

Old Testament End-Times Prophecy

Syllabus / Study Guide

Course OT650

Christian Life School of Theology Global

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TEXTBOOK:

*The Day of the Lord Commentary:
Interpreting Old Testament End-Times Prophecy*
by Greg Hinnant

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INTRODUCTION

I. Course Description

ALL OT PROPHECIES of Christ's First Advent were fulfilled—literally and in detail. All OT prophecies of His Second Advent will also be fulfilled—literally and in detail. Jesus asserted not some or most but “all” things “*must* be fulfilled which were written in the Law of Moses and the Prophets and the Psalms” about Him (Luke 24:44, NKJV). The Second Advent officially begins Israel's long-awaited Day of the Lord (kingdom age).

This course uses selected OT prophecies to describe the *three aspects* of Israel's Day of the Lord: Tribulation Day (TD), Armageddon Day (AD), and Millennial Day (MD). It introduces key topics and terms, examines Supersessionism and typology, identifies Jesus as David's Branch, and explores many End-Times prophecies in Psalms, Daniel, and the Major and Minor Prophets. It also identifies and examines the Old Testament's five “little apocalypses” and closes examining many amazing facts about Armageddon Day and Millennial Day.

By linking hundreds of OT and NT End-Times prophecies, the course lays a solid OT foundation for the student's NT Eschatology. And by repeatedly showing the amazing agreement between OT and NT End-Times prophecies, it will leave the student convinced that, truly, “all things” written of Jesus' Second Advent and kingdom in the Law, Prophets, and Psalms “*must*” be fulfilled—literally and in detail.

II. Course Objectives

Upon completing this course, the student will be able to:

- A. RECALL key OT prophecies of the Tribulation, Armageddon, and Millennial Day periods. (Knowledge)
- B. UNDERSTAND and define Supersessionism and Typology and teach others why the first is errant and the second sure. (Comprehension and Synthesis)
- C. APPLY spiritual lessons learned from OT types, such as Enoch, Noah, Lot, and Joseph that change his viewpoint, life goals, behavior, character, testing, and ministry, and lead to readiness for Jesus' Second Coming. (Application)
- D. FORMULATE TEACHINGS AND COUNSELS with which to instruct others by using the OT types, prophecies, and "little apocalypses" presented. (Synthesis)
- E. PRAYERFULLY CONSIDER the fullness and specificity with which the OT End-Times prophecies agree with NT prophecies given by Jesus and the apostles, and believe with new confidence all "must" be fulfilled in these last days. (Analysis, Evaluation, and Application)

III. Study Tools

- A. The Holy Bible (KJV, NKJV, ESV, NIV)
- B. The Syllabus / Study Guide
- C. The textbook: Hinnant, Greg. *The Day of The Lord Commentary*. Columbus, OH; Gatekeeper Press, 2021.

IV. Course Requirements

- A. Read and study the course syllabus, lesson plans, and textbook prior to the intensive. I particularly urge you to read the entire textbook, as it contains many prophetic interpretations we will not have time to cover in the lectures.
- B. Attend all the class lectures.
- C. Attend all Q & A sessions. Each day of classes will be followed by a brief question and answer period. These sessions help you link the many

prophecies presented and understand more clearly the End-Times scenarios they reveal.

D. Complete the final examination as assigned by your learning center director.

V. Course Evaluation

A. The final, open-book examination will be used to evaluate each student. It will be due by no later than _____.

The Day of the Lord



TD – Tribulation Day . . . 7 Years

AD – Armageddon Day . . . 24 Hours

MD – Millennial Day . . . 1,000 Years

THE OT “DAY OF THE LORD” consists of the 7-year period of divine judgment that will lead many Jews, once converted to faith in Yeshua (Jesus), into their long-awaited, widely prophesied, 1,000-year period of divine blessing, which they will share with overcoming Christians (Matt. 19:28; Rev. 2:25-27; 3:21). The 7-year Tribulation, which ends in the 24-hour Armageddon conflict, is Israel’s (and the world’s) “travail” (Jer. 30:6-7; Mic 5:3; Rev. 12:2) that births the glorious kingdom of David’s Son and Lord, Jesus Christ.

THE ABOVE CHART depicts in chronological order (l - r), and approximate proportions, the three distinct “days” envisioned by the Jewish prophets: Tribulation Day, Armageddon Day, and Millennial Day. It does not show the church age, which *precedes* the Tribulation, or the Day of God, which *follows* the Day of the Lord.

THE TRANSLATION (RAPTURE) of the bride church (1 Cor. 15:49-53; Phil. 3:20-21; 1 Thess. 4:14-18; 1 Jn. 2:28; 3:2-3) was not revealed to the Old Testament prophets, but this stunning, unprecedented event will *precede* the Tribulation (Lk. 21:34-36; 1 Thess. 5:9-11; Rev. 3:10) and be a major cause of many Jews subsequently repenting and receiving Jesus as their Messiah.

Lesson One

The Essential Information

BEFORE LAUNCHING A FRUITFUL STUDY of any subject, we must understand its basic definitions. We should also identify the study's purpose, its contributions, why we are pursuing it, and what it excludes.

Like intellectual keys, this data unlocks the subject so we can grasp its concepts. Like mental construction material, it provides a solid foundation upon which we may construct an accurate, full, and working knowledge of the subject.

Therefore, we begin this study of OLD TESTAMENT END-TIMES PROPHECY by: defining its key topics, terms, abbreviations, and acronyms; examining its primary purpose; describing its key contributions; stating reasons for pursuing them; and disclosing the topics it does *not* address. This is the essential information.

I. Defining Key Topics, Terms, Abbreviations, and Acronyms

A. OT / NT – Old Testament / New Testament

B. FORESHADOWING – _____

_____.

C. PREDICTIVE PROPHECY – _____

_____.

D. ESCHATOLOGY – _____

_____.

E. END TIMES – _____

_____.

F. DAY – The Bible uses the word “day” *literally* and *figuratively*.

1. LITERAL use:

“We came to Ptolemais, and saluted [greeted] the brethren, and abode with them *one day*” (Acts 21:7).

2. FIGURATIVE uses:

- a. Times of *opportunity* for the righteous: “I must work the works of Him that sent me, while it is *day*; the night cometh, when no man can work” (Jn. 9:4).
- b. Times of *prevailing evil*: “Take unto you the whole armor of God, that ye may be able to withstand in the *evil day*” (Eph. 6:13), or “time of evil” (NLT; see Job 20:5).

c. Times of *divine judgment*: “You put off all thought of the *evil day* but hasten the reign of violence” (Amos 6:3, CJB).

d. Time as it is *seen by God*: To Him, a “thousand years,” when passed, is as “yesterday” (Ps. 90:4), or as “*one day*” (2 Pet. 3:8).

G. DAY OF THE LORD – “The appointed time when Christ personally intervenes in world affairs to judge sin, establish His righteous order, and rule Israel and the world from Jerusalem for 1,000 years.”

1. The DAY OF THE LORD has *three* phases and acronyms:

a. TD _____
_____.

b. AD _____
_____.

c. MD _____
_____.

2. THE DAY OF THE LORD PROPHECIES are often identified by distinctive, self-identifying, introductory phrases using the word “day”:

- a. “In that *day*” (Isa. 24:21)
- b. “In those *days*” (Jer. 33:15)
- c. “Behold, the *days* come (Jer. 31:27)

3. THE DAY OF THE LORD is also the “MILLENNIUM” (Latin, *mille-annus*, or “thousand-years”), since Revelation states *six times* it lasts 1,000 years (Rev. 20:2, 3, 4, 5, 6, 7).

H. DAY OF GOD – _____

_____.

I. APOCALYPSE – _____

_____.

J. SUPERSESSIONISM (REPLACEMENT THEOLOGY) – See Lesson Two. Also, see textbook Appendix, “Against Supersessionism” (pp. 557-568).

II. The Primary Purpose of This Study

A. The primary purpose of this study is to *give you an OT prophetic foundation for your NT eschatology.*

B. This will build in you a deep, sound, biblical assurance of your End-Times beliefs.

1. During His ministry, Jesus twice affirmed *all* the Scriptures - at the time, the OT Scriptures - are infallible, and thus *cannot* fail to be fulfilled.

a. “The scriptures *must* be fulfilled” (Mark 14:49).

b. “The scripture *cannot* be broken” (John 10:35).

2. Jesus specified “all things” written of Him in the OT (“law of Moses,” “prophets,” and “psalms”) are infallible, and thus *cannot* fail to be fulfilled.

“All things *must* be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms *concerning me*” (Luke 24:44).

a. “All things” written in the OT of Jesus’ First Advent were fulfilled literally.¹

¹ OT First Advent prophecies fulfilled literally in Jesus of Nazareth include: Jesus being born of a woman (Gen. 3:15; Gal. 4:4); from the tribe of Judah (Gen. 49:10; Lk. 3:3); born in Bethlehem (Mic. 5:2; Lk. 2:4-7); born of a virgin (Isa. 7:14; Lk. 1:27, 31, 34-35); betrayed by a close friend (Ps. 41:9; Matt. 26:47-50); rejected by Israel’s

- b. Therefore, “all things” written in the OT (and NT) of Jesus’ Second Advent, and subsequent Day of The Lord reign, will also be fulfilled literally.

III. This Study’s Key Contributions

- A. We will examine the OT’s five “Little Apocalypses.”**

- B. We will examine, and refute, the doctrine of Supersessionism (see Lesson Two).**

- C. We will examine the textbook’s numerous expositions of OT prophetic texts.**

- D. We will examine some of the textbook’s numerous NT prophetic cross-references.**

- E. We will examine the beautiful agreement of OT and NT End-Times prophecy.**

IV. Reasons For Pursuing This Study

- A. The Day of the Lord is a central theme of the Jewish (OT) scriptures. It has dominated the prophets’ messages and the Jews’ hopes from the Babylonian captivity to the present day (Acts 1:6).**

religious leaders (Ps. 118:22; Lk. 20:17-19); brutally scourged (Isa. 53:5; Mk. 10:34; 15:15); “smitten,” or killed, by His own people (Mic. 5:1; Acts 2:22-23); crucified (Ps. 22:1-21; Matt. 20:19; 27:22, 35); buried (Ps. 22:15), resurrected (Ps. 16:9-10) on the third day (Jonah 1:17; Matt. 12:39-41); and many others.

- B. The Day of the Lord is the answer to Christians' most famous and frequent prayer, "Thy kingdom come" (Matt. 6:10).**

- C. Overcoming Christians *and* Jews will share Christ's rule in the Day of the Lord (Matt. 19:28; Lk. 22:28-30; 1 Cor. 6:1-2; Rev. 2:26-27; 3:21; 19:7-9, 14; 20:4, 6).**

- D. We must understand the 1,000-year Day of The Lord to complete our eschatology.**

V. Topics *Not* Included in This Study

- A. All non-prophetic OT books and passages**

- B. All OT prophecies fulfilled prior to or during the First Advent**

- C. Biographical information on the OT prophets' lives, times, and cultures**

Lesson Two

Supersessionism – What It Is and Why It Is Incorrect

WHEN EXAMINING ANY DOCTRINE, our final word must come from God's Word, the Bible. "Thy Word is truth," said Jesus (Jn. 17:17). While Christian teachers may present many extra-biblical arguments to strengthen their doctrines, ultimately only the inspired, inerrant Bible has the authority to establish true doctrine and expose false doctrine.

Using this simple but compelling *Sola Scriptura* principle, we will compare Supersessionism's (Replacement Theology's) claims with the Bible's claims, and discover what Supersessionism is and why it is wrong.

In this Lesson, we will describe Supersessionism, briefly discuss its history, and refute it with abundant Scriptural and historical evidence.

I. About Supersessionism – And Its Unscriptural Claims

A. **SUPERSESSIONISM teaches** - _____

_____.

B. More specifically, Supersessionism teaches:

1. Christianity permanently replaces Judaism, Grace permanently replaces Law, and the NT permanently replaces the OT.

2. God has permanently abandoned Israel and the new Israel is the church.
3. Ethnic Jews are no longer, and will never again be, God's covenant people.
4. Israel's unfulfilled OT promises and End-Times prophecies will *not* be fulfilled literally among ethnic Jews in the Promised Land in the End Times.
5. All Israel's unfulfilled OT promises and End-Times prophecies have been *reassigned* to the church and are being fulfilled *spiritually* now in the church age.²

C. Non-Supersessionists teach:

1. The church only *temporarily* replaces Israel - until the full number of Gentiles comes into God's salvation (Rom. 11:25).
2. As Abraham's spiritual children by faith (true Jews, Rom. 2:28-29), Christians share Israel's blessings (Gal. 3:6-9; 3:13-16; 3:26-29).
3. Ethnic (national) Israel is a separate entity from the church, which is ethnically diverse, of a different time and place of origin, and under a different covenant.

² To accommodate this erroneous view, Supersessionists interpret OT End-Times prophecy allegorically, not literally.

4. The church has *not* inherited ethnic Israel's unfulfilled End-Times (Day of the Lord) promises and prophecies.

5. "All Israel," or ethnic Jews from all of Israel's tribes, "shall be saved" *after* the Gentile church age ends (Rom. 11:26-32).

6. All Israel's OT End-Times promises and prophecies will be fulfilled *literally* in the Jewish people in the Jewish homeland.

7. Redeemed Jews and Christians will *share* the Day of the Lord (Millennial Day) on this earth and the Day of God (eternal state) on the new earth.

II. The History of Supersessionism

A. Its Origins

B. Its persistence, and dire consequences, down the centuries

C. Its acceptance by many who embrace Covenant Theology

III. Against Supersessionism – Refutative Scriptural and Historical Evidence

A. OT Texts refute Supersessionism.

1. All prophecy flows from God’s omniscience (Isa. 46:9-10; Acts 15:18).
2. The OT predicts Israel will first *reject* its Messiah-Ruler:

“They will strike Israel’s ruler on the cheek with a rod” (Mic. 5:1, NIV).³

3. The OT predicts God will subsequently *abandon* Israel - until she *labors*, and *births* a remnant, in a future time:

“Therefore Israel will be *abandoned* until the time when she who is *in labor gives birth* and the rest of his brothers return to join the [true, believing] Israelites” (Mic. 5:3, NIV).

4. The OT predicts Israel will “acknowledge” its “offense” in a time of great “affliction,” and *receive* her Messiah-Ruler:

“I will go and return to my place [abandoning Israel] till they *acknowledge* their *offense* and seek my face; in their *affliction* they will seek me early” (Hos. 5:15).

³ See: Isa. 52:13 - 53:12; Dan. 9:26; Zech. 13:7; Matt. 26:67-68.

5. The OT predicts that, *after* Israel's King returns, and she receives Him, she will receive her promised Millennial Day kingdom (Isa. 60-62; Dan. 7:27; Joel 3:16b-21; Mic. 7:10-20; Zech. 14:16-20).

6. The OT description of God's covenant with Israel refutes Supersessionism.

a. God repeatedly declared His covenant relationship with ethnic Israel is unconditional, immutable, and thus *permanent*:

“Only if these decrees [the celestial order of the sun, moon, and stars] vanish from my sight,” declares the Lord, “will the descendants of Israel ever cease to be a nation before me” (Jer. 31:36, NIV; see Lev. 26:44-45; Jer. 33:19-21; Ezek.37:1-28).

b. Israel's *blessings*, however, are conditional, depending on its faith and obedience (Lev. 26:1-39, 44-45; Deut. 28:1-68).

7. God's OT covenant with David refutes Supersessionism.

a. God repeatedly declared David's “house” ^{3M}dynasty, including Christ!^{3M} will rule over *Israel* “forever.”

“And thine house and thy kingdom shall be established *forever* before thee; thy throne shall be established *forever*” (2 Sam. 7:16) (See 2 Sam. 7:25-29; Ps. 89:3-4; Isa. 9:6-7).

b. Since David's descendants must rule Israel “forever,” Israel must exist forever!

8. The OT prophet Hosea refutes Supersessionism.

a. *Three* times Hosea promised God will “remarry” (renew covenant relationship with) Israel:

“I will *betroth* thee unto me forever; yea, I will *betroth* thee unto me in righteousness . . . I will even *betroth* thee unto me in faithfulness” (Hos. 2:19-20). (See also Isa. 61:8-10; 62:5; Zeph. 3:17.)

b. Since this is not yet fulfilled, it must be fulfilled in the future Millennial Day.

B. NT Texts refute Supersessionism.

1. Jesus’ prophecy of Israel’s future repentance refutes Supersessionism:

“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me [my face, or favor] henceforth, *till ye shall say*, Blessed is he that cometh in the name of the Lord” (Matt. 23:38-39).

2. John’s vision of Israel’s vast End-Times harvest refutes Supersessionism (Rev. 7:1-17).

3. Israel’s relationship to the church refutes Supersessionism (Rom. 9-11).

4. Paul's triumphant prediction, "All Israel shall be saved" (Rom. 11:26), refutes Supersessionism.

C. The Bible's four "tills" declare Israel's desolation is *temporary*, lasting only:

1. *Until* Israel, "in labor," gives birth (Mic. 5:3). (Matt 24:8-9; 1 Thess. 5:3; Rev. 12:2, 4-5)
2. *Until* Israel, "in affliction," acknowledges her "offense" (Hos. 5:15). (Matt. 24:9)
3. *Until* Israel, anticipating (later witnessing) Christ's return, calls Him "blessed" (Matt. 23:38-39).
4. *Until*, after "the fullness [full number] of the Gentiles has come in" (ending the church age), "all Israel" is "saved" (Rom. 11:25, NKJV; see vv. 25-27).

D. Recent history refutes Supersessionism.

1. The State of Israel was successfully *reestablished* through the Zionist movement (1897 - 1948).
2. The State of Israel successfully *acquired* East Jerusalem and the temple mount in the Six-Days War (1967).

3. The State of Israel has been successfully *preserved*, and has prospered, for over 75 years - despite unceasing Arab hostility and world condemnation.

IV. Further Evidence Refuting Supersessionism

A. If Supersessionism were correct:

1. The prophets would *not* have foreseen Israel's repentance after rejecting Christ.
2. The prophets would *not* have foreseen Israel subsequently receiving her kingdom.
3. Paul would *not* have asserted Israel was still "beloved" of God (Rom. 11:28).
4. Paul would *not* have foretold Israel's restoration because of its enduring covenant (Rev. 11:26-27).
5. Paul would *not* have reminded the church that Israel's call is irrevocable (Rom. 11:29).
6. Paul would *not* have cheerfully prophesied, "All Israel shall be saved" (Rom. 11:26)!
7. Jesus *would* have said, "Ye shall not see my face *forever!*" instead of predicting Israel's repentance (Matt. 23:39).
8. Paul *would* have described Israel's blindness as being *total* and *permanent*, not "*in part*" (not affecting all Jews) and *temporary* (Rom. 11:25-32).
9. Paul would have described Israel as a branch entirely cut off and *not* regrafted (Rom. 11:13-24).

10. Satanically-inspired hatred for Jews and the (tiny) State of Israel would not be so persistent and intense to this day.

11. At least one NT text would clearly state the church has *replaced* Israel and God has *transferred* all Israel's unfulfilled promises and prophecies to it.

B. This evidence further, and finally, proves Supersessionism's claims are false.