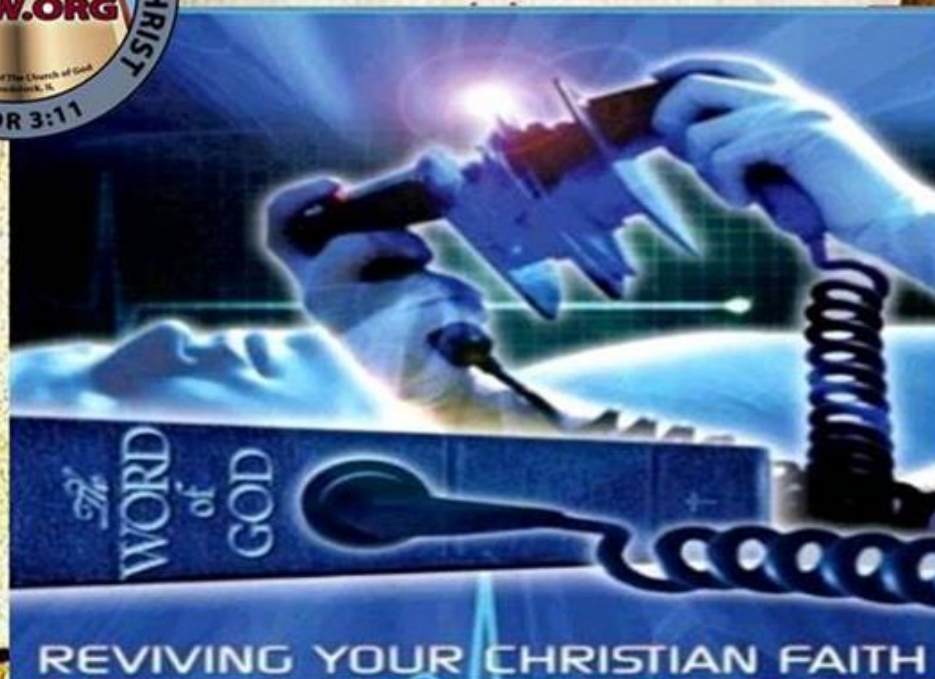
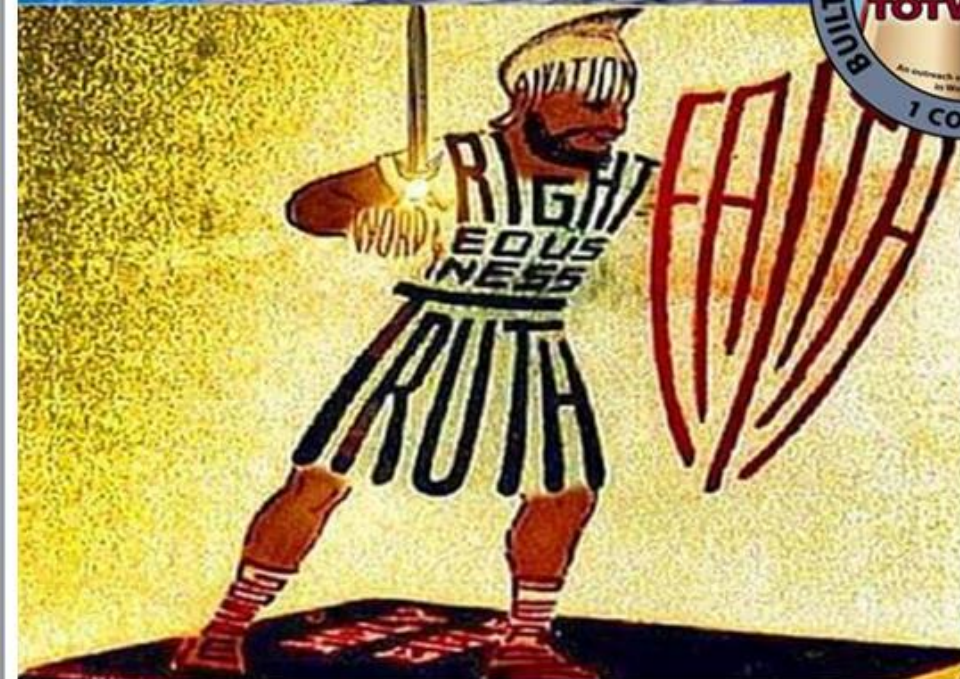
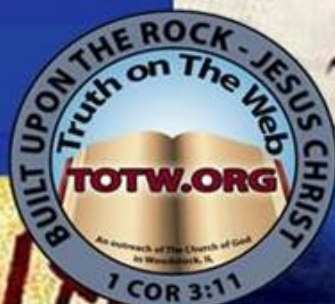
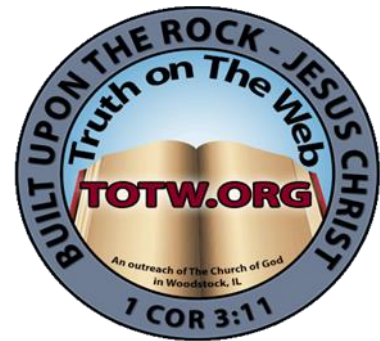


Think BIBLICALLY



The Hope of Israel



Dispensational Premillennialism

- The “church age” will end with the rapture of the church
- Antichrist will appear and the seven-year great tribulation will begin
- The tribulation will end with the battle of Armageddon
- Christ will sit on the throne of David and rule the world from Jerusalem
- Israel will be exalted above the other nations
- The temple will be rebuilt and the temple sacrifices will be re-instituted

Acts 1:6 When they therefore were come together, they asked of Him, saying, **Lord, wilt Thou at this time restore again the kingdom to Israel?**

Acts 1:6-8 When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

- **Historic premillennialism teaches that the church was in the fore-
vision of Old Testament prophecy, while dispensationalism teaches
that the church is hardly, if at all, mentioned by the Old Testament
prophets.**
- **Historic premillennialism teaches that the present age of grace was
predicted in the Old Testament. Dispensationalism holds that the
present age was unforeseen in the Old Testament and thus is a “great
parenthesis” in history introduced because the Jews rejected the
kingdom.**
- Historic premillennialism teaches a millennium after the second advent of
Christ but is not much concerned with classifying other epochs of history.
Usually, dispensationalism teaches seven divisions of time. The present
age is the sixth such dispensation; the last one will be the millennial age
after the second coming.
- Historic premillennialism is posttribulational; dispensational
premillennialism usually embraces the pretribulational view.

There are certain Prophetic passages in the Old Testament, which, apart from the light afforded by the New, might be taken as relating to “Israel after the flesh,” and as foretelling the restoration, at some future day, of their national greatness. The erroneous doctrine of the teachers of Israel was based upon an unspiritual interpretation of their own Scriptures; for “they know not the voices of their prophets which were read every Sabbath day.”

Philip Mauro, *The Hope Of Israel, What Is It?*

Amos 9:11-15 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Acts 15:13-18 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, **After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.** Known unto God are all His works from the beginning of the world.

Hosea 1:6-11 And she conceived again, and bare a daughter. And *God* said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Loruhamah, she conceived, and bare a son. Then said *God*, Call his name Loammi: for ye *are* not My people, and I will not be your *God*. **Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not My people, *there* it shall be said unto them, Ye *are* the sons of the living God.** Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Hosea 2:19-23 And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and **thou shalt know the LORD**. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and **I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not My people, Thou art My people; and they shall say, *Thou art my God*.**

Romans 9:22-26 *What* if God, willing to shew *His* wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, Even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not My people; there shall they be called the children of the living God.

Isaiah 2:1-4 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 40:3-5 The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD, make straight in the desert
a highway for our God. Every valley shall be exalted, and
every mountain and hill shall be made low: and the crooked
shall be made straight, and the rough places plain: And the
glory of the LORD shall be revealed, and all flesh shall see *it*
together: for the mouth of the LORD hath spoken *it*.

Luke 3:1-6 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; **As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; And all flesh shall see the salvation of God.**

Hebrews 11:8-10 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God.

Hebrews 11:13-16 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.

Acts 26:6-7 And **now I stand and am judged for the hope of the promise made of God unto our fathers:** Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. **For which hope's sake,** king Agrippa, **I am accused of the Jews.**

Acts 28:17-20 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that **for the hope of Israel I am bound with this chain.**

...whatever it was he had been preaching as "the hope of Israel," it was something so contrary to the current Jewish notion thereof that it caused the people to clamour for his death (Acts 22:22), and led to his being formally accused before the Roman Governor as "a pestilent fellow, and a mover of sedition among all the Jews throughout the world" (Acts 24:5). Had he been preaching what the Jews themselves believed to be, and what their rabbis had given them as, the true interpretation of the prophecies (namely, that God's promise to Israel was a kingdom of earthly character which should have dominion over all the world) they would have heard him with intense satisfaction. But what Paul and all the apostles preached was, that what God had promised afore by His prophets in the Holy Scriptures was a kingdom over which Jesus Christ of the seed of David should reign in resurrection, a kingdom which flesh and blood cannot inherit, a kingdom which does not clash with the duly constituted governments of this world, and one into which the Gentiles are called upon terms of perfect equality with Jews (Acts 13:23, 34; Acts 17:2,3,7; Rom. 1:1-4; 14:17; 1 Cor. 15:50; 1 Pet. 1:12; cf. Luke 24:26).

Acts 28:23-28 And when they had appointed him a day, there came many to him into *his* lodging; to whom **he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets**, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Galatians 3:15-18 NLT Dear brothers and sisters, here's an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case. God gave the promises to Abraham and his child. And notice that the Scripture doesn't say "to his children," as if it meant many descendants. Rather, it says "to his child"—and that, of course, means Christ. This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise. For if the inheritance could be received by keeping the law, then it would not be the result of accepting God's promise. But God graciously gave it to Abraham as a promise.

Galatians 3:26-29 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one** in Christ Jesus. And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

Galatians 3:29 NLT And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.

Galatians 4:22-31 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For **this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.** But **Jerusalem which is above is free, which is the mother of us all.** For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.**

Romans 9:1-9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For **they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.** For this is the word of promise, At this time will I come, and Sara shall have a son.

Romans 11:1-5 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, **“Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.”** But what saith the answer of God unto him? **“I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of Baal*.”** Even so then at this present time also there is a remnant according to the election of grace.

Romans 11:6-10 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, “**God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;**”) unto this day. And David saith, “**Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway.**”

Romans 11:11-15 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. **For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead?**

Romans 11:16-21 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest He also spare not thee.

Romans 11:22-27 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *His* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? 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. 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: For this *is* My covenant unto them, when I shall take away their sins.”**



www.totw.org