

The Church And The Old Testament Scriptures

By Pastor Art Watkins

Many Christians believe that church doctrine today is found only in the books of the New Testament: Matthew through Revelation. There are others who narrow it down to just the Pauline epistles. They say the only books we should base church doctrine on today are Paul's epistles only. For example, in the Scofield Bible he wrote a note at the bottom of Ephesians 3 which reads: *That in Paul's writings alone is found the doctrine, position, walk and destiny of the church.*

He did not say that doctrine for the church is found in Paul's epistles. He said in Paul's epistles ALONE is found doctrine for the church. That is an assumption on the part of Scofield and many others like him.

But if we put this assumption to the test of the scriptures what answer we come up with? Paul shows us the answer in 2 Timothy 3:16 which reads: ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***

Paul did not say that Matthew through Revelation are the only books for doctrine today. He did not say his epistles are the only books for doctrine today. He said all scripture is profitable for doctrine. All scripture is profitable for reproof. All scripture is profitable for correction and all scripture is profitable for instruction in righteousness.

When Paul said that all scripture is profitable for doctrine he meant what he said and that includes what is called the Old Testament and Paul proves this is so for the following reasons.

(a) He quotes the Old Testament 150-200 times in his epistles. If doctrine for the church is not found in the Old Testament like some people assume why did Paul quote it over and over again? If the Old Testament is not for doctrine today like many assume, wouldn't it be misleading for Paul to quote it so many times in his epistles? In the book of Romans alone he quotes the Old Testament over 50 times!

(b) In his epistles he uses the expression "as it is written" 33 times referring to the Old Testament scriptures. Again this shows us that Paul never led

anyone to believe that doctrine for the church is found only in his epistles or the New Testament books. If that were so he did not practice what he preached.

© There are at least 55 major church doctrines based directly upon the Old Testament scriptures in Paul's epistles.

(d) Paul preached from the Old Testament Scriptures throughout his ministry.

In Acts 17 Luke describes Paul first visit to the city of Thessalonica. He wrote in verses 2-3: ***And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.***

The scriptures he reasoned from where the Old Testament Scriptures especially those that prophesied of Christ's sacrificial death on the cross.

In Acts 17:11 Paul preached in a city called Berea and after they heard him it says: ***That they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.***

What scriptures did they search? The same ones he preached in Thessalonica.

In Acts 26:22 when Paul stood before king Agrippa he said: ***Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:***

In Acts 28:23 when Paul gathered together the Jews in Rome it says: ***And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.***

You can see from these verses that it is a serious mistake to assume that doctrine for the church is found only in Paul's epistles or only in the New Testament books of Matthew through Revelation. This assumption misleads people and gives them the idea that the Old Testament is off limits to the church and has nothing to say to the church when the truth is: ALL scripture is profitable for doctrine

(e) Some of the most important doctrines of the church are found in the Old Testament Scriptures and the Four Gospels.

The Gospel of the Church

1 Corinthians 15:1-4

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

When Paul and the other apostles preached the gospel they preached it according to the scriptures. What scriptures? The Old Testament scriptures such as Isaiah 53. Isaiah 53 is one of the clearest descriptions of the gospel in all the Bible and all of the apostles preached Isaiah 53 when they preached the gospel. Read Acts 8:26-37

Romans 1:1-4

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Notice that the gospel Paul was called to preach was promised afore by his prophets in the holy scriptures.

Galatians 3:8

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Notice that the gospel Paul preached was preached before unto Abraham in Genesis 22:18. In Genesis 22:18 God said to Abraham: ***And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*** In Galatians 3 Paul identifies the seed of Genesis 22:18 as Christ in verse 16. The nations as heathen gentiles in verse 8. And the blessing as justification by faith. When Paul preached justification by faith to heathen gentiles he was preaching the promise and gospel of Genesis 22:18!

Acts 26:22-23

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

When Paul preached the sufferings of Christ for our sins and his resurrection from the dead, he was preaching what Moses and the prophets said should come.

Romans 10: 15

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

The gospel of peace that Paul and we preached is prophesied in Isaiah 52:7.

The gospel is one of the most important doctrines in the church today and it's found in the scriptures of Moses and the prophets. Therefore when we preach the gospel we are preaching an Old Testament doctrine.

The Justification of the Church

Romans 4:1-3

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath

whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Justification by faith is one of the great doctrines of the church and in these verses it is based upon the justification of Abraham in Genesis 15:6. In Genesis 15 Abraham was justified by faith without works and Paul quotes Genesis 15:6 to show us we are justified the same way as he was. When we preach justification by faith we are preaching a doctrine found in the book of Genesis the first book of the Bible.

Romans 1:16-17

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

In Romans 4 Paul based what he wrote about justification by faith on Genesis 15:6 and in Romans 1:17 he based it on Habakkuk 2:7.

Galatians 3:8

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

In this verse Paul based what he wrote about justification by faith on the promise God made to Abraham in Genesis 22:18.

The great doctrine of justification by faith that Paul and we preach today is based upon three major Old Testament scriptures; Genesis 15:6, Genesis 22:18 and Habakkuk 2:7. It's also found in Isaiah 53:10-11 which says:

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

The Imputed Righteousness of the Church

Romans 4:6-8

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

One of the great blessings of grace is that God's righteousness is imputed to the believer when he believes the gospel and in Romans 4 it's based upon what David said in Psalms 32:1-2. The imputed righteousness of God is an Old Testament doctrine based upon Psalms 32.

Romans 3:21

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

The doctrine of the imputed righteousness of God is not something new for it is witnessed by the law and the prophets. The law and the prophets bear witness to the fact that the day would come that God would declare men righteous by faith alone in Christ. This was God's intention from the beginning and we see it coming to pass today. In the next chapter of Romans 4:1-8 we see the righteousness of God in the Law in the case of Abraham in Genesis 15:6 and in the Prophets as in the case of David in Psalms 32:1-2. The imputed righteousness of God by faith is an Old Testament doctrine prophesied and witnessed by the Law and the Prophets.

The Spirit of the Church

In Ephesians 1:13 Paul wrote: ***In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.***

In this verse the Holy Spirit is called the Holy Spirit **OF PROMISE**. He was a gift God promised to give all of his people throughout the Old Testament. See Proverbs 1:23, Isaiah 32:15, Isaiah 44:3, Isaiah 59:21, Ezekiel 11:19, Ezekiel 36:26, Ezekiel 37:14 and Joel 2:28-29.

In Genesis 22:18 it was prophesied that God would justify heathen gentiles by faith in Christ and in Galatians 3:13-14 we also learn that God promised to give us gentiles his Spirit for it says:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The blessing of Abraham is verse 8; it's justification by faith. But we learn in these verses that it also includes the promise of the Spirit through faith. In other words, God not only promised to justify heathen gentiles by faith in Christ, but give them his Spirit by faith too! It's a double blessing but both are prophesied in the Old Testament.

The New Covenant of the Church

2 Corinthians 3:5-9

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, (The Old Covenant Law) but of the spirit: (New Covenant) for the letter killeth, (The Old Covenant) but the spirit (New Covenant) giveth life. But if the ministration of death, written and engraven in stones, was glorious, (The Old Covenant Law) so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit (New Covenant) be rather glorious? For if the ministration of condemnation be glory, (The Old Covenant Law) much more doth the ministration of righteousness (The New Covenant) exceed in glory.

Paul the Apostle of the Gentiles clearly identifies himself as a minister of the New Testament God made with Israel. Some extreme dispensationalists have a problem with this fact because the New Covenant was made with Israel and it was made in the Old Testament. In Jeremiah 31:31-34 God said: ***Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband***

unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The promise of a New Covenant is found in these four verses but Paul explains it fully in the book of Hebrews. The book of Hebrews was written to describe the New Covenant of Jeremiah 31:31-34. It took Paul 13 chapters in Hebrews to explain and describe what God said in 4 verses in Jeremiah 31.

The New Covenant is made up of many promises and blessings and they are new and much better than the Old Covenant and we partake of them all. In the New Covenant God promised the following:

*A new and better Spirit - 2 Cor.3:6-8, 17, Ezk.36:26

(The indwelling Holy Spirit)

*A new and better heart - Ezk.36:26, 2 Peter 1:4

(The new nature)

*A new and better birth- 1 Peter 1:23, John 3:1-8

(A second spiritual birth)

*A new and better sacrifice – Hebrews 9-10

(Christ's all sufficient sacrifice)

*A new and better hope – Heb.11:16, 12:22

(A heavenly hope)

*New and better laws - Heb.8:10

(The law of God written in our hearts)

*A new and better priesthood - 1 Peter 2:5

(The spiritual priesthood of all believers)

*A new and better High Priest - Heb.3:1

(Christ)

*A new and better city - Heb.11:16

(The Heavenly City New Jerusalem)

*A new and better mediator –Heb.8:6, 1 Tim.2:5

(Christ)

*A new and better intercessor – Heb.7:25, Rom.8:34

(Christ)

*A new and better temple – Heb.8:2, 9:24

(Heavenly)

*A new and better mercy seat and propitiation who is Christ.– 1 John 2:2, Rom.3:25

*A new and better altar – Heb.13:10

(Christ)

*New and better promises – Heb.8:6

(Spiritual)

*A new and better understanding – Heb.8:11, 1 Cor.2:9-13 (Spiritual understanding)

*A new and better salvation – Heb.5:9

(Eternal salvation)

*A new and better redemption – Heb.9:12

(Eternal redemption)

*A new and better calling – Heb.3:1

(A heavenly calling)

These are just some of the new and better blessings and benefits of the New Covenant we gentiles partake of today. God inspired Paul to write the book of Hebrews to show all the seed of Abraham how much better the New Covenant is than the Old. In time past we were strangers from the promises of the New Covenant and that is why we were without hope. (Eph. 2:11-12) But now in Christ Jesus we are made nigh to the promises of the New Covenant. (Eph. 2:13) All these blessings and benefits are now ours because we are partakers of Israel's' spiritual things and that includes her New Covenant. Therefore when we preach the doctrines and blessings of the New Covenant we are preaching an Old Testament doctrine that Jeremiah the Prophet wrote in the Prophets.

The Inheritance of the Church

1 Thessalonians 2:12 says: ***That ye would walk worthy of God, who hath called you unto his kingdom and glory.***

Throughout Paul's epistles the kingdom of God is called the inheritance of the church. It is the final destiny of the church and the kingdom of God is prophesied by the Prophets throughout the Old Testament.

The Prophets

Read Daniel 2:44, Daniel 7:14, 18, 22, 27, Isaiah 9:6-7, Psa. 145:14.

The Four Gospels

Read Luke 8:1, Luke 9:1-2

Paul preached the kingdom of God throughout his ministry.

Acts:14:22: Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts:19:8: And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts:20:25: And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts:28:23: And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts:28:31: Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul not only preached the kingdom of God but he also **wrote** about the Kingdom of God in his epistles. See Eph.5:5, Col.1:13, 1 Thess.2:12, Gal.5:21, 1 Cor. 6:9, 1 Cor.15:50, 2 Thess.1:5.

It is interesting to note that at the same time Paul preached the gospel of Grace he preached the kingdom of God. In Acts 20:24-25 Paul said;

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

When Paul preached the Gospel of the Grace of God (24) he also preached the Kingdom of God (25). The Kingdom of God is a part of the Gospel of Grace for a very good reason. The Kingdom of God is the

inheritance we receive when we believe the Gospel of Grace.

The Hope of The Church

In 1 Corinthians 15 Paul wrote about the hope of the Church and he plainly says that when Christ comes and dead are raised and those alive caught up without dying that Old Testament scriptures will be fulfilled according to verses 53-55 which says:

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Paul says that when Christ comes again and resurrects the saints then shall be brought to pass two Old Testament prophecies; He quotes Isaiah 25:8 which says: ***He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.***

He also quotes Hosea 13:14 which says: ***I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.***

When Isaiah and Hosea said: *O grave where is thy victory?* this was a prophecy of the dead who will be raised from the graves when the Lord comes. When they said; *O death where is thy sting?* this was a prophecy of those alive when Jesus comes; they will never die.

When Paul wrote about the hope of the church in 1 Thessalonians 4 he said in verse 16: *For this we say unto you by the word of the Lord.* The word of the Lord is what the Lord said in Hosea 13:14 and Isaiah 25:8 according to 1 Corinthians 15:53-55.

The mystery of 1 Corinthians 15:51 is not Christ's coming or the resurrection of the dead but of the living when he comes. It says:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. The general belief of most saints in time past was that by the time Christ came all saints would be dead. But Paul says we shall not all sleep. There will be saints alive when he comes and they will be the ones who will say in that day: O death where is thy sting? in fulfillment of Hosea 13:14 and Isaiah 25:8.

The Spiritual Promises of the Church

In Romans 15:27 Paul wrote: **It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.**

The spiritual things we gentiles partake of today are the spiritual promises God made to Israel in the Old Testament scriptures. They are promises such as:

The Gospel of Christ

The indwelling Spirit of God

Our Hope of resurrection

Our Inheritance in the Kingdom of God

Justification by faith

Righteousness by faith

Citizenship in the heavenly city New Jerusalem

Freedom from the law

A New nature

A New Birth

A divine Great High Priest

All sufficient, once for all sacrifice for sin

A divine heavenly mediator

An eternal heavenly intercessor

A heavenly hope

A heavenly temple

A divine mercy seat and propitiation

A divine spiritual altar

Divine Spiritual understanding

Eternal salvation

Eternal redemption

A heavenly calling

A throne of mercy and grace

Reconciliation for sin

Spiritual blessings

Heavenly citizenship

Peace of God

The grace of God

Adoption as children

Habitation of God

Light and salvation

Spiritual circumcision

All of these promises have two things in common. (1) They are all church blessings we now enjoy. (2) They were all originally promised to Israel in the Old Testament.

The Salvation of Heathen Gentiles in the Church

In Genesis 22:18 God said to Abraham: ***And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.***

Paul interprets this promise God made in Galatians 3:8 to mean God would save heathen gentiles in the church today by faith in Christ. He wrote:

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

The heathen gentiles God promised to justify by faith in Genesis 22:18 are the heathen gentiles in the church today. This remained a mystery for many years until God revealed it to Peter by revelation according to Acts 15:7-11 and all the rest of the apostles by the Spirit according to Ephesians 3:5-6.

Romans 15:8-12

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: (many stop reading here but keep reading)

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

These verses describe the full and complete ministry of Christ. He was both a minister of the circumcision in verse 8 and of the gentiles in verses 9-12. These verses also refute the false assumption that every book written

before Matthew was written to and for Israel only. These are all quotes from the Old Testament and they all prophecy of the salvation of gentiles in the church today. They are: Psalms.18:49, Deuteronomy 32:43, Psalms. 117:1, Isaiah 11:10.

Verse 8 was fulfilled in Christ's earthly ministry, whereas verse 9-12 was fulfilled in Paul's gentile ministry. Christ carried out his ministry to the circumcision in verse 8 in person. He carried out his ministry to the gentiles in verses 9-12 by proxy; that is through Paul. Paul fulfilled the gentile ministry of Christ. As Christ was the minister of the circumcision in verse 8, Paul was the minister of Christ to the gentiles of verses 9-12 according to verse 16 which says:

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The Gifts of the Church

In Ephesians 4:8-11 Paul describes the men that God gave to the church as gifts. He wrote:

Wherefore he saith, When he ascended up on high, he led (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

What many people over look about these gifts God gave to the church in Ephesians 4 is that it was prophesied he would do it in the Old Testament. Paul is actually quoting the promise and prophecy of Psalms 68:18 which says:

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

It was prophesied God would give the church the apostles, prophets, evangelists, pastors and teachers of Ephesians 4:11-12 in Psalms 68:18. The people who have a hard time believing this are those who mistakenly assume the church was a mystery never revealed in the Old Testament. But it's obvious the church is in the Old Testament for the simple fact the gifts God gave to the church are found in the Old Testament.

The Judgment of the Church

In Romans 14:10-14 Paul wrote about the judgment seat of Christ that every member of the church will be judged at one day. He wrote:

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

What Paul wrote about the judgment seat of Christ was based upon the Old Testament scriptures. He quoted Isaiah 45:23 which says:

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

The judgment seat of Christ that every member of the church will face one day was prophesied by Isaiah the prophet according to Paul the apostle in Romans 14:10-14.

The Apostles of the Church

According to Ephesians 2:20 the apostles God gave to the church when he ascended up on high in Ephesians 4 are the foundation upon which the church is built. It says: ***And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*** What is overlooked by many is the fact that all of the apostles were prophesied in Isaiah the prophet.

The 12 apostles

See Isaiah 8:16-18 and Hebrews 2:3-4, 11-13

Paul

Isaiah 49:6

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

This is a prophecy that Christ would bring light and salvation to the gentiles. This prophecy was fulfilled by Christ but not in person, but by proxy, that is through Paul. Paul quotes this verse in Acts 13 and applies it to himself.

In Act 13:46-48 Paul said: ***Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves***

unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Paul quotes the prophecy of Isaiah 49:6 and applies it to himself. He said the Lord COMMANDED him to bring light and salvation to the gentiles which he did. In Acts 26:22-23 He said:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

As mention before Paul carried out the gentile ministry of Christ and this is another example of it.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

This is obviously a prophecy of Christ. What does all this mean and when did it come to pass. During Paul's ministry.

Romans 15:18-21

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

These verses clarify the prophecy of Isaiah 52. When you read Romans 15 you can understand Isaiah 52. Isaiah 52 was a promise that Christ would make himself known to those he was not spoken of and to those who had never heard of him before. And in the context those people were Gentiles and the man who did it in behalf of Christ was Paul. The prophecy of Isaiah 52 was fulfilled during the ministry of Paul. Christ made himself known to the Gentiles who had never seen him, or heard of him by the preaching of Paul.

It was Paul who also shut the mouths of kings for Paul was sent to preach to the kings according to Acts 9:15 and he shut their mouths. He was sent to the kings because of the prophecy of Isaiah 52 and sent to the gentiles who had never heard of Christ because of the prophecy of Isaiah 52. This verse also shows you how and why Paul baptized people. He baptized them according to Isaiah 52 and he did so by sprinkling them.

The Heavenly City of the Church

In Hebrews 11:8-9 Paul said this about Abraham, Isaac and Jacob;

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Even though Abraham was given the land of Canaan as an inheritance in verse 8 he lived as a stranger and pilgrim in the land of Canaan. Abraham lived as if he had no rights to the land and as if he never expected to own it. He lived like a visitor in the land of Canaan. Why did he live like a stranger and pilgrim in the land of Canaan if it belonged to him and his seed?

Because he looked for something better!

Hebrews 11:10 says; ***For he looked for a city which hath foundations, whose builder and maker is God.***

Verse 10 explains Abraham's behavior in verse 9. Abraham lived as a stranger and pilgrim on earth because he was looking for a city whose builder and maker is God. He was looking for something better than the land of Canaan. And in Hebrews 11:16 Paul tells us what he was looking

for: ***But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.***

What we see in these verses is called the *law of subsequent revelation*. We learn something in Hebrews that was not fully revealed in Genesis. We learn that the real reason Abraham lived like a stranger and sojourner in the land of Canaan in Genesis is because he was looking for a heavenly country and a heavenly city built by God that was much better than the land of Canaan. God revealed this to Abraham in Genesis but we don't learn about it until we read Hebrews. The city that Abraham looked for is the heavenly city New Jerusalem that Paul describes in Hebrews 12:22-24 and John in Revelation 21.

From Hebrews 11 we learn that Abraham knew about the heavenly city New Jerusalem in the book of Genesis. This shows us the heavenly city New Jerusalem was first promised to Abraham and his seed. And because we are counted as the spiritual seed of Abraham today we have a hope and place in that city. This is why Paul said in Galatians 4:26:

But Jerusalem which is above is free, which is the mother of us all.

There was a saying among the Jewish Rabbis in time past that "whatsoever was in the earth, the same was also found in heaven for there is no matter, howsoever small, in this world, that has not something similar to it in the spiritual world." The Jews believed that every earthly thing has its representative in heaven; and especially whatever concerns Jerusalem, the law, and its ordinances. (Heb.10:1)

There is lot of truth in that saying because in Galatians 4 there are two Jerusalem's. One was earthly and the other heavenly. The earthly Jerusalem is an allegory of the Old Testament saints who were in bondage to the law that went forth from the earthly Jerusalem. The heavenly city Jerusalem is an allegory of the New Covenant saints and of the Spirit sent down from that city that frees us from the Law. The fact that Paul says that the heavenly city Jerusalem is our mother tells us we have a hope and inheritance in that city. Even though it was originally promised to Abraham in Genesis it is now ours because we are his spiritual seed in Christ.

The Father of the Church

Romans 4:11

And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Abraham who lived in Genesis is counted as the father of all that believe including both Jews and gentiles in the church today. But how did he become the father of us gentiles?

Galatians 3:29

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gentile believers in the church are counted as the seed of Abraham because they are Christ's. We became Christ's according to Galatians 3:27 because we were baptized into Christ and put on Christ. Being the seed of Abraham we call him our father even though we are gentiles. Because we are his children we become heirs to the promise and promises (verse 16) God made to Abraham. The promise is Galatians 3:8 of being justified by faith and the promises of verse 16 are the spiritual promises we became partakers of in Romans 15:27.

Think about this: Abraham is our father and New Jerusalem is our mother.

The Church

Why should it be hard to believe the church is found in the Old Testament scriptures when the: gospel, justification, righteousness, New Covenant, inheritance, hope, spiritual promises, salvation, gifts, judgment, apostles, heavenly city and father of the church is found in the Old Testament scriptures?

Psalms 22:22

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

The Old Testament word for church is congregation. This is a prophecy that Christ would declare his father's name and praise his name to his brethren in the midst of the church. This prophecy came to pass.

In Matthew 16:18 Jesus said: ***And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.***

The Lord built his church for Acts 2:47 says: ***And the Lord added to the church daily such as should be saved.***

And the church Christ built was the church of Psalms 22:22 for Paul wrote in Hebrews 2:9-13:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

As far as Paul was concerned the prophecy of Psalms 22:22 was fulfilled. The folks who have a hard time believing the church is in prophecy are those who believe the church was a mystery. But the church was never a mystery. The mystery in Ephesians 3:6 is how gentiles like us got in the church and how we became fellow heirs with the Jews who were in it before us and how we became members of the same body and church with them and how we became partakers of the promise God made of eternal life and justification. We now know it was in Christ by the gospel. That is by faith alone in the gospel without circumcision or works of any kind.

Other Doctrines of the Church Based Upon the Old Testament Scriptures

The Blindness and Fall of Israel In This Age

Romans 11:7-11 with Isa. 29:10, Isa. 6:8-12, Psa. 69:21-28

Jews Being Provoked To Jealousy By The Salvation Of The Gentiles

Romans 11:11 with Duet. 32:15-21

Abolition Of The Law

2 Corinthians 3:6-11 with Jeremiah 31:31-34 and the whole book of Hebrews

Freedom From Condemnation

Romans 8:1 with John 5:24

The Lord's Supper

1 Corinthians 11:23-26 with Matthew 26:26-27

Baptism Into Christ's Death

Matthew 20:18 with Romans 6:1-7

Spiritual Circumcision

Colossians 2:11 with Duet.30:6

The Guilt Of Man

Rom.3:10-18 with Psalms 14:1-3, 5:9, 140:3, 10:7, Isa.59:7-8

Treatment Of Our Enemies

Rom.12:19-20 with Pro.25:21-22, Duet.32:35

Blessings God Has Prepared For The Church

1 Cor.2:9 with Isaiah 64:4

Christ The Chief Corner Stone Of The Church

Ephesians 2:20 with Isaiah 28:16

Old Testament Commandments To Keep In This Age

Romans 13:8-10

Marriage

Compare Ephesians 5:31 with Gen.2:24

The Promise To Children Who Obey Their Parents

Compare Ephesians 6:2 with Exd.20:12

Financial Support Of Pastors And Ministers

1 Corinthians 9:8-9 with Duet.25:4

1 Cor.9:13 with Lev.6:16, 26, 7:6, 31, 32

Women's Obedience To Men

1 Corinthians 14:34 with Gen.3:16

Our View Of The World's Wisdom

1 Corinthians 3:19-20 with Job 5:13, Psa.94:11

Our Call To Separation

2 Corinthians 6:14-18 with Isa.52:11, Lev.26:12

Warning Against Idolatry

1 Corinthians 10:7 with Exd.32:6

Warning Against Fornication

1 Cor.10:8 with Num.25:1,9

Warning Against Tempting Christ

1 Cor.10:9 with Num.21:6

Warning Against Murmuring

1 Cor.10:10 with Num.14:2, 29, Num.26:63-65

Paul takes these examples out of the Old Testament as warnings to the church under grace.

Election

Romans 9:20-21 with Jeremiah 18:1-10

Salvation Of A Remnant Of Jews In This Age

Romans 11:5-7 with Isa.10:22

Our Command To Give Glory To God

1 Corinthians 1:31 with Jer.9:24

Laws Of Marriage

1 Corinthians 7:10-11, 39 with Matt.19:6

The Sign Gifts

1 Corinthians 12, 13, 14 with Joel 2

Purpose Of Tongues In The Church

1 Corinthians 14:21 with Isa.28:11-12

Purpose Of Christ's Millennium Reign

1 Cor. 15:25 with Psa. 110:1

The Urgency of Salvation

2 Corinthians 6:2 with Isa. 49:8

Our Bodies The Temple Of God

2 Corinthians 6:16 with Lev. 26:11-12

The Principal Of Equal Giving

2 Corinthians 8:14-15 with Exd. 16:18

The Reward Of Giving

2 Corinthians 9:8-10 with Psa. 112:9

Christ Cursed For Us

Galatians 3:13 with Duet. 21:23

The Allegories Of The Old And New Testament

Galatians 4:24 with Genesis

Our Call To Walk In The Light

Ephesians 5:13 with Isa. 60:1-2

The Church The Bride And Wife Of Christ

Ephesians 5:31-32 with Gen. 2:24

The Revelation Of The Man Of Sin

2 Thessalonians 2:3-5 with Ezk. 28:1-19

Last Day Examples Of Apostates

2 Timothy 3:8 with Exd. 7:11-12

The Oneness Of The Believer In Christ

John 14:16-20, John 17:17-23

After reading these Old Testament scriptures that Paul based the doctrines of the church on, should we have a lower estimation of Paul's writings and preaching? Of course not. The fact that he used the Old Testament to prove his doctrines were true should not diminish the importance of his

doctrine or preaching. It should enhance and add more force to his doctrine and preaching for 2 Timothy 3:16 says that; ***ALL SCRIPTURE is profitable for doctrine.***

We not only have the witness of the Spirit and the witness of the Apostles, but we have the witness of the whole Old Testament to verify the doctrines of the church under grace. If any one doubts Paul's doctrine and preaching, we can tell them to do what Christ told the doubters in his day; Christ commanded the religious system to search the Old Testament scriptures to see if he was preaching the truth or not. Paul challenged the religious system of his day to search the Old Testament scriptures to see if what he was preaching was true or not. And many like the Bereans did according to Acts 17:11.

Those who rejected Christ had to reject the Old Testament scriptures for they testified of Christ. (See John 5:39-47) Any one today who denies the doctrines of grace must also reject the Old Testament scriptures, for they testify and prove the doctrines of grace.

If you preach the gospel and doctrines of grace you must preach the Old Testament Scriptures. If you refuse to preach them or say they are not for today, you are not preaching the true message of grace, for many doctrines of the church today are based upon the Old Testament Scriptures.

A word in closing; Paul converted the Jews in his day out of the Scriptures of the Prophets. He took their Old Testament and proved the gospel and doctrines of grace that he preached. So, if you have any Jewish friends give them a copy of this article and show them that what you believe is based upon their Old Testament and see how they respond. It might surprise you and them.