



# Jerusalem in Prophecy

Study Notes



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# The Dawn

Jim Showers

I. Jerusalem in Prophecy

A. "The land of the Bible and the message of the Bible are forever connected. You just can't separate the two!"

1. This study: Jerusalem in Prophecy
  - a. Jerusalem is not just a geographic location
    - i. It is central to the message of the Bible
2. The name "Jerusalem" occurs:
  - a. 669 in OT, 144 in NT, over 2/5 (350) are prophetic
3. No other city gains the importance of Jerusalem

B. Uniquely chosen by God (2 Chr. 6:6; Ps. 132:13)

1. He placed Jerusalem at the center of the nations (Ezek. 5:5)
  - a. Not a major city of commerce
2. Not on a major international highway
  - a. On the spine of Judean Mountain range
3. Not an easy place to reach or frequent
  - a. All roads ascend to Jerusalem—to meet God
    - i. 36 miles east Med. Coast, 16 miles west Dead Sea
    - ii. 2,500 feet above sea level

C. The Bible has many titles for Jerusalem

1. The city (Jer. 32:24; Ezek. 7:23)
2. The city of God (Ps. 46:4; 87:3)
3. The city of our God (Ps. 48:1, 8)
4. The city of the LORD (Yahweh) (Ps. 101:8, Isa. 60:14)
5. The city of the LORD (Yahweh) of Hosts (Ps. 48:8)
6. The city of righteousness (Isa. 1:26)
7. The holy city (Isa. 48:2, 52:1; Neh. 11:1, 18; Mt. 4:5)
8. Your holy city (Dan. 9:24)
9. The faithful city (Zech. 8:3)
10. The city of Judah (2 Chr. 25:28)
11. The city of David (2 Sam. 5:9; Lk. 2:4, 9)
12. The city of the great King (Mt. 5:35)

## II. The Dawn of Jerusalem: The City of God

### A. First appears in Gen. 14:18

1. Called "Salem" in Gen. 14:18; Ps. 76:2
  - a. In Hebrew it is Shalem, which means, "peace"
    - i. Jerusalem means "city of peace"

### B. Jerusalem is introduced as the city of the king-priest

1. Abraham returning from victory over Lot's captors (Gen. 14:17-20)
  - a. Is met in the valley of the kings (Kidron Valley?) (v. 17)
    - i. By Melchizedek bringing bread and wine (v. 18)
2. Melchizedek, King of Salem (Peace) (v. 18)
  - a. Name means, "king of righteousness"
  - b. The priest of God Most High (v. 18)
3. Melchizedek is God's King - Priest (a Theophany?)
  - a. As king, he brings a gift of peace - bread & wine (v. 18)
    - i. In time they become elements of communion
  - b. As priest, he blesses Abraham
    - i. "Blessed be Abram by God Most High" (vv. 19-20)
      1. Possessor of heaven and Earth
      2. Who gave Abram victory over his enemies
    - ii. He blesses the one who had the promises (Heb. 7:6)
      1. The inferior is blessed by the superior (v. 7)
  - c. Abraham gave him a tithe (10%) of the spoils (v. 2)
    - i. He is Abraham's spiritual superior (v. 4)
      1. Abraham gave a tithe to the greater one
  - d. Melchizedek priesthood (v. 3)
    - i. He is without father or mother or genealogy
      1. Not a priest by family right
      2. Has neither beginning of days or end of life
    - ii. Not a priest by law but by the basis of an indestructible life (v. 16)
      1. Superior to Levitical priesthood
    - iii. Melchizedek resembles the Son of God
      1. He continues a priest forever (vv. 3, 24)
4. Why spend so much time on one event?
  - a. Melchizedek connects Jerusalem to Jesus Christ
  - b. Writer of Hebrews said we should know, "the basic principles of the oracles of God" (Heb. 5:12)

### C. The Dawn of Jerusalem

1. Connects Jerusalem with God's plan for the ages
  - a. Center stage for God's redemptive plan
2. Jesus Christ is of the order of Melchizedek (Heb. 7:17)
  - a. He is a priest forever (Ps. 110:4)
  - b. Not by a law that made nothing perfect (Heb. 7:19)
3. Jesus is a guarantor of a better covenant (v. 23)
  - a. New covenant - promise of salvation (v. 8:7-13)
4. From its beginning in Scripture
  - a. Jerusalem is linked to the promise of redemption
  - b. Name "Salem" reminds us of the ultimate ending
    - i. God will restore His Kingdom
    - ii. Peace in God's Kingdom on Earth
5. Jerusalem is the epicenter of God's redemptive work
  - a. "The land of the Bible and the message of the Bible are forever connected. You just can't separate the two!"

### D. Abram sacrifices Isaac on Mt. Moriah (Gen. 22:2)

1. Jerusalem not mentioned
  - a. Mt. Moriah is the location of the Temple (2 Chr. 3:1)
2. Foreshadowing of the great sacrifice to come
  - a. Father Abram is willing to sacrifice his promised son
    - i. God provided a substitute
3. God's redemption plays out in Jerusalem

### E. Jerusalem remains in Gentile hands until Israel has a godly king (2 Sam. 5:6-10)

1. When David conquers the Jebusite city of Jerusalem

### F. So why study Jerusalem in Prophecy?

1. Prophecy is God's way of sharing His redemptive plan
  - a. Gives us discernment to know the truth from lies
    - i. Also holds us accountable
2. Our salvation is rooted in the promises God made to Israel (Rom. 11)

- a. And it plays out in the fulfillment of prophecy
  - i. Jesus' First Coming fulfilled many prophecies
    - 1. Proof He was the true Messiah
  - ii. Jesus' Second Coming is mapped out in unfulfilled prophecy
    - 1. Where? In Jerusalem
      - » Jesus will return to Jerusalem
      - » Jesus will rule from Jerusalem
      - » Jesus will rule for all eternity in a New Jerusalem

#### G. When we study Jerusalem in Prophecy

- 1. Some is fulfilled prophecy
- 2. Some is prophecy being fulfilled
- 3. Some is prophecy yet to be fulfilled

#### H. In this study of Jerusalem in Prophecy

- 1. The Dawn - the redemption connection
- 2. Glory Days - King David and Solomon
- 3. Corruption of God's City - ungodly kings
- 4. Glory Lost - destruction of Jerusalem & exile
- 5. Scattered & Trampled - God's use of Gentiles
- 6. Messianic Hope Rejected - missed opportunity
- 7. Birthplace of the Church - sprouted and grew
- 8. Jewish Return - modern day miracle
- 9. Tribulation Repentance - Jewish restoration to God
- 10. Messianic Deliverance - return of Messiah
- 11. Glory Returned - capital of God's Kingdom
- 12. A New Jerusalem - the ultimate ending

### III. Jerusalem Is Important to You

#### A. Your destiny was secured in Jerusalem

- 1. When Jesus Christ came, died, and rose again
- 2. "Believe on the Lord Jesus Christ and you will be saved" (Acts 16:31).
  - a. Jesus said, "unless one is born again he cannot see the kingdom of God" (Jn. 3:3).

#### B. We are commanded to pray for the peace of Jerusalem (Ps. 122:6).

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# Glory Days

Chris Katulka

The Torah alludes to Jerusalem's significance in God's redemptive plan—from Melchizedek, king of Salem, to Abraham's binding of Isaac at Mount Moriah to God's declaration that He had a specific place in mind where He would reside when the Israelites entered the land. He sovereignly chose a place that would be identified with His name and His glory (Dt. 12:11). That place is Jerusalem, the city of peace.

Jerusalem was chosen for its strategic placement to bring unity and peace to the tribes of Israel and to become the central location of worship to God.

Inside the city walls, King David received a promise from God that he would have a Son that would sit on his throne and rule from Jerusalem forever. God's promise would resonate throughout Israelite history, searching for David's Son, the King of Israel, who would fulfill the divine promise.

Famous Israeli poet, Yehuda Amichai wrote Jerusalem is a "port city on the shore of eternity." It's God's footstool, the place where heaven and Earth touch, where redemption would be paid, and where the King of Kings would reign!

I. The Glory of God with Israel (Ex. 40:34-38; 1 Ki. 8:6-12)

II. David's Promise and Prosperity (2 Sam. 7:4-16; 1 Ki. 3-11)

III. Jerusalem: Centerpiece of the Nations (Ezek. 5:5; Ps. 99)

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# God's City Corrupted

Dan Price

Introduction: Joshua 8 and Deuteronomy 27: Dramatic curses that foreshadow Jerusalem's decline

Proposition: The corruption of Jerusalem during the divided kingdom was because of the kings' divided hearts for...

1. God's Laws
2. God's Prophets
3. God's Temple

I. An overview of the history of the kings of Judah and Jerusalem:

- A. Two Bad Kings to Start
- B. Two Good Kings
- C. A Family of Three Bad Rulers
- D. Four Really Good Kings
- E. Alternating the Five Worst and Best Kings
- F. Four Beaten Vassal Kings

II. Highlighting the kings' divided hearts:

- A. For God's Laws (Even the good kings!)
- B. For God's Prophets
- C. For God's Temple

III. Three thoughts for application from the days of Jerusalem's corruption:

- A. History shows us God's slow anger and immense patience with His people
- B. History reminds us that God always does what He said He'll do - He keeps His promises!
- C. History warns us about half-hearted relationships with God



United Kingdom of Israel								
Years	King	Begin / End	Relationship to Predecessor	Prophet	End of Reign	1 & 2 Samuel	1 & 2 Kings	1 & 2 Chronicles
1050-1010	Saul	Good/Evil	-	Samuel	Suicide	1 Sa 8-31	-	1 Chr 9-10
1010 - 970	David	Good/Good	Captain for	Samuel Nathan	Died	1 Sa 16-31 2 Sa 1-24	1 Ki 1-2	1 Chr 11-29
970 - 930	Solomon	Good/Evil	Son of	Nathan	Died	-	1 Ki 2-11	2 Chr 1-9

Divided Kingdoms of Israel																
Kingdom of Judah (Southern Kingdom)					Kingdom of Israel (Northern Kingdom)											
Years	King	Begin/End	Prophet	Rel. to Pred.	End of Reign	Isaiah	1 & 2 Kings	1 & 2 Chronicles	Years	King	Begin/End	Prophet	Rel. to Pred.	End of Reign	1 & 2 Kings	1 & 2 Chronicles
931-913	Rehoboam	Evil/Evil	Shemaiah	Son of	Died		1 Ki 12, 14	2 Chr 10-12	931-910	Jeroboam I	Evil/Evil	Ahijah	Captian for	Judged by God	1 Ki 12-14	2 Chr 10
913-911	Abijah	Evil/Evil		Son of	Died		1 Ki 15	2 Chr 13	910-909	Nadab	Evil/Evil	Jehu	Son of	Killed by Baasha	1 Ki 15	
911-870	Asa	Good/Good	Hanani	Son of	Died		1 Ki 15	2 Chr 14-16	909-886	Baasha	Evil/Evil		Micaiah	Captain for	Died	1 Ki 16
									886-885	Elah	Evil/Evil	Son of		Killed by Zimri	1 Ki 16	
									885	Zimri	Evil/Evil	Captain for		Suicide	1 Ki 16	
885-874	Omri	Evil/Evil	Captain for	Died	1 Ki 16		874-853	Ahab	Evil/Evil	Elijah	Son of	Battle	1 Ki 17	2 Chr 18		
870-848	Jehoshaphat	Good/Good	Jehu Eliezer	Son of	Died		1 Ki 22	2 Chr 17-20	853-852		Ahaziah	Evil/Evil	Son of	Fell	1 Ki 22	2 Ki 1
848-841	Jehoram	Evil/Evil		Son of	God Judged		2 Ki 8	2 Chr 21	852-841	Joram (Jehoram)	Evil/Evil	Elisha	Brother (son of Ahab)	Killed by Jehu	2 Ki 3, 9	
841	Ahaziah	Evil/Evil		Son of	Killed by Jehu		2 Ki 8-9	2 Chr 22	841-814	Jehu	Evil/Evil		Captain for	Died	2 Ki 9-10	
841-835	Athaliah (Q)	Evil/Evil		Step-Mother of	Killed in Coup		2 Ki 11	2 Chr 22-23	814-798	Jehoahaz	Evil/Evil	Amos	Son of	Died	2 Ki 13	
835-796	Joash	Good/Evil		Son of Ahaziah	Killed by Servants		2 Ki 11-12	2 Chr 23-24	798-782	Jehoash	Evil/Evil		Son of	Died	2 Ki 13-14	
796-767	Amaziah	Good/Evil		Son of	Assassinated		2 Ki 14	2 Chr 25	782-753	Jeroboam II	Evil/Evil		Hosea	Son of	Died	2 Ki 14
767-740	Uzziah (aka Azariah)	Good/Evil	Isaiah	Son of	Leprosy		2 Ki 15	2 Chr 26	753-752	Zechariah	Evil/Evil	Son of		Killed by Shallum	2 Ki 15	
									752	Shallum	Evil/Evil	Captain for		Killed by Menahem	2 Ki 15	
748-732 (48-40)	Jotham (co-regent)	Good/Good	Micah	Son of	Died		2 Ki 15	2 Chr 27	752-742	Menahem	Evil/Evil	Captain for	Died	2 Ki 15		
732-716	Ahaz	Evil/Evil		Son of	Died	Isa 7	2 Ki 16	2 Chr 28	742-740	Pekahiah	Evil/Evil	Micaiah	Son of	Killed by Pekah	2 Ki 15	
716-687	Hezekiah	Good/Good	Son of	Died	Isa 36-39	2 Ki 18-20	2 Chr 29-32	740-732	Pekah	Evil/Evil	Captain for		Killed by Hoshea	2 Ki 15		
687-642	Manasseh	Evil/Good	Son of	Died		2 Ki 21	2 Chr 33	732-722	Hoshea	Evil/Evil	Captain for		Deposed to Assyria	2 Ki 17		
642-640	Amon	Evil/Evil		Son of	Assassinated		2 Ki 21	2 Chr 33	722 - Fall of Samaria and Israel into Assyrian captivity							
640-608	Josiah	Good/Good	Habakkuk	Son of	Battle		2 Ki 22-23	2 Chr 34-35	586 - Fall of Jerusalem and Judah into Babylonian captivity							
608	Jehoahaz	Evil/Evil	Zephaniah	Son of (Bro. of Jehoiakim)	Exile in Egypt		2 Ki 23	2 Chr 36								
608-597	Jehoiakim	Evil/Evil	Jeremiah	Brother (Son of Josiah)	Seige of Jerusalem		2 Ki 23-24	2 Chr 36								
597	Jehoiachin	Evil/Evil	Ezekiel	Son of	Exile in Babylon		2 Ki 24-25	2 Chr 36								
597-586	Zedekiah	Evil/Evil		Uncle of (Son of Josiah)	Exile in Babylon		2 Ki 24-25	2 Chr 36								
586-450	Exile in Babylon		Jeremiah Haggai Zechariah Malachi													

# Glory Lost

Mike Stallard

## I. Introduction

A. A funeral for a city - Lam. 1:1-7, 13-17

## II. Jerusalem and Israel's sin

A. God's historical plan: *blessings and curses*

1. Removal from the land of blessing (Dt. 28:63-66)

B. Description of Israel's sin from within the Babylonian Captivity

1. Ezekiel

a. Israel was a rebellious nation (2:3)

b. Israel was worse than the surrounding nations (5:7-8)

c. Israel defiled the sanctuary (5:11)

d. Israel experienced a singular disaster and doom (7:5-8)

e. Israel mixed worship of the one true God with false idols (8:9-18)

f. The glory departs from the Temple in Jerusalem (10:18)

g. Jerusalem's sin is like Sodom's sin (16:48-50)

2. Daniel 9:4-15

## III. The Judgment upon Jerusalem & Israel

Deportations (Exile) to Babylon		
Jeremiah 52:28-31; 2 Kings 24:18-25:30; Daniel 1		
Three Major Deportations		
1st Deportation - 606/605 BC	Daniel taken captive	Articles from the Temple compound taken to Babylon
2nd Deportation - 597/596 BC (7th year of Nebuchadnezzar)	Ezekiel taken captive	Articles from the Temple compound taken to Babylon
3rd Deportation - 587/586 BC (18th year of Nebuchadnezzar)	Jeremiah taken to Egypt	Jerusalem & Temple completely destroyed
An Additional Deportation		
4th Deportation - 581 BC (23rd year of Nebuchadnezzar)	Judea continues rebellion against Babylon	Note: Calendar dates vary because of different calendars being used (Judean, Babylonian, etc.) and differences in measuring the reigns of kings

#### IV. The Time of Captivity - 70 years

##### A. How is this time measured?

###### 1. Jeremiah 25:11-12; 29:10; Daniel 9:2

a. The Servitude

b. The Captivity

c. The Desolations

###### 2. Measurement of the 70 years

a. From 605 to 536 BC - then Jews begin to return home

b. From 587 to 517 BC - then the Temple was rebuilt

#### V. God Offers Hope in the Midst of the Darkness and Destruction

##### A. Ezekiel 36-48

##### B. Daniel 9: The Seventy Weeks Prophecy

##### C. Daniel 10-12: Further predictions for the history of Israel and its ultimate national and spiritual restoration

##### D. Fulfillment of Deuteronomy 29-32

###### 1. Reaffirmation of the land promises and blessings in the land (30:3-5)

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# Scattered and Trampled

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Bruce Scott

## I. Introduction

- A. Tragically, we have all heard stories of people sometimes getting trampled upon by accident (see Josephus, Wars 2:223-227 [2.12.1]). A recent tragedy (April 30, 2021) occurred in Israel during an event attended by close to 100,000 Haredi (Ultra-Orthodox) Jews. "Forty-five men and boys at the event were killed [in a crowd crush], and about 150 were injured, dozens of them critically, making it the deadliest civil disaster in the history of the State of Israel" ("2021 Meron crowd crush," Wikipedia).
- B. Sometimes, however, trampling others is on purpose, as when the Romans destroyed Jerusalem and the Temple in AD 70 (see Josephus, Wars 6:276 [6.5.1]).
- C. In Luke 21:24, Jesus predicted the calamity of the destruction of Jerusalem, "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."
- D. The Greek word for *trampled* (πατέω, pateō) means "to tread heavily with feet, with implication of destructive intent." It was used both literally and figuratively "of the undisciplined swarming of a victorious army through a conquered city. Its heedlessness, which acknowledges no limits, causes [pateō] to take on the sense 'mistreat, abuse' and 'tread contemptuously under foot'" (BDAG Greek Lexicon, s.v. "πατέω," 786). It is the same word used in Revelation 11:2, speaking of a future Gentile trampling of Jerusalem during the Tribulation Period. The author of Hebrews also uses a form of the word to warn of the punishment of those who regard the Son of God as having no importance, "Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot . . . ?" (Heb. 10:29)
- E. Jesus predicted that Gentile nations would conquer Jerusalem and tread upon it in a contemptuous manner. He called this period "the times of the Gentiles."
- F. What is the "times of the Gentiles"?
  1. It is not to be confused with the phrase "the fullness of the Gentiles" (Rom. 11:25), which speaks of the full number of Gentile people God will save during the Church Age.
  2. The "times of the Gentiles" speaks of a period of time during which Gentile powers will conquer and treat contemptuously the city of Jerusalem, because Jerusalem represents the nation of Israel as a whole.
- G. When did the "times of the Gentiles" begin and when will it end?
  1. The times of the Gentiles began with Babylon under King Nebuchadnezzar and will continue all the way through the Tribulation Period during the final manifestation of the Revived Roman Empire (as seen in Nebuchadnezzar's vision in Daniel 2).
- H. Following the return of the exiles from Babylon and the rebuilding of the Temple, Gentile powers continued to conquer and show contempt toward the city of Jerusalem over the centuries. They wanted Jerusalem for their own. "No other place evokes such a desire for exclusive possession" (Simon Sebag Montefiore, *Jerusalem: The Biography* [New York: Alfred A. Knopf, 2011], p. xxv).
- I. We will look at three Gentile centers of influence that have had the most impact on the world, and on the city of Jerusalem. That impact is still being felt today.

## II. Athens - Center of Philosophy

- A. Developed democracy as a form of government
- B. Attracted geniuses in the areas of art, science, mathematics, literature, and philosophy
- C. Alexander the Great (356–323 BC)
- D. Antiochus IV (Epiphanes; c. 215–164 BC)
- E. Maccabean Revolt and Hanukkah (167–160 BC)
- F. Hasmonean Kingdom and Power Struggle (142–63 BC)
- G. Athens' Impact on Jerusalem

## III. Rome - Center of Power

- A. Legendary Founder Romulus
- B. Known as the City of Seven Hills, the Eternal City, and the Capital of the World
- C. Pagan Rome (63 BC–AD 313)
  - 1. Pompey enters Jerusalem (63 BC)
  - 2. Herod the King (Great) installed as client-king (37 BC)
  - 3. Roman Governors (Prefects and Procurators; AD 6–66)
  - 4. First Jewish Revolt (AD 66–73)
  - 5. Second Jewish Revolt Led by False Messiah Bar Kochba (AD 132–135)
  - 6. Emperor Hadrian's Attempted Erasure of Jerusalem's and Israel's Identities
- D. "Christian Rome"
  - 1. The Byzantine Era (AD 313–636)
  - 2. Crusaders and the Kingdom of Jerusalem (AD 1099–1291)
- E. Rome's Impact on Jerusalem

## IV. Mecca - Center of Pilgrimage

- A. The Kaaba and the Black Stone
- B. The Rise of Mohammed the Prophet

C. The Spread of Islam over Jerusalem (AD 636–1099, 1291–1917)

1. Arab Muslims (AD 636–1091)
2. Seljuk (Turkish/Persian) Muslims (AD 1091–1099)
3. Mamluk (Egyptian) Muslims (AD 1291–1517)
4. Ottoman (Turkish) Muslims (AD 1517–1917)

D. Today, there are 1.8 billion Muslims in the world (24% of the world's population). It is the fastest growing religion in the world. Almost 2.5 million Muslims a year make pilgrimage to Mecca.

E. Mecca's Impact on Jerusalem

V. The Reason for the Times of the Gentiles: To Bring Judgment Both on Jerusalem and on the Gentiles

VI. Jerusalem - Center of the World

- A. Jesus put a limit on "the times of the Gentiles." He said, "until the times of the Gentiles are fulfilled." Those times end at the Second Coming of Christ (as seen in Nebuchadnezzar's vision in Daniel 2).
- B. The prophet Isaiah tells us that one day God will "[purge] the blood of Jerusalem from her midst" (Isa. 4:4). Jerusalem will then be greater than Athens in philosophy, greater than Rome in power, and greater than Mecca in pilgrimage.
1. "Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; And all nations shall flow to it. Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:2-3).
- C. Despite all the attempts of wicked forces (Ps. 83:3-8) to conquer and show contempt for Jerusalem, to trample on her, they will all ultimately fail. That is because Jerusalem is the City of God (Ps. 46:4), the city of the great King (Mt. 5:35), and the center of the world - "Thus says the Lord GOD: 'This is Jerusalem; I have set her in the midst [center] of the nations and the countries all around her'" (Ezek. 5:5).
- D. "Glorious things are spoken of you, O city of God!" (Ps. 87:3).
- E. For centuries, Jewish people scattered around the world have exclaimed at the conclusion of their festivals a yearning for their ancient city. They cry out, "Next year in Jerusalem!" May that expectation come true very soon.

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# Messianic Hope Rejected

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Steve Herzig

I. Introduction

A. Prayers recited

1. Yigdal ("may He be magnified")
2. Ani Ma'amin, (I believe)

B. Passover Seder ("Next Year in Jerusalem")

II. Place of Hope - Jerusalem

A. Place of God's name (Temple)

B. Place in the middle of nations (Ezek. 5:5)

C. Place of fulfilled promises

1. Genesis 3:15, the promise of the Seed of the woman
2. Genesis 12:1-4, the promise of a land, a seed and blessing and
3. 2 Samuel 7:16, the promise of throne forever

D. Place for Messiah

1. Randall Price puts it this way: "Jerusalem was indispensable to the preparation of Christ's First Coming, being restored from ruin (Isa. 52:7-12) to fulfill its role in the Messianic advent as the city of the great King. Indeed Jesus was sent to Jerusalem (Mt. 23:37) and the city served to mark defining moments in Jesus earthly life and ministry."

III. Person of Hope - Jesus Messiah

A. Dedicated in Jerusalem (Lk. 2:22-38)

B. Distinguished Student (Lk. 2:47)

C. Demonstrated through miracles (Mt. 8-10)

1. Raised Lazarus (Jn. 11:1-44) (six weeks before crucifixion)
2. Reaction of People
3. Reaction of Leaders

IV. Passing Up Hope - Rejected by Jewish Leaders

A. Politicising reality (Jn. 11:47): What shall we do?

B. Prophesying Messiah's death (Jn. 11:50)

C. Plotting to kill Him (Jn. 11:53)

V. Passion of Messiah in Jerusalem Sunday to Sunday

A. Precise Plan

B. His Presentation

C. His Proclamation

D. His Preparation

E. His Passover

VI. Persistent Blindness

A. Partial (Rom. 11:25)

B. Purposeful (Rom. 11:26; Zech. 14:4)



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# Birth of the Church

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Mike Stallard

I. Introduction

A. How do many modern Israelis view Christianity?

1. Some have never really seen or understood biblical Christianity
2. Some view it as an imposition of the Western world that has nothing to do with the Middle East or Israel

B. Does Friends of Israel care about the church?

II. Promise

A. Resurrection appearances of Jesus (Acts 1:1-3)

B. Promise of the Father - the baptism of the Holy Spirit (Acts 1:4-6)

C. Promise of witnessing power (Acts 1:7-8)

D. Ascension of Christ (Acts 1:9-11)

E. Birthday of the church in Jerusalem (Acts 2)

III. Persecution

A. Peter and John arrested for their ministry (Acts 3-4)

B. All the apostles imprisoned for their ministry (Acts 5:17-42)

C. Stephen preaches and is killed (Acts 6:9-7:60)

D. Jerusalem church is scattered by persecution (Acts 8:1-3)

IV. Proclamation

- A. Acts 2:41 - 3,000 souls
  
- B. Acts 4:4 - 5,000 men
  
- C. Acts 5:12-16 - multitudes of both men and women
  
- D. Outside of Jerusalem
  - 1. Acts 8 - multitudes come to the Lord in Samaria
  - 2. Acts 10:44-48 - the Gentile Cornelius and his household come to faith
  - 3. Missionary journeys of the apostle Paul (begin in Acts 13)
  - 4. Acts 19:1-7 - disciples of John the Baptist

The Plan of Acts Luke 24:47; Acts 1:8			
The Transitional Fulfillment Of Acts: The Geographical Manifestation of the Spirit			
Jerusalem & Judea	Samaria	Caesarea	Ephesus
Acts 2:1-47	Acts 8:14-17	Acts 10:44-48	Acts 19:1-7
The manifestation of the Holy Spirit to Jewish believers in Jerusalem and the near areas	The manifestation of the Holy Spirit to half-Jewish believers in Samaria	The manifestation of the Holy Spirit to full-blooded Gentile believers in Caesarea	The manifestation of the Holy Spirit to remote believers in Ephesus (in this case, Jewish believers)

V. Not Forgotten

- A. The Church at Jerusalem
  - 1. In its poverty, Gentile Christians remember the mother church (1 Cor. 8:1–9:15)
  
- B. Israel
  - 1. Unlike many believers today, the early Christians in Jerusalem and in Rome remembered Israel's place in God's plan (Acts 1:6; 28:30-31)

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# The Jewish Return

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Chris Katulka

Jesus prophesied that "Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled" (Lk. 21:24). Forty years after Jesus spoke those words the Romans forcibly expelled Jewish people from the land and razed Jerusalem in 70 AD. Over the past two millennia the Romans, Byzantine, Muslims, Crusaders, Mamluks, Ottomans, and British governed, divided, and conquered Israel and Jerusalem.

In the years leading up to Israel's rebirth in 1948 groups of Yemeni, Kurdish, and Russian Jews trickled back into the Holy City. In the past century, Jerusalem has seen a population surge, the ancient city has been rebuilt and expanded to its greatest prosperity since Rome destroyed the city. The rebirth of Israel today is nothing short of a miracle, but does the return of the Jewish people fulfill all that God promised in the Old Testament prophets, or is there still more to come?

I. An Eye on Jerusalem (Ps. 137:5-6)

II. In Our Hands

III. "Prophecy to the breath" (Ezek. 37:1-14)

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# Tribulation and Repentance

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Steve Herzig

I. Introduction

- A. How to destroy the Jews (Jer. 31:35-37)
  
- B. Israel finds a way (Miracle Nation)
  
- C. Jerusalem keeps coming back
  
- D. During its long history: Jerusalem has been destroyed twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times.

II. Past Tribulations in Jerusalem Before The Tribulation

- A. 1000 BC – The blind and the lame failed (2 Sam. 5:6)
- B. 586 BC – Babylonian Captivity
- C. 332 BC – Alexander the Great
- D. 160-167 BC – Maccabean revolt, Jewish holiday of Hanukkah
- E. 63 BC – Roman General Pompey captured Jerusalem
- F. AD 70 – Romans destroy their Temple and exile many Jews
- G. AD 614 – The Persians capture Jerusalem
- H. AD 629 – Byzantine Christians recapture Jerusalem
- I. AD 1099-1187. – Christian Crusaders occupied Jerusalem, claiming it as a major religious site
- J. AD 1187 – Salladin captures Jerusalem from the Crusaders
- K. AD 1229-1244 – Crusaders recapture Jerusalem twice
- L. AD 1517 – The Ottoman Empire captures Jerusalem; Suleiman rebuilt walls 1538 to 1541
- M. AD 1917 – The British captured Jerusalem in World War I
- N. AD 1948 – The state of Israel is established, dividing the city between Israel and Jordan
- O. AD 1967 – Israel captures East Jerusalem and immediately annexes it, granting Arab (Palestinian) residents permanent resident status, but not citizenship

III. Promise God Gave to Israel Holds

- A. Never destroyed (Jer. 31:35)
  
- B. Need to repent (Zech 12:2-3)

#### IV. Purposeful Trouble

##### A. Gog and Magog (Ezek. 38–39)

1. When is the attack?
2. Who attacks?
3. Why do they attack?
4. What are the results?

##### B. The Tribulation (Mt. 24–25; Rev. 6–19; Jer. 30:7) (Jacob's Trouble)

1. Sudden beginning of birth pangs (Mt. 24:8)
2. False messiahs (v. 5) (1st Seal: False Messiah)
3. Deception (v. 5)
4. Wars and rumors of wars (v. 6) (2nd Seal: Peace taken)
5. Famine, pestilence, and earthquakes (v. 7) (3rd Seal: Famine; 4th Seal: Death by famine, pestilence, wild beasts)
6. Delivered up to tribulation (v. 9) (5th Seal: Saints killed)
7. Antichrist erects an image of himself in the Temple (v. 15)
8. Abomination of desolation spoken by Daniel (Dan. 9:27)
9. False prophet arises from the world (Rev. 13:11-18)
10. Requires all to bow down and worship the image
11. He also performs great signs and deceives the world
12. Gives breath to image of the Beast to speak
13. Kills those who refuse to worship it
14. Requires all to take the mark of the Beast to buy and sell
15. Puts an end to all other religions

##### C. Results: Satan's wrath, man's wrath and the wrath of God drive Israel to her knees

1. Israel is alone
2. No prospect for help
3. Zech. 12:10 – they repent when they see Him whom they pierced
4. Rev. 19:11

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# Messianic Deliverance

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## Randall Price

- I. Jerusalem is the city at the center of mankind's hopes and God's purposes. God loves it, Satan hates it, Jesus wept over it, the Holy Spirit descended in it, the nations are drawn to it, and Christ will return and reign in it. Indeed, the destiny of the world is tied to the future of Jerusalem. Because of this chosen centrality (Ps. 132:13-18), the Messiah, in bringing deliverance to Israel, will return to Jerusalem where God has promised to redeem and restore His people.
  
- II. The Promise of Messianic Deliverance (Zech. 2:10; 8:3-8; Mt. 24:30-42)
  - A. Since the days of the prophets, the Jewish people have believed the Messiah would be revealed only in Jerusalem (Zech. 9:9-10). Jesus' disciples also held this view as seen in their question to their Teacher about Jerusalem's predicted destruction: "When will these things be and what will be the sign of Your coming, and of the end of the age?" (Mt. 24:3). The disciples' question reveals they clearly believed Jerusalem's future was connected to Messiah's return. At Jesus' ascension, angels appeared announcing to His disciples His imminent return "in just the same way as you have watched Him go into heaven" (Acts 1:11).
  
- III. The Purpose for Messianic Deliverance (Zech. 12:1-2; 14:2; Isa. 59:20-21; Rom. 11:26b-27; Lk. 21:28)
  - A. Satan will seek to destroy Israel from the mid-point of the Tribulation (Rev. 11:2/Lk. 21:24; Rev. 12:13-17) and the Gentile armies under control of the Antichrist will attack on Jerusalem at the end of the Tribulation (Zech. 12:1-2; 14:2). Messiah will come to deliver Jerusalem at this time (Zech. 14:3-4; Isa. 59:20-21).
  
- IV. The Perils of Messianic Deliverance (Mt. 24:28-29)
  - A. This time, grave national danger will be accompanied by even graver spiritual deception. As the Antichrist seeks to destroy Israel's people (Mt. 24:15-21; Rev. 12:4-5, 13-15), his false prophet will seek to destroy Israel's faith (Rev. 13:11-17). God's judgment of these events will bring even greater physical threats to those dwelling on Earth (Mt. 24:28-29) and especially in Jerusalem (Rev. 11:13).
  
- V. The Portrait of Messianic Deliverance (Rev. 19:11-20)
  - A. The returning Redeemer will be visible to everyone (Revelation 1:7)—both the repentant Jewish remnant and the Antichrist's armies (Mt. 24:27, 30; Lk. 21:27). This visibility will be a sign to the Jews of their redemption (Lk. 21:28), but to their attackers of their ruin (Lk. 21:26). Nothing will compare to the great salvation the nation will enjoy when the Redeemer returns to Jerusalem. Israel finally will be rescued and begin to realize the purpose for which it was chosen.
  
- VI. The Preparation for Messianic Deliverance (Mt. 24:42)
  - A. The promise of messianic deliverance requires us to be both aware of the prophecies of deliverance and alert to the conditions that lead to their future fulfillment. Those who study the Messianic prophecies in Scripture and world events and social and political trends that paved the road to past fulfillment understand that future fulfillment will follow a similar course. Therefore, just as the world was prepared in various ways for Christ's First Coming, it is being prepared today for His Second Coming. This preparation includes moral degeneration, Jewish persecution, technological discrimination, immigration to Israel, and a growing Messianic expectation on a global scale.

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# The Glory Returned

Randall Price

- I. Israel in the 21st century has seen remarkable rebuilding and modernization projects transform Jerusalem. Today it is the center of civil government, judicial legislation, and spiritual instruction. But this revitalization is nothing compared to the resplendent picture of restoration God's prophets have painted concerning the days to come after the Messiah returns to Zion and makes it glorious (Ps. 87:3; Isa. 4:2; 11:10). Jerusalem was established as the residence of God's glory and it will one day return to the city both physically and spiritually (Isa. 6:3) to reveal its glory to the world (Isa. 62:2).
- II. The Glory of Israel Redeemed (Rom. 11:26-27)
  - A. To study Jerusalem is to study the heart of God and His great program and purposes to redeem and restore Israel and mankind to the divine ideal. God promised His glory for Israel in Jerusalem (Isa. 46:13), but before Israel can receive this promised glory, it must be redeemed, and this redemption is destined to take place in Jerusalem (Zech. 12:10-13:1; Rom. 11:27).
- III. The Glory of Israel Regathered (Ezek. 36:9-15)
  - A. God will regather His people from the nations while they are yet in unbelief (Ezek. 20:34-37), an event occurring during the current preparatory period of regathering. This will continue through the Tribulation period and climax with the final regathering at the Second Advent of Christ when God will show forth His glory in all redeemed Israel (Isa. 11:11-12; 44:23; Mt. 24:31).
- IV. The Glory of Israel Restored (Ezek. 36:24-28)
  - A. God has been in the process of restoring national Israel both physically and spiritually. This restoration is depicted in two stages: physically—to the Land (Ezek. 36:24)—and spiritually—to the Lord (Ezek. 36:25-27). The first stage is being accomplished in our day and throughout the Tribulation, and the second stage will be fulfilled at the time of national repentance and redemption. Ezekiel 37 also reveals these stages through the imagery of the nation restored to life in the Land. While New Covenant restoration will be realized by the whole world (Isa 11:9; Hab. 2:14), its epicenter will be Jerusalem (Jer. 3:17; Zech. 8:3-8).
- V. The Glory of Israel Reunited (Ezek. 37:15-22)
  - A. The so-called 'Lost Tribes' of Israel were never lost to God. During the Tribulation members of these tribes will be sealed as Messiah's bondservants (Rev. 7:3-8) and at the time of the final restoration "all Israel" redeemed and regathered will be reunited (Isa. 11:12).
- VI. The Glory of Israel Restructured (Ezek. 47)
  - A. With the entrance of a redeemed, restored, and reunited Israel into the Millennial Kingdom, they will be resettled in newly apportioned boundaries according to their tribes (Ezek. 47:13-48:7, 23-29) with Jerusalem and its holy portion as a focal point for the worship of all the tribes (Ezek. 48:8-22).
- VII. The Glory of Israel's Rebuilding (Ezek. 40:1-47:12)
  - A. Jerusalem was chosen by God as the place where His Divine Presence would dwell among Israel. The climactic act of returning God's glory to Earth will be the building of the final Temple for the Divine Presence to dwell (Ex. 25:8; Ezek. 37:26-28; 43:1-7). During the Millennial Kingdom both Jews and Gentiles will come to this Temple on the greatly enlarged Temple Mount to learn the Lord's ways and receive justice from the Messiah enthroned there (Isa. 2:2-4; Mic. 4:2-3). It is then that the Jewish people will receive the means to fulfill the spiritual goal of the Abrahamic Covenant to be a blessing to all the families (Gentile nations) of the earth (Gen. 12:3). The Millennial Temple will result in Jerusalem being known as the "Throne of the LORD" (Jer. 3:17) and receiving a new name: YWHW Shammah ("The LORD is there"; Ezek. 48:35). Thus, God will glorify His glorious house (Isa. 60:7), and His returned glory will reside in Jerusalem and be beheld by men (Isa. 24:23).

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# A New Jerusalem

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Jim Showers

## I. Jerusalem in Prophecy—A Review

### A. Study of Jerusalem in Prophecy

1. “The land of the Bible and the message of the Bible are forever connected. You just can’t separate the two!”
2. Jerusalem, the epicenter of God’s Redemptive Plan
  - a. Marketplace of redemption
    - i. Where the price was paid - blood of Christ
    - ii. Transaction to purchase back is completed
3. Prophecy tells us God’s plans to restore His Kingdom
  - a. Major events occur in Jerusalem

### B. On our study of Jerusalem in Prophecy, we have seen

1. From the start, Jerusalem is connected to redemption
  - a. Old Testament images are types of the Christ
    - i. Melchizedek priesthood - no beginning or end
      1. Peace, righteousness, bread and wine
      2. Blessings and tithe
2. Godly kings brought God’s glory to Jerusalem
3. Ungodly kings brought corruption and loss of glory
4. God gave control of Jerusalem over to Gentiles
5. Messiah brought hope but it was rejected
6. God birthed the church in Jerusalem
7. God is returning Jewish people to finish His redemption
8. Tribulation brings repentance and Messiah’s return
9. Jerusalem is the capital of the Millennial Kingdom

## II. A New Jerusalem

### A. We now arrive at the ultimate ending!

1. Full circle back to where it all began for mankind
  - a. A New Jerusalem (Rev. 21–22)
    - i. Ruled by a godly king
    - ii. Where the glory of God will radiate
  - b. God’s will is done on Earth as it is in heaven (Mt. 6:10)

### B. New Jerusalem is unlike any city you know

1. Many things you won’t hear:
  - a. How are you feeling today?
  - b. I’m sorry for what I said.
  - c. I have bad news!
  - d. How did you sleep last night?



- e. I'm sorry for the loss of your loved one.
- C. Our eternal dwelling place (Rev. 21:4)
  - 1. No more tears
  - 2. No more death
  - 3. No more sorrow or crying
  - 4. No more pain
- D. God says, "I will make all things new" (v. 5)
  - 1. A New Jerusalem
    - a. No longer the center of God's redemption
    - b. Now the center of life with God
  - 2. God is sparing no expense to build a home for you
    - a. Rev. 21:9-27 describes the beauty of New Jerusalem
      - i. Will descend to the New Earth
- E. Similarity of New Jerusalem to the Garden of Eden (Rev. 22)
  - 1. Garden setting
    - a. River and the Tree of Life (v. 2)
      - i. Fruit for renewing or regenerating life
      - ii. Leaves for healing of the nations
  - 2. God is dwelling with man once again (v. 1, 3)
    - a. Throne of God the Father
    - b. Throne of the Lamb, Jesus Christ
  - 3. No curse of sin (v. 3)
    - a. Man will serve God
    - b. Man can see God face to face (v. 4)
  - 4. God will light the New Jerusalem (v. 5)
- F. The Word of God points to this new beginning
  - 1. In the Old Testament, God speaks
    - a. Of creating a new heavens & a new earth (Isa. 65:17)
      - i. Also, He will create a new Jerusalem (v. 18-19)
        - 1. Weeping & crying will no longer be heard
    - b. God will make a new heavens and earth (Isa. 66:22)
      - i. All flesh will come to worship Me (v. 23)
  - 2. In the New Testament
    - a. Jesus promised He'd prepare a dwelling place for us, Jn. 14:1-3
      - i. In His Father's house in heaven
        - 1. I go to prepare a place for you
      - ii. Imagery of the Jewish wedding custom
    - b. Abraham looked for a Heavenly Jerusalem (Heb. 11:8, 11)
      - i. City with foundations
        - 1. That is made & built by God
    - c. Mt. Zion is the heavenly Jerusalem (Heb. 12:22)

- i. City of the living God!
    - d. Peter said the Day of the Lord will come (2 Pet. 3:10-14)
      - i. Heavens will pass away
        - 1. Elements will melt with fervent heat
      - ii. Earth & works within it will be burned up
      - iii. Nevertheless, look for new heavens & new earth
        - 1. In which righteousness dwells
  - 3. All these prophetic passages speak of hope
    - a. Hope in God's plan to redeem His creation
    - b. Hope in God's program to restore His Kingdom
      - i. It is all worked out in Jerusalem
- G. Citizenship in the New Jerusalem
  - 1. The only way you can dwell in the New Jerusalem
    - a. Is to be a citizen of God's Kingdom
  - 2. Being a good person isn't enough
    - a. We all sin and fall short of God's glory (Rom. 3:23)
  - 3. Think about it
    - a. Would Jesus have come to Earth and died if you could get in with your good deeds?
      - i. "For if righteousness comes through the law, then Christ died in vain" (Gal. 2:21)
  - 4. Jesus said, "I am the way, the truth and the life, no one comes to Father except through Me" (Jn. 14:6)
    - a. The only way you will ever get to taste of the new life in the New Jerusalem is through faith in Christ
  - 5. Paul told the Philippian jailer, "Believe on the Lord Jesus Christ and you will be saved" (Acts 16:31)
    - a. Lord - He is superior to you as God (Creator)
    - b. Jesus - He is the one who saves (Savior)
    - c. Christ - He is the one promised by God (Messiah)
  - 6. Study of Jerusalem in Prophecy points us to salvation
    - a. As the epicenter of redemption
      - i. It is the one place where God is working out His restoration
    - b. But we only benefit from it if we believe in His Son
- H. What manner of person should you be? (2 Pet. 3:10-14)
  - 1. Knowing that this world will pass away in fervent heat
    - a. God's day of judgment will come
  - 2. We should live in holy conduct and godliness
    - a. Knowing the certainty of God's coming judgment
    - b. Live with great anticipation
      - i. Of God's New Jerusalem promise
    - c. Someday we will live in a world ruled by the King of Peace
      - i. The King of Righteousness
        - 1. A priest according to order of Melchizedek
          - » No beginning or end of days
        - ii. A world in which nothing but righteousness dwells
  - I. John warns, "but only those who are written in the Lamb's Book of Life" shall enter it (Rev. 21:27)