

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

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

– John 1:17

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

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

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

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

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

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

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

ge means "the earth", "the land"

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

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

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

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

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

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

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

ΤΥΠΟΣ - *typos* - meaning "typically"

Used to say:

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

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

Typology or Hermeneutic Typology

1. There are **types (shadows)** in the Bible. Correct hermeneutics (or, interpretation of writing styles) correctly understands types and symbolism in the text of Scripture.
 - a. Types (shadows) prefigure a coming reality. Most Bible students and scholars accept this. For example:
 - i. OT sacrifices prefigured Jesus Christ's ultimate sacrifice on the cross.
 - ii. Adam a type of Christ (Romans 5:14 (5:12-21); 1 Corinthians 15:45 (15:42-49))
 - iii. Moses was a type of Jesus (Deuteronomy 18:15, 18; John 1:21-27)
2. **Typological interpretation** is a style of hermeneutics (or, an interpretive approach to the text) that considers the Old Testament to be merely types and shadows (temporal images) of the literal New Testament. In Typological Hermeneutics the New Testament is the reality and the fullness of previous Scripture.
 - a. In Typological interpretation the New Testament is considered the superior antitype of the Old Testament.
 - b. In other words, the normal grammatical-historical-literary approach to interpreting the Old Testament is not good enough to understand what God really is saying in these types and shadow verses.
 - c. In this Typological Hermeneutics the Old Testament is itself a type and shadow that is set aside for the superior New Testament antitype.
 - d. In Typological interpretation there are not genres of literature that include the use of types and shadows. The whole text is a type pointing to a reality. Thus, the Old Testament text is not the reality, but only points to the reality.
 - e. In Typological interpretation the Old Testament cannot be understood without the New Testament.
 - f. In Typological interpretation the coming of Christ fulfills all of the types in the Old Testament.
 - g. Once the NT antitype is revealed in its Reality, the Old Testament type is complete. The Old Testament is surpassed by the New Testament antitype.
 - h. For example, these are somethings that found fulfillment with the coming of Jesus. And, since they have been fulfilled (or, the antitype has been revealed) there is no longer any need for these to exist or be developed because they have passed away (ceased to exist):
 - i. The Land of Canaan
 - ii. The city of Jerusalem
 - iii. The Temple
 - iv. Sacrifices
 - v. The Throne of David
 - vi. The People of Israel
 - i. Also,
 - i. Christ's physical body has become a heavenly spiritual body
 - ii. Christ's ascension means:
 1. the heavenly throne replaces the need for a physical throne
 2. the heavenly Jerusalem replaces the earthly Jerusalem
 3. the coming of the Holy Spirit and the spiritual blessings in Christ replace the material, physical blessings and promises

4. Israel's future kingdom is the church
- j. Supersessionism uses a hermeneutic style that:
 - i. Gives New Testament priority over the Old Testament
 - ii. Refuses to see or wait for literal fulfillments of the Old Testament promises or prophecies
 - iii. Uses typological interpretation of the Old Testament because the Old Testament is considered merely types and shadows of realities that occur in the New Testament.

Feasts of Israel

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

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

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

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

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

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

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

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

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

The Feasts of the LORD from Leviticus 23

S P R I N G

F A L L

NISAN
Mar-Apr

LYAR
Ap-May

SIVAN
May-June

TAMMUZ AV ELUL
June-July July-Aug Aug-Sept

TISHRI
Sept-Oct

CHESHVAN KISLEV TEVET SHEVAT ADAR
Oct-Nov Nov-Dec Dec-Jan Jan-Feb Feb-Mar

Nisan 14

Nisan 15

Nisan 21

Sivan 6

Tishri 15

Tishri 10

Tishri 1

TABERNACLES (Sukkah)

Date: Tishri 15-21

(Oct. 3-9, 2020)

Leviticus 23:33-44

Details: 7 day celebration recalling living in the Lord's presence in wilderness. 1 of 3 Jewish Pilgrimage Festivals where they visited the Temple to celebrate.

Eschatological Meaning:

Reestablished Nation dwelling with the Lord; Millennium Kingdom

UNLEAVENED BREAD

Date: Nisan 15

(April 8-15, 2020)

Leviticus 23:6-8

Details: Israel ate bread without yeast in it for a week because of the haste leaving Egypt.

Eschatological Meaning:

The speed of the Deliverance from sin. The Burial

SHAVUOT or PENTECOST (FEAST OF WEEKS)

Date: Sivan 6

(May 31, 2020)

Leviticus 23:15-22

Details: Shavuot means "weeks". Celebrates: - the end of barley harvest, beginning of wheat harvest - giving of Torah on Mt Sinai

Eschatological Meaning:

The coming of the indwelling Holy Spirit

DAY OF ATONEMENT (Yom Kippur)

Date: Tishri 10

(Sept. 28, 2020)

Leviticus 23:26-32

Details: Israel's holiest day focuses on atonement and repentance

Eschatological Meaning: Repentance of Israel at Second Coming (Rv. 7; Zec. 13)

PASSOVER

Date: Nisan 14

(April 7, 2020)

Leviticus 23:4-5

Details: Each family applied the blood of a lamb to the door post and ate the meat to avoid death.

Eschatological Meaning:

Seed of Woman being wound to deliver Israel and then, mankind. The Crucifixion

FIRSTFRUITS

Date: Nisan 21

(April 12, 2020)

Leviticus 23:9-14

Details: Celebrated the 1st day of the week after Passover with priest waving grain before Lord.

Eschatological Meaning:

The firstfruits of the harvest. A large harvest will follow. The Resurrection of Christ followed by resurrection of all

TRUMPETS

Date: Tishri 1

(Sept. 19, 2020)

Leviticus 23:23-25

Details: A day of memorial when trumpets were sounded recalling Num. 29 when the loud trumpet called the people to meet the Lord on Sinai

Eschatological Meaning:

Regathering of Israel; Gathering of Church (rapture)

Christ's First Coming as Suffering Servant fulfilling Priestly Function (Gospels)

Christ's Second Coming as Conquering Messiah fulfilling Kingly Function (Daniel's 70th Week)

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

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

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

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

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

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

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

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

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

Examples:

- Micah 5:2 occurs in Matthew 3:5-6
- Zechariah 9:9 occurs in Matthew 21:4-5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Covenant with Israel:

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

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

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

- ii. Was this their physical resurrection?
- b. This event was partial. Not every righteous dead person came out of their tombs.
 - i. Was it a worldwide event?
 - ii. It appears to be a local event
- c. This event, which was partial, local and before the resurrection of Jesus does not nullify the ultimate future resurrection mentioned here:
 - i. Isaiah 26:19 – “Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.”
 - ii. Daniel 12:2 – “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”
 - iii. John 11:25-26 – “Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”
 - iv. 1 Corinthians 6:14 – “God raised the Lord and will also raise us up by his power.”
 - v. 1 Corinthians 15:20-25 – “in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep... For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”
 - vi. 1 Thessalonians 4:13-15 – “But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.”
- 3. Salvation for Gentiles HAS COME, but restoration of the Davidic Kingdom of Israel WILL COME.
 - a. Acts 1:6-7 – “So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority.

4. Two Comings of Christ described in the OT:

The Suffering Servant and the Victorious Warrior/King

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



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