

The Calling of Israel – Call to Us

The Lord says in Isaiah 48:12: "Israel, My called one."

Israel's calling is presented to us in various aspects in the book of Romans. Let us examine them:

To the Israelites "pertain the adoption and the glory and the covenants and the giving of the law and the service of God and the promises..."

1) The adoption

In German editions the term "sonship" is used. We read on several occasions that Almighty God describes the relationship with the Jewish people as a relationship between Father and Son.

When the Lord promised Solomon the kingdom, He said: "I will be a father to him, and he shall be a son to Me." (2 Samuel 7:14).

And He says: "When Israel was a child, I loved him, and out of Egypt I called My son" (Hos. 11:1). This reminds us of the miraculous deliverance of the children of Israel from Egyptian bondage.

Israel has been given sonship. But now we also read that Paul passes on God's promise to us: "I will receive you and be a Father to you, and you will be my sons and daughters, declares the Lord Almighty" (2 Corinthians 6:17-18). Thus, as believers, we also have the promise of sonship. And we may also read (Romans 8:14-18): "For as many as are led by the Spirit of God are sons of God... You have received the Spirit of adoption, by whom we cry, 'Abba! Father!'"

What then is special about the sonship of Israel?

All people are God's creatures, but those from the Gentile nations, the non-Jews, only become children of God—that is, they only come into sonship—when they have accepted the Savior. Sonship has always been given to the Jews, not to individuals, but to all!

We find evidence for this in Exodus 4:23: "Thus says the LORD: Israel is my firstborn." Similarly, Jeremiah 31:9 says: "I am a father to Israel, and Ephraim is my firstborn."

Now the question arises: How can Israel be the firstborn son when Yeshua is the firstborn son? As it says in Romans 8:29: "For those whom He (God the Father) foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers." "He is the image of the invisible God, the firstborn of all creation. For in Him all things were created, in heaven and on earth..." (Col. 1:15-16).

With regard to Yeshua, we have once again considered from Scripture why HE can be called the Firstborn Son - of the Eternal Father (Isaiah 9:5).

Now, the term "son" is used in the Bible in various contexts: It can refer to a physical offspring, but also to descendants in a figurative sense – e.g., "the sons

of the prophets" as the disciples. Or, in a sense, it is about divine adoption (the term used in the King James version). And this is how we can understand the word: "Thus says the LORD: Israel is my firstborn." This is also clear, for example, in Psalm 89:27 f., where God speaks of David: "He will call on me, 'You are my father...' So I will make him my firstborn..." - that is, I will give him first place. (There are examples in the Bible where a secondborn is blessed as firstborn.)

The Jews have been given (!) sonship by God's decree. And when the LORD says, "My firstborn is Israel," this has a very special meaning. For He says, "All the firstborn are Mine" (Numbers 3:13). But it is precisely this special election that has been and continues to be denied by Non-Jews throughout the centuries. The replacement theology, which claims that the Church has taken Israel's place, is heresy. "The gifts and the calling of God are irrevocable" (Romans 11:29). Israel is therefore called to irrevocable sonship!

What is the call to us?

We should clearly oppose the false doctrine of disinheriting Israel and bow down to the guilt of the Church and our fathers. Just as Nehemiah (1:6), Jeremiah (3:25), and Daniel (9:5) asked for forgiveness with the words, "We have sinned, we and our fathers."

I pray: Draw us close to your heart, to share the pain you suffer with your people! Oh, what pain, YESHUA! Wash our hearts! When they tried to eradicate the Jews, many of our hearts remained cold. O LORD, forgive us our sins! YESHUA, wash our hearts!

We must examine our own inner position before the LORD. Sometimes we hear: "I wasn't there when those cruel deeds were committed." But guilt toward the Jewish people begins – according to concrete examples in the Old Testament – with mocking speech and blasphemies (Ezek. 35:12), with malicious glee (Ezek. 25:3, 6, 7), and even with shaking our heads at what was happening in Israel (Jer. 48:26, 7).

It is spiritually dangerous to despise, to disregard, and not to respect Israel!

To the Israelites are the adoption, the glory...

2) The Glory

It's true: Israel is a beautiful land, a land flowing with milk and honey, and where it can already be experienced today: Israel "...will blossom and bud, and they will fill the face of the world with fruit" (Isaiah 27:6). But when glory is written about, it goes far beyond that, as we can already sense from Isaiah 35:1 f.: "The

wilderness and the dry land will be glad; the desert will exult and blossom like a daffodil. It will blossom and be glad, even joyful and singing. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon" (so far it's about external beauty, but then it continues:) "they will see the glory of the LORD, the splendor of our God."

When we read in Psalm 50:2: "Out of Zion, the perfection of beauty, God has shone forth," we might ask: aren't there more beautiful cities and regions in the world? Cities with a beautiful lake, or with access to the beach, or with a fascinating mountain panorama.

How can Zion be called the perfection of beauty? The key lies in what the Lord says about Jerusalem in Ezekiel 16:14: "Your fame went out among the nations because of your beauty, for it was perfect through my glory which I had bestowed upon you, declares the Lord GOD."

We read many times in the Bible that the glory (Shechina) of the God of Abraham, Isaac, and Jacob appears to the people of Israel: for example, in the cloud (Exodus 16:10) in the tabernacle: "Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle" (Exodus 40:34). Later, in the context of the dedication of the temple, it says: "...the cloud filled the house of the LORD; and the priests could not approach to minister because of the cloud, for the glory of the LORD filled the house of the LORD" (1 Kings 8:11). Yes, God promises: "I will glorify the house of My glory" (Isaiah 60:7).

In Israel and for Israel, Almighty God gives His most precious gift, as beautifully stated in Isaiah 46:13: "And I will give salvation in Zion, and my glory to Israel." Salvation, in Hebrew "yeshuah". And the Hebrew name of Jesus is YESHUA. The King of the Jews is also our Savior. There is no other name for salvation. "Salvation is from the Jews" (John 4:22).

This calling can only mean for us to praise this Jewish Jesus, not a Christianized Jesus, for the precious blood that HE shed for us.

But the call to us is also to continually be aware of the context of salvation history; not to distance ourselves from the Jewish people with the remark: "They don't believe in Jesus yet..." Let us not forget: "A partial hardening has come upon Israel, until the fullness of the Gentiles has come in..." (Romans 11:25). For our sake, God set the Jews aside for a time, so to speak—without ever abandoning them. It is an incredible act of grace that we were allowed to experience the Savior Yeshua Ha Mashiach. Let us consider the moving story in Acts 10: Peter is led in a strange way into the house of Cornelius. He preaches in a house meeting there, and the Holy Spirit fell on those gathered. "And the believers from the circumcision, as many as had come with Peter, were amazed because the gift of the Holy Spirit had been poured out on the Gentiles also" (Acts 10:45). This was a colossal event in God's salvation history. Can it still inspire us today? Are we still beside

ourselves over this incomprehensible event? Or have we enclosed it into the framework of our piety to the point where we've become too accustomed to it?

In His High Priestly Prayer to the Father, Jesus said: "The glory that You gave Me, I have given them (that is, My disciples)" (John 17:22). We may hear: "The Spirit of glory and of God rests upon you" (1 Peter 4:14).

The call to us:

- **to praise the LORD again and again that HE has graciously included us among His first-beloved people**
- **It may be that we are about to bow down to a—perhaps secret—spirit of pride and contempt on the part of Jews who have not yet recognized YESHUA. Let us remember: "You do not support the root, the root supports you."**

My prayer is: JESHUA, wash our hearts! Because we disregarded Israel's path to salvation, often viewing the church as the center, O LORD, forgive us our sins. JESHUA, wash our hearts!

- **And because of the plan of salvation history, it is good to pray that many more of the Gentiles will be reached in our time. For the veil will be before the eyes of the Jews only until the fullness of the Gentiles is reached (Romans 11:25).**

To the Israelites are the sonship, the glory, the covenants

3) The covenants

Well, we're pretty familiar with that. But let me summarize briefly:

After the covenant with Noah, in which God promised all living creatures that there would never be another flood, the Lord first made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the Euphrates." (Genesis 15:18). And a little later, we read that God further expands this covenant:

Abram, now Abraham, is to become "the father of many nations," and it is to be an everlasting covenant for his descendants in the land of Canaan (Gen. 17:5-8). God then explicitly renews this covenant with Isaac (Gen. 27:1) and Jacob/Israel (Gen. 35:10-12).

At Sinai, a spiritual dimension is added: "...you shall be to Me a kingdom of priests and a holy nation" (Exodus 19:5 f.).

To confirm this, Moses sprinkles the people with blood and says: "Behold, the blood of the covenant which the LORD has made with you in accordance with all these words!" (Exodus 24:7 f.).

To the priest Phinehas, who courageously stood up against sexual immorality, the Lord says: "Behold, I give him My covenant of peace. And to him and to his descendants after him shall be a perpetual covenant of priesthood..." (Numbers 25:12-13)

The Lord promises David a son whose kingdom will not be temporary. "But your house and your kingdom shall be established before you forever; your throne shall be established forever" (2 Samuel 7:14ff).

Do we remember the words used to announce the birth of Jesus? "He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Luke 1:32-33).

The initiative for the covenants always came from God. And the people had to decide again and again whether they wanted to adhere to them.

The world has repeatedly rebelled against the fact that the LORD has chosen His Jewish people and blessed them with His covenants. Anti-Semitism has its roots in this. Satan believes he can prevent the divine promises from being fulfilled. But Almighty God has bound Himself to the people of Israel with His holy name. For His glory's sake, He will achieve His goal!

What the LORD promises, HE keeps faithfully. Let us hear what HE says: "...the mountains may depart and the hills be removed, but My steadfast love will not depart from you, and My covenant of peace will not be removed..." (Isaiah 54:10). And: "If you(!) can ever break My covenant with the day and My covenant with the night, so that day and night are not in their seasons, then My covenant with My servant David will also be broken, so that he will have no son to reign on his throne, and My covenant with the Levites, the priests, My servants" (Jeremiah 33:20f.). Almighty God links the promise of the covenant with the Jewish people to the continued existence of the divine order of creation! This is also confirmed in Jeremiah 31:37: "If the heavens above can be measured, and the foundations of the earth beneath can be searched out, then I will also cast off all the offspring of Israel..."

The eternal God promises for the end times: "And a Redeemer will come to Zion, and to those who turn from transgression in Jacob, declares the LORD. And this is My covenant with them, declares the LORD: My Spirit that is upon you, and My words that I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your descendants, nor out of the mouth of your descendants' descendants, declares the LORD, from this time forth and forevermore" (Isaiah 59:20-21). A tremendous promise for the Jews, the "People of the Book": The words of the Torah will abide within them! In fact, one can witness time and again

in Israel that even people who say of themselves, "I am not pious/religious," can recite entire passages of the Torah by heart.

And indeed, the God of Abraham, Isaac, and Jacob also declared: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah..." (Jeremiah 31:31). "And I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your flesh and give you a heart of flesh; and I will cause you to walk in My statutes and to keep My ordinances and to do them" (Ezek. 36:26-27).

We are so quick to take this word of the new spirit for ourselves and forget that it first applied to the Jewish people.

Let us pray: YESHUA, wash our hearts! We have repeatedly and blatantly stolen Israel's promises! O LORD, forgive us our sins! YESHUA, wash our hearts!

Yes, Yeshua is "the mediator of a new covenant" (Hebrews 9:15), whom we remember in the Lord's Supper, which He instituted with the words: "This is My blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28).

Let us marvel anew at the certainty that through His blood He has made Jews and us Gentiles one, and that we are no longer "aliens from the commonwealth of Israel" but "fellow citizens with the saints and members of God's household" (Eph 2:11-22).

Grafted into the noble olive tree and thus partaking of the root.

If Yeshua says of Himself, "I am the root and the offspring of David," and thus identifies Himself with the Jewish people across all generations, then the call to us can only be to follow the example of the Moabite Ruth and to become one with our Jewish brothers and sisters: "Your people shall be my people, and your God my God" (Ruth 1:16).

To the Israelites are the sonship, the glory, the covenants, the giving of the law

4) The giving of the law

A special gift to the Jewish people is the Law, which the Creator of heaven and earth gave them. Moses makes this clear to the Israelites with the words: "What nation is there that has such righteous statutes and ordinances as all this law that I am setting before you today?" (Deut. 4:8). The source of the Law is the Torah, the 5 Books of Moses. Torah means "instruction" or "teaching"—something we all need!

These divine instructions have significantly influenced the legislation of many nations (including the German Civil Code, e.g. inheritance law).

But more importantly, for the end times, the LORD promises: "And many nations will come and say, 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that He may teach us of His ways, and that we may walk in His paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem'" (Isaiah 2:3). This last verse is proclaimed every Shabbat before the removal of the Torah scroll from the Holy Ark. (Ki mi Zion tetzeh Torah u dwar Adonai mi Jirushalayim).

Again and again in Psalm 119, David emphasizes that God's law is his delight (verses 16, 35, 40, 47 f., 54, 97) – and not a burden. For the end times God promises: "I will put My Spirit within them, and I will cause you to walk in My statutes and to keep My ordinances and do them" (Ezek. 36:27).

"I will put My law within them and write it on their hearts" (Jer. 31:33).

This promise from God must be listened to attentively. Unfortunately, Jews are often accused of legalism. One would have to speak of legalism if the Jews believed that they could become righteous or perfect through their own strength and be saved through their own efforts.

It is true they are in danger of shifting the focus in their "zeal for God" (Rom 10:2), so that Jesus says to the scribes and Pharisees at that time: "You tithe mint, anise, and cumin, and have neglected the more important things of the law: justice, mercy, and faith" (Matthew 23:23). But there are a number of references in the Jewish prayer book that should prevent us from taking up the prejudice of legalism. It is simply not the case that the Jews believed that they could stand before God through their own strength and by keeping the laws.

The following prayer, for example, makes this clear: "Master of all worlds, we pour out our petitions before you not because of our merits, but because of your great mercy. What are we? What is our life, our kindness, our righteousness? What is our help, our strength, our might?"¹

David already prayed: "You have no pleasure in sacrifice, otherwise I would offer it; burnt offerings are not your delight. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise." (Ps. 51:16-17)

What should we, as followers of Jesus, learn?

Out of fear of legalism, it may be that, in the awareness of Jesus' work of redemption, we no longer have His words in mind: "Truly I say to you, until heaven and earth pass away, not one jot or one tittle will pass from the law until all is fulfilled. Therefore whoever breaks one of the least of these commandments and teaches others so, will be called least in the kingdom of heaven..." (Matthew 5:18 -19).

¹ The Complete Artscroll Siddur, p. 27

God's love letter consists of the New Testament and the Old Testament. When I received love letters from my now wife, I didn't just read the last third or skim the first few sentences...

“All Scripture is inspired by God and is profitable for doctrine, for reproof, for correction, and for training in righteousness, so that the man of God may be complete, equipped for every good work” (2 Tim 3:16).

God gave us teaching through Israel for our encouragement and admonition.

Let us pray: YESHUA, wash our hearts! We have also rebelled against what YOU taught us about Israel. O LORD, forgive us our sins! YESHUA, wash our hearts!

To the Israelites, sonship, glory, covenants, the law, the service

5) The service of God

Paul writes: "The Israelites have been given "the service of God." Now one might ask why this is emphasized (we also hold worship services). What could be meant here?

Serving the one, only living God—and not worshiping the sun or believing in many gods and practicing idolatry—was truly something special over 3,000 years ago. In this respect, Paul's words are primarily an indication that the Jewish people are called to worship and obey the God of Abraham, Isaac, and Jacob. This included, for example, temple service—as part of the "worship service"—the sacrificial service, keeping the Sabbath, observing the festivals, etc.

God had decreed: "You shall be to Me a kingdom of priests and a holy nation" (Exodus 19:6). The significance of Israel's calling is made clear by the Lord's message to Pharaoh: "Israel is My firstborn, and I say to you, Let My son go, that he may serve Me" (Exodus 4:23). God wanted not only to lead His people out of oppression, but also to set them free to serve in a way that would honor His name. The Jewish people are to serve the God in whom, in a unique way, both power and grace are found (as Psalm 62:12-13 emphasizes). And so, in the time of Rehoboam, the Lord decreed that the Israelites should be placed under the bondage of the Egyptian king, "so that they may learn to distinguish between My service and the service of the kingdoms of the lands" (2 Chron. 12:8), that is, between service to God and service to kings.

Let's take a step further in examining the question of what is meant by Israel's worship. The Lord says of David: "I have appointed him a witness to the nations" (Isaiah 55:4). Israel's worship is thus a witness ministry in the sense we read in Ezekiel 37:28: "And the nations shall know that I am the Lord, who sanctifies Israel..." The Lord uses a beautiful image in Micah 5:6: "And the remnant of Jacob shall be in the midst of many peoples like dew from the Lord..." Dew refreshes,

waters, and revives. (And isn't it amazing how, even in our time, Israel is repeatedly a blessing to the world through its aid in disaster areas?) Note the words of Micah: Israel will be like dew—from the Lord. By its own strength or merit, Israel could never be this dew. It is striking that the LORD makes the promise: "I will be to Israel like the dew" (Hos. 14:6).

But if we now read further in Micah 5, the sweet-sounding concept of dew is suddenly followed by a completely different tone: "And the remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among the flocks of sheep, which, when it passes through, tramples down and tears in pieces, and no one can rescue" (Micah 5:7). These are not words for humanists...

God also uses His people as instruments of judgment. This is conveyed to us, for example, in Zechariah 9:13: "I will awaken your sons, O Zion, against the mighty warriors of Greece" (the Hellenists?), "and I will make you like the sword of a mighty man." In Zechariah 10:3, the Lord speaks of Israel as "His magnificent horse in battle," and in Micah 4:13, he exhorts: "Arise and thresh, O daughter of Zion!"

So how does the graceful image of the dew fit with the rather strange words of the ravenous lion and the sharp sword? Both images are about Israel being used for the purposes of the God of Abraham, Isaac, and Jacob. These very different aspects are both part of Israel's "worship." In a twofold way, the name of Almighty God is to be glorified through Israel.

What is the call to us?

The word "worship" rarely appears in the New Testament, but Paul exhorts us to "present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual service" (Romans 12:1).

Like the Jewish people, we too are called to a "royal priesthood" (1 Peter 2:9). One of the priestly duties was to offer sacrifices. What sacrifices might this refer to us? First of all, thank offerings (Psalm 50:23). But we are also admonished: "If the Gentiles have become partakers of the Jews' spiritual gifts, they ought to serve them in the material things also" (Romans 15:27).

Just as the observance of the prescribed feasts and the Shabbat was part of the priestly worship at that time, shouldn't we rediscover these biblical feasts in their significance in God's plan of salvation and in their reference to Yeshua?

The Passover in gratitude for the miraculous salvation of the Jews – and in joy over our redemption through the blood of the Lamb JESHUA.

The Feast of Firstfruits (according to Lev. 23:10 f) in view of YESHUA, who "has become the firstfruits of those who have fallen asleep" (1 Cor. 15:20).

Shavuot, the Feast of Weeks, on which Jews commemorate the reception of the Torah on Mount Sinai – and on which, 50 days after Jesus' resurrection, the Holy Spirit was poured out on the disciples.

The Jewish New Year, Rosh Hashanah, when the shofar is blown – and when we are reminded of the return of the Messiah with the great sound of trumpets.

The Day of Atonement, Yom Kippur – in gratitude for Jesus' final sacrifice of atonement.

The Feast of Tabernacles, Sukkot, reminds us that we have no permanent city here, but the Lord Jesus is preparing a dwelling place with the Father in heaven.

The festival of dedication, Hanukkah, commemorates the victory of Judaism over idolatrous Hellenism – and thus serves as a warning to us not to assimilate.

So: It is good if our worship services also include a remembrance of the Jewish biblical festivals.

And the daily worship of Jesus' followers should be a witness service for the only living God.

Because the Holy One of Israel has linked Himself to the Jewish people with the honor of His name, it is always a matter for us to stand up for His Israel before the world (as fearlessly as an Esther) and not to remain silent.

Let us pray: YESHUA, wash our hearts! We have often been embarrassed concerning Israel and distanced ourselves from Your people. O LORD, forgive us our sins! YESHUA, wash our hearts!

Let us come to the last aspect of Israel's calling:

6) The Promises

From the abundance of promises the Lord makes to Israel, I can only pick out a few here. Many of them will be familiar to us. But it's good to remember that they concern very different aspects:

a) Promise of land

Israel is the only people to whom a specific land is promised. And in Deuteronomy 32:8 we find the astonishing statement: "When the Most High divided the nations into their inheritance, when He separated the sons of men one from another, He determined the boundaries of the peoples according to the number of the sons of Israel. For the LORD'S portion is His people, and Jacob is the place of His inheritance." "He brought them to His holy border ... He also drove out the nations before them and allotted them an inheritance by survey" (Psalm 78:54-55). Derek Prince explains by a parable: If we try to button a coat, it will never fit properly

if we put the first button in the wrong buttonhole. "Israel is, so to speak, God's first button."

Israel must be in the place God has appointed it, including in our spiritual lives!

And regarding the promise of the land: It is our responsibility to hold fast to biblical truth and not fall for the lies of the media. We should also use the biblical term "Judea & Samaria" (J&S) and not the tactically chosen terms "West Bank" and "West Jordanland." We should also know and say that, under international law, J&S is not "occupied territory." The Golan Heights was intended by God for the people of Israel, not only during the time of Joshua (Numbers 21:33-35), but also in the end times (Jeremiah 50:19). The Gaza Strip will ultimately belong to Israel (Zeph. 2:4-7; Ob. 17+ 19). Let us hold fast to this in faith and counter lies (also through petitions or warning letters to politicians)!

b) Return from dispersion

“Therefore, behold, the days are coming, says the Lord, when it shall no more be said, ‘As the Lord lives, who brought up the people of Israel out of the land of Egypt!’ But, ‘As the Lord lives, who brought up the offspring of the house of Israel, and brought them out of the north country, and out of all the countries whither I had driven them!’” (Jeremiah 23:7-8)

It's good that brothers and sisters, the International Christian Embassy Jerusalem, and others feel a calling to help with the repatriation of the Jews. Let us support such organizations with intercession and financial support and praise God that since the founding of the state, over 3,250,000 Jews have made Aliyah.

c) Existence as a nation

“Thus says the LORD, who made the sun a light by day, and the ordinances of the moon and of the stars a light by night...: If these ordinances depart from before Me, says the LORD, then the offspring of Israel also shall cease to be a nation before Me forever” (Jer. 31:35-36).

“For as the new heavens and the new earth, which I will make, shall remain before Me, says the LORD, so shall your descendants and your name remain” (Isaiah 66:22).

There are many believers, including pastors, who have no view of Israel. With sadness, I remember the statement of a pastor: “I have so much to do keeping my flock together, I can’t afford another building site Israel.”

The call to us: to remind them: Whoever ignores, disrespects, or even despises the Jewish people and Israel is opposing God! But whoever blesses Israel will be blessed.

d) Physical rescue

“Then my people will dwell in a peaceful habitation, in secure dwellings, and in secure resting places” (Isaiah 32:18).

In the parable of the fig tree, Yeshua calls us to pay attention to what is happening to Israel and thus recognize the signs of the times. Nehemiah, at that time, gathered information from afar about what was happening in Jerusalem, and this prompted him to act. Call to us: let us be like Nehemiah, gather information from reliable sources, and draw conclusions from it!

e) Spiritual restoration

“Israel finds salvation in the Lord, everlasting salvation” (Isaiah 45:17)

"In those days and at that time," declares the LORD, "the iniquity of Israel shall be sought, and it shall not be found; and the sins of Judah shall not be found; for I will forgive those whom I leave" (Jeremiah 50:20). It will be a national forgiveness such as is promised to no other nation.

Wherever there may still be a trace of arrogance in us, we must bow before the God of Abraham, Isaac, and Jacob.

"You do not support the root, but the root supports you." And it is part of our calling to confront brothers and sisters who look down on Jews who have not yet become believers in Yeshua, and to explain to them the context of the divine plan of salvation. The church has not replaced Israel in God's plan!

f) Rehabilitation

"The sons of your oppressors will bow down before you, and all who spurned you will worship at the soles of your feet. They will call you the City of the LORD, the Zion of the Holy One of Israel. Instead of being a desolate woman and hated, with no one passing through, I will make you an everlasting pride, a joy from generation to generation" (Isaiah 60:14). What a change!

Let us worship the Holy One of Israel in amazement and thank Him that He is already making His people a blessing in the world in many ways (water technology, solar technology, humanitarian aid).

g) Spiritual center

Zechariah 8:22-23: "And many peoples and mighty nations will come to seek the LORD of hosts at Jerusalem and to pray before the LORD. Thus says the LORD of hosts: In those days, ten men from nations of different languages will take hold of the skirt of a Jew and say, 'We will go with you, for we have heard that God is with you.'"

For Jerusalem, which the whole world is still clamoring against, the following applies: "My house will be called a house of prayer for all peoples" (Isaiah 56:8).

A final comment:

Although the Lord will most certainly fulfill His promises, He calls us to intercession in a powerful way:

Psalm 122 gives us two important motivations that should lead us to pray for the salvation of Jerusalem: for the sake of our spiritual brothers and for the sake of the house of God.

And in Isaiah 62:7 we find a massive, almost incomprehensible command: "You who remember the LORD, take no rest and give him no rest until he establishes Jerusalem and makes her a praise in the earth!"

The LORD accomplishes His purpose with His people in a wonderful way; His Word is true. But He wants to include us in His divine actions.

Israel's calling is a call to us. May the Lord guide each of us through His Holy Spirit and make us a blessing!