



Sing to the
Lord a new
song, his
praise from
the ends of
the earth, you
islands, and all
who live in them.
Is.42:10

CORNERSTONE MINISTRIES

Post Office Box 3301
3760 DH Soest
The Netherlands
Telephone: 0031355880915
0031355880916
Fax: 0031355880917
Website: www.st-cornerstone.nl
E-mail: cornerstone@ision.nl

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2007 Work Conference: The Promised Land a fact or a gift?

The purpose of our invitational meeting on 28 – 31 October 2007 will be: Expecting the Lord to speak to all of us through His Spirit by mutual understanding of what Scripture is revealing regarding the Covenant and the Promised Land; to study the connections between the Kingdom in heaven and the Land. We long to deepen the ministry of reconciliation between Jew and Arab for the future by studying and sharing the Bible regarding the Promised Land. We are willing to receive guidance through His Word for the ministry of reconciliation between Jew and Arab for the years to come.

We have defined three overall goals for our invitational meeting:

1. Building common ground between participants in understanding God's message about the Promised Land.
2. Building a framework of reference from Scripture that can be used for guidance as we want to give biblical input to churches, non-governmental organisations, educational institutes and governments on the implications of God's Word regarding the Promised Land. We are hoping to find guidance not only in understanding current conflicts between Arab Nations and Israel, between EU and Israel but also confirm the Biblical fundament for reconciliation between Jew and Arab...
3. Formulate basic assumptions on what implications for the future we are aware of if we address different groups of believers
 - a. Judeo congregations
 - b. Arab congregations
 - c. Christian congregations

In our invitational meeting we will focus on seven main questions:

1. What is the Promised Land? What connections are there between the Land and the Kingdom of heaven?

2. What are the geographical borders? Will these borders stay the same overtime?
3. To whom belongs the Promised Land? What Scriptures reveal that the Promised Land does not belong to Israel, if any?
4. What is the eschatological perspective regarding the Promised Land? When will the full recovery of the Land be in place? What stages toward that will occur, if any?
5. Are all implications for the Promised Land limited to the Covenant between the God of Israel and His chosen people or is there a place to be for others, like descendents of Ishmael who have lived in the Land ever since?
6. Is there a role to play for the Church regarding the Promised Land?
7. What are the implications of what Scriptures reveal regarding 1 – 5 for the major conflicts of today: Arabs and Jews, the Nations and Israel, EU and Islam?

1. What is the Promised Land? What connections are there between the Land and the Kingdom of heaven?

There is both a literal Land of Promise and a spiritual Kingdom of Heaven. Both exist. They are not to be equated with each other because both have different characteristics. One is a literal piece of real estate that is given to the physical descendants of Abraham, Isaac, and Jacob, serving as their national homeland. The other is a spiritual realm where God is the King and where those who enter must do so according to His spiritual qualifications. Some day the two shall become one. Some day God's spiritual Kingdom will become manifested on earth and have as its centre of rule a very literal and physical Jerusalem.

Genesis 15-17

Numbers 34

Zachariah 12-16

Deuteronomy 27-29

Ezekiel 37: 40-47

Psalms 37,87,108

Romans 9-11

Joshua 13-21

Isaiah 56

John 1:14 (Torah has become man!)

2. What are the geographical borders? Will those borders stay the same overtime?

God left no doubt that there is and always will be a Promised Land that will be the divinely ordained homeland for the physical descendants of Abraham, Isaac, and Jacob. The Land has divinely ordained boundaries. These boundaries do not change.

Genesis 13,14,15

Joshua 13-21

Exodus 23:31

1 King 9:26

Numbers 34

1 Kings 8

Isaiah 27:12

Ezekiel 42-48

Ezekiel 36

Leviticus 25

Leviticus 17

Deuteronomy 22

Genesis 25 en 37

Isaiah 56

Ephesians 2:11-3:6

1 Kings 1:5

Zechariah 12 and 14-16

3. To whom belongs the Promised Land? What Scriptures reveal that the Promised Land does not belong to Israel, if any?

The rightful owner of the Land is the Lord himself. This has important implications. First, since He is the owner, He has the right to designate whomever He wishes as its caretaker. Secondly His choice does not depend on any perceived merit by caretaker. His choice is made based on His criteria which He is not obliged to reveal. Finally He has designated that who never lives in the Land must carefully follow His Covenant that governs the Land. Summarizing: it is a long recognized fact in Jewish tradition that this means that we have been given the Land for a high and noble purpose: to fulfil our national destiny and calling.

Genesis 12

Genesis 26 : 3- 4

Genesis 27 : 29

Genesis 35 : 10 – 12

Leviticus 25 : 23

Deuteronomy 32 : 43

Deuteronomy 11 : 12

Deuteronomy 4 : 5 – 8

4. What is the eschatological perspective regarding the Promised Land? When will the full recovery of the Land take place? What stages toward that will occur, if any?

As a basis framework, the promises of G-d to the fathers Avraham, Yitzhak and Yaakov will not be fulfilled to their final extent. They will await fulfilment when Messiah returns and establishes his kingdom upon earth.

Modern day Israel will be present when eschatological events leading directly to Messiah's 1,000 year rule on earth will occur. This my eschatological perspective includes activity including the modern day state of Israel.

Israel will be invaded by an international alliance of armies. These armies will have some initial success, and will enter half of the city. Israel's army, bolstered by G-d Himself, will resist this force and win victories in Judah. Perhaps the final status of Jerusalem will be one of the issues leading to this armed conflict

G-d will thoroughly defeat the invasion, and judge those nations that participated in it.

The Israeli people will recognize Yeshua as he returns to Israel during this time

Messiah will subdue all of his enemies, and rule over the earth from Jerusalem

At this time, the Jewish people will serve Messiah as his ambassadors and messengers to the nations of the world, thereby fulfilling Israel's national call in Exodus

All the nations of the earth will be obliged to send representatives to make aliya to Israel on a yearly basis. Their goal will be to worship G-d

Zechariah 12: 1-2

Zechariah 14 : 1 – 4

Ezekiel 48 : 1 – 29

Ezekiel 47

5. Are all implications for the Promised Land limited to the Covenant between the God of Israel and His chosen people or is there a place to be for others, like descendents of Ishmael who have lived in the Land ever since?

The role of Israel is to include the nations of the world in the belief in and worship of the One true G-d. Torah presents the Land as a part of this equation. But our Land is your Land too. A place for foreigners also

Leviticus 17:8, 10.13

Leviticus 19:34

Leviticus 20: 2

Deuteronomy 22: 14

Numbers 15 : 15

Ezekiel 47: 21 -23

Isaiah 19 : 13 – 25

6. Is there a role to play for the Church regarding the Promised Land?

There is a support role for the Church to play towards Israelites and the Jewish people. There is a specific support role for the nations. The Church should not adopt the way of peace that comes from men. The Church should seek reconciliation between current people in Israel, Jews and Arabs. The Church should support Israel spiritual and material to get ready to take over the Promised Land

Hebrews 4:2

Galatians 3

Isaiah 56 : 6 – 8

Ephesians 2 : 11 – 3 : 6

Romans 11 : 11 – 27

Isaiah 40: 1-2

Isaiah 49 : 22

2 Corinthians 5 : 18

Psalms 18 : 14 – 15

7.What are the implications of what Scriptures reveal regarding 1 – 5 for the major conflicts of today: Arabs and Jews, the Nations and Israel, EU and Islam?

The “world” without God’s Spirit can’t understand (see 1 Cor. 2/12-16) the Scriptures. Therefore the things must go ahead via Ez. 38-39 towards Joel 4/1-2, 9-17; Zeph. 3/8; Zech. 12/1-4, 14/ 1-17; Isaia 63/ 1-6.

According to the answer to question number 1, the land the nations call Palestine is what the Newer Testament calls the Promised Land given by its owner, God, to His chosen people, the People of Israel. And according to that same answer to the same question, the People of Israel are God’s Kingdom (Exodus 19:6). Therefore, when the nations attack Israel in any way or manner, they are attacking the God of Israel who is the Creator and Master of the Universe. The conflict therefore is not between the Nations and Israel only, but between the Nations and God. Even when God brings the nations against Israel to implement discipline upon His people, God still declares that He will punish those nations and fight against them as they have fought against His people Israel

(Zechariah 12:1-2, 14:-4, Yehezkel 38-39).

(Isaiah 19:25).

One of the reasons why God would have to pronounce discipline upon Israel is quite strange. Even though there is conflict between the nations and Israel, Israel continuously desires to change their identity to become just like the nations. This is something that God has strongly urged Israel not to do as His people through whom His Gospel concerning salvation through His Son, namely Yeshua (Jesus), must come to the very same nations. If Israel, as God's Kingdom on earth ceases to be the message bearers to the nations (answer to questions 1 and 6), then the nations will continue to be in hostility towards the one true God.

However in light of the answer to question 4, we know that Israel will be disciplined by God through all the nations attacking Jerusalem, and in turn God will strike down all those who fought against His people in hatred, upon the return of His Son as Lord over all the nations. The implications for the nations in light of the existing conflict, is that those who bless Israel in love of her and her God, will in turn be lovingly blessed by God. However, those who curse Israel also curse in hatred are also cursing God, and so will in turn be cursed by God.

(Genesis 12:3), as well as "He that strikes at you, strikes at the pupil of my eye" (Zechariah 2:8).

Luc 12: 58

Matth 5: 21 à 26 Luc 11 :48

Marc 11: 25, 26

(Genèse 2: 23,24).

Acts 1:7 and 8 here

2Cor.5:19v

(Exodus 19:6)