

Lesson 42

8.10 Conclusion of the period of the Law and the biblical proof of the re-establishment of Israel in its land.

- We are concluding our study of the period of the Law, which immediately precedes our own period, the Church Epoch. We are also approaching the central event of history and our study: the first coming of Jesus Christ, the Messiah, the ‘seed of the woman who shall bruise the serpent’s head.’
- In the last lesson, we studied the Palestinian Covenant, which is the covenant that God made with the nation of Israel. God made one covenant with humanity and five with Israel. Why Israel? Because Abraham was God’s channel. Through Abraham came the nation of Israel, God’s channel to bring all His promises, covenants, kingdom, and plans for redeeming mankind to earth.

⇒ Romans 9:3~5

- If we don’t have this vision, it will be difficult to read and understand the Bible. The nations rejected God, so God called a man and made covenants with him and the nation that came from him to bless all the other nations. God needed a way to act on Earth as he had decreed.
- God made several covenants with Abraham and the nation of Israel. The 1st is the Abrahamic Covenant, which contains all the promises. The 2nd is the Mosaic Covenant, which is the Law of Moses. The 3rd is the Palestinian Covenant, which makes the blessings conditional on obedience to God’s commandments. The 4th is the New Covenant, the Covenant in the blood of Jesus. The 5th is the Davidic Covenant, in which God promised an eternal kingdom to David’s descendants. The Abrahamic and Davidic Covenants are eternal, yet unfulfilled.

The Mosaic Covenant was established for a specific period of time until Jesus’ first coming. Similarly, the Palestinian Covenant is temporary, existing until the return of Jesus Christ, when all covenants will be fulfilled. The Palestinian Covenant explains why Israel has suffered so much throughout history. When the Palestinian Covenant ends, Israel will enter the New Covenant, born of the Church, Alliance sealed in the blood of Jesus.

⇒ Jeremiah 31:31~36; If God doesn’t restore Israel, the order established for the universe will end.

⇒ Hebrews 8:1~13

The Palestinian Covenant will end with the New Covenant and the restoration of Israel to the Promised Land. Israel will enter the New Covenant with the Second Coming of Jesus on Earth. At that time, God will circumcise the hearts of the people, fulfilling ⇒ **Deuteronomy 30:1-6**, which we studied.

- The program that God established for Israel has not yet concluded; it will end during the Tribulation period. When Jesus came the first time, Israel rejected him as the Messiah. Therefore, God stopped Israel’s program, creating a gap in which he established the Church. There are still seven years left before God finishes His program with Israel. We will see this missing period when we study the seventy weeks of Daniel, a prophecy containing dates for Israel. These seven years are the time allotted for God to deal directly with the nation of Israel and bring it to a place where it can receive the New Covenant.

- God is forming the church, and when that period is over, God will deal with Israel again. The nation is being disciplined because they disobeyed the Palestinian Covenant. However, God saves individuals from Israel, and the Church is made up of both Jews and Gentiles.
- The eternal covenants that God made with Abraham and David have not yet been fulfilled. Israel does not yet possess all the land that God gave them, and there has not yet been an eternal king from David's lineage. These two promises have not yet been fulfilled and are on hold. After the Tribulation period, when the Millennium is established, all the covenants will be permanently fulfilled.

Restoration of Israel:

⇒ **Amos 9:8-15:** Amos speaks about Tribulation end and Millennium.

- **V.10:** states that it will be at the end of the tribulation when the surrounding nations will be defeated.
- **V.11:** When the Antichrist invades Jerusalem, the people of Israel will have nowhere else to turn, so they will look to Heaven. The heavens will open, and the Messiah, Jesus, will return. That's the day Amos is talking about. What is God promising here? He promises that when Jesus returns, he will rebuild the Kingdom of David. Because the Kingdom of David and the Tabernacle are destroyed.
- **V.12:** *'That they may possess the remnant of Edom...'* Israel has not yet possessed all the land promised in the Abrahamic Covenant.
- **V.13-14:** This will happen during the millennium period.
- **V.15:** Not yet fulfilled.

- James, in the N.T., will explain, will expand on what Amos prophesied, and will show that the restoration of Israel will take place after the period of the Church. When Amos prophesied the Church, it was a mystery kept in God's heart. In the OT, the Church was never prophesied.

⇒ **Ephesians 3:8~9;** Paul receiving the revelation of the mystery of the Church.

⇒ **Romans 16:25**

Amos says in V.11: *'on that day...'*. Does he mean any day? No, it's not vague. We know from the context of Amos' chapter that it's the day of Jesus' return, after Israel has gone through all the discipline, James will explain further in the N.T.

- In ⇒ **Acts 15**, there was a discussion in which the Jews were confused about the inclusion of the Gentiles in the Church.

⇒ **Acts 15:6~11;** Peter showed that God was also calling the Gentiles and that the Jews should not put the yoke of the law on them.

⇒ **Acts 15:12;** Paul and Barnabas bear witness to the miracles God performed among the Gentiles.

⇒ **Acts 15:13~20;** James will then connect it to the prophecy of Amos.

- What is the subject in \Rightarrow **Acts 15**? It refers to how God began calling the Gentiles to form the church. For eight years after the establishment of the Church '*on the Day of Pentecost*', the gospel was preached only to Jews. Therefore, it was strange for the Jews that God was now saving the Gentiles, hence the discussion.
 - **V.14:** Things began to become clear to them, and James says: '*Look, God is going to make a people for himself out of the Gentiles*'.
 - **V.16:** '*after this I will return...*'; James starts this verse and then repeats Amos' prophecy. These initial words are not found in Amos. James expands here to explain what was happening, which he could now discern better because the mystery of the Church was being revealed by the Holy Spirit.
 - Then, after fulfilling what James said: '*I will return*'. James is talking about Gentiles being part of the Church. After God establishes the Church, James says, '*After this I will return and will rebuild the Tabernacle of David, which has fallen down*.' This can only refer to Israel.
 - **James** takes one of the prophecies about the restoration of Israel and says, '*When these things are accomplished...*' That is, when the Gentiles are called into the same body, when the days of the Church are fulfilled, and when the Church's program is accomplished, Jesus will return to restore the kingdom to Israel.

The eternal kingdom of David's descendants

- We mentioned earlier that in the time of Jehoiakim, king of Judah and a descendant of David, a curse came to pass.

\Rightarrow **Jeremiah 22:24~30**

Jeconiah (*also known as Coniah*) was a descendant of Jehoiakim. God determined that none of his descendants would sit on David's throne. Although God cut off the royal lineage, doesn't the descendant who will sit on the throne forever have to be of David's lineage? How, then, does this relate to Jesus, who is David's son and will sit on the throne forever?

\Rightarrow **Matthew 1:1~17;** The genealogy of Jesus.

- Jesus Christ is the son of David and Abraham. Matthew writes the genealogy from Abraham to Jesus to show that Jesus is the Messiah. Matthew's gospel portrays Jesus as the king and Messiah promised since Abraham. However, it begins with '*son of David*' because of the royal title. Why is '*son of David*' the royal title? Because of the Davidic Covenant. According to this covenant, David was promised that the king of his descendants would sit on his throne and that the kingdom would be eternal.

- **V.11:** '*And to Josiah were born Jeconiah and his brothers...*' Jeconiah, who was cut off from royal descent, appears in Jesus's genealogy. What does this mean for the Davidic covenant?

\Rightarrow **Luke 3:23~38;** The genealogy of Jesus.

- If Matthew's Gospel portrays Jesus Christ as a king, then Luke's Gospel portrays Jesus as a perfect man. This proves that Jesus is part of the human race and goes all the way back to Adam.

- **V.23:** It begins with Joseph. Who was Joseph? He was Mary's husband. Here in Luke, it says, *'(being as was supposed) the son of Joseph, the son of Heli.'* However, compare this with the genealogy in ⇒ **Matthew 1:16:** *'And Jacob begot Joseph.'* So, who was Joseph's father, Jacob or Eli? It was Jacob because Matthew says, *'And to Jacob was born Joseph.'* Luke doesn't say that Eli begot Joseph; it says that Eli had a son. Does that mean Joseph has two fathers? No, Luke says, as was supposed. In Israel, a son-in-law was considered a son.
- David's father-in-law, Saul, was his enemy. However, Saul called David his son because that was the custom.
- The genealogy in Matthew is Joseph's because, by law, Jesus was registered as his son. However, the genealogy in Luke shows that Jesus is of the human race. It could only be Mary's genealogy because Jesus is human and was born of a woman. It shows up to Adam because of the blood connection with the woman of the human race.
- So, Luke's genealogy is Mary's genealogy, and Matthew's is Joseph's.

- At the time of Jesus, who was king in Israel?

⇒ **Matthew 2:1:** *'In the days of King Herod...'*

Herod was the king, but he wasn't even a Jew, he was an Edomite, from Edom, a descendant of Esau. If Jeconiah wasn't cut down, who should be on the throne? *'King Joseph'*. By law it would be Joseph, descended from David by Solomon (⇒ **Matthew 1:6**).

- As we have seen, ⇒ **Luke 3** is the genealogy of Jesus on the part of Mary. ⇒ **Luke 3:31** shows that Mary is also a descendant of David, but only through Nathan. Therefore, both Joseph and Mary are descendants of David, but from different children: Joseph is a descendant of Solomon, and Mary is a descendant of Nathan.

⇒ **I Chronicles 3:5:** Nathan and Solomon sons of David.

Nathan and Solomon were brothers on their father's and mother's side. Therefore, Jesus came from Mary and Nathan by blood and from Joseph and Solomon by law. Therefore, Jesus is a descendant of David by law and by blood, and he will reign on David's throne despite the cut in the royal sequence by Jeconiah. This is the perfection of God's plan and His word. **Glory to God!**