the **temple** of the living God...God has said ‘I will **dwell in them and walk among them...**’ → Paul is quoting **(read)** Ezekiel 37:26-27 and saying that this is **being fulfilled** in the church right there in the 1st century.
- **(Read)** 1 Cor. 3:9, 11, 16-17, “we are God’s fellow workers; you are God’s **field**, God’s **building**...For no man can lay a **foundation** other than the one which is laid, which is **Jesus Christ**. Do you not know that you are a **temple of God** and that the Spirit of God **dwells in you**? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and **that is what you are.**”
- **(Read)** 1 Cor. 6:15-20, “Do you not know that **your bodies are members** (corporate body) of Christ?...the one who **joins himself to the Lord** is one spirit with Him...Or do you not know that your body is a **temple** (individual, but members with the corporate body) of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.”
- **(Read)** Eph. 2:19-22, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s **household**, having been built on the **foundation** of the apostles and prophets, Christ Jesus Himself being the **corner stone**, in whom the **whole building**, being fitted together, is **growing into a holy temple** in the Lord, in whom you also are being **built** together into a **dwelling of God** in the Spirit.”
- **(Read)** Eph. 3:21, “to Him be **glory in the church and in Christ Jesus** throughout all generations, **forever and ever**. Amen.” (ESV)
- **(Read)** Eph. 4:16, “from whom the **whole body**, being **fitted** and held together by what every joint supplies, according to the proper working of each individual part, causes the **growth of the body for the building up** of itself in love.”

- (**Read**) Heb. 3:2-6, “He (Jesus) is faithful to Him (Father) who appointed Him...For every house is built by someone, but the **builder** of all things is God...Christ is faithful as a Son over His house—whose **house we are**, if we hold fast our confidence and the boast of our hope firm until the end.”
- (**Read**) 1 Pet. 2:4-9, “And coming to Him a **living stone** which has been rejected by men, but is choice and precious in the sight of God, **you also, as living stones**, are being **built** up as a **spiritual house** for a holy priesthood, to offer up **spiritual sacrifices** acceptable to God through Jesus Christ...But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION...”
- (**Read**) Rev. 3:12, “He who overcomes, I will make him a **pillar in the temple** of My God...”
- (**Read**) Rev. 21:9-10, 14, 22, “Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the **bride**, the **wife of the Lamb**.” And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, **Jerusalem**, coming down out of heaven from God... And the **wall of the city had twelve foundation stones**, and on them were the twelve names of **the twelve apostles** of the Lamb...I saw **no temple in it**, for **the Lord God the Almighty and the Lamb are its temple**.”
- (**Read**) Rev. 1:9, “I, John, your brother and fellow partaker in the **tribulation** and **Kingdom**...”
- (**Read**) 2 Cor. 11:2, “For I am jealous for you with a godly jealousy; for I **betrothed** you to one **husband**, so that to **Christ** I might **present you as a pure virgin**.”
- (**Read**) Eph. 5:27-30, “that He might **present** to Himself the **church in all her glory**, having no spot or wrinkle or any such thing; but that **she** would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as **Christ also does the church**, because **we** are **members of His body**.”

The Tabernacle of David Rebuilt (Acts 15:13-19):

In verse 13 James speaks. This is James the ½ brother of Jesus (James the Apostle was already killed by Herod earlier in Acts 12:2). This is the same James speaking who wrote the Book of James. He was also called “James the Just,” and “James the Camel Knee,” because he was known to pray so much on his knees that his knees became deformed. Tradition tells us that later in his life he was to die by being thrown off the top of the temple.

In Acts 15:14-17 James is **quoting from Amos 9**, but notice in Acts 15:15 James says the “**prophets**” (**plural**), meaning other prophets agree. Amos was speaking to the Northern kingdom of Israel (10 northern tribes) just prior to 721 BC. **Amos, Isaiah, Micah and Hosea were all contemporary books written to the 10 northern tribes.** The book of Amos is a warning!

Amos 5:1-2 says, “...**Israel** has fallen; she will rise **no more**...” However, notice how in verse 3 it says a **remnant** will be saved (same as Isa. 1:9, 10:21-22). The prophecy promised that natural/fleshly Israel would not rise again, but God would bring out a remnant → this was the church (born again Jews/Gentiles). In Amos 9:7-10 God said He would destroy the northern “kingdom from the face of the earth.” But that He would not totally destroy the **house** of Jacob.

It is here at this point now in **Amos 9:11** where **James’ quote** was being done right there in the 1st century when the Gentiles were being saved along with the believing Jews. The Bible is abundantly clear that the promises of Gentile salvation is always connected with the restoration of Israel. The Bible is just as clear that Gentiles do not get saved until God restores Israel. Many prophecies speak about these two **related** events:

- Isa. 52:8-10, “...when the Lord restores Zion...He has redeemed Jerusalem...that the ends of the earth (Gentiles) may see the salvation of our God.”

- Isa. 59:16 – 60:3, Israel is saved...then “nations (the Gentiles) will come to your light.” This is not referring to any physical kingdom restored, but is speaking of the eternal true fulfillment of the spiritual Kingdom. (See Isa. 60:14 following).
- Isa. 60:14, if you were an Old Covenant (OC) Hebrew you would view this as a physical thing of where the Gentiles would be bowing before you, and being dominated by the Jews. **However**, this is far from how the Lord Jesus quotes this verse in Rev. 3:9.
 - Jesus uses this verse in Rev 3:9 to show that it is the *church* who are the **true Israel**, and that it is OC Israel who are persecuting the church, and Jesus said that it was OC Israel who would bow at the foot of the church.

True Israel → the Old Testament prophecies given to Israel were spiritually fulfilled in the **church** (true Jew/Israel): Romans 2:25-29, 4:16, 9:6-8, 11, 10:12, 11:26; Galatians 3:16, 26, 28-29, 4:25-26; Philippians 3:2-3; Jeremiah 4:4, 9:25-26; John 8:39-47; Hebrews 6:12.

* **Back to Acts 15:13-19** → what is the tabernacle of David?

- Historically, it was the tent where the Ark of the Covenant was kept → it represented where God dwelt (the presence of God). In 1050 BC David brought the Ark to Jerusalem and placed it in a tent.
- It stayed in that tent for 40 years until Solomon finished the temple where it was moved into the Holy of Holies. 1 Chron. 17:10-14 said that God “will establish ‘Him’ in my house and My kingdom forever, and ‘His’ throne will be established forever.”

Solomon's kingdom was an if covenant:

- Solomon was given a conditional covenant that if he followed the covenant his kingdom would be established forever → **read 1 Chron. 28:6-8:**
 - “He said to me, ‘Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him. ‘I will establish his kingdom forever if he resolutely performs My commandments and My ordinances, as is done now.’ “So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God so that you may possess the good land and bequeath it to your sons after you forever. “As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. if you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.”
- We know that Solomon fell and that his kingdom was split in two after him, and deteriorated from there on.
- This passage here in 1 Chron. 17:10-14 is referring to the **everlasting Kingdom** through David's Seed → **Christ**. This is also why the promise is always referred to the throne/seed of David, and not Solomon.
- The promise to David was forever → it was referring to **Christ's** everlasting Throne/Kingdom, and how He **Christ** would ultimately build the **true House/Temple**.
 - Psa. 89:3-4, “I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever and build up your throne to all generations.”

- God promised to David that this throne would be established forever to all generations → if this was a literal promise to the physical throne of David then this promise has long since failed, as it was during that period of time when the royal of house of David was in ruins when Amos gave his prophecy → and now James was quoting it in Acts 15:16, “...I will return and rebuild...”
- It is important to remember what was promised to Mary about the birth of Jesus Christ → notice what the angel said, “...the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever; and of His Kingdom there will be no end.” (Lk 1:32-33. Also see Isa. 9:7; Dan. 2:44, 7:13-14)

** I believe the NT is abundantly clear that the church is now the dwelling place of God in the seen realm of His **one** eternal Kingdom (as we recently looked at in the previous section in this study titled “**The new eternal spiritual Kingdom/Temple is the church**: 2 Cor. 6:16; 1 Cor. 3:9, 11, 16-17; 1 Cor. 6:15-20; Eph. 2:19-21, 3:21, 4:16; Heb. 3:2-6; 1 Pet. 2:4-9; Rev. 1:9, 3:12, 21:9-10, 14, 22; 2 Cor. 11:2; Eph. 5:27-30).

** He also dwells in the unseen realm of His **one** eternal Kingdom in His heavenly abode with the angels and all of the departed believers who have now gone to be with Him in heaven. His **one** eternal Kingdom consists of **both** the seen (church) and unseen (heaven) realms.

Acts 15:17 makes it clear that the rebuilding of the Tabernacle of David had to have been an event right there in the 1st century **because** it says that it had to be rebuilt “**in order that** the rest of mankind may seek the Lord, and all the Gentiles who are called by His name.”

- We know that the Gentiles were being saved right there, **at that time**, in the 1st century, but verse 17 said that **first** the Tabernacle of David had to be rebuilt **in order to open** this salvation to the Gentiles → thus clearly this was a fulfilled verse **at that time**, which is why James is quoting it right there under the inspiration of the Holy Spirit.
- Question: who were the Old Testament promises made to? → Israel.
- Question: how does James say Amos’ prophecy is being fulfilled? → **in the church** → the church (believing Jews/Gentiles) is **True Israel**.

Replacement Theology: what is it, and who is “really” teaching it?

According to Dwight Pentecost, one of the leading modern advocates for the Dispensational view of eschatology (along with Tim LaHaye, Tommy Ice, Hal Lindsay, John MacArthur), in his book “Things to Come,” said, “The fact remains that Old Covenant Israel remains the ‘determinative purpose of God.’”

The idea, or doctrine, that the church could conceivably be the fulfillment of God’s promises to Old Covenant (OC) Israel is according to Hal Lindsay, “a dangerous doctrine.” They call this “replacement theology.”

However, if we really look at the facts: Dispensationalism teaches that God’s eternal covenant is with the nationalistic physical people of Israel, but due to Israel’s unbelief in Christ as the Messiah, God had to temporarily put Israel aside, and put His prophetic clock and promises on hold, and **made up** the era of the church, which they say was never mentioned or was ever the plan of God in the Old Testament. This **made up** temporary church era we are all in now will continue until a rapture where the church is taken off of this planet, where again God can then go back to His original plan with His exclusive dealings with the physical nation of Israel and have them accept their Messiah this time. **If this is not in reality “replacement theology,” then I do not know really what is.**

Dispensationalists acknowledge that the church is a spiritual entity, a spiritual temple, a spiritual people, with spiritual sacrifices and the like. However, they believe that the church and all of the things just mentioned will one day all be **replaced** again with, and by, a literal temple, literal priesthood and literal sacrifices in a literal city again.

I ask you:

- 1) Which is worse: to replace the spiritual heavenly Jerusalem with an earthly carnal Jerusalem?
- 2) Which is worse: to replace the spiritual temple – the body of Christ, with a physical temple made with hands? In Dan 2:44-45, we are told that the Kingdom God would set up will stand **forever**...are we now told to believe another temple built with hands, is to replace the one **not made with hands**?
- 3) Which is worse: to replace a spiritual priesthood with earthly priests again? John told us in Rev 1:5-6 that Christ made **us** a kingdom of priests, and Peter said in 1 Pet. 2:5 that **we** offer up to God spiritual sacrifices acceptable to God through Jesus Christ. In the future, is there going to be a reinstatement of the earthly priests and animal sacrifices?
- 4) Which is worse: to replace the spiritual temple, spiritual priesthood, spiritual sacrifices, with a physical temple, physical altar, and physical priesthood?
- 5) Which is worse: to replace the “one time for all time” perfect sacrifice of Christ, which was foreshadowed by all those physical sacrifices...**to replace His perfect sacrifice again with all those animal sacrifices which could never take away sin**, and which God clearly told us he never wanted in the first place (Heb. 10:4-8)?
- 6) Which is worse: Dispensationalists say it is wrong to replace all of physical things with the spiritual things of Christ. **I ask you, is it not worse to replace the spiritual things of Christ with the carnal, material, physical, ineffective things of Israel?**

This is a very serious issue. Teaching the fulfilled position in the church is not at all “replacement theology.” It is **fulfillment theology**, and that means that God rejecting physical Israel was not arbitrary and capricious – **it was God fulfilling His promises to true Israel in the way that He originally intended** (Gen. 12:3; Gal. 3:7-8, 16-17, 28-29).

Let's take a look at which doctrinal position honestly teaches the ultimate form of "replacement theology," and which doctrine really is the dangerous theology:

Think about this: if it is a dangerous doctrine to say that Israel has been replaced by the church:

- How much more dangerous is it to say that the **blood bought body of Christ will one day be replaced again by OC nationalistic Israel?**

Indisputable facts: OC Israel, the land, the temple, the city, the priesthood, the sacrifices:

1) Were all **shadows** of better things to come (Col. 2:16-17). So, whatever they pointed forward to was inherently **better** than the Old Covenant form.

2) Christ and the church is the substance, the body, the reality.

- Israel, the land, the temple, the sacrifices, the priest, etc were completely ineffective – they could **not** bring man back into the full presence of God. They could **not** remove sin. They could **not** repair the breach between heaven and earth since Adam that condemned man under sin to the condemnation of eternal death in the Lake of Fire.
- However, Christ through His shed blood on the cross accomplishes **all** of that. Paul said that **it was God's eternal purpose** that in the administration (or stewardship) of the "fullness of the times He might **gather together in one all things in Christ**, both which are in heaven (unseen realm) and which are on the earth (seen realm) – in Him" (Eph. 1:9-10). (**Gather together**: Greek = anakephalaioó = recapitulate, gather up in one. Summing up all the parts as a *comprehensive (organized) whole*.)

HELPS Word-studies: ("recapitulate") shows the head as the "organizing center," causing all the parts to work together in harmony.

* Is this not in perfect harmony with "the times of **restoration**" in Acts 3:21 (Greek = apokatastasis = put back in proper condition. **See context in vs. 19-24**), and is a synonymous term with "time of **reformation**" in Heb. 9:10 (Greek = Diorthosis = put back in normal or right position. **See context in vs. 8-11**), and is this also not in harmony with the purpose and final state of things after the final trumpet in **Rev. 11:15**?

So here is the question to think about – which is worse:

- 1) To say that Old Covenant Israel, which pointed forward to the better things, and the better things are Christ, to say therefore that **the church has fulfilled the shadows and types represented by Old Covenant Israel?**

Or,

- 2) Is that worse than saying that the ineffectual, temporary, carnal, shadow, non-blood bought earthly Old Covenant kingdom given under Moses (Old Covenant sacrificial system) – will one day replace the **effective, eternal, superior Kingdom of Christ?**

Dispensationalism teaches that one day the Kingdom of Christ in the church will be replaced in the distinctive role as God's covenant chosen people. The church will be removed from the earth and replaced on earth by Israel as God's distinctive, chosen covenant people. And the Old Covenant distinctives, between Jews and Gentiles, will one day be restored and reconstituted (**This in effect would completely destroy Paul's arguments in Galatians 3 and 4 and Ephesians 2 of stating there is now in Christ no distinction ever again between Jew/Gentile**).

So, I would ask my dispensational friends, whose "replacement theology" is more dangerous:

- 1) Dispensationalism, which actually anticipates the removal and the replacement of the blood bought church/body/Kingdom of Christ?
- 2) Or, Preterist eschatology, which says that the church has not **displaced** Israel, but that the blood bought church/body/Kingdom of Christ **is the glorious fulfillment** of all that Old Covenant Israel foreshadowed?