

Jews Have no Biblical Claim to the Land until Millennium; the Principle of Zionophobia; Preterist Doctrine Presents Danger of Anti-Semitism; Line of Christ Goes through Abraham & Isaac; Isaac's DNA; Abraham's Use of Faith-Rest: Recalled the Promise & Did not Stagger, Rom 4:19-20; Rationales for Tranquility

41. This covenant must be fulfilled to the Jews. And if through flawed theology and flawed doctrine the Jew is removed from being its recipient, then the Jew must be considered as having no legitimate claim to property in present-day Israel.
 42. It is true that they do not have a biblical claim to the territory until the Second Advent, but to assert that they have no future biblical claim forces the conclusion that present-day Israel's untimely claim to the land is the major cause of the Arab-Israeli Conflict.
 43. This would have some legitimacy if it included grave concern for the Jewish people's safety, i.e., zionophobia, but they dismiss the Jew as no longer involved in biblical prophecies. If they are simply just another race, just another country, just another religion, then their presence in Israel can be viewed as "troublemakers."
 44. There are elements in replacement theology that enable some proponents of preterism to oppose the legitimacy of the Israeli state; an opinion that under certain circumstances can lead to an anti-Israel disposition. Without acceptance of the Jews' place in future history, the attitude can drift into anti-Semitism.
 45. However, the Jew is clearly in the future plan of God, they are the subject of unfulfilled prophecies, and they are the future recipients of an eternal relationship with the God of Israel, Jesus Christ.
 46. It is because Abraham believed these things that Paul is able to write in:

Romans 4:19 - And so, not becoming weak in faith, he completely understood his own body which had received sexual death (when he was about 100 years old); likewise, he also understood the deadness of Sarah's womb.
 47. The next verse emphasizes Abraham's spiritual maturity and his use of the faith-rest drill:

Romans 4:20 - Yet, with reference to the promise [ἐπαγγελία, *epangelia*] of God [Abrahamic & Palestinian], Abraham did not stagger [οὐ διακρίνω, *ou diakrinō*: waver or doubt] in unbelief but he was invigorated by means of doctrine [πίστις. *pistis*], giving glory to God.
1. The promise makes reference to the Abrahamic Covenant. Its source is the divine decree. God made the decision in eternity past that Abraham would be the origin of a bloodline that would produce the biological life of the Messiah.

2. Adam is the federal head of the human race and his bloodline produced three races through Noah: Shem, Ham, and Japheth. The line of Shem is referred to as the Semitic line which produced Abraham. When Abraham procreated with Hagar the offspring was Ishmael who was Semitic and his line is Semitic.
3. However, following the birth of Ishmael, Abraham became sterile. At age 99, he regained his virility by means of a divine miracle and likewise for the previously barren Sarah.
4. When the Abraham's sperm fertilized the Sarah's ovum a unique DNA was created and the resultant offspring, Isaac, was decreed by God to be of a new race, namely Jewish.
5. While he was sterile, Abraham came to believe that in some way God would revitalize his sexual abilities and grant him the son of the promise.
6. This constitutes application of the faith-rest drill which is the spiritual life of the dispensation of Israel and Romans 4:20 indicates that Abraham applied it to his hopeless, helpless situation.
7. The Greek word for "promise" is **ἐπαγγελία, epangelia**. It is a legal term indicating a pledge to give something without conditions. It is used in Scripture only for promises made by God to some individual or group.
8. Several principles amplify Paul's use of the word in Romans 4:
 - 1) **Paul is sure that God keeps His promises. He can execute what He has promised (Rom 4:21).**
 - 2) **He has the power even to raise the dead and to create out of nothing (Rom 4:17).**
 - 3) **If the promises are to be actualized, they must be loosed from all human action and made dependent on God alone.**
 - 4) **The promise presupposes the gracious will of the Giver. But if God's promise is tied to the Law, it is invalidated by the wrath of God which punishes all who violate the Law.**
 - 5) **The Law and the promise are mutually exclusive. The promise is no longer promise if it has anything to do with the Law. (p. 582)**
 - 6) **The greatness of the divine promises and the certainty of the divine pledge are to shape the life of Christians.**
 - 7) **The recipients of the promise are Abraham and his seed (Rom 4:13).**
 - 8) **The sons of Abraham include those who believe like him and not merely physical descendants.¹ (p. 583)**
9. Through the promises, the integrity of God was communicated to Abraham in a way that he understood and believed.

¹ Julius Schniewind and Gerhard Friedrich, "ἐπαγγελία," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans., Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:582-83.

10. Without doctrinal orientation a promise cannot be comprehended. There are over seven thousand promises in the Bible but they are meaningless unless they can be comprehended from resident doctrine.
11. Abraham had the biblical moxie to grasp the concept of a divine promise: "If the promises are to be actualized, they must be loosed from all human action and made dependent on God alone."
12. Abraham got this principle. He knew he was sterile but God promised him a son with Sarah and he knew its fulfillment was not dependent upon any human circumstance but rather the power of God.
13. As a result the verse informs us that Abraham "did not stagger," the aorist passive indicative of the verb **διακρίνω, diakrinō** plus the negative conjunction **οὐ, ou**.
14. *Diakrinō* without the negative *ou* means to be in strife with oneself, i.e., to doubt, hesitate, waver (Romans 4:20).
 - aorist: Constative: gathers into one entirety Abraham's hopeless situation of sexual death. In this circumstance, Abraham continued to have perfect courage, perfect faith, and perfect integrity.
 - passive: Abraham receives the action of not staggering by virtue of not doubting the promise of God.
 - indicative: Declarative: regards the verb from the standpoint of historical reality. This means that Abraham was never upset, bitter, or disturbed about the fulfillment of the divine promise.
15. From this we can observe a principle to apply to our own circumstance that may be classified as hopeless and helpless. Assume a situation you face is out of your personal control. The outcome is unknown but one or more of the potential results is considered detrimental, harmful, catastrophic, etc.
16. The rationales that provide tranquility to the soul include (1) You are in the plan of God, (2) He knew of your circumstance in eternity past, (3) the grace pipeline will always provide logistical grace support, (4) You may cast "all anxiety on Him, because He cares for you" (1 Peter 5:7), (5) confidence and courage provide the patience to wait on the perfect timing of God, and (6) mental-attitude sins are identified, isolated, and dismissed as "works of the flesh," and (7) are exchanged for "fruits of the spirit" (Galatians 5:16-24).