

STUDY GUIDE

THIRTY-ONE LESSONS

DR. DAVID JEREMIAH

THE
BOOK
OF
SIGNS

31 UNDENIABLE PROPHECIES
OF THE APOCALYPSE

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How to Use This Study Guide

The purpose of this study guide is to reinforce Dr. David Jeremiah's dynamic, in-depth teaching and to aid you in applying biblical truth to your daily life. This study guide is designed to be used in conjunction with *The Book of Signs* by Dr. David Jeremiah, but it may also be used by itself for personal or group study.

STRUCTURE OF THE LESSONS

Each lesson is based on the corresponding chapter in *The Book of Signs* and focuses on specific passages in the Bible. Each lesson is composed of the following elements:

- **Outline:** The outline at the beginning of the lesson gives a clear, concise picture of the topic being studied and will provide a helpful framework for you as you go through Dr. Jeremiah's teaching or read the book.
- **Overview:** The overview summarizes Dr. Jeremiah's teaching on the passage being studied in the lesson. You should refer to the Scripture passages in your own Bible as you study the overview. Unless otherwise indicated, Scripture verses quoted are taken from the New King James Version.
- **Application:** This section contains a variety of individual and group discussion questions designed to help you dig deeper into the lesson and the Scriptures and to apply the lesson to your daily life. For Bible study groups or Sunday school classes, these questions will provide a springboard for group discussion and interaction.
- **Did You Know?** This section presents a fascinating fact, historical note, or insight that adds a point of interest to the preceding lesson.

PERSONAL STUDY

The lessons in this study guide were created to help you gain fresh insights into God's Word and develop new perspectives on topics you may have previously studied. Each lesson is designed to challenge your thinking and help you grow in your knowledge of Christ. During your study, it is our prayer that you will discover how biblical truth affects every aspect of your life and your relationship with Christ will be strengthened.

When you commit to completing this study guide, try to set apart a time, daily or weekly, to read through the lessons without distraction. Have your Bible nearby when you read the study guide, so you're ready to look up verses if you need to. If you want to use a notebook to write down your thoughts, be sure to have that handy as well. Take your time to think through and answer the questions. If you plan on reading the study guide with a small group, be sure to read ahead and be prepared to take part in the weekly discussions.

GROUP STUDY

The lessons in this study guide are suitable for Sunday school classes, small-group studies, elective Bible studies, or home Bible study groups. Each person in the group should have his or her own study guide. You may wish to complete the study guide lesson as homework prior to the meeting of the group and then use the meeting time to discuss the lesson. If you are a group leader, refer to the guide at the back of this book for additional instructions on how to set up and lead your group time.

FOR CONTINUING STUDY

For a complete listing of Dr. Jeremiah's materials for personal and group study, call 1-800-947-1993, go online to www.DavidJeremiah.org, or write to Turning Point, P.O. Box 3838, San Diego, CA 92163.

Dr. Jeremiah's *Turning Point* program is currently heard or viewed around the world on radio, television, and the Internet in English. *Momento Decisivo*, the Spanish translation of Dr. Jeremiah's messages, can be heard on radio in every Spanish speaking country in the world. The television broadcast is also broadcast by satellite throughout the Middle East with Arabic subtitles.

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THE BOOK OF SIGNS

INTRODUCTION

Imagine driving on a busy freeway in a large metropolitan area that is unknown to you. You've never been there before, and you are hopelessly lost. Now consider navigating those roadways without any signs—no indications of exits, street or city indicators, detours, or any other pertinent information. What a harrowing situation to be in!

We often take the placement and prevalence of signs for granted. Whether offered as information, invitation, or warning, each sign we encounter along a road is designed to help us move from where we are to where we want to be. In a similar manner, God has providentially placed a number of critical signs along the highway of human history. We often think of these signs as prophecies, and we have been made aware of them through the prophetic vehicle of God's Word.

However, it can be distressing and confusing to ascertain the true meaning behind all of these prophetic signs. That is why we have compiled this unique study guide called *The Book of Signs—31 Undeniable Prophecies of the Apocalypse*. The purpose of this study guide is to help you understand and discover your place in the great pattern of prophetic events foretold by God's prophets, written out in Scripture, and confirmed in the headlines of the day.

The thirty-one undeniable prophecies of the apocalypse can be thought of as a play that is told in five acts. Our story begins in act one with an examination of five nations and regions that will play important roles as the final events of the age emerge—specifically Israel, Europe, Russia, Babylon, and America. Scripture heralds the regathering of the Jewish people to their homeland as a precursor of the end times. This was materialized in 1948, and Israel will continue to play a grand part in this unfolding drama. The consolidation of power in Europe is an essential prelude to the coming of the Antichrist. The prophet Ezekiel speaks of a day when Russia will lead an alliance of nations to attack Israel. Babylon will rise once again as the rebuilt commercial capital of the world. And although America is not specifically mentioned in the Bible, it will play a pivotal role in many prophecies in regard to its alliances and its power.

As the story of the end-time events continues to unfold, we encounter several cultural signs in act two of what is to come—signs that are beginning to appear all around us even today. Daniel, Ezekiel, and Paul all warned that materialism would be a sign of the end times, and it

can be easily asserted that materialism has become a virtue in our current culture. Immorality is also a sign of the times—is there any aspect of our society that has not been corrupted by moral decay? The rise of radical Islam will set the stage for the coming events found in Ezekiel 38–39. Spiritual warfare and Christian persecution will only increase and intensify as the end of the present age approaches. And, finally, there is a cultural threat that is ashamedly at hand—apathetic Christians who don't care about the signs of the times

In our third act of this saga, the story shifts upward as we begin to examine the heavenly signs of the end. This starts with the Rapture of the Church, as described by the apostle Paul in 1 Thessalonians 4:16. But that is only the beginning. The Rapture will immediately encompass the resurrection of dead believers and the transformation of living believers. At that point, Jesus will escort all of them to heaven. There in heaven, all the saints will experience the Judgment Seat of Christ, where rewards for faithful service will be handed out. After that, a praise and worship celebration unlike anything ever witnessed on earth will commence.

Following that heavenly scene, our play comes to the fourth act—the Tribulation. This is a seven-year period during which unspeakable horrors will be unleashed upon the world. The Tribulation features some of the most infamous characters in all of Scripture, including Satan, the Antichrist, and the False Prophet. Many martyrs will die in the name of Christ during this time, but even in the midst of this tragedy, heroes—such as the two witnesses and the 144,000—will shine like stars in a world of darkness. Everything will culminate in the Battle of Armageddon. By this time, the Dragon has appeared, and the mark of the Beast will have made its way around the world. As the rebellious nations of the world are gathered in full strength to destroy God's children once and for all, King Jesus returns in all of His glory.

This leads us to the last act in this cosmic drama. When Jesus returns on the clouds and forever defeats the enemies of God at the Battle of Armageddon, it sets into a Millennium of unprecedented peace on the earth. After that time, all the spiritually dead will stand before God at the Great White Throne Judgment. Then, the entire universe will be transformed by God's grace as a new heaven and a new earth emerge, forever establishing God's everlasting kingdom. When the final act ends and the curtain closes, eternity begins.

In the pages that follow, we will discover together what Scripture reveals about the signs of the times and the signs of God's prophetic plan—all the way to Paradise regained. Seeing these signs played out in the news, on television, and even in our own lives can create despair, anxiety, and confusion. But I am confident that understanding the signs presented in these five acts will help you live with confidence, hope, and a renewed sense of purpose.

The end times may be near, but as Christians, our future is secure and certain. Although we live in a chaotic world, we can be confident and at peace—for God is the author and sustainer of history—and the return of the Prince of Peace may be closer than we think.



PART I

INTERNATIONAL

SIGNS

LESSON 1

Israel

GENESIS 12:1-3

In this lesson we discover why the nation of Israel is a sign to the world.

In the world of geo-eco-politics, it is not often that promises are kept over time. But a promise God made to Abraham more than 4,000 years ago is still in force. It is shaping our world today and will shape it even further as we approach the end of the age. God's promises are forever.

OUTLINE

- I. An Unconditional Covenant**
- II. A Personal Covenant**
- III. A National Covenant**
- IV. A Territorial Covenant**
- V. A Reciprocal Covenant**
- VI. A Universal Covenant**
- VII. An Eternal Covenant**

O V E R V I E W

Most Israeli Jews, and many Jews living outside Israel, know someone who has been a victim of Palestinian terrorism in the Jewish homeland. Living with the prospect of death or injury due to Palestinian terrorism is a daily reality for Jews in Israel.

“Palestinians” is a generic term used to refer to Arabs who occupied the land of Palestine prior to 1948 and who were displaced when Israel was made a nation. Palestinians resent that displacement; they want their land back, and they want Israel to be erased from the map. They want Jews either to be killed or to leave their land and live elsewhere in the world. Acts of terrorism are their ongoing effort to attack Israel’s right to exist.

Israel is a tiny, 9,000-square-mile island in a five-million-square-mile sea of Arab nations that surround her. Her status as a legally reformed nation has resulted in a constant state of vigilance against attacks. Thousands of Israelis have been killed by Palestinian (Islamic) terrorists, and thousands of Palestinians have died as a result of Israel’s response to terror attacks. It is an ongoing conflict.

In recent years, Palestinians have gained the sympathy of the world because Israel has built settlements on two percent of West Bank (Arab) land to create a buffer zone against Palestinian attacks and to create civil order in an otherwise chaotic region. But Israel has never been the aggressor in Arab-Israeli conflicts. Israel has been willing to find a two-state solution, making concessions to the Palestinians, but her offers are always rejected because they include Israel’s right to exist as a nation.

Israel is fighting for her very existence. The subtitle of an article by *World* magazine editor Marvin Olasky succinctly summarizes Israel’s dilemma: “Slammed If You Do, Dead If You Don’t.” When Israel takes the tough but necessary measures to defend herself, she is slammed by world censure. If she fails to take those measures, she is attacked by hostile neighbors. In that article, Olasky filed this explanation of the impossible situation in which Israel finds herself today:

The Holocaust’s 6 million murders led to the creation of the Israeli state in 1948 and the willingness of Jews to fight for it against enormous odds. . . . The hardened men and women who founded the state of Israel and fought to defend it in the 1950s, 1960s, and 1970s, became known for saying, “Never again.” Never again would they make it easy for mass killers. Never again would they go down without a fight.

For several decades, non-Jewish Americans and Europeans understood that resolve. But then a generation grew up that did not know Adolf [Hitler]. Those without visceral awareness of the background saw Israelis not as victims trying to survive but as overlords

acting unjustly to poor Palestinians. Manipulators took the opportunity to re-package the old anti-Semitism as sympathy for an oppressed third-world population.¹

Oppression and opposition to Jews is nothing new in world history. The descendants of Abraham were enslaved in Egypt for 400 years, then the ten northern tribes were captured by the Assyrians in 722 BC and the two southern tribes by the Babylonians in 586 BC. (Granted, these captivities were due to the Jews' sins.) Then Rome crushed the Jews in AD 70, dispersing them into the world where they lived for 1,878 years until the United Nations declared them a nation again in 1948. During the dispersion—the diaspora—more than six million Jews were exterminated by Hitler in the 1940s.

Only one factor can explain why the Jews still exist as a people and a nation: the promises of God. As God said through the prophet Ezekiel, He has preserved the Jews for His own name's sake: "The nations shall know that I am the LORD," says the Lord God, "when I am hallowed *in you* before their eyes" (Ezekiel 36:23, emphasis added). And through Isaiah God reminded the Jews that many of her hardships were discipline for her sins (Isaiah 40:2).

But discipline looks to a more righteous future. Why does God have a future for the Jews? Because of promises made to them in times past. The Jews represent a conundrum illustrated by the saying, "How odd of God, to choose the Jews."

It does seem odd from a human perspective. But there are two reasons God has preserved Israel as a nation: (1) because of a promise made to Abraham and (2) because of God's faithfulness to His Word. As we will see, nothing can cause God to break His promises to His people.

The promise made to Abraham began in Genesis 12:1–3 and was reaffirmed several times to Abraham as well as his son Isaac and grandson Jacob. Their descendants would be the inheritors of the promise God made to Abraham. Genesis 12:1–3 is a cornerstone, a foundational block of Scripture on which a right understanding of the Bible rests. To disregard the promises God made to the father of the Jewish people is to be confused about biblical eschatology.

There are seven features of God's promise (God's covenant) in Genesis 12:1–3 that serve as mileposts in the journey from Genesis to Revelation.

An Unconditional Covenant

When God says "I will" (five times in Genesis 12:1–3), that signifies an unconditional covenant. God is not asking Abraham to reciprocate; He is stating what He Himself will do for Abraham and his descendants. God confirmed the unconditional nature of this covenant in a unique ceremony in Genesis 15.

That ceremony was a common one in the ancient Near East. Sacrificial animals were cut in two and the parties to a covenant would walk between the pieces. They were saying, “May what happened to these animals happen to me if I break this covenant.” But when God and Abraham conducted this ceremony, *God alone* walked between the pieces, taking full responsibility for the keeping of the covenant. This wasn’t an agreement between equals; this was God promising to do something for Abraham and his descendants.

Paul Wilkinson notes that God alone signed and sealed the covenant, “since only He passed through the animal pieces. The inference drawn from Ancient Near Eastern custom is that in so doing, God invoked a curse upon Himself, should He ever break His promise.”²²

A Personal Covenant

God’s promise to Abraham was personal: “I will bless you and make your name great” (Genesis 12:2). The personal pronouns “you” and “your” are used eleven times in verses 1–3. The promises have universal implications, but they began as personal promises to Abraham.

God directed Abraham to leave his home in Mesopotamia and settle in the rich and abundant land of Canaan (Exodus 3:8, 17; 13:5; 33:3). He prospered greatly and became wealthy with herds and servants (Genesis 14:14). The land of Canaan was promised to Abraham and his seed, a place where all his descendants could prosper as Abraham had done.

Abraham was revered in his own day as a powerful leader (Genesis 14:1–17) and is a pivotal figure in three world religions today: Judaism, Islam, and Christianity. The personal promise of the land to Abraham’s descendants through Isaac and Jacob was never rescinded and remains in force today.

A National Covenant

Part of the promise to Abraham was that God would make a great nation from his descendants (Genesis 12:2). In spite of the millions of Jews who have been killed through the centuries, the Jews are indeed a great nation. Professor Amnon Rubinstein gives us an impressive summary of Israel’s national achievements:

Minute in size, not much bigger than a sliver of Mediterranean coastline, [Israel] has withstood continuing Arab onslaughts, wars, boycott and terrorism; it has turned itself from a poor, rural country, to an industrial and post-industrial powerhouse . . .

it has reduced social, educational and health gaps between . . . Arabs and Jews. Some of its achievements are unprecedented.³

A Territorial Covenant

Land—a homeland—was part of God’s promise to Abraham (Genesis 12:1): “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates” (Genesis 15:18). From the Mediterranean coast on the west to the Euphrates River on the east; from Kadesh in the south (Ezekiel 48:28) to Hamath in the north (Ezekiel 48:1), Abraham was promised a huge grant of land—all of modern Israel, Lebanon, the West Bank of Jordan, and large parts of Syria, Iraq, and Saudi Arabia.

Because Israel has never occupied all that land, many scholars believe the promise of land should be spiritualized to refer to heaven instead of a literal homeland. But couldn’t that promise have been made and fulfilled back in Abraham’s previous homeland of Mesopotamia? Why travel all the way to Canaan to make a promise about heaven? No, this was a promise about literal land that will one day be fulfilled.

The promise was also reiterated to Abraham’s son Isaac (Genesis 26:2–5), to Isaac’s son Jacob (Genesis 28:13; 35:12), and to Jacob’s descendants (Exodus 33:1–3). The land in this promise is the most important block of real estate in the world. As such, it will be the most hotly contested land in the world until Christ returns. Israel has been removed from the land three times (the Egyptian sojourn, the Assyrian and Babylonian captivities, and the diaspora), but today she is back in the land. God has kept His promise to Abraham and his descendants.

The Old Testament is replete with God’s promises, made through His prophets, about the land belonging to Israel forever: Jeremiah 32:37, 41; Ezekiel 11:17; 20:42; 34:13; 37:21, 25; 39:28; Amos 9:14–15. Taking these promises at face value is important. The last line of Amos 9:15, for example, says: “‘And no longer shall they be pulled up from the land I have given them,’ says the LORD your God.” This could not apply to previous occupations of the land since the Jews were removed. But the day is coming when they will never again be “pulled up from the land.”

When the United Nations created a homeland for the Jews in 1948, they carved off a portion of what had historically been Israel’s land—part of Judea and Samaria, now called the West Bank—and gave it to Palestinians. But when these same Palestinians and others attacked Israel in 1967 in the famous Six-Day War, Israel won that West Bank territory back. They didn’t take it by aggression. They won it while defending themselves from attack—land that had been given to Abraham by God thousands of years earlier!

God cares for this land, His gift to Abraham (Deuteronomy 11:12). Israel regaining the central part of her homeland in 1948 is a sign for all who know biblical prophecy. It is an indication that we are moving into the period prior to the Second Coming of Israel's King.

A Reciprocal Covenant

God's promise to protect and bless Abraham had a corollary—a promise to bless those who bless Abraham and his descendants: "I will bless those who bless you, and I will curse him who curses you" (Genesis 12:3). It's very simple: Nations that bless Israel will be blessed; nations that curse Israel will be cursed.

The prophet Zechariah warned the nations that came against Israel: "For he who touches [Israel] touches the apple of His eye" (Zechariah 2:8). And he warns nations of the future the same way (Zechariah 9:8). The pages of history (and the Old Testament) are littered with the decline of nations that came against Israel. In ancient times, powerful peoples like Egypt, Midian, Moab, Babylon, and Greece were ruined as a result of raising their hand against Israel.

In the modern era, Communist Russia was dissolved, and Nazi Germany was crushed. Perhaps the most dramatic example of God's protection was the aforementioned Six-Day War in 1967. The United Arab Republic, along with the Egyptian, Syrian, and Jordanian armies, attacked Israel from three directions. Although hopelessly outnumbered, Israel defeated all these nations and captured vast amounts of land including the Sinai Peninsula, the Golan Heights, the Gaza Strip, and the West Bank.

The most foolish thing any modern nation could do is to stand against Israel in its foreign policy.

A Universal Covenant

The universality of the covenant with Abraham reveals its most important purpose: "And in you [Abraham] all the families of the earth shall be blessed" (Genesis 12:3). The purpose of God's promise to Abraham was not to exclude the rest of humanity from God's blessing, but to ultimately include them! Abraham's descendants would be the rich repository of the knowledge of God that all humanity needs.

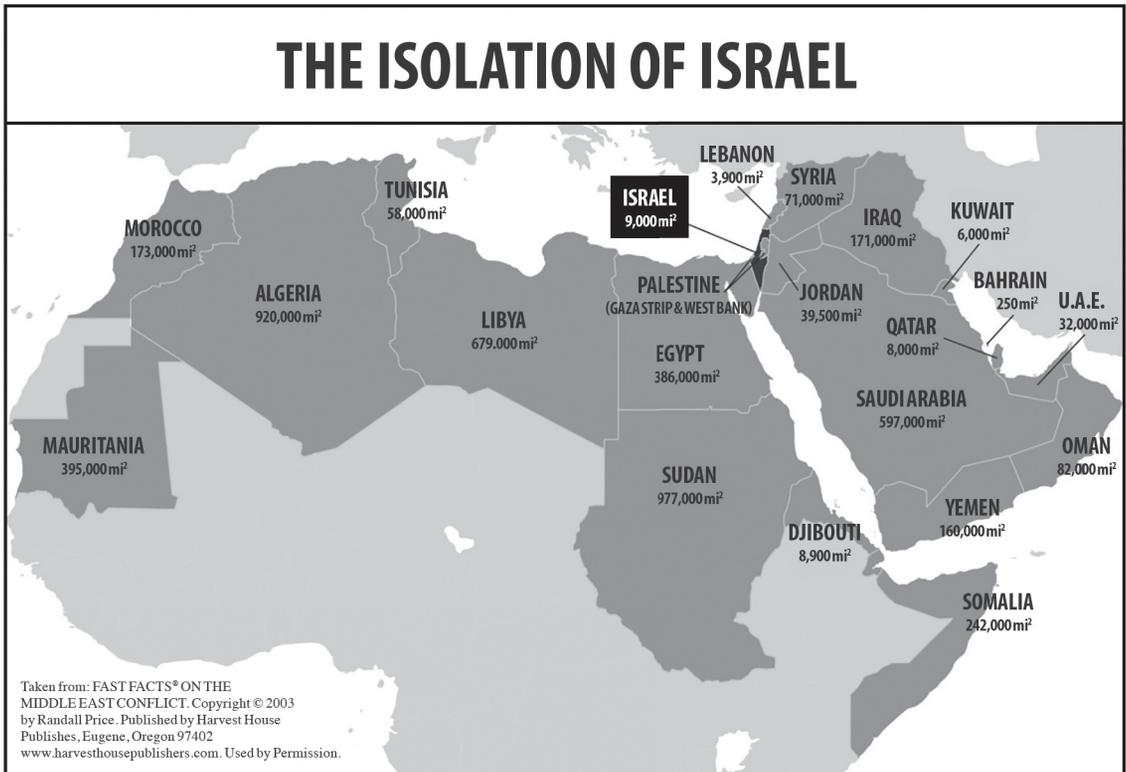
For example, almost all the writers of the Bible were Jewish. And most importantly, Jesus was a Jew—a descendant of Abraham, Isaac, and Jacob. Through "the blessing of Abraham" came a blessing for the Gentiles (the rest of humanity) in the person of Christ (Galatians 3:14). Finally, the land of Israel and city of Jerusalem exist because of the promises to Abraham being fulfilled through his descendants. It is to that land and city which the King of kings and Lord

of lords will one day return to judge the world and establish His kingdom on earth. The entire human race has been blessed by the promises of God to Abraham.

An Eternal Covenant

God’s promise to Abraham came in three stages: initiated in Genesis 12:1–3, formalized in Genesis 15:1–21, and amplified in Genesis 17:1–18. In Genesis 17, Abraham is nearly 100 years old, and God comes to him to affirm that the covenant is an “everlasting covenant” and the land of Canaan will be his descendants’ “everlasting possession” (Genesis 17:7–8). That promise was affirmed graphically through the prophet Jeremiah: as long as the heavens and the foundations of the earth remain, so will God’s faithfulness to Israel (Jeremiah 31:35–37; see also Psalm 105:8–9).

Particularly striking was the vision given to Ezekiel—dry bones (of Israel) coming back to life (Ezekiel 37:1–12). The dry bones represent the scattered nation of Israel being brought back to life and reunited to inherit the blessings of Abraham’s covenant. That is what we are seeing



today! But rebuilding the “bones” of the nation is not enough. Israel has not been made totally spiritually alive yet. But Ezekiel saw the breath (Spirit) of God coming into the resurrected physical bodies (Ezekiel 37:8–10), and that will happen (Zechariah 12:10; Romans 11:27–28).

Two prophecies are yet to be fulfilled: Israel needs to inhabit all the land promised to her, and she needs to turn to her Messiah, Jesus Christ. But those will be fulfilled in God’s time. Israel is indeed a sign to the world that God keeps His promises and the end of the age is approaching.

A P P L I C A T I O N

Personal Questions

1. Identify each of the components of God’s covenant promise to Abraham in Genesis 12:2–3.

a. I will make you a _____ .

b. I will _____ you.

c. [I will] make your _____ .

d. You shall be a _____ .

e. I will _____ those who _____ you.

f. I will _____ him who _____ you.

g. In you all the _____ of the _____ shall be blessed.

h. If you were the leader of a nation on earth, what would your foreign policy toward Israel be in light of the promise of verse 3?

2. Read Ezekiel 36:22–23.

a. What would be God’s purpose in redeeming and restoring Israel (verse 22)?

- b. What had Israel (in Ezekiel's day) done to God's "holy name" (verses 22–23)?
- c. What does the phrase "in you" in verse 23 say about Israel's restoration?
- d. How does "in you" make the restoration of Israel a sign to the world about God (verse 23)?
- e. How has the world responded to Israel's restoration to her homeland? Is the world seeing the sign?
- f. When the nations gather against Israel at the end of the age, how will they finally understand the sign that is Israel (Ezekiel 39:1–8)?

Group Questions

1. Read Genesis 12:1–2. Discuss what the word "if" addressed to Abraham signifies.
 - a. What does that say about conditions Abraham must fulfill?
 - b. How many times does God say "I will"?
 - c. Who is taking responsibility for the fulfillment of these promises?
 - d. How is Deuteronomy 28:1 different from Genesis 12:1–3? What does "if you . . . God will" suggest about this covenant? Is it conditional or unconditional?
 - e. How does the conditional nature of this covenant justify the Assyrian and Babylonian captivities? What could Israel have done to avoid those unpleasant experiences?
 - f. Is Jesus' promise in John 15:7 conditional or unconditional? If conditional, what are the conditions? What is the promise?
2. In Deuteronomy 7:6–8, how might God's words to Israel also be applied to God's election of you to salvation in Christ (Ephesians 1:4–6)?

D I D Y O U K N O W ?

The term “diaspor” comes from the Greek word *diaspora*, a dispersion or scattering. While it can refer to the scattering of any ethnic or racial group from their homeland, “the diaspora” most frequently refers to the scattering of Jews from Judea. The Greek *diaspora* is used three times in the New Testament to refer to Jews living outside Judea as a result of the Assyrian and Babylonian captivities or persecution (John 7:35; James 1:1; 1 Peter 1:1). Many Jews who had believed in Jesus were driven from Jerusalem (Acts 8:1), and all Jews were scattered from the city when Roman armies destroyed it in AD 70. Though many Jews still live outside Israel, a return from the diaspora began in the first half of the twentieth century and continues today.

Notes

1. Marvin Olasky, “Israel at Age 67: Slammed If You Do, Dead If You Don’t,” *World*, April 21, 2015, http://www.worldmag.com/2015/04/israel_at_age_67_slammed_if_you_do_dead_if_you_don_t.
2. Paul R. Wilkinson, *Understanding Christian Zionism: Israel’s Place in the Purposes of God* (Bend, OR: The Berean Call, 2013), 21.
3. Amnon Rubinstein, “Peace Won’t Be Instant, but Can’t Be Dropped,” *JWeekly*, May 9, 2003, <http://www.jweekly.com/article/full/19844%20peace-won-t-be-instant-but-dream-can-t-be-dropped/>.