

Israel, Current Events, and Eschatology (Part I)

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Introduction: Many are looking today at the events going on with Israel and Gaza trying to understand the connection to what we find in the Bible. Or they are asking the question, does this have anything to do with the Bible?

We understand that Satan is against God. He is against anything that has to do with God. God's plan is the target of His attack. We want to walk away from these two sessions to understand what God has to say about Israel.

Let me begin by stating this overarching truth: Anything that has to do with Israel has to do with God and His Word. I will validate that statement with Scripture as we go through this study. Let me also give this disclaimer, I am not a secular historian. However, I am going to try my best to pull this together leading up to current events and then off into eschatology. This time of teaching is to answer two questions,

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(1) Who is Israel?

(2) What is their significance to us as the church, God's Word, and His plan as recorded in the Word of God?

To begin this study, we ought to consider **first** the Scriptures. As we progress through this study, we will source some extrabiblical history. But as we end this study, we will look at what God has to say in the Bible.

Tracing God's Special People Through the Word of God

There are **three biblical terms** associated with who we call the nation of Israel today.

They are:

Hebrew
Israel
Jew(s)

I have listed these in successive order according to their historical and

national significance.

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This slide shows you the order of their occurrence and their last occurrence in the Bible.

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The first and last occurrences of these terms:

Genesis 14:13 - Hebrew - **Revelation 16:16**

Genesis 32:28 - Israel - **Revelation 21:12**

II Kings 16:6 (s) - Jew - **Revelation 3:9**

In other words, the very **first term** used in the Bible that describes this special people group is the term **Hebrew**. As we trace these three terms, it becomes apparent that these terms, in time, become synonyms, but as we will discover, they hold specific meanings. The first occurrence of the term Hebrew is discovered in **Genesis 14:13** in reference to Abram.

Genesis 14:13 *“13 And there came one that had escaped, and told **Abram the Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.”*

‘Hebrew’ in the OT (Slide -5)

To discover where this term came from, we must go to the beginning of the Bible and walk through some of the genealogies that God has given to us. The book of Genesis begins with the account of creation, God purposely shows us two different groups of people. One is considered the godly line. One is considered the sinful or worldly line.

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(That is not to suppose that the ‘godly’ line was without sin, but rather these were folks that yielded to God.) These two groups are contrasted right from the beginning with **Cain and Able**. After the death of Able, God gave Adam and Eve another child named Seth. Seth’s line becomes the prominent line that God contrasts with the line of Cain. As we continue in Genesis, the Bible tells us of a **great catastrophic worldwide flood. Noah** and his sons of the “godly” line are spared by God.

It is important to point out that this flood is in response to the wickedness and rebellion of man and the defilement of the earth. After the flood, we have

what scholars have termed the tables of nations (from the phrases *'in their nations'*, *'after their nations'*— see **Genesis 10:5,20,31,32**) following the family tree of Noah's sons (**Genesis 10**). **That table of nations concerns Noah's three sons Shem, Ham, and Japheth.**

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We discover, looking at those lists, that Eber is a descendent in the line of **Shem. The term 'Hebrew' is derived from the name of Eber.** Every person alive today can be traced back to Noah's three sons. All nations can be traced back to these three sons. How do we know this?

The Bible tells us in **Genesis 9:19**, *"19 These are the three sons of Noah: and of them was the whole earth overspread."*

As a side note, there is an important **piece of prophecy** given in **Genesis 9:20-27** concerning these sons.

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As this line continues the Bible shows us that **Abram is the descendent of Shem of the "children of Eber."**

Genesis 10:21 *"21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born."*

Genesis 11:10 *"10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:"*

This gives us an understanding of **the term Semitic** or the recently often-used term **'anti-Semitism.'** In **Luke 3:36**, **Shem** is spelled as **Sem** which is a transliteration from the Greek. Shem is spelled Sem in LXX.

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Luke 3:36 *"36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,"*

Although you will see many articles on this dealing **with language only**, it in fact, deals with their **posterity from Shem.**

In saying that, we would understand then that **Semites**, or we might say **Shemites** are a much larger group of people than just the Israelites.

In **Genesis 10:22**, the Bible lists Elam, Asshur, Lud, and Aram as the children of Shem. In addition, the very next verse (vs. 23) lists the children of Aram, which are Uz, Hul, Gether, and Mash. **The line whom we are concerned with, focuses on Eber.** **Eber** means ‘one who is from beyond’, ‘from a foreign land’.

When I discovered the meaning of the name of Eber and its usage I immediately thought about God’s calling upon the life of Abraham to go to a land that God would give him. Perhaps this is why we find the early reference to ‘Abram the Hebrew’ --- from beyond.

Genesis 11:16 *“16 And **Eber** lived four and thirty years, and begat Peleg:”*

Genesis 11:25–26 *“25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and **begat Abram, Nahor, and Haran.**”*

In **Genesis Chapter 14**, we find the first mention of the word ‘Hebrew’ in **verse 13**; **this** is in reference to Abraham.

Genesis 14:13 *“13 And there came one that had escaped, and told **Abram the Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.”*

Most of the **Old Testament references** of the word ‘Hebrew’ come from Gentiles speaking about Hebrew people. **Genesis 39** gives us an example of this.

In Genesis 39, we are given the account of when Potiphar’s wife accused Joseph of immorality.

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Genesis 39:14 *“14 That she called unto the men of her house, and spake unto them, saying, See, he hath **brought in an Hebrew unto us to mock us**; he came in unto me to lie with me, and I cried with a loud voice:”*

In your notes is a list of all the Old Testament references:

Old Testament references for the term Hebrew(s):

Genesis 14:13, 39:14, 17, 40:15, 41:12, 43:32

Exodus 1:15-16, 19, 2:6-7,11, 3:18, 5:3, 7:16, 9:1,13, 10:3, 21:2

Deuteronomy 15:12

I Samuel 4:6,9, 13:3,7,19, 14:11,21, 29:3

Jeremiah 34:9, 14

In the NT, most of the references for the word 'Hebrew' speak of the language (Hebrew). This is perhaps why modern day secular scholars tend to refer to Semites as purely language rather than referring to the biblical connection of genealogies.

'Hebrew' in the NT

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When the word is found in the singular ('Hebrew'), it is referring to the language — with the exception of **Philippians 3:5** where Paul states he is a 'Hebrew of Hebrews.' When it is found in the plural, it is referring to the nationality.

In this list, you have **both the singular and plural references** in the New Testament:

Luke 23:38 (which also has the term Jew in the same verse.)

John 5:2, 19:13,17,20

Acts 6:1, 21:40, 22:2, 26:14

II Corinthians 11:22

Philippians 3:5

Revelation 9:11, 16:16

The most prominent reference in the Bible to this **special God-chosen people is the second term which is 'Israel.'**

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I want you to really hone in on this term because it holds the most biblical emphasis. The terms Israel and Israelite are referenced **more than any other term** for this chosen people used in the Bible. **(2576 matches - Israel)**

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Comparatively:

Hebrew (26 times) Hebrews (22 times) = **48 times**
Jew (32 times) Jews (257 times) = **289 times**
Israel (2576 times) Israelite (4 times) = **2580 times**

The term 'Israel' has direct reference to Jacob who was named by God 'Israel.' And because of this, just like the prophetic utterance of Noah concerning His sons and their line, **Israel's prophetic utterance is very important. (Genesis 48-49).**

Note: **Genesis 48 and 49** deal with Israel's prophetic blessing of His Sons. In those prophetic utterances, there is a telling out of the History and future History of the nation. For instance - it is in

Genesis 49:10 that we learn of the throne belonging to Judah and ultimately, we would understand the Lord Jesus Christ.

Genesis 49:10 *"10 The sceptre shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh come; And unto him shall the gathering of the people be."*

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Israel is the nation of people that come from the line of **Abraham -> Isaac - > Jacob** (whom God renamed Israel. **Genesis 32:28**). The reference in **Genesis 32 (verse 28)** concerning Jacob is the first occurrence of the term/name Israel. Names are significant. As we will see, the name Israel and its occurrence in the Word of God **stresses the significance of this nation in God's plan** and in relation to and separate from the church. Are there Jewish people that are part of the church today? And the answer is yes. In Christ, in this time, both Jew and Gentile are one. Paul speaks about this in Galatians 3:28 and Colossians 3:11. And I don't want to get sidetracked on that topic. But prior to the church age, God was dealing with the World through the nation of Israel. After the rapture, God will deal once again with the world using the nation of Israel.

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Israel, as defined by God's Word, means 'Prince with God- Prince of God.' Again, that is found in the reference in Genesis 32:28.

It is a compound of two words 'power as a prince' (שׂרָה - sârâh) and 'God.' (אֱלֹהִים - el)

“The term “Israel” as a title/name given to Jacob is commonly been used to **designate the physical descendants** of Jacob.”

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The nation itself was divided into **12 tribes** whose heads were the twelve sons of Jacob/Israel. In the book of Genesis, the vast majority of the references have to do with Jacob directly. However, toward the end of Genesis, the usage of the word indicates Jacob’s sons. You will find the terms ‘the tribes of Israel’ or ‘the children of Israel.’

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When we come to the opening chapters of **Exodus**, this is the name in which the people are referenced. Significantly, **God calls them the children of Israel in Exodus 3:14** in connection with His eternal name, **I AM**.

Exodus 3:14 *“14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto **the children of Israel**, I AM hath sent me unto you.”*

In **Exodus 4:22** God tells Moses to call Israel **His son** in dealing with Pharaoh. This was to show the contrast between the ‘Pharaohs’ who were attributed to sons of deity (i.e. Son of Ra.) As Exodus progresses, there are a couple of references where the phrase ‘children of’ is dropped and **Israel** becomes **the term to communicate the nation as a whole**. (**Exodus 4:22, 5:1,2,12:15,14:25, 30,31,15:22,17:11,18:1,8,9,25,19:2, 24:10, 32:4, 8,27,34:23,27**)

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Why is there such importance placed on Israel? **Because God placed an importance on Israel**. As a side note, I want you to understand that the Bible we hold in our hands is a Jewish Bible. As we think about this as well, consider that the term, as we already said, “Israel,” signifying God’s special people, is found 2580 times.

1. The covenant God made with Abraham.

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Genesis 12:1–3 “1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

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Genesis 12:

- “...*a land that I will shew thee...*” vs. 1
- “...*I will make of thee a great nation...*”
- “...*I will bless thee...*”
- “...*I will bless them that bless thee, and curse him that curseth thee...*”
- “...*in thee shall families of the earth be blessed.*”

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This covenant with Abraham was confirmed to Abraham over and over again. Further, it was confirmed or restated to His posterity over and over again.

Genesis 13:15 “15 For all the land which thou seest, to thee will I give it, and **to thy seed for ever.**” (Abraham)

Genesis 13:16 “16 And I will make **thy seed as the dust of the earth:** so that if a man can number the dust of the earth, then shall thy seed also be numbered.”

Genesis 15 gives the unconditional nature of the covenant.

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Genesis 15:

Abraham’s seed should be as the stars of heaven in number. **vs. 5**

Abraham was given land to be possessed. **vs. 7**

Abraham was given the timing of His seed’s captivity and their exodus.

vs 13-14

Abraham was given the broad borders of the land. **vs 18 - See Map**

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Genesis 17:8 “8 And I will **give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**”

Genesis 26:3 The LORD speaking to Isaac “3 Sojourn in this land, and I will be with thee, and will **ble**ss thee****; for unto thee, and **unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;**” (Isaac)

Genesis 26:24 “24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will **ble**ss thee****, and multiply thy seed for my servant Abraham’s sake.” (Isaac)

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Promises to Abraham were personal, national, and universal.

Abraham’s name is great in Judaism, Islam, and Christianity. - His name is great. “Fundamental to the Abrahamic promises is the possession of a particular land.”

“Now until Israel possesses that land for themselves as a homeland, the promises that God made to Abraham have not been fulfilled. They are not fulfilled today. **Israel only possesses a little land of about twelve thousand square miles or so**, and she has been promised **a land of three hundred thousand square miles**, so there is a great difference between the Israel that we see today and the land that God has promised to Israel.”

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2. The **covenant God made with David.**

God made a covenant with David in **II Samuel 7**. So, as you can see, we are progressing through the Bible. It is restated in **I Chronicles 17:11-14** and **II Chronicles 6:16**. God’s covenant with David, like the **Abrahamic covenant, is unconditional.**

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Key Notes of the Davidic Covenant are:

I want you to understand that this pertains to Israel, not just Judah.

- Abrahamic land covenant is repeated. (Israel will be planted and protected. **II Samuel 7:10**)
- An everlasting throne and kingdom. (**II Samuel 7:12-13,16**)

II Samuel 7:10 *“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,”*

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“Charles Ryrie, in his respected Basic Theology, stated, “The chief characteristics of this kingdom in the conception of the Jewish people were that it would be (a) earthly (b) national (c) Messianic (d) moral and (e) future. This meant (a) on this earth, (b) specifically related to the nation of Israel, (d) with high, God-given standards, and (e) not yet in existence.”

As we progress through the Old Testament, **we are confronted with a divided (nation) kingdom.** Without going through each line of successive kings, there is a fracture that occurs in the Davidic kingdom after the reign of Solomon. When the **kingdom was divided** under the **reign of Rehoboam (Solomon’s son), there was a shift in the usage of terms to accommodate the divided nation.** (There is a huge lesson in there about parenting.)

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Because of this fracture the northern kingdom is referred to often **as Israel and sometimes Ephraim.** Whereas **the southern kingdom is referred to as Judah.** (In spite of this, I want you to understand that God has not lost sight of His people ---even the supposed 10 lost tribes.)

As things continue, we must speak about to important events that occur with God’s people.

The Northern Exile (722 B.C.)- Assyria - II Kings 17 - Reuben Ephraim, Simeon, Gad, Manasseh, Asher, Dan, Issachar, Zebulun, Naphtali.

The Southern Exile (605 B.C., 587 B.C., 586 B.C.) - Babylon - II Kings 23-25, II Chronicles 36 - Judah, Benjamin, Levi.

Ezra 1 - The scattered tribes are once again called Israel.

As we think about the term Israel, it becomes apparent that when we get to the New Testament, the term Israel is still used (**75 times**) but a **third term** becomes more prevalent, which is the term '**Jew.**' (Just as a side note, if you look in Matthew 2:20, you will discover that even though the nation is under occupation, God still recognizes the land as the land of Israel. Jesus recognizes the land as Israel's [Matthew 8:10]. Jesus recognizes the house of Israel [Matthew 10:6]. Jesus calls the cities the cities of Israel [Matthew 10:23]. The Bible calls Almighty God the God of Israel. [Matthew 15:31])

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The Term 'Jew'

There are actually **10 references** to the term **Jew** and **82 references** to the term **Jews** in the O.T. (**92 total**) There are **22 references** in the NT to the term Jew and 175 references to the term Jews. (**197 total**)

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1/3 of all the references to the term Jew are found in the **O.T.**, and **2/3** are found in the **N.T.** (Which is unusual considering that the **O.T. is 2/3 of the Bible** and the **N.T. contains 1/3 of the Bible**. In other words, the term becomes more prevalent **late in the O.T. and is found in greater significance in the N.T.**

So why is this?

There is a historical reason for this.

The term **Jew is derived from Judah** --- meaning 'belonging to Judah or of Judah', the Southern Kingdom, but **would come to be synonymous** with the term Israel. (**Esther 2:5-6**)

When we arrive in the New Testament, we see that the term "**Jew**" is used synonymously with the term **Israelite**.

"After the Babylonian exile, "Jew" replaced "Israelite" as the most widely-used term for these survivors."

This brings us to the basic **historical backdrop for God's people Israel**.

We will run down the basic facts of the OT history and then run up to the time of the New Testament.

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1. God creates, Man falls, Man rebels. God **provides and promises**. (**Genesis 3:15,20-21**).

2. Man is destroyed save Noah and His family. God calls of the line of Shem-Abram. (**Genesis 6-12**)
(**Slide - 33**)
3. God promises Abram **a name, a land, and a people.** (**Genesis 12 and 15**)
4. Israel comes out of Egypt, **a nation - a great people.** **If you read the account of Exodus 1, you will find that they multiplied exceedingly.** (**Genesis 12:2** - God's promise to make Him a great nation - See **Exodus 32:10** [God said He would consume Israel and make of Moses a great nation because of their disobedience] and **Exodus 33:10** [Moses intercedes and requests God would consider the current people His nation.])
(**Slide-34**)
5. Israel wanders and enters **the promised land a Theocracy.** (God is their King. See the book of Joshua.)
By the way, why is it called the Promised Land? Because it was a land promised to Abraham and His posterity.
Exodus 12:25 *"land..as he hath promised."* Deuteronomy 9:28 *"the land which he promised..."*
Deuteronomy 19:8 *"the land which he promised..."*
Deuteronomy 27:3 *"the land which the LORD thy God giveth thee..."*
Joshua 23:5 *"...land, as the LORD your God promised unto you."*
6. Israel fails to destroy all the inhabitants. (This leads to their demise with idolatry. See the end of **Joshua, Judges, Ruth, I Samuel**).
(**Slide-35**)
7. Israel rejects God's rule and seeks **a Monarchy (I Samuel 8:6-7)** like the nations around them. (See **I Samuel - I Kings**).
8. Israel has **3 kings** (Saul-David-Solomon), and then the nation fractures into **two separate kingdoms.** (See **I Kings 11**). - God sends prophets.
(**Slide-36**)
9. The **Northern Kingdom goes into captivity** (722 BC). (See **II Kings 17**).
10. The **Southern Kingdom goes into captivity.** (605-586 BC) (See **II Kings 23-25**). From this point forward, **Israel is under occupation.**
(**Slide-37**)
11. Daniel receives the **"kingdom's vision"** (Dan.2) and the **"70 weeks vision"** (Dan.9) **while Israel is in captivity.**
12. Israel returns from captivity to **rebuild the temple.** (See Ezra, specifically **Ezra 1:5**, names Judah, Benjamin, and the Levites. **Ezra 2** gives their genealogies.)

13. Israel rebuilds the walls of Jerusalem. (See Nehemiah.)

Having covered that snapshot quickly, we are going to look briefly at these two prophetic visions that are recorded for us in the book of Daniel because they center around the nation of Israel--- as is put in **Daniel 9** dealing with *“thy people and upon thy holy city.”*

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Daniel’s 1st vision (Daniel 2) describes a succession of **world kingdoms**:

I want you to understand that both of these visions relate to Israel and relate to to the world. Neither one of these visions speak of the church, although in the 70 weeks vision there is break between the 69th and 70th week.

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Babylonians (fine gold)→ Medes and Persians (silver) → Greeks (brass) → Romans (iron)→ Tribulation Kingdom → Millennial Kingdom (the Stone and Great Mountain).

Babylonians (fine gold)→ From 606 BC to 538 BC

Medes and Persians (silver) → From 538 BC to 330 BC

Greeks (brass) → 330 BC to 63 BC (In this time, the Grecian kingdom. In this inter-testament period, after the death of Alexander the Great (323 BC) and the dividing of the Grecian kingdom into four heads, the Jews revolted in **167 BC**. This revolt gave the Jews some autonomy but not complete autonomy from the Seleucid Empire. It is referred to as the Hasmonean Dynasty. From there, you have the Edomite rulers beginning with Herod, appointed as the vassal rulers under Roman rule.

Romans (iron)→ 63 BC - 476 AD

This goes well beyond the first-century church.

Tribulation Kingdom → Will be a kingdom with ten kings sharing power—a coming global empire. According to this vision, it will have some connection with ancient Rome, yet this future kingdom will be distinct from all the others.
Millennial Kingdom (the Stone and Great Mountain).

Beginning from the **Medes and Persians to the time of the Romans** takes us through the Inter-testament period. This is between **Malachi and**

Matthew, a period of 400 years.

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When we arrive in the New Testament, we see all three terms used and the term **Jew(s)** being used the most. (**Hebrew 15, Israel 75 times, Jew 197 times**). This reflects the return from the southern captivity. We do not have a specific record in the Bible of any major return **of the northern kingdom**. On an interesting note, however, in **Ezra chapter 6:17**, at the dedication of the temple a sacrifice is given for **all 12 tribes of Israel**. (**Ezra 6:17**)

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During the time of Christ, we see **God's people, the nation of Israel, and the 1st Advent of the Lord Jesus Christ**. Much detail is given in the Gospel records to the genealogies associated with the Lord Jesus Christ. They are found in **Matthew 1 and Luke 3**. **In the Gospel records, we read of the Lord Jesus Christ being presented as the awaited Messiah and rightful King of Israel. He is rejected by the Jews.**

You will remember that above the cross of Calvary is written The King of the Jews.

Matthew 27:37 *"37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."*

This lines up with what we see in the prophecy given to Daniel concerning the nation of Israel some --- 500 years prior, not only with the succession of kingdoms but also with Daniel's second vision.

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Daniels - 2nd Vision - The 70 Weeks Vision

Daniel's 70th-week **prophecy** gives us direction concerning the New Testament history of the Jews and also points us toward the modern miracle of the regathering of God's people.

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Daniel 9:24 *"24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."*

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Daniel 9:25 “25 Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times.”
7 + 62 weeks = 69 weeks

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Daniel 9:26 “26 **And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**”

Daniel 9:27 “27 **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**”

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The main points of the prophecy are this:

1. Daniel's 70 weeks are years. (490 total)
Seventy 'Sevens' = 490
2. The first section spans from the time to rebuild till the Messiah is cut-off. (483 years).
3. The remaining 7 years are suspended for the “church age.” We will look at Romans chapters 9-11 here in a moment.

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4. The remaining 7 years are the 70th week which begins with a peace covenant. (Verse 27)
 5. Then in the midst of the week (3.5 years), He will break the covenant and declare Himself God. (See **Matthew 24:15-21**)
- Having handled **all three** of the terms **Hebrew, Israel, and Jew**, we now must speak about God's Pause for Israel. We are living today in a period often referred to as a **parenthetical period** [an in-between time].

From the time of Daniel's first vision --- to the present is called **the times of the Gentiles** (**Luke 21:24**) and will continue until **the fulness of the Gentiles comes in.** (**Romans 11:25**)

This time **began** with **Nebuchadnezzar's reign** and ends with **the Millennial Kingdom**.

During this period, we have what some refer to as **the church age**, because of God's work in this world through **His church**. The church was a **mystery** to the OT prophets and is revealed by the Lord Jesus Christ. (**Matthew 16:18**). The last mention of the word 'church' is in **Revelation 3:14**, though we understand the bride of Christ is referenced later in the book of Revelation. This mystery is spoken about by Paul in **Ephesians chapter 5** and also inferred in **Colossians chapter 1**.

And so that leads us to:

God's Pause For Israel

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Romans Chapters 9, 10, and all 11 deal with Israel's **past** failures (9), their **present** calamity (10), and their **future** salvation (11).

Christ presented Himself to His chosen people. (It is unmistakable in the Gospel records that this is what the Lord Jesus Christ was doing during the first half of His earthly ministry). His chosen people rejected **Him as the Messiah**. This of course, was already known by God (Acts 2:23), and the Lord Jesus Christ went to the cross of Calvary. (This was not plan b, but is part of God's plan). The church age is the **in-between time** where the Lord is dealing with the world through His church. But what about Israel?

This is the subject matter of Paul's statements in **Romans 9-11**.

Romans 11:1 *"I say then, **Hath God cast away his people?** [who are His people referred to here? Israel.] God forbid. For **I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.**"*

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Romans 11:25-29 *"25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As***

concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes."

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Romans 11:29 *"29 For the gifts and calling of God are without repentance."*

Israel is blinded **in part until** the fullness of the Gentiles has come in. I like how it says **in part**---because do you know that there are Jews getting saved today? They are part of the church. In the rapture, they will go with the church.

Clearly, from this passage, it will be noted that this is **for a period of time**. The **purpose of this instruction** is so we would not be ignorant. And my friend, this is why we are giving you instructions today so that you will not be ignorant. The nation of Israel is still God's special people whom He has set aside but will use again. Don't allow anyone, especially the worldly newslings convince you otherwise.

In this peculiar time, the church is God's instrument of witness in this world. However, as we will see tonight. The Lord's will is being accomplished with the regathering of Israel and the international recognition of the statehood of the nation of Israel.

We have witnessed in our generation things that **must take place** in preparation for the fulfillment of God's plan as outlined in **Daniel, Zechariah, Ezekiel, Hosea, Zephaniah, and Revelation**. **We have covered a lot of territory**. I pray just from our Biblical foundation, we would understand the importance of Israel. Tonight, we will move forward from the historical records in the Bible to extra-biblical history and then circle back around and cover some of what God has in store for His people.