

Why and How Do We Stand for Israel?

I. THE UNIQUENESS OF JERUSALEM

- A. Jesus referred to Jerusalem as His city, calling it the city of the great King. With great zeal, Jesus chose Jerusalem as His dwelling place forever (Ps. 132:13-14; Jer. 3:17; Zech. 1:14; 8:2-3).

³⁵ “...Jerusalem for it is the city of the great King.” (Mt. 5:35)

¹³ For the LORD has chosen Zion; He has desired it for His dwelling place: ¹⁴ “This is My resting place forever; here I will dwell, for I have desired it.” (Ps. 132:13-14)

² “I am zealous for Zion with great zeal; with great fervor I am zealous for her.” ³ Thus says the LORD: “I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth...Mountain of the LORD of hosts, the Holy Mountain.” (Zech. 8:2-3)

¹⁷ At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. (Jer. 3:17)

- B. What did Jesus choose Jerusalem for? He chose it as the place where He will live and establish His throne to rule the earth forever (Mt. 5:35; 19:28; 25:31; Ps. 48:1-2; Jer. 3:17; Ezek. 43:7; Zech. 6:12-13); to be the teaching center for the earth (Isa. 2:2-4), the place where the garden of Eden conditions begin to spread out throughout the earth, and the place where heaven and earth connect (Rev. 21:10).

² In the latter days...all nations shall flow to it. ³ Many people shall come and say, “Come, and let us go up to...the house of the God of Jacob; He will teach us His ways...” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa. 2:2-4)

- C. God set Jerusalem at the center of all the nations and all of human history (Ezek. 5:5).

⁵ This is Jerusalem; I have set her at the center of the nations... (Ezek. 5:5, NAS and NIV)

II. UNDERSTANDING GOD’S PLAN CONCERNING ISRAEL

²⁵ I do not desire...that you should be ignorant of this mystery...that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ So all Israel will be saved... (Rom. 11:25-26)

- A. God’s *mystery* refers to His “secret plan” that He hid in His heart through the ages. In Rom. 11, Paul gives insight into how God will release His worldwide salvation purposes related to Israel. We must understand God’s plan in order to cooperate with it.

- B. Israel has a temporary spiritual blindness even to this day (v. 25). Their blindness includes not being able to see Jesus as their Messiah as well as their unique hostility against Him. This will create the context for the Gentiles to provoke Israel to jealousy. Israel’s rejection of Jesus is *not total* (Rom. 11:1-10) and it is *not final* (Rom. 11:11-32).

- C. Jesus prophesied that He would not come back to Jerusalem until the governmental leaders of Israel voluntarily ask Him to reign over them as their Messianic King. The Father “bound” Himself to Israel’s leaders by covenanting the land to them (Gen. 15:18) and then Jesus “bound” Himself by His prophecy to only come back after Israel’s leadership invites Him.
- ³⁷ O Jerusalem, Jerusalem...how often I wanted to gather your children together...but you were not willing!** ³⁸ See! Your house is left to you desolate; ³⁹ for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!” (Mt. 23:37-39)*
- D. Jesus will only rule Israel and then the whole earth from Jerusalem when He is officially invited by the Jewish leadership to be their King. Israel’s leaders are the official representatives of the nation’s covenant with God and are in a position to be heirs of the fullness of Abraham’s covenant.
- E. ***Satan seeks to exploit this prophecy as a “loophole” in God’s prophetic plan*** by assuring that the leaders of Israel will not receive Jesus as their King. Satan wants to demonstrate that Jesus’ prophetic word is false. If Jesus’ prophecy is shown to be a lie, then Jesus cannot imprison Satan as a liar. Thus, Satan’s strategy includes controlling Jerusalem, deceiving Israel into taking the mark of the Beast, and killing the remainder of the Jewish race or seeing that they are so offended at Jesus that they will never receive Him as their King. Satan will not be cast into prison until after the battle for Jerusalem is won and Jerusalem is under the leadership of Jesus (Rev. 19:19-20:3).
- F. Jesus’ return is contingent on Jewish people turning to Him. Literally all Israel will be saved in the context of Jesus’ return and the Millennium. This means that 100% of the Jewish people who survive the Tribulation will believe in Jesus. Israel will be the first nation that is totally saved.
- ¹⁹ Repent...be converted, that your [Israel] sins may be blotted out, that times of refreshing may come from the presence of the Lord,** ²⁰ and that He may send Jesus Christ, who was preached to you [Israel]... ²¹ whom heaven must receive [retain] until the times of restoration of all things [Millennium] which God has spoken by...His holy prophets... (Acts 3:19-21)*
- G. Israel’s original national calling was to have the primary international leadership role in bringing salvation to all the nations or to bring forth world redemption (Deut. 4:6-8; Isa. 2:2-4; 43:10-12; 44:8-9). Israel stumbled but did not fall. Israel was cast away from her international leadership role, but will again be accepted by God in that role in the Millennium.
- ¹¹ Have they stumbled that they should fall [permanently lose their international leadership calling]? Certainly not! But through their fall [stumbling], to provoke them to jealousy, salvation [international leadership in the gospel] has come to the Gentiles.** ¹² Now if...their failure is riches for the Gentiles, how much more their fullness! ¹⁵ For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead [Millennium]? (Rom. 11:11-12, 15)*
- H. Paul used the word “fall” three times in Rom. 11:11-12, but in two different ways. First he contrasts “fall” to “stumbling” and then interchangeably with it. Twice it is used (v. 11a, 12) in the sense of Israel stumbling in sin and unbelief. Once it is used (v. 11b) of Israel *temporarily losing her international leadership* role in bringing the gospel to the nations (failure in v. 14).

- I. Israel's blindness does not mean she has permanently "fallen" from her original national calling to have the primary leadership role in the earth in the Millennium. If the Church is ignorant of the temporary "blindness" on Israel then we will wrongly conclude that God is finished with them, instead of laboring for their salvation and full destiny in God.

III. THE FULLNESS OF THE GENTILES WILL PROVOKE ISRAEL TO SEEK JESUS

¹¹ Through their fall, to provoke them to jealousy, salvation has come to the Gentiles...²⁵ Blindness in part has happened to Israel until the fullness of the Gentiles has come in. (Rom. 11:11, 25)

- A. Fullness of the Gentiles is the fullness of the Church. The fullness of the Gentiles (v. 25) will provoke Israel to seek Jesus for salvation (v. 11). The fullness of the Gentiles includes the **full number** being saved, who walk in the **fullness of power** and **godly character**.
- B. To be provoked to **godly jealousy** means that Israel will desire what Gentile believers have spiritually. The Church will provoke Israel to jealousy when Israel is persecuted in the end times: by risking their lives in **providing refuge** for Jewish people in flight; by **sharing resources** with them; by **performing miracles** like Elijah and Elisha did, such as multiplying food, healing the sick, and prophesying, etc.
- C. We must not remain in ignorance (v. 25) because **ignorance** can become **arrogance**, which can become **passive resistance** (being silent in refusing to stand for Israel), then **active resistance** (helping to persecute Israel), which will then lead to being **cut off by God** (v. 22). Paul calls us to continue in God's goodness (v. 22), in part by embracing God's purpose for Israel.

¹⁸ Do not boast against the branches...²⁰ Do not be haughty, but fear.²¹ For if God did not spare the natural branches [Israel], He may not spare you either.²² Consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off...²⁵ I do not desire...that you be ignorant of this mystery, lest you should be wise in your own opinion... (Rom. 11:18, 20-22, 25)

IV. UNDERSTANDING GOD'S END-TIME PLAN FOR JERUSALEM

- A. Jesus will deal with the primary political, military, and spiritual problems on earth in a very dramatic and final way.

¹³ He [Jesus] was clothed with a robe dipped in blood...¹⁵ He Himself treads the winepress of the fierceness and wrath of Almighty God...¹⁹ I saw the beast [Antichrist], the kings of the earth, and their armies, gathered together to make war against Him [Jesus]...and against His army...²¹ The rest [kings of the earth] were killed with the sword... (Rev. 19:15-21)

- B. Jesus' plan is to replace the evil leadership of the earth in one hour, in order to establish a new world order, cleanse the earth and inaugurate the millennial kingdom. God will use this plan to purify the Church, save Israel, and replace all the governments of the earth in one hour.

³⁵ Some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time. (Dan. 11:35)

- C. It is a great gift to know the end of the story. With prophetic information we can resist confusion, fear, deception, and the compromise that results from it. There will be a battle for the control of Jerusalem. Jesus will win it, but there will be setbacks as seen in the siege of Jerusalem.
- ² *I will gather all the nations to battle against Jerusalem; the city shall be taken... (Zech. 14:2)*
- ² *I will also gather all nations, and bring them down to the Valley of Jehoshaphat [Jerusalem]; and I will enter into judgment with them there... (Joel 3:2)*
- D. Joel 3:9-21 is one of the clearest passages giving overview of the positive and negative events in the final hours of natural history from God's point of view.
- ¹³ *Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow—for their wickedness is great.”¹⁴ Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. (Joel 3:13-14)*
- E. The winepress is full: Sin will be fully ripe in the earth to set the stage for God to deal with it. John described Jesus treading the winepress by releasing God's wrath (Rev. 19:15). Isaiah used the metaphor of Jesus treading on grapes to portray the judgment of the nations (Isa. 63:1-6).
- F. Valley of decision: This speaks of the time when every nation and individual on the earth must make a significant decision as to what they will do related to the battle over Jerusalem. In essence, it is a decision to submit to Jesus' sovereign leadership. In other words, the whole earth must decide if they will follow the leadership of Jesus or the Antichrist in this great battle. Every nation and individual will be evaluated in the light of their response to the battle over Jerusalem.
- G. We are to shout, declare, and sing the message and follow through with deeds that support it.
- ⁷ *For thus says the LORD: “Sing with gladness for Jacob, and shout among the chief of the nations; proclaim, give praise, and say, ‘O LORD, save Your people, the remnant of Israel!’¹⁰ Hear the word of the LORD, O nations, and declare it in the isles afar off, and say, “He who scattered Israel will gather him, and keep him as a shepherd does his flock.” (Jer. 31:7-10)*
- ⁶ *Pray for the peace of Jerusalem: “May they prosper who love you.” (Ps. 122:6)*
- H. God promised that any Gentile that blessed Abraham or his offspring, the Jewish people, would be blessed (Gen. 12:3; 27:29; Num. 24:9; Ps. 122:6). This principle has operated through history.
- ³ *I will bless those who bless you [Abraham], and I will curse him who curses you. (Gen. 12:3)*
- I. God promises to work and not rest until His promises towards Jerusalem are fulfilled.
- ¹ *For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness and her salvation as a lamp that burns. (Isa. 62:1)*
- J. Why does Jesus have such zeal for a city under the leadership of a people who hate Him? He calls the people who do love Him (Christians) to risk their lives for those who hate Him (the Jews). Why? Because God loves Israel and wants to show the nations how far His love will go.