

Session 4

Why We Should Stand with Israel

A. Introduction

1. It is really important that we understand that Israel's destiny and the Church's destiny are intrinsically linked together not only in this age but for all eternity.
2. Because of this, it is absolutely essential that we have a foundational understanding of Israel's role in the redemptive purposes of God or we will never be motivated to stand with Israel.

B. Five Reasons Why Believers Should Stand with Israel (Rom. 9:1–3)

1. God has mandated the Church to stand with Israel and undergird her with focused and fervent prayer (Isa. 62:6–7).
 - a. God commands His people to “give Him no rest” until Jerusalem enters into the fullness of her inheritance — unceasing prayer for Israel's fullness is not optional.
 - b. The primary application of these verses is the literal City of Jerusalem. The two primary cities the Church has been instructed to focus our prayers on:
 - i. Our own city; i.e. Singapore if we are part of the Church in Singapore (Jer. 29:7);
 - ii. Jerusalem (Ps. 122:6–9).
2. God is NOT neutral about Israel. In fact, He has great zeal towards her (Zech. 8:2–3).
 - a. Everything God says and does centers around Him fulfilling the promises He has made to Israel (Isa. 62:1).
 - b. The earth will never be filled with God's glory until Israel is saved (Rom. 11:26) and Jesus establishes His Kingdom's headquarters in Jerusalem (Isa. 11:9).
 - c. The salvation of the Jewish people plays a central role in God's overall plan of world redemption. This is why God is not casual about the Jewish people returning to their land and why He has mandated a praying Church to cover them in prayer.
3. Israel was the original recipient of God's everlasting covenants (Gen. 17:7–8; Jer. 32:40; Ezek. 37:26–28).
 - a. When God makes a covenant with anyone, it is a serious undertaking.
 - b. It is serious because when God initiates a covenant, He binds Himself forever to that people. His future now becomes their future and vice versa.

-
- c. Note that God is called the “God of Israel” 203 times in scripture. Not once is He identified in specific terms as the God of any other nation.
 - d. Four marvels about God and His covenants:
 - i. God would actually commit Himself to a group of people by covenant;
 - ii. God would make a covenant with just one single nation;
 - iii. If He were to pick a single nation, why would he pick the Jews? (1 Cor. 1:26–29)
 - We must understand this: The Jews were not chosen because they are special. They are special BECAUSE they were chosen!
 - God’s choice (as with us) was never about what they possessed (Deut. 7:6–7).
 - iv. He not only made a covenant with a single nation (the Jewish people) but also made that covenant an everlasting one. He chose to bind Himself to the Jewish people forever.
4. Jerusalem is the focus of God’s plan for world redemption.
- a. The centerpiece of God’s eternal purpose is for Jesus to come back to fully establish His Kingdom rule over all the earth as He joins the heavenly and earthly realms together (Eph. 1:9).
 - b. Scripture is clear that Jesus will rule over an earthly kingdom that will consume all other kingdoms (Dan. 2:44).
 - c. The burning question on the hearts of Jesus’ disciples was, “Lord, when will You restore the kingdom to Israel?” (Acts 1:6)
 - d. God in His sovereignty has chosen Jerusalem to be the host city for Jesus’ global headquarters on the earth — for the Millennium as well as for all eternity (Rev. 21 – 22).
 - e. When Jesus is established as King in Jerusalem, it will become the capital city of the whole earth. It will become the “city set on a hill” that cannot be hidden. It will be the key location from which God’s Kingdom will grow to fill the whole earth.
 - f. Jerusalem will be known as the throne of God (Jer. 3:17) and will be the connecting point between the New Jerusalem (heavenly reality) and the Millennial Kingdom (earthly reality).
 - g. If we understand these foundational premises, then it begins to make sense why God has devoted so much time, energy and resources to uphold and maintain His covenants with the Jewish people. Jesus is coming to rule the earth from Jerusalem and His Kingdom will never end.
-

- h. God's choice of Jerusalem is a huge stumbling block to many Gentile believers. Ultimately the issue is about the sovereignty of God and the choices He has made to display His glory on the earth (Ps. 132:13–14).
5. Jerusalem will be the focus of Satan's End-Time rage (Zech. 14:1–2)
- a. There are many references in the Scriptures that identify Jerusalem as the place of the great End-Time drama. All nations will gather to fight against Jerusalem.
 - b. Because Jesus has committed Himself to returning as King of the Jews to rule the earth from Jerusalem (Matt. 23:39), Satan has committed himself to destroying the nation of Israel and the city of Jerusalem. If Satan can annihilate the Jews, he can prove God to be a liar and ensure his own survival (Rev. 12:1–17).
 - c. Satan will rally the nations of the earth to his cause in the release of an unprecedented wave of global anti-Semitism. It will culminate in every nation of the earth actively seeking the destruction of Jerusalem under the leadership of the Antichrist (Ps. 2; 83:5; Joel 3:11; Zech. 12:2; 14:2; Zeph. 3:8; Matt. 24:21–22).
 - d. Israel's acceptance of Jesus as her Messiah depends on her being provoked to jealousy by a predominantly Gentile Church (Rom. 11:11). The Church becoming a prophetic witness is directly correlated to her stand for Jerusalem in the place of prayer.

Session 5

How We Should Stand with Israel

A. Introduction

1. **OBJECTIVE:** To begin a process of discovery that will enable the Church to have a greater understanding of God's End-Time plans for Israel which will ultimately help us have a better understanding of how we should stand with Israel.
2. **DEFINITION:** The "End Times" — The series of events that will happen in chronological and sequential order as written in the Bible, beginning with "Birth Pangs" (Rom. 8:22) or the "Beginning of Sorrows" (Matt. 24:8), and ending with the New Jerusalem descending from heaven (Rev. 21).
3. Unfortunately, because of poor theological understanding of End-Time subjects in the Body of Christ, many have concluded that these are too complicated and better left to theologians to sort out. This has created much confusion and has left the Church extremely vulnerable at a time in history when it is critical for us to have a clear understanding of the times in which we are living.

B. Standing with Israel requires a New Paradigm for the End Times

1. **END-TIME MINDSET:** When thinking about the last days, we should not let ourselves get side-tracked with secondary concerns such as charts/grafs and obscure Bible references. Jesus called this "straining at gnats while swallowing camels" (Matt. 23:24). Many have approached this subject simply from an intellectual perspective leading to these wrong conclusions:
 - a. Passages on the End Times have already been fulfilled historically;
 - b. End-Time passages are interpreted as mostly symbolic and not to be taken literally;
 - c. End-Time events are perceived as totally irrelevant because the Church will be removed prior to the Great Tribulation.

This has done a great disservice to the Body of Christ as it has diminished and distorted the prophetic Word of God and has opened the door for a "spirit of confusion" to create great division in the Church. The end result is a carnal Church that is spiritually unprepared to face the challenges of the most demanding circumstances that the human race will ever experienced.

2. THE RIGHT APPROACH: To see the End-Time chain of events as one that:
 - a. Reveals the manifest beauty of Jesus in an unprecedented fashion;
 - b. Presents a picture of an empowered Church walking in unprecedented dedication because she is operating in a spirit of happy holiness;
 - c. Shows God's passionate heart for the nations as he sends forth laborers to reap the Great End-Time Harvest;
 - d. Exposes the total demise of the enemies of God and those who have fiercely opposed His righteous rule;
 - e. Ushers in Christ's glorious Millennial Kingdom and the privilege of divine partnership with Jesus in resurrected bodies for saints who have faithfully served Him in this age;
 - f. Gives us a glimpse of the ultimate expression of His love when the New Jerusalem is established with a New Heaven and New Earth where the saints of God will dwell with Him in intimate fellowship forever.
3. STRATEGIC PURPOSE: To prepare an End-Time army of saints that is operating with a spirit of prayer and revelation who are fully informed and spiritually equipped to face the most troublesome time in human history (Matt. 24:21–22; Dan. 12:1; Jer. 30:7).
4. Note: Most Bible teachers are currently looking through foggy lenses when it comes to spiritual insight regarding End-Time matters. There is divine information purposefully and strategically being withheld and concealed until the time of His choosing (Dan. 12:4, 9). Therefore all serious students of End-Time prophetic scriptures need to approach the Word of God with a tender and teachable spirit. We need to operate out of three levels of truth on these subjects:
 - a. Biblical conviction;
 - b. Informed opinion;
 - c. Personal conclusion.

C. Two Significant Hindrances that have caused the Church today to be disinterested and arrogant towards God's purpose for Israel

1. REPLACEMENT THEOLOGY
 - a. This view teaches that because of Israel's refusal to walk in God's call and redemptive purposes (i.e. rejection of their Messiah), God decided to cancel all the covenants and promises and has transferred these over to the Gentile Church. Thus the Church has effectively replaced Israel and become the beneficiary of all her promises and blessings.

- b. Much harm has been done directly or indirectly ever since the Church-at-large began subscribing to this false theological view. The attempt to spiritualize scriptures and transfer the covenants to the Church has been disastrous and has brought great division to the Body of Christ. The Apostle Paul was adamant that God had not replaced Israel (Rom. 11:1–2).
- c. Paul's cry for the Gentile Church to acknowledge Israel's future destiny in God was rooted in strong biblical fact and not just Paul's religious or personal sentiment for the Jewish people. Whenever the word "Israel" is mentioned (2,567 times in the Scriptures), it is referring to the Jewish people.
- d. Replacement Theology does injustice to the Word of God, the Jewish people, Gentile believers and the character of God!

2. MISGUIDED BIBLICAL ESCHATOLOGY

- a. Without biblical revelation into End-Time matters, the Church is doomed to neglect her primary mandate to stand with Israel and the Jewish people, and be a godly provoking mechanism (Rom. 11:11).
- b. While many in today's Church are looking to escape the Great Tribulation, the Word of God teaches us to prepare ourselves to go through these turbulent times with faith and confidence in the Lord's desire to refine and purify His people for His redemptive purposes (Matt. 24:31; 1 Cor. 15:51–52; 1 Thes. 4:16–17; Rev. 10:7; 11:15).
- c. The big question is, "How does a pre-tribulation view of the End Times cause people to have a diminished view of our call to stand with Israel?"
 - i. It gives us the false impression that the Church is removed at the most critical hour of human history. This is the very time that the Jewish people need a believing witness and a fiery Prayer Movement to carry and cover them in the grace of God (Isa. 62:6–7).
 - ii. It disconnects us from the reality that we will be standing with the Jewish people during their most horrific trial (Jer. 30:5–7).
 - iii. People prepare differently for war than they do for peace. We will not be concerned about events that we believe to have no impact on our lives or future.

D. Essentials in Standing with Israel

- 1. Gentile believers need to get serious about their mandate and start acquiring a lifestyle of prayer and fasting (Isa. 56:6–7).
- 2. God is clearly taking the initiative to gather an army of Gentile Intercessors who will engage in serious non-stop prayer for the Jewish people. Those whom we pray for are those whom we will grow to love (Isa. 62:6–7).

3. Gentile believers are exhorted to make strong prophetic decrees, speaking forth the future destiny of the Jewish people. This is a picture of the End-Time Church walking in the Romans 4:17 reality — by faith, speaking about things that don't currently exist in the natural realm as though they did and operating with bold confidence that what they are speaking forth will surely be brought to pass. God is yearning for a people to be raised up who would join Him in intimate partnership and pray in accordance to His heart's desire for Israel (Judg. 5:12).
4. We need to understand the sobering reality of not standing with Israel (Matt. 25:31–40).
5. Prayerful consideration: Prayerfully seek the Lord about partnering (in prayer/ finances/ etc.) with a Messianic Ministry that is making an impact in Israel today.
6. Be open to the Holy Spirit's leading to visit a Messianic congregation in your area just to introduce yourself to them as one who is on a journey of discovery and who will pray for them.
7. Share your faith with unbelieving Jewish people.
8. Pursue a clear understanding of End-Time events, as Israel will be in the vortex during those disruptive times.
9. In your quiet time ask God to give you a spirit of revelation about His heart for the Jewish people. A simple but helpful practice is to begin to add the phrase, "and bless the Jewish people today," in your prayers for other subjects. The point is not the quantity or volume but cultivating a heart for her.

Session 6

Israel: God's Litmus Test in the End Times

A. Introduction — The Necessary Paradigm

1. An essential part of the Second Coming procession emphasizes Jesus, after the Rapture, marching up from Egypt through Assyria back to Israel, killing His enemies, liberating Jewish prisoners in death camps and healing the infirmed, the blind, the lame, etc. (Isa. 35:5–6; 61:1; 42:6–7; Mic. 4:6). Jesus will function as the “greater Moses.” This Biblical message is politically incorrect and unacceptable to all (Jews, Christians, and Muslims).
2. The two primary nations in which this will happen are Egypt and Ancient Assyria (Isa. 11:11, 16; 27:12–13; Hos. 11:10, 11; Mic. 2:12–13; 5:6; 7:12–15; Zech. 10:10–11). God has promised to deliver Israel from captivity (Isa. 42:6–7, 16, 22; 49:9–12, 19–21, 24–25; Jer. 31:1–23; Ezek. 39:25–29; Amos 9:8–15; Zeph. 3:17–20).
3. In the End Times, many Jewish people will be deported out of the land of Israel against their will. Some will flee, others will be deported as captives, while others will stay in Jerusalem. Of those who stay, some will be supernaturally protected and some will join the evil regime of the Antichrist. Still, others will be raised up by God as missionaries or “sent ones” to go to the nations. The people of Israel will respond in different ways to God during this time period.
4. The Old Testament prophecies reveal two extremes:
 - a. Israel is described as being desolate — oppressed, sick, infirmed, in prison camps, and assaulted by foreign armies.
 - b. Jesus will suddenly bring deliverance that reverses all Israel's oppression as He kills her enemies, heals her body and then restores her to the land with God's favor and blessing. Jesus will gather a large number of Jewish prisoners together as He marches with them to Israel (Mic. 2:12–13).
5. Why do we need to understand this?
 - a. One of the most emphasized prominent features in Second Coming passages (in the Old Testament prophets) is that Jews will be in prison camps during the End Times.
 - i. This reveals the nature of Satan's rage against Israel as well as the intense measures that God will use to purify Israel and the Church.
 - ii. God requires the Church to stand with Israel (like Corrie Ten Boom and Bonhoeffer during World War II). The Church is brought to maturity and evaluated based on our response to Jesus' leadership.

- iii. The litmus test of obedience will be in standing with Israel (Matt. 25:31–46). Those that stand with Israel will be persecuted (Dan. 7:21, 25). *The issue of Israel will bring the whole world to full conflict.*
- b. It gives us insight into God's heart to reverse judgment and to restore His people. God pursues atheistic Israel and acts in this same mercy towards all who call on His name.

B. Jesus Will Raise a Standard: Israel During Transition into the Millennium

1. Immediately after His return, Jesus will raise *a standard or make known His decrees about Israel.* He will allow individuals in the nations to obey or disobey Him during this transitional season immediately after His return. Jesus will require that Israel's children be gathered back to the land from the nations (Isa. 49:17–26).
2. Jesus made an oath that He would set up a standard / banner that the nations would recognize as a call to bring the Jewish survivors back to Israel. The leaders of the nations who had attacked Israel will be killed and replaced by kings who will serve and honor her. This will include providing the means for her children to relocate to Israel (Isa. 11:12; 62:10).
3. This oath includes Jesus personally leading captives back to Israel from Egypt and Assyria. He will also send Jews from Israel to lead Jewish survivors back to the land (Isa. 66:19–21) and will command Gentile kings to serve Him in this (Isa. 11:11–16; 49:22–23; 60:3, 4, 9).
4. *Jesus will display His sovereignty and His covenant-keeping faithfulness to Israel by this sudden reversal that begins when He wins the Battle of Jerusalem. He will then reverse the way the Jews are treated in all the nations through international decrees.* Israel's restoration process will occur over many stages just as the global restoration process will. It will take years to complete this process.
5. *The great reversal: God promised that Gentiles would serve Israel.* God gave details of His promises to restore Israel after her destruction during the Tribulation. Jesus will fully reverse this crisis (Isa. 49:19–21).
6. In Isa. 60, Isaiah described a dramatic and radical reversal of the attitudes and actions of the kings of the earth. God promised that He would raise up a Jewish Messiah who would cause this to happen as a show of His sovereignty over the nations and His tender affections towards Israel. The kings will give extravagantly to pay for the Jews to return to Israel, and to rebuild the cities of Israel and the Jerusalem Temple (in place of the Antichrist's temple). This will be a statement of their repentance towards Jesus.
7. Jesus will command the top leadership of the Gentile nations to provide for Jewish survivors to return to Israel (Isa. 11:11–16; 49:22–23; 60:3–4,9). As a result, many kings will help the Jews return to Israel (Isa. 49:17–26; 60:1–22) and pay for all their necessary expenses. Some Gentile kings will bring them back personally. Nations

will be held responsible to obey Jesus in this issue of helping Jewish people return to Israel immediately after the devastation of the Great Tribulation and the Armageddon campaign. The most natural thing would be to attend to national needs only.

8. Jesus will evaluate the nations to determine which ones will survive based on their repentance after the Second Coming. They will not fully understand all that will happen, but will repent and begin a process of re-education. Many kings will function in the role of King Cyrus: they will fund the re-gathering of the Jews to Israel and the rebuilding of the cities of Israel (Zech. 14:16–18).
9. Kings will also extravagantly serve Jewish people who are in their nation. They shall “bow down” as they become conscious of their guilt. They will humble themselves before Israel as part of their humbling before God for personal and national restoration.
10. Just before Jesus’ Coming, nations who are mighty and terrible will contend with and oppress Israel. Jesus will reverse this and Israel’s children will return from all the nations in which they were held captive (Isa. 49:24–26).

C. Biblical Principle: Honor God’s Sovereignty by Blessing Israel

1. Gen. 12:3 — *“I will bless those who bless you, and I will curse him who curses you...”*
2. Gen. 27:29 — *“Let peoples serve you, and nations bow down to you... Cursed be everyone who curses you, and blessed be those who bless you!”*
3. Ps. 122:6 — *“Pray for the peace of Jerusalem: may they prosper who love you.”*
4. Num. 24:9 — *“Blessed is he who blesses you, and cursed is he who curses you.”*
5. This principle has been operating throughout all of history since the time of Abraham. It will have great significance during the Great Tribulation and then during the transitional period into the Millennial Kingdom.

D. Jesus Will Judge the Gentile Nations (Matt. 25:31–46)

1. This is not a comprehensive criterion by which Jesus will judge every action, but it is one of the primary criteria by which Jesus will judge Gentiles after He returns.
2. People will express their love for Jesus by obeying Him in His sovereign plan to bless Israel. This will be a very big issue in the generation that the Lord returns. It will be the litmus test of faith at that time. To neglect to stand with the Jews means that one has already made many other wrong decisions before that.

3. Jesus emphasized six expressions that will determine obedience to His leadership in the End Times. They all concern how we relate to His brethren when they are hungry, thirsty, strangers, naked, sick and in prison. All six are issues related to being refugees or prisoners in prison camps. The penalty for neglecting these six expressions is condemnation in Hell.
4. In Matt. 25, Jesus does not mention the context of Israel's plight as refugees and prisoners in the End Times. However, this theme is prominent in the Old Testament prophets. Therefore, we must compare Scripture with Scripture to understand this passage.
5. These are six expressions that will be evidence of one's faith and obedience. They will all be well known because they will be preached for years before and during the Tribulation. Furthermore, Jesus will make them clear after His appearing. This is an important criterion of how God evaluates obedience to His will throughout all history, but particularly during the Great Tribulation and immediately after (Matt. 25:41–46).
6. Thus, this passage does not refer to feeding the poor as a criterion of whether people go to eternal hell, although feeding the poor is an important Biblical principle.

E. Who and What Jesus is Speaking About in Matt. 25:31–46

1. The challenge of correctly interpreting this passage is to understand the specific context of His judgment and evaluation of the Gentile nations in this portion of Scripture.
2. What — Is this a judgment of all people throughout history based on how they relate to refugees?
No, this is only a judgment of the people living on earth as survivors of the Great Tribulation based on how they had related to the Jewish people. The saints are already separated from the unrighteous at the Rapture and not only when Jesus sits on His Throne of Glory in Jerusalem. The saints would already have been evaluated by this time.
3. Where — Is this a judgment in heaven or on earth?
The people being judged will stand before Jesus' Throne of Glory in Millennial Jerusalem. This is after the Rapture.
4. How long — How much time will the process take?
This judgment occurs over a process of time in the initial days and months of the Millennial Kingdom. The Matt. 25 judgment will not be completed on the first day after Jesus' Second Coming or on the first day of the Millennium. This judgment could be months after Jesus returns. How did the nations become righteous so soon and why did they miss the Rapture? If this is a progressive judgment that occurs over months and years, then nations will have the opportunity to show forth their righteousness.

5. Who — There are three distinct groups: the righteous and the cursed will be evaluated by how they respond to Jesus' brethren.
- a. The "sheep" (v.32–33), the "blessed of the Father" (v.34), the "righteous" (v.37, 46) are Gentiles who get converted after the Rapture. These are not saints from all of history.
 - b. The "goats" (v.32–33) who are the "cursed" (v.41) are the reprobate who do not stand with Israel during the Great Tribulation.
 - c. "My brethren" (v.40) are the Jews. The "righteous" are not the same group as His brethren. Paul refers to unsaved Jews as His brethren (Rom. 9:1–3; Acts 28:17).
6. After the Second Coming, the sheep and goats are judged according to how they treated Israel. Jesus evaluates the survivors of the Great Tribulation based on how they treated His brethren Israel during the transitional period. Why would any be goats? It is because they have a reprobate mind filled with bitterness towards God and Israel.

Session 12

How to Provoke Israel to Jealousy

A. Understanding the Mystery of Israel (Rom. 11:11–12, 15, 25–26)

1. There was urgency in Paul's heart for the Gentile believers in his day to understand God's plans to bring salvation to the nations. Therefore, in Romans 9 – 11, he gave them details about the timing and means that God would use to release His worldwide salvation purposes.
2. God's plan for Israel is dynamically related to His plan to release a great End-Time revival and to purify the Church.
3. In Rom. 11:11, salvation coming to the Gentiles speaks of much more than individual Gentiles experiencing the new birth. It speaks of God giving the "primary leadership mantle" for the spreading of the gospel to the Gentiles, which has been the case for the last 2,000 years.
4. In Rom. 11, Paul proclaimed three vital parts of God's mystery that all believers must understand in order to fully cooperate with His End-Time purposes for the Church, Israel and the Great Harvest.
 - a. All Israel will be saved (v.26) and brought to fullness (v.12) in context of the Great Tribulation, the Second Coming and the Millennial Kingdom (life from the dead for the whole world; v.15).
 - i. "All Israel being saved" means that 100% of the Jewish people who survive the Great Tribulation will be born-again believers in Jesus. Jewish people are being saved today in record numbers but the full number will not be saved until the Second Coming.
 - ii. Israel's fullness refers to the fullness of her national blessing because of the outpouring of the Spirit (v.12).
 - b. The Jewish people are temporarily spiritual blind (v.25). They cannot see Jesus as their Messiah.
 - i. This blindness includes their unique hostility towards Jesus. Yet, it does not mean that Israel has "fallen" from her original national calling to establish God's Kingdom on earth in the Millennium (v.11) through leadership of the nations of the earth.
 - ii. Rom. 11 was written to assure us of Israel's primary leadership role in the future. Israel's rejection of Jesus is neither total (Rom. 11:1–10) nor final (Rom. 11:11–32).
 - iii. If the Church is ignorant of the "supernatural blindness" that is currently upon Israel then we will wrongly conclude that God is finished with them instead of preparing them for the mantle of worldwide leadership.

-
- c. The fullness of the Gentiles (v.25) will provoke Israel to seek Jesus (v.11).
 - i. The fullness of the Gentiles refers to the Gentiles being effectively used as God's primary instrument to bring His salvation to the nations, which has taken place for the last 2,000 years.
 - ii. Inherent in this concept is God's promise that a "full number" of Gentiles will be saved from every nation (Rev. 7:9) and then walk in the fullness of the Spirit (experiencing His gifts, fruit, wisdom; Eph. 4:11–13; 5:27).
 - 5. The fullness of the Gentiles will result from the greatest revival in history that will be released before Jesus returns. This revival will bring forth radical Gentile believers who will also be dynamically used by God in Israel's salvation (v.25–26), which will then result in the glory of God filling the earth in the Millennium (Hab. 2:14).

B. Setting the Stage for all Israel to be saved: the Great Tribulation

1. Something drastic will need to happen to change Israel's hostile view of Jesus and His Church. The unique reality of the Great Tribulation will create the necessary context to radically change Israel's views. It will be the most severe time in history for all — for Israel, the Church and unbelievers (Dan.12:1, 6–7; Matt. 24:21; Jer. 30:7).
 2. Satan's strategy is to exploit a "loophole" in God's prophetic plan. Jesus "bound" Himself by His prophecy to only come back to Israel after being invited by Israel's leadership (Matt. 23:39).
 3. Satan wants to exterminate the Jewish people so that a believing remnant cannot invite Jesus to rule Israel as her Messiah. Satan seeks to completely destroy Israel (Rev. 12:13–17) and the Church that stands with her (Dan. 7:21, 25; 8:24; 11:33–35; 12:7, 10; Rev. 6:9–11; 7:9, 14; 9:21; 11:7; 13:7, 15; 16:5–7; 17:6; 18:24; 19:2; Matt. 10:21–22, 28; 24:9; Lk. 12:4–7; 21:16–19; Jn. 15:18 – 16:4).
 4. Satan's attack on Israel will kill two-thirds of Israel and bring the remaining one-third to salvation (Zech. 13:8).
 5. God requires the Church to stand together with Israel in the pressures of the Great Tribulation. Scriptures outline seven different ways in which God will minister grace towards Israel's salvation:
 - a. The Gentile believers will provoke Israel to jealousy (Rom. 11:11);
 - b. God will show mercy to Israel (Rom. 11:30–32);
 - c. The ministry of the Two Witnesses (Rev. 11);
 - d. The "144,000" Jewish and Gentile believers (Rev. 7:1–8);
 - e. Israel's experience of grace in the wilderness (Jer. 31:2);
 - f. Insight gained from God's judgments (Isa. 26:9);
 - g. Jesus' Second Coming (Zech. 12:10).
-

6. Paul focused on the two avenues of grace (provocation and mercy) that emphasized the responsibility that Gentile believers have towards Israel (Rom. 10:19; 11:11, 14, 31).
7. That the Gentiles will provoke Israel to jealousy is one of the most surprising and remarkable dimensions of God's End-Time plan. To be provoked to godly jealousy means that Israel will deeply desire what Gentile believers have spiritually. This is in contrast to how Israel has been repulsed by the Church for 2,000 years and not provoked by her.
8. Israel will receive mercy directly from God but also from the grateful Gentile believers who have themselves freely received mercy from Israel (Rom. 11:31).
9. The kindness (mercy) shown by the Church to Jewish people in context of the Great Tribulation will be God's gift of love to Israel and one of His means of unifying the Jews and Gentiles as One New Man (Eph. 2:14–16; 3:1–10).
10. This unity will be fully manifested in the Millennium. God is the great social architect who leads history to fulfill His purpose of unifying Jews and Gentiles. He will create the necessary social dynamics for this without violating man's free will (Eph. 2:15; Jn. 17:21).
11. The Church will be brought to maturity and evaluated based on our response to Jesus' requirement for us to stand with Israel (Matt. 25:31–46). This will purify the Church. Some who profess faith in Jesus will fall away at this time (1 Tim. 4:1; 2 Thes. 2:3).

C. Provoking Israel to Jealousy: Five Practical Ways

1. Providing refuge: Jewish people will flee as they are hunted by the nations. Those who provide refuge to fleeing Jews will risk their lives and the lives of their loved ones (like Corrie Ten Boom's family). The Antichrist's laws will require (as did the Nazis') the reporting of Jewish people in hiding and in flight. Refusal to do so will be viewed as being an accomplice to them and will be deemed a state crime.
2. Performing Miracles like Elijah: These miracles include the multiplication of food, healing of the sick and receiving prophetic direction by visions and dreams as promised in Acts 2:17; Jer. 31:9.
3. Godly living: This refers to living in "bright righteousness and humility" as the darkness in the world grows deeper as the world embraces immorality and the occult, etc. (Rev. 9:21; Isa. 60:1).
4. Proclaiming God's purposes for Israel: This is best outlined in Jer. 31:7–10 as prophetic declaration, intercession (Isa. 62:6; Ps. 122:6), celebration, and bringing comfort to Israel (Isa. 40:1–2).

5. Living a “transcendent” lifestyle: This refers to walking and living with a revelation of eternity, which will result in the Gentile church being fearless in the face of death.

D. Paul’s Urgency that All Understand and not be Ignorant (Rom. 11:25)

1. The challenge the Church faces today is passive indifference. It is based on ignorance and the lack of information. Ignorance often leads to arrogance against God. The arrogant will refuse to stand with Israel in times of pressure. This can be dangerous because through this, some will deny their faith and be cut off by God.
2. The progression from ignorance to being cut off: **ignorance** can become **arrogance**, which can become **passive resistance** (refusing to help Israel by remaining silent), then **active resistance** (helping those who persecute Israel) which will then lead to being **cut off by God** (Rom. 11:22). The urgency in Paul’s message is that we not be ignorant of this mystery so that Gentile believers would be equipped with revelation to stand firm in the face of unique End-Time pressures. The Church will either be a people with “anointed action” or “ignorant arrogance.”
3. To boast against Israel is to be arrogant before God and to be against His plan for Israel instead of being awestruck by His plan (v.33). It is arrogance to see our personal ministries as superior in importance to God’s bigger purposes. There is a special blessing that comes with standing with Israel (Ps. 122:6; Gen. 12:3).

Session 14

How to Pray for Israel

A. Introduction

Isaiah 62:6–7

The call for watchmen to intercede for Israel had gone out in Isaiah's time and the Holy Spirit is releasing this strategic call again in the 21st century!

B. Why Should We Pray and Take a Stand for Israel?

1. The Word of God commands us to pray for Israel (Ps. 122:6);
2. Israel is still the apple of God's eye and His inheritance (Deut. 32:9–11; Ps. 148:14; Zech. 2:8);
3. It is time to have compassion for Israel (Ps. 102:13–14);
4. God commands us to give Him and ourselves no rest (Isa. 62:6–7);
5. God desires to work through us for Israel's salvation (Rom. 9:1–2; 10:1);
6. We are debtors to Israel (Rom. 15:27);
7. We are part of Israel (Eph. 2:12–13; Rev. 5:5);
8. We shall prosper if we pray for Israel (Ps. 122:6);
9. Israel's acceptance of Jesus will bring "life" (Rom. 11:15; Isa. 27:6);
10. Jesus linked His 2nd Coming to Israel's turning to Him (Matt. 23:39; Rom. 11:25).

C. How Should We Pray for Israel?

1. Our prayers on behalf of Israel are to be *INTELLIGENT and SPECIFIC*. In order to pray this way, we need to acquaint ourselves more fully with the facts.
2. The book of Nehemiah, which deals with Israel's restoration seventy years after her exile to Babylon in 586 BC, has much to teach us concerning Israel's present-day restoration after nearly 2000 years of diaspora.
3. In chapter three of the book, specific gates are repaired in the process of restoration and these gates remind us of the work that has yet to be completed in Israel's modern-day restoration.
4. Each gate represents a particular prayer need and since God has called us to be gatekeepers of the nation in the spiritual sense, we can pray with understanding and precision by praying according to these gates.

5. Gates and Prayer Needs of Israel

- a. The Sheep Gate (Neh. 3:1) — Pray for the REGATHERING of the exiles to the land of Israel.

There are approximately 15 million Jews around the world. To date, only 4 to 5 million have returned to their ancient and God-given homeland, Israel.

- b. The Fish Gate (Neh. 3:3) — Pray for the SPIRITUAL RESTORATION of Israel.

The fact that God has restored the nation to the land means that their spiritual restoration is not too far off — and with it the redemption of the world. Only believing prayer will remove the veil of unbelief that is covering the Jewish heart (Ezek. 36:23–25; Rom. 11:25–27).

- c. The Old Gate (Neh. 3:6) — Pray for the REVELATION OF GOD’S LOVE to the Jewish people.

The people of Israel need to rediscover the dynamic message proclaimed by their prophets of old. Unfortunately, their pathway to this discovery has been and is obscured mainly by religious legalism and extremism. For many Israelites, biblical religion is equated with a complicated system of rules, dogma and rituals.

- d. The Valley Gate (Neh. 3:13) — Pray for Israel to rediscover their TRUST in God.

A valley speaks of separation. In this context, it speaks of Israel rediscovering her trust in God who formed her and created her. For too long, Israel has put her trust in men, in her military might and in her own ingenuity.

- e. The Refuse Gate (Neh. 3:14) — Pray for Israel to TURN FROM HER WICKED WAYS and embrace her calling as a righteous nation.

Like the other nations of the world, Israel also has much refuse within her borders. By “refuse”, we mean the types of sin and iniquity that will ultimately attract and invite the judgment of God.

- f. The Fountain Gate (Neh. 3:15) — Pray for the OUTPOURING OF GOD’S SPIRIT upon Israel.

The Fountain Gate speaks of a nation coming under the saturating rain of God’s Spirit. Scripture promises that such a day will surely come (Zech. 13:1).

- g. The Water Gate (Neh. 3:26) — Pray for Israel to REDISCOVER THE POWER OF GOD’S WORD.

Water is a picture of the Word of God in the Bible. Israel needs to rediscover the Word of God. Their discovery of the simple yet powerful Word of God will keep them from trying to be like all other nations of the world.

- h. The Horse Gate (Neh. 3:28) — Pray for the SECURITY, PROTECTION and PHYSICAL WELFARE of Israel.

In Scripture, the horse speaks of war. Israel has fought many battles. Christians must understand that the physical survival of the Jewish people is crucial to God's plan for world redemption. Because of her crucial role, demonic deception will continue to stir up nations against her.

- i. The East Gate (Neh. 3:29) — Pray for the SECOND COMING OF JESUS.

The East Gate refers to the Second Coming of Jesus. We know that the restoration of Israel is closely related to the return of Jesus to this earth. All prayers for Israel should be prayed with the Second Coming of Jesus in mind.

- j. The Inspection Gate (Neh. 3:31) — STAND WITH ISRAEL!

The Inspection Gate speaks of completion or conclusion. There will come a day when all of us will stand before God's great and glorious throne to be inspected (Rom. 14:10). This coming day of inspection will determine the reward that we will receive individually for faithfully serving God on earth (1 Cor. 3:10–15). Our love and support for the Jewish nation is a crucial part of our service for God. Those who recognize this truth will overflow with the heart of God's purpose for the whole world.