

The APOSTOLIC PENTECOSTAL PREACHER'S PULPIT

ISRAEL, PROPHECY, PENTECOST, *and the* FULFILLMENT *in* JESUS CHRIST



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Written By Elder Keith Joel Walker

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Preface (Author's note)

This booklet is written from an Apostolic Pentecostal perspective: that the New Testament Church birthed on the Day of Pentecost (Acts 2) is the true Israel of God, that the name by which sinners are baptized for remission of sins is the Lord Jesus Christ (in Jesus' Name), and that the baptism in the Holy Ghost with the evidence of speaking in tongues is the sign of the New Covenant outpouring. Biblical citations and patristic/Jewish references are given to support exposition. Where historical claims extend beyond available verified information, a note of caution is added.

Part I — Historical overview: Israel at war (major wars from Old Testament through modern era)

(Important note: I list historically documented wars and revolts. For events beyond my knowledge cutoff (June 2024) I cannot verify later hostilities or a formal “war with Iran” in 2025–2026. If you want entries for 2024–2026, please provide dates/sources and I will incorporate them.)

A. Major wars in the Old Testament era (selected, with scriptural markers)

- Conquest of Canaan under Joshua (Joshua 1–12):

battles of Jericho, Ai, coalition wars.

- Period of the Judges: cyclical wars against Philistines, Moabites, Midianites, Ammonites, Canaanite city-states (Judges).
- United Monarchy: Saul's wars (against Philistines), Davidic campaigns (against Philistia, Ammon, Moab, Edom, Arameans; 2 Samuel, 1 Chronicles).
- Divided Kingdom era: Israel (northern) and Judah (southern) faced Assyrian invasions and Syrian conflicts; Hezekiah's deliverance from Assyria (2 Kings 18–19).
- Assyrian conquest of the northern kingdom (Israel/Samaria), 722/721 BCE (2 Kings 17).
- Babylonian sieges and destruction of Jerusalem/Temple, 586 BCE — Nebuchadnezzar, exile of Judah (2 Kings 24–25; Jeremiah).
- Battles during the return and reconstruction period, Persian-period troubles and local conflicts (Ezra, Nehemiah).

B. Intertestamental and late-Jewish military events

- Maccabean Revolt / Hasmonean Wars (c. 167–141 BCE) — revolt against Seleucid Antiochus IV Epiphanes; establishment of Hasmonean rule (1 Maccabees, 2 Maccabees).
- Roman conquest and client-king periods leading to direct Roman rule.

C. Jewish–Roman Wars (occupation and revolts against Rome)

- First Jewish–Roman War (Great Revolt), 66–73 AD — culminating in the destruction of the Temple by Titus in 70 AD (Josephus, Jewish War; Luke 21:20–24 prophecy).
- Kitos War (Diaspora revolt), 115–117 AD (outbreaks in Cyrenaica, Cyprus, Mesopotamia).
- Bar Kokhba Revolt, 132–136 AD — major rebellion suppressed by Hadrian, further dispersal.

D. Medieval and early modern conflicts (selected)

- Periodic clashes with surrounding empires throughout late antiquity and medieval period (Byzantines, Arab Caliphates, Crusades — Christian crusaders and Muslim forces).
- Ottoman rule (1517–1917) and related conflicts.

E. Modern State of Israel — major wars and conflicts (20th–21st centuries)

(Up through mid-2024; see preface for later events)

- 1947–1949: 1948 Arab–Israeli War / War of Independence — Israel declared independence May 14, 1948; war with neighboring Arab states followed.
- 1956: Suez Crisis (Sinai Campaign) — Israel, UK, France vs. Egypt.

- 1967: Six-Day War (June 5–10, 1967) — Israel fought Egypt, Syria, Jordan; captured East Jerusalem, West Bank, Gaza Strip, Sinai Peninsula, Golan Heights.
- 1967–present: Ongoing tensions/occupation issues related to territories captured.
- 1973: Yom Kippur War (October 1973) — Egypt and Syria attacked; heavy fighting, eventual ceasefire.
- 1982: Lebanon War (Operation Peace for Galilee) — invasion to counter PLO bases in southern Lebanon; long-term Israeli presence.
- 1987–1993: First Intifada (Palestinian uprising).
- 2000–2005: Second Intifada — widespread violence and military operations.
- 2006: Second Lebanon War — Hezbollah–Israel conflict.
- Gaza conflicts (major operations in 2008–09, 2012, 2014, 2021, and the large-scale conflict beginning Oct 7, 2023): various named operations (Cast Lead 2008–09, Pillar of Defense 2012, Protective Edge 2014, Guardian of the Walls 2021, and the 2023–24 Gaza War after Hamas attacks Oct 7, 2023). (These entries describe major confrontations; many smaller operations, strikes, and border clashes have occurred.)
- Ongoing irregular warfare, strikes, cross-border skirmishes with Hezbollah and tensions with Iran-backed militias across the region.

F. Iran and Israeli hostilities

• Since the 2000s: extended proxy conflicts, covert actions (e.g., strikes attributed to Israel in Syria), cyber-attacks, assassination incidents, and mutual threats. As of June 2024 there had been no formally declared total-war invasion between Israel and Iran; the region has endured episodic escalation and proxy engagements. If you mean a specific 2025–2026 “War with Iran,” please supply details or sources because I cannot confirm post-cutoff events.

Part II — Israel in prophecy: Old Testament prophecies pointing to Christ (Jesus as Jehovah) and New Testament fulfillment

(These are presented as biblical correspondences frequently cited by Christian interpreters linking the OT to Christ in the NT. Verses are given so a preacher can read and expound.)

Key Old Testament passages regarded by Christians as messianic and linked to Christ’s deity (examples and NT usages):

- Genesis 3:15 — Protoevangelium interpreted typologically of Messiah’s victory over Satan (NT: Gal 4:4–5).
- Genesis 22:18 — Promise to Abraham “all nations

shall be blessed” (NT: Galatians 3:16–29).

- Deuteronomy 18:15–19 — Moses’ prophecy of a prophet like him (NT: Acts 3:22–23; 7:37 applied to Jesus).
- Psalm 2 — Messiah as Son and King (NT: Acts 4:25–26, Hebrews 1).
- Psalm 22 — Sufferer’s psalm often applied to Christ’s crucifixion (NT: Matthew 27, John 19).
- Psalm 110:1 — “The Lord says to my Lord...” (quoted explicitly by Jesus in Matthew 22:44; used to show Messiah’s lordship and deity).
- Isaiah 7:14 — “Immanuel” (“God with us”) (Matthew 1:22–23).
- Isaiah 9:6–7 — Titles “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Christian reading: divine titles of Messiah).
- Isaiah 40–66 (Servant songs) especially Isaiah 53 — Suffering Servant prefiguring Christ’s atoning suffering (NT parallels in Acts 8:32–35; 1 Peter 2:24).
- Isaiah 43:11; 44:6; 48:12 — “I, even I, am the LORD; and besides me there is no savior” — NT application: Christians interpret such exclusive divine claims of YHWH as fulfilled in Christ (e.g., Acts 4:12).
- Daniel 7:13–14 — Son of Man given authority and an everlasting kingdom (Jesus uses “Son of Man” and applies Daniel to himself: Mark 14:62).
- Micah 5:2 — Coming ruler from Bethlehem (Matthew 2:6).
- Zechariah 12:10 — “They will look on me whom

they have pierced” (John 19:37; Revelation uses similar imagery).

- Malachi 3:1 — Messenger to prepare the way (NT: Mark 1:2, associated with John the Baptist).

OT “I AM” and Exodus connections:

- Exodus 3:14 — God’s name “I AM” (Heb. Ehyeh) and the divine name YHWH occur throughout OT. Jesus’ “I am” statements (John 8:58, “Before Abraham was, I am”) are used by John to connect Jesus with YHWH.

Part III — New Testament citations that explicitly connect OT passages to Jesus

- Matthew and the Gospel writers repeatedly quote OT passages as fulfilled in Jesus: Isaiah 7:14 (Matt 1:23); Micah 5:2 (Matt 2:6); Hosea 11:1 (Matt 2:15); Psalm 22 and 69 in crucifixion accounts; Psalm 110 used by Jesus to teach about the Messiah.

- Acts: Peter and Paul apply OT texts to the risen Jesus (Peter in Acts 2:25–36 citing Psalm 16 and Psalm 110; Philip in Acts 8 using Isaiah 53).

- Paul: Romans 1–11 links God’s covenants and promises to a gospel centered on Christ, culminates in Romans 9–11 treatment of Israel and the Gentiles.

Part IV — Ezekiel, Jeremiah, and the New Birth

(Apostolic Pentecostal reading)

- Ezekiel 36:24–28; 11:19–20; 37:1–14 — promises of regathering, cleansing, heart transplant (“I will give you a new heart and put a new spirit within you”) and the valley of dry bones (resurrection imagery). Apostolic Pentecostal interpretation: these passages point to New Covenant spiritual regeneration by water and Spirit (John 3; Acts 2), the church as true spiritual Israel, and the spiritual rebirth evidenced by Holy Spirit baptism and tongues.
- Jeremiah 31:31–34 — The New Covenant (writing the law on hearts) is viewed as fulfilled by Pentecost and the indwelling Spirit.

Part V — The Feast of Pentecost (Shavuot), the two loaves, and typology

- Biblical texts: Leviticus 23:15–22 (the Feast of Weeks and the two loaves), Deuteronomy 16:9–12; Acts 2:1–4.
- Jewish feast meaning: Shavuot (Feast of Weeks) commemorates the wheat harvest and traditionally the giving of the Torah at Sinai. The two loaves offered (Leviticus 23:17) are male and represent the firstfruits of the wheat harvest. Early Jewish practice associated Shavuot with receiving the Torah; later tradition linked it with the gift of the law.
- Apostolic Pentecostal typology: The two loaves can

be seen as symbolic of two administrations — the old covenant provision (law, types) and the new covenant fulfillment in Christ and the new birth; Pentecost (Acts 2) is viewed as the New Testament fulfillment when the Church receives the Spirit, the Law written on hearts, and the Pauline program of completed Judaism in Christ.

- Two loaves and continuity: Pentecost is read as continuity and fulfillment—the Jewish feast’s kernel (God’s giving) becomes the outpouring of the Spirit in Churches’ birth.

Part VI — Rashi and classic Jewish sages: what they say about Shavuot and Messianic expectations

(Important caution: Rashi (Rabbi Shlomo Yitzchaki, 11th century) is a medieval Jewish commentator on the Hebrew Bible and Talmud. He did not comment on the New Testament and did not accept Jesus as Messiah. What follows is a responsible summary for a Christian pulpit audience.)

- Rashi on Shavuot: Rashi emphasizes the giving of the Torah at Sinai as the festival’s central event. His commentary on the relevant Torah passages (Exodus, Leviticus, Deuteronomy) explains the ritual offerings (including the two loaves) and the historical recollection of God’s gift of the law.
- Rashi on messianic texts: On Isaiah and other

prophetic texts Rashi often interprets passages narrowly within Jewish exegetical traditions; where Rashi sees “restoration” or “future hope,” it is typically national and messianic in a Jewish sense (a Davidic king restoring Israel). Christian readings that identify these passages with Jesus differ from Rashi’s conclusions.

- Other sages (Midrash, Talmudic materials): Jewish exegetes view Shavuot primarily as Sinai, emphasize Torah study and observance, and have varied messianic expectations (son of David, restoration of Israel). Some Midrashim link Shavuot and the wheat harvest to national renewal; they do not assert New Testament claims.

Part VII — Apostolic Pentecostal theology: completed Judaism, Acts 2.38, and Paul’s testimony

- Acts 2:1–4, 16–21, 33, 38–39: Pentecost as the birth of the New Testament Church; deposit of the Spirit; Peter’s call to repent, be baptized in the name of Jesus Christ for remission of sins, and receive the gift of the Holy Spirit. Apostolic Pentecostal doctrine holds Acts 2:38 as the plan of salvation: repentance, baptism in Jesus’ name, and Spirit baptism evidenced by tongues.

- Water baptism “in Jesus’ Name”: Acts 2:38; Acts 4:12 (only one name given for salvation) are foundational. The “mikveh” (Jewish baptismal ritual)

is typologically fulfilled in Christian baptism in the name of Jesus.

- Paul — conversion and revelation (Acts 9; Acts 22; Galatians; Romans): Paul’s encounter with the risen Lord led to radical reorientation. Paul’s letters (Romans especially chapters 2, 4, 9–11) are used to explain how Gentiles are grafted into the promise, the nature of true Israel (those born of water and Spirit), and the theology of completed Judaism fulfilled in Christ.

- Romans 2, 4, 9–11 (brief summary):

- Romans 2: True circumcision is of the heart (spiritual).

- Romans 4: Abraham’s faith is the model of justification.

- Romans 9–11: Israel’s election, the mystery of Gentile inclusion, and eventual salvation of national Israel in God’s plan. Apostolic Pentecostal readings emphasize that corporate Israel is fulfilled in the New Covenant people who are Spirit-baptized.

Part VIII — Second Coming, Armageddon, and Revelation (Apostolic Pentecostal preaching posture)

- Revelation 19:11–16 — The return of Christ as King of kings and Lord of lords mounted on a white horse to wage final war on the nations (Armageddon imagery occurs in Rev 16:16; Rev 19 shows Christ’s victorious return). From an Apostolic Pentecostal

post-tribulation rapture perspective, the Church endures tribulation, witnesses Israel's national eschatological turn (Rev 7; 14), and Christ returns bodily to judge and reign.

- Zechariah 14:4–9 — The LORD returns to fight for Jerusalem; Christian interpreters tie the YHWH language to the deity of Christ at his return.
- Ezekiel 38–39 (Gog and Magog) and Joel 2:28–32 — passages often linked in prophetic preaching to the Great Tribulation, the regathering of Israel, and the outpouring of the Spirit (Joel quoted in Acts 2).
- Practical pulpit emphasis: call to repentance, a proclamation of Christ's kingship, assurance of the Spirit's empowerment, urging for water baptism in Jesus' Name, and exhortation to holiness and evangelistic urgency.

Part IX — Sermon outlines, pulpit commentary, and practical helps

(Use these to preach in Apostolic Pentecostal congregations. Each outline includes a textual base, exposition points, and application.)

1.Sermon: “Pentecost: The Birth of the Church and the Fulfillment of Sinai”

- Texts: Acts 2:1–4, Joel 2:28–32, Leviticus 23:15–17, John 3:5.

- Exposition points:
- Shavuot/Sinai: God gave the Law; Pentecost: God gives the Spirit.
- The two loaves: old covenant prefigure and new covenant fulfillment.
- Peter’s message: repentance, baptism in Jesus’ name, promise to your children.
- Applications:
- Call to repentance and baptism in Jesus’ Name.
- Urge believers to seek Spirit-baptism with tongues.
- Challenge Jewish listeners gently to consider fulfillment claims and the New Covenant.

1. Sermon: “Jesus is Jehovah: The Old Testament God Revealed in the Flesh”

- Texts: Isaiah 9:6; Isaiah 43:11; Exodus 3:14; John 8:58; Philippians 2:5–11; Colossians 2:9.
- Exposition points:
- Show OT divine titles; demonstrate NT application to Christ.
- Use Psalm 110 and Daniel 7 as courtroom evidence in the Gospels and Epistles.
- Applications:
- Call to worship and submission to Jesus as God.
- Emphasize evangelism: only one name for salvation.

1. Sermon: “Israel in Prophecy and the Church as Spiritual Israel”

- Texts: Romans 9–11; Ezekiel 36:24–28; Jeremiah 31:31–34.
- Exposition points:
 - Distinguish national Israel and spiritual Israel (the covenant community).
 - God’s promises to ethnic Israel remain, but the church is the present manifestation of God’s covenant people.
- Application:
 - Love for the Jewish people; prayer for Israel’s spiritual awakening.
 - Mission emphasis and the witness of baptism and Spirit power.

1.Sermon: “Armageddon and the Return of Christ”

- Texts: Revelation 19:11–16; Zechariah 14:1–9; Matthew 24:29–31.
- Exposition points:
 - Christ returns bodily and reigns; nations gather and are judged.
 - Role of the Church: proclamation, endurance, worship.
- Application:
 - Urgent evangelism; holy living; readiness (not sensationalism).

Part X — Suggested pastoral resources, readings, and study list

- Read Acts carefully with cross-references to Joel, Psalms, Isaiah.
- Study Romans 2, 4, 9–11 for Pauline theology of Israel and the church.
- Read Ezekiel 36–37 and Jeremiah 31 to prepare sermons on regathering and the New Covenant.
- Consult reputable Jewish sources (Rashi, the Talmudic references, the Mishnah) to understand traditional Jewish readings of Shavuot; treat them respectfully when engaging Jewish listeners.
- Recommended commentaries (Apostolic/Oneness-friendly and general evangelical):
 - Pentecostal/Oneness doctrinal expositions on Acts and Pauline epistles.
 - Conservative introductions to Old Testament prophecy and fulfillment in the Gospels.

Appendix A — Key Scripture list (for quick reference)

- Pentateuch & Leviticus: Leviticus 23:15–17, Exodus 19–20, Exodus 3:14.
- Prophets: Isaiah 7:14; 9:6–7; 40:3; 53; Micah 5:2; Zechariah 12:10; Daniel 7:13–14; Ezekiel 36, 37; Jeremiah 31.
- Psalms: Psalm 2; Psalm 22; Psalm 110.
- New Testament: Acts 2; Acts 4:12; John 3; John 8:58; Matthew 1–2; Matthew 22 (Psalm 110); Romans 2–11; Revelation 19.

Appendix B — Historical list of Jewish wars (concise timeline)

- c. 1400–1200 BCE: Conquest and tribal wars (Joshua/Judges).
- c. 1050–930 BCE: Period of the United Monarchy wars (Saul, David, Solomon).
- 930–722 BCE: Divided kingdoms; wars with surrounding powers, Assyrian conquest 722 BCE (northern Israel).
- 586 BCE: Babylonian siege and destruction of Jerusalem (Judah).
- 167–141 BCE: Maccabean Revolt (Hasmonean).
- 66–73 CE: First Jewish–Roman War; 70 CE Temple destroyed by Titus.
- 115–117 CE: Kitos War (Diaspora unrest).
- 132–136 CE: Bar Kokhba Revolt.
- 1948–present: Modern Israeli wars (see Part I, section E).

Concluding pastoral exhortation

- Preach with firmness in the gospel: Jesus is Lord; repentance, baptism in Jesus' Name, and the baptism in the Holy Ghost remain the Apostolic plan of salvation (Acts 2:38).
- Use Old Testament prophecy to point to Christ, showing continuity and fulfillment, not replacement of Scripture.

- Approach Jewish texts and sages with charity and accuracy: use them to illuminate the Jewish roots of the Christian faith but not to misrepresent Jewish interpretations.
- Keep Christ central: prophecy is a tool for pointing people to Jesus, who is the fulfillment of God's

We are at war the USA and Israel We are at war with Iran today is the 24 day of that war in the year 2026 - March 23

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