

GROUP STUDY GUIDE

Does the Old Testament Teach “Two Comings” of Messiah?

TEACHING SUMMARY

This teaching examines the objection that Yeshua cannot be Messiah because promises of Israel’s regathering, world peace, and universal knowledge of God were not completed at his first coming. It asks whether expecting a Second Coming is merely a New Testament response or whether the TANAKH already provides a pattern of prophecy reaching fulfillment in phases.

Jeremiah’s prophecies about the return from Babylon included rebuilding, security, and a wholehearted national return to YHWH. The exiles did return, Jerusalem was rebuilt, and a remnant turned back to God. Yet Jerusalem was later destroyed, the people were dispersed again, and Malachi still called them to repentance. The teaching therefore distinguishes genuine initial fulfillment from the complete restoration Jeremiah described.

Jeremiah’s accurate prediction of the seventy-year exile is presented as evidence that he was a true prophet despite the promises still awaiting completion. Ezekiel supplies a similar pattern. He described regathering, cleansing, a new heart, obedience, a Temple, and a healing river. The return and rebuilding began to fulfill these promises, but the Second Temple did not match Ezekiel 40–48, and the full picture of national obedience and peace was not realized.

The disciples likewise expected restoration to follow quickly after Yeshua’s death and resurrection. In Acts 1:6–7, they asked whether he would now restore the kingdom to Israel. Yeshua responded that the Father held authority over the times and seasons. The teaching uses this exchange to show that fulfillment can already be underway while its remaining timing is still unknown.

These examples provide the basis for describing Messiah’s work in two phases. His first coming fulfilled the priestly work of the suffering servant whose death makes atonement for sin. His Second Coming will complete the remaining promises, including world peace and the restoration described by Jeremiah and Ezekiel. A delay between phases is therefore presented as consistent with biblical prophecy.

The firstfruits of a harvest and a house down payment illustrate the relationship between the phases. What has already been received supplies assurance of what remains. Because Yeshua fulfilled the first phase, the teaching argues that there is reason to trust him to fulfill the rest. It concludes that expecting a Second Coming follows a pattern already evident in the TANAKH.

SUMMARY POINTS

- The objection concerns Messianic promises not completed at Yeshua's first coming.
- The question is whether the TANAKH supports fulfillment in phases.
- Jeremiah's return-from-exile promises began to be fulfilled after Babylon.
- Later destruction and calls to repentance show that the complete restoration remained outstanding.
- Jeremiah's accurate seventy-year prediction supports his standing as a true prophet.
- Ezekiel's promises extend beyond the actual Second Temple and the returned remnant.
- Acts 1 distinguishes the promised restoration from knowledge of its timing.
- Messiah's first phase is described as priestly suffering and atonement.
- The Second Coming is associated with completing restoration and peace.
- Firstfruits and a down payment illustrate confidence in the remaining fulfillment.

FILL-IN-THE-BLANK

Basic

1. The teaching's central pattern is that biblical prophecy can be fulfilled in _____.
2. Jeremiah's regathering prophecies concerned exiles returning from _____.
3. Jeremiah 29:10 specified an exile lasting _____ years.
4. Ezekiel describes God replacing the heart of stone with a heart of _____.
5. The first phase of Messiah's work is described as his _____ work.
6. The remaining promises include an era of world _____.

Challenging

1. The book cited as calling the people to repent about a century after their return is _____.
2. The Temple specifications not matched by the Second Temple appear in Ezekiel chapters _____.
3. Ezekiel describes a river from the Temple that brings _____.
4. Acts 1:6 records the disciples asking about restoring the _____ to Israel.
5. In Acts 1:7, authority over times and seasons belongs to the _____.
6. The initial fulfillment is compared to the firstfruits that assure the rest of the _____.

GROUP DISCUSSION QUESTIONS

1. Why does the teaching examine Jeremiah and Ezekiel before addressing the two phases of Messiah's work?

2. Which parts of Jeremiah's promises were realized after Babylon, and which aspects show that fulfillment remained incomplete?

3. How does Jeremiah's seventy-year prediction affect the claim that incomplete fulfillment discredits a prophet?

4. How do Ezekiel's Temple and new-heart promises illustrate the difference between a beginning and a completed restoration?

5. What does the exchange in Acts 1 teach about the disciples' expectations and the timing of restoration?

6. Explain how firstfruits and a down payment support the teaching's confidence in Yeshua's future fulfillment of the remaining promises.

ANSWER KEY – GROUP GUIDE

Basic

1. phases — Teaching's central argument about prophetic fulfillment
2. Babylon — Jeremiah 24:4–7; 32:36–40
3. seventy — Jeremiah 29:10
4. flesh — Ezekiel 36:26
5. priestly — Teaching distinction between Messiah's two phases
6. peace — Teaching explanation of remaining Messianic promises

Challenging

1. Malachi — Teaching historical comparison involving Malachi
2. 40–48 — Ezekiel 40–48; teaching comparison
3. healing — Teaching summary of Ezekiel's Temple river
4. kingdom — Acts 1:6
5. Father — Acts 1:7
6. harvest — Teaching's firstfruits analogy

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The teaching looks for an existing pattern of genuine but partial fulfillment before applying it to Messiah. Jeremiah 24:4–7 and 32:36–40, together with Ezekiel's restoration vision, provide its examples. Ask participants to state the pattern without assuming that every prophecy must have two stages.
2. The source points to the return, rebuilding and a repentant remnant as initial fulfillment, then contrasts those events with enduring security and wholehearted national faithfulness still expected. Trace which elements are actually in the cited promises and which are the teaching's historical comparisons.
3. Jeremiah 29:10's seventy-year statement is used to support trust in a prophet whose wider restoration promises remain incomplete. The argument distinguishes an accurate beginning from full consummation; it does not establish a new modern timetable.
4. Ezekiel 36:24–28 describes gathering, cleansing and a renewed heart, while chapters 40–48 describe the Temple and its setting. The teaching says the actual return and Second Temple did not exhaust that vision. Invite comparison of the promised features with the specific historical claims the source makes.
5. Acts 1:6–7 records a question about restoring the kingdom and places times and seasons under the Father's authority. The source reads this as confirmation that fulfillment can be underway without the disciples knowing the remaining schedule. Do not turn the passage into a date calculation.
6. Firstfruits and a down payment are illustrations of an initial portion pointing toward completion. The teaching uses Yeshua's first-coming work as grounds for confidence in his return. Treat the house-purchase example as an analogy, not a literal guarantee that every human down payment produces completion.