




Israel:

*Past, Present, and
Future*



Ezekiel 5:5 “Thus says the Lord GOD:
‘This *is* Jerusalem; I have set her in the
midst of the nations and the countries all
around her.’”

Israel:

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**Biblical
Period**

2091 BC–AD 70

**Post-Biblical
Period**

AD 70–1839

**Modern
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**1839–
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1. Patriarchal
2. Sojourn and
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4. United Kingdom
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6. Exile
7. Post-exile
8. Hasmonean
9. Roman





“O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were *unwilling*. Behold, your house is being left to you desolate! For I say to you, from now on you shall not see Me *until* you say, ‘Blessed is He who comes in the name of the Lord !’”

Matthew 23:35-37

“he [Florus the Procurator] paraded his outrages upon the nation and, as though he had been sent as hangman of condemned criminals, abstained from no form of robbery or violence.”

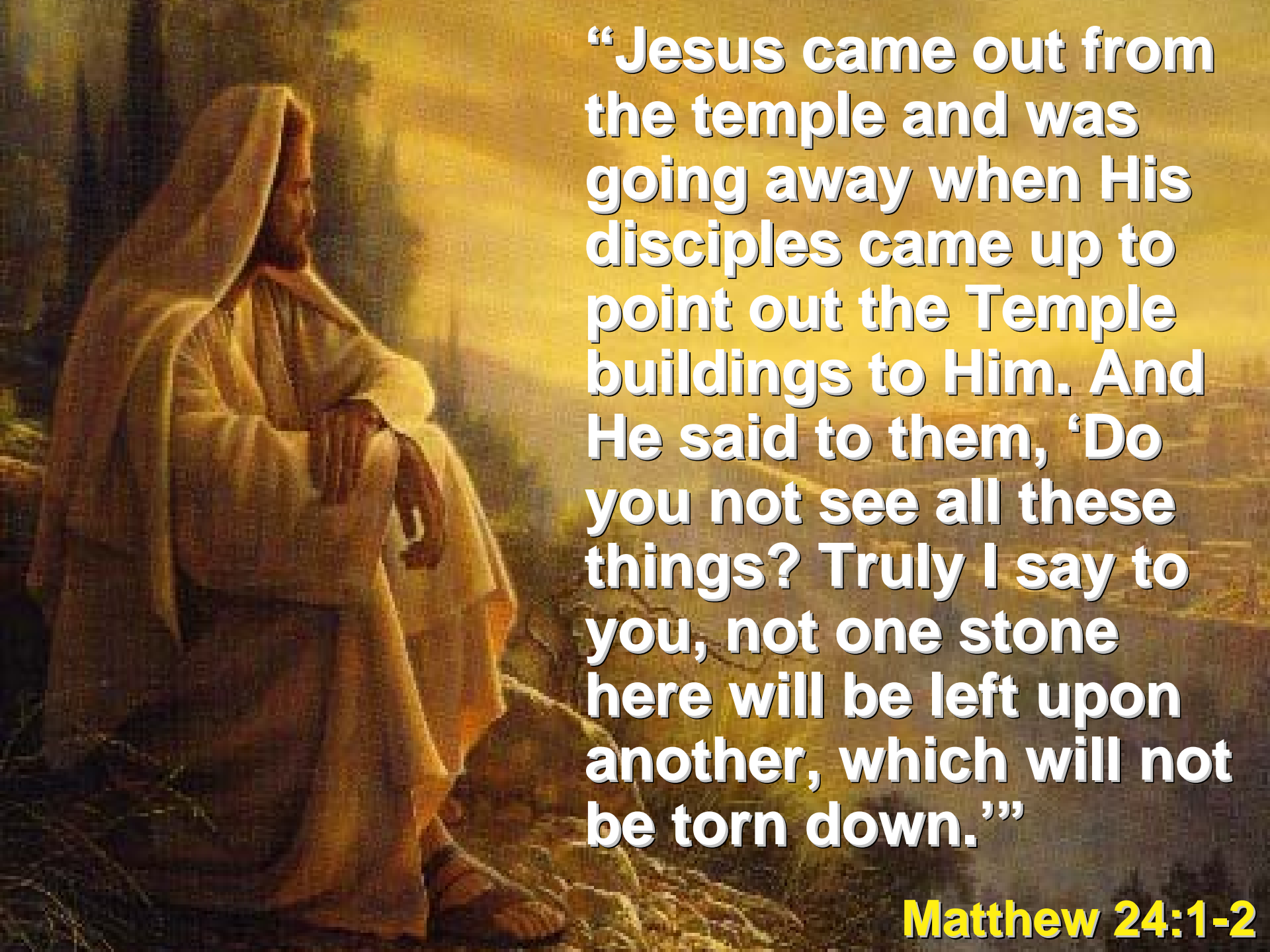
Josephus, Wars of the Jews 2:278

The first Jewish revolt was from AD 66–70.

Jerusalem was conquered.

The Temple was destroyed.

A few zealots under Eliezer ben Judas held out at the desert fortress of Masada



“Jesus came out from the temple and was going away when His disciples came up to point out the Temple buildings to Him. And He said to them, ‘Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.’”

Matthew 24:1-2



Παλιό Πύργο - Πρώτος Ιστορικός Στόλος
The Tower - First Historical Column

Ο Στόλος είναι ένα τεράστιο τετράγωνο κίονα που κατασκευάστηκε από μαρμαρινό υλικό. Είναι ο πρώτος κίονος που σώθηκε από την καταστροφή του 1917. Ο κίονος είναι ύψους 12,5 μέτρων και έχει πλάτος 1,5 μέτρων. Είναι ένας από τους καλύτερα сохранившиеся κίονες της Αθήνας.

Αθήνα, 2017

The final revolt was the Bar-Kochba revolt in 135. Rabbi Akiba presented him as the Messiah.

580,000 followers were massacred at Betar and Hadrian implemented a massive campaign of destruction, renamed the land *Palestine*, and Jerusalem *Aelia Capitolina*.

Still, Jews remained in the Land ...

Did you know?

**JEWS HAVE LIVED
CONTINUOUSLY
IN THE LAND OF
ISRAEL FOR THE
PAST 2,000 YEARS!**

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1. Rome
2. Byzantine
3. Persian
4. Moslem Arab
5. Crusaders
6. Mamluks
7. Ottoman Turks

Israel:

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Conquerors of Jerusalem

Ottoman Turks, AD 1516



Mamluks, AD 1291–1516



Crusaders, AD 1099–1291



Moslem Arab, AD 636–1099



Persians, AD 614–636



Byzantine, *ca.* AD 364–614



Rome, 63 BC–*ca.* AD 364



Conquerors of Jerusalem

 **Moslem Arab, AD 636–1099**

Umayyad

 **Persians, AD 614–636**

 **Byzantine, *ca.* AD 364–614**

 **Rome, 63 BC–*ca.* AD 364**

Moslem Arab, AD 636–1099

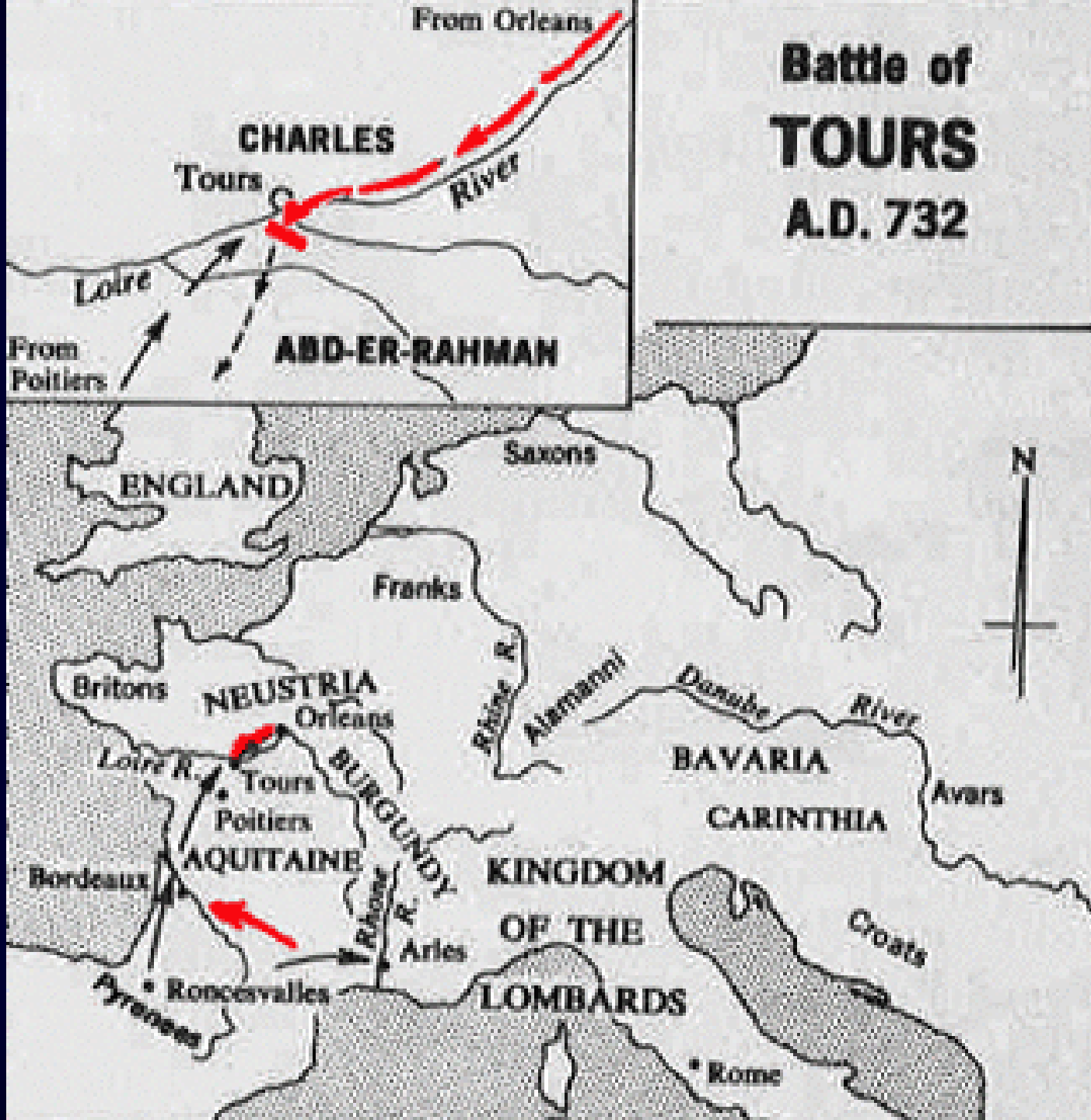
1. Moslem Conquest

Mohammed

2. The Umayyad Caliphate, 661–750

3. Battle of Tours, Oct. 10, 732

Battle of TOURS A.D. 732



Moslem Arab, AD 636–1099

1. Moslem Conquest

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2. The Umayyad Caliphate, 661–750

3. Battle of Tours, Oct. 10, 732

4. Moslems in the Land

5. The Temple Mount







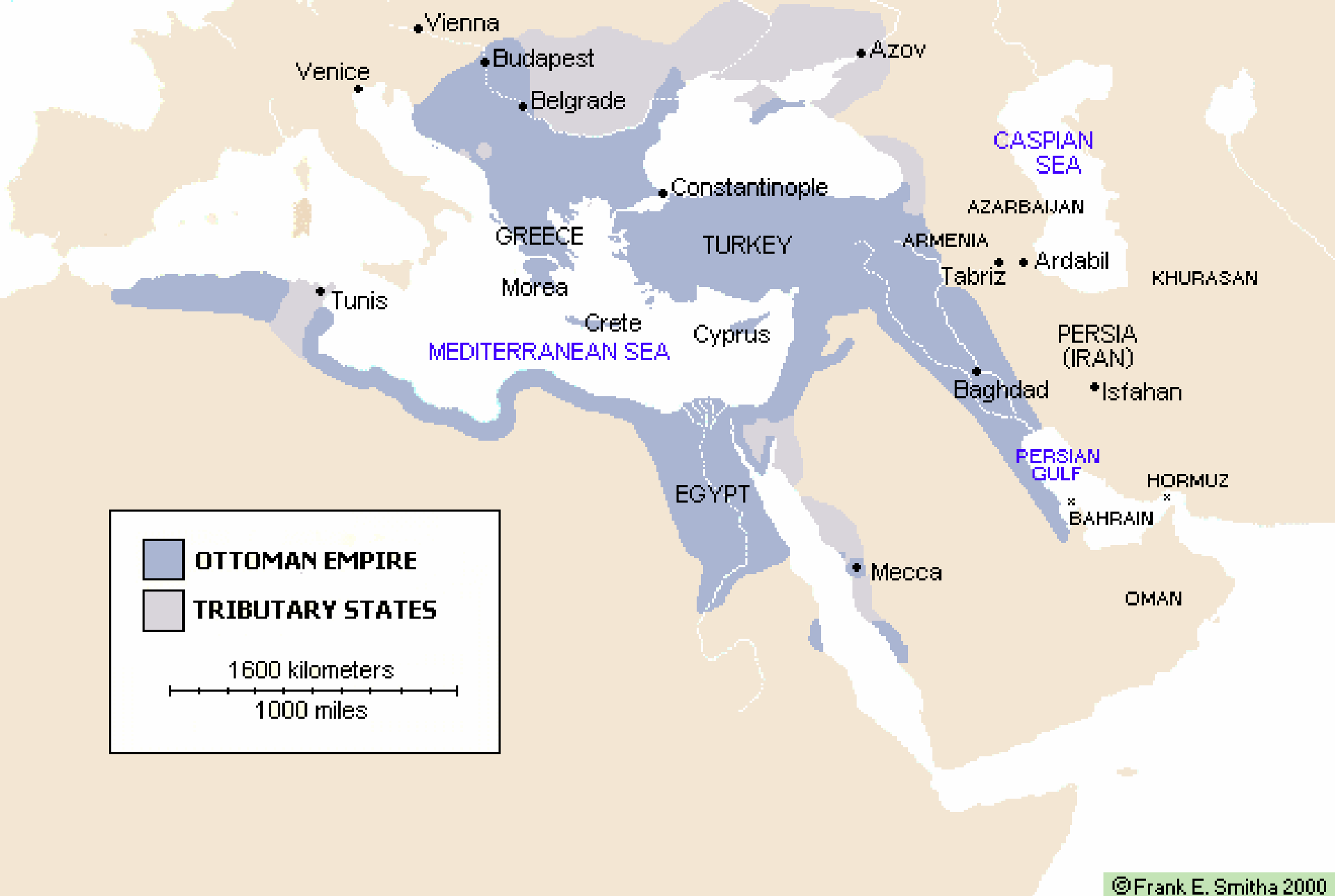


Moslem Arab, AD 636–1193

- 6. The Abassid Caliphate (758–1258)**
- 7. 1099 The Latin period, the Crusades.**
- 8. 1187–1193 Saladin died.**
- 9. 1291–1516 Time of the Mamluks**

Ottoman Turks: 1517–1918





The Ottoman Empire, 1481—1683.



The English Protestants

“Starting with the Puritan ascendancy the movement among the English for the return of the Jews to Palestine began.”

Barbara Tuchman, *The Bible and the Sword*

English Protestants

- ✧ **Study of Hebrew**
- ✧ **Translation of the Bible into English**
- ✧ **Learning Old Testament Stories**
- ✧ **Puritans Develop Judeo-Christian**
- ✧ **Bible Study Produces Millennialism**
- ✧ **Parallel Struggles of Israel and
England**



Francis Kett, d. 1589

Cambridge: B.A., 1569; M.A., 1573

Both a Pastor and Medical Doctor

*The Glorious and Beautiful Garland of
Mans Glorification Containing the
Godly Misterie of Heavenly
Jerusalem.*

Kett mentioned, “the notion of Jewish national return to Palestine.”

Burned at the stake on January 15, 1589 in Norwich for advocating in his book the Restoration of the Jews to Israel, an idea he claimed to have received from reading the Bible.

The English Protestants

About the same time as Kett, strict Calvinist, **Edmund Bunny** (1540–1619) taught the Jewish restoration to Palestine in a couple of books: *The Scepter of Ivday* (1584) and *The Coronation of David* (1588).

The English Protestants

As the 1600s arrived, a flurry of books advocating Jewish restoration to their land began to appear.

Thomas Draxe released in 1608 *The Worlde's Resurrection: On the general calling of the Jews, A familiar Commentary upon the eleventh Chapter of Saint Paul to the Romaines, according to the sense of Scripture*. Draxe argued for Israel's restoration based upon his Calvinism and Covenant Theology.

The English Protestants

Two great giants of their era were **Thomas Brightman** (1552–1607), (likely a Postmillennialist) and Premillennialist **Joseph Mede** (1586–1638) who both wrote boldly of a future restoration of Israel. Brightman's work, *Revelation of the Revelation* appeared in 1609 and told "how the Jews will return from the areas North and East of Palestine to Jerusalem and how the Holy Land and the Jewish Christian church will become the centre of a Christian world."

The English Protestants

Brightman wrote: “What, shall they return to Jerusalem again? There is nothing more certain; the prophets do everywhere confirm it.”

The English Protestants

Joseph Mede, often thought of as the father of English premillennialism was also an ardent advocate of Jewish restoration to their homeland.

Momentum was certainly building toward widespread acceptance of English belief in Jewish restoration, but a few bumps in the road still lay ahead.

The *Key* of the
REVELATION,

searched and demonstrated
out of the Naturall and proper
Charecters of the Visions.

WITH

A Coment thereupon, according to
the Rule of the same *Key*, published in
Latine by the profoundly Learned

Master *Joseph Mede* B. D. late Fellow of
Christs Colledge in Cambridge,

For their use to whom God hath given a love and desire
of knowing and searching into that admirable Prophecie.

Translated into English by *Richard More of Linley* in the
Countie of Salop. ESQUVIRE, One of the Burgessees
in this present Convention of Parliament.

R E V E L . I . 3 .

*Blessed is he that readeth (that is, interpreteth) and they that heare (him that interpreteth)
the words of this prophecie, and keepe those things that are written therein: for the time is at
hand (that is, is now present) wherein the same things shall begin to be fulfilled, and daily
more and more shall be fulfilled.*

With a Preface written by *D^r Twisse* now Prolocutor in the
present Assembly of Divines.



Printed at LONDON by R. B. for *Phil. Stephens*, at his Shop
in Pauls Church-yard at the signe of the gilded Lion. 1 6 4 3.

Joseph Mede's
contribution
was released in
1627 in Latin
and in 1642 in
English as *The
Key of the
Revelation.*

The English Protestants



John Owen
(1616–1683)

Many Puritans of the seventeenth century taught the restoration of the Jews to the Holy Land. One of the greatest Puritan theologians in England was **John Owen** who wrote, “The Jews shall be gathered from all parts of the earth where they are scattered, and brought home into their homeland.”

The English Protestants

The following list of seventeenth century English individuals held to Restorationist views: **John Milton, John Bunyan, Roger Williams, John Sadler and Oliver Cromwell.**

The doctrine of the restoration of the Jews continued to be expounded in England, evolving according to the insight of each exponent and finally playing a role in Christian Zionistic activities in the latter part of the nineteenth and in the first of the twentieth centuries.

The English Protestants



Cromwell's official document
returning the Jews to England.

There were a number of Restorationists in Holland during the time of the Puritan movement.

Isaac de la Peyrere (1594–1676), who served as the French Ambassador to Denmark wrote a book wherein he argued for a restoration of the Jews to Israel without conversion to Christianity.

Colonial America

In addition to John Cotton (1584–1652), early Restorationists included: **John Davenport** (1597–1670), **William Hooke** (1601–1678), **John Eliot** (1604–1690), **Samuel Willard** (1640–1707), and **Samuel Sewall** (1652–1730). **Ephraim Huit**, a Cambridge trained early minister in Windsor, Connecticut believed that the Jews would be regathered to their homeland in 1650.



Increase Mather
(1639–1723)

One of the standout advocates of the restoration doctrine was **Increase Mather**, the son of Richard and father of Cotton. Increase wrote over 100 books in his life & was a president of Harvard. His first work was *The Mystery of Israel's Salvation*, which went through about a half dozen revisions during his life. His support of the national restoration of Israel to her land in the future was typical of American Colonial Puritans and was generally widespread.

Colonial America

It was Increase Mather's view that this final and greatest reformation of the Christian world would be led by the Jewish people ensuing upon their restoration to the Holy Land. From the earliest times, American Christianity has always tilted toward support of the restoration of national Israel in the Holy Land. American Christians, when compared with Euro-Asian Christianity has always had a philo-Semitic disposition. Thus, it is not surprising that this tradition continues today, especially in dispensational circles.