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God's Plan for Israel and the Jewish People

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TABLE OF CONTENTS

Introduction – A Sign for Our Generation	1
PART ONE • THE PROPHETIC AND BIBLICAL FOUNDATIONS	3
1. The Return of Judah and Israel – The Reunion of the Twelve Tribes and the Prophetic Sign	4
2. The Return as a Testimony – Aliyah and God's Witness to the Nations	7
3. Aliyah as an Answer to Antisemitism	9
4. Return as Redemption – From Persecution to National Rebirth	12
PART TWO • COVENANT, GRACE, AND PRAYER	13
5. Grace and Ascent – How the Return Home Reveals the Heart of God	14
6. Aliyah: Grace and Return – One Promise in the Torah and the Gospel	15
7. The Grace of Israel's Return – Physical and Spiritual Redemption	16
8. The Amidah and the Lord's Prayer – God's Plan for Israel and the Nations	17
PART THREE • LIVING SIGNS – THE BNEI MENASHE	19
9. The Return of the Bnei Menashe – An Unmistakable Sign from God to the Nations	20
10. A Visit with a Bnei Menashe Family in the Hills of Mizoram	21
11. The Passover Song That Brought the Bnei Menashe Home	22
12. Israel's Government Approves a Historic Plan to Bring the Community Home	23
PART FOUR • HISTORICAL, LEGAL, AND PRACTICAL DIMENSIONS	24
13. The Case for Israel – A Legal and Historical Study	25
14. Aliyah Day – From the Tabernacle to the Temple	27
PART FIVE • THE PROPHETIC FUTURE AND THE CHURCH'S CALLING	28
15. Behind the Scenes – How Antisemitism Advances God's Plan of Redemption	29
16. After the Lion's Roar – The Divine Call That Awakens the Exiles	30
17. Restoration and Return – The Minute Hand on God's Clock	32
18. Aliyah: God's Testimony to the World	33
19. Aliyah and the Holy Spirit – God's Sovereign Restoration of Israel	34
Conclusion – Faithful Until Fulfillment	36

INTRODUCTION

A Sign for Our Generation



Dear brothers and sisters in Christ,

We are living in a unique moment in the history of salvation. Before our eyes, often through the screens of our phones and the pages of the world's newspapers, an event is unfolding that defies the usual laws of demography and history: the gathering of the Jewish exiles in the land of their ancestors. This modern exodus, known as *Aliyah*, is not a matter of chance or merely a political movement born of nineteenth-century Zionism. For the believer who searches the Scriptures, it is the visible, chronological, and literal fulfillment of the prophecies spoken by the Lord through Isaiah, Ezekiel, Jeremiah, and Zechariah more than twenty-five centuries ago.

For us as evangelical Christians, Israel's central place in God's plan is not an optional theological position; it is the foundation of our eschatological hope. The return of the Jewish people to the Promised Land is the forerunner of the King's return. As the apostle Paul teaches with unmistakable clarity in Romans, the gifts and calling of God are irrevocable. The Lord has not rejected His people. He is gathering them, not because of their merit, but because of the holiness of His own name, by grace alone.

The book you hold is far more than a collection of articles. It is a spiritual, historical, and legal guide to God's great purpose for Israel. Howard Flower, Director of the Aliyah Department at the International Christian Embassy Jerusalem (ICEJ), offers a masterful synthesis that joins careful biblical exegesis with firsthand knowledge of prophetic events unfolding in our day.

In these pages, we will examine how Aliyah offers the strongest answer to antisemitism, and how hatred itself has been used under divine sovereignty to drive the sheep toward their Shepherd. We will enter the mystery of the lost tribes, especially through the moving testimony of the Bnei Menashe, descendants of the tribe of Manasseh who, after twenty-seven centuries of exile in the hills of India, preserved the song of the Exodus and are now returning to Zion. We will also see how the Jewish Amidah and the Christian Lord's Prayer unite in a shared plea for the gathering of the dispersed and the coming of God's kingdom.

This study will also lead us to examine, honestly and carefully, the legal and historical basis of Israel's sovereignty over its land, an essential case for answering a world that seeks to deny the biblical record.

Finally, we will lift our eyes to the prophetic horizon, listening for the “roar of the Lion of Judah” calling His children from the West, and reflecting on the work of the Holy Spirit as He breathes over the valley of dry bones and restores the nation of Israel to life in its fullness.

May this reading be more than an intellectual exercise. May it kindle a fire in your spirit, calling you to prayer, practical support, and the proclamation of truth. We are not merely spectators of this divine work; we are invited to serve alongside the Lord, helping His people return home and thereby preparing the way of our Lord Jesus Christ.

May the Lord, the Holy One of Israel, open your eyes and give you a heart of flesh to understand the prophetic hour in which we live.

PART ONE



I

The Prophetic and Biblical Foundations



CHAPTER 1

The Return of Judah and Israel – The Reunion of the Twelve Tribes and the Prophetic Sign



The biblical account of two distinct captivities, Israel in Assyria and Judah in Babylon, is not the end of the story. The same prophets who foretold these exiles also spoke of a future, united return of all twelve tribes to the land of Israel. This reunion is far more than a historical footnote; in biblical prophecy, it is a powerful sign that the stage is being set for the Messianic age.

The following study of Scripture, supported by the cited commentaries, explains this return, its prophetic importance, and the way groups such as the Bnei Menashe provide visible evidence of these ancient promises being fulfilled.

THE TWO CAPTIVITIES AND THE PROMISED RETURN

The division of Israel's united monarchy after King Solomon produced two separate kingdoms: the northern kingdom, Israel, composed of ten tribes and sometimes called “Ephraim” after its leading tribe, and the southern kingdom, Judah. Their destinies diverged for more than a century.

- ◆ Israel, the northern kingdom, was exiled by the Assyrian Empire around 722 BC. The ten tribes were scattered and became known as the “lost tribes of Israel.” The Bible records that they were settled “in Halah, by the Habor, the river of Gozan, and in the cities of the Medes” (2 Kings 17:6).
- ◆ Judah, the southern kingdom, was exiled by the Babylonian Empire in 586 BC, and its people were taken to Babylon. A remnant later returned under the Persian king Cyrus to rebuild Jerusalem and the Temple.

God's plan, however, always included the final return of all His people. The key prophetic passages draw a clear distinction between the first return, Judah's return from Babylon, and a second, far greater gathering that embraces both houses.

KEY SCRIPTURES ON THE RETURN OF JUDAH

- ◆ Isaiah 11:11–12: “In that day the Lord will extend His hand a second time to recover the remnant of His people... He will raise a banner for the nations, gather the exiles

of Israel, and assemble the scattered people of Judah from the four corners of the earth.” The phrase “a second time” is crucial: it points to a future restoration beyond the return from Babylon.

- ◆ Isaiah 11:13–14: “Ephraim's jealousy will depart, and those who harass Judah will be cut off; Ephraim will no longer be jealous of Judah, and Judah will no longer harass Ephraim.” This passage speaks of the healing of a deeply rooted division.

A KEY SCRIPTURE ON THE RETURN OF ISRAEL

- ◆ Ezekiel 37:15–22 contains the most striking prophecy of reunification. God tells Ezekiel to take two pieces of wood, one for Judah and the other for “Joseph, the stick of Ephraim,” and join them so that they become one in his hand. The Lord explains: “I will take the children of Israel from among the nations... and bring them into their own land. I will make them one nation in the land, on the mountains of Israel.”

The 1871 Jamieson-Fausset-Brown Commentary (JFB) offers a decisive reading of these passages:

- ◆ On Isaiah 11:12, JFB observes that the “second time” refers to a future restoration in which “both are expressly specified” (Ezekiel 37:16–19; Jeremiah 33:18). It explains that in the first restoration, “Judah alone was restored, with perhaps some individuals of Israel, the ten tribes; in the future restoration, both are expressly designated.” The Euphrates is described as “a type of all future obstacles to the restoration of the Jews,” suggesting that, just as God overcame the barriers to the first return, He will do so again on a far greater scale.
- ◆ On Ezekiel 37:19, JFB is unequivocal: “The union effected at the Babylonian restoration embraced only a comparatively small number of Israelites; therefore a future and complete fulfillment must be expected.” This directly connects the vision of the two sticks with a prophecy still awaiting its full fulfillment.

PROPHETIC SIGNIFICANCE AS AN END-TIME SIGNAL

The return of Judah and its reunion with the “lost tribes” of Israel is not a minor detail; it is a basic prerequisite for the Messianic age. Several features make it a major sign of the end times:

- ◆ A divine gathering precedes the King: Ezekiel 37:21–22 declares that God Himself will gather and unite them. Immediately afterward, verse 24 says, “My servant David will be their king.” This sequence places national restoration and reunification before the full establishment of the Messianic kingdom.

- ◆ Spiritual renewal accompanies the physical return: The return is not merely geographical; it is inseparable from a national spiritual transformation. Ezekiel 37:23 promises, “They will no longer defile themselves with their idols... I will save them from all the apostasies by which they sinned, and I will cleanse them.” This cleansing is a mark of the last days.
- ◆ A condition for final redemption: The end-time scenario includes a united Israel facing a decisive assault from the surrounding nations. Isaiah 11:14 describes this united people, “Ephraim and Judah together,” triumphing over historic enemies such as “the Philistines toward the west.” Such unity is strategically necessary for the final battles described in prophecy. JFB emphasizes that Isaiah 11 finds its ultimate fulfillment not at Christ's first coming, but “chiefly at His second coming.”

THE BNEI MENASHE: A SIGN OF THE TIMES

For many, the question of the “lost tribes” remains a mystery. The 1901 Jewish Encyclopedia notes a long-standing difficulty: a literal return of “Israel” requires their continued existence, a point that has generated debate among those who believe in the literal inspiration of Scripture. Rabbinic opinions recorded in the Talmud differ. Some, such as Rabbi Akiva, held that the ten tribes would not return, while others argued the opposite.

Yet the modern return of groups such as the Bnei Menashe is a striking development. Believed to descend from the tribe of Manasseh, they were exiled by the Assyrian Empire more than 2,700 years ago and eventually settled in what is now northeastern India. In an extraordinary way, they preserved their identity through oral tradition, observing the Sabbath, keeping dietary laws, and sustaining the dream of returning to Zion.

In recent decades, more than 4,000 Bnei Menashe have made Aliyah, and thousands more are preparing to come home. Michael Freund of Shavei Israel, one of the leaders helping facilitate their return, has called it “a miracle of biblical proportions,” a literal fulfillment of prophets such as Isaiah, who foretold that God would bring His sons “from afar” and His daughters “from the ends of the earth” (Isaiah 43:6).

CHAPTER 2

The Return as a Testimony – Aliyah and God's Witness to the Nations



Aliyah, the gathering of Jewish exiles back to the land of Israel, is more than a political or historical phenomenon. In the Hebrew Scriptures, it is presented as a deeply theological act displayed before the entire world. When the prophetic texts are considered together, Jeremiah 33; Ezekiel 20, 28, 36, 37, and 39; Zephaniah 3; and Zechariah 8, one central theme emerges: Israel's physical and spiritual restoration is the chief means by which the God of Israel reveals His holiness to the nations.

THE RESTORATION OF THE LAND AND THE PEOPLE

The prophets repeatedly connect the physical return to the land with spiritual renewal. Jeremiah 33:7–9 speaks of restoring the captives of Judah and Israel and rebuilding them as they were at first. Yet the purpose is not merely urban reconstruction; it is the creation of a testimony that causes the kingdoms of the earth to respond with “fear and trembling.” Likewise, Ezekiel 36:23 states a divine imperative: God will take the Israelites from among the nations, and He will do so “for the sake of [His] holy name.” Exile had profaned God's name among the nations, which assumed that He was unable to protect His people. The return therefore vindicates God's power and character.

This point is reinforced in Ezekiel 20:40–42, where the Lord declares that on His “holy mountain,” the high mountain of Israel, He will require their offerings and accept them. He promises to bring them out from among the peoples and gather them from the countries where they were scattered. The stated climax of this event is relational: “Then you will know that I am the Lord.” The gathering concerns more than geography; it concerns the knowledge of God.

A DIVINE VINDICATION BEFORE THE EYES OF THE WORLD

Perhaps the clearest statement of this testimony to the nations appears in Ezekiel 39:25–29. There, God promises to bring back the captives of Jacob and have compassion on the whole house of Israel. The reason for this dramatic reversal is expressly stated: “Then the nations will know that the house of Israel went into captivity because of their iniquity... but I will no longer hide My face from them, for I will have poured out My Spirit on the house of Israel, says the Lord God.”

This text presents a twofold testimony. First, exile testified to the nations that God is just and punishes sin. Second, the return testifies to His mercy and faithfulness, for He keeps His covenants. The nations are watching; they are the audience before which the drama of redemption unfolds. Ezekiel 37:21–28, the vision of the two sticks becoming one, strengthens this point by declaring that the union of Israel and Judah under one king, David, will awaken the nations to a powerful truth: “The nations will also know that I, the Lord, sanctify Israel.”

THE DRAW OF ZION

The prophetic writings reach a high point in Zephaniah and Zechariah, where the testimony becomes a force that draws the nations. Zephaniah 3:19–20 promises that God will gather those who were banished and give them renown and praise among all the peoples of the earth. This renown is not intended to glorify Israel itself, but to bear witness to divine restoration.

Zechariah 8:20–23 gives the clearest picture of Aliyah's effect on the nations. It portrays a future in which “many peoples and strong nations will come to seek the Lord of hosts in Jerusalem.” In a stunning reversal of history, ten men from every language of the nations will take hold of the hem of a Jew's garment and say, “We will go with you, for we have heard that God is with you.” Here the Jewish return to Zion becomes a catalyst for universal worship. The nations do not come to replace Israel; they come to receive blessing from the God of Israel, whose presence is so visibly revealed in the restored land that it becomes a destination for pilgrimage.

Taken together, these Scriptures show that Aliyah is far more than a national immigration movement; it is a prophetic declaration in motion. It describes a twofold process: the physical gathering of the exiles and the spiritual sanctification of the people. Its final purpose is both eschatological and evangelistic, not conversion by force, but an undeniable revelation of God's own nature.

CHAPTER 3

Aliyah as an Answer to Antisemitism



Aliyah, the gathering of Jewish exiles back to the land of Israel, is one of the strongest theological refutations of antisemitism. It systematically dismantles the lies at the heart of anti-Jewish hatred by presenting empirical, historical, and prophetic evidence that God exists, that He is sovereign over history, and that He remains faithful to His covenant with His people.

1. It refutes the claim that “God has rejected His people” (theological vindication)

A central pillar of antisemitism, especially in Christian and Islamic replacement theology, or supersessionism, is the claim that God permanently rejected Israel because of its disobedience and replaced it with another community.

The answer: Aliyah proves the exact opposite. Ezekiel 36:22–24 states without qualification: “It is not for your sake, house of Israel, that I am about to act, but for the sake of My holy name... I will take you from among the nations, gather you from all the countries, and bring you into your own land.” God gathers them despite their failures, for the honor of His own name. Had He rejected them permanently, they would have dissolved into the nations and disappeared, like the Hittites, Edomites, or Philistines. Their survival and return are God's public declaration: “I have not cast them away” (Isaiah 50:1). This removes the supposed theological justification for antisemitism.

2. It refutes the claim that the Bible is a myth (evidence of divine inspiration)

Antisemitism often draws on secularism or historical criticism that reduces Holy Scripture to mere tribal folklore.

The answer: The prophets gave precise predictions, spanning many centuries, of a worldwide dispersion followed by a gathering. Deuteronomy 30:3–5 and Isaiah 11:11–12, for example, foretold a second gathering from the “four corners of the earth,” an event without parallel in human history. Speaking many different languages, the Jewish people did not merely visit Israel; they rebuilt a sovereign nation, revived a dead language, Hebrew, and cultivated a desolate land. No other ancient people has done the same. This historical anomaly cannot be explained by ordinary natural processes alone; it is empirical evidence of a supernatural prophecy fulfilled, showing that the God who spoke through Isaiah and Ezekiel exists and actively directs the course of history.

3. It refutes the “curse of wandering” stereotype (restoration of national legitimacy)

An old antisemitic stereotype, rooted in the myth of the Wandering Jew and perpetuated by European nationalists, portrays the Jew as an eternal rootless wanderer, a parasite without a homeland, condemned to remain stateless.

The answer: Aliyah directly overturns this lie. The same Bible that foretold dispersion (Leviticus 26:33) also promised a permanent, irreversible restoration. Amos 9:14–15 declares: “I will bring back the exiles of My people Israel... they will plant vineyards and drink their wine; they will make gardens... and they will never again be uprooted from the land I have given them.”

4. It refutes the claim of divine powerlessness (sanctification of God's name)

Antisemitism often mocks the God of Israel, implying that He is dead, powerless, or indifferent because He allowed His Temple to be destroyed and His people to be massacred for centuries.

The answer: God explicitly declares that the purpose of the gathering is to sanctify His great name before the nations. Ezekiel 36:23 says: “I will sanctify My great name, which has been profaned among the nations... and the nations will know that I am the Lord when I am sanctified through you before their eyes.”

5. It refutes “replacement theology” (confirmation of the eternal covenant)

Antisemitism is rooted in the idea that the Church, or Islam, has “replaced” Israel according to the flesh, making the Jewish people obsolete.

The answer: Aliyah is the ultimate fulfillment of the Abrahamic covenant, a territorial covenant described as “everlasting” (Genesis 17:8). By physically returning the people within the defined boundaries of the Promised Land, God publicly confirms His covenant with both the people and the soil. Jeremiah 31:35–37 invokes the fixed laws of the universe, the sun, moon, and stars, as a guarantee that Israel will never cease to be a nation before Him.

6. It transforms “dispersion,” the punishment for sin, into “gathering,” an act of redemption

Antisemites often point to exile as proof that the Jewish people are uniquely cursed.

The answer: Exile was indeed a consequence of disobedience. Yet Jeremiah 16:14–15 declares that the coming return from the land of the north will be so great that it will eclipse the Exodus from Egypt in the people's memory. This recasts the entire story: exile was not the final word. God used dispersion to spread monotheism, but He uses the gathering to demonstrate His redeeming power.

THE ULTIMATE APOLOGETIC CONCLUSION

Aliyah is the existential declaration of the “I AM” to a hostile world. It refutes antisemitism because antisemitism rests on a theological lie: that the God of Israel is dead, His Word has failed, or His people are illegitimate. By bringing His people home from Ethiopia, Yemen, Iraq, Morocco, Poland, Russia, and the Americas, before the cameras of the whole world, God provides visible, photographic, and statistical evidence that He is actively fulfilling what He promised thousands of years ago.

CHAPTER 4

Return as Redemption – From Persecution to National Rebirth



The prophet Jeremiah foretold a return so astonishing that it would eclipse the Exodus itself, a gathering from “all the countries where He had driven them” (Jeremiah 16:14–15). This ancient prophecy finds its modern fulfillment in Aliyah, the immigration of Jews to Israel, a movement inseparable from the forces of antisemitism. The irony is striking, yet divinely directed: the very persecution intended to destroy God's people became the catalyst for their return and the rebuilding of their nation.

When Theodor Herzl published *Der Judenstaat* in 1896, he did not invent the Jewish longing for Zion; he gave it political form. Having witnessed the Dreyfus Affair, Herzl concluded that antisemitism was not a passing problem but a permanent condition of exile. He wrote: “We are a people, one people. In vain are we loyal patriots... in the countries where we have lived for centuries, we are still treated as aliens.” His vision was political, but its foundations were deeply biblical: Palestine was “our unforgettable historic homeland.”

The successive waves of Aliyah reveal the catalytic role of antisemitism. The First Aliyah (1882–1903) was triggered by the pogroms that followed the assassination of Tsar Alexander II and unleashed a wave of anti-Jewish violence across Russia. These “hunters,” as Jeremiah calls them, drove the first pioneers toward the land. The Second Aliyah (1904–1914) followed renewed persecution. Each wave of hatred produced another wave of return, a pattern that continues to this day.

The same hunters who scatter the people become the pressure that gathers them. The twentieth century bore terrible witness to this pattern: the Holocaust devastated European Jewry, yet the survivors came together. In 1948, only three years after Auschwitz, the State of Israel was born, and nearly 700,000 Jews arrived during its first four years. When the Iron Curtain fell after the Cold War, more than one million Russian-speaking Jews made Aliyah.

PART TWO



II

Covenant, Grace, and Prayer



CHAPTER 5

Grace and Ascent – How the Return Home Reveals the Heart of God



Two words echo through Scripture with life-changing force: grace and return. One stands at the foundation of Christian faith; the other is the persistent promise of the prophets. Yet they are not separate themes. When we understand what the Bible means by grace, we discover that the gathering of the Jewish people in their ancient homeland, Aliyah, is one of its clearest demonstrations.

Biblical grace is God's undeserved favor, love, and kindness, given not because of what we have done, but because of who He is. The Hebrew word *chen* pictures one in a higher position stooping down to show kindness to the unworthy; its companion, *hesed*, or *chesed*, speaks of faithful covenant love that persists even when the beloved is unfaithful. In the New Testament, the Greek word *charis* becomes the apostle Paul's one-word summary of the Gospel: “For by grace you have been saved through faith, and this is not from yourselves; it is the gift of God, not from works, so that no one may boast” (Ephesians 2:8–9).

Long before Bethlehem, God painted a picture of grace across history: a scattered people brought home solely because of His name and covenant love. Aliyah means “ascent,” the pilgrimage up to Jerusalem, and in modern usage, Jewish immigration to the land of Israel. Its deepest roots, however, lie in the prophetic promise of a gathering explicitly presented as an act of grace.

No passage makes this clearer than Ezekiel's vision of the dry bones and restoration. Addressing a people scattered because of their own rebellion, God declares: “It is not for your sake, house of Israel, that I am about to act, but for the sake of My holy name... I will take you from among the nations, gather you from all the countries, and bring you into your own land” (Ezekiel 36:22, 24). This is the structure of grace: a holy God restoring a people whose record could never earn such favor.

Yet the grace of Aliyah does not end with geography. In the same passage, God promises an equally undeserved inner transformation: “I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your body and give you a heart of flesh. I will put My Spirit within you and cause you to follow My statutes” (Ezekiel 36:26–27).

CHAPTER 6

Aliyah: Grace and Return – One Promise in the Torah and the Gospel



For many believers, “grace” begins in the New Testament. We quote Ephesians 2:8–9, preach justification by faith, and rightly celebrate that salvation cannot be earned. Yet here is a truth that may surprise you: the Bible's first clear declaration of salvation by grace is not found in Paul's epistles, but in the Torah, spoken by Moses, and it is directly connected to the Jewish people's return to the land of Israel.

The passage is Deuteronomy 30:4–7. Once you see it, you will never again separate the grace God displays in salvation from the grace He displays in the Return.

“Even if your exiles are at the farthest reaches of heaven, from there the Lord your God will gather you, and from there He will take you. The Lord your God will bring you into the land your fathers possessed... The Lord your God will circumcise your heart and the heart of your descendants, so that you may love the Lord your God with all your heart and all your soul, and live” (Deuteronomy 30:4–6).

Notice who performs every action: God will gather. God will bring back. God will circumcise the heart. Israel does not gather itself. The Israelites cannot circumcise their own hearts. Everything depends on the Lord. That is grace, the Bible's first revelation of salvation by grace.

In Aliyah, God gathers the exiles from among the nations, a wholly undeserved return that leads to possession of the land. In salvation, God circumcises the heart, a renewal Israel cannot produce for itself, leading to love for God and true life. Both are monergistic, accomplished by God alone; both are unconditional, dependent on no prior merit; and both are graciously given to those who do not deserve them.

Some mistakenly believe that living in the land saves a Jewish person. It does not. A Jew living in Jerusalem in a perfectly kosher home can still be eternally lost without faith in Yeshua, Jesus. Aliyah is physical grace; salvation is spiritual grace. They are not identical, yet they are inseparable within God's plan. Aliyah is the preparation; salvation is the culmination. God brings the Jewish people back to the land so that there, in that land, they may encounter their Messiah.

CHAPTER 7

The Grace of Israel's Return – Physical and Spiritual Redemption



As we witness the extraordinary gathering of the Jewish people in their ancestral homeland, we are seeing far more than a demographic or political phenomenon. We are watching God's gracious plan of redemption unfold, a plan operating by the same principle of grace that has always defined His dealings with His chosen people. The International Christian Embassy Jerusalem stands firmly on the foundation of Covenant Theology, which teaches that God's relationship with Israel rests not on human merit, but on His own faithful character.

God's plan for Israel includes both physical and spiritual restoration, and both flow from His grace. The physical return to the land, witnessed in wave after wave of Aliyah, is itself an expression of divine faithfulness. As David Parsons explains in *Swords into Ploughshares*, the Abrahamic Covenant includes an irrevocable grant of the land to Abraham's descendants as an “everlasting possession” (Genesis 17:8). This promise remains in force regardless of Israel's spiritual condition at any given moment.

We see this clearly in Ezekiel's prophecy: “I will take you from among the nations, gather you from all the countries, and bring you into your own land” (Ezekiel 36:24). Significantly, this physical gathering comes before the spiritual renewal that follows: “I will sprinkle clean water on you, and you will be clean... I will give you a new heart and put a new spirit within you” (Ezekiel 36:25–26). The order is deliberate: God gathers them first, then He cleanses them.

This understanding shapes the way we support Israel. We are called to be a ministry of comfort, as Isaiah 40 commands: “Comfort, comfort My people, says your God. Speak tenderly to Jerusalem” (Isaiah 40:1–2). This comfort springs from the assurance that God's purposes for Israel are for good, not evil, to give them a future and a hope.

CHAPTER 8

The Amidah and the Lord's Prayer – God's Plan for Israel and the Nations



At first glance, the Jewish Amidah and the Christian Lord's Prayer may seem to belong to two separate worlds. One is a long, structured liturgy recited three times each day by observant Jews; the other is a brief prayer of striking simplicity given by Yeshua to His disciples. Yet when the two are placed side by side, a notable convergence appears. Both ask for the coming of God's kingdom. Both plead for daily bread, forgiveness, and deliverance from evil. And both are united by one great biblical theme: God's unbroken covenant with Israel and His plan to bring salvation to the nations through the restoration of His people.

THE CENTRAL HOPE OF THE AMIDAH: THE GATHERING OF THE EXILES

The tenth blessing of the Amidah, called *Birkat Kibbutz Galuyot*, “the blessing for the gathering of the exiles,” is a direct petition for the Jewish people to return to their ancestral land: “Sound the great shofar for our freedom... and quickly gather us from the four corners of the earth to our land. Blessed are You, Adonai, who gathers the dispersed of Your people Israel.” This is Aliyah, the physical, national, and spiritual “ascent” of the Jewish people to Zion.

THE LORD'S PRAYER, A PRAYER FOR ISRAEL'S RESTORATION

When Jesus taught His disciples to pray, He was a Jew praying within a Jewish setting. The Lord's Prayer is steeped in the language of Jewish eschatology. Its opening petition, “Hallowed be Your name,” echoes the Kaddish, the Jewish prayer for the sanctification of God's name. But how is God's name sanctified? According to the Hebrew prophets, it is sanctified when God acts faithfully to fulfill His covenants. The Jewish people's return to their land after nearly two millennia of exile is a public demonstration that God keeps His word. Every Jew who makes Aliyah is a living witness that the God of Israel is true.

The central petition of the Lord's Prayer is: “Your kingdom come, Your will be done on earth as it is in heaven.” In prophetic literature, the coming of God's kingdom is inseparable from the gathering of the exiles. To pray “Your kingdom come” is therefore to ask for exactly what the tenth blessing of the Amidah asks: the return of Israel's dispersed people to Zion.

DAILY BREAD, FORGIVENESS, AND A NEW EXODUS

The petition “Give us today our daily bread” recalls the manna in the wilderness during the first Aliyah, the ascent from Egypt. Yet Jeremiah prophesied that the return from the land of the north would eclipse the Exodus from Egypt: “The days are coming... when it will no longer be said, ‘As the Lord lives, who brought the children of Israel up from the land of Egypt,’ but, ‘As the Lord lives, who brought the children of Israel up from the land of the north’” (Jeremiah 16:14–15). When we pray for daily bread, we ask God to provide for this new, modern exodus.

PART THREE



III

Living Signs – The Bnei Menashe



CHAPTER 9

The Return of the Bnei Menashe – An Unmistakable Sign from God to the Nations



When the first plane carrying 240 members of the Bnei Menashe community touched down at Ben Gurion Airport, the scene seemed to have stepped directly out of the prophets. Multigenerational families wept as they set foot on the tarmac, clutching worn prayer books and Israeli flags.

For evangelical Christians, this is far more than a moving human-interest story. The return of the Bnei Menashe from northeastern India is a living, breathing prophetic sign, one that equips believers to answer antisemitism with biblical truth and declares to a watching world that the God of Israel is still on His throne.

The biblical account never forgot the ten northern tribes of Israel, scattered by the Assyrian Empire in 722 BC. Through the prophet Isaiah, God promised: “He will gather the exiles of Israel and assemble the scattered people of Judah from the four corners of the earth” (Isaiah 11:12). The Bnei Menashe, who trace their descent to the tribe of Manasseh, one of those lost tribes, are a literal fulfillment of this promise.

CHAPTER 10

A Visit with a Bnei Menashe Family in the Hills of Mizoram



The hills surrounding Aizawl rise in long green waves that fade into pale blue in the distance. From any of the rocky overlooks encircling the capital, including Reiek Peak, the same view opens before you: wooded ridges stretching one behind another to the horizon, clouds pouring into hidden valleys, and cool wind against your face.

Mizoram, in India's far northeast, is one of the country's most strongly Christian states. Welsh and English missionaries arrived in the late nineteenth century, and within a few generations almost the entire population had converted. Even today, white church steeples are usually the tallest structures on every hilltop.

But this story is not about Christianity. It is about a small wood-paneled room in one of the houses clinging to those slopes, and about the name the family living there has chosen for itself.

The young woman is in her twenties. She is slender, with black hair pulled back. She wears a long black sweater dress trimmed with lace at the hem. Her younger sister, perhaps twelve, stands beside her in a black blazer over a pink-and-mint dress. The room behind them is modest and warm: a refrigerator covered with peeling stickers, a Wi-Fi router on a small shelf. The young woman reads aloud from her phone in confident English:

“I am my mother's eldest daughter. For as long as I can remember, Israel has lived in my heart. This is about more than a journey. It is about my neshama, my soul. I feel called to walk on the sacred land of our ancestors. I have dreamed of standing at the Kotel and praying among those ancient stones. My soul thirsts for Israel. I do not merely want to visit. I want to come home.”

This family belongs to the Bnei Menashe, a community of roughly ten thousand people scattered across Mizoram and the neighboring state of Manipur who trace their ancestry to one of Israel's lost tribes.

CHAPTER 11

The Passover Song That Brought the Bnei Menashe Home



For nearly 2,700 years, a people dispersed by the Assyrian conquest preserved a memory, not in scrolls or tablets of stone, but in an ancient song sung in the remote hills of northeastern India. The *Sikpui Hla*, an ancestral liturgy of the Bnei Menashe community, describes the parting of the great sea, the pillars of cloud and fire, quail descending from heaven, and water flowing from the rock. It is the story of the Exodus, handed down from generation to generation by a people who, for millennia, possessed no Bible, no rabbis, and no contact with the Jewish world.

Next April, that song will sound again, not only in the villages of Manipur and Mizoram, but also on the tarmac at Ben Gurion Airport as the next group of Bnei Menashe begins its long-awaited Aliyah.

Many ask how a community from the India-Myanmar border persuaded Israel's Chief Rabbinate of its Israelite ancestry. Much of the answer lies in the *Sikpui Hla*, a song so precise, so ancient, and so deeply rooted that it could not be dismissed.

CHAPTER 12

Israel's Government Approves a Historic Plan to Bring the Community Home



On November 23, 2025, the Israeli government made a decision that will permanently change the lives of more than 5,000 people living in the remote hills of northeastern India. In a historic vote, Prime Minister Benjamin Netanyahu's cabinet approved a full five-year plan to complete the Aliyah of the Bnei Menashe community, descendants of the ancient Israelite tribe of Manasseh who preserved their Jewish identity through 2,700 years of exile.

For the International Christian Embassy Jerusalem, which has sponsored Aliyah flights for nearly half of all Bnei Menashe immigrants since 2012, the announcement marks the culmination of decades of prayer, advocacy, and practical support.

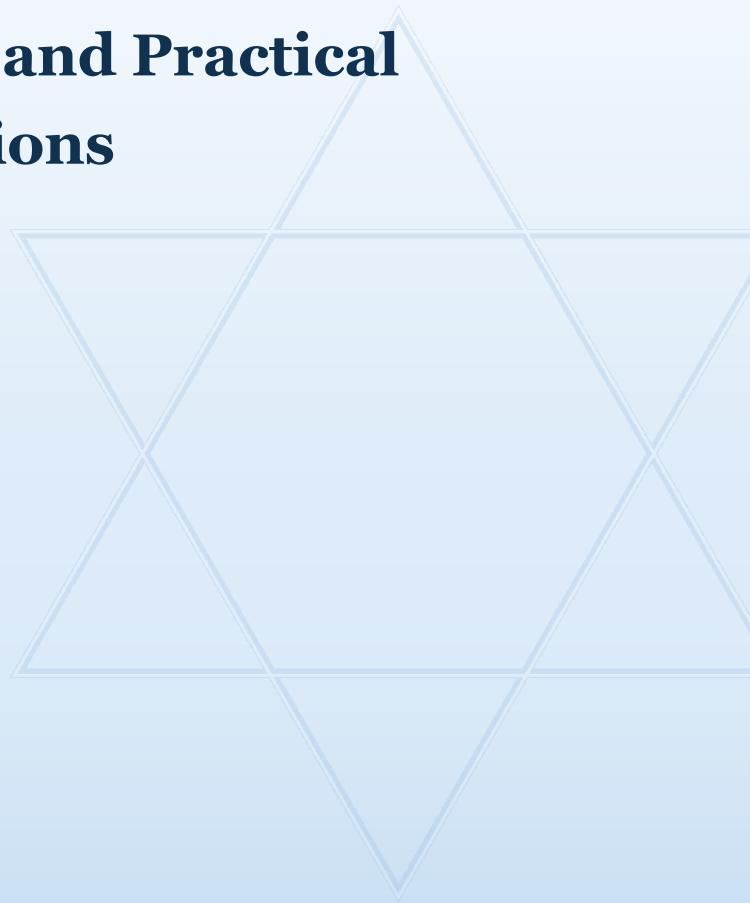
According to the official announcement, about 1,200 Bnei Menashe will immigrate by the end of 2026, with the remaining 4,600 arriving by 2030. The entire operation will be managed by the Government of Israel and the Jewish Agency for Israel, with an initial budget of 90 million shekels for the first phase.

PART FOUR



IV

Historical, Legal, and Practical Dimensions



CHAPTER 13

The Case for Israel – A Legal and Historical Study



A question arises sooner or later in almost every church or fellowship where Aliyah is discussed. Usually with genuine perplexity rather than hostility, someone asks: “But does Israel truly have a legal right to this land?” It is a fair question, and it deserves a serious answer.

The purpose of this chapter is to set out, as clearly and honestly as possible, the legal and historical foundations of Israel's sovereignty, with particular attention to the territories most often disputed: Judea and Samaria, the Golan Heights, and the Gaza Strip.

THE LEGAL FOUNDATION: THE MANDATE AND ARTICLE 80

Israel's modern legal claim begins with the 1920 San Remo Resolution, through which the Supreme Council of the Principal Allied Powers formally assigned the Mandate for Palestine to Great Britain and incorporated the Balfour Declaration into binding international law. The League of Nations confirmed this arrangement in 1922. The Mandate's preamble recognized “the historical connection of the Jewish people with Palestine” as the basis for “reconstituting their national home” there.

INHERITED SOVEREIGNTY: UTI POSSIDETIS JURIS

International law recognizes a principle known as *uti possidetis juris*. It holds that a new state inherits the borders of the last first-order administrative unit that preceded it. In Israel's case, the preceding entity was the British Mandate for Palestine. When Israel declared independence in 1948, it inherited the Mandate's borders under this principle. Those borders included Judea, Samaria, and Gaza.

JUDEA AND SAMARIA: DISPUTED, NOT OCCUPIED

The law of belligerent occupation, as defined by the Fourth Geneva Convention, applies to the territory of a recognized sovereign state. In the case of Judea and Samaria, no such sovereign existed. Jordan's annexation was illegal. No Palestinian state had ever existed as a sovereign entity. The territory is therefore disputed, not occupied.

THE GOLAN HEIGHTS: FROM DAN TO BEERSHEBA

The phrase “from Dan to Beersheba” appears throughout the Hebrew Scriptures as the established expression for the full extent of Israelite territory. The city of Dan, at the foot of Mount Hermon, marked the ancient northern border. Deuteronomy and Joshua record that Israelite territory reached Mount Hermon itself. Israel's capture of the Golan in 1967 ended the Syrian threat.

GAZA: HISTORY AND LEGAL STATUS

During the 1948 war, Egypt invaded and occupied the Gaza Strip. For nineteen years, Egypt governed Gaza through a military administration without ever claiming sovereignty over it. Yet when Israel gained control during a defensive war in 1967, it was immediately labeled an occupying power. Israel's complete disengagement from Gaza in 2005 removed any basis for alleging a continuing occupation.

CHAPTER 14

Aliyah Day – From the Tabernacle to the Temple



The first great Aliyah of the children of Israel, crossing the Jordan to enter the Promised Land, is commemorated each year on the tenth day of Nisan. This year, Aliyah Day, *Yom HaAliyah*, falls on March 27 and 28, marking the crossing of the Jordan under Joshua's leadership.

The journey of the Tabernacle is far more than a historical relocation. It is a powerful symbol of God's plan of salvation and His ultimate desire to gather His people into His presence. Worship in the Tabernacle was first established in the Promised Land at Gilgal, where Israel renewed its covenant with the Lord.

When David established Jerusalem as his capital, he brought the Ark up to the hill of Zion. Solomon's accession brought a period of unprecedented peace. In the fourth year of his reign, exactly 480 years after the Exodus from Egypt, construction began on Mount Moriah. When the Ark entered the Temple and the priests withdrew, God's glory filled the house as a cloud, a presence so powerful that the priests could not remain standing to minister.

As we celebrate Aliyah Day, this ancient journey teaches us vital lessons about God's faithfulness. The first Aliyah, that initial ascent under Joshua's leadership, established a pattern that continues to this day.

PART FIVE



V

The Prophetic Future and the Church's Calling



CHAPTER 15

Behind the Scenes – How Antisemitism Advances God's Plan of Redemption



The story of Israel's birth as a nation begins not with triumph, but with tears. When the children of Israel lived in Egypt, they experienced the first recorded wave of organized antisemitism. What followed was systematic oppression: forced labor, infanticide, and generational trauma. Yet from that furnace of hatred came the greatest account of deliverance in human history. The very persecution intended to destroy God's people became the catalyst for their liberation.

This pattern, revealed throughout Scripture and confirmed by modern history, points to a serious truth: although antisemitism is evil in its origin and practice, God has repeatedly turned it toward an unintended redemptive result. It drives the Jewish people back to their ancestral land and, in doing so, hastens the redemption of the whole world.

The prophets saw this pattern continuing into the last days. Jeremiah spoke of a future exodus that would eclipse the Exodus from Egypt. But notice what comes before that promise: God's declaration that He would send “fishermen” and then “hunters” to gather His people (Jeremiah 16:16). The hunters represent persecution. When antisemitism rises, Jewish people are driven from places of supposed safety, and they return home.

CHAPTER 16

After the Lion's Roar – The Divine Call That Awakens the Exiles



Hosea 11:10 declares: “They will follow the Lord. He will roar like a lion. When He roars, His children will come trembling from the west.” Let us examine the key words in their original setting to grasp the full force of this verse.

1. “They will follow” (הלך – *halakh*): This is the most common Hebrew verb for walking or going. In a prophetic and covenant setting, however, it rarely means physical movement alone. It is the principal verb used to describe a person's relationship with God, often in the phrase “to walk in His ways.” It implies a way of life, conduct, and a renewed commitment to follow after a period of estrangement.

2. “Like a lion” (כְּאַרְיֵה – *ka'ar'yê*): The lion is the most powerful and imposing of beasts. In the Hebrew Bible, God is sometimes pictured as a lion, usually in a setting of judgment. Its use here creates a powerful paradox: the same voice that could inspire terror becomes the unmistakable signal of redemption and gathering.

3. “He will roar” (יִשַׁאֵק – *yish'aq*): This verb is onomatopoeic, a word that imitates the sound it describes, the deep, reverberating, forceful roar of a lion. It is not used for human cries or the sounds of other animals. The sound is meant to be unmistakable, authoritative, and impossible to ignore.

4. “Trembling” (וַתִּרְדֹּד – *va-ye-her-dû*): Although often translated “tremble,” its meaning here is more nuanced. *Charad* describes trembling caused by a sudden, powerful stimulus. It is not the trembling of those about to be destroyed, but the shaking of sudden, awe-filled alertness, an urgent stirring to move. It is the shiver of recognition and expectation.

5. “From the west” (מִיָּם – *miyyām*): This literally means “from the sea.” Because Israel's western border is the Mediterranean Sea, “the sea” became a synonym for “the west.” In prophetic literature, however, it often carries the broader sense of distant and unknown lands reached by sea.

THE COMPLETE PICTURE

When these Hebrew nuances are brought together, the verse comes alive: “They will walk after the Lord; like a lion He will roar. When He roars, the children will come trembling in

eager haste from the distant lands of the west.” The roar is God's powerful, unmistakable summons to gather. The trembling is not paralyzing fear, but deep reverence that shakes them into action.

CHAPTER 17

Restoration and Return – The Minute Hand on God's Clock



Derek Prince tells us that “the minute hand on God's clock is the Jewish people.” When significant events occur involving Israel, we catch a glimpse of God's prophetic timetable. Throughout the twentieth century and into the twenty-first, this has been dramatically clear.

Periods of war and persecution for the Jewish people have often served as catalysts for what the Bible calls the “restoration of all things.” For Israel, this restoration is first and foremost geographical and political. As Prince explains: “I define restoration as putting things back in their proper place and proper condition.” For Israel, that “proper place” is the land God covenanted to Abraham and his descendants forever.

The waves of Aliyah, Jewish immigration back to the land of Israel, directly fulfill prophecy (Ezekiel 36:24). These movements are often accelerated by times of trouble: the pogroms, the Holocaust, and continuing conflict in the Middle East. God uses these pressures to gather His people from among the nations, literally rebuilding Zion.

This physical restoration of Israel has been accompanied by a parallel spiritual restoration in the Church. Prince points out that the Church was deprived of its spiritual inheritance in Christ for roughly the same length of time that Israel was deprived of its geographic inheritance. Just as God began to act sovereignly to restore Israel to its land through the Zionist movement in the late nineteenth and early twentieth centuries, He also began restoring the Church to its spiritual inheritance. This began with a fresh outpouring of the Holy Spirit through the Pentecostal movement around 1900 and the Azusa Street Revival in 1906.

CHAPTER 18

Aliyah: God's Testimony to the World



Throughout history, God has used visible signs to reveal His invisible nature to humanity. Among these signs, perhaps none is more significant in our time than Aliyah, the extraordinary return of the Jewish people to their ancestral land after millennia of exile. This modern exodus is not merely a political phenomenon, but a divine proclamation to an unbelieving world: the God of Abraham, Isaac, and Jacob is still active in human history, fulfilling His ancient promises with astonishing precision.

When Moses stood before the Israelites at the entrance to the Promised Land, he prophesied blessing and exile, but also gave an extraordinary promise of restoration: “Even if you have been exiled to the farthest reaches of heaven, from there the Lord your God will gather you, and from there He will bring you back. The Lord your God will bring you into the land your fathers possessed, and you will possess it again” (Deuteronomy 30:4–5).

For nearly two thousand years, this promise appeared impossible. No other ancient people scattered across the world had ever preserved its identity, much less regained its homeland. Yet against all historical expectation, we are witnessing the Jewish people gathered “from the four corners of the earth” (Isaiah 11:12) to rebuild their nation. The mathematical improbability alone compels us to recognize that a Power, or Someone, beyond natural forces is at work.

THE CHARACTER OF GOD REVEALED

Through Aliyah, God displays not only His power, but also His character. When Ezekiel prophesied Israel's gathering, God stated His motive: “It is not for your sake that I act, house of Israel, but for the sake of My holy name, which you profaned among the nations where you went” (Ezekiel 36:22). The Jewish return to the land is not only for their good; it is God's testimony to every nation.

CHAPTER 19

Aliyah and the Holy Spirit – God's Sovereign Restoration of Israel



Scripture declares with absolute certainty: “The Lord of hosts has sworn, saying, ‘Surely, as I have intended, so it will happen; as I have purposed, so it will stand’” (Isaiah 14:24). At the heart of this divine purpose is the restoration of Israel, a work both physical and spiritual, historical and prophetic. Known as Aliyah, a Hebrew word meaning “ascent,” the Jewish people's return to the land of their ancestors is not merely a political phenomenon, but the fulfillment of covenant promises under the direction of the Holy Spirit.

ALIYAH AS WAVES OF DIVINE PROVIDENCE

The modern Jewish return to Israel has come in distinct waves, from the First Aliyah in the 1880s to the mass migrations following the rebirth of the State in 1948 and the exodus from the Soviet Union in the 1990s. Each wave reflects the sovereign hand of God, who declared through Isaiah: “I will lift My hand toward the nations and raise My banner toward the peoples; they will bring your sons in their arms, and your daughters will be carried on their shoulders” (Isaiah 49:22).

THE DOVE AND THE SPIRIT'S GENTLE GUIDANCE

Scripture pictures Israel's restoration as doves returning to their nests. Hosea 11:11 proclaims: “They will come trembling like birds from Egypt and like doves from the land of Assyria; and I will settle them in their homes, declares the Lord.” The dove, a symbol of purity and peace, reflects the Holy Spirit's gentle yet persistent guidance.

THE HOLY SPIRIT AS THE WIND OF RESTORATION

The Hebrew word *ruach*, translated “wind,” “breath,” or “spirit,” reveals the Holy Spirit's twofold role in Israel's restoration. Ezekiel's vision of the valley of dry bones (Ezekiel 37:1–14) is central to understanding Aliyah. The bones, representing Israel's hopeless condition, are first covered with flesh, a picture of physical restoration. But true life comes only when the breath, *ruach*, from the “four winds” enters them (v. 9). This is the Holy Spirit, the very presence of the Lord, raising a nation to life both physically and spiritually. As God declares: “I will put My Spirit within you, and you will live” (Ezekiel 37:14).

God's plan for Israel includes both physical return and spiritual rebirth. The physical gathering is a sign pointing toward a greater reality, the outpouring of the Spirit upon “the house of Israel.” It is God's preparation for the day when “all Israel will be saved” (Romans 11:26).

CONCLUSION

Faithful Until Fulfillment



As we reach the end of this journey into God's plan for Israel and the Jewish people, one unavoidable truth stands before us, brothers and sisters: the Lord's hand has not grown short. What He promised Abraham, Isaac, and Jacob, a land as an everlasting possession, descendants as numerous as the stars of heaven, and blessing for all nations, is being fulfilled before our eyes. The continuing Jewish return to Israel, wave after wave, from the coasts of Ethiopia to the farthest reaches of India, is living, photographic evidence that God is sovereign over history. He remains faithful to His covenants even when His people have been unfaithful.

We have seen how Aliyah powerfully refutes antisemitism and its centuries-old theological lies. We have discovered that the undeserved grace that saves the sinner is the same grace that brings the exile home. We have wept with Bnei Menashe families, heard the song of their ancestors, and understood that the prophetic return of the lost tribes is a present reality documented by the world's press. We have examined the legal, historical, and spiritual foundations of this divine claim to the Promised Land.

At its heart, this book is a declaration of God's character. When the nations watch Israel rise from the ashes, after the Holocaust, after the pogroms, after so many wars for survival, they face a historical anomaly that politics alone cannot explain. They are called to recognize that the God of Abraham is not a tribal deity frozen in the past, but the Lord of all the earth, still acting today to sanctify His great name.

We evangelical Christians bear a sacred responsibility. We cannot simply watch. As the prophet Isaiah teaches, the Lord has raised His hand toward the nations and calls them to carry His sons and daughters on their shoulders. We are called to be the “fishermen” who, with love and compassion, help the Jewish people return home. We are called to be intercessors who do not remain silent and give God no rest until He makes Jerusalem a praise in the earth (Isaiah 62:6–7).

Antisemitism, sadly, is not an extinguished threat. It is rising again in the streets of our cities, on university campuses, and in the rhetoric of those who deny the Jewish people's physical and eternal connection to their land. But we, the Church, must be the voice that proclaims truth, the hand extended to help, and the heart aligned with God's purpose. The scepter will not depart from Judah until Shiloh comes, the Messianic King to whom the peoples will give obedience.

The end of this story is filled with great hope. It does not conclude with the turmoil of the nations, but with the promise that the Deliverer will come from Zion, turn ungodliness away from Jacob, and that all Israel will be saved (Romans 11:26). Then the physical restoration of the land will be joined with spiritual renewal of the heart. Jews and Gentiles, united as one family under the lordship of Jesus Christ, will sing the song of the Lamb forever.

Until that glorious day, let us persevere. Let us pray for the peace of Jerusalem. Let us support Aliyah through our giving and our work. Let us share this good news with others. Above all, let us stand firm in the certainty that the God who opened the Red Sea is the same God who now opens the gates of modern Israel. He makes all things new.

“Comfort, comfort My people, says your God... A voice cries in the wilderness: Prepare the way of the Lord!” (Isaiah 40:1, 3). The way is being prepared. The King is at the door.

To Him be glory, power, and sovereignty forever and ever. Amen.

– End of the Book –