



martyrs
OF CHRISTIANITY

autumn teaching week

The End Times

Monday 24th - Friday 28th October 2011
Dr Alan Cairns



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A TEACHING WEEK FOR ALL CHRISTIANS

Hosted by Martyrs Youth Fellowship

*"Tell us, when shall these things be?
and what shall be the sign of thy coming,
and of the end of the world?"*

Matt 24:3



THE END TIMES
The Rejection and Restoration of Israel
Hosea; Romans 11

I. Overview of Israel's History

A. The prophecy of Hosea gives an excellent summary.

1. The Lord appointed Hosea to act and then to write so that his experience would be an inspired commentary on God's treatment of the nation of Israel. This is evident from the way in which the narrative moves from Hosea's family experience to Israel's relationship with the Lord: 1:4-11
2. Hosea 3:1 specifically states this: *Go ye, love a woman beloved of her friend and an adulteress, even as the Lord loveth the children of Israel.*

B. Hosea's Marriage and Family, a Type of the Lord's Relation to Israel

1. The Lord commanded Hosea to marry a morally abandoned woman: 1:1-3a
This symbolized the Lord's relationship with Israel and Israel's infidelity to Him.
2. The names of the children in Hosea's marriage declared the results of Israel's infidelity: 1:3b-11:
 - a. Jezreel, 1:4. The place of judgment, where Jehu slew Joram and his family, 2 Kings 9, 10.
 - b. Lo-rhamah, meaning *not having obtained mercy*.
 - c. Lo-ammi, *not my people*.
 - d. What a series of names: *Judgment, No Mercy, Not My People*.
3. The Lord declared his undying love for Israel in two ways:
 - a. Chapter 1:10-2:1, the children of Judah and Israel gaining new names:
 - i. Jezreel. This word is a homonym, that is really two different words with the same spelling. The first, as used in 1:4, signifies *May God scatter* (cf. Jeremiah 31:10); the second, used in 1:11 means *May God sow* (cf. Zechariah 10:9).
 - ii. Ammi, *My People*, 2:1
 - iii. Ruhamah, *Pitied One*, 2:1
 - b. Chapter 2:2-23, calling on Gomer's children to plead with their mother to return to her husband—which the Lord applied to Israel and Himself, promising to receive and restore her; see especially verse 19.
4. The Lord gives the spiritual significance of Hosea's marriage, describing Israel's position between her removal on account of her unfaithfulness and her restoration: chapter 3

- a. The Lord commands Hosea to go again and love his adulterous wife, verse 1
 - i. He had first taken her when she was a fallen woman, an act of grace that symbolized the Lord's grace toward Israel.
 - ii. Gomer had forsaken her husband and gone into adultery, just as Israel had forsaken the Lord.
 - iii. However, as Gomer was "*an adulteress beloved of her friend (rather, husband),*" so Israel was spiritually adulterous *and yet the Lord still loved her*. Hosea's love for Gomer was *according to the love of the Lord toward the children of Israel, who took other gods and loved flagons of wine*.
 - iv. Thus Israel remains *the dearly beloved of his soul*, Jeremiah 12:7 and the Lord jealously watches the conduct of the nations toward her (David Baron, *The Ancient Scriptures and the Modern Jew*, p.5).
- b. Hosea's next action graphically symbolized Israel's personal worthlessness and God's amazing grace: Gomer's sin had brought her into the power of another and Hosea purchased her freedom—and the price he paid was the price of a *dead slave* (verse 2 with Exodus 21:32).
- c. Then followed an *in-between* period in the marriage, verse 3, which shows that while she no longer lived in adultery, she did not for some time enter into her full conjugal rights. During that period Hosea would *be for her* as a faithful guardian and in the end would fully restore her to the full fellowship of her marriage relationship.
- d. The Lord explains the spiritual application of all this to Israel, verse 4-5
 - i. Israel is no longer guilty of idolatry, spiritual adultery, but neither is she living in fellowship with the Lord.
 - ii. During this period—historically the time between the beginning of the times of the Gentiles and Christ's return to reign—Israel will bear three distinctive marks:
 - She will *abide without a king, and without a prince*: that is, without a king of God's appointment and without a prince of their own.
 - *Without a sacrifice and without an image*: that is, "without a sacrifice to God and without an image to false gods" (Rabbi Kimchi).
 - *Without an ephod, and without teraphim*, that is, without a high priest with the Urim and Thummim and without idols of any kind.
 - iii. After this period—which the Lord said would last *many days, the children of Israel shall return and seek the Lord their God, AND DAVID THEIR KING: and shall fear the Lord and his goodness in the latter days*, verse 5.

5. Here is the entire story of Israel in a nutshell:
 - a. God's gracious choice of her
 - b. His *marriage* to her—i.e. His covenant engagement with her
 - c. Her unfaithfulness
 - d. Her abandoning the Lord for spiritual adultery, idolatry.
 - e. Her enslavement by her lovers.
 - f. The Lord's grace in buying her back from that slavery.
 - g. Her life in a period of *interregnum*, neither idolatrous nor in fellowship with the Lord.
 - h. After the *many days* of this interregnum, her repentance and restoration.
 - i. Her repentance and restoration will bring her into a new relationship with *David her king*—and since with reference to His return to reign on the earth the Lord Jesus Christ is specifically termed *DAVID*, the message is clear: He will reign, as the prophets have clearly stated, as King in Jerusalem, the capital of the millennial earth.

II. God's Ancient Promises to Israel

- A. The Lord made an unconditional covenant with Abraham for himself and his seed.
 1. He gave him a promise to make of him a great nation: Genesis 12:3; 17:7, 17-21.
 2. He promised him the land of Canaan, giving it to him & his seed for a perpetual possession: Gen. 12:7; 13:15; 24:7; 26:4; Deut. 34:4.; 1 Chron. 16:15-19.
- B. The Lord renewed the covenant with Jacob (*ISRAEL*), Genesis 35:10-12.
- C. The Lord made a conditional covenant with the Children of Israel through Moses, promising them the possession of the land if they lived in obedience to His law: Deuteronomy 1:8; 4:14-21, 23, 26; 5:31, 33; 28:1-8, 64; Nehemiah 1:8-9.
- D. The Lord made an unconditional covenant with David that He would give Israel a place from which they would never be moved and that He would give David a seed who would sit on the throne of Israel forever: 2 Samuel 7:10-16
- E. The disobedience of Israel and their consequent removal from their land does not change the unconditional promises the Lord made to Abraham and David: Deuteronomy 4:31; Jeremiah 33:20-26.
- F. The Lord promised that upon Israel's repentance He would restore them to their land, Nehemiah 1:8-9
- G. The Lord promised to make a new covenant with Israel, giving them a new heart, thus fulfilling the conditions of the covenant, Jeremiah 31:31-34
- H. This covenant is the gospel covenant and is extended to all of God's elect, Hebrews 8:8-12; but that extension does not fulfil, replace or abrogate the promise the Lord gave to the nation of Israel that their entrance into New Covenant blessings would be in the land of promise, Jeremiah 31:35-40.

III. Israel's Apostasy

Isaiah 1:21; Jeremiah 2:11, 13, 21; 3:6-10; 5:23, 30-31; Hosea 1:2*b*. Hosea was the earliest prophet to use *adultery*, *whoredom* as a figure for idolatry and apostasy. It is an apt figure, for the Lord describes His covenant with Israel as a *marriage* covenant.

IV. The Cutting off of Israel

- A. The Lord threatened chastisements of increasing severity to turn Israel from their unfaithfulness to Him: Isaiah 1:1-9; 9:12-21; Amos 4 (note, *Yet have ye not returned unto me, saith the Lord*).
- B. He said that He would cast them out of the land if they apostatized: 1 Kings 9:6-7;
 - 1. He removed the northern tribes by the Assyrians: 2 Kings 17:5-23
 - 2. He removed Judah by the Babylonians: 2 Kings 21:10-16; 24:2-4, 14-17; 25:21; Jeremiah 25:7-11.
- C. Yet He never utterly or finally cut Israel off:
 - 1. He challenged any to find the bill of divorce that He had given her, Isaiah 50:1
 - 2. Where He says that He had given her a bill of divorce, He is careful to show His meaning: He would send the nation into captivity, which He calls *divorce*, or literally *cuttings away*, but He would resume the *marriage* relationship (in contrast to what He allows in the case of human divorces): Jeremiah 3:1, 8.
 - 3. He cites the immutability of His gracious purpose as the reason for not finally forsaking Israel: Hosea 11:8-9; Romans 11:29.

V. The Present State of Israel:

- A. Neither idolatrous nor in fellowship with God: Hosea 3
- B. While the nation remains unbelieving and nationally *cast away*, there is a *remnant according to the election of grace*, individual Jews who acknowledge Christ as their Lord: Romans 11:1-5. The many conversions recorded in *Acts* and the existence of churches made up in whole or in part of converted Jews illustrate the point.

VI. The Future, Final Restoration of Israel

- A. The Lord frequently promised by His prophets a return of the Jews to their land, following which they would never again be moved: Isaiah 10:20; 30:19; 51:22; 52:1; 60:18; 62:4, 8; 65:19; Jeremiah 30:8 (note the reference in verse 7 to the Great Tribulation); Lamentations 4:22; Ezekiel 34:22, 28, 29; Joel 2:19; Amos 9:15; Nahum 1:15; Zechariah 14:11, 21.
- B. Thus their return after the Babylonian captivity cannot be the fulfilment of these prophecies. Indeed, the promises that their enemies would no longer be able to afflict them in their land indicates that the prophecy awaits fulfilment.
- C. According to Scripture the Jews will return to their land in unbelief, before being converted to Christ:

1. The Lord will take the Jews from among the heathen and *bring you into your own land* with this promise: *THEN will I sprinkle clean water upon you and ye shall be clean. ... A new heart also will I give you, and a new spirit will I put within you*, Ezekiel 36:24-27.
 2. Ezekiel 37 describes the prophet's vision of the Valley of Dry Bones and gives the interpretation, verse 11-14—it promises a return of *the whole house of Israel* to their own land. The prophet saw the scattered bones brought together and formed into a body *before the breath came into them*, so that *they lived and stood upon their feet, an exceeding great army*, verse 9-10.
 3. He says to a people already in the land, *I will pour upon the house of David, and upon the INHABITANTS of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced*, Zechariah 12:10.
 4. To people in the land but still in need of cleansing from their sin He promises, *In that day there shall be a fountain opened to the house of David and to the INHABITANTS of Jerusalem for sin and for uncleanness*, Zechariah 13:1.
- D. Before Christ's return, the Jews will suffer their worst ever affliction, but the Lord will preserve His elect among them, Zech. 13:8-9; Matthew 24:21, 22.**
- E. At His coming, the Lord Jesus will consume the armies gathered against Jerusalem and turn the Jewish nation to Himself, Zechariah 12:9-10; 14:3-4; Hosea 3:4-5; Matthew 13:39; Isaiah 66:8-16.**
- F. That this prophecy is not to be spiritualized but taken literally is emphasized in Zechariah 12:6: *In that day. . . Jerusalem shall be inhabited again in her own place, even in Jerusalem.*** The time frame is indisputable: *That day* refers to the end of this age when the Lord will return in power and great glory, as is evident from verse 10, which is quoted in Revelation 1:7 of the Second Coming of Christ; cf. Matthew 24:30.
- G. The Lord will bring His scattered people back to the perpetual possession of their land and the enjoyment of His grace in Christ: ISAIAH 11:11, 12; 27:12, 13; 43:5, 6; 66:20; Jeremiah 16:14-15; 23:7, 8; 32:36-42; 34:13, 14; Ezekiel 36:8-11, 24, 33-35 (a text that shows that the Lord is speaking of a gathering *at or immediately after* their conversion); 37:21-25; 39:25-26; Hosea 1:11; Micah 4:6-7; Zechariah 8:3-5, 7-8; 10:8-10; 12:6; 14:10-11.**
- H. The blessing into which the Lord will bring Israel is basically two-fold:**
1. He will bring them into spiritual union with His believing church: Romans 11:24.
 2. He will govern them by *David*, (= Christ Himself: Ezekiel 37:24; Zechariah 14:9).
- I. The restoration of Israel will bring great blessing to the whole world: Romans 11:12, 15.**