

**PURPOSE OF STUDY:** To show that the Bible speaks of two Israels – national and spiritual – and to invite the student to choose to accept Jesus and become a part of spiritual Israel.

**TEXTS:**

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|--------------------------|---------------------------------|
| 1. GN 32:24-28           | 10. LK 3:1-3; MK 1:14-15        |
| 2. RO 9:6-8 (JN 1:47)    | 11. DA 9:26; IS 53:8 (MT 26:28) |
| 3. JN 8:39               | 12. DA 9:27 (1CO 5:7)           |
| 4. RO 2:28-9             | 13. MT 27:51 (COL 2:14-16)      |
| 5. DA 9:24-7             | 14. HEB 2:3 (LK 24:46-7)        |
| 6. NU 14:34; EZE 4:6     | 15. AC 7:51-4; AC 22:19-21      |
| 7. EZR 7:7, 11-13 (6:14) | 16. MT 24:2, 15-20 w/LK 21:20   |
| 8. DA 9:25               | 17. GA 3:28-9                   |
| 9. AC 10:37-8            |                                 |

**THE STUDY:**

**1. Who was Israel? GE 32:24-28**

*The name Israel literally means “he fights” or “he prevails”. The meaning explained by the Lord was “he prevails, or rules, with God.” The name is a spiritual name for a deceitful man who became a converted, spiritual man. Israel had twelve sons – they were the “children of Israel.” Their children became the “twelve tribes” of Israel, or the Nation of Israel today.*

**2. Did the New Testament writers consider all natural-born Jews part of Israel? RO 9:6-8 (JN 1:47)**

*No. Paul taught that only the “children of promise” were truly Israelites. Jesus distinguished Nathaniel as “an Israelite indeed,” or a “true Israelite” (NIV).*

**3. Did Jesus consider the Jewish leaders of His day children of Abraham? JN 8:39**

*No. Only those who did the works of Abraham were considered by Christ to be his descendants.*

**4. How many Israels does the Bible refer to? RO 2:28-9**

*There is the Israel in the flesh, the Nation of Israel over in Palestine. Then there’s Jesus Christ, the True Israel, and those who believe in Him. We will call them “spiritual Israel.”*

**5. What probationary period did God give the Nation of Israel through the prophet Daniel, and when did it begin? DA 9:24-7**

*Seventy “sevens,” or weeks were to be dated “from the command to restore and build Jerusalem.”*

**6. Were these literal weeks? NU 14:34; EZE 4:6**

*When Israel spied out the Promised Land for forty days and rebelled against God, He sentenced them to forty years of wandering in the wilderness of Sinai – a day for a year; likewise when He wanted to illustrate to His people their apostasy, He instructed the prophet Ezekiel to lie on his side a day for every year of their iniquity. We will find that this day-for-year principle is utilized in end-time prophecy. Most scholars understand this period of time to be 490 years, as translated in the Amplified Bible and the NCV.*

**7. When was the command given to restore and build Jerusalem? EZR 7:7, 11-13 (6:14)**

*When the command went forth to restore and build Jerusalem. This was given in the seventh year of Artaxerxes (Ezr. 7:7). It was part of 3 decrees made, and the only decree which restored Jewish government, making the three complete (Ezr. 6:14). The seventh year of Artaxerxes was the year 457 B.C. This is the starting date for both the 70 weeks and the 2300 days.*

**8. How far were the first 69 weeks, or 483 years, to reach? DA 9:25**

*To “Messiah the Prince.” The Hebrew word “Messiah” means “the Anointed One”. The NT Greek equivalent is the word “Christ.”*

**9. When was Jesus “anointed” as Messiah? AC 10:37-8**

*Jesus was anointed at His baptism. The prophecy said Messiah would come at the end of 69 weeks, or 483 days (7 x 69), or years, of the 490. From 457 B.C., this would take us to the year 27 A.D.*

**10. Did Jesus come on time according to the prophecy? LK 3:1-3; MK 1:14-15**

*The Bible says that Jesus’ baptism occurred in the 15th year of the reign of Tiberius Caesar – 27 A.D.! When Jesus began preaching, He began His message by declaring that “the time is fulfilled!” He was referring directly to the prophecy of the 70 weeks; He had begun His work exactly on time!*

**11. What did the prophecy say would happen after the first 69 weeks? DA 9:26; IS 53:8 (MT 26:28)**

*Messiah was to be “cut off”, but “not for Himself.” This is almost a direct quote from Is. 53:8, which foretells the crucifixion of Christ for our sins. The word for “cut off” is the Hebrew word “karath,” which means “to cut a covenant”. In the one remaining “week” of the prophecy – the last 7 years – Jesus would be crucified, making a New Covenant by shedding His own sacrificial blood (Mt. 26:28).*

**12. During which part of the final “week” would Jesus die? DA 9:27 (1CO 5:7)**

*Specifically, “in the midst of the week” Messiah would be cut off; that is, 3 ½ years into the final 7 years of the prophecy Jesus would be crucified. We know that there were four Passovers during Jesus’ ministry, the first about 6 months after His baptism, and the fourth and final one at the time of His crucifixion – He was the Passover Lamb (1 Corinthians 5:7). The final week of the prophecy began at the baptism of Jesus in the fall of 27 AD. 3 ½ years would bring us to the spring of 31 AD. Once again, Jesus was crucified exactly on time!*

**13. How did Jesus make sacrifice and offering to cease? MT 27:51 (COL 2:14-16)**

*When Jesus was crucified, the veil in the temple separating the Holy Place from the Most Holy Place was torn in two, symbolizing the fulfillment of the animal sacrifices in the perfect once-for-all sacrifice of Jesus. He truly brought an end to sacrifice and offering.*

**14. How could Jesus confirm the covenant for one week if He died in the middle of the week? HEB 2:3 (LK 24:46-7)**

*The Bible says that the covenant which “began to be spoken by the Lord” was “confirmed” by His disciples after His ascension (Heb. 2:3). This is why Jesus came for the “lost sheep of the House of Israel (Mt. 15:24).” This is why He first sent the disciples back to Jerusalem (Lk. 24:46-47; Ac. 1:8). It wasn’t until the stoning of Stephen, after the seventy weeks had closed, that the gospel is said to have been given to the Gentiles (Ac. 22:20-21).*

**15. What event marked the close of the 70-week prophecy? AC 7:51-4; AC 22:19-21**

*The seventy weeks came to an end in the fall of 34 AD when the Jewish Sanhedrin stoned Stephen to death. A young man who took part, Saul of Tarsus, was converted and became the beloved apostle Paul to the Gentiles.*

**16. Who would destroy the city after the 70 weeks were over? MT 24:2, 15-20 w/ LK 21:20**

*The destruction of the city and sanctuary by “one who makes desolate” “on the wing of **abominations**” – “the **abomination of desolation** spoken of by Daniel the prophet...” (Mt. 24:15) – refers to the Roman general Titus and his armies who laid siege on Jerusalem and brought about its utter destruction (cf. Lk. 21:20). Incidentally, this is the only place in Daniel that refers to the “Abomination of Desolation” in connection with the destruction of the Jerusalem temple.*

**17. Who are the heirs of God’s promises to Israel today? GA 3:28-9**

*There is no longer a distinction between Jew and Gentile, but all who have accepted Christ are considered heirs.*

**APPEAL:**

God sent Jesus right on time! He wants all to have an opportunity to be saved and receive their eternal inheritance. The Bible is clear – “those who are Christ’s” – those who have chosen Jesus as their Lord and Savior, who have surrendered their lives to Him, put their trust completely in Him and chosen to live for Him – they will receive the blessings of all the promises of God.

## **DIFFICULT TEXTS/OBJECTIONS:**

**Isn't the future antichrist the one who makes a covenant with the Jews? DA 9:26-7.** *The one who confirms the covenant is the one who "cut a covenant" (Hebrew "karath" – verse 26). Jesus is referred to as the "Messenger of the Covenant" in Malachi 3:1 (compare with Lk. 7:27). Both covenants (plural) were made with Israel (see Ro. 9:4); in fact, there was never a covenant made with the Gentiles. Even the "New Covenant" was made with Israel alone (see Heb. 8:8; Je. 31:31). Those Gentiles who would receive the benefits of the New Covenant must become part of Israel – Spiritual Israel (see Is. 56:4-8).*

**Doesn't the Bible say that God chose Israel "forever"? 2CH 6:6-7; 7:16; 3:7.** *Yes, and there are many more texts that may be given. However, as we learned in part one, the Bible speaks of two Israels – the Israel "in the flesh," and the Israel of faith (Ro. 2:28-9; 9:1-8). It must be understood that the Israel of faith is made up of all who believe in Christ. This is where God's name will dwell forever.*

**Didn't Paul say in Romans 11:25-27 that "all Israel" would be saved?** *If the context of this passage is read carefully, it can be clearly seen that the "all Israel" Paul is speaking of is spiritual Israel that includes "the fullness of the Gentiles." And Yes, all spiritual Israel will be saved.*

**Didn't God re-establish Israel in 1948 as a fulfillment of prophecy?** *On 14 May 1948 David Ben-Gurion, the Executive Head of the World Zionist Organization and president of the Jewish Agency for Palestine, declared Israel a state independent from the British Mandate for Palestine. Many Christians consider this as a significant date in prophecy and a fulfillment of the many promises God made to make Israel a great nation (Ex. 19:3; Dt. 30:1-3; Ne. 1:8-9; Je. 29:13-14). There are at least a couple problems with this.*

*First of all, many of God's prophecies have conditions associated with them. God is not obliged to keep His promises unless all the conditions of those promises have been fulfilled. God's promises to Israel were on condition of obedience and faithfulness to Him. For example, God promised to bring the Israelites into Canaan, but because of their rebellious unbelief God could not fulfill His promise to them (Nu. 14:32-34; Heb. 3:14-19; 4:6, 11). Even when they changed their minds and attempted to go into the land, God could not fight for them (Nu. 14:40-45). Today, many prophecy teachers say that God restored favor to Israel in 1948 when Israel was recognized as a state; further, it is claimed that God has since then been fighting for Israel until He fulfills His promises to them to bring them into their own land. Yet in light of the Bible evidence, with Israel still in rebellion against God in their rejection of Christ, how can God possibly fight for Israel? The Scripture tells us that God doesn't change (Mal. 3:6; Heb. 13:8). The reality is that until Israel is willing to accept Christ, God cannot and will not work in their behalf.*

*Secondly, according to the New Testament writers, the land of promise, the "Holy Land," is not Palestine. After citing such heroes of faith as Abraham, Isaac, Jacob, Joseph, Moses, Gideon, Samuel, David, etc., the apostle tells us that they never received the promise. These men all lived in the land of Canaan, but the Bible tells us that it was not the earthly Canaan that these men were promised, but the heavenly Canaan (Heb. 11:13-16, 39-40). The land that God intends to bring Israel into, therefore, is not the earthly land of Palestine, but the heavenly Canaan, the New Jerusalem (Heb. 12:22, 23), in the new earth (Rev. 21:1, 2).*

**Doesn't the Bible teach in 2 Thessalonians 2:3-4 that the Jewish Temple must be rebuilt before Jesus comes again?** *Many prophecy teachers today use this verse as evidence that the Jewish temple must be rebuilt. They couple this with the 70 week prophecy of Daniel 9 that we studied in part one, teaching that it is antichrist, and not Jesus Christ, who will "confirm the covenant for one week", or seven years of tribulation. It is said that the antichrist will make a covenant with the Jews, only to break it in the midst of the week, and then sit in the newly rebuilt Jewish temple "as God." Yet the Bible teaches no such thing. If the Jews were to rebuild a temple and begin offering sacrifices to God in it, not only could it NOT be called the temple of God, but it would be the highest insult that could be given to God in the rejection of His Son and the "once for all" true Sacrifice. This denial by the Jewish Nation of Jesus Christ as their Messiah joins them with antichrist (see 1 Jn. 2:22, 23).*