

# Israel and the Church

## Questions:

1. Does Israel, the physical seed of Abraham, still exist?
2. Will Israel, the physical seed of Abraham:
  - a. Return to their land?
  - b. Have faith in Jesus Christ for salvation?
  - c. Receive the physical fulfillment of the promises of the Abrahamic Covenant?
3. Has the Church replaced Israel?
4. Have the promises of Abrahamic Covenant been fulfilled in the Church?
  - a. Spiritual fulfillment instead of physical?
  - b. Eternal fulfillment instead of temporal?
5. Has Israel, the physical seed of Abraham, been rejected by God because of their disobedience to the Mosaic Covenant?
6. Has Israel, the physical seed of Abraham, been rejected by God because they rejected the promised Messiah (Jesus Christ) and did not place faith (or, trust) in him?

## Two systems:

1. **Dispensationalism** –
  - a. Israel, the physical seed of Abraham
    - i. the physical nation of Israel still exists
    - ii. will be restored
    - iii. will be saved by faith in Jesus
    - iv. will receive the fullness of the Abrahamic Covenant
  - b. Covenants
    - i. Abrahamic Covenant – unconditional covenant based on God’s promise
    - ii. Mosaic Covenant – conditional covenant based on works and obedience
    - iii. New Covenant – replaces Mosaic Covenant
  - c. Church
    - i. Began at the Resurrection of Jesus or in Acts 2 on the day of Pentecost (30 AD)
    - ii. Is NOT Israel (the physical seed of Abraham)
    - iii. Does NOT replace or fulfill the physical promises of Israel
    - iv. Does receive the benefits achieved by the perfect obedience and sacrifice of the perfect “seed of Abraham, the Israelite Jesus, who is the Messiah for both the physical nation of Israel and the physical nations of the Gentiles.
    - v. Has entered the New Covenant by placing faith in the promise of God which is an unconditional covenant achieved by the work of Jesus (obedient life and sacrificial death on cross)
  - d. Eschatology
    - i. Rapture
    - ii. Premillennialism
2. **Covenant Theology**
  - a. Three covenants
    - i. Covenant of Redemption

1. Covenant made before creation between the members of the Trinity
  2. The Son agreed to become a man, fulfill the covenant and pay for sin
  3. The Father agreed to send the Son to live under the Mosaic law
  4. The Holy Spirit agreed to empower and apply the benefits
- ii. Covenant of Works
    1. Includes the many covenants where God promised to do something if man obeyed his conditions.
    2. Began in the Garden of Eden
    3. Includes the Mosaic Covenant
    4. Man always failed, so none of these covenants were ever fulfilled (outside of the perfect man Jesus, the Son of God)
  - iii. Covenant of Grace
    1. Covenant based on God's promise and God's work alone
    2. The only kind of covenant (besides Covenant of Redemption) that is ever fulfilled.
- b. Since Israel, the physical seed of Abraham, was disobedient in their covenants and since they rejected the promised Messiah they have been rejected and removed from ever receiving the fulfillment of a covenant promise.
  - c. God choose to replace Israel with the Church.
    - i. All the promises made to Israel are transferred to the church
    - ii. The church has replaced Israel in God's plan
      1. Physical Israel has been replaced by the spiritual church
      2. Jews by blood (seed of Abraham, or physical descendants of Abraham) have been replaced by Jews of faith (seed of Abraham, or those of the faith of Abraham)
  - d. **Names and forms of REPLACEMENT THEOLOGY:**
    - i. Replacement Theology because the Church has replaced Israel
    - ii. Fulfillment Theology (sometimes preferred by advocates) because the Church has fulfilled the requirements of Israel in Christ and fulfilled the physical promises by receiving the spiritual blessings that replaced/fulfilled God's promises to Israel.
    - iii. Supersessionism because the New Testament Church is the "new Israel" or the "true Israel" and has forever superseded the nation of Israel as the people of God.
      1. Supersessionism comes from two Latin words:
        - a. **super** meaning "on" or "upon"
        - b. **sedere** meaning "to sit"
      2. The idea of the word then is the picture of a person sitting on another person's chair and, thus, displacing or replacing the first person."
  - e. **Definition of Supersessionism**
    - i. "Replacement theology declared that the Church, Abraham's spiritual seed, had replaced national Israel in that it had transcended and fulfilled the terms of the covenant given to Israel, which covenant Israel had lost because of disobedience." – Walter C. Kaiser
    - ii. "The Church completely and permanently replaced ethnic Israel in the working out of God's plan and as recipient of Old Testament promises to Israel." – Ronald E. Diprose

- iii. “According to Supersessionism, God chose the Jewish people after the fall of Adam in order to prepare the world for the coming of Jesus Christ, the Savior. After Christ came, however, the special role of the Jewish people came to an end and its place was taken by the church, the new Israel.” – Richard Kendall Soulen
  - iv. “on the one hand, in a positive sense it presupposes that the church springs from, is born out of Israel; on the other hand, the church takes the place of Israel as the historical people of God.” – Herman Ridderbos
  - v. “...hard fact that national Israel and its law have been permanently replaced by the church and the New Covenant.” – Bruce K. Waltke
- f. **Types of Supersessionism** (or, Replacement Theologies)
- i. Punitive Supersessionism
    - 1. Israel has disobeyed God, thus God is punishing Israel by displacing them
    - 2. The Church replaced Israel because the nation acted wickedly, thus forfeiting the right to be the people of God.
    - 3. Ultimately, the Jews rejected Christ, thus God turned in anger against the Jews to reject and punish them.
    - 4. This view was held by:
      - a. Origen (185-254)
      - b. Martin Luther (1483-1546)
  - ii. Economic Supersessionism
    - 1. Focuses on God’s plan for the people of God to transfer from an ethnic group (Israel) to a universal group (Church) not based on ethnicity.
    - 2. It was God’s plan from the beginning that Israel’s role as the people of God would eventually expire with the coming of Christ and the establishment of the church.
    - 3. This system is justified because Jesus is considered the perfect Israelite who fulfills all God’s plans and promises concerning Israel.
      - a. So, Jesus, the ultimate Israelite fulfills the need for Israel and opens the door for all nations to come to him.
      - b. Those who are found to be “in Christ” become the “true Israel” because of their place “in Christ”, the “True Israelite.”
      - c. In Christ the Church and Christians partake of the benefits promised to Israel
    - 4. This view is held by:
      - a. Melito of Sardis (100-180)
      - b. Karl Barth (1886-1968)
      - c. N. T. Wright (1948-present)
  - iii. Structural Supersessionism
    - 1. Structural Supersessionism is a hermeneutic position meaning a position that supports Supersessionism based on the style of interpretation used to understand the Old Testament Scripture.
    - 2. Structural Supersessionism reduces the use of the OT to understanding two relative events (Creation and the Fall). At that point the relevant information resumes with the coming of Christ, the Apostolic ministry and the end (New Testament):
      - a. Creation (Genesis 1-2)

- b. Fall of man (Genesis 3)
    - c. The coming of Christ and the apostolic ministry (NT)
    - d. The end of the world (NT)
  - 3. Structural Supersessionism interprets the scriptures that are centered on Israel as irrelevant for the “New Covenant” age.
    - a. The Hebrew Scriptures are totally neglected and have no bearing on the Church.
    - b. There is no concern for OT history, OT promises, the Hebrew people or God’s Covenants with Israel. By their very nature these Scriptures are irrelevant. At best the Jewish books can be allegorized to draw meaning out of the life of Christ, the role of the church or the teaching of the New Testament.
- g. Two Areas that Supersessionism effects:
  - i. Supersessionism (Replacement Theology) is applied to Israel concerning two areas:
    - 1. **Israel’s future salvation** as a nation. Israel will or will not be saved as a nation sometime in the future.
    - 2. **Israel’s future restoration** as a nation. Israel will or will not be restored as a physical nation to receive the promises of the Abrahamic Covenant.
  - ii. Strong Supersessionism believes that:
    - 1. Israel will NOT be saved as a nation in the future
    - 2. Israel will NOT be restored as a nation in the future
  - iii. Moderate Supersessionsim believes that:
    - 1. Israel will be saved as a nation in the future, but as part of the Church.
    - 2. Israel will NOT be restored as a nation, since the Church has taken the place of Israel as the historical people of God.
  - iv. Moderate Supersessionsim was held by:
    - 1. Tertullian (160-240)
    - 2. Thomas Aquinas (1225-1274)
    - 3. John Calvin (1509-1564)
    - 4. George Ladd (1911-1982)
    - 5. Millard Erickson (1932-present)
    - 6. Wayne Grudem (1948-present)
- h. **Summary – Two Core Beliefs:**
  - i. The nation of Israel has completed or forfeited its status as the people of God and will never again possess a unique role or function apart from the church
  - ii. The Church is now the true Israel that has permanently replaced or superseded national Israel as the people of God.

**Supersessionism understands the Church is the “new Israel” or “true Israel” that has forever superseded the nation Israel as the people of God.**

# Division of “Text Verses” for Each Side

## Verses that appear to indicate the Church has replaced physical Israel:

1. “Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him. When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.” **(Matthew 21:43-45)**
2. “For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.” **(Romans 2:28-29)**
  - a. It has always been true that a true Jew or a true Israelite was one who was inwardly committed to and trusting in the Lord, or “circumcised heart”, not just in the flesh.
    - i. Examples: Abraham, Joshua, Deborah, Samuel, David, Jeremiah, etc.
    - ii. These were natural Jews genetically related to Abraham, circumcised in the flesh (males) and, after the time of Moses, obeying the Law.
    - iii. Relationship to Abraham, fleshly circumcision and the Mosaic Law identified these and many other people as natural Israel.
  - b. “True Israel” was always something more than being born, circumcised and celebrating Passover. “True Israel” meant trust in God’s promises and faith in YHWH.
    - i. David was a “true Israelite”. Isaiah was a “true Israelite”. Josiah was a “true Israelite”. Daniel was a “true Israelite”.
    - ii. Members of the wilderness generation were not “true Israelites”. King Jeroboam of northern Israel was not a “true Israelite.” King Zedekiah, the last king of Judah, was not a “true Israelite.”
  - c. This verse:
    - i. Is not saying an unsaved Jew is not a Jew.
    - ii. Is not saying unsaved Israel is not Israel.
    - iii. Is not saying a Christian is a “true Jew.”
    - iv. Is not saying the Church is Israel.
  - d. Conflicting text verse:

“It is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring.” **(Romans 9:6-7)**
3. “It is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.” **(Romans 9:6-8)**
4. “But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.” **(Galatians 3:26-29)**
5. “Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the

slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother.” **(Galatians 4:21-26)**

- a. Paul is contrasting the Abrahamic Covenant (unconditional; Promise) with the Mosaic Covenant (conditional; Law: based on obedience; Works)
  - b. One is by faith in the Promise; the other is in slavery to a Law trusting human works
  - c. This says nothing about the Church and Israel.
  - d. This says natural Jew and natural Gentile can be free and trust the Promise (faith), or the natural Jew and the natural Gentile can be a slave and trust their flesh (works).
6. “For neither circumcision counts for anything, nor uncircumcision, but a new creation. And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.” **(Galatians 6:15-16)**
7. “Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.” (Ephesians 2:11-21)
- a. This does not say God destroyed or replaced Israel.
  - b. Both the Gentile (uncircumcised) and Israel (circumcised) still exist and “are being built together into a dwelling place for God.”
  - c. Israel doesn’t join the Church. Israel is built along with the Church into “one new man”, “one body”, “household of God”, “whole structure”, “a holy temple in the Lord”, “a dwelling place of God.”
  - d. When a man marries a woman a new union is formed. The man continues being a man and the woman continues to be a woman who is still a totally different person than the man. So, in marriage, does the woman replace the man? Does the woman no longer exist because she was replaced by a marriage? No. For the marriage to exist both the man and women also need to continue to exist as individuals
  - e. Since God is One, does that mean the Father, the Son and the Holy Spirit have ceased to exist? No. There can be a body or a building made up of separate, individual identities.
8. “Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh” **(Philippians 3:2-3)**

9. "In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away." (**Hebrews 8:13**)
- a. The New Covenant replaced the old Mosaic Covenant, but not the Abrahamic Covenant.
10. "Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. Then you will say, "**Branches** were broken off so that **I** might be grafted in." That is true. **They** were broken off because of their unbelief, but **you** stand fast through faith. So do not become proud, but fear. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward **those** who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise **you** too will be cut off. And even **they**, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. For if **you** were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a **cultivated olive tree**, how much more will **these**, the natural **branches**, be grafted back into their own **olive tree**." (**Romans 11:13-24**)
- a. Three identities:
    - i. The Root and the Olive Tree ("cultivated olive tree") = God's promises, Covenant
    - ii. The natural branches ("they", "those", "them", "these") = natural Israel
    - iii. The branches from a wild olive tree ("you", "I") = natural Gentiles of nations
  - b. God's promises, Covenant or Word are not cut down.
  - c. Natural Israel is cut off from God's promises, Word, Covenant by unbelief
  - d. The Gentiles were told of the promises, the Covenant, the Word and became branches in the Olive Tree/Root (promises, Covenant, Word) by faith
  - e. Faith is the instrument for gaining access to the Covenant or the instrument by which both types of branches (natural and wild) gain attachment to the Tree/Root.
  - f. Unbelief is the instrument that cuts branches (natural and wild) from the Tree/Root.
  - g. IF Israel, the natural branches, do not continue in unbelief (meaning believe the promise, Covenant, Word) that faith will graft them back in to the Olive Tree.
  - h. Israel is not the Olive Tree. Israel is the branches. They stay on the tree by faith or they are removed by unbelief.
  - i. The Gentiles are the wild branches. The wild branches are not the Church. The Church is the wild branches who have faith that attaches them to the Olive Tree.
  - j. The wild branches that have attached themselves to the Olive Tree by systematic or institutional rituals, but do not have faith are the wild branches that have been cut off.

### **Verses that appear to indicate Israel still has a place in God's plan as a nation:**

1. "I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and

eat their fruit. I will plant them on their land, and they shall never again be uprooted out of the land that I have given them," says the Lord your God." (**Amos 9:14-15**)

2. "Egypt shall become a desolation and Edom a desolate wilderness, for the violence done to the people of Judah, because they have shed innocent blood in their land. But Judah shall be inhabited forever, and Jerusalem to all generations. I will avenge their blood, blood I have not avenged, for the Lord dwells in Zion." (**Joel 3:19-21**)
3. "And now the LORD says— he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength—he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth." This is what the LORD says— the Redeemer and Holy One of Israel— to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and stand up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you." (**Isaiah 49:5-7**)
4. "For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her vindication shines out like the dawn, her salvation like a blazing torch. The nations will see your vindication, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. You will be a crown of splendor in the LORD's hand, a royal diadem in the hand of your God. No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah ("*My Delight is in Her*"), and your land Beulah ("*married, "bride"*"); for the LORD will take delight in you, and your land will be married. As a young man marries a young woman, so will your Builder marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you." (**Isaiah 62:1-5**)
5. "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.' "Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, 'As the LORD lives who brought up the people of Israel out of the land of Egypt,' but 'As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.' Then they shall dwell in their own land." (**Jeremiah 23:5-8**)
6. "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar-- the LORD of hosts is his name: "If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever." Thus says the LORD: "If the heavens above can be



measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD." "Behold, the days are coming, declares the LORD, when the city shall be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. And the measuring line shall go out farther, straight to the hill Gareb, and shall then turn to Goah. The whole valley of the dead bodies and the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be sacred to the LORD. It shall not be uprooted or overthrown anymore forever."

**(Jeremiah 31:31-40)**

7. **(Zechariah 12-14)**

8. "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

**(Matthew 23:37-38; and, Luke 13:34-35)**

9. "Because they supposed that the kingdom of God was to appear immediately. He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return. Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' **When he returned, having received the kingdom,** he ordered these servants to whom he had given the money to be called to him"

**(Luke 19:11-15 (11-27))**

10. "He said therefore to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire."

**(Luke 3:7-9)**

11. "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled."

**(Luke 21:20-24)**

2532 [e]	4098 [e]	4750 [e]	3162 [e]	2532 [e]	163 [e]	1519 [e]	3588 [e]	1484 [e]	3956 [e]	2532 [e]	2419 [e]	
kai	pesountai	stomati	machairēs	kai	aichmalōtisthēsontai	eis	ta	ethnē	panta	kai	Ierousalēm	
24	καὶ	πεσοῦνται	στόματι	μαχαίρης	, καὶ	αἰχμαλωτισθήσονται	εἰς	τὰ	ἔθνη	; πάντα	καὶ	Ἰερουσαλήμ
	And	they will fall	by [the] edge	of [the] sword	and	will be led captive	into	the	nations	all	and	Jerusalem
	Conj	V-FIM-3P	N-DNS	N-GFS	Conj	V-FIP-3P	Prep	Art-ANP	N-ANP	Adj-ANP	Conj	N-NFS

"until, as far as" meaning "Up to", "Until", "During"

1510 [e]	3961 [e]	5259 [e]	1484 [e]	891 [e]	3739 [e]	4137 [e]	2532 [e]	1510 [e]	2540 [e]	1484 [e]	
estai	patoumenē	hypo	ethnōn	achri	hou	plērōthōsin	kai	esontai	kairoi	ethnōn	
ἔσται	πατουμένη	ὑπὸ	ἐθνῶν	, ἄχρι	οὗ	πληρωθῶσιν	(καὶ	ἔσονται)	καιροὶ	ἐθνῶν	
	will be	trodden down	by	[the] Gentiles	until	that	are fulfilled	also	be	[the] times	of [the] Gentiles
	V-FIM-3S	V-PPMP-NFS	Prep	N-GNP	Prep	RelPro-GMS	V-ASP-3P	Conj	V-FI-3P	N-NMP	N-GNP

12. “They answered him, **“Abraham is our father.”**  
Jesus said to them, **“If you were Abraham’s children, you would be doing the works Abraham did**, but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. You are doing the works your father did.”  
They said to him, “We were not born of sexual immorality. We have one Father—even God.”  
Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe me.”  
**(John 8:39-45)**
13. “He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.” **(Acts 1:3)**
14. “They asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” ”  
**(Acts 1:6-11)**
15. “It is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.”  
**(Romans 9:6-8)**
16. When Israel is restored, it will be time for the resurrection of the dead:
- a. “So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!...For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?  
**(Romans 11:11-12, 15)**
  - b. “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”  
**(Daniel 12:1-2)**
17. (Also, Luke 13:29;

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