

Questions to Consider

1. What does it truly mean that Israel is "God's chosen people" — and why does that still matter in our world today?

For centuries, this single phrase — "God's chosen people" — has shaped nations, sparked controversy, and defined history itself. But what if its meaning is far deeper and more consequential than most people realize?

2. Since the coming of Jesus and the birth of the Church, does Israel still hold a unique place in God's plan — or has that role changed?

Some say the Church has replaced Israel, while others insist God's covenant with them stands unchanged. Could the truth be more profound — and more relevant — than either side imagines?

3. How should Christians respond to Israel today — are we called to support, bless, and stand with Israel, and what does that actually look like?

In an age of political division, shifting alliances, and growing hostility toward Israel, believers are faced with a defining choice. What does faithfulness look like in a world that often misunderstands or rejects God's covenant people?

4. What role will Israel play in the unfolding of end-time events — and how should that shape the way we watch, pray, and live right now?

Prophecy places Israel at the center of the story as history moves toward its climax. Are we paying attention to the signs — and do we truly understand what's at stake?

5. If we are all "one in Christ," what does that mean for Israel's identity and the promises God made to Abraham?

Paul's bold words in Galatians raise questions that still divide believers today. Can unity in Christ coexist with God's unique promises to Israel — and if so, how?

6. How do rising global attitudes toward Israel reveal deeper spiritual realities — and how should believers respond in truth and love?

Headlines and hostility point to conflicts that seem political, but is there something more ancient and spiritual beneath the surface? And what does that mean for the Church's role in this generation?

7. How does God's unchanging faithfulness to Israel give us confidence in His promises to the Church — and to our lives today?

Across millennia, Israel's story has unfolded against all odds. What might their survival — and God's unwavering commitment to them — reveal about His character and His promises to us?

Series Introduction

Few topics in Scripture are as ancient — and as urgent — as God's covenant with Israel. From the first promises spoken to Abraham to the prophecies yet to be fulfilled, the story of Israel runs like a golden thread through the entire Bible. It shapes our understanding of God's character, our place in His plan, and the destiny of the world itself. And yet, for many believers today, this story remains a mystery — one often clouded by confusion, controversy, and competing opinions.

In a world where headlines change daily and global attitudes toward Israel grow increasingly intense, the Church must return to the Word of God to rediscover the truth. What does it truly mean that Israel is "God's chosen people" — and why does that still matter in the twenty-first century? Since the coming of Jesus and the birth of the Church, does Israel still hold a unique place in God's plan — or has that role changed? How should believers think, speak, and act toward Israel amid political tension and cultural pressure? And what part will this small but significant nation play as history races toward its prophesied conclusion?

The Bible doesn't leave these questions unanswered — but the answers may be far more profound than we expect. If we are all "one in Christ," what does that mean for Israel's identity and the promises God made to Abraham? Why is the world's attitude toward Israel such a revealing indicator of the spiritual battles beneath the surface? And how does God's unchanging faithfulness to Israel offer hope and confidence for the promises He has spoken to us?

This study, *The Olive Tree: God's Covenant People and Plan*, is designed to guide us through these vital questions step by step. Using the rich imagery of the olive tree in Romans 11, we will trace God's redemptive plan from its roots in covenant promises to its ultimate fulfillment in Christ — exploring how Israel, the Church, and the nations are woven together in one divine story. Along the way, we will discover not only what God is doing in the world, but also how deeply His covenant faithfulness reaches into our own life.

The questions are big. The story is bigger. And as you'll see, it's still unfolding right now.

Foundational scriptures:

Romans 11:16-24 NKJV

**16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.
17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, 18 do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you. 19 You will say then, "Branches were broken off that I might be grafted in." 20 Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21 For if God did not spare the natural branches, He may not spare you either. 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?**

Romans 11:16-24 NLT

**16 And since Abraham and the other patriarchs were holy, their descendants will also be holy—just as the entire batch of dough is holy because the portion given as an offering is holy. For if the roots of the tree are holy, the branches will be, too.
17 But some of these branches from Abraham's tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in the rich nourishment from the root of God's special olive tree. 18 But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root. 19 "Well," you may say, "those branches were broken off to make room for me." 20 Yes, but remember—those branches were broken off because they didn't believe in Christ, and you are there because you do believe. So don't think highly of yourself, but fear what could happen. 21 For if God did not spare the original branches, he won't spare you either.
22 Notice how God is both kind and severe. He is severe toward those who disobeyed, but kind to you if you continue to trust in his kindness. But if you stop trusting, you also will be cut off. 23 And if the people of Israel turn from their unbelief, they will be grafted in again, for God has the power to graft them back into the tree. 24 You, by nature, were a branch cut from a wild olive tree. So if God was willing to do something contrary to nature by grafting you into his cultivated tree, he will be far more eager to graft the original branches back into the tree where they belong.**

CONTEXT for **Romans 11:16-24**

1. The Larger Context: Romans Chapters 9–11

Romans 11:16–24 does not stand alone — it's the climax of a larger argument Paul builds in **Romans 9–11**, where he wrestles with a central question:

"If Israel is God's chosen people, why have so many rejected the Messiah? Has God's plan failed?"

To the Question… **Has God's plan failed?** Of course not. The answer is **no**.

What Paul does is explain why:

- **Romans 9** – Theme: God's sovereign choice: Paul let's us know that Israel's rejection was not a surprise to God. His promises have always advanced through His divine plan and purpose. **God always keeps His promise**. You have to understand and believe that in order to not get sidetracked by Satan.
- **Romans 10** – Theme: Israel's responsibility: They stumbled because they sought righteousness by the law… instead of by faith. God did **not** reject them, they rejected God… the rejected the Messiah, Jesus Christ.
- **Romans 11** – Theme: God's faithfulness and **future plan**: Remember, Paul is writing this letter about 27 years after the resurrection of Jesus. There are some who believe that because Israel rejected Jesus that somehow, God is done with them and Israel as known in the Bible no longer exists. Paul says **no no no**. IOW… Israel's rejection is *partial* and *temporary*; God is not done with His people. (Deut 32:9)

Deut. 32:9

[9] **For the Lord's portion is His people; Jacob is the place of His inheritance.**

The olive tree metaphor grows out of Paul's assurance that **God's covenant with Israel still stands**, even as Gentiles are brought into His family through Christ.

2. Immediate Context: Romans 11:1–15 – Israel's Rejection Is Not Total
Before introducing the olive tree, Paul establishes two key truths:

- **God has not rejected His people.** Paul uses himself as proof — he is an Israelite who has believed (Romans 11:1).
- **There is a faithful remnant.** Even in times of national unbelief, God preserves a remnant (Romans 11:5), just as He did in Elijah's day. (get scripture)

Paul also reveals God's redemptive purpose in Israel's current unbelief:

Romans 11:11 (NKJV):
"Through their fall, to provoke them to jealousy, salvation has come to the Gentiles."

IOW… Israel's rejection opened the door for Gentile salvation — but God intends to use Gentile faith to **provoke Israel to return to Him**.

Romans 9-11 Summarized:
Introduction Recap
Romans chapters 9 through 11 form a powerful section where Paul wrestles with God's sovereign plan for Israel and the Gentiles.

He affirms that God's promises to Israel have not failed—His mercy is given not by human effort but by His sovereign choice.

Paul explains that while many in Israel rejected Christ, their rejection opened the door for Gentiles to be grafted into God's family by faith.

Yet, Israel is not cast off forever: their hardening is partial and temporary, leading to a future restoration when many will turn back to God.

Paul uses the Olive Tree image to illustrate how God is uniting Jews and Gentiles in one redemptive plan, and he ends talking about God's wisdom and mercy.

Lesson 1
"The Root"
God's Faithfulness / God's Covenant / God's Chosen

Part One: God's *Unbreakable* **Faithfulness:** The Root of Israel's Story

Key Scripture:

- **Numbers 23:19 (NKJV):**

  "God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?"

- **Isaiah 55:11 (NLT):**

  "It is the same with my word. I send it out, and it always produces fruit. It will accomplish all I want it to, and it will prosper everywhere I send it."

- **Hebrews 10:23 (NKJV):**

  "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

Before we can understand *why* Israel matters, *who* they are, or *what* their future holds, we must begin where the Bible begins: with the **character of God Himself**.

The story of the olive tree is not really about **Israel's worthiness…** or the **Church's inclusion** — it's about the nature of the One who **plants**, **sustains**, **prunes**, and **restores** it. The reason Paul uses the Olive Tree Symbolism.

From Genesis to Revelation, Scripture reveals a God who is utterly **faithful**, **unchanging**, and **unwavering** in His word. You need to lean on those words.

His promises do not falter with **time**, **circumstance**, **rebellion**, or even **human failure** — because they are rooted not in us, but in **Him**.

The covenant story of Israel is ultimately a story about the **God who makes and keeps covenants.**

If we misunderstand His faithfulness, we will misunderstand everything else about Israel, the Church, and our place in His redemptive plan.

1. God's Faithfulness Is Central to His Character

Malachi 3:6 (NKJV):
"For I am the Lord, I do not change; therefore, you are not consumed, O sons of Jacob."

2 Timothy 2:13 (NLT):
"If we are unfaithful, he remains faithful, for he cannot deny who he is."

Faithfulness is not just something God *does* — it is who He *is*.

Unlike humans, whose promises can change with circumstances, God's word is eternally fixed. His character is truth itself, and therefore His promises cannot fail.

From the beginning, God revealed Himself as a **covenant-keeping God**. When He speaks, **reality bends to His word**.

His promises are not predictions but declarations — and they stand regardless of human rebellion or delay.

2. God's Covenant Promises in History

The Bible's storyline is a tapestry woven from promises spoken and promises kept.

Each generation bears witness to God's unwavering commitment to fulfill what He has declared.

- **To Noah:** God promised never again to destroy the earth by flood — and sealed that covenant with the rainbow (Genesis 9:11–17).
- **To Abraham:** God promised land, descendants, and that all nations would be blessed through him (Genesis 12:1–3; 15:5; 17:7).
- **To Israel:** God promised to make them His treasured people and to bring them into a land of their own (Exodus 6:6–8; Deuteronomy 7:6–9).
- **To David:** God promised that one of his descendants would reign forever (2 Samuel 7:12–16) — fulfilled in Jesus the Messiah.
- **To the world:** God promised salvation through His Son — and He fulfilled that promise in Christ (Galatians 4:4–5; John 3:16).

Each of these is more than a story from the past — they are evidence of a God who cannot lie, whose word stands across centuries, kingdoms, and empires.

Even Israel's failures, exiles, and dispersions did not nullify His promises. They only revealed the depth of His mercy and the strength of His covenant commitment.

3. Israel's Story

No nation on earth has a story like Israel's — and that story is the living testimony of God's faithfulness.

- **Born from a promise:** Israel began with one man and one barren woman, Abraham and Sarah, yet God fulfilled His word and made them a nation (Genesis 21:1–3).

- **Preserved through slavery:** God delivered them from Egypt with signs and wonders, just as He promised (Exodus 3:7–8).

- **Disciplined yet not destroyed:** Even after rebellion and exile, God brought them back from Babylon (Ezra 1:1–5), proving His covenant remained intact.

- **Scattered and regathered:** After nearly 2,000 years of dispersion, Israel was reestablished as a nation in 1948 — a remarkable fulfillment of prophetic promises (Ezekiel 36:16-24; Isaiah 11:11–12).

Isaiah 11:11-12

11 It shall come to pass in that day
That the Lord shall set His hand again the second time
To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.
12 He will set up a banner for the nations,
And will assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.

This passage sits within a prophetic section about the coming Messianic Kingdom.

Isaiah foretells a time when God will **restore** His people after judgment and establish a righteous reign through the "Branch from the root of Jesse" (Isaiah 11:1), a clear messianic prophecy pointing to Jesus.

Meaning of Verse 11 — "The Second Time"
The phrase "**the second time**" indicates another act of divine regathering of the Jewish people.

- The **first time** refers to God delivering and gathering Israel out of Egypt in the Exodus.
- The **second time** points to a future, worldwide regathering from many nations — not just one land of captivity.

The list of places — Assyria, Egypt, Cush (Ethiopia), Elam (Persia), Shinar (Babylon), Hamath (Syria), and "islands of the sea" (distant nations) — paints a picture of a **global dispersion**.

Key idea: God will intervene again to **bring His scattered people back** to their land.

Each chapter of Israel's story echoes one unchanging truth: **God keeps His promises.**

Nations rise and fall, empires come and go, but Israel remains — not because of their strength, but because of God's word.

4. God's Faithfulness Guarantees the Future, Too

If God has kept every promise He has made in the past, we can trust that He will keep every promise still to come.

- The restoration of Israel,
- the salvation of the nations, and
- the return of Christ

…all rest on the same unchanging character.

Romans 11:29 (NKJV):
"For the gifts and the calling of God are irrevocable."

Isaiah 46:9–11 (NLT):
"I am God, and there is none like me… Everything I plan will come to pass, for I do whatever I wish."

God's faithfulness to Israel is not just a fact of history — it is a preview of His faithfulness to us.

The same God who planted the olive tree will sustain it until His plan is complete.

Part Two: God's Covenant*: The Root of the Olive Tree*

Key Scriptures

Genesis 12:1–3 (NKJV):
"Now the Lord had said to Abram: 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.'"

Genesis 15:5–6 (NLT):
"Then the Lord took Abram outside and said to him, 'Look up into the sky and count the stars if you can. That's how many descendants you will have!' And Abram believed the Lord, and the Lord counted him as righteous because of his faith."

Genesis 17:7–8 (NKJV):
"And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

Every great story has a beginning, and the story of God's covenant people — the "olive tree" — begins with a promise spoken to one man in ancient Mesopotamia… Abram.

He was not a king, not a warrior, not a priest — just a man whom God chose to set His plan of redemption into motion.

Everything that follows in Scripture — Israel's story, the coming of Messiah, the birth of the Church, and the future restoration of all things — traces its roots back to this covenant.

In Romans 11 Paul, when describing the olive tree, points to the **"root"** as the **foundation** that supports every branch.

That root is not Israel as a political state
The root is not a national identity
The root is **God's covenant promises**, and those promises began with Abraham.

What was God's covenant with Abraham?
*A Covenant of **Land** - Place, **Seed** - People, and **Blessing** – Jesus Christ.*

There are three central promises — summarized as **land, seed, and blessing** — and each is crucial to understanding the rest of God's redemptive plan.

1. **Land – A Place:**
   God promised Abraham and his descendants a specific land (Genesis 12:1; 17:8).

   The Promised Land would be the place where God dwelled among His people, where His law was revealed, where His temple was built, and where the Messiah would be born, die, and rise again.

2. **Seed – A People:**
   God promised Abraham countless descendants, even though he and Sarah were childless and advanced in years (Genesis 15:5).

   This was no ordinary family — it would become a nation chosen to carry God's revelation to the world, a people through whom the Savior would come.

3. **Blessing – A Mission:**
   God's covenant was never meant to stop with Abraham's family.

   "In you all the families of the earth shall be blessed" (Genesis 12:3).

   This was God's global mission statement — through Abraham's line, the nations would receive salvation, fulfilled ultimately in Jesus Christ (Galatians 3:8, 16).

These three promises together form the **root system** of the olive tree — nourishing and sustaining all that grows from it.

What does "Chosen": mean in Deut. 7 – God's Chosen People?
"Chosen" Means Purpose, Not Privilege

One of the most misunderstood words in the Bible is "chosen."

To be chosen is to be *set apart for a divine purpose* — to reflect God's character, reveal His truth, and carry His plan into the world.

> **Deuteronomy 7:6–8 (NKJV):**
> **"For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The Lord did not set His love on you nor choose you because you were more in number than any other people… but because the Lord loves you, and because He would keep the oath which He swore to your fathers."**

God's choice of Abraham and his descendants reveal something vital about His nature: **He chooses the unlikely to accomplish the impossible.**

Abraham was not chosen because he was worthy — he was chosen because God is faithful.

And through that choice, God would reveal His plan to save all humanity.
"Chosen" Means Purpose

Faith: The Covenant Connection
God chose Abraham for a purpose… made a covenant with him and Abraham received that covenant received **by faith**.

Abraham's response wasn't perfect, but he did trust in God's word.

> **Genesis 15:6 (NKJV):**
> **"And he believed in the Lord, and He accounted it to him for righteousness."**

That same principle continues throughout the story of redemption.

Whether natural branches (Israel) or grafted branches (Gentiles), all who are part of God's covenant people are connected to the root **by faith**.

The covenant was never about earning God's favor — it was always about trusting His promise… and it is meant for the whole world.

Galatians 3:8 (NLT):

> **"What's more, the Scriptures looked forward to this time when God would make the Gentiles right in his sight because of their faith. God proclaimed this good news to Abraham long ago when he said, 'All nations will be blessed through you.'"**

This global mission is why Paul, in **Romans 11**, insists that Gentile believers are **not** a "new tree" — they are grafted into the same covenant promises God made to Abraham.

For the Land Promise Study, go to page 21

For Part Thee: God's Chosen, go to page 25

Replacement Theology
(A False Teaching)

What is Replacement Theology?

Replacement Theology (also called **supersessionism**) is the belief that **the Church has permanently replaced Israel** in God's plan.

According to this view:

- The covenant promises made to Israel in the Old Testament are now fulfilled **exclusively** in the Church.
- Israel is no longer God's chosen people in a unique, covenantal sense.
- The Church is the "new Israel," inheriting all the blessings promised to Abraham's descendants.

This view argues that because Israel rejected the Messiah, God rejected Israel as His covenant people, transferring their role and promises to the Church.

How Replacement Theology Developed
The idea began to emerge in the early centuries of the Church.

After the destruction of Jerusalem and the Temple in A.D. 70 — and again after the Bar Kokhba revolt in A.D. 135 — many early church fathers began interpreting Israel's rejection of Jesus as evidence that God had rejected them.

By the time of Augustine (4th–5th century), this view was widely accepted: the Church was seen as the "true Israel," and the Jewish people were viewed as judged and set aside.

This became the dominant theological position throughout much of church history, influencing liturgy, doctrine, and even attitudes toward the Jewish people for centuries.

PAUSE:
I hear a lot of young people today say:
We need to get back to the teaching of the early church fathers.
Do they align with scripture?

The Problems with Replacement Theology
While this view may seem logical at first glance, it faces serious biblical problems — especially when measured against Romans 9–11:

1. **It Contradicts God's Faithfulness:**
   If God could abandon His covenant with Israel, what assurance do we have that He won't abandon His promises to the Church? Paul argues the opposite:

Romans 11:1 (NKJV):
"I say then, has God cast away His people? Certainly not! For I also am an Israelite…"

2. **It Misreads Israel's Rejection:**
   Israel's rejection of Jesus is *partial* and *temporary*, not total and final.

   Paul calls it a *"hardening in part until the fullness of the Gentiles has come in"* (Romans 11:25).

3. **It Ignores the Promise of Restoration:**
   Paul clearly teaches that *"they also, if they do not continue in unbelief, will be grafted in"* (Romans 11:23).

   God's plan includes the future salvation of Israel (Romans 11:26–27).

4. **It Diminishes God's Glory in His Faithfulness:**
   God's covenant love is not conditional on Israel's performance — just as our salvation is not conditional on ours. Their story showcases His unchanging nature.

Covenant Theology vs. Replacement Theology: Similarities and Differences
It's important to understand that **Covenant Theology** and **Replacement Theology are not identical**, but they often overlap and are sometimes confused.

Covenant Theology is a broader theological framework developed largely in the Reformation era.

It views all of Scripture through the lens of two or three overarching covenants (e.g., covenant of works, covenant of grace, covenant of redemption).

It emphasizes **continuity** — one people of God across both Old and New Testaments, united by faith in the Messiah.

- **Strength:** Covenant theology rightly highlights the unity of God's redemptive plan and the inclusion of Gentiles into the promises made to Abraham (Galatians 3:28–29).

- **Tension:** Many who hold to covenant theology interpret the Church as the continuation or fulfillment of Israel — which, if not nuanced carefully, can lean toward or become indistinguishable from **replacement theology**.

Key Differences and Overlaps

Feature	Replacement Theology	Covenant Theology
View of Israel	Israel rejected, replaced by the Church	Israel fulfilled/continued in the Church
God's Promises	Reassigned from ethnic Israel to spiritual Israel (the Church)	Fulfilled in Christ and extended to the Church
Israel's Future	No special future for national Israel	Often spiritualized; future depends on interpretation
View of the Church	Entirely replaces Israel	Seen as the continuation of God's people through Christ
Key Error	Denies Israel's ongoing covenant role	Can drift into replacement thinking if not balanced by Romans 9–11

Replacement Theology says, "Israel is done."
Covenant Theology says, "The Church is Israel — redefined in Christ."

Bottom line… Both risk minimizing the unique role Scripture still gives to ethnic Israel in God's plan — a role Paul insists is *irrevocable* (Romans 11:29).

The Olive Tree: Paul's Response to Replacement Theology

Paul's olive tree metaphor in Romans 11 was written, in part, **to prevent the early Gentile church from adopting a replacement mindset**. He anticipates the temptation toward arrogance:

Romans 11:18 (NLT):

"But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root."

Paul does not describe a new tree replacing an old one.

He describes **one tree** — one covenant plan — with branches broken off in unbelief and wild branches grafted in by grace.

And he insists that the broken branches (Israel) *can and will be grafted in again* (Romans 11:23).

This is not replacement — it's **restoration**.

The root is still the same. The tree is still alive. And God is still faithful to every promise He ever made.

Let me present another way to look at it.

Restoration Theology.

Rev. Shannon E. Canoy Position Statement: Restoration Theology

A Biblical Vision for God's Faithfulness, His Kingdom, and the Restoration of All Things

I believe that God is faithful to every promise He has ever made. From Genesis to Revelation, Scripture tells one continuous story — God's plan to redeem and restore all things through His Son, Jesus Christ.

I call my understanding of this unfolding plan **Restoration Theology**, a biblical perspective that draws from the strengths of both Covenant Theology and Dispensationalism while emphasizing God's ultimate purpose: the restoration of creation, the fulfillment of His promises to Israel, and the gathering of His Church as one people under Christ.

This conviction is rooted deeply in **Romans chapters 9 through 11**, where the Apostle Paul lays out the framework of God's redemptive plan and how Israel and the Church fit into that story. These chapters reveal that God's promises to Israel have not failed (Romans 9:6), that His covenant faithfulness is unchanging, and that His plan of salvation unfolds with wisdom and mercy for both Jew and Gentile alike. Paul shows that Gentile believers are grafted into the rich root of God's covenant people (Romans 11:17–24), sharing in the blessings of the promises, yet not replacing Israel. He declares with confidence that "all Israel will be saved" (Romans 11:26), reminding us that "the gifts and the calling of God are irrevocable" (Romans 11:29).

Romans 9–11 shape our conviction that God's redemptive story is bigger than any one people, covenant, or era. They reveal a plan in which Israel and the Church remain distinct yet deeply connected, woven together in God's mercy to display His glory. They anchor our belief that the Church participates in the blessings of the New Covenant now, while God's promises to Israel remain certain and await their future fulfillment.

Restoration Theology embraces this vision of God's unfolding purpose — a plan that began before the foundation of the world, was revealed through the covenants, fulfilled in Christ, and is moving toward the restoration of all things. It proclaims a God who **keeps His covenant promises**, a Messiah who **has already inaugurated His kingdom and will one day consummate it**, and a future in which **Israel is restored, the Church is glorified, and creation is renewed**.

I believe the Church today is called to live in the tension of the "already and not yet" — participating now in the blessings of the Kingdom through the Holy Spirit while eagerly awaiting the fullness of God's promises. And I believe that God's enduring covenant faithfulness to Israel is both a testimony to His character and a guarantee that His redemptive plan will be brought to completion.

In this way, **Romans 9–11 are the biblical backbone of Restoration Theology**, revealing a God whose mercy has a story, whose promises have a future, and whose plan is to unite all things under the reign of Jesus Christ.

Restoration Theology calls us to live boldly now and look expectantly toward the future. We live in the present reality of God's kingdom, empowered by His Spirit, while longing for the day when Christ makes **all things new**. This is my mission and hope: to proclaim the gospel, stand with God's purposes for Israel and the nations, and participate in His great story of restoration until the day He returns in glory.

Revelation 21:5 – "Behold, I am making all things new."
Romans 11:33–36 – "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!... For of Him and through Him and to Him are all things, to whom be glory forever. Amen."

Summary:

- Replacement Theology teaches that the Church has permanently replaced Israel.
- Covenant Theology emphasizes continuity in God's plan but can lean toward replacement if not carefully balanced.
- Paul rejects both extremes by revealing *one olive tree*, rooted in God's covenant promises, with room for both natural and grafted branches.
- God's plan is not **replacement** — it's **redemption and restoration**.

RECAP

The Olive Tree: *God's Covenant People and Plan*
The image of the olive tree appears throughout Scripture as a symbol of **God's covenant people** and His ongoing redemptive plan. Paul develops this picture masterfully in **Romans 11:16–24**, showing how Israel and the Gentiles fit together in God's purpose.

Key Text: Romans 11:16–24 (NKJV)
"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches… For if God did not spare the natural branches, He may not spare you either… And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again."

1. The Olive Tree Represents God's Covenant People

- **Root** — God's covenant promises, beginning with Abraham (Genesis 12:1–3; 17:7).
- **Natural branches** — Israel, the original recipients of those promises.
- **Wild branches** — Gentiles who are grafted in by faith in Christ.

Key Idea: The tree is **one**, not two — there is one people of God, but with distinct branches and roles.

2. Some Natural Branches Were Broken Off

- Because of unbelief, some of Israel (natural branches) were cut off from enjoying covenant blessings (Romans 11:20).
- This does **not** mean God rejected Israel entirely (Romans 11:1–2).
- A believing remnant remained (Romans 11:5), and the root remained alive and strong.

Hosea 5:15 — God says He will "return again to My place till they acknowledge their offense." This shows their condition is not final.

3. Wild Branches Grafted In — Gentiles Included by Grace

- Gentiles (wild branches) were grafted into the covenant tree by faith (Romans 11:17).
- They now share in the "root and fatness" — the blessings of Abraham, salvation through Christ.
- But Paul warns against arrogance: Gentiles **do not support the root — the root supports them** (Romans 11:18).

4. Natural Branches Will Be Grafted In Again

- Israel's current unbelief is partial and temporary (Romans 11:25).
- When they turn to Christ, they will be grafted back into their own olive tree (Romans 11:23–24).
- God's plan is not replacement but **restoration**.

Zechariah 12:10 — "They will look on Me whom they pierced… and mourn for Him."
Romans 11:26–27 — "And so all Israel will be saved."

Supporting Scripture References for the Olive Tree Teaching

- **Jeremiah 11:16–17** — God calls Israel "a green olive tree, lovely and of good fruit," but warns of branches broken by judgment.
- **Psalm 52:8** — "I am like a green olive tree in the house of God." (Symbol of covenant life and faithfulness.)
- **Hosea 14:6** — Israel's restoration described as flourishing like "an olive tree."
- **John 15:1–6** — Jesus uses the vine and branches metaphor — similar principle: abiding determines fruitfulness.
- **Ephesians 2:14–19** — Gentiles brought near and made "fellow citizens with the saints."

The Land Promise – How Important is the Promised Land to God?

God's covenant with Abraham includes:

- a specific **people**,
- a specific **blessing**, Jesus… and
- a specific **land**.

Throughout history, that small area of land has been fought over for over 3000 years.



This **land** promise is central to God's redemptive plan, the unfolding of biblical prophecy, and the future restoration of Israel.

Gen 12:7
[7] Then the Lord appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the Lord, who had appeared to him.

Gen 13:14-15
[14] And the Lord said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; [15] for all the land which you see I give to you and your descendants forever.

Gen 15:18
[18] On the same day the Lord made a covenant with Abram, saying:
"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates

Here we see that God even set the borders of this promised land.

They key here is that God gave this land to Abraham, as part of the covenant He made with him… and it is theirs FOREVER.

I want to emphasis this point again…
God has not nullified His covenant promises because of Israel's disobedience.

Paul makes this clear in **Romans 11:1-2a**
11 **I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God has not cast away His people whom He foreknew.**

God **disciplines** His people (exile, dispersion), but the **promise of the land remains** (Leviticus 26:42–45).

I want to show you just how important the land promise is to God.

It has to do with the exile Israel and Judah.

We know from the Bible Israel (Judah) was in captivity in Babylon for **70** years.

This was prophesied by Jeremiah in ch. 25 & 29, and Daniel speaks about the 70 years in ch. 9 of his Daniel.

Daniel 9:1–2 (NKJV)
"In the first year of Darius... I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."

Daniel 9:24 (NKJV)
"Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy."

IOW… Israel's (Judah) captivity was because of their disobedience to God's laws.

What was the disobedience?

Leviticus 26:33-35
33 I will scatter you among the nations and draw out a sword after you;
your land shall be desolate and your cities waste.
34 Then the land shall enjoy its sabbaths as long as it lies desolate and you
are in your enemies' land; then the land shall rest and enjoy its sabbaths.
35 As long as it lies desolate it shall rest—
for the time it did not rest on your sabbaths when you dwelt in it.

What are these verses referring to?

Leviticus 25:1-5
25 And the Lord spoke to Moses on Mount Sinai, saying, 2 "Speak to the children of Israel, and say to them: 'When you come into the land which I give you, then the land shall keep a sabbath to the Lord. What is that Sabbath? 3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; 4 but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord. You shall neither sow your field nor prune your vineyard. 5 What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land.

Why a Land Sabbath?

Agriculturally, it allowed the land to recover and maintain its fertility, preventing overuse and depletion of resources.

Spiritually, it was a test of faith and obedience, as the Israelites had to trust in God's provision for their needs during the sabbatical year.

Reminds me of what God told Israel about the Manna in Desert.

The Lord promised, "I will send you such a blessing in the sixth year that the land will yield enough for three years" (Leviticus 25:21), assuring them of His faithfulness.

Why is this so important?

The **land covenant is central to God's redemptive plan** because it anchors His promises to Abraham in both **time and space**.

God did not give Israel land as a mere inheritance of property but as a **sacred trust**—a physical sign of His covenant faithfulness.

Throughout Bible you will see how God ties His **name**, His **glory**, and His **future** kingdom **purposes** to this specific land.

When Israel refused to honor His commands—especially the **Sabbath of the land**—He removed them from it so the land… but only for a set period of time… so the land could rest.

The land belongs to God. (Leviticus 25:23).

The **70 years of exile** and **490 years of prophetic timing** show that the land itself functions as a **covenantal clock** in God's plan.

To dismiss the land is to misunderstand a major thread that runs from Genesis to Revelation: God's unbreakable promise to Abraham to give his descendants the land forever, and to bring redemption to the nations through it.

The 70 weeks prophecy of Daniel 9:24–27 is directly tied to Israel's earlier **490 years of Sabbath neglect** and the **70 years of exile**.

God takes that same time structure and **flips it from judgment to redemption**. Let's walk through it step by step.

1. The Prophecy: Seventy Weeks

"Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy."

— Daniel 9:24 (NKJV)

Key points in this verse:

- *"weeks"* = Hebrew *shabuim* = "sevens" (not weeks of days, but sevens of years).
- 70 × 7 years = **490 year's total**.
- This time period is **"determined" for Israel** (*your people*) and Jerusalem (*your holy city*).
-

God is giving Daniel a **prophetic timeline** that will take Israel from their **exile** all the way to the **Messiah's reign**.

2. The Division of the 70 Weeks

"Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times."

— Daniel 9:25 (NKJV)

Segment	Length	Years	Key Event
7 weeks	7 × 7	49 years	Rebuilding of Jerusalem
62 weeks	62 × 7	434 years	Time leading to Messiah's appearance
Final 1 week	1 × 7	7 years	End-time events ("the 70th week")
Total	**70 weeks**	**490 years**	Full prophetic timeline

7 weeks + 62 weeks = 69 weeks = 483 years from the decree to rebuild Jerusalem to the arrival of Messiah.

3. Starting Point: The Decree to Rebuild Jerusalem

Most scholars identify this with the decree issued by Artaxerxes I of Persia (see Nehemiah 2:1–8), around **445 B.C.**

This aligns perfectly with the prophetic timeline when you count forward 483 years (using the 360-day prophetic year used in biblical reckoning).

4. The Arrival and "Cutting Off" of the Messiah

"And after the sixty-two weeks Messiah shall be cut off, but not for Himself."
— Daniel 9:26 (NKJV)

- After 69 weeks (483 years), Messiah would appear.
- Then He would be **"cut off"** — a clear prophecy of Jesus Christ's crucifixion.
- This matches Jesus' triumphal entry into Jerusalem (around A.D. 32–33), **exactly 483 years** after the decree.

This is one of the most **mathematically exact messianic prophecies** in the Bible.

5. The Gap (Church Age)

After the Messiah is cut off, the prophetic timeline **pauses**.
Daniel 9:26 describes wars and desolations — which is exactly what happened:

- Jerusalem was destroyed in A.D. 70.
- Israel was scattered.
- The church age (Gentile ingathering) begins — this is the period of the **"wild olive branches" being grafted in**(Romans 11:17).

This **"gap"** is not counted in the 70 weeks — it's the time between the 69th and 70th week.

6. The 70th Week (Final 7 Years)

"Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering."
— Daniel 9:27 (NKJV)

This last week — **7 years** — is often called:

- "Daniel's 70th Week"
- "The Tribulation" (especially the last 3½ years as "Great Tribulation")

Olive Tree tie-in:

- The 69 weeks brought the Messiah to Israel.
- The gap allowed Gentiles to be grafted in.
- The 70th week will bring Israel's **national restoration**.

7. Why the 490 Years Matter

First 490 years	Second 490 years
Israel neglects land Sabbaths	God uses 490 as a prophetic clock
Judgment (70 years exile)	Redemption (Messiah & Kingdom)
The land rests	The land is restored
Disobedience and removal	Return, renewal, and reign

God uses the same 490-year structure:

- First to **discipline** Israel for disobedience,
- Then to **reveal His plan of redemption** through the Messiah, tied to Jerusalem and the land.

Final Summary

The **70 weeks prophecy** is God's **divine timeline**:

- 69 weeks (483 years) → Messiah's first coming and crucifixion.
- A prophetic gap (church age) → Gentiles grafted in.
- The 70th week (7 years) → Israel's national restoration, Messiah's return, and His kingdom centered in Jerusalem.

This entire timeline is rooted in the **land covenant**, the **Sabbath cycles**, and **God's unchanging promises to Abraham**.

"For the gifts and the calling of God are irrevocable." — Romans 11:29

Part Three: **"One in Christ":** Understanding Galatians 3:26–29

Galatians 3:26–29 – NKJV
[26] For you are all sons of God through faith in Christ Jesus. [27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. [29] And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

What Paul Is and Isn't Saying

Is he saying:
That Jews stop being Jews or Gentiles stop being Gentiles?
[28] There is neither Jew nor Greek,

He also goes on to say that… **there is neither male nor female…**
Does that mean that males are not males and females are not females?
If that is true, then gender identity as defined by the liberal America is true.

Is he saying:
That God's promises to Israel have been transferred or canceled.
Refer to our study on Replacement Theology.

Is he saying:
That covenant identity and calling have been erased.

Romans 11:1
11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God has not cast away His people whom He foreknew.

What Paul is saying here, in Galatians 3, is something revolutionary to this time.

In the ancient world, **social**, **ethnic**, and **gender** distinctions determined your **status** before gods and society.

Paul declares that in Christ, **all believers stand on equal ground** — no one has greater access to **salvation**, **blessing**, or **inheritance**.

Paul's teaching here is not an **erasure of identity…** instead it is a **reordering of access**: IOW… both the Jew and Gentile now share in God's blessings through faith in Jesus, the promised Seed of Abraham (Galatians 3:16).

This passage is about inheritance, not ethnicity.

It affirms that Gentiles are now **included in the family of faith**, not that Israel is erased or replaced.

Not just in Romans 11… Paul also addresses this in Ephesians.

Ephesians 2:11-13

[11] Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—[12] that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. [13] But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Sum it UP.

In first-century Judaism, the belief was that **the covenant blessings belonged exclusively to Israel**.

Gentiles could only access God's promises through conversion to Judaism.

Paul corrects this belief… not by abolishing Israel's role… but by declaring that in Christ, **Gentiles are full heirs without having to become Jews**.

In Genesis 12:3, God promised Abraham that *"in you all the families of the earth shall be blessed."*

Jesus, the promised Seed, opens the covenant to all who believe — Jew and Gentile alike.

But notice: the **blessing flows through the root** — the Abrahamic covenant — not around it.

Unity in Christ does not mean uniformity.

God has one redemptive plan, one Savior, and one family of faith — but within that family, He preserves the covenant identity of Israel while welcoming the nations.

Gentile believers are not spiritual “replacements” but fellow heirs, grafted into a story that began long before us.

God's Chosen: *Israel's Identity in the Root*

Key Scriptures

Exodus 19:5–6 (NKJV)
"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

Deuteronomy 7:6–9 (NLT)
"For you are a holy people, who belong to the Lord your God. Of all the people on earth, the Lord your God has chosen you to be his own special treasure. The Lord did not set his heart on you and choose you because you were more numerous than other nations, for you were the smallest of all nations! Rather, it was simply that the Lord loves you, and he was keeping the oath he had sworn to your ancestors."

Here in Deut. Moses meets with God at Mount Sinai…

What happens here is that God formally reminds Moses and the people the covenant He has with this nation, now called *Israel*.

He revealed not only His law… but also His heart… for their identity and mission.

Israel was not chosen for privilege alone — they were chosen for **purpose**.

Their story would reveal God's glory to the world.

"You shall be to Me a kingdom of priests and a holy nation." – *Exodus 19:6*
What does this mean?

- **Kingdom of Priests:** Just as priests mediate between God and people, Israel was called to stand between God and the nations — representing Him to the world and inviting the world back to Him.
- **Holy Nation:** "Holy" means set apart for God's purposes. Israel was to live differently — in justice, righteousness, and worship — so that other nations would see what it meant to belong to the one true God.

Their laws, festivals, worship, and way of life were not arbitrary — they were designed to **display God's character**. Through Israel, the world was meant to see God's holiness, justice, mercy, and covenant love on full display.

Not Chosen for Power — Chosen for Purpose

One of the most remarkable truths about Israel's identity is that God deliberately chose a people who were small and powerless by the world's standards. This was no accident — it was a revelation of His character and glory.

> **Deuteronomy 7:7–8 (NKJV):**
> "The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the Lord loves you, and because He would keep the oath which He swore to your fathers."

Israel was not chosen because they were strong — they were strong because they were chosen. Their existence, survival, and destiny would all depend on the faithfulness of God, not their own strength. This is a crucial theme in Scripture: God delights in working through the weak and the unlikely to display His power and faithfulness (1 Corinthians 1:27–29).

A Light to the Nations

Israel's calling was never intended to end with Israel. They were chosen not only to receive God's blessings but to *channel* those blessings to the nations.

- **Isaiah 42:6 (NLT):**
  "I, the Lord, have called you to demonstrate my righteousness. I will take you by the hand and guard you, and I will give you to my people, Israel, as a symbol of my covenant with them. And you will be a light to guide the nations."
- **Isaiah 49:6 (NKJV):**
  "Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.'"

Israel's purpose was always **missional** — to make the name of Yahweh known to the nations. The law was meant to reveal His holiness, the temple His presence, and their history His sovereignty. Even their failures would serve as a backdrop for His mercy and covenant faithfulness.

A Story of Faithfulness and Failure
Throughout the Old Testament, Israel's history is marked by both glorious obedience and heartbreaking rebellion. They entered the Promised Land but often turned to idols. They were called to trust God but frequently placed their confidence in kings, alliances, and armies. Yet through every failure, God's covenant remained. Even when judgment came — through exile, foreign conquest, and dispersion — God always preserved a *remnant* and promised restoration.

- **Hosea 14:4 (NKJV):**
  "I will heal their backsliding, I will love them freely, for My anger has turned away from him."
- **Jeremiah 31:35–37 (NLT):**
  "This is what the Lord says: 'I am as likely to reject my people Israel as I am to abolish the laws of nature!'"

Israel's identity as God's chosen people was never dependent on their perfection — it was anchored in God's covenant faithfulness. Even their discipline was an act of love, meant to turn them back to Him.

Why This Matters Today
Understanding Israel's calling is essential for understanding the olive tree metaphor in Romans 11. The *natural branches* — Israel — were chosen to reveal God's glory and carry His promises into the world. Their story is not just ancient history; it is the living foundation of the gospel we proclaim today.
The Messiah Himself — Jesus — came through this people, fulfilling the promises God made to Abraham and David. The Scriptures we hold were preserved by them. Even the very concept of covenant was modeled through their story. To understand Israel's identity is to understand our own faith's roots.

Lesson 2

Since the Coming of Jesus and the Birth of the Church, Does Israel Still Hold a Unique Place in God's Plan — or Has That Role Changed?

Is Israel today, the same Israel of the Bible?

The short answer is: **Yes — modern Israel is the same ethnic, national, and covenant people of Israel spoken of in the Bible**, though the modern state is **not yet the spiritual fulfillment of all God's promises** to them.

1. God's Covenant with Abraham Was Everlasting

God made an **unconditional covenant** with Abraham in Genesis 12, 15, and 17.

"I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land…" — Genesis 17:7–8 NKJV

- God promised **a people**, **a land**, and **a blessing**.
- This covenant was not dependent on Israel's perfection — it rested on **God's faithfulness**.
- Israel's dispersion throughout history did not **nullify the covenant**.

The **physical descendants of Abraham, Isaac, and Jacob** remain central to God's redemptive plan.

2. Modern Israel Is the Re-gathered Nation of the Jewish People

- The **modern State of Israel** (established May 14, 1948) is composed primarily of descendants of the Jewish people scattered throughout the world.
- This return to the land fulfills prophecies of a **regathering** in the last days:

"For I will take you from among the nations, gather you out of all countries, and bring you into your own land." — Ezekiel 36:24

"He who scattered Israel will gather him, and keep him as a shepherd does his flock." — Jeremiah 31:10

- Israel today is not spiritually redeemed as a nation — but its **existence is not an accident of history**. It's a **stage in God's prophetic timetable**.

Modern Israel is **the same nation physically**, but not yet spiritually renewed as foretold in prophecy.

3. Paul Affirms Israel's Identity After Christ

In Romans 9–11, Paul the Apostle affirms that God's promises to Israel remain intact **after the birth of the Church**.

"They are Israelites; to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises." — Romans 9:4

"God has not cast away His people whom He foreknew." — Romans 11:2

- Paul distinguishes **ethnic Israel** from **the Church**.
- A **partial hardening** has come upon Israel, but not a permanent rejection (Romans 11:25).
- God promises a **future national turning to Christ** (Romans 11:26 — "And so all Israel will be saved").

The **identity of Israel remains intact**, and God is not finished with them.

4. Prophecy Foretells a Future Spiritual Restoration

While many Jews have returned to the land, the nation as a whole has **not yet accepted Jesus as Messiah**. But Scripture points to a future day:

- *"I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced…"* — Zechariah 12:10

- *"I will put My Spirit within you and cause you to walk in My statutes."* — Ezekiel 36:27

- *"All Israel will be saved."* — Romans 11:26

The **physical regathering precedes a spiritual awakening** — a future national repentance and faith in Jesus Christ.

5. The Church and Israel Are Distinct — Yet Intertwined in God's Plan

- The **Church** (Jew and Gentile united in Christ) is not a replacement of Israel.
- Israel remains God's **covenant nation**, chosen for His redemptive purposes.
- The Church experiences spiritual blessings **through** the promises given to Israel (Romans 11's Olive Tree imagery).

God's plan includes both **Israel (as a nation)** and **the Church (as His body)** in different, but complementary ways.

Key Scriptures to Study

- Genesis 12:1–3; 17:7–8 (Abrahamic Covenant)
- Ezekiel 36–37 (Regathering and Restoration)
- Zechariah 12:10 (Future repentance)
- Romans 9–11 (God's plan for Israel)
- Luke 21:24 (Times of the Gentiles)

In short:
Yes — modern Israel is the same Israel of the Bible **in identity and covenant lineage**, though **not yet spiritually restored**. God's promises to Israel are **irrevocable**, and her modern re-emergence is **a significant prophetic marker** pointing to God's unfolding plan.

"For the gifts and the calling of God are irrevocable." — Romans 11:29