The Selection of Israel

1. **Disclaimers: What I am not saying through this presentation.**
   a. Not a statement on national or political Israel.
   b. Not encouraging gentiles to become Jewish (or vice versa).
   c. Not saying that Jewish believers are superior to gentile believers (or vice versa).

2. **Purpose and objectives of this teaching series on Israel and the Church:**
   a. Provoke a rigorous study of scripture on the topic of Israel, the Church, and the biblical doctrine of the One New Man (Ephesians 2).
   b. Explore the Hebraic roots of the Christian faith
   c. Encourage unity between Jewish and gentile believers
   d. Empower prayer for Israel, the Church, and the lost in the Last Days
   e. Raise awareness of Israel in God's prophetic timetable
   f. Emphasize alignment with God's word and what He says about Israel and His Church
   g. Navigate a difficult, controversial subject with grace, peace, gentleness, and love

3. **My Perspective on Scripture**
   a. The Bible is the infallible, inerrant, all-authoritative word of God
   b. It is a history, it contains poetry, it is full of examples of how to walk with God and it teaches us about the nature of God.
   c. When it comes to prophecy—the Bible is literal. 80% of all prophetic scripture has already been fulfilled. 100% of the fulfilled prophetic record has been fulfilled literally.
   d. The Primacy of Application. I believe that the Bible is a Living Word (Heb 4:12). God can use any portion of His word to speak to anyone, anytime, anywhere. However—as we study the Word—I believe context is extremely important. Who is God speaking to? What is happening? Why is this book of the Bible being written? When was it written? Who is the author? Who is the audience? In short—we should apply each Bible passage (prophecy, promise etc…) to the

original audience first—then we can move to secondary and tertiary applications of the text. The Bible is true for everyone—so it has to be true first for the ones it was originally addressed to in each passage.

4. Tracing the Messianic Seed

a. Jesus is first referenced as the Messiah in Gen 3:15 as the Seed of the woman who will crush the serpent's head.
b. God's plan to bring about the restoration of all of creation and the salvation for mankind involves bringing forth a human that would undo the works of the Devil (the second Adam).
c. All of history prior to the incarnation of Christ is ultimately about God bringing His promised Seed into the equation to set things right.
d. God uses covenants with different men and people to bring about the fulfilment of His plan
e. In examining the Covenants (from Abraham on)—we can see how God is narrowing down the family line of who will be bringing forth the Seed.

5. Examining the Different Covenants

a. Noahic Covenant: God destroys the world by flood but preserves a righteous remnant of humans to begin again and continue the work of bringing forth the Seed.
b. Abrahamic Covenant: God selects a man who is declared righteous by faith (Gal 3) and creates a family (or nation) through which He can bring forth the Seed.
c. Mosaic Covenant: God calls the Abrahamic nation into a full relationship with Himself by giving them the Law and His ordinances. They are to be a priestly nation (Ex 19:6) and teach His ways to the other nations. This Covenant is about holiness, obedience, and walking with God in relationship.
d. Davidic Covenant: God selects a man after His own heart to be the kingly lineage through which the Seed can come from. David will have a descendant on his throne forever (II Sam 7).
e. New Covenant: Jesus ratifies the new covenant (given first to Israel—see Jer 31 and Ezek 36) through His shed blood and offers atonement, forgiveness,

salvation, justification, and sanctification. Through this work—the works of the Devil are ultimately destroyed and mankind is restored back into relationship with God. The culmination of this restoration is yet to be fully realized and will be consummated in the new heavens and the new earth (Rev 21).

6. Jesus the Confirmation of the Promises made by God

a. The Holy Spirit through Paul declares that Jesus is a confirmation to the Jews of the promises made by God (Rom 15:8).
b. When was the first time God shed blood to confirm a covenant with man? Not at the cross—but at the circumcision of Jesus (Luke 2).
c. God makes a covenant with Abraham—then confirms the sign of that covenant in His own flesh as the Messiah.
d. How could God's promises for Israel then not stand if He has taken the sign of the covenant in His own flesh???

7. A Note on Circumcision

a. God is bringing forth the promised Seed and declares that the sign of the covenant will be a mark on the flesh of reproductive organ of every male who is part of the covenant
b. God is wanting to purify and make holy a nation of people who will know Him, agree with Him, and cooperate with Him as He brings His plans to completion
c. Under the New Covenant—we are to have circumcised hearts (Rom 9) and we are to live by the Spirit of God not the letter of the Law. The focus has shifted from the external realm—to the internal realm (Ezek 36; Jer 31)

8. A Note on Covenant

a. Covenant is different than a contract. Contracts are predicated on two parties performing agreed upon functions. Should one or both parties fail to fulfil the agreement—the contract can be declared void. A covenant is a permanent, binding agreement that cannot be broken—but it can either be lived out faithfully or unfaithfully (like a marriage).

b. David and Jonathan entered into a covenant together and we can learn from them so secrets about covenant.
c. They exchanged belts (their strength), tunics/robes (identities), and swords (enemies) with one another. Then they would pass through a split animal and share bread and wine together which was the covenant meal. In taking the meal in the midst of the slaughtered animal—each man is declaring that what has happened to this animal should happen to him if he fails to keep his end of the covenant. Finally, each man would cut a scar in the palm of his hand as a sign that he was in covenant with another.
d. Interestingly, God is the only one who passes through the divided animals when He makes the covenant with Abraham (Gen 15:12-17). He puts Abraham to sleep (so that he would not be held liable for failing to keep up his end of the agreement?) and then makes the covenant.
e. Within the Abrahamic Covenant God promises several things: countless descendants, a great name, wealth, a promised land for his seed forever, and a blessing for every family on the earth.
f. The promise of the land is repeated over 200 times in the Old Testament.
g. We know from Galatians 3:8 that the gospel going to the nations is the greatest fulfilment of the promise to be a blessing to every family on earth.
h. God does not change (Mal 3:6; Heb 13:8) and nowhere in the Bible does it say His Covenant or promises to Abraham are broken. To declare someone as a covenant breaker is a very serious accusation and it is a great insult to their character. We should bear this in mind when we stop and consider God as either a covenant keeper or covenant breaker. In addition—if He is one who breaks His covenants, what surety do we have under the New Covenant that He won't cast us aside if we fail Him?

9. So why Israel?

a. The principle of the weakest (Deut 7:7). God's glory is demonstrated when He chooses the weakest vessel and then delivers them and prospers them. The nations are to look on and understand that this occurred only through God's strength.
b. To teach his ways to the other nations (Ex 19:6). God's plan has always been for the gentile nations to be in the Kingdom (Eph 2 and 3). Therefore, He

chose Israel to teach the other nations how to walk with Him and learn His ways.

c. To sanctify His Name in the earth (Ezek 36: 22-24). God's dealings with Israel are never based on whether or not they deserve it—but on the principle that His Name is at stake. Other nations are to know He is the Lord based on how He is faithful to Israel.

10. What about the gentiles??

a. The book of Ruth was given to us as an example of how to walk with God's people as a gentile.
b. Rahab, Caleb, Gittai, etc…are all examples of gentiles that walked with the God of Israel and in some cases were brought right into the Messianic lineage itself.
c. Within the calling of His House as a house of prayer for all nations (Isa 56:6-7) is firstly to be applied to the gentiles it was written to.

11. The Mystery of the Gospel

a. God shows Paul His plan from the beginning (Eph 2 and 3) was to include the gentiles as join heirs to all the promises. Through Christ—now gentile and Jew are recipients of God's promises.
b. God so loved the world (the gentiles) that He not only gave His only Son—but He also partially blinded His firstborn son (Israel) so that the wealth of the gospel can go to the gentiles (Rom 11).
c. So what happened? Why are we not one in the Body of Messiah? Why did we not listen to the Apostolic warning given by Paul in Romans 11???