

Session 6: Praying for Israel

I. The Call to Pray for Israel

1. Another prayer topic for an eternal purpose house of prayer is to pray for Israel.

- a. In this session, we continue our discussion of the four prayer themes for an eternal purpose house of prayer. This session addresses the fourth of the topics—praying for Israel. As we consider the call to pray for Israel, two scriptures immediately come to mind. They are,

I was glad when they said to me, "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem, Jerusalem, that is built as a city that is compact together; to which the tribes go up, even the tribes of the Lord—an ordinance for Israel—to give thanks to the name of the Lord. For there thrones were set for judgment, the thrones of the house of David. *Pray for the peace of Jerusalem:* "May they prosper who love you. "May peace be within your walls, and prosperity within your palaces." For the sake of my brothers and my friends, I will now say, "May peace be within you." For the sake of the house of the Lord our God, I will seek your good (Ps 122:1-9).

On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You who remind the Lord, take no rest for yourselves; And give Him no rest until He establishes and makes Jerusalem a praise in the earth (Isa. 62:6-7).

- b. There is no doubt that the Lord calls the church to pray for Israel and the Jewish people. In the context of becoming an eternal purpose house of prayer, the question that naturally arises is how and what to pray. In this session, we will offer our perspective on that question as well as to encourage those focused on eternal purpose prayer to include Israel and the Jews in their prayer initiatives.

2. I want to begin with a brief testimony about my journey concerning prayer for Israel.

- a. My burden to pray for Israel has vacillated significantly over my years as a believer. There was a time during which I had a real burden to pray for Israel and the Jewish people. At that time, my belief was that as the Lord restored the church, He would incorporate the practice of much of its Hebraic roots into the Gentile church. With that belief, as a church we began to celebrate the feasts, and to attempt to avoid celebrating the holidays with Babylonian roots. We had messianic Jews come to our church to describe the meaning of the Passover and other points of symbolism in Jewish practices. I still love to see the symbolism in the Passover, the Jewish wedding system, the tabernacle, ancient covenants, and other types and shadows. During this time period, we prayed regularly for Israel.
- b. Later, as I discovered God's eternal purpose and became aware that it was established before there was an Israel or a Jew, I lost my burden to pray for Israel and the salvation of the Jews. However, writing this session has brought a fresh burden to me that Israel is still an important prayer topic and that it should be included in an eternal purpose house of prayer.

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- c. I confess that writing the notes for this session has been difficult. Writing about the other three themes, although not easy, was much less challenging. My first attempt in writing this session was basically a cut and paste work drawing from an old Lifeschool class about prayer for Israel that we used in the past. As I reviewed it in preparation to teach it, I knew immediately the words I had written carried no life in them. I knew I had to rewrite the session before teaching it. My challenge in rewriting this session was what do we pray for in the context of God's eternal purpose. As I studied Romans 9-11 in preparation for my rewrite, the burden to pray for Israel is coming alive again, and this session reflects my view of how to pray for Israel in light of God's eternal purpose. So, with that explanation, we begin our session on praying for Israel.

3. In praying for Israel, the various streams in the church focus on a multitude of topics.

- a. As we begin, it is important to establish our view of how we believe praying for Israel fits into an eternal purpose house of prayer. There are a multitude of views as to how Israel and its Hebraic roots fit into the New Testament church. Some believe that God has totally replaced Israel with the church and that there is no real reason to pray for Israel any more than one would for any other nation. Others believe that God's goal is for the church to return to its Hebraic roots so as to observe the sabbaths, feasts, and practices of biblical Judaism from a messianic perspective. Some even believe the church should return to the extent possible to the observance of the Mosaic law. A few even go so far as to believe that there is a dual covenant approach to salvation implying that the church is saved through faith in Christ and Jews are saved through adherence to the practices of Judaism. Each of these views lead to a variety of prayer themes for the purpose of seeing these views fulfilled. For example, if a prayer ministry believes that God's purpose is for the church to become Jewish in its practices, then they would naturally focus much of their prayer energy on praying for the church to rediscover its Hebraic roots.
- b. It is not our objective in this session to analyze the many views on how Israel and the Jews fit into God's plans; however, to be clear we do not adhere to any of the above views about Israel and its Hebraic roots. We believe God established His eternal purpose before Israel existed, and, as such, God is not restoring the church to become Jewish or Israel focused. Christ is the substance whereas Jewish practices, while having meaning and certain applications for the Gentile believer, are merely shadows of the real. *However, we also believe that Israel and the Jewish people are an extremely important part of God's eternal plan, and, therefore, an important prayer topic for an eternal purpose house of prayer.*

4. Forerunners are to pray for Israel.

- a. The New Testament clearly establishes the truth that Israel and the Jews are an important dimension of God's eternal purpose. The most extensive section of scripture describing how Israel fits into God's plans in light of the New Covenant is contained in Paul's letter to the Romans, Chapters 9-11. In these three chapters, Paul writes an extensive explanation of how the Jews fit into God's eternal plan in light of the birth of the New Testament church and the inclusion of the Gentiles into God's family. Since we will refer to these three chapters several times in this session, you might want to pause now and read them. One important scripture from these chapters is: "I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a

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descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew.." (Rom. 11:1-2).

- b. As you read through these three chapters, you quickly see that Paul had a tremendous burden to see Israel come into God's purposes. He wrote, "I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh" (Rom. 9:1-3).
- c. From his burden to see Israel's destiny fulfilled, he prayed unto that end. Notice this passage that captures his great burden to see Israel's destiny fulfilled. He wrote "Brethren, my heart's desire and *my prayer to God for them is for their [the Jews] salvation*" (Rom. 10:1.). Paul prayed fervently for their eternal destiny.
- d. Likewise, forerunners must take up a burden for Israel and the Jewish people and pray for the fulfillment of Israel's eternal destiny.

5. An eternal purpose house of prayer should pray for the land called Israel and for the Jewish people.

- a. From the standpoint of God's eternal purpose and an eternal purpose house of prayer, we believe that there are two primary prayer themes related to Israel that should drive our prayers in an eternal purpose house of prayer. They are: 1) to pray into the issues related to the State [*or nation*] of Israel and 2) to pray for the Jewish people to come into God's purposes. We will delve into both of these topics later in the session but for now, we just make the points that the reason we pray for the land is that it is the place from which Christ will rule the earth from His throne there. The reason we pray for the Jewish people is that God desires for the Jews to be saved and to become a part of Christ's bride.
- b. Israel and the Jews are promised to Christ by covenant. Let's look at that.

II. Promised to Christ by Covenant

1. Israel and the Jews have been promised to Christ through covenant.

- a. Because of the many different opinions about Israel in both the world and the church, it is important to be clear that God has promised *the land [the nation of Israel]* and *the Jewish people* to Christ as His inheritance. Most of us are familiar with the covenant God made with Abraham. God's promise to Abraham reads, "Now the Lord said to Abram, 'Go forth from your country, and from your relatives and from your father's house, *to the land* which I will show you; and I will make you *a great nation*, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.'" (Gen. 12:1-3). Notice that God promised Abraham the land which we know as Israel and a great nation of Jewish people.

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- b. It is important to note that the covenant God made with Abraham is an everlasting covenant, that is, it does not disappear with the coming of the new covenant. Speaking of the Abrahamic covenant, the following is recorded,

I will establish My covenant between Me and you and your descendants after you throughout their generations for *an everlasting covenant*, to be God to you and to your descendants after you. I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God (Gen. 17:7-8).

- c. Also extremely important, the promise is not just to the Jews but is primarily to Christ. In the context of the Abrahamic covenant, Genesis 12 states, “The Lord appeared to Abram and said, ‘To your descendants *I will give this land.*’ So he built an altar there to the Lord who had appeared to him.” (Gen. 12:7). The King James Version captures the Hebrew more accurately reading that God would give the land “unto thy seed”. Whereas “descendants” is plural, “seed” is singular.
- d. The singular use of the word “seed” corresponds with what the apostle Paul wrote to the Galatians as he discussed the Abrahamic covenant. Paul wrote, “Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ” (Gal. 3:16).
- e. Here is the point for us. In God’s eternal purpose, the land or nation of Israel is not just a piece of land like much of the earth. Rather, it is a place dedicated to Christ and God’s eternal purposes. Likewise, as we will see in a moment, the Jewish people still have a special place in God’s heart and have a purpose in Christ. Concerning the land, it is a promise given by the Father to the eternal Son to have this land as a place on which His throne will dwell on the earth—the land which we now call Israel. Thus, the promise made to Abraham was a promise of the land to be given to Christ as an inheritance.

2. The Abrahamic covenant promises the land or the nation of Israel specifically to the Jews and ultimately to Christ as His inheritance.

- a. Even though globally, world opinion would suggest that the land has not been set apart for the Jews; instead, that Arabs, Palestinians, and Muslims have just as much right to the land as the Jews. However, this is not what the scriptures tell us. Paul makes it very clear that the land is promised to the Jews not the Arabs and Palestinians. He wrote,

But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; *nor are they all children because they are Abraham's descendants*, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants (Rom. 9:6-8).

- b. Essentially, Paul is clarifying that the land is promised to Abraham through Isaac and Jacob, not through Ishmael or Essau. Therefore, by covenant, God has promised the land of Israel first to the Jews and ultimately to Christ. We know the history that many of the people groups who dwell in the Middle East and currently lay claim to Israel are descended from Abraham. Even so, they do not descend through the line of Isaac and Jacob (Israel). Instead, many descend through Ishmael. The scriptures are clear; it is through Isaac that the land is promised—thus, to the Jews.

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3. The Abrahamic Covenant also promises the Jewish people to Christ as His inheritance.

- a. In addition to the promise of land, the Abrahamic Covenant also promises descendants to Abraham and His seed, Christ (Gal. 3:16). For Abraham, the promise was inextricably connected to the birth of a multitude of people. God told Abraham that He would multiply him exceedingly; that He would make him exceedingly fruitful; and that He would even birth nations through him (Gen. 17:1-8).
- b. Just as with the land, a multitude of people are also promised not just to Abraham but to Christ as His inheritance. We see this promise worked out through John the Baptist as he ministered at the beginning of Jesus' earthly ministry. He devoted his entire ministry to leading the Jews in Israel to accept Jesus as their Messiah, and even more specifically, as their Messianic Bridegroom. The apostle John wrote these words quoting John the Baptist,

You yourselves are my witnesses that I said, "I am not the Christ," but, "I have been sent ahead of Him." He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full (Jn. 3:28-29).

- c. Likewise, Paul also wrote to the Galatians about promising the Jewish people to Christ, "And if you belong to Christ, then you are Abraham's descendants, heirs according to promise" (Gal. 3:29). The people spoken of in the promise made to Christ through the Abrahamic Covenant are a people comprised of Jew and Gentile and male and female from every nation, tribe and tongue (Gal. 3:28).
- d. Thus, in the context of praying for Israel, God's plan is not to make everyone Jewish but to bring every Jew and Gentile together as one new man in Christ so as to give Christ the fullness of His inheritance of a bride from every tongue, tribe, and nation—including the Jews.
- e. Let's next delve into a few key issues which will provide insight for our prayers for Israel and the Jewish people.

III. Issues Driving Prayer for Israel and the Jews

- a. As stated a little earlier in the session, there are two prayer themes related to Israel that highlights our focus as an eternal purpose house of prayer. They are: 1) to pray into the issues related to the State *[or nation]* of Israel and 2) to pray for the Jewish people. We address next several issues which will drive both prayer focuses beginning with the nation of Israel—or stated differently, the land of Israel.

The Nation

1. In God's eternal plan and purpose, the land plays a crucial role both in this age and in the age to come.

- a. The scriptures speak the following about Israel in the age to come,

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Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples 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 concerning His ways and that we may walk in His paths." For the law will go forth from Zion and the word of the LORD from Jerusalem. And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war. Come, house of Jacob, and let us walk in the light of the LORD (Isa. 2:2-5).

And,

At that time they will call Jerusalem "The Throne of the Lord," and all the nations will be gathered to it, to Jerusalem, for the name of the Lord; nor will they walk anymore after the stubbornness of their evil heart. In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance (Jer. 3:17-18).

- b. These words about Israel allude to the time following Christ's return in which every prophetic promise spoken over Israel will be fulfilled. This time of prophetic fulfillment is known as the Messianic Age, the Kingdom Age, or the Millennial Kingdom. It is the time when Jesus will reign as King over all the earth for a thousand years, and He will do so *from His throne in Jerusalem*. It will be a time when all of God's enemies will be defeated, and Christ will rule as King over the nations. As heir of the Davidic Covenant, Jesus will sit on the throne of David and reign over the house of Jacob (Israel) forever (2 Sam. 7:13-14). From David's throne in Jerusalem, Jesus will rule the nations for one thousand years during the Kingdom Age (Jer. 3:17; Zech. 14:9; Rev. 20:4).
- c. History is heading toward this end in which Christ will fulfill the promise of Ephesians 1:10, "...that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him (Eph. 1:10, NKJV) and His base for these things will be Israel and, more specifically Jerusalem.

2. Until the Lord returns, Israel will be opposed by much of the earth.

- a. With Jerusalem playing such an important role in God's eternal purpose, Israel is and even more so in the future will be opposed by much of the earth and certainly by many demonic forces. Currently, Israel is opposed on many fronts. Even with the signing of the Abraham Accords in 2020 which is leading to the normalization of relations between Israel and several Arab countries, Israel still remains with many enemies who would like to see her destroyed. As we approach the end of the age, Israel will be opposed by much of the earth. In the words of Daniel, this period will be "a time of distress such as never occurred since there was a nation" (Dan. 12:1). Jeremiah added to this idea, "Alas! For that day is great, there is none like it; and it is the time of Jacob's distress" (Jer. 30:7-9).
- b. It will be in a time of great trouble in Israel that the Lord will return, "For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. *In that day His feet [Christ] will stand on the Mount of Olives*, which is in front of Jerusalem on the east; and

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the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south" (Zech. 14:2-4).

- c. At the peak of Israel's darkest hour, the Lord will return. Christ will lead an invincible army of angels and saints to vanquish Israel's foes (Rev. 17:14; 19:11-19). Then He will rule as King from Jerusalem for one-thousand years, fulfilling Israel's prophetic promises. As we can see from these scriptures and many others, in the end times Israel will progressively become a focal point in the earth and experience much opposition on many fronts.
- d. Because the land of Israel is extremely important in the end times and during the millennial reign of Christ on the earth, the church must stand in prayer with Israel as it fights for its existence in the face of great opposition.
- e. Now that we have some understanding on issues affecting our prayer for the land, let's now focus on issues that will impact our prayer for the Jewish people.

The People

1. The primary objective of prayer for the Jewish people is that they will come to Christ and become part of Christ's bride.

- a. The idea of being married to Christ is not solely a New Testament idea initiated at Christ's first coming. As we have stated in other materials, God's eternal plan is for Christ to have a prepared bride to partner with Him throughout eternity. This was on the heart of God even before the foundation of the world. God's eternal plan is for Christ to have a bride from every tongue, tribe, and nation and that includes the Jews.
- b. The prophet Hosea wrote these words concerning the Jews being betrothed to God as His bride,

"It will come about in that day," declares the Lord, "That you will call Me Ishi [*my husband*] and will no longer call Me Baali. For I will remove the names of the Baals from her mouth, so that they will be mentioned by their names no more. In that day I will also make a covenant for them with the beasts of the field, the birds of the sky and the creeping things of the ground. And I will abolish the bow, the word and war from the land, and will make them lie down in safety. I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and in justice, in lovingkindness and in compassion, and I will betroth you to Me in faithfulness. Then you will know the Lord" (Hos. 2:16-20).
- c. Joel Richardson, in his book *Sinai to Zion*, makes a convincing argument that Israel was betrothed to the Lord at Mount Sinai as they journeyed through the wilderness toward the promised land. Even hundreds of years prior to this, the Lord invited Israel through Abraham to enter not just a covenant, but a marriage covenant, with Him. Throughout Israel's history from Abraham to Moses and beyond, God presented to Israel His requirements to become His bride. He had Israel consecrate itself at Mount Sinai, and He performed a betrothal ceremony there.¹
- d. From this moment forward until the time of Christ and His covenantal death on the cross, Jewish saints were made ready for their marriage to Christ by their faithfulness to the *ketubah* [*that is, their marriage contract*] initiated through the giving of the law at Mount Sinai. Through their circumcision,

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keeping of the law, and faithfulness to the sacrificial system, they were made ready for Christ their Bridegroom.

- e. With the coming of Christ, Israel was incorporated into the New Covenant in Christ. My son, Bryan, wrote this in our Forerunner School class, *Understanding the End Times*,

Let me quickly summarize Romans 11:17-24, where Paul spoke of the rich root of the olive tree, the natural branches, and the wild branches. As previously stated, Jesus Christ and the covenant promises made to Him are the rich root of the olive tree. These covenant promises are scattered throughout the Law and the Prophets. The natural branches who are grafted into the olive tree are the Jewish people who believe Jesus Christ is the Messiah. The natural branches who were broken off are the Jewish people who rejected Jesus Christ as the Messiah. And finally, the wild branches who are grafted into the rich root of the olive tree are born-again Gentiles, who have put their faith in Jesus Christ. These have been shown mercy due to the unbelief of many Jewish people.²

- f. With the coming of Christ, Israel—the natural branch—was grafted into Christ. But not all of Israel. Only the Jewish people who believed that Christ was their Messiah and accepted Him as that in the fullness of all that it represents. The same is true today.
- g. Paul makes this clear in his letter to the Colossians. He wrote that with Christ’s coming, circumcision is now a circumcision made without hands; the law has been nailed to the cross; and issues like food or drink, festivals or Sabbaths are merely shadows of the real which is Christ (Col. 2:11-17). Therefore, with the coming of Christ, there is no longer Jew nor Greek (Gal. 3:28), but Jew and Gentile have become one new man in Christ (Eph. 2:14-15).
- h. Therefore, the Jews living on this side of the cross who have accepted Jesus as their Messiah have already come into the bridal company of betrothed believers. However, there are many other Jews that the scriptures promise will turn to Christ in the events surrounding the second coming of Christ. The details of Christ’s return are much more than we can discuss here; however, the point of this session is that when Christ comes, there will be what Paul referred to as “all Israel will be saved”. Specifically, Paul wrote,

For I do not want you, brethren, to be uninformed of this mystery — so that you will not be wise in your own estimation — that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and *so all Israel will be saved*; just as it is written, THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS (Rom. 11:25-27).

- i. To summarize, the Jewish nation was betrothed to the Lord going back to at least Mt. Sinai. In my understanding, there are two groups of Jewish people who have been betrothed to Christ and await the coming marriage ceremony and marriage supper of the Lamb. The first group are faithful Jews who pursued keeping the law and the feasts and honored the sacrificial system before Christ died on the cross. The second group are messianic Jews who from the time of the cross forward even until now truly accepted Christ as their personal Messiah.
- j. There is also a third group of Jews for whom the Lord has given the invitation to come into the bridal company of Jew and Gentile. Like the other Jews who have entered into the new covenant, this group also received the Lord’s bridal invitation at Mt. Sinai. They can enter the new covenant at any

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time. Moreover, when Christ returns, there will be a national salvation of Israel that will accompany Christ's coming. With this, many more Jews will enter into the Lord's bridal company and join in the celebration of the marriage supper of the Lamb.

2. A summary of the process through which the Jews will come to Christ will be helpful to assist us in prayer for the Jews.

- a. As we stated earlier, Romans 9-11 contains the most extensive explanation of how the Jews fit into God's eternal plans. In addition to offering several prayer points, these three chapters describe the process by which the Jews will be saved and thus become part of Christ's bridal company. We want to highlight four aspects of this process by which the Jews will come to salvation and inclusion in Christ's bridal company.
- b. First, Paul makes it clear that God has not permanently rejected Israel. We mentioned this passage earlier, but share it again here: "I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew.." (Rom 11:1-2).
- c. Second, God has hardened the heart of the Jews so that the Gentiles could come into God's plans. During the days the apostles ministered, many Jews accepted Jesus as their Messiah. Even so, many more stumbled over Him as Paul wrote, "Why? Because they did not pursue it by faith, but as though it were by works. *They stumbled over the stumbling stone*, just as it is written, 'BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED'" (Rom. 9:32-33). Because of their rejection, God released a partial hardening of their hearts (Rom. 11:7; 11:25) and a spirit of stupor over them (Rom. 11:8-10). The partial hardening of their hearts is until the fullness of the Gentiles come in and is not permanent.
- d. Third, a remnant was saved during the days Paul walked the earth: "In the same way then, there has also come to be at the present time a remnant according to God's gracious choice" (Rom. 11:5). In addition, a remnant will continue to be saved throughout the church age,

Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY." And just as Isaiah foretold, "UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH" (Rom. 9:27-29).

- e. Fourth, when Christ returns, there will be a massive move of God among the Jews and as Paul puts it, all Israel will be saved: "and so all Israel will be saved; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS'" (Rom. 11:26-27).
- f. The above is God's plan for the Jews. Of course, there is a need to continue to pray that God's plans would be fulfilled now and at the end of the age.

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IV. Praying for Israel and the Jews

- a. Although there are many prayer topics that could be addressed as the church prays for the nation of Israel, we will focus our attention on prayer topics which facilitate Christ having His inheritance of the one new man of Jew and Gentile and the land on which His eternal throne will sit.
- b. Therefore, in the following two sections, we will identify several prayer topics that an eternal purpose house of prayer can pray for Israel. We have divided these topics into two major categories to be consistent with our previous discussion. They are: 1) praying for the nation and 2) praying for the Jewish people. We will begin with praying for the nation.

The Nation

1. Pray for the Peace of Jerusalem and Israel.

- a. Today, much of the conflict in the Middle East is rooted in radical Islam. Those who hold to a pure form of Islam desire to subjugate the world to Allah through any possible means, including terrorism and horrific acts of violence. Though this is true, millions of Muslims are peaceful people who condemn violent acts of terrorism. Nevertheless, Islam is not a peaceful religion; it is rooted in intolerance, hate, and mass murder. There are many radical Muslims who desire to restore the Ottoman Empire or to otherwise raise up a global Islamic Caliphate. Israel is important to that plan because Muslims occupied Jerusalem for hundreds of years, and they view Jerusalem as Islamic property that must be reoccupied for the glory of Allah. Because of these reasons, much of the Arab world has declared a permanent jihad against Israel.
- b. So how do we pray in light of these issues? The Bible says, “Pray for the peace of Jerusalem” (Ps. 122:6). God commands us to pray for Jerusalem’s security and well-being.
 - Pray for Israel’s protection in the conflicts that arise between Israel and its many enemies.
 - Pray for God to frustrate every terrorist attack, suicide bombing attempt, or plan to kill the Jews or disrupt a peaceful lifestyle.
 - Pray that God would lead a multitude of Arabs to come to know Christ.

2. Pray against attempts to remove Israel as a sovereign state in the middle east.

- a. It is important to God’s eternal purpose that Israel remain a sovereign state until the Lord returns. Any removal of Israel as a nation would most likely delay the Lord’s return as the scriptures make it clear that He will return to Israel. Immediately after the birth of Israel in 1948, the Arabs declared a jihad (“holy war”) against the Jewish nation.
- b. During Israel’s brief modern-day history, she has already been involved in several wars with the Arabs, including the 1948 War of Independence, the Six-Day War of 1967, the Yom Kippur War of 1973, and most recently, the Palestinian-Israeli conflict. Radical Islam does not want peace with Israel; they want to wipe out the Jewish nation and recapture Jerusalem for Allah. Therefore, prayer

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into the protection of the Jewish State against terrorism and Jihad become important prayer themes.

- c. Pray also against the globalists and their attempts to remove or greatly shrink Israel as a nation. We are probably all aware of how the United Nations repeatedly attacks Israel, its government leaders, and even its existence. Even the United States—supposedly Israel’s greatest ally—has tried at times to shrink the land Israel controls. Israel is important to God’s purpose, and the church must stand in prayer with Israel whenever the world turns against them.
- d. Summarizing prayer for the land, much of the specific prayer points for our times of prayer will be gleaned from reading news accounts and following Christians leaders who closely track what is going on or being planned for the land.
- e. Now, let’s highlight in a summary form how to pray for the Jewish people

The People

1. Pray into the four aspects of the process by which the Jews will come to Christ.

- a. You will remember the four points of the process described in Romans 9-11. Prayer points around these four themes could include:
 - Pray into the truth that God has not rejected Israel.
 - Pray to open the eyes of many over which there has been a partial hardening and a spirit of stupor.
 - Pray that an increasing remnant will come to Christ.
 - Pray that all Israel will be saved in the end times.

2. Pray that Christ would have His bride from among the Jewish people.

- a. As you pray for the bride of Christ to arise among the Gentile church, pray that Christ would also have His bride made ready among the Jews. Christ desires a bride from every tribe, tongue, and nation, and that most definitely includes the Jews.

3. Pray into the variety of points highlighted in Romans 9-11.

- a. In meditating on Romans 9-11, several prayer points have come to mind. I have listed 11 prayer ideas from these three chapters that you might consider praying as the Holy Spirit leads. They are not in any particular order although I did put the scriptural reference to the side to add context. The 11 points are:
 - Pray for a spirit of wisdom and revelation of Christ as the Jews’ Messiah (Rom. 10:2-3).
 - Pray for the spirit of stupor to be removed from them (Rom. 11:8).

Session 6: Praying for Israel

- Pray that God would have mercy and compassion upon the Jews (Rom. 9:15).
- Pray that God would touch the lives of many more Jews so as to expand the remnant (Rom. 9:27).
- Pray that the Jews would pursue God by faith in Christ rather than by the law, feasts, or works (Rom. 9:30-32).
- Pray that God would send faithful witnesses to the Jewish people and that the Jews would have eyes to see and ears to hear (Rom. 10:14-18).
- Pray that as God moves mightily among the Gentiles, it would provoke the Jews to jealousy (Rom. 10:19-20; 11:14).
- Pray that the Jews would repent of their hardness of heart, disobedience, and obstinance (Rom. 10:21).
- Pray that all Israel will be saved (Rom. 11:26-27).
- Pray that the Jews will receive a fresh revelation of the love that God has for them (Rom. 11:28).
- Pray that the Gentile church will have an increasing burden for the Jews to receive Christ (Rom. 9:1-2).

b. God loves Israel and the Jews. Let us do likewise and pray!

¹ Joel Richardson, *Sinai to Zion* (Leawood, Kansas: Winepress Media, 2020), pp. 27-38.

² https://thectp.s3.amazonaws.com/forerunner/Notes/EndTimes/EndTimes_05.pdf, p. 4.