

Theology for LIFE

LESSON #11: ISRAELOLOGY

TABLE OF CONTENTS

Lesson #11: Israelology.....	page 3
Introduction.....	page 5
1A: Ancient History of the Jewish People.....	page 5
2A: Modern History of Israel.....	page 15
3A: The Future Redemption of Israel.....	page 19

ISRAELOLOGY

Lesson #11

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"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people."

-- Jeremiah 31:33

–INTRODUCTION

God's love for the Jewish people is a story of amazing grace, and that's why it's so important to the Church.

Tragically, the Church at large has taken the position that because of the unfaithfulness of the Jewish people, God has disinherited them, cancelled His promises to them, and nullified His prophecies concerning them.

However God's relationship with Israel is a demonstration of His grace and unmerited love. And in that regard, the Jewish people remain a witness of what it means to have a relationship with God. From their history, we can see that when we are faithful, He blesses. When we are unfaithful, He disciplines. And when we repent, He forgives and begins to bless again.

1A: Ancient History of the Jewish People

1B. Abram to Israel

Almost 4,000 years ago in _____ of the Chaldees (modern-day Iraq) God called a man named Abram to step out in faith and move his family to a new land that would be revealed to him in due time.

Genesis 12:1-3

1 Now the LORD said to Abram, "**Go forth** from your country, and from your relatives and from your father's house, **to the land which I will show you;**

2 and I will make you **a great nation**, and I will **bless you**, and make your **name great**; and so you shall be a blessing;

3 and I will bless those who bless you, and the one who curses you I will curse. And **in you all the families of the earth will be blessed.**"

Abram responded in faith, embarking on a long journey to the land of Canaan (modern-day Israel).

God changed his name from *Abram*, meaning, "exalted father," to _____, meaning "father of a multitude" (Gen. 17:5).

God repeated His promises to Abraham six times (Gen. 12:7; 13:14-16; 15:1-6; 15:17-21; 17:1-8; 22:17-18). They were reconfirmed to Abraham's son, Isaac (Gen. 26:1-5), and to Isaac's son, Jacob (Gen. 28:10-15).

God changed Jacob's name to _____, meaning "he who wrestles with God" (Gen. 35:9-12). This name was to prove prophetic, for both Jacob and his descendants were to have a tumultuous relationship with God. A total of 12 sons were born to Jacob and his wives, and collectively they and their descendants came to be called "*the children of Israel*" (Deut. 1:3).

2B. Israel in and out of Egypt

Jacob's son _____ was his favorite; the other sons, hurt and jealous, sold Joseph into slavery in Egypt. Years later, Joseph became the second highest ruler of Egypt and prepared that country for a terrible coming famine by storing up food. When Jacob heard there was food in Egypt, he sent his sons to purchase some of it (Gen. 42:1-13). Joseph recognized his brothers, forgave them of their treachery, and invited the entire family to move to Egypt (Gen. 45:4-13).

And so, in about 1875 BC, the _____ members of Jacob's extended family (Acts 7:14) migrated to Egypt where they took up residence in Goshen (Gen. 45:10), located in the eastern delta of the Nile River. And there God greatly multiplied them (Ex. 1:7). A subsequent, hostile Pharaoh, fearing the rapid growth of these foreigners in his land, enslaved them as forced laborers (Ex. 1:9-14). For 400 years the children of Israel endured terrible bondage until God raised up a man named Moses.

God empowered Moses to confront a belligerent Pharaoh and demand the release of the Israelites. After enduring a series of _____ inflicted upon Egypt by God, Pharaoh finally relented and allowed the children of Israel to leave (Ex. 7-11). By that time, their numbers had increased to over 600,000 men, indicating a total population, including women and children, of more than 2.5 million (Ex. 12:37-38).

In approximately 1446 BC, Moses led the Jewish people out of Egypt, beginning a journey to the land God had promised them. The journey itself could have been completed in 11 days (Deut. 1:2). But it took them 40 years, due to the people's lack of _____ that motivated some of them to rebel against Moses (Num. 14:1-4 and Psa. 78:17-42). In consequence, the generation that departed from Egypt died in the wilderness (Num. 14:26-38).

3B. The Mosaic Covenant

During their time in the desert, God appeared to Moses on Mount Sinai and gave him God's _____ law in the Ten Commandments (Ex. 20:1-17), as well as civil and ceremonial laws (Ex. 21-24; Lev. 1-27), and instructions about how to build a portable temple that would serve as their worship center—the Tabernacle (Ex. 25-31).

And God declared that Israel was His Chosen People, to serve as a witness of Him to all the Gentile nations.

Exodus 19:5-6

5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be ***My own possession among all the peoples***, for all the earth is Mine;

6 and you shall be to Me ***a kingdom of priests and a holy nation.*** These are the words that you shall speak to the sons of Israel."

4B. The Land-Use Covenant

It was about 1406 BC when the children of Israel were finally poised to enter the Promised Land. Moses paused their journey to summarize God's Law for the new generation of young adults (Deuteronomy 5-27). And he emphasized that although God had given the children of Israel an everlasting deed to the land, their _____ of it would depend on their obedience to the Mosaic Covenant (Deut. 28-29).

IF the people were obedient to God, He would shower them with blessings and establish them as "*a holy people*" whom the rest of the world would fear (Deut. 28:7-11).

But IF they were disobedient to God, they would _____ disease, drought, and foreign domination (Deut. 28:21, 24, 33, 59-60).

And IF they still did not repent, God would subject them to the worst possible punishment—_____ from their homeland.

Deuteronomy 28:64

*"Moreover, the LORD will **scatter you** among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known."*

5B. Arrival in the Promised Land

The children of Israel entered their Promised Land under Moses' successor, _____ (Joshua 3 & 4). They launched their conquest of the land with specific instructions from God that they were to annihilate the Canaanite peoples (Deut. 20:16-17) to prevent them from becoming contaminated by the evil, pagan ways of the Canaanites (Ex. 34:12-16).

The conquest of the land extended over the next 130 years, but the Israelites didn't fully exterminate the Canaanites. The result was exactly what Moses had warned – the children of Israel started inter-marrying with the Canaanites, and they became heavily involved in _____.

6B. The Period of Judges

The book of Judges reveals a pattern of behavior that continually repeated itself over the next 350 years. Israel would lapse into idolatry. God disciplined them by sending an enemy like the Philistines to attack or conquer them, but He did not _____ them (Psa. 106:40-45). Instead, He raised up a series of 16 judges who called the people to repentance and organized them to defeat their persecutors.

The greatest of the judges was _____. Near the end of his judgeship, the people came to him and demanded a king (1 Sam. 8:4-9). Samuel warned them that a human king would burden them and their children in many ways, and that he would tax them heavily (1 Sam. 8:10-18). But the people would not listen. They demanded a king so *"that we also may be like all the nations"* (1 Sam. 8:19-20).

A king had always been part of God's plan; Jacob had prophesied that a time would come when a king from the tribe of _____ would rule (Gen. 49:8-12). And the Law of Moses outlined the royal responsibilities of a king (Deut. 17:14-20). But the children of Israel demanded a king long before the proper time, and for the wrong motive. God desired that they be a very special nation that would witness His glory to all the world. They wanted, instead, to be **like** all the other nations.

7B. The Reign of Kings

Samuel reluctantly supplied the people with exactly the kind of king they wanted—a handsome man named Saul (1 Sam. 9:2). He was from the wrong tribe – the tribe of Benjamin (1 Sam. 9:1-2). And he proved to have many character faults. He had a jealous spirit about him, he was subject to fits of depression, and he often acted rashly, without consulting the Lord. Saul ended up consulting a medium and trafficking in spirits of the dead—all in violation of God’s laws. Tragically, he committing suicide on the battlefield by falling on his own sword (1 Sam. 31:1-4).

Saul’s place was taken by David, a man God selected not on the basis of his external appearance, but of the condition of his _____ (1 Sam. 16:7). He was from the the kingly tribe of Judah. David, a great warrior, became king about 1010 BC and brought the 12 tribes of Israel together into a united kingdom.

One of David’s most important accomplishments was his conquest of the city of _____ (2 Sam. 5:6-7). He turned Jerusalem into the worship center of the nation by bringing the _____ of the Covenant there (2 Sam. 6:12-19) and housing it in a simple tent. Worship was conducted daily at this site (1 Chron. 16:37). Equally important, David purchased Mount Moriah (2 Sam. 24:18-24), located on the north side of the city, the site of the future temple. Thus David united the 12 tribes around the city of Jerusalem, the new political and spiritual capital of the nation.

David was succeeded by his son Solomon in about 970 BC. Solomon was granted great _____ by God (2 Chron. 1:7-12), and he used that wisdom to build the Temple. Under his reign, Israel reached its highest glory (2 Chron. 9:22).

But when Solomon died, his son Rehoboam acted rashly, and the people of Israel rebelled (2 Chron. 10). Ten northern tribes turned to a rogue leader named Jeroboam who united them into a state called _____ with Samaria as its capital.

Rehoboam was left with two tribes in the south—Judah and Benjamin. His nation took the name of _____, with its capital in Jerusalem.

8B. The Worldwide Dispersion of the Jews

Seventy years into the history of the northern kingdom of Israel, the prophet _____ arose, calling the nation to repentance, followed by the ministries of Elisha, Amos, and Hosea.

Meanwhile, in the southern kingdom of Judah, the prophet Isaiah also issued a warning to Israel. He cried out, *“Woe to the proud crown [the capital city of Samaria] of the drunkards of Ephraim [the kingdom of Israel]”* (Isa. 28:1). He then declared that God was raising up *“a mighty agent”* to destroy the kingdom (28:2). This was a reference to the _____, *“the rod of God’s anger”* (Isa. 10:5).

All these appeals and warnings fell on deaf ears. The result was the destruction of the kingdom of Israel, by the Assyrians, in _____. The kingdom had lasted 208 years. There had been 19 kings, and not a single one had been considered righteous in the eyes of God.

The reasons for their destruction are summed up in 2 Kings 17:10-17—idolatry, immorality, child sacrifice, and practice of the occult.

The Assyrian conquest of the kingdom of Israel marked the beginning of the _____ of the Jewish people in accordance with the prophecy of Deuteronomy 28:63-64. The ten Jewish tribes of that kingdom were scattered all across the Eurasian continent.

Meanwhile, the southern kingdom of Judah began with King Rehoboam, who veered off the path of righteousness, and was followed by his _____ son Abijah.

It wasn't until the 20th year of the kingdom that a good king by the name of _____ ascended the throne, followed by his righteous son, Jehoshaphat.

It was up and down after that with regard to the Judean kings, but overall, there was a steady _____ of the society into spiritual darkness. It's a tragic story because no other nation has ever been blessed as much as Judah. God prospered its people and gave them many righteous kings. More importantly, His Shekinah Glory resided in their Temple in Jerusalem. But the people of Judah took their eyes off the Lord and began to wallow in pride, which led them into a multiplicity of sins.

The earliest prophet to speak out against Judah's increasing apostasy was _____, during the reign of King Uzziah (783-732 BC), when the kingdom was almost 150 years old. The nation was facing famine due to locusts. Joel's message was a tough one. He said, "If you think this locust invasion is bad, just wait and see what God has in store for you if you do not repent." God was going to send an army that would do far greater damage than locusts.

_____ followed Joel. He pointed to what had happened to Israel: "*Shall I not do to Jerusalem and her images just as I have done to Samaria and her idols?*" (Isa. 10:11). He even prophesied that Babylon would be the empire that would destroy Judah, referring to the Babylonians as God's "*consecrated ones*" and His "*mighty warriors*" (Isa. 13:3).

_____ came next, and during his lifelong ministry he never quit calling for repentance and pronouncing warnings.

Jeremiah 20:4

*4 For thus says the LORD, "... I will give over all Judah to the hand of the **king of Babylon**, and he will carry them away as **exiles to Babylon** and will **slay** them with the sword.*

Jeremiah even stated that this exile would last exactly _____ years (25:11-12). But all the warnings fell on deaf ears.

So, God sent the Babylonians as His “*war club*” (Jer. 51:20), and they conquered Jerusalem and destroyed the _____ of Yahweh.

The Babylonian captivity (608-538 BC) produced the second great Jewish dispersion. Even when the Jews were allowed by the Persian King Cyrus to return to their homeland 70 years later, the majority decided to _____ in Babylon.

This second dispersion was so great that shortly before the time of Jesus, a Greek geographer named Strabo stated that you couldn’t go anywhere in the civilized world without encountering a Jew. And scholars estimate that by the time of Jesus the majority of the Jewish people (more than 5 million) were scattered around the known world. The Egyptian city of _____, for example, was 40% Jewish, amounting to approximately one million Jews.

On the Day of Pentecost in about 30 AD, when the Apostle Peter preached his first Gospel sermon, a great multitude of Jews from across the known world had gathered in Jerusalem for the feast days.

Acts 2:9-11

9 *Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,*

10 *Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,*

11 *Cretans and Arabs . . .*

Sprinkled throughout the New Testament are references to “*the Diaspora [scattering of the Jewish people] among the Greeks*” in John 7:35.

The book of James is addressed *“to the twelve tribes who are dispersed abroad . . .”* (James 1:1).

Likewise, Peter’s first epistle is addressed to *“those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia . . .”* (1 Peter 1:1).

And in Acts 8 we read of an _____ Jew who had come to Jerusalem to worship. He was evangelized by Philip and was saved, becoming one of the first African converts to Christianity (Acts 8:26-40).

9B. The Destruction by the Romans

In 63 BC, Judah became a protectorate of Rome, and in 6 AD, the kingdom was reorganized as a Roman province.

Roman rule was _____. The Jews were heavily taxed, and their religion and culture were held in contempt. These conditions brought about a Jewish revolt in 66 AD, which led to a siege of Jerusalem by Roman troops. After almost five months, the Romans finally breached the walls in _____ and then systematically destroyed the city and its temple, slaughtering tens of thousands of Jews.

Solomon’s Temple had been destroyed by the Babylonians on the _____ of the month _____ on the Jewish calendar, in 586 BC.

656 years later, in 70 AD, the Second Temple was destroyed by the Romans—on the _____ of _____!

The Jews rose up again in a well-organized guerrilla campaign that lasted three years (132-135 AD). Emperor Hadrian responded brutally. 580,000 Jews were killed, over a thousand towns and villages were razed, and those not killed were sold into _____.

Hadrian ordered Jews _____ from Jerusalem, except on the day of Tisha B'Av (the day of mourning over the destruction of the two temples). Hadrian changed the name of Jerusalem to *Aelia Capitolina* (after his family name, Aelius, and the Capitoline Triad of gods – Jupiter, Juno, and Minerva). He changed the name of the Jewish homeland from Judah to *Syria* _____ (the Latin name for the Jew's ancient enemies, the Philistines).

2A: Modern History of Israel

Again the Jews were scattered to foreign nations.

1B. Worldwide Dispersion

Quote:

"There is no city, no tribe, whether Greek or barbarian, in which Jewish law and Jewish customs have not taken root." – Flavius Josephus (First Century Historian)

By the end of the Middle Ages (400 to 1400 AD), there were _____ identifiable groups of Jews:

- 1) the Ashkenazi Jews of Central and Eastern Europe,
- 2) the Sephardic Jews of Portugal and Spain,
- 3) the Mizrahi Jews of Persia,
- 4) and the Anusim Jews which consisted of those who were compelled to convert to either Christianity or Islam. They were sometimes referred to as "Crypto-Jews."

Each of these groups, in their isolation from each other over the years, developed distinctive forms of dress, worship, and language. Hebrew became the language only of the synagogue, no longer spoken in daily conversation. The Ashkenazim combined German with Hebrew to produce _____. The Sephardim combined Spanish with Hebrew to produce Ladino.

In _____, the same year that Columbus discovered America, the Jews were expelled from Spain, and those Sephardic communities migrated to North Africa and throughout the Ottoman Empire. Later, some of them went to the newly discovered Latin America.

This dispersion into the Ottoman Empire resulted in the growth of Mizrahi Jews, because that term came to be applied to those who lived in _____ areas. As would be expected, they developed a mixed language called Judeo-Arabic.

By the 15th century huge influxes of Jews had moved into _____ and the Ottoman Empire. Those two regions remained the principal centers of Jewish life until the 19th Century, when Jews began to migrate in significant numbers to the Western Hemisphere. During that same time period, worldwide Jewry increased from 4.5 million to 16.7 million.

2B. Jewish Demographics

Then came the infamous Nazi _____, resulting in the deaths of 6 million Jews, including 1.5 million children. This reduced the worldwide population of Jews to approximately 10 million. Since that time, the population has grown to 14 million, with 6.5 million now residing in the re-established state of Israel.

Based on population growth statistics, demographers estimate that there **should** be 400 to 500 million Jews alive in the world today. Instead, there are only _____ million. This is the fulfillment of a prophecy delivered by Moses over 3,400 years ago.

Deuteronomy 4:27

*"And the LORD will **scatter** you among the peoples, and you shall be left **few in number** among the nations, where the LORD drives you."*

3B. The Re-establishment of the Israeli State

Isaiah prophesied that the nation of Israel would be “*born in one day*” (Isa. 66:7-9). This was a very confusing prophecy for centuries. Then at the end of the 19th Century, Jews worldwide responded to _____ patriot Theodor Herzl’s vision of a re-established homeland and immigrated to what was then called Palestine. This regathering of Jews culminated in the _____ of the state of Israel on _____ – “*born in one day.*” Never before in the course of human history did a people group lose their land and their national identity for centuries on end, and then regain both! The fact that Israel is back in the Promised Land is called “a super sign” by students of prophecy, for it **had** to happen before the rest of the prophecies about Israel could take place.

4B. The Theology of Anti-Semitism

The Jewish people have been severely persecuted everywhere they’ve gone, just as God said (Deut. 28:65-67).

Tragically, much of that persecution came from professing Christians who were advocates of “_____ Theology.”

For almost 2,000 years the Church—both Catholic and Protestant— maintained that since the Jews rejected Jesus as their Messiah, God poured out His wrath on them in 70 AD, destroying their nation and Temple, and “*replacing*” Israel with the Church.

They consider the regathering of the Jews and the re-establishment of the state of Israel to be an _____ of history, with no spiritual significance, and they deny that God has any special plans for the Jewish people in the End Times.

5B. The Response of Scripture

However the Word of God strongly repudiates anti-Semitism.

Psalm 129:5-8

May all who hate Zion

Be put to shame and turned backward....

With regard to the allegation that the Jews are “*Christ killers*,” the Bible clearly identifies who murdered Jesus.

Acts 4:27

For truly in this city there were gathered together against Your holy servant Jesus, Whom You anointed, both

–Herod [an Idumean, married to a Jewish lady]

–and Pontius Pilate [Roman governor],

–along with the Gentiles [Roman soldiers]

–and the peoples of Israel [Jews] ...

In addition to them, _____ of us–Jews and Gentiles–have the blood of Jesus on our hands, for all of us have sinned (Rom. 3:23), and Jesus died for sinners (Rom. 5:8; 1 Cor. 15:3).

Replacement Theologians say that God has already fulfilled the land promises to the Jews during the time of Joshua. But long **after** Joshua, David wrote a psalm stating that the land promise is everlasting in nature (Psalm 105:8-11). The Jews _____ occupied all the land that was promised to them in the Abrahamic Covenant (Genesis 15:18-21), and they still don't.

Furthermore, the Jews have not been rejected by God.

First, the Jews were called as God's chosen people to be witnesses of what it means to have a _____ with Him (Isa. 43:10-12). And this calling is "irrevocable" (Rom. 11:29).

Second, the Jews' rejection of Jesus has **not** nullified God's _____ to the promises He made to them (Rom. 3:1-4). Paul makes the point again in Romans 11:1 when he asks, "I say then, God has not rejected His people, has He?" He answers his own question with an emphatic "May it never be! . . . God has **not** rejected His people whom He foreknew" (Romans 11:2).

The Jewish people **are** currently under _____ because of their rejection of their Messiah. The prophets always said they would be disciplined if they were unfaithful, but God always promised that they would be preserved.

Jeremiah 30:11

*"For I am with you," declares the Lord, "to save you; for I will destroy completely all the nations where I have scattered you, only **I will not destroy you completely**. But I will chasten you justly, and will by no means leave you unpunished."*

In Zechariah 2:8 God warns against anyone trying to harm the Jewish people, for they're "the _____ of His eye."

3A: The Future Redemption of Israel

Bible prophecy concerning the future of Israel can be summarized in two words: _____ and _____.

The **wrath** refers to a seven-year period of unparalleled suffering which the Hebrew Scriptures refer to as “*the time of Jacob’s distress*” (Jer. 30:7), and the New Testament calls “*the Tribulation.*”

The **glory** relates to the salvation of a great Jewish remnant, and their eventual elevation as the primary nation in the world.

1B. Warfare and Triumph

The first unfulfilled prophecies related to Israel concern warfare—something that’s not new to the Jewish people. Ever since the re-establishment of their nation in 1948, Israel has been in almost a _____ state of war.

The War of Independence—1948-1949

The Suez War—1956

The Six-Day War—1967

The War of Attrition—1967-1970

The Yom Kippur War—1973

The First Lebanon War—1982

The First Intifada (Arab Uprising)—1987-1993

The Second Intifada—2000-2005

The Second Lebanon War—2006

The First Gaza War—2008-2009

The Second Gaza War—2012

The Third Gaza War—2014

This perpetual state of war is in accordance with a prophecy by Isaiah which stated that the birth pangs of the re-establishment of the state of Israel in the end times would come _____ the birth of the state (Isa. 66:7-8).

There are two major wars on the _____ for Israel. The first is a war with an inner ring of Arab states that border Israel. The second will be against a coalition of Muslim nations in an outer ring around Israel, but led by Russia.

- **The Psalm 83 War**

The first of these wars is described in Psalm 83. This coalition is composed of Lebanon, Syria, Jordan, Egypt and Gaza—all the states that _____ Israel—and their stated purpose is clear:

Psalm 83:4

*They have said, "Come, and let us **wipe them out** as a nation..."*

Some prophecy scholars argue that this psalm is not a prophecy, but a lament. But it was written by _____ who was a prophet (2 Chron. 29:30), and Bill Salus, in his book *Isralestine*, makes a strong argument that the passage is an unfulfilled prophecy.

Psalm 83 does not tell how the war turns out, but we know from other passages that Israel will _____ all of its End Times wars.

Zechariah 12:6

*"In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, **so they will consume on the right hand and on the left all the surrounding peoples**, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem."*

Israel, with only 6.5 million Jews, and surrounded by over 350 million Arabs who desire to destroy them, has emerged victorious in **every** war, for so God predicted.

The Israeli Defense Forces (IDF) will prove successful in the Psalm 83 War, bringing peace and stability to Israel. But such a victory will undoubtedly cause the remaining Muslim nations of the Middle East to reach out to their natural ally— _____—who has long desired an excuse to invade the Middle East and gain control of that region's oil and gas reserves.

- **The War of Ezekiel 38 & 39**

The Russian response brings us to the second prophesied war – the War of Gog and Magog. Russia is depicted as invading Israel with a coalition of Muslim states that constitute an outer ring around Israel. The Russian allies include _____ (and possibly Iraq), Ethiopia (including the Sudan), Libya (and possibly Algeria), and _____ (Ezekiel 38:1-6). The likelihood that the Psalm 83 War will precede this conflict is reflected in the fact that none of the nations having a common border with Israel are included in the Russian coalition.

Another factor that indicates the Gog and Magog War will come after the Psalm 83 War is that Ezekiel's prophecy says the Russian invasion will take place at a time when Israel is living "securely" and "without walls" (Ezek. 38:11, 14). That certainly is not the current situation.

The War of Gog and Magog is going to have a profound _____ impact on Israel. God Almighty Himself– not the IDF–is going to supernaturally destroy the invading armies with earthquakes, pestilence, torrential rains, fire and brimstone, and battlefield confusion (Ezek. 38;19-22; 39:4-6).

When the Jewish people witness this supernatural deliverance, _____ will turn their hearts to God. The Lord says that on the day of victory, He will set His glory among the nations (Ezek. 39:21), "*and the house of Israel will know I am the LORD their God from that day onward*" (Ezek. 39:22).

2B. Daniel's "70 Weeks"

With Israel's victories in these two wars, the nation will truly be living in peace and security when the Tribulation begins.

Daniel prophesied a period of 70 "weeks" (groups of seven) of years (490 years) during which six goals would be accomplished among the Jewish people.

The goals were (Daniel 9:24):

- 1) *"To finish the transgression"* (by accepting the _____).
- 2) *"To make an end of sin"* (the repentance of a remnant).
- 3) *"To make atonement for iniquity"* (the Messiah to _____ for sins).
- 4) *"To bring in everlasting righteousness"* (the establishment of the Messiah's Millennial reign).
- 5) *"To seal up vision and prophecy"* (fulfill all Messianic prophecies).
- 6) *"To anoint the most holy place"* (the construction of the Millennial _____).

Only _____ of these aims has been fulfilled—the Messiah's atonement for sin. All the rest remain unfulfilled.

Four hundred eighty-three years of Daniel's prophecy led up to the _____ of Jesus (Dan. 9:26).

The last seven years have yet to happen, during which all the rest of God's aims for the Jewish people will be met. But Gabriel told Daniel there would be a _____ between the first 483 years of the prophecy and the last seven years (Daniel 9:27), in that the 70th week would not begin until the Antichrist appears on the scene and makes a *"firm covenant"* with Israel (Dan. 9:27).

Most believe that will be a peace treaty the Antichrist will negotiate between Israel and the surrounding Arab states which will allow Israel to _____ its Temple, for Bible prophecies make it clear that Israel will rebuild its Third Temple by the middle of the seven-year Tribulation (2 Thess. 2:1-4; Rev. 11:1-2).

3B. The 144,000

The supernatural victory of Israel in the War of Gog and Magog will turn the hearts of many Jews to God and their Messiah, Yeshua, and 144,000 of them will be sealed by the Holy Spirit (Revelation 7:1-8). They're referred to as "*bond servants of our God*" (Rev. 7:3), and will be evangelists proclaiming the _____, supernaturally protected throughout the Tribulation. And they're pictured standing in triumph with Jesus on Mount Zion when He returns at the end of the Tribulation (Rev. 14:1-5).

4B. The Two Witnesses

Other key figures are the Two Witnesses of God who will appear in Jerusalem, daily preaching the Gospel and calling the world to repentance. Like the 144,000, these two men will be supernaturally protected until the middle of the Tribulation when their protection will be lifted, and the Antichrist will kill them—but three days later, God will bring them back to life in a stunning display of His power over the Antichrist.

Many scholars believe these men to be _____, for we are told in Malachi 4:5 that Elijah will return to this earth before "*the great and terrible day of the LORD*" (Mal. 4:5), and _____—for like Elijah, he was taken to Heaven before he experienced death. Unlike Elijah, he was a Gentile. Thus, with Enoch and Elijah, the world would have two prophetic voices – one speaking to the Jews and the other to the Gentiles.

5B. Peace for Israel/Carnage for the World

The first half of the Tribulation is going to be a time of _____ for the nation of Israel while the rest of the world is engulfed in war. Although the Antichrist will rise to power in Europe through his brilliance and cunning (Daniel 8:23-26), he is not going to be received with joy by Africa, Asia, and Latin America – all of which have spent the last 200 years throwing off European colonialism. And when the Antichrist establishes his One World Religion, you can be assured that the Muslim world will reject him. Thus, the Antichrist is going to have to use military power to conquer the world.

6B. Repentance & Salvation

Jesus referred to the second half of the Tribulation as the “_____ tribulation” (Matthew 24:21). Many prophecy scholars have concluded that the first half of the Tribulation will be relatively peaceful; but nothing could be further from the truth, for one half of the world’s population is going to die in the first half.

Jesus’ point was that **for the Jewish people**, the last half of the Tribulation would be the “*great tribulation*.”

7B. The “Great Tribulation” for the Jews

Halfway through the Tribulation, the Antichrist will enter the rebuilt Jewish Temple in Jerusalem and declare himself to be _____ (2 Thess. 2:1-4), and when the Jews reject him as their Messiah, he will turn against them with a vengeance and try to annihilate them (Rev. 12:13-17). They will flee their homeland to a special place of protection that God has prepared for them in the modern-day nation of Jordan (Dan. 11:41).

Two-thirds of the Jews will be killed (Zech. 13:8-9). But God is going to work through their suffering to bring the Jewish people to the end of themselves so that they will turn their hardened hearts to God, receive His Son as their _____, and be saved.

Zechariah 13:9

*"And I will bring **the third part** through the fire, **refine** them as silver is refined, and **test** them as gold is tested."*

8B. A Glorious Day of Salvation

Zechariah uses powerful language to describe in detail the repentance and salvation of the Jewish remnant on the day that Jesus returns to this earth.

Zechariah 12:10

*"I will pour out on the house of **David** and on the inhabitants of **Jerusalem**, the Spirit of grace and of supplication, so that they will look on Me Whom they have pierced; and **they will mourn for Him**, as one mourns for an only son, and they will **weep bitterly over Him** like the bitter weeping over a firstborn."*

God's gracious response to this repentance is presented by Zechariah in the next chapter:

Zechariah 13:1

*"In that day **a fountain** will be opened for the house of **David** and for the inhabitants of **Jerusalem**, for sin and for impurity."*

When Christ returns to earth at the Second Coming (Heb. 9:28), He will _____ all the believing Jews left in the world to their homeland of Israel.

There have already been two re-gatherings of the Jews to Israel—after their Babylonian captivity, and in response to the Zionist Movement.

But this third regathering at the end of the Tribulation will be very different, for it will be a regathering in _____.

Ezekiel 34:13

13 *"I will bring them out from the peoples and gather them from the countries and bring them **to their own land**; and I will feed them on the mountains of **Israel**, by the streams, and in all the inhabited places of the land."*

Isaiah describes the incredible joy this remnant will find.

Isaiah 35:10

"And the ransomed of the LORD will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away."

Israel will be brought into a _____ relationship with God, based on a New Covenant—the covenant that came into being at the death of Jesus. Ezekiel refers to it as "an everlasting covenant" (Ezek. 16:60) and a "covenant of peace" (Ezek. 34:25; 37:26).

The prophet Jeremiah describes the spiritual quality of that covenant.

Jeremiah 31:33-34

33 *"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law **within** them and **on their heart** I will write it; and I will be their God, and they shall be My people.*

34 *"They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for **they will all know Me**, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."*

9B. Israel's Place in the Millennium

After all the Jewish believers are regathered to Israel, Jesus will inaugurate His Millennial reign, making Israel the _____ nation on earth. In the process, He will fulfill all the promises made to the Jewish people in their Scriptures.

The prophet Isaiah outlines them in detail (Isaiah 60-62).

He begins by proclaiming,

Isaiah 60:1

"Arise, shine, for your light [the Messiah] has come and the glory of the LORD has risen upon you."

He then lists the blessings the Jewish people will receive:

- Israel will be the prime nation on the earth—a literal light to all the nations, for the Lord's Shekinah Glory will rest upon Israel (Isa. 60:3).
- The _____ of the nations will be given to Israel (Isa. 60:5, 10, 16; 61:6).
- A glorious new Temple will be provided (Isa. 60:7, 13).
- The nation will enjoy _____ (Isa. 60:11, 17-18).
- The land will be reclaimed, receiving *"the glory of Lebanon"* (Isa. 60:13).
- The Lord Himself will _____ in Jerusalem, and it will be called *"The City of Yahweh"* (Isa. 60:13-14, 19).

- The Jewish people will receive respect worldwide, becoming *“an everlasting pride and a joy from generation to generation”* (Isa. 60:15).
- The land of Israel – all that has ever been promised (Gen. 15:18-21) – will be given to the Jewish people to possess forever (Isa. 60:21).
- The Jewish people will receive *“a garland of gladness”* and *“a mantle of praise”* (Isa. 61:3, 7, 10).
- All the ancient ruins of Israel will be _____ (Isa. 61:4).
- The Jewish people will serve as *“priests of the Lord”* and will be spoken of as *“ministers of God”* (Isa. 61:6).
- The Jewish people will receive a new *“everlasting”* _____ with the Lord (Isa. 61:8-9).

10B. Jerusalem’s Place in the Millennium

Jerusalem will be *“a crown of beauty in the hand of the LORD”* (Isa. 62:3), a glorious place of *“righteousness”* (Isa. 62:2), and *“a praise in the earth”* (Isa. 62:7).

Jerusalem will be given a new name (Isa. 62:2), but Isaiah doesn’t reveal that name. However, Ezekiel does. It will be *“Yahweh Shammah”* which means, *“The Lord is _____”* (Ezek. 48:35).

Messiah will reign over all the world from Jerusalem as King of kings and Lord of lords (Isa. 2:1-4). _____ in his resurrected glorified body will reign as Prince of Israel (Ezek. 34:23-24). All the saints (both Jew and Gentile) in glorified bodies will reign with the Messiah worldwide, ruling over the saved Gentiles who lived to the end of the Tribulation and were allowed to enter the Millennium in the flesh to repopulate the earth (Dan. 7:13-14, 18, 27).

THE 70 WEEKS OF DANIEL CHAPTER 9

DECREE TO RESTORE

MESSIAH TRIUMPHAL ENTRY
AKA: PALM SUNDAY

69 WEEKS
(483 YEARS)

7 WEEKS
(49 YEARS)

62 WEEKS
(434 YEARS)

ANTICHRIST
CONFIRMING OF COVENANT

CHURCH AGE
(MYSTERIOUS GAP)

VERSES 26-27

MESSIAH RETURNS

70TH WEEK
(7-YEAR TRIBULATION)

3.5 YEARS
(1260 DAYS)

3.5 YEARS
(1260 DAYS)

MESSIAH "CUT OFF"