

26 Theses

For the engagement of spiritual discussion for the goal of reformation toward an Israel-centric eschatology (which would then edify and strengthen *all* of the great Christian doctrines).

1. The Jews of today are Israel of old and are the current carriers of all the covenants of promise (Jer. 31:35-37).
2. The majority of Jews today are not in *the Seed*, therefore, they are exposed to covenantal chastisement of increasing historical severity, until the Day of the LORD (Lev. 26, Jer. 30:7).
3. The Day of the LORD is a synonymous term for the Return of Jesus (Is. 66:14-16, 2 Thess. 1:7-10).
4. All of history is about the people, Israel, and all of history awaits the climactic moment of Israel's whole salvation (Deut. 32:43).
5. Therefore, every world-historical event is in context of God's positioning of Israel into His redemptive crosshairs (Is. 45:1-4).
6. Every world-historical event has been a clash between God and the powers. Yet, each time the powers oppose, God moves Israel closer to national-salvation (Jer. 23:18-20).
7. The principalities and powers' chief objective is to keep Israel from national-salvation. Therefore, they take the prophets and work backwards, opposing every step of the way to redemption (Dan. 10:12-13, 20).
8. When the tattered and scattered Israel is saved by Jesus, then planted in the Land by Him, *then* all nations will be blessed (Is. 49:13, Jer. 4:1-3).
9. The church need stop using/arguing over the phrase "God's people" in reference to Israel. It lacks theological nuance and eschatological clarity. God's people, true, are *all* who are in Christ. Covenantally, though, God has sworn Himself to have no rest until all Abraham's children are all, truly, Abraham's children (according to his faith) (Gal. 3:29, Ezk. 20:40).
10. All Israel (that is, all remaining Jews on the earth at Jesus's coming) will be saved by Jesus when He appears in heaven, which is what the principalities and powers are fighting against (Zech. 9:14-16, Zech 12:9-10).
11. Before all Israel can be saved, they must be in prime position for final covenantal chastisement—in the Land, but not in Christ (Ezk. 38:8-11).
12. Only a majority-unsaved, Jew-filled Israel in the Land of Israel fits *all* of the prophetic-precursor visions of the Day of the LORD (Joel 2:1-3, Dan. 9:27).
13. The church is not a replacement of Israel, but wild olive shoots, now grafted into the tree of promise (Rom. 11:17-18, Eph. 2:11-13).

14. The church's chief responsibility is to prepare the nations for the heavenly arrival of the Risen Son of David (Jer. 31:10-11, Matt. 28:18-20).
15. At the end of days, the church's chief responsibility is to prepare *the* nation, Israel, for her birth pangs, to comfort her during her hour of greatest trial, and to give her the final apocalyptic proclamation of her Messiah, who is at the door (Deut. 32:21, Is. 28:10-13).
16. The church's chief ministry in the days of Jacob's trouble is to care for Israel as she is being chased by the greatest and fiercest enemy of Israel, the Beast, who leads both the greatest genocidal campaign in history, and resulting in the greatest refugee crisis in history. The church is there to help the woman (Rev. 12:13-17).
17. The church will not be resurrected/raptured until all Israel is saved (Is. 27:13, 1 Thess. 4:16-17).
18. Therefore, the church will experience the tribulation with Israel (Rev. 12:17).
19. The rapture is a real Christian doctrine, but will happen at the end of the tribulation. The rapture must not be jettisoned, for it is the chief marker of our perfected sanctification. Just as He ascended with the glorified body, so must the saints, in His likeness (Acts 1:9, 1 Thess. 4:17, 1 John 3:2).
20. Before the natural nations will be granted entry into Jesus's Kingdom, He will judge them based upon how they treated His family, Israel, during Jacob's Trouble (Joel 3:1-3, Matt. 25).
21. Jesus will judge the church based upon their obedience to the "will of their Father in heaven." The "will" of the Father is a preserved remnant of Jews at the end of the age saved by His Son (Ezk. 39:27-29, Matt. 7:21).
22. Since this is the case, a chief end of the church should be Israel's preservation, first in proclamation and second in practical advocacy (Ex. 1:8-10, Esther 3:5-6).
23. To seek Jewish preservation doesn't mean to endorse and accept all things from the secular Israeli government. It does mean that the church should lead the nations in the biblical, anointed, and prophetic rejection of lies and conspiracy (Ezk. 34:11-12).
24. The "will" of the Father is that the church *must* love Israel by viewing her according to the Spirit in prophetic view of her covenantal destiny (Is. 49:14-16).
25. To support and preserve a people group towards life, and away from anarchy and/or conquest means to support the chief earthly instrument of protection—a state (Ps. 127:1-2).
26. The church should support and seek the preservation of a healthy Jewish state, as the earthly, fallen, and temporary custodian of the people, until He comes (Deut. 32:35-42, Ezk. 39:6-8, 23-24, Deut. 32:43).