

Israel

from Death to Life

**A Study About Present and Future
Events in the Middle East, with Israel
Seen at the Center of Everything**

Arlen L. Chitwood

Israel

from Death to Life

“Ah sinful nation, a people laden with iniquity...

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores...

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence...

How is the faithful city become an harlot! it is full of judgment; righteousness lodged in it; but now murderers...

Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of my enemies.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city...

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.

And many people shall go up and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 1:4a, 6a, 7a, 21, 24-26; 2:2-4).

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by
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“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it [‘gain it’]” (Matt. 16:24, 25).

“...O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?” (Luke 24:25b, 26).

“...Destroy this temple [His body, v. 21], and in three days I will raise it up” (John 2:19b).

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world [hate in the sense of disregarding in relation to loving] shall keep it unto life eternal [‘life for the age,’ the Messianic Era]” (John 12:24, 25).

“It is a faithful saying: for if we be dead with him, we shall also live with him:

If we suffer [patiently endure under trials and testings], we shall also reign with him: if we deny him [relative to allowing patient endurance under trials and testings], he also will deny us [a position with Him during His reign]” (II Tim. 2:11, 12).

The preceding verses call attention to a Biblical principle, stated different ways — a principle which cannot be violated:

An individual must lose his life to save it, he must die to live, and suffering must always precede reigning.

Note how this is set forth in the structure of Scripture, as it relates to the central subject of this book — seen in the title of the book, and in the subtitles of Chapters II-IV of the book.

Death must precede *life* (note also Christ’s *death*, allowing one to possess *life*), which is why Scripture is structured as seen in Gen. 25, Num. 35, and Isa. 6.

CONTENTS

FOREWORD	vii
I. THE INTRACTABLE MIDDLE EAST PROBLEM	1
ISRAEL AT THE CENTER, THE SURROUNDING NATIONS RAGING	
II. MIDDLE EAST PEACE — HOW, WHEN?	13
AS SEEN THROUGH THE DEATH OF ISHMAEL IN GEN. 25	
III. TIME OF ISRAEL'S RESTORATION	29
AS SEEN THROUGH THE DEATH OF THE HIGH PRIEST IN NUM. 35	
IV. BLESSINGS AWAITING ISRAEL AND THE NATIONS . .	45
AS SEEN THROUGH THE DEATH OF KING UZZIAH IN ISA. 6	
APPENDIXES	55
ISRAEL, IN THE LAND TODAY	
ISRAEL, THE PUPIL OF GOD'S EYE	
YAD VASHEM, A PLACE AND A NAME	
SCRIPTURE INDEX	75

By the Same Author —

HAD YE BELIEVED MOSES
MOSES AND JOHN
COMING IN HIS KINGDOM
THE MOST HIGH RULETH
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
PROPHECY ON MOUNT OLIVET
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
THE TIME OF JACOB'S TROUBLE
THE TIME OF THE END
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
RUN TO WIN
GOD'S FIRSTBORN SONS
BY FAITH
JUDE
RUTH
ESTHER

FOREWORD

This book, *Israel — from Death to Life*, is about exactly what the title states. This book is about the current state of the Jewish people (spiritually dead), awaiting that day when God, through His Spirit, will do a work in their lives — will breathe into them “the breath of life” (*cf.* Gen. 2:7; Ezek. 37:1-11) — resulting in their passing “from death unto life” (John 5:24).

This book approaches the matter centrally from the standpoint of *the Old Testament types*, along with reference made to *the seven Jewish festivals in Leviticus chapter twenty-three*.

The *types* are foundational for a correct understanding of the Word. This is where God began, structuring His Word to man after a particular fashion; and this is where man must begin if he is to understand this Word after the manner in which God gave the Word.

And *the seven Jewish festivals of Leviticus chapter twenty-three* form what one could call “The Prophetic Calendar of Israel.” These festivals are *Jewish*, and they foreshadow a sequence of events awaiting Israel, extending from the national conversion of Israel (seen in the first festival) to the nation at rest in the Messianic Era (seen in the seventh festival).

(Though the studies in this book draw centrally from the Old Testament types and lead into or have to do with that foreshadowed by the seven Jewish festivals in Leviticus chapter twenty-three, the festivals themselves are only alluded to and dealt with briefly, showing how that seen in the types is seen in the festivals as well.

To state the matter one way, the festivals provide the correct sequence for the events, beginning at a certain point, seen in the types. There is a sequence seen in the types as well, but not all are seen in any one type. And to see this sequence in an unquestionably correct manner in the word picture presented by the numerous types, the festivals must be placed within the word picture. In short, Scripture must

be compared with Scripture. This is simply one of the numerous ways that God has structured His Word.

For information on the seven festivals in Leviticus chapter twenty-three, refer to the author's book, *Coming in His Kingdom*, Appendix II.

Also, the book, *Coming in His Kingdom*, deals quite a bit with that foreshadowed by events in Exodus chapters three through fourteen, having to do with events which cover the same time seen in that foreshadowed by the seven Jewish festivals. Thus, the current book, *Israel, from Death to Life*, and the book, *Coming in His Kingdom*, should be considered companion volumes, for both deal with the same thing from two different perspectives.)

But, back to the thought that this book draws heavily from typology, which is a form of Biblical structure and study not even accepted in some circles today, much less understood in other circles. It was Andrew Jukes who, over one hundred years ago, said:

“The real secret of the neglect of the types, I cannot but think may be in part traced to this, that they require more spiritual intelligence than many Christians can bring to them. To apprehend them requires a certain measure of spiritual capacity and habitual exercise in the things of God, which all do not possess...”

Thus, the material in this book, drawing heavily from the way God has structured His Word — highly typical — may be rejected by some and not understood by others, with the reason given. Regardless, the Word must be dealt with after the manner in which it has been structured; and it must be believed and received as the final authority on any and all matters of faith.

This is what is required in Biblical studies if one would know and understand that which God's Word really has to say. We have nothing more, and we need nothing more. It is the Word, the Word, the Word, that which has been “forever...settled in heaven” (Ps. 119:89).

1

The Intractable Middle East Problem Israel at the Center, the Surrounding Nations Raging

**Thus saith the Lord, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me...**
(Ex. 4:22b, 23a).

(Almost all of the material in this first chapter, save for comments on recent or current events in the world, can be found in material which the author has written at one time or another over the past thirty-five years, scattered throughout the books which have been printed during that time. In this respect, the short of the matter follows, with not that much explanation or that many references. The long of the matter, with explanation and references, can be found in the books.

This material was put together and sent out in the spring, 2007 because of a number of requests for comments brought about by the Middle East situation at that time. Material in the chapter remains essentially unchanged from its original publication, for that dealt with will not change. It cannot change, for, aside from several comments on current events at the time this material was written, the basis surrounding everything dealt with is the unchangeable Word.

The existing Middle East problem is far from simple, though, from a Biblical standpoint, not as complex as one might be led to believe. One might say, *from a Biblical standpoint, a person can understand the problem; apart from a Biblical standpoint, it is not possible to understand the problem.*)

“Israel,” of course, is *the key*. And concerning problems existing between Israel and the nation’s Moslem neighbors in the Middle East (Arab, Iranian, et al.), during the spring of 1991, James Baker, Secretary of State under the first President Bush, stated that this is “the most intractable problem that there is.”

James Baker was also one of the two men who co-chaired the Iraq Study Group in late 2006, turning out an assessment and recommendations — *The Baker-Hamilton Report* — on Iraq and the Middle East in general which referred to the situation as “grave and deteriorating” and warned of “dwindling chances to change course before crisis turns to chaos.” And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

Was James Baker correct in his assessment of the situation in the Middle East over fifteen years ago? Insofar as man solving the problem, he was as correct as one can become.

Were James Baker, Lee Hamilton, and others in this group correct concerning the recent assessment of the Middle East situation? That could be answered two ways:

- 1) From a Biblical standpoint, the situation is *far worse* than the report indicates.
- 2) Also, from a Biblical standpoint, the situation is *much brighter* than the report indicates.

And the preceding would require explanation, providing, at the same time, information to address the whole of the issue at hand. So, let's look at it.

A Biblical Base

First, dealing particularly with the intractable problem in the Middle East, this *must* be done from a *Biblical base*. There is no other way. Apart from a Biblical base, a person will only find himself as mired down in trying to deal with the problem as the problem itself has become.

A Biblical base is simple and easy to come by. However, *it would not be acceptable* to the secular world at all. How could it be acceptable when most of those in the Middle East are Moslems, along with the fact that the Bible would not be acceptable as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere? Even Israel would have major problems in this respect because of that which would have

to be stated and dealt with. And the preceding would be true even among many Christians in these nations.

Allow an example to illustrate the point, part of which bears directly on the Middle East situation. And, in order to understand the existing problem, this would have to be dealt with *first and foremost* anyway.

The One Nation with a God

In 1954, at the urging of President Eisenhower, the words “under God” were added to a line in the United States pledge of allegiance to the flag, making the pledge of allegiance read, “one nation under God” (the words “under God” [or similar words] have been used in statements and documents by a number of preceding U.S. presidents, beginning with Washington, the first president).

But is the United States really “one nation under God”? Is this true from a Biblical perspective? — the only place where one can possibly go to answer the question.

Christians will fight the ACLU and others through whatever means deemed necessary over this issue. But does either side really know what Scripture has to say about the matter?

The Biblical base for this and all the remainder of the Middle East problems can be found in *Moses, the Psalms, and the Prophets*. One doesn’t even have to go into the New Testament. Such would be of little to no value in the matter anyway, for there is nothing in the New that cannot be found in some form in the Old. The New is simply an opening up and unveiling of that which had its beginning in the Old. So, for the most part, we’ll simply stay with the Old since all of the information is there anyway.

For “one nation under God” a person would begin with Genesis chapter nine and proceed from there. This chapter deals with Noah and his three sons following the Flood, and everyone in the human race today can trace their ancestry back to Noah through one of his three sons.

Only one of these three sons — *Shem* — is said to have a *God* (v. 26). Neither Ham nor Japheth had a God; and if either was to receive spiritual blessings, which can come only from and

through the one true God, *they had to go to the one son with a God*. As stated in the text, Ham and/or Japheth *had to* “dwell in the tents of Shem” (v. 27).

That is to say, in order to receive spiritual blessings, Ham and/or Japheth *had to go to and partake of that which God had bequeathed to Shem*. Or, in the words of the explanatory statement by H. C. Leupold in his word studies in the Hebrew text of Genesis, the expression “implies friendly sharing of his hospitality and so of his blessings.”

This is the manner in which God has established the matter in Genesis, and *it can never change*.

The lineage from Shem, in the respect seen in Gen. 9:26, goes through *Abraham* nine generations later and then through *Isaac, Jacob, and Jacob’s twelve sons*, from whom sprang the twelve tribes of Israel, the nation of Israel. In short, *the descendants of Shem through this lineage alone have a God*. The whole of this matter is something clearly revealed and seen in Scripture.

Other descendants of Shem, such as the Arab nations (from Abraham through Ishmael, or through one of the sons of Keturah, or through Isaac’s son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be “reckoned among the nations [Gentile nations].” Israel, on the other hand, is *not* to be “reckoned among the nations” (Num. 23:9).

With that as a base to work from, one can then understand verses such as Ps. 72:18 and Ps. 96:5. The first verse refers to:

“...the Lord God, the God of Israel...”

And the second verse states:

“For all the gods of the nations are idols [*lit.*, ‘nothing’]...”

That is to say, the gods of all the nations (whether they be idols, demons, or anything else) are “nothing” in comparison to the God of Israel, the one true and living God.

Psalm 33:12 is often misunderstood in the preceding respect:

“Blessed is the nation whose God is the Lord...”

That statement is not a reference to any Gentile nation. *It can’t*

be! From a Biblical standpoint, *such could not be possible* (unless projected out beyond Man's Day, into the Messianic Era, during that future time when a Gentile nation would be able to associate itself with Israel in the respect seen in Gen. 9:27)!

The statement, contextually, has to do with *Israel*, the only nation with a God. *The only way any Gentile nation can have a God is to go to the nation with a God, go to Israel.*

God made that *quite clear* at the outset of His word, in Genesis chapter nine. And today, with Israel in her current state of unbelief, for the most part scattered among the nations, *it is not possible* for a Gentile nation to dwell in the tents of Shem and possess a God.

For a New Testament reference relative to the preceding, note Eph. 2:12. *Christians possess a God*, but this is only because of and through a Jewish Messiah Who came through Israel. With Israel in her current state of disobedience and unbelief, the same thing *cannot* presently be true of nations per se.

Thus, from a Biblical standpoint, *it is not possible* for any Gentile nation to look upon itself as "one nation under God." And *that one truth* really forms the central base for understanding the whole of the Middle East problem.

At the center of the problem is Israel, the only nation on the face of the earth with a God, a standing which Israel holds even in the nation's present state of unbelief. *And surrounding this nation with a God are Moslem nations with a governmental system, intermixed with a religious system, with a god who is described in Ps. 96:5*, the same place the god of the United States or any other Gentile nation is described during the present day and time.

Israel's Position Among the Nations

Beyond that, Israel is *God's firstborn son* (Ex. 4:22, 23), the one and only nation among all the nations which God recognizes as possessing *the rights of the firstborn* — a firstborn right among nations, which, among other things, includes *the right to hold the sceptre, the right to rule*. Israel is the only nation which God recognizes as possessing these rights, and, with Israel exercising

these rights (which the nation will one day exercise, though that is far from the case today), *the Gentile nations are to be ruled by and blessed through Israel* (in accordance with Gen. 12:2, 3, realizing another part of the rights of the firstborn, the priestly rights).

The Gentile nations today rule under Satan and his angels (in accordance with that seen in Dan. 10:12-20). But Israel, not to be reckoned among the nations, occupies a position separate from this rule (in accordance with that also referenced in this chapter in Daniel, in v. 21).

Satan knows all these things, and he has been doing and will continue doing everything within his power to prevent the one nation with a God from ever exercising her God-ordained position *as God's firstborn son*. He knows that should this occur, not only would he have to relinquish the sceptre but conditions relative to Israel and the nations would become as described in Zech. 8:20-23.

“Thus saith the Lord of hosts; it shall yet come to pass, that there shall come a people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”

And in an effort to prevent the preceding from ever occurring, Satan and his angels, ruling from a heavenly sphere through the Gentile nations on earth, have been seeking for decades in the Middle East, through the nations, to bring about that stated in Ps. 83:4:

“Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.”

In Psalm chapter eighty-three, ten Gentile nations are seen allying themselves against Israel in the preceding respect, fore-

shadowing the ten-kingdom confederacy of Gentile nations which will one day rule under Antichrist and ally itself against Israel in exactly the same manner.

(For information on the present and future government of the earth, refer to the author's book, THE MOST HIGH RULETH.)

And There Is More...

Then, as if the preceding wasn't already too much for man to even begin to deal with, there is still more. There is the matter of Israel being driven out among the nations, *because of unbelief, to effect repentance*. And a remnant has returned back to the land *before the time*. *The slayer, "Israel,"* typified in Numbers chapter thirty-five, has returned to the land of her possession *before it is time for the nation to return*.

The Slayer, according to the type in Numbers chapter thirty-five, *cannot* return to the land of her possession before Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (*cf.* Gen. 14:18-20; Ps. 110:1-7; Heb. 5:6-10; 6:20; 7:1-21). And because a remnant has returned *before the time*, before Christ completes His high priestly ministry in the heavenly sanctuary, *a major Middle East problem has resulted*.

It is the age-old story of a disobedient Jonah asleep on board a ship headed away from God's calling and then finding himself in the midst of a raging storm out on the sea, a storm so severe that it struck fear in the hearts of those men on the ship, a storm so severe that it was about to destroy the ship. *That is the picture which Scripture presents of the dire situation in the Middle East today*.

(For information on the preceding, in relation to the antitype of Numbers chapter thirty-five, refer to Chapter III in this book.)

Then, as if the preceding addition to the existing problem wasn't enough, add something else. God pictures Israel as *having been wounded, as being sick, because of past disobedience* (Isa.

1:2ff). And God states concerning Israel's condition in this respect that the One Who brought about this condition (God, because of the nation's disobedience) is *the only One Who can cure the nation* (Hosea 5:13-6:2).

The present nation of Israel in the Middle East is an outgrowth and result of a Zionistic movement which began under Theodor Herzl (an ardent Zionist) and others toward the end of the nineteenth century. Then, the catalysts to bring this Zionistic movement to fruition were, centrally, events occurring during and following two subsequent world wars, WWI and WWII.

The former provided England with the Mandate to Palestine ("the administration of the territory of Palestine" given to England by the League of Nations in 1922). And England, prior to this time, had become sympathetic toward the Zionists' aims of a homeland for the dispersed Jew in the land to which they now held the Mandate, resulting in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

And *the latter*, resulting centrally from the actions of the Third Reich in Europe — seeking to produce a Jew-free Europe, slaying some 6,000,000 Jews in the process, in what is called *The Holocaust* — provided the Jewish people with the catalyst, with that which was necessary among themselves and world opinion, to bring about events of May 14, 1948.

On this date, the current Israeli nation was born. A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a nation in the Middle East. And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is almost 6,000,000 strong. And it is *this return* of the Jewish people from a worldwide dispersion (referred to through the name, *Aliyah*) that Bible students often associate with the prophesied Biblical return.

The fact of the matter though is that the Jewish people have sought to return *through man's own power and strength during a time in which the nation remains in disobedience and unbelief*. God scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance*. However, *an unrepentant and a disbelieving remnant returned before the time*. A nation resulted, and

that nation has grown over the past almost sixty years to where it comprises a sizeable percentage of the world's Jewish population (about two-fifths).

A people described in the words of Isa. 1:4-6 (“a people laden with iniquity”) presently reside in the land. And the land itself is described in the verse immediately following, in verse seven (“desolate...strangers devour it”).

Numerous verses in Scripture deal with Israel's restoration (e.g., Deut. 30:1-3; Isa. 1:4-2:5; 6:1-8; Ezek. 36:24ff; 37:21ff; 38:8ff; 39:25ff; Matt. 24:30, 31). And that stated in the text and context of verses of this nature clearly presents *numerous insurmountable problems* for anyone attempting to associate the present return of a remnant with God's promised restoration of His people.

The same prophecies which deal with Israel's restoration also deal with the reason Israel was driven out among the nations (*because of disobedience*), along with that which must occur before God will remove His people from the nations and place them back in the land — *repentance. And the latter has yet to occur.*

Thus, in this respect alone, *it is not possible* that the return of a remnant *at a time before repentance occurs* can be looked upon as God restoring the Jewish people in accordance with the numerous Old Testament prophecies.

If the present restoration of a remnant to the land is the beginning of the prophesied Biblical restoration of the Jewish people to the land, *God, within this restoration, would be seen acting contrary to His revealed Word*, not only relative to repentance but in numerous other realms as well — *an impossibility.*

Aside from the fact that the restoration of the Jewish people *can occur only following Israel's repentance*, this restoration *must occur in accordance with the chronology of that foreshadowed by each of the seven Jewish festivals in Leviticus chapter twenty-three* (which means that it can only follow Israel's national conversion at the end of the Tribulation).

This restoration *can occur only after Christ completes His present high priestly ministry in the sanctuary.*

This restoration *can occur only after Christ has returned at the end of the Tribulation.*

This restoration *can occur only after two days, on the third day* (only after 2,000 years, in the third 1,000-year period, which comprises the Messianic Era).

This restoration *can occur only after the Times of the Gentiles has been completed.*

This restoration *can occur only after Daniel's Seventy-Week prophecy has been fulfilled* (and seven years yet remain to be fulfilled in this prophecy).

The Complete Picture

Thus, the complete Middle East picture, as it exists today, could be succinctly depicted:

On the one hand, God's firstborn son, the one whose right it is to hold the sceptre, the only nation with a God, is sitting wounded in a place where the nation is not even supposed to be today, in the midst of Moslem nations, with the nations raging and the whole situation about to tumble out of control (cf. Ps. 2:1ff).

And on the other hand, Satan, through existing conditions, is doing all within his power to destroy Israel through using the surrounding Gentile nations, which are under his control and sway.

This is why there is a situation rapidly becoming uncontrollable, with the nations raging, in the Middle East today. *This is why* the world heard the cry from Nasser almost five decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation. And, as well, *this is the reason why* the present ruler of Iran and others are openly and defiantly continuing to call for this same destruction of Israel today.

None of the basics behind these things are being taken into account in the nations' endeavors to effect Middle East peace. They can't take these basics into account. The intractable Middle East problem has both *a Biblical base* and *a false religious base*, and the nations seeking to effect peace cannot operate in either realm.

Both bases are *spiritual* and involve *supernatural powers* — one emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age. Man's best efforts in either

supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

And even if the nations could operate in the spiritual realm, the nations *couldn't* cure Israel of her current condition. *Only God can do this*, something which He clearly states that He will do following Israel being brought to *the place of repentance*.

The Middle East is a *powder keg with a burning short fuse*. It is going to blow, and man can't stop it, for the prophets have already spoken. *This is simply what GOD HAS DECREED that it will ultimately take to bring Israel to the place of repentance*, something that has been in the offing for over 2,600 years of Gentile rule and persecution of Israel.

How soon will it be before the Middle East tumbles completely out of control in the preceding manner? We're not told. So there is no need to speculate. Such would be useless anyway. Suffice it to say that *it is much later than most care to think, imagine, or admit*.

(For information on *the times in which we live and the nearness of that rapidly approaching day*, refer to the author's book, WE ARE ALMOST THERE.)

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as The Baker-Hamilton Report *can't even begin to touch the problem, as it exists*. And this is not to speak negatively of the report. Rather, it is simply to say, from a Biblical base, as previously outlined, that *there is an existing problem in the Middle East which man can't deal with*.

But there is good news. *The more the matter deteriorates, the brighter things become in another respect*. The dawn always follows the darkest hour of the night.

The time is rapidly approaching when the Church will be removed, and after that God will allow conditions to deteriorate to a point, particularly in the Middle East, where Israel will have no place to turn other than to the God of their fathers. Scripture describes that time as a day "that shall burn as an oven" (Mal.

4:1), and Scripture also speaks of conditions deteriorating during that time to a point where “no flesh” would survive apart from Divine intervention (Matt. 24:22).

It will be the story seen in the Book of Exodus all over again — the realization of that foreshadowed (typified) by events in this book. *Israel, through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, and Gentile power will be destroyed.*

That coming day will see the “Sun of Righteousness” arise “with healing in His wings” (Mal. 4:2). *Christ will return, Israel will be cured of her wound (her sickness), Gentile world power will be destroyed, and God’s firstborn Sons (Christ, Israel, and the Church [following the adoption]) will then exercise the rights of primogeniture, with the Gentile nations being blessed through Israel.*

Then and only then will the intractable problem in the Middle East be resolved.

Then and only then will there be peace in the Middle East.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).

2

Middle East Peace – How, When?

As Seen through the Death of Ishmael in Genesis 25

And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people (Gen. 25:17).

(The chapter which follows is an extensive revision of a chapter in the book, *Israel and the Land*, written and published in 1979. Parts of the original chapter dealt with events of the times. Much of this original material has been retained, for the things occurring in the Middle East back in those days were very much in keeping with and have parallels to things occurring in the Middle East today, particularly on-going peace efforts between the Jews and the Palestinian Arabs [note that the Palestinians are a displaced people, not a nation per se, *i.e.*, they are not one of the nations surrounding Israel].

Events in history often have a way of repeating themselves, with man, at times, seeming to never learn from the lessons of history, often repeating the same mistakes. Then, where these events touch upon or have to do with the things revealed in Scripture, man invariably pays even less attention, far less.

And the latter is *the most major of all mistakes* which man can possibly make in this realm. Events occurring during Man's Day have to do with *time* and *possible change*. That which Scripture reveals though is *timeless* and *unchangeable*.

Relative to Middle East peace, Scripture deals rather extensively with *the only way* and *the only time* in which this can be brought to pass. Scripture presents a 4,000-year old problem, with spiritual values involved. And, from this perspective, man can't possibly begin to deal with even one small part of the problem.

When this material was originally written and published in 1979, to illustrate the folly of man's attempts to deal with the Middle East situation, events occurring almost two years earlier in that part of the world were dealt with extensively, which will explain why the chapter begins and continues as it does.)

On Nov. 19, 1977 a descendant of Ishmael, representing the largest Ishmaelite nation in the world, stepped off his Boeing 707 jet onto Israeli soil at Ben-Gurion Airport in Tel Aviv, Israel, and was received in a red-carpet welcome (including a blare of trumpets and a 21-gun salute) by the descendants of Isaac. On hand at Ben-Gurion Airport to greet Egyptian President Anwar Sadat were such dignitaries as Israeli Prime Minister Menachem Begin, former Prime Ministers Golda Meir and Yitzhak Rabin, and the military heroes of past Arab-Israeli wars, General Moshe Dayan and General Ariel Sharon.

This historic event captured the attention of the world. All of the major news networks sent representatives into the area. The jet aircraft carrying Anwar Sadat was filled with reporters. And live television coverage was flashed, via satellite, from Ben-Gurion Airport to points around the world.

Although the world's news media was able to somewhat capture the importance of the moment at that time, its commentators have never been able to properly assess certain things about the current Middle East situation. There is only *one document* in existence which gives a completely accurate account of the past history, present condition, and future status of the Middle East; and this document — the Word of God — has been *rejected* by the world. Thus, the world's news media, not going to this document, could not then and cannot today even begin to correctly analyze events of the nature under discussion in the Middle East.

The outline of Middle East history, current events, and prophecy has its roots in the Book of Genesis. The unrest between the Arabs and the Jews in the Middle East can be understood only in the light of the Abrahamic Covenant and the unrest existing in Abraham's tent between two sons of Abraham — *Ishmael* and *Isaac* — relative to this covenant.

Thus, this not only takes the situation back 4,000 years in human history — beginning with two sons of Abraham and dealing over the years which followed with the descendants of these two sons (the descendants of Ishmael and the descendants of Isaac) — but it places a Divine covenant right in the middle of the matter.

In this respect, any proposed peace between the Arabs and

the Jews, such as the one underlying Anwar Sadat's trip to Israel in 1977, must be understood not only in the light of the revealed history of Ishmael and Isaac in Genesis, but in the light of the Abrahamic Covenant as it relates to Old Testament prophecies concerning Israel, the Arab nations, and the surrounding non-Semitic, Gentile nations.

The Arab nations in the Middle East can make their overtures toward war or peace, Russia to the North can voice her approval or disapproval, the United States to the West can attempt to exert influence and control over the situation, and the world's news commentators can surmise all they want, but ONE FACT remains: That which is about to happen in the Middle East surrounding the Arabs and the Jews and the place which all of the other nations will occupy as these events begin to unfold has already been prerecorded. This entire matter — taking things back 4,000 years in history and moving them forward into the future — was all foretold by Moses and the Prophets, and *NOTHING can alter that which God has revealed will occur.*

The Abrahamic Covenant Two Half-Brothers

As previously seen, the history of the present Middle East situation had its beginning with Abraham almost 4,000 years ago (Gen. 12:1ff). Abraham was called out of Ur of the Chaldees and instructed to go into another land, a land which God would show him.

Then, once in the land, God established an everlasting covenant with Abraham. This covenant concerned *a seed and a land*. Abraham was to have a son, and through the progeny of this son God would establish a great nation. And this nation was to be the channel through which God would bless all the Gentile nations.

This nation was to be established in a tract of land in the Middle East, within certain specified boundaries — *a land given to Abraham and his seed for an everlasting possession* (cf. Gen. 12:1-3, 7; 13:14-17; 15:18-21; 26:3, 4; 28:13-15). And the Abrahamic covenant was established before Abraham even possessed a seed to fulfill the promises of God.

Following the establishment of this covenant we have the account of Sarah, Abraham's wife, who found herself with no children and beyond the age of childbearing. Sarah, in the energy of the flesh, surmised that if Abraham were to have a seed to fulfill the promises of God, this seed would have to come through someone other than herself. Sarah, thus, said unto Abraham, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." Abraham harkened to Sarah's voice, took Hagar, went in unto her, and she conceived and bore *Ishmael* (Gen. 16:1ff).

The birth of Ishmael marks the point in history to which all of the present turmoil in the Middle East can be traced. *Nothing* performed in the energy of the flesh is ever acceptable to God; and many times, as is exemplified in the acts of Sarah and Abraham, resulting in the birth of Ishmael through Hagar, actions of this nature will have far-reaching, dire consequences.

In the Genesis account there are thirteen silent years following the birth of Ishmael (Gen. 16:16-17:1). Then, at the termination of these thirteen years God appeared unto Abraham and revealed that the time had come for His promise concerning a seed to be fulfilled.

Sarah, who was old and beyond the age of childbearing, was to have a son. God would return unto Sarah "according to the time of life" (Gen. 18:14; 21:1, 2), and Sarah would bear Abraham a son in his old age. This son was to be called "Isaac," a name Divinely revealed even before conception, at a time when Sarah was still incapable of bearing children (Gen. 17:19).

Then, as well, at this same time (before Isaac was conceived), insofar as the Abrahamic covenant was concerned, *Ishmael* was *completely rejected* (Gen. 17:18-21).

All things surrounding the birth of Isaac were of Divine intervention — the opposite of those surrounding the birth of Ishmael (Ishmael's name had also been Divinely revealed before birth but only *after* conception, not *before* conception, as Isaac's [Gen. 16:4, 11]).

The whole of the problem in the Middle East today stems from one central subject and has to do with two major points of contention regarding that subject.

- 1) The subject: The Abrahamic Covenant.
- 2) The points of contention: How the descendants of the two sons of Abraham relate to and view this covenant.

Those surrounding Israel, many within the borders of the Jewish nation itself — the Egyptians, Syrians, Jordanians, Palestinians, et al. — are descendants of *Ishmael*. The Israelites are descendants of *Isaac*. Thus, the Jews and the Arabs are *half-brothers*.

Both Anwar Sadat of Egypt and Menachem Begin of Israel alluded to this fact in speeches before the Israeli Knesset Nov. 20, 1977. Both men traced their common ancestry to Abraham — one through *Ishmael*, the other through *Isaac*.

(Some of the Arabic nations, taking matters back far enough, could trace their origin to other sons of Abraham besides Ishmael — to Esau, or to one of the six sons of Keturah. However, over centuries of time, extending into millenniums, *the descendants of Ishmael* have come to the forefront in this respect.

For all practical purposes, the descendants of Esau or the six sons of Keturah have, over time, been assimilated into the descendants of Ishmael. Thus, in this chapter, the Arabic nations will be referenced in connection with *Ishmael*.

Even if Arabic nations could be found today which could trace their lineage back to other than Ishmael, they would still be looked upon in relation to the Jewish people and the Abrahamic Covenant exactly the same way as the Ishmaelite nations. In this respect, their origin would really be immaterial in relation to the subject matter at hand.)

The entire framework for peace which Anwar Sadat proposed was built around Israel's willingness to relinquish certain parts of the land which God had given to Abraham and his seed. Anwar Sadat wanted the land "captured" during the 1967 war returned to the Arabs. This land included the Sinai Peninsula taken from Egypt, the Golan Heights taken from Syria, and the West Bank — including the old city of Jerusalem — taken from Jordan. Anwar Sadat did not believe that any of the captured land belonged to the Jewish people through their tracing the title deed back to the Abrahamic Covenant (see data in parenthesis at the end of this section).

Menachem Begin, on the other hand, took a different position toward ownership of this land. His attitude toward the land occupied by Israel was found in his statement that the Israeli people had not “captured” ANY LAND; they had simply “liberated” land which was already theirs. And he based his position on the Abrahamic Covenant. Menachem Begin believed, in accordance with Scripture, that this land belonged to the descendants of Abraham through Isaac and Jacob.

However, even though Menachem Begin took this hardline stance on the matter, he softened his approach in one realm. In keeping with that which Anwar Sadat wanted, he expressed his willingness to relinquish part of this land in order to establish peace.

(The Arabic nations all across North Africa and in the Middle East are Moslem nations. The Moslems believe the Old Testament, though they would see numerous parts as having been corrupted over time.

For example, they would see Abraham offering Ishmael, instead of Isaac, as the sacrifice in Gen. 22.

[The Moslems view the Koran as a continued and final revelation through Mohammed, with the Koran presenting a number of matters related to the Old Testament in a later, uncorrupted form].

On the Abrahamic Covenant, the Moslems, from at least one statement in their Koran, would see this covenant established through Abraham and his nephew Lot, with the land “blessed” and given to “all the people of the world.” And the Moslems would see the Jewish claim to the land as based on corrupted Scripture, shown to be corrupted through not only the words from their Koran but through that stated in Deut. 18:21, 22:

“And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

In short, the Moslem’s claim that the Jewish title deed to the land from a verse such as Gen. 17:8 is invalid through the test laid down by

Moses in Deut. 18:21. That is, they see the promises in the covenant as *not having come to pass*, showing, to them, that the matter exists only in corrupted statements regarding this covenant in the Old Testament. Then, beyond that, as previously shown, their Koran lays the matter out in an entirely different fashion anyway, in line with their thoughts regarding a corruption of the Old Testament Scriptures.

Until modern times, the Moslems had ruled this land for thirteen centuries [except for about 100 years of Crusader domination]; and because of this, though the Koran states that the land is for “all the people of the world,” they view the land as belonging to them [though some of the Moslems, in this respect, may look upon themselves as *curators of the land*, remaining more in line with the statement from their Koran].

And the re-emergence of a Jewish nation in the land seen in the Abrahamic Covenant, established in modern times through man’s Zionist efforts, has certainly not helped the Moslem’s outlook on matters. The re-establishment of a Jewish nation in this land has *infuriated* the Moslems. They look upon the Jews as *squatters in a land which does not belong to them, squatters who must be removed, driven into the sea*.

Then, a high percentage of those whom the Moslems deem as *squatters* are self-proclaimed atheists or agnostics — *believing that a God Whom they don’t even believe in has given them this land through an everlasting covenant*. And in this respect, combined with that seen in the preceding several paragraphs, is it any wonder that the Moslems, who believe in God [though the wrong God], view the presence of the Jewish people in the land after the manner in which they do?

The Moslems are determined to fight *an Islamic jihad against Israel until the land has been returned to its rightful owner*. To not do so, in their eyes, is to be unfaithful to “Allah.”

Thus, the battle rages, with man vainly attempting to unravel something which he doesn’t even begin to understand and attempting to accomplish this task apart from dealing with any of the central issues [which would be impossible for him to deal with anyway].)

A Chronology of Events

There are five consecutive chapters in Genesis — chapters twenty-one through twenty-five — which, if understood in the light of that which has previously been discussed, will provide the necessary, additional information to not only understand

that under discussion concerning peace between Israel and her Arab neighbors (et al.) but also to provide an outline covering the whole of subsequent Scripture. Thus, the importance of correctly understanding these five chapters cannot be overemphasized.

The birth of Isaac is found in Genesis chapter twenty-one. This is the first of five chapters forming an overall type extending from the birth of Christ to His millennial reign. And, the place which Ishmael occupies in these chapters along with what has been previously revealed about Ishmael in chapters sixteen and seventeen will provide the basic framework for correctly understanding the place which the Arab nations *MUST OCCUPY from the time of their inception until the Messianic Era*. The Prophets also give additional information concerning the status of the Arab nations — particularly Egypt — both before and during this future time.

In the overall type covered in these five chapters in Genesis one finds:

- 1) The birth of Isaac (ch. 21).
- 2) The offering of Isaac (ch. 22).
- 3) The death of Sarah (ch. 23).
- 4) The bride for Isaac (ch. 24).
- 5) The remarriage of Abraham and the subsequent death of Ishmael (ch. 25).

The birth of Isaac typifies the birth of Christ. Divine intervention surrounds the birth of both.

The offering of Isaac typifies the offering of Christ. In Genesis chapter twenty-two there is a vicarious sacrifice. The ram caught in the thicket died in the stead of Isaac. In the antitype there is also a vicarious sacrifice. The Lamb of God, Christ, died in your place and in my place.

The death of Sarah typifies the setting aside of Israel following Calvary. Israel was/is the wife of Jehovah (though divorced because of harlotry). And just as Sarah, the wife of Abraham, died following the offering of Abraham's son, Israel, the wife of Jehovah, was set aside following the offering of God's Son (with Israel seen as in the place of *death* [e.g., the seventh sign in John's

gospel, the death and resurrection of Lazarus in ch. 11]).

The bride for Isaac typifies the bride presently being called out for Christ following the setting aside of Israel. Abraham sent his eldest servant into a far country to obtain a bride for Isaac; and God, in that foreshadowed by events in this chapter, has sent the Holy Spirit into a far country to obtain a bride for Jesus. The journey of Abraham's servant in the type was successful, as will be the present journey of the Holy Spirit in the antitype.

The remarriage of Abraham typifies that time when God will restore Israel to her rightful place on the earth. AFTER the bride has been called out, AFTER "the fulness of the Gentiles be come in," THEN "all Israel shall be saved" (Rom. 11:25, 26).

The nation will be restored to her former position. Israel's harlotry will be done away with (Rev. 17:16, 17; 19:3), cleansing for the nation will occur (Ezek. 36:24ff), and God will once again take Israel as His wife (John 2:1ff).

If one will get the framework of that which is taught in Genesis chapters twenty-one through twenty-five straight in his mind and interpret Scripture in the light of this framework, he will have very little trouble in Biblical interpretation throughout Scripture.

The broad outline of Genesis chapters twenty-one through twenty-five has been called to your attention to show the place which Ishmael occupies during the time covered by these chapters. *The life of Ishmael spans the entire period. Ishmael died (ch. 25b) only AFTER the bride had been called out for Isaac (ch. 24), and only AFTER Abraham had remarried (ch. 25a).*

The Ishmaelites

(The things pertaining to Ishmael occurred after the preceding fashion in the type, and they *MUST* occur after this same fashion in the antitype.)

That which is revealed concerning Ishmael in Genesis chapters sixteen and seventeen will, according to the manner in which Genesis chapters twenty-one through twenty-five are structured, characterize the Ishmaelites *from the time of their inception about*

1,900 B.C. until the time that the kingdom is restored to Israel, about 4,000 years later.

We are presently living during the days typified by chapter twenty-four — the Holy Spirit in the world calling out a bride for God's Son. Ishmael can only remain *UNCHANGED* until *after* the events typified by the opening verses of chapter twenty-five, *i.e.*, until *after* Israel has been restored — placed back in her land, as the wife of Jehovah, at the head of the nations, within a restored theocracy.

And this cannot occur until after the present dispensation has run its course, until after the Church has been removed, until after the seven-year Tribulation has run its course, and until after Israel's Messiah returns to the earth at the end of the Tribulation.

The most revealing description of Ishmael was given before he was even born, by the Lord Himself:

“And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell over against all his brethren” (Gen. 16:12, ASV).

The dwelling place of the wild ass is *in the wilderness* (Job 39:5, 6; *cf.* Gen. 21:20, 21). This description given to a man would characterize *his wild, lawless, nomadic nature*. He is further described as an *aggressor*: “His hand shall be against every man,” and as a result, “every man's hand” shall be “against him.” The expression “he shall dwell over against all his brethren” implies not only location but disposition. He will dwell in the presence of his brethren, and he will be hostile toward his brethren.

“Apparently, the fellow himself as well as his descendants will not be of peaceable disposition. We should say, he will carry a chip on his shoulder and have his finger on the trigger.”

— H.C. Leupold

Anyone who visits an Arabic country along the coast of North Africa or in the Middle East and views present and past conditions in the light of Gen. 16:12 can only marvel at the complete accuracy of this description of the Ishmaelites. They have always

been wild, lawless, nomadic, and have never been able to even get along with one another, much less the Israelites in the Middle East and the Gentile nations of the world.

Arab unity is a myth and has been over the years. Possibly the nearest that the Arab World ever came to uniting was during the Six-Day War of 1967. But Israel shattered that unity in a matter of hours. Israel began a war with the surrounding Arabic nations after the Western World had retired for the night, and won that war before the Western World awakened the following morning. That is how fast things often transpire in the Middle East.

The Arab World became split down the middle because of Anwar Sadat's overtures of peace with Israel in 1977. King Hassan II of Morocco at the time backed Sadat and stated:

"We are presented with an undeniable fact. It is impossible to dream of pushing Israel into the sea."

But most of the Arab countries — including those without a country, the Palestinians — desired to continue trying. *This was to be expected. This was their nature, which would remain unchanged throughout the remainder of Man's Day.*

Reflections on Days Following 1977

Another war with Israel during Anwar Sadat's day would have been disastrous for Egypt. The Egyptians couldn't possibly have hoped to win, and the end result would have only been another blow to Egypt's staggering economy and rapidly deteriorating standard of living at the time.

Anwar Sadat's only hope for improving conditions in Egypt was to establish a peaceful relationship with Israel and stop the fighting. But, one problem about Anwar Sadat's people, which neither Anwar Sadat nor any other leader in the Middle East alluded to, lay in the path:

The nature of the Ishmaelites, in accordance with Gen. 16:12, **MUST** remain unchanged throughout Man's Day. Anwar Sadat, the leader of the largest Ishmaelite nation

in the world, was trying to establish millennial conditions BEFORE the time, and *this COULD NOT be done.*

And the leaders of Israel at this time, receiving Anwar Sadat in the manner which they did, evidently knew little more about the matter than Sadat knew.

According to Isa. 19:23-25 a highway will one day extend from Egypt northeast through Israel to Assyria. These three countries will form a triumvirate in the Middle East. But this is millennial in its scope, and there can be no highway or lasting peace between these countries BEFORE that time.

It is interesting to note that before Anwar Sadat went to Israel, he traveled to Syria — the country presently occupying territory covered by the ancient Assyrian Kingdom immediately north and northeast of Israel — and sought to enlist the aid of Syrian President Hafez Assad in his move toward peace with Israel. Anwar Sadat sought the aid of Syria above all the other Arab nations, but Syrian leaders rejected his plea and condemned his actions.

Sadat sought to establish millennial conditions between Syria, Israel, and Egypt; but such could not exist in that day, nor can they exist today. The day though is coming when Syria, Israel, and Egypt will dwell in peace together, but that day lies within the scope of that seen in Genesis chapter twenty-five, not within the scope of that seen in Genesis chapter twenty-four.

Anwar Sadat's motives for going to Israel, or that which he was attempting, are really of little consequence. *NO lasting peace can exist between the descendants of Isaac and the descendants of Ishmael during the present time.*

Scripture is CRYSTAL CLEAR on this matter!

Also, prophecies concerning judgments which will befall Egypt in the latter days indicate that Egypt's attitude toward Israel at the end of this age will probably be more hostile than that of any other Arab nation.

The last days will evidently witness Egyptian hostility toward Israel of such a nature that Egypt will be singled out of all the Arab nations to undergo certain judgments.

During or immediately following the coming Tribulation the

Nile River will be “dried up,” and the land of Egypt will be made “utterly waste and desolate” (Isa. 19:5-9; Ezek. 29:1-10; 30:12).

During the Messianic Era the land of Egypt will lie desolate for the first “forty years.” Neither man nor beast will be allowed to pass through the land during this time.

Then, after forty years the land will be restored and inhabited, but throughout the Millennium Egypt will be the “basest of the kingdoms” (Ezek. 29:11-15). The reason given in Scripture for this is because of the “violence against the children of Judah, because they have shed innocent blood in their land” (Joel 3:19).

When Anwar Sadat returned from Israel, three million Arabs lined the route from the airport to Cairo and hailed their president as, “Man of Peace.” Individuals throughout the world bestowed upon him the same title, including his subsequently being awarded the Nobel Peace Prize (awarded jointly to Anwar Sadat and Menachem Begin in 1978).

But Anwar Sadat, in reality, could not hold this title. He was an *Ishmaelite*, and the time had not arrived for Ishmael to die. He could have done no more than effect a temporary, outward appearance of peace, far from any type real lasting peace.

(In keeping with the Moslem mind-set pertaining to the Abrahamic Covenant and the Jewish people, Anwar Sadat paid dearly for his trip to Israel and his peace overtures.

Just under four years later, on October 6, 1981, he was assassinated at a military parade in Cairo by an Egyptian Islamic Jihad squad led by one of his own army officers.)

The Coming Holocaust

In Anwar Sadat’s dealings with Israel, he could have been seen as a forerunner of the coming Antichrist. This man too will seek to bring about peace in the Middle East, with Israel seen going to him for help (Hos. 5:13). He will establish a seven-year covenant with Israel (Dan. 9:27). And he will divide the land, evidently establishing boundaries to the satisfaction of both Arab and Jewish interests (Dan. 11:39; Joel 3:2). He will succeed in effecting a

somewhat similar outward appearance of peace in the war-torn Middle East to that seen through Anwar Sadat's trip to Israel.

When this man appears on the scene, the Middle East situation will be very much like it is today — with peace efforts eluding all who try. This is another clear indication that any present efforts of Israeli and Palestinian leaders can produce little in the way of anything beyond a possible short-lived outward appearance of peace. That is to say, conditions may stabilize for a short time, but such a stability can never last.

When Antichrist appears, conditions in the Middle East may very well be so unstable that they will appear insoluble. Regardless of conditions though, he will seemingly effect peace in that part of the world.

(Note that this man, who will likely be a Moslem himself [with his "false prophet" being a Jew (Rev. 13:11ff)], will be "wounded to death." He is then subsequently seen ascending out of the abyss, the place of the dead [Rev. 13:3; 17:8-11].

This man will evidently be slain — very likely because of his previous peace treaty with Israel, as Anwar Sadat was slain for this reason — but then raised from the dead [as a false Messiah whom the Moslems may associate with the 12th Imam, which many are looking for].

[Scripture does not explain how the preceding can occur, only that it will occur. Thus, it is not left for man to surmise. *The simple statement from Scripture is sufficient*].

And the way Scripture is worded [*cf.* Rev. 11:7; 12:1ff; 13:3; 17:8-11], the preceding appears to occur very near but before the middle of the Tribulation, immediately prior to the time that this man slays the two witnesses in Revelation chapter eleven and turns against Israel in all his fury in Revelation chapter twelve [*cf.* Matt. 24:15ff].

Then, this man, at this time, can only find one major thing relative to his Satan-driven aspirations — *a fanatical Moslem world ready to follow him into the depths of the abyss itself if that's what it will take to remove the Jew from the face of the earth, with Matt. 24:21, 22 describing the tumultuous conditions which will exist in those days.*

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall ever be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened.”)

Both the Jews and the Arabs are today desperately searching for some means to bring about peace in the troubled Middle East. They know that the continuous state of war (at least after some fashion) which has existed since 1948 has adversely affected all the Middle East countries involved, and something must be done soon to change the situation.

As previously stated, something is going to be done, and from all indications it will be done soon. But the end result of the type peace which the man about to appear will bring to pass will make the Holocaust of WWII in Europe pale by comparison.

As also previously stated, after only three and one-half years, this man will break his covenant with Israel, turn upon Israel, and for three and one-half more years seek to accomplish that which Satan and those under his direction have attempted for the past 4,000 years — the complete destruction of Abraham's seed through Isaac and Jacob.

Between the years 1939-1945 Adolf Hitler directed the mass murder of 6,000,000 Jews in Europe. The man of sin will direct the mass murder of some 9,000,000 Jews worldwide (two-thirds of the world's Jewish population by today's count [Ezek. 5:12; Zech. 13:8]) in less than half that time.

The atrocities committed against Jews in Europe during World War II intensified the World Zionist Movement, and a Jewish nation was reborn less than three years after the termination of that war. *Yad Vashem* (transliterated Hebrew words from Isa. 56:5, “a place and a name”), a memorial to the six million who died in the Holocaust has been built in Jerusalem, and the Israelites in the land today have two words which they sound forth to the entire six million:

“WE LIVE!”

A National Homeland Today, But...

The nation of Israel is presently in existence to provide a

national homeland for any Jew in the world, seeking to prevent anything like the Holocaust from ever happening again by providing a place where a Jewish person could go and find refuge (a major problem for European Jews during WWII). And “The Law of Return,” passed by the Israeli Parliament, the Knesset, in 1950, grants any Jewish person in any part of the world the right to emigrate to Israel (though amendments have been added to this law over time because of problems which have surfaced — criminal elements, etc.).

Regarding the Jews in the land today though, *the Prophets have spoken*. The Prophets have stated that the present Israeli nation in her national homeland will be uprooted once again, and something like the Holocaust of World War II — but far worse — *will THEN happen again*.

Israel, through Zionistic efforts (man’s efforts, not God’s) dating back over one hundred years, is in the land today awaiting Antichrist. Adolf Hitler was only a forerunner of this man. And just as Adolf Hitler came to his end, this man will also come to his end. And just as the Jews survived the past Holocaust, they will also survive the future Holocaust.

The nation of Israel *cannot* be destroyed (*cf.* Isa. 54:17; Jer. 31:35-37; 33:20-26). The Jews throughout history have always emerged from the furnace, while their persecutors suffered destruction themselves (Dan. 3:8-30; 6:4-24; *cf.* Ex. 3:2-8; 12:29, 30; 14:30).

One more furnace remains — the most terrible of all — and then the long-awaited Messianic Era.

Just as a Jewish nation was reborn in the Middle East following the past Holocaust, the nation will be reborn following the future Holocaust (Isa. 66:8). *THEN, and ONLY THEN, will there be the long-awaited, true peace which individuals in the Middle East are now vainly seeking to effect.*

(For additional information on that seen in the last several paragraphs, refer to Appendixes I, II [“The Holocaust” & “Never Again!”] in the author’s book, DISTANT HOOFBEATS.)

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).

3

Time of Israel's Restoration

As Seen through the Death of the High Priest in Numbers 35

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

Moreover ye shall take no satisfaction [ransom] for the life of a murderer, which is guilty of death: but he shall be surely put to death.

And ye shall take no satisfaction [ransom] for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest [the high priest (v. 25)].

So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it (Num. 35:30-33).

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be "cities for refuge." And within this account one will find central truths surrounding that future time — which is seen in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek*.

Three of the cities of refuge were to be on the east side of Jordan, and the three remaining were to be on the west side of Jordan (Num. 35:14). The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43);

and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

These cities were set aside to provide a *sanctuary* for any man who killed another man through an unpremeditated act. The Divine decree given to Noah and his sons following the Flood required the death of the slayer at the hands of man:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).

And God’s injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well (Ex. 20:13; 21:12ff).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses. Consequently, man not being under the Mosaic Economy today has *nothing* to do with the validity or nonvalidity of capital punishment for a capital crime, for not only does the Biblical origin of this injunction *precede* the giving of the Law through Moses but the command given to Noah and his sons (approx. 2,300 B.C.) *has never been repealed*.

Although capital punishment for a capital offense has never been repealed, provision was later made for a man who killed another man unintentionally. This was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13). These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God’s injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, slay him. God’s requirement in the matter was *blood for blood* (Num. 35:16-21; *cf.* Deut. 19:21).

God's previous instructions to Noah and his sons remained *unchanged* within the framework of God's instructions to Moses. Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated murder. And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn't touch him.

Any individual though who fled to one of the cities of refuge must, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, should the testimony at this court prove to be negative — *i.e.*, show that the man had committed the act in a wilful manner — at least two witnesses were required to testify against the man in this respect.

If the slayer was found *guilty of wilful murder*, he would no longer be granted sanctuary in a city of refuge. Rather, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, would not be guilty of blood himself.

But if the slayer, on the other hand, was found *guilty only of involuntary manslaughter*, he would be returned to the safety of the city of refuge to which he had previously fled (Num. 35:22-28).

Then there was the matter of a *ransom*. This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter. No ransom though was provided for the life of a person found guilty of wilful manslaughter. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation: *The slayer could not avail himself of the ransom until the death of the high priest* (Num. 35:28, 32).

Once the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty only of involuntary manslaughter was then *free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession. And once this had occurred, the near kinsman no longer had any claim on that individual.*

Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (wilful or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge. Today (in the antitype) it is *the entire nation of Israel* which finds itself guilty of manslaughter and in a position to either be slain or be granted protection.

The nation of Israel is guilty of *blood*. The nation is guilty of *the death of their Messiah, the Lord Jesus Christ*.

The paschal lamb was given to Israel, and *only Israel could slay this lamb* (Ex. 12:1ff). “Jesus” was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; and *only Israel could have slain Jesus*, which is exactly what, according to Scripture, occurred (Acts 2:23, 36; 3:12-15).

Israel today is *unclean* through contact with the dead body of God’s Son, with cleansing to be provided *on the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12). But how is Israel’s act, as the slayer, to be reckoned? Was it a *premeditated act*? Or was it an *unpremeditated act*?

If it was a premeditated act, the nation would have to be cut off. No ransom could be provided (it would have to be *blood for blood*; the nation would have to pay with its own life); nor, if a *premeditated act*, could the nation *ever* be allowed to return to the land of her possession (which would mean, in the final analysis, that God’s promises to Abraham, beginning with Gen. 12:1-3, could *never* be realized).

However, if Jesus was delivered into Israel’s hands after a manner which would allow the nation’s act of crucifying her Messiah to be looked upon as *unpremeditated murder* — *i.e.*, allow the nation’s act to be looked upon as having been done through *ignorance* — then Israel could be granted protection and a ransom could be provided. And beyond that, the nation could one day avail itself of the ransom, at which time Israel would be free to return to the land of her possession (allowing God’s promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

The Biblical testimony concerning the manner in which the

nation's act must be viewed as given by Jesus Himself at Golgotha; and the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

“...Father, forgive them; *for they know not what they do*” (Luke 23:34a).

Then note the words of Peter:

“Ye men of Israel...

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses...

And now, brethren, I wot that *through ignorance ye did it, as did also your rulers*” (Acts 3:12a, 14, 15, 17).

Thus, Jesus was delivered into the hands of Israel (*cf.* Ex. 21:13; Acts 2:23) after a manner which not only allowed the Jewish people to act after the described fashion but also prevented them from acting after any other fashion as well. Consequently, Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession, *though only after the antitype of the death of the high priest.* And, at this time, *all of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled.*

The High Priest and the Ransom

In the camp of Israel there was only one high priest at any one time. At the time of the high priest's death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner, after this fashion.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people. Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of

Aaron. And, as evident from Hebrews chapter five, along with other related Scripture, Christ's present ministry after the order of Aaron *will not* continue indefinitely.

There is coming a day when Christ's present ministry in the heavenly sanctuary will end. And the termination of this ministry, along with certain events which will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events which occurred relative to the slayer when the high priest died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

- 1) *Israel's cleansing from defilement through contact with the dead body of the nation's Messiah.*
- 2) *A restoration the Jewish people to the land of their possession.*

The word *ransom* (Num. 35:31, 32 [translated "satisfaction," KJV]) is from a cognate form of the word for "atonement" in the Hebrew text. The underlying thought behind "atonement" is *to cover*; and that is the same thought expressed by the "ransom" in this chapter. This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (an unpremeditated act).

And once the slayer had availed himself of the ransom, which could only be *after* the death of the high priest, the whole matter was *put away*. The person was then free to return to the land of his possession; and the near kinsman of the one slain could no longer have any claim on him whatsoever, for the matter had been *put away* and could never be brought up again.

(In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests. For example, the slayer could not avail himself of the ransom *until the high priest had died*. Then, this ransom had to do with *a covering* [with *atonement*] from defilement wrought through contact with a dead body. And such a work in Numbers chapter nineteen, where cleansing from this type defilement is dealt with, was performed by *a priest*.)

The high priestly ministry of Aaron and his successors in the camp

of Israel, whether in this or in other areas of defilement, was a work on behalf of *the saved*, not the unsaved. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb]. This succession of high priests ministered in this manner, on the basis of shed blood, typifying Christ's present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that being dealt with in Numbers chapter thirty-five — por-tending a priestly work — has to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], not with issues surrounding the death of the firstborn [issues surround-ing eternal salvation].

And the Jewish people, for two reasons, find themselves in a position today where they cannot avail themselves of this cleansing [cleansing from contact with the dead body of their Messiah]:

- 1) The Jewish people today are in *an unsaved state*.
- 2) The Jewish people, even if they were in a saved state today, could not presently avail themselves of the ransom [cleansing] because of *the nature of Christ's present priestly ministry*.

Cleansing from all defilement during the present dispensation is brought to pass through only *one means* — through Christ's present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat. Though Christ is not of the Levitical line, His present ministry is patterned after the order of Aaron's ministry; and, because Christ is not of the Levitical line, if God were dealing with Israel on a national basis today, He could not deal with the Jewish people in relation to Christ's present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that set forth concerning the priesthood in the Mosaic Economy [as will be seen through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man's Day]. The priest, within the Mosaic Economy, had to be of *the Levitical line*. And Christ is not of this line. Christ is from the tribe of Judah.

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question*. They

could not go to Christ and receive cleansing, for the Mosaic Economy does not recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-efficacious.

However, note that Christ [though from the tribe of Judah] *can conduct* a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are not under the Mosaic Economy*. Christians form part of *the one new man*, which is neither Jew nor Gentile [cf. Gal. 3:26-29; Eph. 2:12-15]. Thus, for Christians, Christ's lineage *has nothing to do with the matter one way or the other*.

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, Christ must *first* terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

In the preceding respect, from the vantage point of the antitype, it is an easy matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession. God had simply established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype. Christ's high priestly ministry in the sanctuary has to terminate *first*. *Only then* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.)

Thus, the ransom for Israel's capital offense has already been paid. Jesus paid this ransom at Calvary, shedding His Own blood — blood which is presently on the mercy seat in the heavenly sanctuary. However, although the ransom (providing atonement) for Israel's sin has already been paid, the nation cannot avail herself of this ransom or return to the land of her possession *until the antitype of the death of the high priest*.

Israel though must *first* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *only* at the termination of Israel's present blindness (Rom. 11:25). Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *must*

continue in a blinded condition until the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect (*cf.* vv. 16, 25-27, 31).

In that day, Israel's eyes will be *opened*; and a nation will be "born at once" (Isa. 66:8). The entire nation will experience *the birth from above at the same time* [when the Jewish people look upon the One Whom "they have pierced" (Zech. 12:10)]. And this will occur *only after* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek. *Then cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.*

It will be in that day — not before — that Israel *will experience her national Passover, be able to avail herself of the ransom, and be free to return to the land of her possession.* As long as Christ occupies His present position in the heavenly sanctuary, Israel *cannot* avail herself of the paid ransom and return to this land. Israel *must* remain in her present condition — blinded — throughout the present dispensation; and, according to related Scripture, Israel will not be removed from this condition until a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

(Insofar as Christians are concerned, Christ's present ministry in the heavenly sanctuary will terminate when the Church is removed from the earth into the heavens, at the end of the present dispensation. However, Christ's ministry in the sanctuary will apparently continue for others through the Tribulation, else the saved among the earth-dwellers would have no High Priest.

Christ though will not come forth as the great King-Priest after the order of Melchizedek, appearing to Israel after this fashion, until the end of Man's Day, the end of the Tribulation. And it will be only at this time that events surrounding the antitype of the death of the high priest in Numbers chapter thirty-five can occur.)

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would correspond with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the feast of*

Unleavened Bread, which immediately followed the Passover, and the *Day of Atonement*.

“Leaven” points to that which is *vile, corrupt* (cf. Matt. 13:33; 16:1-12; I Cor. 5:6-8); and the fulfillment of this festival in the type had to do with a *cleansing of the house, a removing of all leaven from the house immediately following the Passover* (cf. Ex. 12:8-20; Lev. 23:6-8).

And in the antitype, it is the same. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time. And because Israel had previously shed this blood, the entire house of Israel will be found in an *unclean* condition in that day, *an uncleanness which will have to be dealt with*.

Israel, in that day, will be found in this *unclean* condition through the nation’s prior contact with the dead body of their Messiah. The house, resultingly, will be found *completely leavened. And the leaven will have to be removed; it will have to be put out, done away with*.

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of Unleavened Bread), *cleansing* cannot occur until events surrounding the fulfillment of the sixth festival (the Day of Atonement). *Only then* will the nation be able to access the ransom, be cleansed of defilement through contact with the dead body of their Messiah, and be free to return to the land of their possession. *Only then* can the seventh and last festival be realized — the feast of Tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, following the death of the high priest, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen). *Israel in that day will be cleansed of this defilement, and the house will no longer be leavened*.

Accordingly, *only in that coming day*, only following cleansing from Israel’s present defilement wrought through prior contact

with the dead body of the nation's Messiah, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob; and *only then* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which God intended when He called this nation into existence.

(A knowledge of the preceding facts will reveal not only truths pertaining to Christ's present and future ministries but also truths pertaining to Israel's present and future status as a nation in the Middle East. Christ is *still ministering* in the heavenly sanctuary, with the antitype of the death of the high priest yet to occur; and Israel *still remains in unbelief*. Consequently, Israel — being *unable* to presently avail herself of the paid ransom — will not only *continue in unbelief*, but the nation, as well, *cannot return to the land of her possession during the present day and time*.

To equate the present restoration of a remnant of the descendants of Abraham through Isaac and Jacob to the land of Israel with the fulfillment of any of the Old Testament prophecies dealing with Israel's restoration to this land [such as the vision of the valley of dry bones in Ezek. 37] is to ignore the fact that Israel is the slayer. *And this is an established Biblical fact which cannot be ignored.*

The present restoration of a remnant to the land can have *nothing whatsoever* to do with the fulfillment of any of the numerous Old Testament prophecies pertaining to Israel's restoration. The fulfillment [after any fashion] of such promises today, from a Biblical standpoint, is *impossible*, for Christ is *still ministering* after the order of Aaron in the heavenly sanctuary.

Thus, the nation *cannot* presently avail itself of the ransom which Christ paid to effect Israel's cleansing; *nor can* Israel return to the land of her possession today. These things are reserved for *the seventh day, the Lord's Day*, which lies just ahead.

However, a remnant must be present in the land immediately preceding the end of Man's Day for certain prophecies pertaining to Israel and the nations to be fulfilled, though the existence of this remnant has nothing to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration. Thus, the existence of the nation of Israel in the land today [consisting of almost 6,000,000 Jews] is neither the beginning of nor a partial fulfillment of any Old Testament prophecy

pertaining to Israel's restoration to the land. Rather, this remnant in the land is the result of a Zionistic work among the Jews during about the past century, and this remnant constitutes the existence of an end-time Israeli nation which must be present in the land in order to bring about the fulfillment of numerous Old Testament prophecies pertaining to Israel and the nations immediately preceding Christ's return.

In this respect, the remnant in the land today constitutes the nation which will shortly make the seven-year covenant with Antichrist. And this remnant will, in turn, later be uprooted from the land [something which will *never* occur after the Jewish people have been regathered to the land in fulfillment of Old Testament prophecy (*cf.* Isa. 2:1-4; Jer. 32:37-44; Ezek. 37:19-28; 39:25-29; Joel 2:27-32; Micah 4:1-7)].

In the middle of the Tribulation, when Antichrist breaks his covenant with Israel, the nation of Israel, as we know it today, will be uprooted from their land; and the Jews dwelling in the land at that time, who do not escape to places of safety out among the nations, or the place which God will have specially prepared for them in the mountainous or desert terrain of the land [Matt. 24:16-20; Rev. 12:6, 14], will either be slain or be sold as slaves throughout the Gentile world [*cf.* Joel 3:6; Luke 21:20-24; Rev. 11:2].

During the last half of the Tribulation there will be no Jewish nation in the Middle East. Rather, Jerusalem, the capital of Jewry, will be "trodden down of the Gentiles" until the full end of Daniel's Seventy-Week prophecy, which marks the end of "the times of the Gentiles" [*cf.* Dan. 9:24-27; Luke 21:24; Rev. 11:2].

During this time, the entire world — particularly the center of Antichrist's kingdom in the Middle East [including the land of Israel as we know it today] — will become like Nazi Germany during the final six years of the Third Reich [1939-1945, though it will become far, far worse]. And when the Holocaust of that coming day reaches its darkest hour, Messiah will return, and He Himself will effect the prophesied regathering of the nation [Matt. 24:15-31; Luke 21:20-27].

Christ must first complete His present ministry in the sanctuary and return to earth as the great King-Priest after the order of Melchizedek. Only then can Israel avail herself of the ransom and return to the land of her possession.)

My Son, A Priest

There are two quotations from the Old Testament in Heb. 5:5,

6, and both are Messianic in their scope of fulfillment. There is first the quotation from Ps. 2:7,

“Thou art my son, today have I begotten thee” (v. 5).

And then there is the quotation from Ps. 110:4,

“Thou art a priest forever after the order of Melchizedek” (v. 6).

These two quotations are used together, *referring to one and the same time*. They refer to that time in the second Psalm when God states,

“Yet have I set my King upon my holy hill of Zion” (v. 6).

And they refer to that time in the one hundred tenth Psalm when God states,

“The Lord shall send the rod of they strength out of Zion: rule thou in the midst of thine enemies” (v. 2).

Both quotations in Hebrews are from Messianic passages in the Old Testament, leaving no room to question the time of their fulfillment. “Zion” is *Jerusalem* (Ps. 76:2; 126:1; Isa. 1:26, 27), and the Old Testament quotations in Heb. 5:5, 6 simply refer to that future day when Christ will exercise His kingly office in this city, on the earth.

1) Psalm 2:7

Psalm 2:7 is quoted three places in the New Testament. It is quoted by Luke in Acts 13:33, and it is quoted twice by the writer of Hebrews (1:5; 5:5).

The words, “Thou art my Son,” form an allusion to II Sam. 7:14 in the Davidic covenant: “I will be his father, and he shall be my son...”

And to view the second Psalm from the perspective of the Davidic covenant, this Psalm reveals the fulfillment of God’s threefold promise to David in II Sam. 7:12, 13:

1) David was to have a Son (v. 12).

2) David's Son was to sit on his throne (vv. 12, 13).

3) The kingdom, under this Son's reign, was to be established forever (v. 13).

Accordingly, God's promise to David, rather than being fulfilled through his son, Solomon, finds its fulfillment through his greater Son, the Lord Jesus Christ.

1) He is the One to Whom God will give "*the throne of his father David.*"

2) He is the One Who will "*reign over the house of Jacob forever.*"

3) He is the One Who will possess *a kingdom* of which "there shall be no end" (Luke 1:31-33).

This is exactly what is in view in Acts 13:33, where Ps. 2:7 is quoted for the first time in the New Testament. Acts 13:34 goes on to state, "And as concerning that he raised him from the dead..." That is, concerning Jesus one day occupying the throne of David and reigning over the house of Jacob, fulfilling God's promises in the Davidic covenant, God raised Him from the dead. And the same verse concludes with the statement, "I will give you the sure mercies of David [*lit.*, 'I will give you the holy things of David' (which, contextually, can only be a reference to things surrounding the Davidic covenant)]."

Psalm 2:7 must likewise be looked upon as Messianic in its two usages in the Book of Hebrews. In the first chapter the verse comprises one of seven Messianic quotations which make up most of the chapter, and it is used here in connection with the parallel quotation from the Davidic covenant in II Sam. 7:14 (v. 5). And in the fifth chapter of Hebrews the verse is used in connection with that future time when Christ will come forth from the sanctuary and exercise the Melchizedek priesthood (vv. 5, 6).

2) Psalm 110:4

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the

Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *must* be viewed in the Book of Hebrews.

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings (Gen. 14:18, 19). Melchizedek was “king of Salem [‘king of Jerusalem’ (Ps. 76:2)]” and “priest of the most high God” (v. 18). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying, “Blessed be Abram of the most high God, possessor of *heaven and earth*” (vv. 18, 19).

It is evident that Melchizedek's actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype. Immediately prior to Christ's death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom” (v. 29).

This could only be an allusion to one thing — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in Gen. 14:18, 19, with bread and wine to bless Abraham and his descendants, both *heavenly and earthly* (cf. Gen. 22:17, 18). And this is an event which will occur following the battle of the kings (cf. Rev. 19:17-21).

The one hundred tenth Psalm, where Melchizedek is referred to the only other time in the entire Old Testament, as previously seen, is also Messianic in its scope of fulfillment. It must be, for this is the way Melchizedek is presented in Genesis, and there can be no change when one comes to the Book of Psalms.

The Son is told to sit on the Father's right hand until such a time as His enemies are made His “footstool” (v. 1). Then, after His enemies have been made His footstool, He is going to *rule* “in the midst” of His enemies (v. 2). He is going to “strike through kings” and “judge among the heathen [Gentiles]” in that coming

day of His “power” (vv. 3, 5, 6), a day when He will be revealed as the great King-Priest in Jerusalem, “after the order of Melchizedek” (v. 4).

Genesis 14 and Ps. 110 *must* be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7 *must* be understood in the light of both Old Testament references. Thus, all eleven references to Melchizedek in Scripture can only be looked upon after one fashion — *as Messianic in their scope of fulfillment.*

(Concerning the absence of the mention of *a sanctuary and shed blood* in connection with Melchizedek, this would not be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel. Covenants are, at times, associated with *death and shed blood* in Scripture, as is the new covenant [cf. Gen. 15:9-21; Jer. 34:18; Matt. 26:28]. There is an allusion to this in Heb. 7:21, 22:

“The Lord sware and will not repent, Thou are a priest forever after the order of Melchizedek.

By so much was Jesus made a surety of a better testament [‘covenant’].”

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that foreshadowed by events on the Day of Atonement], of necessity, *death and shed blood and a sanctuary, will have to be in view.* And also, of necessity, Jesus will have to be exercising *the Melchizedek priesthood* at this time.

Thus, in the preceding respect, one could find *death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood.* But that is strictly future, it involves Israel alone, and it has nothing to do with Christ’s present priestly ministry on behalf of Christians.)

4

Blessings Awaiting Israel and the Nations As Seen through the Death of King Uzziah in Isaiah 6

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth [land] is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:1-8).

King Uzziah ruled over Judah during the eighth century B.C. He was faithful during most of his reign and never deserted the worship of the one true God. That seen in Isa. 6:1-8 forms an overall type having to do with the complete history of Israel, with the emphasis on Israel's future; and the type begins with and draws from something not dealt with in the text per se, though it is alluded to through *cleansing* seen in the account.

During King Uzziah's reign, the day came when he took it upon himself to do that reserved for the priests alone, those from the tribe of Levi. Though not of the priestly tribe, he sought to burn incense upon the altar in the Holy Place of the Temple.

He was opposed by Azariah the priest, along with eighty other priests. And because he had transgressed against the Lord, he was struck with *leprosy*; and *he remained a leper, "cut off from the house of the Lord," until the day of his death* (II Chron. 26:1-21; cf. Lev. 13:46).

Isaiah chapter six, drawing from this incident and experience in Uzziah's life, has to do with "Uzziah" as *a type of Israel*.

As seen beginning the Book of Isaiah, *Israel's sickness, paralleling Uzziah's leprosy*, is brought to the forefront in the opening verses:

"Ah sinful nation, a people laden with iniquity...

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores...

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence..." (1:4a, 6a, 7a).

Then, later in this opening chapter, extending into the next chapter, matters are presented where Israel is *to one day be cleansed of her iniquity* (1:25-31), with the "mountain of the Lord's house" subsequently being established "in the top of the mountains..." (2:1-4).

This is exactly the same story told through the experiences and death of King Uzziah in chapter six. In the year that King Uzziah died — *the death of a leper (who had been cut off from the Lord's house), typifying the end of Israel's sickness (the end of Israel being cut off from those things which the Lord has reserved for the nation)* — the same thing is seen that was seen toward the end of chapter one and the beginning of chapter two. Following Israel's cleansing, the Glory will be restored to the nation (Ezek. 43:2-5); and Israel will then realize all that will be involved through the restoration of this Glory.

"The Whole Earth [Land] Is Full of His Glory" (v. 3)

Isaiah chapter six deals, first and foremost, with *Israel and the land of Israel*. The remainder of the earth has to do with the Gentile

nations and the lands where they reside. And these nations during both Man's Day and the future Lord's Day (the Messianic Era) are seen, from a Scriptural standpoint, *coming into view because of Israel and then being dealt with through Israel.*

Israel is "the apple [*lit.*, 'pupil']" of God's eye (Zech. 2:8; *cf.* Deut. 32:10). And, accordingly, *God views and then deals with the nations through Israel.* This is the way God established matters through Abraham and the Abrahamic Covenant in Genesis (Gen. 12:1-3; 15:5-21; 22:17, 18), and this is the way matters must remain.

Even today, with Israel in a disobedient, spiritually dead state, *God still views and then deals with the nations through Israel. God cannot violate that which He has established.*

Blessings which God has reserved for the nations through Israel though, for the most part, are today being withheld. But, even during the present time, *because of the manner in which God sees and then deals with the nations, blessings simply cannot be completely removed (e.g., note the numerous advancements in science, particularly in medicine, wrought through the Jews).* And with the present as no more than a foretaste of things to come, *think how it will be when God sees and then deals with the nations through a repentant and obedient Jewish nation, restored to the land, with the Glory restored to Israel.*

That is the time seen in the latter part of Isa. 6:3 — "...the whole earth is full of his glory." The word "earth" in this verse is a translation of the Hebrew word, *eretz*. And this word can be understood and translated as either "earth" or "land." This is the word used in Gen. 1:1, properly translated "earth." This is also the word used today to refer to the land of Israel: *Eretz Yisrael*, "land of Israel."

Again, bear in mind that Isaiah chapter six is about *Israel and the land of Israel.* The thought in verse three concerning the fulness of God's Glory during the coming Messianic Era has to do with *the land of Israel*, not the whole earth at large.

In fact, to think of the matter in the latter respect, as the verse reads in almost any English version, can easily be shown to be incorrect. For example, Egypt will lie desolate the first forty years of this time (Ezek. 29:6-15); and different nations will be rebellious throughout much, if not all, of this time (*cf.* Zech. 14:16-19; Rev. 20:7-9), *separating themselves from anything associated with God's Glory.*

The fulness of God's Glory will be seen in a restored land indwelt by a restored people through whom God will view and then deal with the nations. And any type association with this Glory outside the land of Israel *can only be seen in that day through the Jewish people as they traverse the earth as God's evangelists or move about in some other type capacity (e.g., a governmental capacity, for Israel will hold the sceptre in that day).* Romans 9:4 would make this very clear.

(Since parts of the preceding are based on a corrected contextual translation and understanding of *eretz* in verse three, note a similar and related mistake which the translators have made with this word in Jeremiah chapter four, resulting in the same type confusion.

In verses 20-28, where the heart of that under discussion is dealt with, the word *eretz* appears in verses 20, 23, 27, 28. In almost any English translation the word is rendered "land" twice [vv. 20, 27] and "earth" twice [vv. 23, 28]. The whole of the chapter is dealing with *Israel and the land of Israel*. The subject has to do with *Israeli disobedience and that resultingly befalling both the people and the land* [e.g., vv. 6, 7, 14]. The "earth" per se is not in view.

In verse twenty, through the use of two Hebrew words seen back in Gen. 1:2 — *tohu wawohu* ["without form and void"] — that which had happened to the land of Israel is likened to that which had previously happened to the entire earth. One had resulted from Israel's sin [Jer. 4:20], the other from Satan's sin [Gen. 1:2].

The earth had become "without form and void," *with a view to eventual restoration and regality*; the land of Israel had become "without form and void," *with a view to eventual restoration and regality*.

Then there is the matter of the land of Israel being seen at times as synonymous with the people of Israel [Ezek. 14:11-13; Hos. 1:2]. *One cannot be dealt with apart from the other*. When the people were dispersed among the Gentiles, *the land had to become desolate*; when the people are one day restored [removed from the nations], *the land will have to be restored as well* (note the fertility seen in parts of this desolate land today, evidently because of the presence of some 6,000,000 Jews in the land).

[In short, anytime you find the words "earth" or "land" in English texts of the O.T., it would pay to check the context, for the word *eretz* can be understood and translated either way].

The same would be true of the word *ge* in the Greek N.T. This word, as *eretz* in the Hebrew text, is also used for both "earth" and "land."

For example, note the second Beast in Rev. 13:11, who comes “up out of the earth.” Again, this is the way almost any English translation will read. But are the translations correct?

As seen from *eretz* in Jer. 4:23, it can be easily shown from the context that the word *ge* should be translated and understood as “land” in Rev. 13:11, not “earth.” Note that the first Beast comes up out of the “sea” [v. 1]. The “sea,” in Scripture, is used in a dual metaphorical respect as a reference to *the lands of the Gentile nations* and to *the place of death* [cf. Ex. 14:21-31; Dan. 7:3; Jonah 1:12-2:10; Rev. 13:1; 17:1, 15; 21:1, 4].

In Rev. 13:1, the usage has to do with the nations, which could be any or all of the earth’s lands, *except for one part, the land of Israel, the land which God covenanted to Abraham, Isaac, and Jacob*. That land is *never* spoken of in connection with the “sea”; nor does the usage of “sea,” in this respect, ever encompass that land.

Thus, when the first Beast arises from the “sea” [which could encompass any of the lands occupied by the Gentile nations, though other Scripture narrows it down to the land of one nation (land covered by the ancient Assyrian kingdom; Dan. 8:8, 9)], and the second Beast arises from another part of the earth, another land, one is left without an option. This man can only arise *from the land of Israel*, and the translators should have recognized this and translated the word *ge* accordingly.

In the same respect, note that the word *ge* has also been translated “earth” in the next two verses, when *Israel and the land* are centrally in view, very evident in vv. 13ff.)

“Thine Iniquity Is Taken Away, and Thy Sin Purged” (v. 7)

In Isa. 6:5-8, exactly the same scene is depicted as set forth in the opening two chapters of the book — *Israel seen in all her iniquity* (cf. 1:2-24; 6:5), *cleansing for the nation occurs* (cf. 1:25-31; 6:6, 7), *then the nation is seen in the Messianic Era* (cf. 2:1-4; 6:8). *This is the story presented over and over in Moses, the Psalms, and the Prophets.*

This is the story presented in the Book of Exodus, beginning with the Jewish people being persecuted while dwelling in a Gentile land. And the complete story is subsequently told in Exodus, the remaining three books of Moses, and Joshua — *an account which takes the reader from the people of God being persecuted in a Gentile land to their dwelling in their own land within a theocracy.*

It is the same story depicted time after time in repeated occurrences throughout the Book of Judges. Time after time the same scene is repeated in this book. Israel is presented in a disobedient state, with Gentile nations subsequently being allowed to come in and subjugate the people. And this subjugation, with persecution following, occurred for a Divine purpose.

This was God's designed means to bring His people to repentance in order that He might send a deliverer and subsequently deal with them in relation to their calling and position as His firstborn son.

Then, a continuance through the Old Testament Scriptures (as in Isaiah chapters one, two, and six) would show exactly this same thing throughout. And, accordingly, this is the way it is all brought to a conclusion at the end of the Old Testament, in the closing two chapters of Malachi.

In that respect, how would one expect the New Testament to open, continue, and close? It could only be *the same way*, for the New is simply an opening up, providing a further explanation, of that already seen in the Old.

The New Testament begins very near the end of the 2,000-year period which God has allotted to deal with Israel during Man's Day. And the New Testament, in complete keeping with the subject matter seen in the Old, opens with *a call for Israel's repentance by the Deliverer Himself, with cleansing from sin and the kingdom in view*. This is what the gospels are about, something seen throughout all four accounts.

The events of Calvary though — climaxing Israel's rejection of the Deliverer and the proffered kingdom — wrought a change. God, at this point, so to speak, stopped the clock marking off time in the Jewish dispensation. He stopped it seven years short of the complete 2,000 years allotted for the dispensation, or seven years short of the complete 490 years of Daniel's Seventy-Week prophecy, the closing 490 years of the complete 2,000 years (Dan. 9:24-27).

Seven years yet remain in which God will deal with Israel *relative to repentance, with cleansing and the kingdom in view*. But during the time in which the clock remains stopped, with God having set Israel aside, He has brought into existence a completely separate 2,000-year dispensation in which He has sent His Holy Spirit into the world to call out a bride for His Son (the antitype

of that seen in Gen. 24).

The Church, *the new creation* “in Christ,” from which the bride for God’s Son is being taken, was brought into existence in Acts chapter two. But the Book of Acts relates *centrally* an account other than God dealing with the Church, forming, in a respect, a fifth gospel. Throughout this book, the offer of the kingdom is left open to Israel, conditioned, as previously seen in the four gospels, on *the nation’s repentance* (e.g., Acts 2:37, 38; 7:51-60; 28:23-29).

The Church is seen throughout the Book of Acts as the vessel which God used to continue the offer of the kingdom to Israel (from 33 A.D. to about 62 A.D.). *It is not Acts though but the epistles which have to do with the Church (some were written during the Acts period)*. And though the things having to do with Israel — as previously seen throughout the Old Testament and the opening five books of the New Testament — are seen only sparingly in the epistles (e.g., Rom. 1:16; 2:9, 10; 9-11; I Cor. 1:22), the Jewish nation, as seen in the Book of Revelation, will appear back in the picture in all the nation’s fulness once God has completed His purpose for the present dispensation.

The opening four chapters of the Book of Revelation deal centrally with events immediately following the present dispensation — the removal of the Church (chs. 1a, 4a), the appearance of Christians before Christ’s judgment seat (chs. 1b-3 [chs. 2, 3 also present a history of the Church during the present dispensation]), and subsequent events having to do with findings and determinations made at the judgment seat (ch. 4b).

Chapter five has to do with the search for One worthy to break the seals of the seven-sealed scroll introduced in the chapter. This scroll contains *the redemptive terms (judgments) for the forfeited inheritance (the heavens and the earth, occupied and controlled by Satan, to be occupied and controlled by God’s three firstborn Sons)*.

Then chapters six through nineteen deal with Israel and the nations, picking up where the Old Testament or the four Gospels and the Book of Acts in the New Testament left off. These chapters deal with the last seven years of the Jewish dispensation, during which time God will bring His people to the place of repentance.

That is centrally what the Book of Revelation, beginning with chapter six, is about. God, through the severity of Gentile persecu-

tion existing in that day, will bring His people to the place where they will be left without a choice, other than to turn to the God of their fathers (*cf.* Matt. 24:15ff; Luke 21:20ff).

And, since that is what these chapters are about, *it would indeed appear strange if Israel was not seen occupying a significant place in this respect throughout these chapters.* In fact, such would be *completely out of line with any and all previous Scripture* (even the epistles, for Israel has not been permanently set aside; the nation has been set aside, *until...* [*cf.* Acts 15:14-18; Rom. 11:25, 26]).

Israel occupying center-stage and brought to the place of repentance through Gentile persecution/judgments though is *exactly* what is seen in these chapters in the Book of Revelation. Chapter six and chapters eight through ten present all of the judgments of the seven-sealed scroll (with the vial judgments in chs. 15, 16 being a further description of the trumpet judgments, under the seventh seal, chs. 8-10). And these judgments occur throughout the Tribulation and extend into judgments surrounding Christ's return following the Tribulation.

Then Israel is seen throughout chapters eleven through fourteen and seventeen into twenty, with Israel brought to the place of repentance, followed by cleansing, in chapter seventeen through the opening verses of chapter nineteen, with a view to Gentile world power being destroyed (ch. 19b) and the kingdom being ushered in (ch. 20a).

The judgments in chapter six, chapters eight through ten, and chapters fifteen and sixteen are designed *to bring Israel to the place of repentance.* It is *Israel* in chapter eleven to whom the two witnesses minister; it is *Israel* in chapter twelve who is about to reign; it is *Israel* in chapter thirteen who is confronted by the Beast and his false prophet; it is *Israel* in chapters seven and fourteen seen bringing forth 144,000 evangelists; it is *Israel*, seen as the harlot woman in chapters seventeen through the opening part of nineteen, who is brought to the place of repentance and cleansed; and it is *Israel* who will reign in chapter twenty following the destruction of Gentile world power at the end of chapter nineteen.

(For a more detailed exposition of the preceding, refer to the author's books, "The Time of the End" and "Middle East Peace — How? When?")

On the harlot woman in Rev. 17-19a, *proper exposition is not difficult at all if one compares Scripture with Scripture and recognizes that metaphors and symbolic language are being used extensively, not only in these three chapters but throughout the book as a whole.* Though the latter has been generally recognized by expositors over the years, most have failed to compare Scripture with Scripture. And the results of attempts to identify the harlot apart from comparing Scripture with Scripture have, understandably, been quite varied — usually seen as *a false religious system* of some type, but sometimes seen as *a governmental system*.

And interpretation of the preceding nature is, in itself, *tragic*. Loose dealings of this type with Rev. 17-19a *completely destroys the ending which God built into the last seven years of the Jewish dispensation as it is presented in the Book of Revelation, an ending seen throughout the Old Testament and a number of places in the New Testament outside the Book of Revelation.*

To illustrate the point, note *how simple the interpretation is regarding the harlot woman if one remains solely with Scripture, allowing Scripture to interpret itself.*

In Rev. 17:18, the woman is *clearly identified in so many words*: “The ‘woman’ which thou sawest is *that great city...*”

The expression, “that great city [‘that’ or ‘the,’ the same word appears in the Greek text]” is used nine times in chapters eleven through eighteen. In the first usage in chapter eleven [v. 8], “the great city” is clearly a reference to *Jerusalem* [“...where also our Lord was crucified”].

Then, in chapter fourteen [v. 8] and chapter sixteen [v. 19] “that great city” is identified as *Babylon*, the same as the harlot woman in chapter seventeen [“...mystery, Babylon the great, the mother of harlots and abominations of the earth” (v. 5)]. And one can know for certain that “Babylon,” with all its corruption, is being used as a metaphor for *Jerusalem* (cf. I Peter 5:13), for Babylon in all three verses is seen to be separate from the Gentile nations, *something true only of the Jewish people.*

Thus, the reference in all three verses can only be to *Jerusalem*, which, in turn, is a reference to *the Jewish people* [often seen in an inseparable respect to both *their capital city* and *their land* (Lam. 1:5-8; Ezek. 14:11, 13)]. In this respect, interpreting the metaphor being used, the opening part of Rev. 17:18 could read, “The woman which thou sawest is *Israel...*”

And *the destruction of this harlot woman* (17:16, 17; 19:1-3) has to do with *the end of Israel’s harlotry, which has to do with cleansing following repentance, paving the way for the Messianic Era to be ushered in.*

Again, *note the simplicity of Biblical interpretation if Scripture is allowed*

to interpret itself. And the preceding is only one of several ways that the harlot is clearly identified in these three chapters.)

“Here Am I; Send Me” (v. 8)

A central reason God called Israel into existence was to be His witness to the nations. The Jewish people were to be *the evangelists*, going forth to the nations with the message concerning the one true and living God (Isa. 43:1-11).

A *first fruit of the nation* will be saved and go forth during the Tribulation, resulting in “a great multitude [converts among the nations], which no man could number” (Rev. 7:9ff; cf. Rev. 7:1-8; 14:1-5).

Then during the Millennium, with the conversion of the entire nation, *the main harvest will follow*. The entire nation will go forth bearing witness to the Gentile nations, relating the message of their Deliverer, the Great King-Priest Who will be seated on David’s throne in their midst.

They will go forth in the antitype of Jonah who was delivered from the sea *after two days, on the third day* (cf. Jonah 1:17; Matt. 12:39, 40; Luke 24:7, 21, 46). They, as well, will be delivered from that typified by the sea (the nations, and the place of death) *after two days, on the third day* (after 2,000 years, on the third 1,000-year period [Hos. 6:2]).

(“The sea,” as previously seen, is used in Scripture in a dual metaphorical sense — *the place occupied by the Gentile nations and the place of death* [cf. Ex. 14:21-31; Dan. 7:3; Jonah 1:12-2:10; Rev. 13:1; 17:1, 15; 21:1, 4]. Both usages are seen in the Book of Jonah, covering *the complete history of the Jewish people*.)

As Jonah, following his deliverance, went to the Gentiles with God’s message, resulting in *the conversion of an entire city* to which God had sent him, Israel, following the nation’s deliverance, will go to the Gentiles worldwide, resulting in *the conversion of untold multitudes throughout the earth*.

With the ministry of 144,000 Jews over three and one-half years resulting in “a great multitude, which no man could number,” *think what an entire nation going forth for 1,000 years will be able to accomplish!*

And this is exactly what will occur in the coming day when a repentant and converted nation states, “Here am I; send me.”

Appendix I

Israel, in the Land Today

The Beginning of God's Promised Restoration?

Or, Is This Jewish Presence in the Land Something Else?

Because of continued Israeli disobedience extending over centuries of time, in the eighth and seventh centuries B.C., God, remaining true to His Word, *uprooted the Jewish people from their land and drove them out among the nations* (Lev. 26:21ff; Deut. 28:15ff), with the Times of the Gentiles then ensuing. And He drove them out among the nations for *a purpose*. It was there, among the nations, in subjection to the nations during the Times of the Gentiles, that *God had decreed He would deal with His people relative to repentance, followed by restoration* (Lev. 26:40ff; II Chron. 7:12ff).

In short, *the disobedient Jewish people would be driven out among the nations and not be removed until they had repented*. God drove them out among the nations to effect *repentance* through persecution at the hands of the nations, and *He would not restore them to their land until His purpose for removing them had been realized*.

With that being the case, how could remnants of Jews return at two periods in history? Following the seventy-year Babylonian captivity, three remnants, over time, returned to the land from Babylon (between 538 and 444 B.C., forming the nucleus for a remnant still there over four hundred years later when Christ was on earth); and the other has returned during modern times (forming the present nation of Israel, over 6,000,000 strong).

Since God drove His people out among the nations to effect repentance, why has God allowed these remnants to return prior to repentance?

The answer, in both instances, is evident:

There had to be a remnant in the land in connection with Christ's first coming, and there has to be a remnant in the land in connection with Christ's second coming. But, just as the remnant in the land at Christ's first coming was driven back out among the nations, so will it be with the remnant in the land in connection with Christ's second coming.

The remnant presently in the land, though comprising some two-fifths of world Jewry and a recognized nation, is going to one day be uprooted and driven back out among the nations. *They have to be, if for no other reason than the fact that they have to be in the place where God has decreed that He will deal with the Jewish people relative to repentance.*

And, according to Scripture, this is exactly what will occur in the middle of the coming Tribulation when the man of sin, the Beast, the Antichrist, breaks his covenant with Israel and seeks to destroy the nation from off the face of the earth (Matt. 24:15ff; Luke 21:20ff).

The nation of Israel, as we know it today, will cease to exist at this time as a recognized nation among nations. And God will then deal with all of the Jewish people out in Antichrist's kingdom relative to repentance.

(Refer to the second part of this appendix [pp. 59-61] for comments on how God *could deal with a remnant in the land* relative to "repentance" at Christ's first coming but *cannot deal with the remnant presently in the land* relative to "repentance" preceding Christ's second coming.

That which was done on the former [God dealing with a remnant in the land relative to "repentance"] is in *complete keeping with God's Word*, but for the same thing to occur on the latter [God dealing with the remnant presently in the land relative to "repentance"] would have *God acting contrary to His Word* — an impossibility. *A marked difference* exists between the two.

And "repentance," *of necessity*, will have to occur prior to God sending His Deliverer [the One Whom Israel rejected and crucified 2,000 years ago], for *Israel's repentance is that which God requires prior to acting in this manner* [cf. Ex. 2:23-25; 3:7ff; Lev. 26:39-42; II Chron. 6:24-27; 7:12-14.]

Jonah, a Type

This is set forth in type in the Book of Jonah, relating the story of a disobedient Jewish prophet, running from the Lord, along with that which then occurred.

Jonah had been commanded to go to Nineveh, a Gentile city, and proclaim God's message to those in that city. But Jonah, in disobedience, went in an opposite direction. He booked passage on board a ship headed west, to Tarshish (Jonah 1:1-3).

Once out on the Mediterranean Sea, a severe storm arose, one so intense that the ship and crew found themselves in danger of being destroyed. And the crew finding that a Jewish prophet, asleep in the hold of the ship, was responsible for the storm, did the only thing which could be done to save the ship and crew. They, at Jonah's direction, cast him overboard, into the sea. And, with Jonah off the ship and in the sea, "the sea ceased from her raging" (Jonah 1:4-16).

Then, it was in the sea that *God both protected Jonah from destruction and dealt with him relative to repentance*. God prepared "a great fish" to swallow Jonah to protect him from *destruction*, and God then dealt with him relative to *repentance* while in "the belly of the fish."

Repentance occurred *after two days*, with God then raising Jonah up *on the third day* and placing him back in the land of Israel (Jonah 1:17-2:10).

(Note how Scripture deals with the expression "three days and three nights," found in Jonah 1:17 and referenced in Matt. 12:40. Scripture deals with the matter quite differently than man often does in his Western way of thinking. Scripture deals with the matter in the sense of *any part of a day forming the whole of that day, along with the corresponding night period*; and Scripture even references the expression found in Jonah 1:17 and Matt. 12:40 two other places in the O.T. where the matter is clearly dealt with after this fashion [I Sam. 30:1, 12, 13; Esther 4:16-5:1; cf. Gen. 40:12-20; 42:17, 18; II Chron. 10:5, 12; Matt. 27:62-64].

Thus, Jonah had to be raised *on the third day*, as Christ not only had to be but was raised *on the third day* as well [Luke 24:7, 21, 46]. To be raised after a full three days and three nights [72 hrs.], within man's

Western way of thinking, could only be a resurrection no sooner than the fourth or fifth day within the way Scripture handles the matter.

Since Christ was raised on the first day of the week [our Sunday, on the Feast of First Fruits], *the day of His crucifixion, from a Biblical standpoint, cannot be open to question.* The first day of the week was the third day from the sixth day of the previous week [our Friday]. “Friday” was *the first day*, “Saturday” *the second day*, and “Sunday” *the third day*. The matter is really that clear and simple if one allows Scripture to interpret itself.

Christ, as Jonah, was in the place of the dead “three days and three nights,” *exactly in line with the way Scripture handles the matter in the O.T.* And to handle the matter any other way [e.g., a Wednesday crucifixion, as some attempt to do, having Christ raised on the fifth day] is completely out of line with Scripture.

And not only is the preceding the case, but all these attempts to align Jonah 1:17 and Matt. 12:40 with our Western way of thinking *destroy the septenary structure of Scripture.* Dating from the crucifixion, all three of God’s firstborn Sons [Christ, Israel, and the Church following the adoption] *are going to be raised up to live in God’s sight on the third day, the third 1,000-year period.*)

“The sea” where Jonah was cast is used in Scripture in a metaphorical manner to signify *the nations*; and Jonah being on “the ship” instead of in the sea in the first part of this account could only be seen in the same symbolic manner to show Jonah *in the land of Israel* rather than out among the nations, *i.e.*, as being on the ship was the only place removed from the sea, being in the land of Israel would be the only place removed from the nations.

Because of his disobedience, Jonah eventually found himself *in the sea*, which is where God dealt with him relative to *repentance*. Within the framework of that which the type is about — Jonah as a type of Israel — God could not deal with Jonah on board the ship. Jonah had to be cast into *the sea* before God could deal with him in the respect seen.

And this is where Israel has been for the past 2,600 years — *in the sea, scattered among the nations (i.e., aside from remnants in the land), experiencing persecution at the hands of the nations, with God using the persecuting nations to ultimately bring Israel to the place of repentance.*

The picture in Jonah though doesn't cover the entire 2,600 years, just the last 2,000. The account forms a dual type of both *Christ* and *Israel*, with the "three days and three nights" taking one back only to the time of the crucifixion.

Thus, the account deals with the last 2,000 years of Man's Day (two days, the present dispensation) and merges into the 1,000-year Lord's Day (one day, the third day, the Messianic Era).

For two days (for 2,000 years, beginning with the crucifixion) Israel, as Jonah, is seen in a disobedient state, in the sea, scattered among the nations. *But then comes the third day*, the third 1,000-year period when a repentant Israeli nation will be removed from the Gentile nations, be placed back in the land, and take God's message to the Gentiles, exactly as seen in God's dealings with Jonah in the type.

God's Dealings with Israel At Christ's First Coming, Second Coming

At the time of Christ's first coming, a remnant was in the land. And Christ dealt with this remnant *relative to repentance while they were still in the land*.

And this would seemingly be contrary to not only God having driven the Jewish people from their land in order to deal with them but the type as seen in the Book of Jonah as well. As will be shown though, such is not the case at all. It couldn't be the case, else God would be acting contrary to His Word.

In the same respect, Since Christ dealt with the prior remnant in the land, could God not leave the present remnant in the land and deal with them relative to repentance while still in the land? And the answer to that could only be a resounding, "No!" There is a major, marked difference in conditions pertaining to the two remnants which would prevent such from occurring.

1) At the Time of Christ's First Coming

The remnant in the land when Christ came the first time was in the land under Gentile rule. Rome was the world power in that day, with the Jewish people in the land subjected to this power. Rome

even had rulers in the land of Israel, ruling over the Jewish people.

The situation was similar to a number of instances seen in the Book of Judges where the Jewish people, because of disobedience, time after time, *found themselves under subjection to surrounding Gentile nations while still in the land*. And this was, in turn, followed by *God dealing with them relative to repentance and then, following repentance, sending a deliverer*.

That was the situation in Israel when Christ came the first time, with the Deliverer sent, calling the Jewish people to *repentance (with deliverance to follow repentance)*. In effect, with Israel subjected to the nations in the land — with the land under Gentile control as well, in keeping with that seen in the Book of Judges — God could only have looked upon the matter *in a similar sense to His people removed from their land and scattered among the nations*.

Thus, because the Jewish people found themselves under Roman rule in their own land at Christ's first coming, *He could deal with them relative to repentance while in the land*. Then, once they had rejected not only the offer but the reoffer during the Acts period, *God allowed Titus with his Roman legions to come in, uproot His people, and scatter them throughout the nations, with the same end in view*.

2) Immediately Preceding Christ's Second Coming

The situation today though is quite different. The remnant in the land today exists apart from Gentile rule. Thus, God cannot deal with them relative to repentance while still in the land, unless, of course, He brings Gentile powers into the land and subjugates his people (as 2,000 years ago when Rome ruled).

But, as previously seen and as Scripture clearly states, this is not what is going to happen. God is going to bring matters to pass *in the only other way which He can and remain true to His Word*.

God, remaining completely in line with His Word — whether the type from Jonah or other related parts of His Word — is going to *uproot His people from their land and scatter them among the nations. Only then can He deal with them relative to repentance*.

The Israelites have returned to the land in *an unrepentant and disbelieving state through a Zionistic movement*, not through God restoring His people in accord with His numerous promises, *for such*

a restoration can occur only following repentance and belief. Israel today is as Jonah on board the ship, with a tumultuous sea (the nations raging), though the nations raging in complete fulfillment of Ps. 2:1ff will not be seen until the Tribulation.

The only recourse is as seen in Jonah. Israel must be driven back out among the nations, where God will protect them, deal with them, and bring them to the same place which He brought Jonah — repentance, belief, restored to the land, and then taking God's message to the nations.

(As seen in the type, the sea was tumultuous as long as Jonah was on board the ship. "Jonah" was *the catalyst*. And once he had been cast overboard into the sea, where God could deal with him relative to *repentance*, the sea quit raging.

Israel in the land today, in the same disobedient and unrepentant state as Jonah, is *the catalyst* for the unrest seen among the surrounding nations. The Jewish people, as Jonah, must be removed from their land [from the ship] and placed back out among the nations [in the sea]. *Only there, among the nations, exactly as in the type, will God deal with the Jewish people relative to repentance and restoration.*

In the type, the sea quit raging once Jonah had been cast into the sea; and, *in complete keeping with the type*, one could only expect the turmoil among the nations to cease as well once Israel has been removed from her land and driven back out among these nations.

However, *the opposite will seemingly occur, for the turmoil will continue, becoming even greater among the nations at this time. But, though Israel will still be the catalyst, the reason for this turmoil will be different. This continuing, greater turmoil will have to do with anti-Semitism of a nature unseen in the world up to this time.*

And this anti-Semitism will be of such a severe nature that after 2,600 years of Gentile dominance and rule, the Jewish people will ultimately be left with no recourse other than to repent, calling upon the God of their fathers for deliverance.

For additional information on the typology of Jonah, refer to Chapters II, III — "The Turbulent Middle East," Parts I, II — in the author's book, DISTANT HOOFBEATS.)

Appendix II

Israel, The Pupil of God's Eye The Place Israel Occupies in God's Economy

Solely from a Biblical perspective, what place does Israel occupy in events occurring in the world today, not only in the Middle East but worldwide? The answer would surprise most, shock the nations surrounding Israel in the Middle East, for, within the manner in which God exercises sovereign control of all things, *nothing occurs apart from Israel occupying center-stage.*

Note Deut. 32:10b and Zech. 2:8b as somewhat parallel verses to begin dealing with the matter, again, solely from a Biblical perspective:

“...He [God] kept him [Israel] as the apple [*lit.*, ‘the pupil’] of His eye.”

“...he that toucheth you [Israel] toucheth the apple [*lit.*, ‘the pupil’] of His [God's] eye.”

In short, God views all affairs occurring in the human race through one means alone, *through Israel, through the Jewish people.* Thus, God views all affairs in any and all of the Gentile nations through the one nation separate from these nations. *Israel, in this respect, is God's eye-gate as He has viewed affairs in the world down through centuries of time, continues to view them today, and will always view them.*

Now, let's approach the matter from a different standpoint. Apart from Israel, even with the nation's present state of unbelief and disobedience, the Gentile nations all find themselves in exactly the same position relative to an association with the one true and living God — *estranged from God*, “without God in the world” (Eph. 2:12b).

And that should be simple enough to understand, for, according to Gen. 9:25-27 as the starting point — to begin explaining Eph. 2:12a relative to Christians and Ps. 96:5 relative to the Gentile nations — not only is Israel the only nation on the face of the earth with a God, but “the gods of the nations” are clearly stated to be, “idols [*lit.*, ‘nothing’ (compared to the one true and living God), or ‘demons’].”

How can the preceding be true as it pertains to the thought of “demons” relative to the nations? The answer to that is in the latter part of Daniel chapter ten. In the closing part of this chapter, the government of the Gentile nations is seen from two perspectives — *earthly and heavenly*.

In the earthly realm, individuals in the human race occupy positions of power and authority.

In the heavenly realm, angels occupying positions of power and authority in the kingdom under Satan (demonic beings) rule from the heavens through those occupying positions of power and authority on earth (Dan. 10:12-20; Eph. 3:10; 6:12).

Israel though, not to be reckoned among the nations because of the creation in Jacob (Isa. 43:1), finds itself completely separate from this rule. Israel’s ruling angel from the heavens is Michael, with evidently a great host of angels ruling under him (Dan. 10:21).

Note where this places the Gentile nations in relation to possessing a God during the present day and time when they, because of Israel’s unbelief and disobedience, can’t go to the one nation in possession of a God. They are left with the only god available, as their rulers occupy positions of power under demons. They are left with “the god of this world [‘age’ — one age, covering Man’s 6,000-year Day]” (II Cor 4:4).

(For additional information on both *Israel as a separate creation and the present structure of the government of the earth*, refer to the author’s books, *GOD’S FIRSTBORN SONS* [Ch. II] and *THE MOST HIGH RULETH* [Chs. I-III].)

Now, put just these two parts of the picture together and one can easily and clearly see how and why God views all activity occurring among the nations after only one fashion — *through Israel*.

1) Israel is God's eye-gate, *His pupil, the lens through which He views all things.*

2) And the nations, unlike Israel, are estranged from God. Thus, *God can view and deal with them only one way, through Israel.*

And the preceding is exactly what God has done since the call of Abraham 4,000 years ago, continues to do today, and will always continue to do (or, this, as well, would have to be seen in the lineage from Adam to Abraham throughout the twenty generations during the first 2,000 years of human history [*e.g.*, Noah and his family]). God has to do things in this manner, for Israel is the only nation with a God, the only nation with which God is associated (whether preceding Abraham [in the bowels of Abraham, his ancestors] or following Abraham [his seed]).

(As an example of the bowels of Abraham, note in Gen. 10:5, 25, 32; 11:5-8; Deut. 32:8 that God divided the nations and set their boundaries following the Flood, during Peleg's day, "according to the number of the children of Israel." And God did this before Abraham was even born [Peleg's death preceded Abraham's birth], centuries before Israel even existed as a nation.

Or, note the beginning of the sojourn of the seed of Abraham thirty years before Abraham even had a seed [*cf.* Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18; *ref.* the author's book, WE ARE ALMOST THERE, Ch. VI].)

Remove Israel from the equation on this basic premise and *the human race is left with nothing other than a godless, hopeless future wherein only destruction and eternal damnation await mankind.*

However, leave Israel in the equation on this basic premise and exactly the opposite is seen. *The human race is left with hope and godliness.*

But, again, this can be brought to pass only one way, as revealed in the Word — *through Israel, the one nation with a God, as God views and deals with the Gentile nations through the nation which He has called into existence to effect His plans and purposes in this manner.*

(Clarification needs to be made about Christians in the preceding respect.

Unlike the nations, but like Israel, Christians — a separate creation [in this case, separate from either the nations or Israel] — possess a God. But this is only because Christians are positionally “in Christ [a Jewish Saviour],” forming a separate creation, *the one new man*.

Then, exactly in accord with Deut. 32:10b and Zech. 2:8b, *God views Christians through Israel, more specifically through their Jewish Saviour. And this is all dealt with only one place — in a Jewish book, written by Jewish prophets.*)

Israel and the Nations in the Middle East

Putting all of this together, note the present situation in the Middle East. A situation exists which is quite different than the world could possibly even begin to envision.

To introduce the picture of the existing situation, in the light of that which has already been presented, let’s drop back some 3,500 years in Jewish history, to Moses’ day.

Moses, during his forty-year rejection by the Jewish people, was tending sheep on the far side of the desert when a burning bush captured his attention. “The angel of the Lord” appeared to Moses out of the midst of the fire, the bush burned continuously but was not consumed, and “God called unto him out of the midst of the bush...” (Ex. 3:2-4).

It is evident from the context — “I have seen the affliction of my people which are in Egypt...” (v. 7) — that the continuously burning, unconsumed bush represented *Moses’ people in Egypt, persecuted by an Assyrian Pharaoh*. And note God’s position in relation to the Jewish people, ever burning in the fires of Gentile persecution. *God is seen in the midst of His people, viewing the persecuting nation through Israel from this vantage point*.

Exactly the same thing is seen over 900 years later in the book of Daniel. Three Israelites, representing the nation as a whole, were cast into a fiery furnace, heated seven times hotter than normal. Then, a fourth person is seen in the fire with them. And these three Israelites emerged completely unharmed, without the smell of fire on their garments, without even a hair on their heads singed (Dan. 3:19-27; cf. Dan. 6:16-24).

Again, God viewed matters during Daniel's day from the same vantage point seen during Moses' day.

Then, bringing this down into modern times, where was God when 6,000,000 Jews were slain during the twelve-year reign of the Third Reich? The answer, of course, is seen in Exodus and Daniel. God was there, in the midst of His people, viewing the persecuting Gentile nation from that vantage point. And though 6,000,000 Jews perished, the nation itself lives. Israel can no more perish than could the burning bush in Exodus be consumed or the three Hebrews in Daniel be slain.

Note one of the many promises which Israel possesses in this respect, as seen in the two previous types:

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn...”
(Isa. 54:17a).

So, where does that leave the world with the current situation in the Middle East — with Israel in the midst of nations who would like to see the Jewish people uprooted from their land and driven into the sea? It leaves the world at exactly the same place seen anywhere in the Old Testament where the subject is dealt with. It leaves the world with *God in the midst of His suffering people, viewing the surrounding, persecuting Gentile nations from that vantage point, viewing them through the very nation being persecuted.*

As this is being written (August, 2014), here's the picture in the Middle East:

The Palestinian Arabs, ruling in Gaza (Hamas), are firing missiles over into Israel. A people ruling under the god of this age (Satan) is not only firing missiles into the only nation with a God but they are firing these missiles at and into the very presence of God Himself, with God viewing the entire matter from Israel's vantage point as He views events through Israel.

Even though the nation exists in an unrepentant and unbelieving state, God still resides in their midst and views the Gentile nations through Israel. The situation must exist in this manner, for this is the way it has been set forth in an unchangeable fashion in the Old Testament.

(In this respect, note *the inseparable association of God [manifested in the flesh] with Israel* in Matt. 25:31-46 — “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

One’s attitude toward and treatment of Israel [individuals or nations]—whether negative or positive—is *an attitude toward and treatment of the One in Israel’s midst, the God of Israel, the one true and living God.*

“Israel” is *God’s son* [Ex. 4:22, 23]; *if one wants to receive either the Father’s favor or His wrath, extend like treatment to His Son.*)

Then there is the matter of individuals trying to effect peace between Israel and those nations seeking Israel’s destruction (*e.g.*, current efforts by the U.S. Secretary of State).

These individuals really need to check the Book and find out not only who they are dealing with but what they are dealing with. The Middle East situation which man is vainly seeking to deal with has its roots in 4,000 years of Jewish history and can only be dealt with by the One in Israel’s midst (*cf.* Ps. 139:1ff).

Israel and the Other Nations of the World

Though an Israeli nation exists in the Middle East, the Jewish people, as well, remain scattered throughout the Gentile nations. The reason for this is simple. Those forming the nation in the Middle East have returned under a Zionistic movement, before the time for Israel to return, leaving most Jews still scattered worldwide.

And, with this in mind, how does God view the Gentile nations where these Jews are scattered? The answer, of course, is evident. It has already been given in the two verses quoted at the beginning of this chapter. God resides in the midst of His people and views these nations through the Jewish people in their midst.

The whole of the matter is really that simple, in the Middle East, or elsewhere in the world.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9).

Appendix III

Yad Vashem

“A PLACE AND A NAME”

A MEMORIAL TO THE JEWISH VICTIMS OF THE HOLOCAUST

Even unto them will I give in mine house and within my walls ‘a place and a name’ better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (Isa. 56:5-7).

“Yad Vashem,” transliterated from the Hebrew text of Isa. 56:5 (meaning, “A Place and a Name”), is the official name of the memorial in Jerusalem to the 6,000,000 Jewish victims of the Holocaust.

And *“Yad Vashem,”* as well, is not only a memorial to the Jewish victims of the Holocaust but also a research center, fully documenting all aspects of the Holocaust. The Jewish people not only want their own people but the world at large to know about and never forget that which occurred in Europe throughout the twelve-year reign of the Third Reich (1933-1945), both immediately preceding and during WWII.

A Place, A Name

The Hebrew word *yad* in Isa. 56:5, translated “place” (KJV, NKJV) or “memorial” (NASB, NIV), is actually the Hebrew word for “hand,” though it could take on other related meanings within different contexts. In this passage, the way *yad* is used, the thought of both “hand” and “place” appear to come into use together.

That is, the thought contextually has to do with Israel being lifted up via Divine power, *by God’s hand, into a particular place*, with the nation possessing “a name” (*vashem*) in keeping with their elevated place.

Then, there is one other matter. The two words, *yad vashem* in Isa. 56:5, appear in a *Messianic passage*. These two words actually describe *the place which Israel will occupy during the coming Messianic Era* — an elevated place above all the nations (no longer the tail, but now the head), with at least one form of Israel’s name in that day seen in Mal. 3:12:

“And all nations shall call you ‘blessed’ ...”

Thus, the Israeli people, years ago, chose a name for their Holocaust memorial from a Messianic passage of Scripture, actually describing the Jewish people yet future, not today.

But, aside from the preceding, there would be a marked parallel between how the two words depict both *that seen today* and *that which will exist yet future*.

1) Today

The Holocaust memorial — aptly named *Yad Vashem* in one respect — came into existence in 1953, as the nation had previously come into existence in 1948, out of the ruins and devastation produced by WWII. As a “phoenix,” both the nation and the memorial arose out of the ashes of this war.

The memorial has to do with *the dead*, 6,000,000 of them; but the memorial was built by the living, which has grown to another 6,000,000 in the land today. And they have *a message* for all those who died:

“We Live!”

2) *Yet Future*

Yad Vashem in Isa. 56:5, as previously shown, actually has to do with a description of the Jewish people during another time, yet future. It has to do with a time following a future Holocaust which the Jewish people *are about to enter into and experience*.

During this future time, the Jewish people forming the present nation of Israel in the Middle East are going to be uprooted from their land and driven back out among the nations (either fleeing to “the mountains” in Matt. 24:16, “the wilderness” in Rev. 12:6, 14 [two ways of metaphorically depicting *world kingdoms, the nations*], or being “led away captive into all nations” in Luke 21:24). And out among the nations, the Jewish people will experience something similar to but far worse than that which they experienced in Europe immediately preceding and during WWII.

And out of this time a nation will arise and the true *Yad Vashem* will be seen. As following WWII, as a “phoenix,” the nation, in connection with the fulfillment of Isa. 56:5, will arise out of the ashes of that which is about to occur.

3) *The Past Assyrian, Nebuchadnezzar, Hitler, the Future Assyrian*

The Israelites in Egypt during Moses’ day, persecuted by the past Assyrian, were pictured as *a bush that continuously burned without being consumed, with God in the midst of the bush* (Ex. 3:2-4).

Thus, persecuting Israel was/is persecuting God; and to destroy Israel, God must be destroyed.

The Israelites during Daniel’s day were pictured through Nebuchadnezzar having three of their number cast into a fiery furnace which had been heated seven times hotter than normal, with a fourth Person seen in the furnace with them (which could only have been the same Person in the midst of the burning bush in Ex. 3:2-4). And the three Israelites emerged from the furnace without a single hair on their heads singed, their clothes unburnt, and apart from even the smell of fire or smoke upon their bodies (Dan. 3:19ff).

During Hitler’s day, through his efforts to produce a Jew-free Europe, 6,000,000 Jews died — mainly in concentration camp gas

chambers, with their bodies then burned in crematoriums. *The nation itself though still lived and could not be destroyed.*

Then when the future Assyrian appears, some 9,000,000 Jews will be slain worldwide in about half the time as died in Europe immediately before and during WWII. But the nation itself, exactly as at the end of WWII, will emerge. *The nation will still live, with prophecy after prophecy then continuing to be fulfilled regarding Israel.*

4) *If One Wants to Do Away with Israel...*

If one wants to destroy or see God do away with Israel, he will need to change both laws which God has established and decrees which He has made (e.g., note Isa. 54:17; Jer. 31:35-37; 33:20-26).

Those in the past should have asked about the matter or read the Book. *They found out the hard way.*

And the same could be said for the one about to appear. His end will be the same. *His end has already been foretold time after time in the Book.*

Never Again, but...

Relative to the Holocaust, or anything like the Holocaust, the Jewish people have a saying today:

"Never Again!"

That is, the Jewish people are determined *to never let anything like this happen again*. The Jewish people are determined *to never again* let any group of people, any nation, or any group of nations, do something such as was done to them in Europe during the reign of the Third Reich.

And this would undoubtedly be the main reason for Israel's hardline attitude toward dealings with individuals and nations today, particularly the Moslem nations surrounding them (which are mainly Arabic nations).

With a view to the past, dating back 3,500 years, with a particular emphasis on the recent past in modern times, how else could one expect the Jewish people to react (e.g., the Jewish people's present reaction to the U.S. Secretary of State trying to bring about a peace agreement between them and nations openly proclaiming

chambers, with their bodies then burned in crematoriums. *The nation itself though still lived and could not be destroyed.*

Then when the future Assyrian appears, about twice as many Jews will be slain worldwide in half the time as died in Europe immediately before and during WWII. But the nation itself, exactly as at the end of WWII, will emerge. *The nation will still live, with prophecy after prophecy then continuing to be fulfilled regarding Israel.*

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The future Holocaust will be of *such severity* that the Jewish people — after 2,600 years of Gentile dominance, with the Jewish people scattered among the nations — will be brought to *the place of repentance*.

That, in short, is “the why” of the future holocaust, along with its “intensity”; and, as well, that, in short, will be “the end of the matter.”

After the Jewish people have been brought to the place of repentance through the severity of the future Holocaust, Christ will return, bring about Israel’s national conversion, regather the Jewish people from the nations back to their land, destroy Gentile world power, make a new covenant with Israel in a restored theocracy, and subsequently work through this restored nation pertaining to purposes seen in their calling in the beginning.

A repentant, converted, and restored Israel will then hold the sceptre and occupy a position at the head of all the Gentile nations; the nations will be blessed through Israel; and Israel will then carry the message of the one true and living God to the nations worldwide.

Then, the entire Jewish nation and the world at large will, at long last, realize that set forth by the words *yad vashem* in Isa. 56:5.

Scripture Index

<i>Genesis</i>		12:7.....36	26:1-2146
1:1.....47	12:8-2038		
1:2.....48	12:29, 30.....28		<i>Esther</i>
9:6.....30	12:40, 41.....65		4:16-5:157
9:25-2764	14:21-3149, 54		
9:26.....3	14:30.....28		<i>Job</i>
9:26, 27.....4	20:13.....30		39:5, 6.....22
9:27.....5	21:12, 13.....30		
10:5, 25, 32.....134	21:13.....33		<i>Psalms</i>
11:5-8134			2:1ff.....10, 60
12:1-332, 33, 47	<i>Leviticus</i>		2:7.....41, 42
12:1-3, 715	13:46.....46		33:12.....4
12:2, 3.....6	23:5.....36		72:18.....4
13:14-1715	23:6-8.....38		76:2.....41, 43
Chapter 1444	26:21-40ff.....55		83:4.....6
14:18.....42			96:5.....4, 5, 64
14:18, 19.....43	<i>Numbers</i>		110:1, 2.....43
14:18-207	Chapter 1938		110:1-77
15:5-2147	19:11, 12.....32		110:2.....41
15:9-2144	23:9.....4		110:3, 5, 6.....44
15:13, 14.....65	Chapter 3535, 36		110:4.....41, 42
15:18-211537, 38		122:6.....12, 28, 41
Chapters 16, 1720, 21	35:14, 30-3329		
16:1, 4, 11.....16	35:16-2130		<i>Isaiah</i>
16:12.....22, 23	35:22-28, 3231		1:2ff.....7, 8
16:16-17:116	35:31, 32.....34		1:2-3149
17:8.....18			1:4, 6, 7, 25-3146
17:18-2116	<i>Deuteronomy</i>		1:4-2:59
18:14.....16	4:41-4329		1:26, 27.....41
Chapters 21-2519	18:2119		2:1-440, 46, 49
.....20, 21	18:21, 22.....18		6:1-89, 45
21:1, 2.....16	19:2130		6:3.....46, 47
21:20, 21.....22	28:15.....55		6:5-849
Chapter 2218	30:1-39		6:8.....54
22:17, 18.....43, 47	32:8.....65		19:5-9.....25
Chapter 2451	32:10.....63, 66		19:23-2524
Chapters 24, 2524			33:20-2628
26:3, 4.....15	<i>Joshua</i>		43:1.....64
28:13-1515	20:1-7.....30		43:1-1154
40:12-20.....57			54:17.....28, 67, 72
42:17, 18.....57	<i>I Samuel</i>		55:8, 9.....68
	30:1, 12, 13.....57		56:5.....70, 71, 74
<i>Exodus</i>			56:5-769
Chapters 1-1412	<i>II Samuel</i>		66:8.....28, 37
3:2-471	7:12, 14.....41, 42		
3:2-4, 766			<i>Jeremiah</i>
3:2-8.....28	<i>II Chronicles</i>		4:6, 7, 14, 20-2848
4:22, 23.....1, 5	7:12ff.....55		4:23.....49
12:1ff.....32	10:5, 12.....57		14:16-1947

<i>Jeremiah</i>		
4:6, 7, 14, 20-28	48	
4:23	49	
14:16-19	47	
31:31-34	36	
31:35-37	28, 72	
32:37-44	40	
33:20-26	72	
34:18	44	
<i>Lamentations</i>		
1:5-8	53	
<i>Ezekiel</i>		
5:12	27	
14:11-13	48, 53	
29:1-15	25	
29:6-15	47	
30:12	25	
36:24ff	9, 21	
Chapter 37	39	
37:19-28	40	
37:21ff	9	
38:8ff	9	
39:25ff	9	
39:25-29	40	
43:2-5	46	
<i>Daniel</i>		
3:8-30	28	
3:19ff	71	
3:19-27	66	
6:4-24	28	
6:16-24	66	
7:3	49, 54	
8:8, 9	49	
9:24-27	40, 50	
9:27	25	
10:12-21	6, 64	
11:39	25	
<i>Hosea</i>		
1:2	48	
5:13-6:2	8	
5:13-6:3	73	
6:2	54	
<i>Joel</i>		
2:27-32	40	
3:2, 19	25	
3:6	40	
<i>Jonah</i>		
1:1-2:10	57	
1:12-2:10	49, 54	
1:17	58	
<i>Micah</i>		
4:1-7	40	
<i>Zechariah</i>		
2:8	47, 63, 66	
8:20-23	6	
12:10	37	
13:8	27	
<i>Malachi</i>		
Chapters 3, 4	50	
3:12	70	
4:1	11	
4:2	12	
<i>Matthew</i>		
12:39, 40	54	
12:40	57, 58	
13:33	38	
16:1-12	38	
24:15ff	52, 56, 71	
24:15, 21, 22	26	
24:15-31	40	
24:22	12	
24:30, 31	9	
25:31-46	68	
26:19, 26-29	43	
26:28	44	
27:62-64	57	
<i>Luke</i>		
1:31-33	42	
21:20ff	52, 56	
21:20-27	40	
21:24	71	
23:34	33	
24:7, 21, 46	54, 57	
24:13ff	36	
24:16, 25-27, 31	37	
<i>John</i>		
2:1ff	21	
Chapter 11	21	
<i>Acts</i>		
2:23, 36	32	
2:37, 38	51	
3:12, 14, 15, 17	33	
3:12-15	32	
7:51-60	51	
13:33	41	
13:33, 34	42	
15:14-18	52	
28:23-29	51	
<i>Romans</i>		
1:16	51	
2:9, 10	51	
Chapters 9-11	51	
11:25	36	
11:25, 26	21	
	52	
<i>I Corinthians</i>		
1:22	51	
5:6-8	38	
5:7	32	
<i>II Corinthians</i>		
4:4	64	
<i>Galatians</i>		
3:26-29	36	
<i>Ephesians</i>		
2:12	5, 63	
2:12-15	36	
3:10	64	
6:12	64	
<i>Hebrews</i>		
1:5	41, 42	
Chapter 5	29	
Chapters 5-7	43	
	44	
5:5, 6	40	
	41, 42	
5:6-10	7	
6:20	7	
7:1-21	7	
7:21, 22	44	
<i>I Peter</i>		
5:13	53	
<i>Revelation</i>		
Chapters 1-4	51	
Chapters 6-20	52	
7:1-9	54	
11:2	40	
11:7	26	
11:8	53	
12:1ff	26	
12:6, 14	40, 71	
13:1	54	
13:1, 11, 13	49	
13:3, 11	26	
14:1-5	54	
14:8	53	
16:19	53	
Chapters 17-19	53	
17:1	54	
17:1, 15	49	
17:5, 16-18	53	
17:8-11	26	
17:16, 17	21	
19:1-3	53	
19:3	21	
19:17-21	43	
20:7-9	47	
21:1, 4	49	
	54	

On May 14, 1948, after almost 1,900 years — dating back to the time when Rome ruled the then-known world — an Israeli nation was reborn in the Middle East. The time when this occurred was near the end of the 6,000 years allotted to man. That is to say, the re-emergence of Israel in this respect was near the end of Man's Day, near the time which the Prophets had declared that God would regather and restore His people to their land (*cf.* Isa. 1:25-2:5; Ezek. 39:25-29; Joel 3:1-21).

But, are the events of May 14, 1948 the beginning of this restoration? And are the things which have occurred during the more than six decades since that time — a return of millions of Jewish people to the land, numbering some 6,000,000 today — a continuation of this restoration?

Then there is a reclamation of parts of the land — cities built or rebuilt and parts of the land transformed from vast wastelands to fertile farmlands. Are these things part of God's restorative promises through His Prophets?

There is *an inseparable connection of the Jewish people with their capital city and their land*. Both *the city of Jerusalem and the land of Israel* are, at times, spoken of in a synonymous respect with *the Jewish people* (Lam. 1:7, 8; Jer. 22:8, 9; Ezek. 14:11-13; Hos. 1:2; Matt. 23:37). *Thus, one cannot be restored apart from the other.*

That being taught by most Bible teachers today concerning events in the Middle East — an on-going restoration of the people and the land, including Jerusalem and other cities — connect these events with God's restorative promises through His Prophets.

But what does Scripture have to say about the matter? Numerous Scriptures are being used to show that the things which have occurred and continue to occur are a fulfillment of God's promises. But, are these Scriptures being used correctly? Or, are they being misused instead?

That's what this book is about. And Scripture is *crystal clear* on the matter. *There can be no mistake when one goes to the Scriptures as the final authority, paying attention to exactly what God has said.*
