

Session 7

The Restoration of Israel

A. Introduction

1. Jeremiah 16:14–15
2. William W. Orr (1948)
“There isn’t the slightest doubt that the emergence of the nation Israel among the family of nations is the greatest piece of prophetic news that we have had in the 20th century.”

B. Scriptures and the Restoration of Israel

1. In spite of Israel’s sin and rebellion, which had resulted in her two exiles (586 BC and AD 70), the Old Testament prophets have predicted restoration and future glory for Israel.

(Isaiah chapters 1 – 5 lay out the sin and rebellion of Israel that precipitated the judgment of God upon her.)
2. The “*UNTIL*” passages in the New Testament:
 - a. The dispersion and unbelief of Israel are prophesied to transpire “*UNTIL*” certain key historical events take place (Lk. 21:24 and Rom. 11:25–26):
 - i. The end of Gentile domination;
 - ii. The salvation of Gentiles.
 - b. Isaiah 11:11–12 and Jeremiah 30:10–11 also predict the fulfillment of the restoration of Israel.
 - c. Amos 9:15 talks about the final restoration of Israel. This prophecy was fulfilled on May 14th, 1948!
3. God has a future plan for physical Israel. Her restoration is not a political accident but a divine accomplishment of God (Jer. 31:38–40).
4. There will be political restoration before the spiritual restoration of Israel (Jer. 32:37–39 and Ezek. 36:23–25).
 - a. We can therefore, expect the Holy Spirit to intensify His work of banishing unbelief from Israel in the days ahead (Zech. 12:10).
 - b. We should partner with the Holy Spirit in praying for spiritual revival for Israel (Rom. 10:1).

C. Important Historical Events in the Restoration of Israel

The restoration of Israel is characterized by some startling events. If we are honest and objective, we can clearly detect the hand of God in all of this.

1. THE FIRST WORLD ZIONIST CONGRESS (1897)
The event was called and chaired by Theodor Herzl. By faith, he proclaimed the restoration of the Jewish state in the near future.
2. BALFOUR DECLARATION (Nov. 1917)
The British issued the Balfour Declaration, paving the way for a Jewish homeland to be re-established in Palestine.
3. LIBERATION OF JERUSALEM (Dec. 9th, 1917)
General Allenby liberated the city of Jerusalem from Turkish domination. The Jewish people lit their candles to celebrate the Feast of Hanukkah in Jerusalem.
4. THE BIRTH OF THE STATE OF ISRAEL (May 14th, 1948)
David Ben-Gurion proclaimed the formation of the state of Israel from Tel Aviv.

Note: *The state of Israel was birthed 50 years after Herzl's prophetic declaration! In the Bible, the 50th year is always the year of Jubilee where all properties have to be returned to the original owner.*

5. RESTORATION OF THE HEBREW LANGUAGE (1948)
Hebrew, a language that had been dead for almost 2000 years was resurrected and proclaimed as the official language of Israel. Eliezer Ben Yehuda took much pain and effort to revive the language.
6. CAPTURE OF JERUSALEM (1967)
Jerusalem returned to Israel's jurisdiction after the Six Day War.

Note: *The return of Jerusalem was exactly 50 years after the Balfour Declaration!*

D. Implications of the Restoration of Israel

Romans 11:12–15 indicates that we should long and pray for Israel's complete restoration — restoration to the land and restoration to the LORD. This will mean great blessing for Israel. More than that, it will mean great blessing for the Church and for the earth as Israel's fullness will have global repercussions!

1. The 2nd Coming of Jesus Christ (Ps. 102:16; Matt. 23:29);
2. A new demonstration of Divine Power (Rom. 11:12, 15);
3. A day of exaltation and glory for Israel (Zech.8:3, 22–23; 14:16);
4. A day of universal peace (Ps. 122:6–7; Lk. 19:42).

Session 8

The Covenants of Israel

A. Introduction

1. According to the theological realities in the Holy Scriptures, Israel will be restored. Therefore, we need to be fully acquainted with what the Bible says about her.
2. Israel exists because God exists — God is prepared to honor His Word and His promises to Israel. Such promises were made to Israel in the form of covenants.
3. To adequately understand the present day Middle East conflict, we need to investigate and understand the two covenants that God has made with Israel.

B. The Abrahamic Covenant

1. The Abrahamic Covenant is mentioned more than once in the book of Genesis (Gen. 12:1–3; 13:4–5; 15:18):
 - a. The Covenant was initiated by God;
 - b. The Covenant is one-sided — God declared the terms and benefits;
 - c. The Covenant is unconditional and everlasting.
2. This Covenant clearly defines certain territories that God will give to Israel as an everlasting possession. The land promised by God is between the Red Sea and the Euphrates River (Ex. 23:31).
3. The implications of this Covenant are clear:
 - a. Regardless of what has happened historically and what will happen in the near future, God is bound and obligated to ensure Israel's security in and possession of this plot of land.
 - b. The Covenant promises Israel a permanent existence as a nation.
 - c. It guarantees the preservation of the nation of Israel. God declares this in Jer. 31:35–37.
4. Final analysis of Abrahamic Covenant:
 - a. The credibility, integrity and revelation of God as a true and faithful God will become suspect if the Abrahamic Covenant fails.

- b. Israel is a signpost of God for the nations. God intends to draw the attention of the world to two things (Heb. 6:13–20):
 - i. His Word — God is TRUE
God is saying to the nations, “The Bible — My Word is true, relevant and up-to-date. Its prophecies are still being fulfilled today with absolute accuracy.”
 - ii. His Covenant — God is FAITHFUL
God is saying, “I am a God who keeps My Covenant. 4000 years ago, I made a covenant with Abraham and his descendants. I am faithful and will never break the covenant and will cause it to come to pass.”

C. The Palestinian or the Mosaic Covenant

1. The Abrahamic Covenant gave the everlasting right of ownership of the land of Palestine to Israel. However, Israel’s obedience to the commands and statutes of God as required by the Mosaic Covenant ensures the privilege of living in the land that is rightfully theirs (Deut. 30:1–6).
 - a. Disobedience would not mean the loss of ownership but rather the loss of domicile.
 - b. The Mosaic Covenant is important because it affirms Israel’s everlasting right to the land even if, because of her disobedience and unrighteousness, she is exiled from it (Ezek. 37:21–25).
 - c. God has given the land of Palestine to Israel and this is final and everlasting!
2. Prophet Isaiah clearly spoke of a two-fold dispersion and return of Israel to the land of Palestine (Isa. 11:11–12).
 - a. Israel has been judged by God and exiled twice in her history (586 BC and AD 70). However, she has also returned to the same plot of land twice.
 - b. Israel finally returned to her land again in 1948 and this second return will be her final and her last.

D. Fulfillment of Covenant vs. Morality and Righteousness

1. The return of the Jewish people to Palestine in the 20th Century has inflicted hardship and suffering upon the Arab peoples who were living there.
 2. This begs the question: “Would God keep His Covenants in such a way that He allows hardship and suffering?”
 3. We will not be able to give a satisfactory answer because of the mystery of Israel’s divine election and because God’s way is beyond our human understanding. However, we can apply the follow principles:
 - a. In the restoration of Israel, we must recognize the Divine faithfulness to a Covenant made 4000 years ago with Abraham. This Covenant is eternal and irrevocable (Rom. 11:29).
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- b. In the act of restoration, we must also discern the righteous judgment of God upon those nations that have acted wickedly during their occupation of the land belonging to Israel (Gen. 15:13–14; Prov. 14:34).
- c. The mystery of election — as the Sovereign God, God exalts kingdoms and nations and then brings them down as He sees fits (Dan. 2:20–21; Rom. 9:14–21).
- d. As God's people, we must not seek to further God's judgment in any way, whether by actively seeking to expel Arabs from Israel, by being supportive of such endeavors if they occur or by maintaining support for Israel that totally ignores sin and unrighteousness on her part in that land.
 - i. We are not to be so supportive of Israel's restoration that we ignore justice and sin.
 - ii. We must not be silent concerning the suffering of Arab people.
- e. The restoration of Israel does not mean that God loves Jewish people and hates Arabs. We must guard against such thoughts and attitudes. Rather, it simply means that God honors His Covenants and at the same time, He loves all men everywhere.
- f. Be aware of the true facts of the conflict between Israel and the Arab nations
 - i. Israel has never been an aggressor in all the five wars she has fought with the Arab nations. All the wars were out of self-defense.
 - ii. Much of the suffering of Arab people was caused by Arab propaganda.

Session 9

The Sufferings of Israel

A. Introduction

“...for they are Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace...” (1 Kings 8:51)

1. The sufferings of the Jewish people are inexplicable and will remain a mystery if we do not understand the spiritual issues involved.
2. Israel's sufferings have no earthly or human explanation.
 - a. *Something out of this world* is attempting to destroy the Jewish nation and this “*something*” has sought to influence men and women.
 - b. Only a demon-possessed person like the Nazi's Julius Streicher would state that *“...the Jews are children of the devil and murderers of mankind. Whoever is a murderer deserves to be killed himself...”*
3. If this “*something*” is so desperate to destroy them, then surely it is because Israel holds the vital key to God's plan for the world. This *something* is demonic and it knows that the destruction of the Jewish people would mean the end of God's plan for world redemption.
4. The Bible is more than clear about the real source of Israel's sufferings. It is a demonic one!

B. The CALLING of Israel

1. God's redemption plan is to choose a nation through which He would bring revelation of His Word and more importantly, through which God would eventually birth a Savior who would redeem the world from sin (Gen. 12:1– 3).
2. The revelation and understanding of God is thus embodied in a nation that would be protected, preserved and given as a light to all generations and nations of the world. This nation is Israel! (Isa. 60:1–3; 49:5–6; 44:23; Rom. 9:1–5).
3. The choice of Israel as God's *servant nation* has two consequences:
 - a. The survival of the human race is bound up with the survival of the Jewish race (Jer. 31:31–34);
 - b. The destruction of Israel would become the devil's highest priority, because if he succeeded in doing so, he would banish the revelation and knowledge of God from the face of the earth (Rev. 12:1–6).

4. Quoting E.A. Josephson,
“*The Jewish people through the centuries have taken the full brunt of Satan’s attacks for our sake.*”

C. The INHERITANCE of Israel

1. The great responsibility that Israel has also means that she will have a great inheritance. Her inheritance can be defined as follows:
 - a. Spiritual inheritance — To her was given the revelation of God’s Word, the Covenants and the Messiah (Rom. 9:1–5; Jn. 4:22).
 - b. Physical inheritance — To her was given the land as an everlasting possession. This was promised through the Abrahamic and Mosaic Covenants.
 - c. Royal/Kingly inheritance — God has promised to exalt Israel as the chief nation in the earth (Isa. 60:1–3; 2:1–4; Jer. 3:17; Mal. 3:17). However this inheritance is dependent upon two events:
 - i. Physical restoration — Her restoration to the land;
 - ii. Spiritual restoration — Her return to the LORD through Messiah Jesus.
2. The significance of the full restoration of Israel (Acts 3:18–21):
 - a. When these two restorations are achieved, God’s promise is to send Jesus a second time — to establish world peace and exalt Israel as a blessing to the nations.
 - b. The fulfillment of world redemption is dependent upon Israel’s preservation, physical restoration and redemption.

Note: In Acts 3:18–21, Peter was addressing the Jewish people. He clearly stated that Jesus’ Second Coming will be dependent upon the *restoration of all things* — i.e., it is dependent upon Jewish acceptance of Jesus as Messiah!

3. Nobody knows this better than the devil and in order to prevent the Second Coming of Christ, he will constantly endeavor to destroy Israel. If he cannot destroy Israel, he will delay her acceptance of Jesus as the Messiah.

D. The REBELLION of Israel

1. Israel’s unique standing before God — her responsibility to be the people of God, to reflect Him to the world and to make His name great on earth, is dependent on her faithfulness. Unfaithfulness would mean correction, judgment and chastisement.
2. Israel has been stubborn and unfaithful to God. Thus, God has had to bring judgment and correction upon her. Her two exiles (i.e. 586 BC and AD 70) are to be interpreted in this context.

3. The destruction of the temple prior to both exiles symbolized, as it were, God's displeasure of her. They both happened exactly on the same day — the 9th of Av.
4. Jer. 30:10–11 adequately expresses God's corrective measures against Israel's rebellion. Israel's own sin, disobedience and rebellion have contributed to her own sufferings.
5. However, the nations have sought to further God's judgment against Israel and for this, they stand condemned before God (Zech. 1:14–15).