

## Abstract

My diploma thesis on the topic of Jews and the State of Israel in the theology of American evangelicalism describes the role of the people of Israel in the history of salvation as revealed and developed by evangelicals in Europe (mainly England) and then mainly in the USA following the early church, pietists and puritans.

Based on this theology, God did not finish with the Jews, the church did not replace the Jews in the role of God's chosen people, as it spread and still spreads the so-called replacement theology, but on the contrary, evangelicals understood the irreplaceable role of the Jews in God's plan of salvation.

They understood that for the second coming of Jesus Christ on earth, this time in the role of judge, military leader and king, in contrast to His first coming, which was in the sign of the redeemer of mankind from sin, it is a necessary condition that the Jews, the people of Israel, be back in the Promised country.

The pietist movement dates back to the 16th century, the State of Israel was founded on May 14, 1948. That's plus or minus five years of work. I do not want to say that the creation of the State of Israel is the result of the activities of evangelicals. No way. It is God's plan to which evangelicals have contributed in no small measure.

Another significant consequence of the evangelicals' recognition that the Jews remain God's Chosen People is the gradual change in the behavior of Protestant Christians towards the Jews during these five hundred years. The change did not happen suddenly, the stereotypes of the attitude towards Jews were deeply rooted in Europe, but they gradually changed.

A significant consequence of the change in the evangelicals' attitude towards the Jews was that the Jews who accepted Jesus Christ as their Lord and Savior gradually began to refer to themselves as Messianic Jews and their community by the movement of Messianic Judaism, which now has its own congregations all over the world, but especially in the USA, where they originated the first of them, and in the State of Israel itself.

This work describes the theology of American evangelicalism, which is referred to as premillennial dispensationalism. Premillennial because it anticipates the second coming of Jesus Christ to earth before His Millennial Kingdom on earth. Dispensationalism because it divides the period of human existence into six periods of two thousand years each (Age of the Forefathers, Age of the Jews and Age of the Church) and considers Jesus' reign on earth after His second coming to the Mount of Olives in Jerusalem to be the last seven millennia.

This last millennium is followed by Eternity. This theology sees the Bible as biblical prophecy pointing to the second coming of Jesus Christ to earth and His reign in the Millennial Kingdom and then with God in Eternity. It is based on the last chapter of the Bible from the Revelation of John, which I analyze in the context of the prophecy of the entire Bible in my diploma thesis. Resp. I offer a small taste of the interpretation of the Bible by the Bible, which is one of the fundamental principles of the interpretation of the Bible by evangelicals. The subject is so broad that a thousand pages would not be enough to describe it. However, I hope that I will arouse in the readers the curiosity and the desire to see for themselves what it is like to live in Eternity with Jesus Christ and God the Father, and that they themselves will go on an adventurous journey of personal salvation.