

**DUAL FULFILLMENT DIDN'T
COME FROM TANAKH OR THE
PROPHETS-IT DIDN'T COME
FROM YAHWEH OR HIS TORAH-
IT CAME FROM EVOLVING
CHRISTIAN THEOLOGICAL
HISTORY**



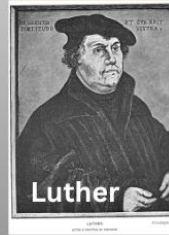
Origen



Augustine



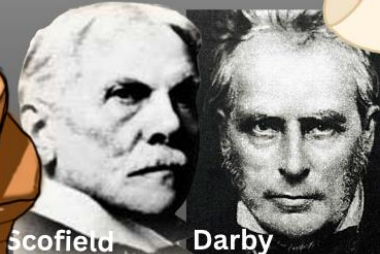
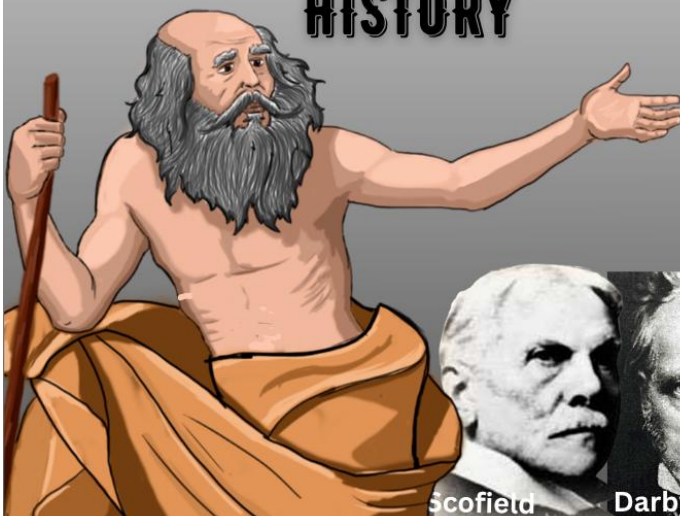
Aquinas



Luther



Calvin



Scofield

Darby



**PROPHECY HAS ONE MEANING
— THE ONE YAHWEH SPOKE
THRU THE PROPHETS**



THE MYTH OF DUAL PROPHECY — PART 2

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THE MYTH OF DUAL FULFILLMENT — PART 2

A Historical Study of Where the Doctrine Came From

Dual fulfillment is the idea that a prophecy has one fulfillment in the prophet's time and a second fulfillment in the New Testament is widely taught in modern Christianity. But historically, this doctrine is not going to agree with Jewish prophetic interpretations, it is not found in Tanakh, there are no prophetic passages that promote it, the doctrine is not ancient, and not even original to Christianity or early New Testament beliefs.

It is not a biblical doctrine. It is the end result of a long historical evolution in Christian interpretation, beginning with allegory in the early church and culminating almost 2000 years later in the mid-20th century with evangelical Christianity. This chapter traces the long evolution of the doctrine's development across history into modern times.

The Prophets and then later Judaism, Never Taught Dual Fulfillment

Dates: From the Tanakh through the Second Temple period (70 CE)

Let's take a few moments to see how such a doctrine would be seen thru the prophets and Judaism:

- Prophecy is based upon the context in which it is found
- Prophecy is historical in its context
- Prophecy is largely focused on the prophet's own generation or near thereto
- Prophecy is fulfilled once

There is no scriptural theme, interpretation or even a category for "it happen then, but it will happen again later."

Jewish sources (Rabbinic or not) affirm this:

- **Rashi:** Prophecy addresses the needs of its own generation.
- **Radak:** Prophecy is fulfilled in the historical context in which it was spoken.
- **Ibn Ezra:** Prophetic meaning is tied to the plain sense (peshat).
- **Talmud (Megillah 14a):** Prophets spoke only what was needed for their own time.

Judaism has and uses **midrash** and **symbolism**, but **never dual fulfillment**.

Judaism (Tanakh): One Meaning, One Fulfillment

Peshat (Hebrew literal meaning) =

“The plain, contextual meaning intended by the prophet.”

Judaism has always taught:

- one meaning
- one fulfillment
- no hidden meanings
- no repeated fulfillments

This is the baseline from which Christianity departed.

Early Christianity Didn't Teach Dual Fulfillment

Dates: 1st–2nd centuries CE

The earliest Christian writings (Paul, the Gospels, early church fathers) do not teach dual fulfillment unless there is evidence that the texts were tampered with post New Testament times to fit a developing theology, or that the writers of the NT purposely took the original oral stories and interpolated into those accounts their own embellishments to strengthen and give credence to the desired narrative. But for this multipart teaching we are taking the more conservative approach that the NT was written from accurate oral stories and if that is so we state that the early writers of the NT did not teach dual fulfillment.

Instead, they used several different interpretive methods:

- **Typology:** symbolic parallels
- **Proof-texting:** claiming the prophet's original intention was a prediction of Jesus or a NT event
- **Pesher:** reinterpretation of prophecy
- **Midrashic application:** re-reading older prophetic texts into new situations

Typology is not dual fulfillment. Early Christians used typology, which means: Seeing patterns or parallels between earlier events and later ones — without claiming the earlier prophecy was fulfilled twice.

Typology says: “This earlier event resembles Jesus or a NT occurrence.”

Dual fulfillment says: “This earlier prophecy was fulfilled once, and then fulfilled again in Jesus or in the NT.”

Early Christianity interpretive method: Typology Without Dual Fulfillment

Examples:

- Israel in typology represents Jesus
- Passover lamb in typology represents Jesus
- Jonah in the belly of the fish for 3 days and 3 nights represents Jesus in Matthew 12:40
- Romans 5 (Adam → Christ)
- 1 Corinthians 10 (Exodus → examples of what not to do in the Christian life)
- Hebrews (Melchizedek → Christ)

But they never said these were fulfilled twice. Typology is **symbolic**, not **prophetic fulfillment**.

Scholarly Typology Documentation:

- Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*
- Richard Hays, *Echoes of Scripture in the Gospels*
- Gregory Beale, *Handbook on the New Testament Use of the Old Testament*

These Scholars all agree:

- **Typology is symbolic resemblance, not fulfillment.**
- **Typology does not claim prediction.**
- **Typology does not override original meaning.**

Early Christianity interpretive method: Using proof texts without dual fulfillment

Proof Texts: The earliest Christians did not claim the prophets predicted two events. They claimed the prophets actually predicted Jesus, even when the original context contradicted that claim. In other words, early Christianity often just completely overlooked the context of the original prophecy and directly applied it to the NT writings. Their one fulfillment was in the NT. These are not typological parallels, midrashic applications but assertions of literal fulfillment. None of these methods teaches dual fulfillment.

Proof-texting says: “This earlier prophecy was actually about Jesus, regardless of its original context.”

PROOF-TEXTING — DOCUMENTATION

Primary Sources examples (NT):

- Matthew 2:15 (Hosea 11:1)
- Matthew 2:18 (Jeremiah 31:15)
- Matthew 1:23 (Isaiah 7:14)
- Acts 2 (Joel 2)

Scholarly Documentation on Proof-Text interpretation:

- **James Kugel**, *The Bible As It Was*
- **Richard Longenecker**, *Biblical Exegesis in the Apostolic Period*
- **Michael Fishbane**, *Biblical Interpretation in Ancient Israel*
- **Craig Evans**, *Ancient Texts for New Testament Studies*
- **Klein, Blomberg & Hubbard**, *Introduction to Biblical Interpretation*
- **Grant & Tracy**, *A Short History of the Interpretation of the Bible*

The Scholars all agree:

- Early Christians often reinterpreted prophetic texts as predictions of Jesus.
- This method overrides original context.
- This is not typology.
- This is not dual fulfillment.
- This is Christian reinterpretation.

Early Christianity Peshet like interpretation: Use of Peshet without dual fulfillment

Peshet: is a Second Temple Jewish interpretive method found in the Dead Sea Scrolls. It applies an ancient prophecy to the community's present situation while preserving the original meaning. Peshet never claims the prophet predicted two events or that the original meaning was wrong. It is application, not fulfillment. Early Christians sometimes echoed this style, but they did not use Peshet in its technical Qumran sense.

Peshet says: "This earlier prophecy applies to our present situation, while still keeping its original meaning."

Peshet and early Christian proof-texting share a structural similarity: Both recenter the prophetic texts of Tanakh onto a later community and treat that later meaning as the true meaning. The Dead Sea Scrolls of Qumran applied the prophets of Tanakh to their Teacher of Righteousness; early Christians applied them to Jesus. Both methods lessen the emphasis of the original historical context of the prophets and instead apply the prophets to themselves. However, Jewish peshet like interpretation in Christianity does not teach dual fulfillment. It is another example of single-fulfillment reinterpretation, not a doctrine of two fulfillments. Dual fulfillment is a later Christian development, not a Jewish or apostolic method.

PESHER — DOCUMENTATION (Dead Sea Scrolls)

These Dead Sea Scrolls texts show:

- The Qumran sect believed the prophets were speaking about **their own community**.
- They **reinterpreted** prophecy as referring to the Teacher of Righteousness, the Wicked Priest, the Kittim (Romans), etc.
- They **did not** teach dual fulfillment.
- They often **ignored or denied** the original historical context.

Scholarly Documentation:

- **Geza Vermes**, *The Complete Dead Sea Scrolls in English*
- **James VanderKam**, *The Dead Sea Scrolls Today*
- **Lawrence Schiffman**, *Reclaiming the Dead Sea Scrolls*
- **Michael Wise, Martin Abegg, Edward Cook**, *The Dead Sea Scrolls: A New Translation*

All of these scholars agree: Peshet is reinterpretation, not dual fulfillment.

Early Christianity Midrashic interpretive method: Use of Midrash without dual fulfillment

Midrashic Interpretation: Midrash expands, illustrates, or draws lessons from a text without claiming that it is the original meaning. It is creative interpretation, not prophetic prediction. Midrash does not erase the peshat (plain meaning); it builds around it. Early Christians sometimes used midrashic techniques when applying older texts to new situations.

Midrashic interpretation says: “This earlier text teaches a principle or lesson that can be expanded for new situations.” The usage of midrash in sermons is quite common into our day.

MIDRASH — DOCUMENTATION

Midrash, strictly speaking, refers to the formal Rabbinic interpretive works. However, midrashic interpretation — in the broader sense of expanding, moralizing, or creatively re-applying biblical texts — appears in many traditions. Early Christians used allegory, typology, and proof-texting; Qumran used peshet; modern interpreters use what scholars call eisegesis. These methods resemble Midrash in function, even though only Rabbinic Judaism uses the term ‘Midrash’ for its official literature.

For the nature and function of Midrash as a Rabbinic interpretive genre, see standard introductions such as Jacob Neusner, *Introduction to Rabbinic Midrash*; H. L. Strack & Günter Stemberger, *Introduction to the Talmud and Midrash*; and Michael Fishbane, *Biblical Interpretation in Ancient Israel*, Azzan Yadin-Israel, *Scripture as Logos*, Gary Porton, *Understanding Rabbinic Midrash*

Medieval Christianity: The Fourfold Sense (Not Dual Fulfillment)

Dates: 300s–1200s CE

Men such as Origen, Augustine, Aquinas and the medieval church developed what is known as the fourfold sense of Scripture of what they termed as:

- **Literal Sense:** What the text actually says in its historical context. This is Peshat, a term we use often of which we believe to be the correct way to read prophecy even the poetic prophecies.
- **Allegorical Sense:** How the text is re-interpreted to point to **Christ or Christian doctrine**. This is the “Jesus layer.” **Example:** Israel crossing the Red Sea = baptism; or how does this prophetic verse point to Christ or the church?”
- **Moral Sense:** How the text teaches a **personal ethical lesson**. **Example:** Israel wandering in the wilderness = don’t fall into sin and idolatry as they did. “What personal lesson does this prophetic verse teach me?”
- **Anagogical Sense:** How the text points to **the end times, heaven, or the final state of the soul**. **Example:** Jerusalem = the heavenly Jerusalem at the end of days. “How does this prophetic verse point to the end of days or the afterlife?”

This system allowed Christians to read multiple “layers” into a text — but **none of these layers were second fulfillments of prophecy**. The fourfold interpretation of the medieval age was not taught during the days of the early Church but it was a step forward in the Dual prophetic fulfillment evolution.

Origen (3rd century) introduced allegory. Augustine (4th–5th century) added more and gave Origen’s allegory a structure or standing in this newly forming theology. Aquinas (13th century) refined it and again this new theology was given credence to those who would come later with their additional theological interpretations.

But even so:

- Prophecy still had **one literal fulfillment**
- Allegory was **spiritual**, not historical
- No one taught “the prophet’s words came true twice”

Dual fulfillment still did not yet exist.



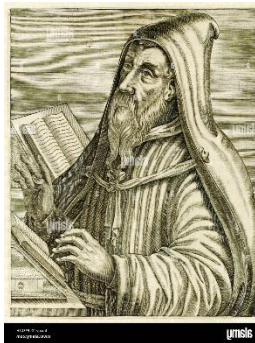
Origen (3rd century): Allegory Enters Christianity

Allegory: “Reading symbolic, spiritual meanings into the text beyond the literal sense.”

Origen taught: “The Scriptures are of little use to those who understand them as they are written.” — *Origen, De Principiis*, IV.1

This is the first major break from Jewish peshat. Origen did **not** teach dual fulfillment, but he opened the door to **multiple meanings**.

Allegory in and of itself is not a problem. It is only when the allegory takes precedence over the literal do we have the problem. Scripture uses allegory, parables, metaphors, and symbolic imagery. The problem arises when allegory is elevated above the literal sense — when the symbolic meaning replaces the prophet’s original meaning. This shift began with Origen, it was then organized by Augustine by making it better understood, giving Origen’s allegorical method of interpretation an explainable structure. From Augustine, the allegorical interpretation was given credibility and acceptance by Aquinas and eventually evolved into the Catholic doctrine of *sensus plenior*, of which we shall discuss shortly. Once the literal sense was no longer the core method of interpretation, the door was opened for later Protestants to develop doctrines like dual fulfillment.”



Augustine (4th–5th century): Hidden Christological Meanings

Augustine systematized the idea that the Old Testament secretly points to Jesus.

“In the Old Testament the New is concealed; in the New the Old is revealed.” — *Augustine, Quaestiones in Heptateuchum*, 2.73

This is **dual meaning**, not dual fulfillment. But it moves interpretation further away from the prophet’s intent and meaning.

Aquinas (13th century): Formalized the fourfold sense:



fourfold sense

Literal sense — what the author intended

Allegorical sense — symbolic Christological meaning

Moral sense — ethical lesson

Anagogical sense — end-times symbolism

Aquinas wrote: “Holy Scripture has more than one sense.” — *Summa Theologica*, I.1.10

But he also insisted: “The literal sense is that which the author intends, and all the senses are founded on the literal.” — *Summa Theologica*, I.1.10

Aquinas did **not** teach dual fulfillment. He taught **multiple meanings**, not **multiple historical fulfillments**. But he cemented the idea that Scripture has **layers** — a key step in the evolution.

Catholic thought became what is known as the Sensus Plenior, interpreted as The “Fuller Meaning”

Catholic Biblical Commission (1950): “The fuller sense is a deeper meaning intended by God but not clearly intended by the human author.”

When the Catholic Biblical Commission defined *sensus plenior* in 1950 as ‘a deeper meaning intended by God but not clearly intended by the human author, the “human authors” they were referring to were the prophets of the Tanakh. In Catholic thought, God embedded meanings in their words that the prophets themselves did not know. This idea became the theological foundation that later allowed Christians to claim dual fulfillment. At the time, the Sensus Plenior was speaking of **dual meaning**, not dual fulfillment, but it was the **direct theological ancestor** of dual fulfillment.

The Reformation: One Literal Meaning

Dates: 1500s CE

Men such as Luther and Calvin, well known Reformers rejected the medieval fourfold sense and so the step forward took a step back. Being during the days of the reformation, the Christian theologies that had been accepted were being reviewed and the theologies of the past were being reformed. They rejected the Catholic doctrine of Sensus Plenior, the “Fuller Meaning.” Terms were coined such as: **Sola Scriptura (Scriptures only) & Sensus Literalis (the literal sense)**

Luther, Calvin, Zwingli, Melanchthon and others **insisted:**

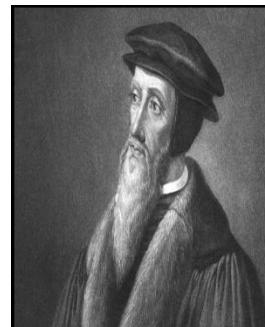
- Scripture has **one intended meaning**
- The medieval “fourfold sense” is **rejected**.
- Allegory is **dangerous** and should be minimized.
- Prophecy has **one fulfillment**, rooted in its historical context.
- The Prophet’s intent determines the meaning
- Prophecy must be interpreted by its context



Luther: “The allegories are empty speculations and as it were the scum of Holy Scripture.” — *Luther, Works*, Vol. 1

Calvin explicitly rejected allegorical readings as distortions. Calvin: “It is the first business of an interpreter to let his author say what he does say.” — *Commentary on Romans*

These Reformers did **not** teach dual fulfillment. They taught **single fulfillment**, rooted in the prophet’s original context.



See standard Reformation interpretive summaries in works by David Steinmetz and Heiko Oberman.

The Reformers were reacting against centuries of layered, symbolic, and allegorical readings. Their goal was reform. The Reformers effectively shut down the medieval fourfold sense within Protestant interpretation. While the Catholic tradition continued to use multiple senses of Scripture and their *Sensus plenior*, Protestant interpretation well after the Reformation insisted on a single literal meaning, leaving no room for layered or repeated fulfillments.

With the Reformers’ insistence on a single literal meaning, the interpretive landscape of Christianity changed dramatically. The medieval habit of reading multiple layers into prophecy among the Protestants was paused, and for the first time in centuries, even any ideas or a possible hint of more than one fulfillment, even symbolically, was not merely questioned — it was shut down. But this was a **temporary reversal** in the evolution. After the Reformers died, eventually Protestants drifted back.

Post-Reformation Protestant Typology (1600s–1700s): The Drift Back

After Luther and Calvin and other reformers had died, Protestant preachers began reviving typology, shadow fulfillment, types and symbolic meanings into the prophet’s words as pointers to Christ. They saw Symbolic readings of Israel, the Temple, and the Exodus

They did not fully return to all the Catholic doctrines, but they did return to the Catholic prophetic interpretations and approaches that existed prior to the age of Reformation. These post-reformation movements brought back a sense of spiritual symbolism that the Reformers had tried to restrain. In other words, the step back in the evolution of dual fulfillment that was paused by the Reformation, was inching forward again.

But here is the critical point: None of these groups taught dual fulfillment. They used symbolism, typology similar to pre-Reformation — but **not** the idea that a prophecy is fulfilled twice.

This is the heart of the matter: During this time frame, no Christian post-Reformation tradition still does not develop a doctrine of dual fulfillment. Dual fulfillment is **absent** from the entire period. Symbolism? Yes. Typology? Yes. But **dual fulfillment**? It simply still did not yet exist in Christian thought.

So we have looked at Pre-NT history and post NT history. The Prophets and the Tanakh, early Christianity, the Medieval period, the time of the Reformation, post-Reformation up and until the 19th & 20th centuries, the evolution for dual fulfillment can be seen but the doctrine still did not yet exist as we see it in modern times. If dual fulfillment were an ancient interpretive method, it would have been exposed during the history we have been researching.

But it appears in **none** of these. The silence is the evidence.

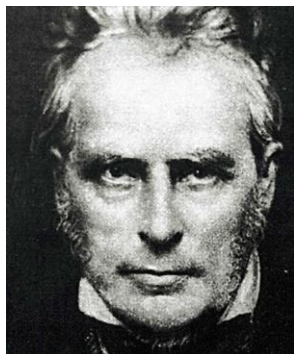
Conclusion: We have a doctrine that never appears **from ancient times thru the 1800's**, dual fulfillment is nowhere to be found. This doesn't mean it wasn't still forming and evolving during that time period, but dual fulfillment was still not being seen historically. But we need to move on into the 1800's now to see what history reveals.

See Perry Miller on Puritan typology and F. Ernest Stoeffler on Pietist interpretation in the post-Reformation era.

1800s: Dispensationalism, a major turning point but still no Dual Fulfillment

Dates: 1830s–1900s CE

During the days of men such as John Nelson Darby and C.I. Scofield a turning point took place. Post-Reformation history shows that Protestantism was slipping back into pre-Reformation prophetic methods of interpretation. But the real seeds of Dual fulfillment does not look to have existed until the early rise of **dispensationalism** in the 19th century but more so with the advent of the 20th century.



John Nelson Darby (1800–1882): A New Way of Seeing Unfulfilled Prophecy

Thus far in our research we have seen that since the beginnings of Christianity they generally treated prophecy as having a single fulfillment already completed in history or fulfilled in Christ but no double fulfillments. John Nelson Darby introduced a major shift. Darby did not teach that prophecies have two fulfillments, and he never used any of the modern terms associated with that idea. But he did change how Christians thought about prophecy in a way that later made the dual-fulfillment idea possible.

Darby's key contribution was simple: Darby reopened the prophetic future.

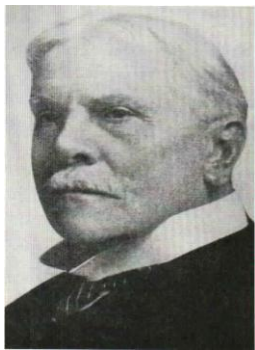
Where earlier Protestants believed most prophecies were already fulfilled, Darby argued that many of them were still waiting for fulfillment. Passages long treated as complete were suddenly treated as unfinished. Prophecies that had been understood as fulfilled in Christ or in past historical events were now placed back into the future.

This shift did not create the idea of dual fulfillment, but it created the environment in which later teachers could claim that a prophecy might have been fulfilled once and still require another fulfillment. By moving large portions of the Old Testament back into the category of “not yet fulfilled,” Darby unintentionally opened the door for later interpreters to imagine repeated fulfillments where earlier Christians saw only one.

Darby did not teach that prophecies repeat. He did not say a prophet was predicting two events at once. He did not use any of the later terminology. But by treating many prophecies as still open and awaiting completion, he broke with the long Protestant tradition that saw prophecy as largely finished. This break is the step in the historical chain that allowed the later myth of dual fulfillment to develop.

For documentation on Darby's life and works:

- Ernest Sandeen notes Darby's shift toward viewing large portions of prophecy as still future and unfinished.
- Mark Sweetnam describes how Darby broke with earlier Protestant assumptions about fulfilled prophecy.
- Larry Crutchfield documents how Darby's prophetic views created a new interpretive atmosphere later expanded by others.
- Timothy Weber and George Marsden show how Darby's ideas set the stage for later American prophecy teaching, including concepts that eventually resembled dual-fulfillment thinking.



C. I. Scofield (1843–1921): The System That Turned Darby's Shift Into a New Way of Reading Prophecy

If Darby reopened the prophetic future, C. I. Scofield is the one who organized it, explained it, and placed it into the hands of ordinary Christians. Scofield did not invent dual fulfillment, and he did not use the modern terminology for it. But he did take Darby's reopened prophetic future and turned it into a structured system that encouraged readers to see prophecy as something that could apply beyond its original setting.

Scofield's contribution to the evolution of the dual-fulfillment myth is found in how he taught people to read prophecy, not in any formal doctrine he created. He revived the idea that a prophecy might have more than one "application." Scofield did not say a prophecy has two fulfillments. But he did teach that a prophecy might have an immediate historical application, and a later, larger, future application, so getting very close to dual fulfillment language.

He used words like "application," "foreshadowing," and "anticipation," not "dual fulfillment." But the effect was the same: readers were encouraged to see prophecies as stretching forward into the future even if they had already been connected to past events. This was a major shift in how ordinary Christians read the Bible. Scofield blended Darby's future-leaning approach with older pre-Reformation stances.

Before the Reformation, medieval interpreters often treated Scripture as having multiple layers of meaning. The Reformers shut that down. Darby, standing upon the then post-Reformation explanations which was more in tune with the pre-Reformation interpretations, reopened the future. Scofield combined these two:

- Darby's belief that many prophecies were still unfulfilled
- Medieval instincts that a passage might point beyond its first meaning

Scofield never returned to the fourfold sense, but he reintroduced the idea that a prophecy could point forward in more than one way, without calling it dual fulfillment. This blending created the interpretive atmosphere in which the modern myth could grow.

Scofield placed this new way of reading prophecy directly into the Bible itself.

The *Scofield Reference Bible* (1909) was the turning point. For the first time in history Christians had a bible with:

- prophetic notes
- interpretive suggestions
- future-leaning readings
- "applications" of Old Testament passages
- were all printed on the same page as the biblical texts.

This gave Scofield's approach enormous authority. Readers began to assume that prophecy naturally had an earlier meaning and a later meaning, even though Scofield never used the phrase "dual fulfillment."

Scofield's real contribution to the evolution of the myth

Scofield did not teach dual fulfillment. But he did encourage readers to expect future meaning even after an earlier meaning. He normalized the idea that prophecy can “reach forward” beyond its first setting. As we saw he blended Darby's future orientation with older Medieval multi-layer senses. All of that gave this approach a mass distribution through his study Bible.

Scofield did not create the doctrine. But he created the mindset that made the doctrine seem natural. This is the step in the historical chain where the myth begins to take shape in the minds of ordinary Christians.

Here is some documentation on the life and works of C. I. Scofield:

- Timothy Weber shows how Scofield systematized Darby's ideas and made future-oriented prophecy reading mainstream.
- George Marsden documents the influence of the *Scofield Reference Bible* in shaping American expectations about prophecy.
- Ernest Sandeen notes how Scofield blended Darby's framework with older interpretive instincts to create a new prophetic reading style.
- Larry Crutchfield describes how Scofield's notes encouraged readers to see prophecies as having ongoing or expanded future significance.

A Brief Note on the Pre-Tribulation Rapture and Its Influence

As Darby's ideas spread, one teaching in particular became closely associated with his prophetic system: the **pre-tribulation rapture**. Darby was the first major figure in Christian history to clearly teach that believers would be taken before a future time of tribulation. This idea did not exist in the Tanakh and the prophets, Judaism, the early church, the medieval church, the Reformers, or the post-Reformation years that followed. It was new in the 1830s, and it fit naturally within Darby's belief that much of prophecy was still unfulfilled and awaited a future completion.

Scofield later took Darby's rapture teaching and placed it directly into the notes of the *Scofield Reference Bible*. This single act made the pre-tribulation rapture the default view for millions of Christians. For the first time, ordinary readers encountered a Bible that explained prophecy in terms of a future tribulation, a removal of the Church beforehand, and a renewed focus on Israel afterward. Of course from a Tanakh only worldview as well as Judaism's beliefs, Scofield's Bible was full of idolatrous Christian false doctrines, that set the stage for later Dispensationalist, Evangelistic theological thinking and motivation.

This widespread acceptance of a future tribulation and a future prophetic program for Israel helped shape the mindset that prophecy could stretch forward beyond its first setting. Even though neither Darby nor Scofield taught directly a dual fulfillment, their influence created generations of Christians who expected prophecy to have future layers, future stages, and future developments. This atmosphere made it easier for later teachers to imagine that a prophecy might have been fulfilled once and still require another fulfillment in the end times.

Why Dual Fulfillment Spread

Dates: 1900s–present

Dual fulfillment spread because it solved several problems for Christians:

1. **New Testament authors often quoted the prophets in ways that did not match the original context**, whether believing that the texts had more than one meaning or with intent to embellish or later tampering of the text. Dual fulfillment made these quotations appear legitimate.
2. **Many NT “prophecies” didn’t match the original Tanakh prophetic text in its context**. Dual fulfillment allowed Christians to say: “It meant one thing then, and another thing now.”
3. **Evangelical end-times teachings needed prophecies to be used again to fit their belief**. Dual fulfillment allowed the same prophecy to be applied to both past events and future events.
4. **The Scofield Bible standardized it**. Millions of Christians learned prophecy from Scofield’s notes, not from the Tanakh, following the teachings of a man rather than Yahweh and His prophets, thus adopting Scofield’s interpretive suggestions as if they were part of Scripture.
5. **Dual fulfillment protected Christian theology from historical scrutiny**. When a prophecy did not truly match Jesus or New Testament events, dual fulfillment became the escape hatch: “It was fulfilled once, but it will be or was fulfilled again.”

Dual fulfillment became popular because it was useful, not because it was biblical. The Reformers broke partially from Rome doctrinally, but post-Reformation Protestants drifted back toward Rome’s older interpretations — allegory, typology, and hidden meanings. They partially rejected Catholic theology but kept Catholic interpretive beliefs. This drift away from the Reformers created the soil in which Darby’s reopened prophetic future and Scofield’s study-Bible system could eventually be used to support today’s doctrine of “dual prophetic fulfillment.”

THE BIRTH OF DUAL FULFILLMENT (1950s–1970s) Popularized Dispensationalism

For nearly two thousand years of Jewish and Christian history, no one taught that a prophecy could be fulfilled once in the Tanakh and then fulfilled again in Jesus or a New Testament event. Judaism never taught it. The early church never taught it. The medieval church never taught it. The Reformers never taught it. Even the architects of modern dispensationalism, Darby in the 1800s and Scofield in the early 1900s—did not teach it. The doctrine simply did not exist.

So where did it come from?

Dual fulfillment, as modern Christians understand it, was born in the mid-1900s. It emerged when a convergence of two things took place. The first was the future-oriented mindset created by the Scofield Reference Bible. Scofield encouraged Christians to expect future applications of prophecy, even when the original context had already been fulfilled.

The second was the Catholic doctrine of *sensus plenior*, and early Catholic belief yet formally defined in 1950, which taught that (Yahweh) intended meanings in Scripture that the human authors—especially the prophets of the Tanakh—did not intend or understand. When these two ideas met in the modern evangelical world, they created the theological conditions for dual fulfillment to appear.

The doctrine then exploded through popular prophecy teachers in the 1950s–1970s. Radio preachers, traveling prophecy conferences, and bestselling books like Hal Lindsey’s *The Late Great Planet Earth* (1970) introduced millions of Christians to the idea that a prophecy could have a “near fulfillment” in the Tanakh and a “far fulfillment” in Jesus or the end times. This was not ancient Christianity. It was not apostolic teaching. It was not Jewish interpretation. It was a modern innovation born in the age of mass media.

By the late 20th century, dual fulfillment had become so widespread that many Christians assumed it was ancient. But historically, it is one of the newest doctrines in Christian interpretation—unknown to the prophets, unknown to Judaism, unknown to the early church, unknown to the Reformers, and unknown even to the early dispensationalists. It is a modern invention layered onto the Tanakh long after Yahweh had spoken by the prophets.

SUMMARY OF THE EVOLUTION

Tanakh prophets and Judaism → Early Christianity → Origen → Augustine → Aquinas → Fourfold senses → Sensus Plenior → Reformers → Post-Reformation Typology → Darby → Scofield → Popularized Dispensationalism

Dual fulfillment is not ancient. It is the final stage of a long interpretive drift away from the prophet's original meaning. Each step in this chain moved Christians further from the single-meaning, single-fulfillment model found in the Tanakh:

- **Judaism** preserved one meaning and one fulfillment
- **Early Christianity** introduced typology but not repeated fulfillments.
- **Origen and Augustine** added layers of symbolic meaning.
- **Aquinas** formalized the fourfold “senses” of Scripture.
- **Sensus plenior** introduced the idea of a deeper meaning beyond the prophet's intent.
- **The Reformers** briefly returned to single meaning and historical context.
- **Post-Reformation Protestants** drifted back toward multi-layered readings.
- **Darby** reopened the prophetic future by treating many prophecies as still unfulfilled.
- **Scofield** systematized this approach and taught millions to expect future “applications” of prophecy thru his Bible mass produced.
- **Popularized Dispensationalism** the final product of almost 2000 years of prophetic evolution.

By the time modern dispensationalism emerged, the soil was fully prepared for the idea that a prophecy might have been fulfilled once and still require another fulfillment. Dual fulfillment did not arise from the prophets — it arose from this long interpretive drift.

The idea of dual fulfillment did not appear suddenly but evolved gradually through a long chain of interpretive shifts. It begins with the **Tanakh prophets**, who consistently affirmed a single, context-bound fulfillment. **Early Christianity** introduced retrospective rereadings of Israel's Scriptures, which later thinkers such as **Origen** expanded into allegory. **Augustine** redirected interpretation toward spiritualized meanings, and **Aquinas** systematized layered senses of Scripture. The medieval and post-medieval church developed **sensus plenior**, which the **Reformers** inherited even as they rejected other medieval innovations. **Post-Reformation typology** then widened the gap between original meaning and later application. In the 19th century, **Darby** reframed prophecy around future-oriented systems, and **Scofield** embedded these assumptions into the margins of millions of Bibles. The final stage is **Popularized Dispensationalism**, where these accumulated interpretive shifts crystallized into a widespread lay belief that prophecies routinely possess multiple fulfillments, including between the Tanakh and the NT—an idea far removed from the single-fulfillment model of the prophets themselves.

This modern rise of dual fulfillment now dominates evangelical thinking, which is why the next section must examine the early Christian warnings against adding meanings the prophet never intended. Their voices stand as a witness against the very doctrine that would not appear until nearly two millennia after they lived.

The Bridge to Part 3:

Part two of this multipart teaching has been a long. It was a difficult one to put together. A lot of reading, a lot of internet research a lot of putting AI to work finding us documentation. We hope we are accurate in our research. There are very little polemics being brought forth and published on this topic. Part 2 traced the long historical drift and evolution that eventually produced the modern idea of dual fulfillment. But before examining specific New Testament quotations and their original Tanakh context, it is important to pause and listen to Christianity's own early voices. Part 3 is not another long historical survey like Part 2 — it is a brief chorus of witnesses. These early Christian leaders, medieval theologians, and Reformers all warned against adding meanings the prophet never intended. Their testimony stands in sharp contrast to the modern systems that grew centuries later.

Part 3 will examine early Christian voices — including Ignatius, Irenaeus, Tertullian, Jerome, Augustine, Luther, and Calvin — and show how the strongest voices in the tradition consistently warned against adding new meanings to Scripture. Some, like Ignatius, reveal how quickly Hellenistic ideas entered the church, while others insisted on the original context and the prophet's intent.

And later in this teaching, we will return fully to the Old Paths — to Yahweh, His prophets, and His Torah — to hear their own warning voice on this topic. Their words will stand as the final authority against the interpretive drift that produced dual fulfillment.

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