

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 sow the opinion that for the second coming of Jesus Christ on earth, this time in the role of judge, general and king, in contrast to His first coming, which was a sign of the redemption of humanity from sin, it is a necessary condition that the Jews, the people of Israel, are be back in The Promised Land.

From the first initiative, which came from the pietists (16th century), to the founding of the State of Israel (5/14/1948), plus minus five hundred years of work have passed. Evangelicals contributed in no small measure to the creation of the State of Israel.

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 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.

The theology of American evangelicalism is often 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 seventh millennium. This last millennium is followed by Eternity. This theology considers a third of the Bible to be biblical prophecies pointing to the second coming of Jesus Christ on earth and to His reign in the Millennial Kingdom and then with God in Eternity. It is based on the last book of the Bible from the Revelation of John, which I analyze in the context of the prophecies of the whole Bible in my diploma thesis. Resp. I offer a small taste of the evangelical interpretation of the Bible, which is one of its essential hermeneutical principles. Although the topic is very broad, I hope to arouse in the readers the curiosity and the desire to see what it is like to live in Eternity with Jesus Christ and God the Father, so that they can go on an adventurous journey of their personal salvation.