

# **Israel**

## **What Does the Future Hold?**

**A Study Concerning the Central Reason  
for All Activity Occurring Among the  
Nations in the Middle East — To Bring  
About Israel's Repentance**

**Arlen L. Chitwood**

# **Israel**

**What Does the Future Hold?**

## **God's Warning Concerning Disobedience, Unrepentance**

“But if ye will not hearken unto me [which is what Israel has done over millenniums of time], and will not do all these commandments...

I will also do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then will I punish you seven times more for your sins...

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins...

And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins...

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste...

And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them” (Lev. 26:14, 16-18, 21, 27, 28, 32, 33, 39).

## **God's Promise Concerning Repentance, Obedience**

“If they confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

THEN will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (Lev. 26:40-42).

# **Israel**

## **What Does the Future Hold?**

by  
**Arlen L. Chitwood**

**The**  
**Lamp Broadcast, Inc.**  
225 S. Cottonwood Ranch Rd.  
Cottonwood, AZ 86326

[www.lampbroadcast.org](http://www.lampbroadcast.org)

---

**2015**

**(Book for Web-Site Only  
— Not printed)**



# CONTENTS

FOREWORD .....	vii
INTRODUCTION .....	ix
I. THE PUPIL OF GOD'S EYE .....	1
THE PLACE ISRAEL OCCUPIES IN GOD'S ECONOMY	
II. THE PUPIL OF MAN'S EYE .....	7
THE MANNER IN WHICH CHRISTIANS ARE TO VIEW ALL THINGS	
III. ZIONISM .....	13
BIBLICAL ZIONISM — PRESENT-DAY ZIONISM	
IV. LAST STATE WORSE THAN THE FIRST .....	19
THAT WHICH AWAITS THE NATION OF ISRAEL, BEFORE ...	
V. THE TURBULENT MIDDLE EAST (I) .....	25
UNREST IN THE MIDDLE EAST — THE REASON, THE SOLUTION	
VI. THE TURBULENT MIDDLE EAST (II) .....	31
UNREST IN THE MIDDLE EAST — TO ONE DAY CEASE	
VII. TIME OF ISRAEL'S RESTORATION .....	37
AS SEEN IN JACOB'S EXILE AND RETURN TO THE LAND	
VIII. SEVENTY YEARS, FOUR HUNDRED NINETY YEARS ...	43
AFTER 70 YEARS, AFTER 490 YEARS, NOT BEFORE	
IX. ISRAEL'S FUTURE RESTORATION .....	57
A RESTORED NATION, A HEALED LAND	
APPENDIXES, I, II, III, IV .....	63
THE HOLOCAUST — PAST AND FUTURE	
NEVER AGAIN — BUT IT WILL HAPPEN AGAIN	
THREE DAYS AND THREE NIGHTS	
THE SUN, MOON, AND STARS	
SCRIPTURE INDEX .....	91

*By the Same Author —*

HAD YE BELIEVED MOSES  
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  
MYSTERIES OF THE KINGDOM  
PROPHECY ON MOUNT OLIVET  
THE TIME OF THE END  
SEARCH FOR THE BRIDE  
SEVEN, TEN GENERATIONS  
GOD'S FIRSTBORN SONS  
THE TIME OF JACOB'S TROUBLE  
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  
BY FAITH  
JUDE  
RUTH  
ESTHER

## FOREWORD

Since the contents of this book are highly typical in nature, a rather lengthy “Introduction,” dealing with the subject, follows this brief foreword.

In one respect, it appears strange that the material comprising this introduction is even necessary, for *types* have to do with one of the clearly revealed main ways in which God, through His Spirit, structured the Old Testament. But, in another respect, in view of that which has happened in Christendom during the course of the past two millenniums, it should not appear strange at all.

Viewing Old Testament history as not only true history but seen, as well, from a typical fashion has, over time, progressively come into disrepute. And this can only account, in no small degree, for much of the erroneous thinking currently rampant in Christian circles pertaining to not only the subject matter of this book — *that taught in Scripture relative to Israel and the nations in the Middle East, both present and future* — but numerous other Biblical teachings as well.

An existing error concerning Israel and the nations in the Middle East — error of such a nature that any correct teaching on this subject can only be adversely affected — is one which could not have existed had attention been paid to *the types*. But attention has not been paid to *the types*, and error in this realm not only exists but is rampant.

The error alluded to has to do with the teaching that God’s promises concerning a restoration of the Jewish people to a restored land are being progressively fulfilled through the Zionistic movement which began during the closing years of the nineteenth century and came into fruition May 14, 1948 when Jewish leaders declared Israeli statehood.

But even without reference to the types, this error shouldn’t exist, though it does. And not only does it exist, but, as previously stated, this error is widely held. In fact, it is so widely held that any correct teaching on the subject is almost non-existent.

In time past (722 BC, 605 BC, 70 AD), because of the Jewish people’s failure to obey the Lord’s commandments, true to His Word,

God eventually uprooted His people from their land and drove them out among the nations, *to effect repentance through Gentile persecution*. And God has promised to restore His people *only following repentance* (cf. Lev. 26:1ff; Deut. 28:1ff; II Chron. 6:24ff; 7:12-14).

The preceding is dealt with in a number of types (e.g., the complete Book of Exodus, Numbers 35, Jonah 1-4), but it is also dealt with in direct statements apart from the types (e.g., references at the end of the preceding paragraph).

In short, if the present restoration of a remnant under a Zionistic movement, along with a reclamation of parts of the land, has to do with God restoring both His people and their land in fulfillment of His Old Testament promises to do so, an impossible problem presents itself — *God is seen acting contrary to His Word in order to fulfill His Word*.

The Jewish people and their land are being restored prior to a realization of the reason God uprooted and drove them out among the nations. *They are being restored prior to the Jewish people's repentance, and God has clearly stated that He would restore the Jewish people to a restored land ONLY following repentance*.

And this is only one of numerous problems, though a main problem, and one which should have immediately raised a red flag concerning that which was being taught.

Again, adherence to the types would have immediately caught and corrected the error. But that is not what has occurred.

The types have been ignored, resulting in erroneous teachings. Or, to state matters another way, the manner in which God structured His Word has been ignored, resulting in erroneous teachings.

Up until about fifty years ago there was an abundance of Bible teachers who understood how God had structured His Word, and they taught Scripture after the manner in which it had been structured. But as these men began to pass off the scene things correspondingly began to change, which is where we are today and what we have to deal with.

But, then again, do we really have to deal with it? Not really! *Leave it alone, study and believe the truth, allowing the truth to expose any and all existing error* (Isa. 8:20; cf. Prov. 7:2).

Simply stay with that which Scripture has to say — understood in the light of the manner in which God has structured His Word — and you will come out ahead every time.

# INTRODUCTION

## TYPES AND ANTITYPES

**Then he said unto them, 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?**

**And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself (Luke 24:25-27).**

Jesus, revealing Himself to the two disciples on the road to Emmaus following His resurrection, used *one means alone*. He simply called their attention to the Word of God, the Old Testament Scriptures, opening these Scriptures to their understanding.

Jesus began with Moses and progressed to the other Prophets, revealing “unto them *in all the scriptures* the things concerning himself” (Luke 24:27). And later that day, when He broke bread in their presence — because of His having previously revealed Himself through the Scriptures — “their eyes were opened” (vv. 28-31).

The clear statement is made that *all of the Old Testament Scriptures* are about the person and work of Christ. The Old Testament Scriptures form *one continuous revelation* concerning that which God, not man, has to say about the matter; and God has provided this revelation of His Son through structuring His Word after a particular fashion.

The Old Testament Scriptures not only provide an account of true history, but, through this history, these Scriptures also provide an account of *all the various facets of the person and work of God's Son — past, present, and future*. And the latter has been accomplished through God structuring Old Testament history after such a fashion that this history is *highly typical* in nature.

The Old Testament Scriptures form *the beginning point*. This is where God set the matter forth *first*. And, accordingly, any correct study surrounding *anything* which God has revealed about His Son — which would include *everything* in Scripture (Col. 1:15-19), for He is the Word made Flesh (John 1:1, 2, 14) — *must* begin where God began with the matter. Such a study *must begin in the Old Testament with Moses*.

And, not only *must* such a study begin with Moses, but these Old Testament Scriptures *must be viewed after a certain fashion*. They *must* be viewed after the fashion in which they were written. They must be viewed after the fashion in which God structured Old Testament history, *after a typical fashion*. Only through so doing can man come into a correct understanding of that which God has revealed.

### Place and Importance of Types

Typology is the great unexplored mine in the Old Testament. Studying the types will open the door to an inexhaustible wealth of information which God has provided, information necessary to properly understand God's revelation to man. On the other hand, it goes without saying that ignoring the types, as so many have done, will produce the opposite result and leave this door closed.

Note Paul's statement concerning this matter in his first epistle to the Christians in Corinth:

"Now all these things happened unto them for ensamples [Gk., *tupoí*, 'types']: and they are written for our admonition, upon whom the ends of the world [Gk., *aionon*, 'ages'] are come" (I Cor. 10:11).

I Corinthians 10:11 draws from a context (vv. 1-10) which refers to the history of Israel, extending from events immediately following the death of the firstborn in Egypt to the overthrow of an entire accountable generation in the wilderness, save Caleb and Joshua (Ex. 12-Deut. 34). However, the thought of events occurring as *types* in I Cor. 10:11 *must*, of necessity, encompass a much larger scope than this one segment in the history of Israel, which it does. Christ's statements in Luke 24:25-27, 44; John 5:45-47, along with the evident structure of Old Testament history, leave no room to question the fact that all of Old Testament history must be viewed as highly typical.

Old Testament typology begins, not with the death of the firstborn in Exodus chapter twelve, but with the account of the creation of the heavens and the earth in the first verse of Genesis chapter one. *Biblical typology begins at the point where Biblical history begins.*

God, in the beginning, *created* the heavens and the earth. And at a later point in time, the creation, because of an act of Satan, was reduced to a ruin. Then, at a still later point in time, God set about to restore this ruined creation over a six-day period. And He created man on the sixth day, following the completion of the restoration of the ruined material creation. God then rested on the seventh day (Gen. 1:1-2:3).

This entire account in the opening verses of Genesis is fraught with significance and meaning. The account has not only been arranged in *a typical fashion* but, within this typical fashion, it has been set in *a septenary structure* as well. The entire 7,000-year history of man can be seen in these verses through the manner in which God structured His Word at the very outset. Beginning with the creation of the heavens and the earth, the whole of that which God revealed throughout all subsequent Scripture can be seen in four parts:

- 1) *Creation (1:1).*
- 2) *Ruin (1:2a).*
- 3) *Restoration (1:2b-25).*
- 4) *Rest (2:1-3).*

(This *typical account*, with its *septenary structure* [Gen. 1:1-2:3], actually forms the foundation upon which the whole of subsequent Scripture rests. And all subsequent Scripture, seen in its true light in this respect, merely forms a commentary on that revealed at the beginning, in Gen. 1:1-2:3 [*ref. the author's book, THE STUDY OF SCRIPTURE, Chapters I-IV.*])

In Genesis chapter three, the original type of the coming Redeemer is set forth in the act of Adam after Eve had sinned. Adam partook of that associated with sin (fruit from the same tree which Eve had partaken of, the tree of the knowledge of good and evil) in order to bring about Eve's redemption; and this was done with a view to both Adam and Eve one day being able to partake of the tree of life together.

The second Man, the last Adam, Christ, was made “sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Cor. 5:21; *cf.* Rom. 5:14; I Cor. 15:45). And, in complete accord with the types, this, as well, was done with a view to Christ and His bride one day being able to partake of the tree of life together.

Then chapter four, providing additional commentary on that revealed in chapter three, sets forth the death of Abel at the hands of Cain; and this forms a type of the death of Christ at the hands of Israel.

Chapters five through nine set forth the generations of Adam, followed by the Noachian Flood, with a new beginning following the Flood. Two individuals stand out prominently in the latter part of the genealogical record: Enoch, *the seventh from Adam*; and Noah, *the tenth from Adam*.

(“Seven” and “ten” are numbers which Scripture uses to show *completeness*. “Seven” shows *the completeness of that which is in view* [used as God’s number in this respect], and “ten” shows *numerical completeness*.)

Enoch, at the end of one complete period of time, was removed from the earth before the Flood. Noah, at the end of another complete period of time, was left on the earth to pass through the Flood.

“The Flood” is a type of *the coming Tribulation*. “Enoch” typifies *the one new man* “in Christ” (comprised of all Christians), who will be removed at the end of the present dispensation, at the end of one complete period of time. And “Noah” typifies *the nation of Israel*, which will be left on the earth to pass safely through the Tribulation, “the time of Jacob’s trouble” (Jer. 30:7) — completing the last seven years of the previous dispensation, at the end of another complete period of time, with a new beginning, the Messianic Era, to follow.

Genesis, as well, is the book in which we are first introduced to Melchizedek, a king-priest in Jerusalem (Gen. 14:18-20). And Melchizedek typifies Christ in His coming glory as the great King-Priest in Jerusalem (Ps. 110:1ff; Heb. 5-7).

It is in Genesis that we find Scripture forming detailed dispensational structures, as previously seen in chapters five through nine. Another such structure — covering events extending from the birth of

Christ to the Messianic Kingdom — can be seen in Genesis chapter twenty-one through twenty-five.

And Genesis is the book which contains one of the most complete overall types of Christ to be found in the Old Testament — the life of Joseph, beginning in chapter thirty-seven.

“No one, I suppose, who has ever thought upon it, can doubt that this history [that of Joseph] is typical.”

— Andrew Jukes

Note Jesus’ statement, followed by Luke’s comment, after Jesus had suddenly appeared in the midst of His disciples in His resurrection body:

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures” (Luke 24:44, 45).

During His earthly ministry, Jesus often drew from the Old Testament to teach spiritual lessons concerning Himself. He drew from things surrounding the tabernacle, and from various experiences of the Israelites: “I am the door” (John 10:7, 9); “I am the bread of life” (John 6:35, 48-51); “I am the light of the world” (John 9:5). Jesus told Nicodemus that the serpent lifted up in the wilderness foreshadowed that which was about to happen to the Son of Man, Who must also be lifted up (John 3:14). In response to the Scribes and Pharisees request for a sign, Jesus declared that the experiences of Jonah foreshadowed things which He would experience (Matt. 12:38-41). Note also His reference to Solomon in this same passage (v. 42).

Referring to conditions which would prevail upon the earth immediately before His return, Jesus called the disciples’ attention to the days of Noah and the days of Lot (Luke 17:26-32). Events during the days of these two men typify events which are presently beginning to occur on earth, events which will come to full fruition immediately preceding Christ’s return.

Then, during the latter part of His ministry Jesus taught by parables. And many things in these parables can be properly understood only in the light of the Old Testament types and symbols.

John the Baptizer referred to the position which Christ occupied in relation to an Old Testament type when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Paul spoke of this same truth when he declared Christ to be "our passover" (I Cor. 5:7). The writer of Hebrews derived the major portion of the teachings in his book from Old Testament typology, and this book cannot be properly understood apart from viewing material in the book in a type-antitype framework.

Hebrews chapters three and four are built around the wilderness journey of the Israelites. And the key to a correct interpretation and understanding of the passage in Hebrews which gives so many a problem, Heb. 6:4-6, is to be found by contextually paralleling that which is stated in the passage with a type-antitype treatment of chapters three and four. In chapters five through seven, Melchizedek is mentioned nine times; and, in the light of that revealed about Melchizedek in the Old Testament, the things stated about Melchizedek in these chapters can only be *Messianic* in their scope of fulfillment (*cf.* Gen. 14:18, 19; Ps. 110:1-4). In chapters eight through ten, the tabernacle with its Levitical priesthood and sacrificial system is said to be a "pattern" (Gk., *typos*, "type" [8:5]). And in chapters eleven and twelve, numerous Old Testament individuals who typify some aspect of the work of the triune Godhead in the history of Israel or in the life of the Christian are set forth.

### **Extent and Purpose of Types**

The extent of types in the Old Testament would have to be classed as *inexhaustible*. Many times a complete type can be found in a single verse; other times complete types can be found in several verses taken together, or in an entire chapter; and other times complete types can be found in several chapters taken together, or in an entire book viewed as a whole. *No portion of Old Testament history can be placed outside the scope of Biblical typology. Events in the Old Testament are true history which are fraught with types and meaning.*

The Old Testament is written in such a manner that God has interwoven prophetic types into historic events. *No proper study of either the Old or New Testaments can ignore types and antitypes.* Accordingly, a basic value of any Bible commentary, particularly one dealing with Old Testament history, would have to be that commentary's treatment of types and antitypes. The reason for this is very simple: The Old Testament is highly typical. The New Testament is simply the Old revealed. Thus, within the Biblical framework of correctly teaching and understanding the Word of God, types and antitypes *MUST* occupy a prominent place.

Jesus said,

“Search the scriptures...they are they which testify of me...

For had ye believed Moses, ye would have believed me: for he wrote of me” (John 5:39, 46; *cf.* John 1:45).

The Scriptures to which Jesus referred in verse thirty-nine were the Old Testament Scriptures. Not a single book of the New Testament had been written at this time. Man's failure to understand the extent and purpose of types in the Old Testament stems from his failure to heed the words of Jesus: “Search the scriptures [the O.T. Scriptures]...*they are they which testify of me.*”

The word for “search” in the Greek text implies *a close examination, a thorough search*, and the word is used in this passage in the sense of a hunter stalking game, who directs all his attention to marks which will lead to the quarry. An individual searching the Scriptures in this manner will fix all his attention on the Scriptures, closely examining and thoroughly searching every aspect of this revelation. The folly of those who refuse to dwell deeply in the Word can immediately be seen. Such Christians are not only robbing themselves of great spiritual blessings, but, if occupying teaching positions, they are also robbing others of these same blessings.

When Jesus met the two disciples on the road to Emmaus following His resurrection, He reprimanded them for not believing *ALL* that the Prophets had written. And, as previously seen, He then began at “Moses and *ALL* the prophets,” and “expounded unto them in *ALL* the Scriptures the things concerning himself” (Luke 24:25-27).

The specific statement is made in Luke 24:27 that *ALL* of the Old Testament Scriptures are about Christ. If one has a mind for the things of God, according to this verse, he can turn to any portion of the Old Testament and study about Christ. *ALL* of the Old Testament Scriptures — beginning with Moses — constitute *a complete revelation of Jesus Christ*. The record of creation, all subsequent events, and all individuals, *together*, form the complete Old Testament revelation which God gave to man concerning *all the various facets of the person and work of His Son*.

The Son was with the Father in the beginning. Apart from Him not one thing which presently exists came into existence. Or, for that matter, neither does it continue to exist (*cf.* Gen. 1:1; John 1:1-3; Col. 1:16, 17). The *entire* Old Testament — Genesis through Malachi — is about Him. Then, “the Word became flesh and dwelt among us...” (John 1:14a). From that point, the New Testament *continues* to be a revelation of God’s Son. And the last book in the Bible — the Book of Revelation, the Revelation of Jesus Christ — is the capstone of all previous revelation, arranging in final and complete form the summation of all things which were previously revealed, beginning with “Moses and all the prophets.”

When the late Dr. M. R. DeHaan, near the close of his ministry, began to study and arrange material for a series of radio messages titled, *Portraits of Christ*, he was amazed by what he found. In the introduction to a book which was later published from this series, titled, “Portraits of Christ in Genesis,” Dr. DeHaan states:

“At first the publication of a book titled ‘Portraits of Christ’ was intended to be a study of portraits of Christ in the entire Bible. However, as I began to collect material, I realized what a hopeless task I was undertaking, and so I next limited it to portraits of Christ in the Old Testament. Again, I had not gone very far when I realized that this too was a Herculean task which could hardly be done in one volume, or even many volumes. As a result, it was shortened to ‘Portraits of Christ in the Pentateuch,’ the books of Moses. Then, finally, after completing but one chapter, I realized that I could not even begin to discuss thoroughly the portraits of Christ in the first book of the Bible alone, the Book of Genesis.

After many years of Bible study, I was amazed at the volume of material and subject matter in the Book of Genesis alone, which was the revelation of the Lord Jesus Christ. The last book of the Bible opens with 'the revelation of Jesus Christ,' and this may well be taken to be the title of the entire Bible, from the very first verse of Genesis, chapter one, until the close of the Book of Revelation. It is one continuous, progressive revelation concerning the Altogether Lovely One, the Son of God, and the Son of Man."

## Fundamentals of Types

A basic, fundamental rule to remember about types is the rule of "first mention." The first time a type is recorded in Scripture *the pattern is set*. Once the pattern is set, *no change can ever occur*. Later types will add information and cast additional light on the original type, but the original was *set perfect* at the beginning and *remains unchanged* throughout Scripture.

Another fundamental rule to remember about types is in the area of "doctrine." It is often taught that types are given merely for illustrations, and doctrine cannot be taught from types. Suffice it to say, types are far more than mere illustrations, and in the area of doctrine it would be well to ask a question, followed by a statement: "Who said doctrine cannot be taught from types? Certainly not the Scriptures!"

("Doctrine" and "teaching" are translations of noun and verb forms of the same word in the Greek text — *didaskalia* and *didasko*. "Teaching" is "doctrine"; "doctrine" is "teaching." And if "teaching" cannot be drawn from the types, of what value are the types?

One overall thought though should suffice to quell any ideology that doctrine/teaching cannot be drawn from the types: Who made [designed] the type? And Who made [designed] the antitype?

Doctrine/teaching can be drawn from either or from both together. Because of the very nature of the origin of both — *through God's sovereign control of all things* — there can be absolutely no difference between the two in this respect. Both could only have been designed and put together with the same perfection which exists within the Godhead.

The types form a part of the Word which was made Flesh. To see *imperfection* in the types is to see *imperfection* in the Word made Flesh; to see *perfection* in the Word made Flesh is to see *perfection* in the types.)

Types and antitypes are exact replicas of one another. The anti-type is an exact imprint or duplicate of the type. The tabernacle was formed in exact detail, in every respect, to an existing tabernacle in heaven, “according to the pattern [Gk., *tupos*]” given to Moses in the mount (Heb. 8:5). The “print [Gk., *tupos*] of the nails” in the hands of Christ were exact imprints of the nails which had been driven into His hands (John 20:25). The truth about Biblical doctrine/teaching and types is that since the antitype is an exact imprint or duplicate of the type, doctrine/teaching can be derived from either. No distinction, one from the other, can be made in this respect.

Another fundamental rule to remember is that types, contrary to common belief, “*DO NOT* break down.” To say that types break down is to say that types are imperfect. God established the types, and He established these types *perfect*. Types break down only in the minds of finite man. If a man knew all there were to know about any particular type, that type could be followed to its nth degree and never break down.

*NOTHING* happened in a haphazard manner in the Old Testament. *EVERYTHING* occurred according to a Divine plan, established before the creation of the heavens and the earth (Heb. 1:3; Eph. 3:11). And events throughout the Old Testament happened as “types” in order that God might have these events and experiences of individuals to draw upon, allowing the Spirit of God to use these events and experiences to instruct Christians in the deep things of God.

*“Types are as accurate as mathematics.”*

— F. B. Meyer

# 1

## 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 omniscient, 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. Ch. VI in the author's book, WE ARE ALMOST THERE].)

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).

## 2

### The Pupil of Man's Eye

#### THE MANNER IN WHICH CHRISTIANS ARE TO VIEW ALL THINGS

For the Lord's portion is His people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple [*lit.*, 'the pupil'] of His eye (Deut. 32:9, 10).

Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple [*lit.*, 'the pupil'] of His eye (Zech. 2:7, 8).

Keep my commandments, and live; and my law as the apple [*lit.*, 'the pupil'] of thine eye (Prov. 7:2).

According to Deut. 32:10 and Zech. 2:8, God views all matters occurring among the nations in the world — past and present — through *one means alone, through Israel*. "Israel" is seen in Scripture as *the pupil of God's eye, the lens through which He views any and all activity among the surrounding nations*.

When matters are carried back behind Israel's existence (*i.e.*, preceding Abraham, the father of the nation; or, preceding Moses five centuries later when the nation was brought into existence) things relative to how God viewed all activity occurring in the world among the nations would, in reality, be essentially the same.

Such activity would have to be seen occurring in *the bowels of Abraham* (Gen. 15:4), extending all the way back through Shem and Noah to Enos, Seth, and Adam, or extending forward through Abraham and his seed, with the nation being brought into existence through his seed centuries later during Moses' day.

Matters having to do with *the bowels of Abraham* in this respect — both backward and forward — could be somewhat explained and understood by reference to several things:

1) Levi (Abraham's great grandson) paying tithes in Abraham at the time Abraham, years earlier, had met Melchizedek and paid tithes of all that he possessed (*cf.* Gen. 14:18-20; Heb. 7:9, 10).

2) The sojourn of the children of Israel (referring to the nation in Egypt under Moses) beginning thirty years before Isaac's birth, 430 years before the inception of the nation (*cf.* Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18).

3) The establishment of the boundaries of the nations of the earth — both by language and geography — at a time between the Flood and Abraham, during Peleg's day (born about 100 years following the Flood and died at the age of 239 about ten years before Abraham's birth). And the establishment of these boundaries was governed by "the number of the children of Israel" (the number of individuals forming the nation emanating from the loins of Abraham, which would not even exist until centuries later [Deut. 32:8, for purposes seen in Acts 17:26, 27]).

Thus, to understand how an unchangeable God has viewed matters on earth since the beginning of the human race, it really matters not at what point in history one begins.

From Adam to Abraham (2,000 years), the matter could only have been done *through Abraham's bowels* (Adam, Abel replaced by Seth, Enos...Enoch...Noah, Shem...Terah, Abraham).

(Relative to the preceding, note that which Scripture states about a number of individuals in the lineage extending from Adam to Abraham:

Abel [Gen. 4:4, 5]; Enos [Gen. 4:25, 26]; Enoch [Gen. 5:21-24]; Methu-selah [Gen. 5:25-27 — given a name which means, *When he is gone, it (the Flood) will be sent*]; Noah [Gen. 6:8, 9]; Shem [Gen. 9:25-27 — somewhat capsulating matters with Shem, the only one of Noah's three sons said to have a God, anticipating Abraham and his lineage].)

Then, from Abraham to the present time, the matter, as clearly stated in Deut. 32:10 and Zech. 2:8, had to do with Abraham and his Seed (Abraham, Isaac, Jacob, Jacob's twelve sons...the nation of Israel and Christ).

(For additional information on the preceding, refer back to Chapter I in this book, "The Pupil of God's Eye.")

God views matters among the nations today through Israel, the seed of Abraham; or, God would view matters among Christians through His Son, the Seed of Abraham. And either way matters would be the same.

The lens through which God views any and all things is seen in *the bowels of Abraham* — through a lineage beginning with Adam and culminating with a nation emanating from Jacob and his twelve sons 2,500 years later during Moses' day.

## **The Jewish People**

The preceding is how God, down through 6,000 years of time, has viewed matters in the human race.

But how were His people to view matters in this same respect?

In reality, the matter is essentially the same — which, of necessity, it must be — though stated and dealt with in a slightly different manner.

According to Prov. 7:2, the Jewish people (a people through whom God viewed all things) were to view all things through God's Word (a written Word at the time this verse was penned, also manifested in the form of flesh about 1,000 years later [Whom the Jewish people rejected but will one day receive]).

And Scripture clearly states concerning this Word, "the Word was God" (John 1:1, 2 ['was,' a verb of being in the Greek text — *no beginning, no end; the Word always has been God, and the Word always will be God*]).

Then the Word, seen as *God* in this manner, "was made flesh [*lit., 'became flesh'*]" (John 1:14). God became flesh in the person of His Son and dwelled among His people in this manner. And

this Word will one day return to His people in this same manner (Acts 1:9-11; cf. Zech. 12:10-14; Matt. 23:37-39).

The Jewish people were to look upon everything through the Word. The Word was their eye-gate, the lens, through which they were to view any and all activity in the world. And they were to do this after the manner set forth in Isa. 8:20:

“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them [*lit.*, ‘no dawn to them’].”

### Christians

And the matter is exactly the same for Christians today. *All things* are to be viewed through the same lens, which in one respect is through a Jewish Saviour, Who is God manifest in the flesh, the Word made flesh. Or, in another respect, *all things* are to be viewed through that stated in the written Word, which is viewing matters through the same lens in a different way, though, in reality, the same way.

*The Word, the Word made flesh, and God* simply cannot be separated. If a person is dealing with One, that person is dealing with all Three. Matters can't possibly occur any other way.

Thus, viewing matters through that stated in Isa. 8:20 is viewing matters through the Father or His Son. The Jewish people are the lens through which God views all things in the world, acting on that stated in His unchangeable Word.

And this Word, given through Jewish Prophets, inseparably identified with the Father and His Son, is the lens through which God's people — whether Israel (past and future) or Christians today — are to view these same things.

(Note that orthodox Jews today, ascribing to the Old Testament Scriptures [the Torah, as the Jewish people like to reference Moses, or the entire O.T.], are, as well, ascribing to the Word which became flesh though they don't even know it. They accept One and reject the Other, which, in reality, is *an oxymoron*, for they are accepting on the one hand the same thing that they are rejecting on the other hand.

Then there is the reverse side to that previously seen among or-

thodox Jews. This can be seen, to varying extents, in certain Christian circles today.

Note that *the Word became flesh before a single Word of the N.T. had been penned*, showing, beyond question that there can be nothing in later revelation [the N.T.] that was not seen after some fashion in former revelation [the O.T.]. If anything exists in later revelation that is not seen after some fashion in earlier revelation, then the Word which became flesh at the time of the incarnation could only have been incomplete.

But note the outlook many Christians and entire denominations in some respects have on the matter. They refer to themselves as *N.T. Churches*, giving little attention to, or, for all practical purposes rejecting, the O.T. Scriptures.

But what are they doing? They are acting in a reverse fashion to that seen in the orthodox Jewish community.

The orthodox Jews accept the written Word, the O.T. Scriptures, but reject the Word made flesh;

Christians accept the Word made flesh, but, to varying extents, reject the O.T. Scriptures, the written Word.

And either way *an oxymoron* can only be clearly seen.)

### **If They Speak Not According to This Word...**

“The Word” is *the Standard* through which all else is to be viewed and judged. *Nothing exists that is equal to or higher than the Standard*. Therefore, it cannot be dealt with like other things in the world (*e.g.*, proven, as some attempt; discredited, as others attempt), for there is nothing to use for such purposes.

This is why God never attempts to prove Himself, His Son, or His Word. Scripture simply begins, “In [the] beginning God...” And God then states that the one whom He created is a “fool” if the creature doesn’t believe in the Creator’s existence (Gen. 1:1a; Ps. 14:1; 53:1; John 1:1).

Though the Word cannot be proven, the veracity of the Word progressively becomes self-evident for anyone acting after a manner other than a fool, *i.e.*, for anyone believing, reading, and studying this Word.

God, through His Spirit, Who moved individuals in time past to pen this Word, progressively opens this Word to the understanding

of any and all who spend time reading and studying this Word, seeking to understand that which God has revealed in His Word. And, at the same time, the Word, through its Own testimony, progressively becomes self-evident to that individual *that this Word is exactly what it claims to be*.

And this is *the only way* that the Word can deal with proof relative to its veracity. There is nothing equal to or higher; thus, *the Word can only reference itself in a manner of this nature*.

The same thing is seen where *God swears by Himself* (Gen. 22:16; Ex. 32:13; Isa. 45:23; Heb. 6:13). There is none equal to or higher that He can swear by. Thus, *God can only swear by Himself*.

And *the Word is exactly the same*. It has to be, for it is inseparably identified with God. The only way in which the Word can be dealt with in relation to proofs, checks and balances, etc. is to let the Word deal with itself, which the Word will readily do every time for anyone allowing the Word to speak for itself.

This is why Scripture must be interpreted in the light of Scripture. Everything is of Divine origin and inseparably related. The supernatural simply cannot be dealt with by the natural, after any fashion.

One cannot move above this sphere, though one could move outside or below this sphere, which would be outside or below the only place where that related to the Word can exist (*e.g.*, truth, life, etc.).

And this is the reason why this Word is the eye-gate, the lens, through which God's people are to view all things in the world in which they find themselves, governing their lives accordingly.

Through the lens of the Word, everything is either in accord with the Word or out of line with the Word, in accord with or out of line with the Standard. There is no middle ground (Matt. 12:30; Luke 11:23).

Thus, as one sets the timepiece in Greenwich by the celestial chronometer (the standard, which never changes), God's people are to view all things through the lens of the Word (the Standard, which never changes) and govern their lives accordingly.

# 3

## Zionism

### Biblical Zionism, Present-Day Zionism

By the rivers of Babylon, there we sat down, yea, we wept,  
when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us  
a song; and they that wasted us required of us mirth, saying,  
sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? (Ps.  
137:1-4).

“Zion” is used in Scripture as a synonym for *Jerusalem* (Ps. 76:2; 126:1; Isa. 1:26, 27); and “Jerusalem,” along with “the land of Israel” itself in a larger respect, is used in Scripture as a synonym for *the Jewish people* (Lam. 1:7-9; Jer. 22:8, 9, 29, 30; Ezek. 14:11-13; Hos. 1:2; Matt. 23:37-39; Luke 13:33-35; 19:41, 42; Rev. 11:8; 17:18). Scripture presents an inseparable connection between *the Jewish people, their capital city, and their land*.

In this respect, “Zionism” *centers on Jerusalem, the land in which that city is situated, and the people of that city and land, the Jewish people*.

“Zionism” — as the thought would be expressed through the Jewish remembrance of “Zion” during the Babylonian captivity in Ps. 137:1ff, or as God throughout His Word presents the restoration of the Jewish people to a restored land — could only be seen as *a good and proper expression*. True Biblical Zionism though is far from what is invariably seen being dealt with in Christian circles and the world at large today.

“Zionism,” as the term has been used during modern times (during about the past 120 years, extending into today) *does not* refer to a religious or Biblical movement at all. Though the movement has its basis in Scripture (God’s promises to the Jewish people as they pertain to the land covenanted to Abraham, Isaac, and Jacob), the movement itself is centrally *secular* rather than Biblical.

In this respect, Zionism, as it exists today, was founded by and has been promoted down through the years mainly by *secular Jews* rather than religious Jews. And, rather than being in line with Jewish thought as seen in Ps. 137:1ff, or anyplace else in Scripture where the restoration of the Jewish people to a restored land is dealt with, thought within present-day Zionism, almost without exception, is *a complete corruption of how Scripture deals with the matter*.

Present-day Zionism had its beginning about one hundred twenty years ago under Theodor Herzl (1895), a secular Jew who did not hold to that written in the Torah (referring to the five books of Moses; or, in a broader respect, referring to the whole of the O.T.). And many Zionists down through the years have been secular Jews who saw the Torah as outdated, occupying no place in modern-day Jewish life.

In fact, the land of Israel today is filled with Jewish people exhibiting exactly this same type thought, though the land is also filled (to a lesser extent) with religious Jews, some very religious, holding to and seeking to observe the writing in the Torah. And, as well, one could find thought among the Jews throughout the land lying at about every point between these two extremes — completely secular to very religious.

Zionism, as defined more by the Jewish people themselves today, has to do with *a national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the land of Israel*.

Thus, Zionism — seen solely from this secular respect in which it exists — for all practical purposes, has to do with *the Jewish people rising up, seeking to emancipate themselves from exile apart from their Messiah, and establish a Jewish nation with its own government in the land covenanted to Abraham, Isaac, and Jacob* (though many of them are atheists, disclaiming belief in the God who made this

covenant with their fathers).

Then, viewing matters more from a Biblical rather than from a secular vantage point (as in the preceding definitions), Zionism, as it exists today, has to do with the Jewish people — refusing to recognize and realize God's purpose for uprooting them from their land and driving them out among the Gentile nations, *i.e., refusing to repent — taking matters into their own hands and attempting to bring about God's promises pertaining to their restoration to the land and a healing of the land themselves.*

Or, viewing matters from that stated in Matt. 12:43-45; 23:37-39, present-day Zionism has to do with the Jewish people, under their own humanistic power and reasoning, *re-entering a house which had been left desolate, empty, swept clean of anything remaining, and placed in order relative to this unclean and desolate state.*

(The preceding has to do with definitions of Zionism, from two different perspectives — one solely secular [though having a Biblical base], the other from the standpoint of this Biblical base.

And it should be understood that these definitions of Zionism do not, after any fashion, reflect on how numerous individuals today might view Zionism — Jews or Christians. These definitions simply present basic statements about Zionism from two different opposing perspectives — one secular, one non-secular, with numerous things about present-day Zionism, no matter how it is viewed, *having to fit within one of these two perspectives.*

The vast majority of the Jews in Israel or those Jews scattered throughout the world today are, for the most part, *secular humanists*; and many would understand Zionism, at least after some fashion, from the secular definitions which have been given.

Many Jewish rabbis over about the past 100 years have spoken out against Zionism. But this probably emanates more from the secular humanism involved than it does from how Scripture deals with the matter of God fulfilling His promises to Israel pertaining to a restoration of both the people and their land.

Some Jewish organizations today though view matters pertaining to Zionism in *an entirely correct, Biblical respect.* The matter, as it actually exists, could not have been stated in a more accurate, succinct manner than by one of these organizations:

“Zionism, by advocating a political and military end to the Jewish exile, denies the very essence of our Diaspora existence. We are in exile by Divine Decree and may emerge from exile solely via Divine Redemption.”

— True Torah Jews

Christian thought though, pervading large segments of the whole of Christendom today, is another matter entirely. Numerous Christians, not understanding that which Scripture has to say about God’s future restoration of Israel and the nation’s land, see Zionism as a present work of God among the Jewish people, progressively restoring both the people and their land.

The matter is looked upon different ways by different individuals, though almost all would see that which has been occurring since Israeli statehood on May 14, 1948 as *God progressively fulfilling His O.T. promises concerning the Jewish people being regathered from the nations and restored to a healed land.*

This in itself only goes to illustrate and show one thing: Numerous Christians today *seem to know very little about something which they should know a great deal about, leaving individuals with a capacity for spiritual understanding knowing far less concerning that which Scripture has to say in this realm than some individuals lacking this capacity for spiritual understanding [ref. the previous quote from “True Torah Jews”].*)

## Christian Zionism

“Christian Zionism” is an expression which has been used by Christian groups for decades, thinking that they are aligning themselves with a work of God among the Jewish people through that presently occurring in Zionism.

The reality of the matter though is that God is not involved in present-day Zionism. Christians are out there alone on this one, involved in something secular, of the world, which is not a work of God at all.

From a Scriptural standpoint, a Christian Zionist today could only be *a Christian seeking to help Israel do that which God has not only forbidden but warned against the nation doing. He is seeking to help Israel enter into and be at home in an “empty, swept, and garnished house,”* with an impending punishment for doing

this *far exceeding* anything that the nation has ever experienced, dating all the way back to the inception of the nation during Moses' day.

In this respect, note Christ's closing recorded words to Israel's religious leaders *after* they had committed the "blasphemy against the Holy Spirit" (Matt. 12:24-32), *before* He "went...out of the house," "sat by the seaside," and began to speak "in parables" (13:1-3).

*The house of Israel*, during time covered by events seen in these parables (the present dispensation and subsequent Tribulation), was to be left "empty, swept, and garnished ['put in order']" (v. 44; cf. Matt. 23:38). The house was to *stand vacant* ("empty"), and it was to be "swept" and "put in order" relative to its vacated state. *Nothing was to remain.*

And, once the house of Israel found itself in this condition (which would include *the people, the temple, the city of Jerusalem, and the land*), the nation was left with only the same previously existing recourse: *Repentance.*

But, should repentance not be forthcoming — with the Jewish people persisting in their disobedience, ignoring the reason for their condition, seeking to bring about a change in the existing situation themselves — *matters would only become worse.*

Matthew 12:43-45 reveals an "unclean spirit" dwelling in the house prior to the house being left "empty, swept, and garnished." Then, following this — because of Israel's refusal to repent, and because of Israel's efforts to bring about a change in the existing situation through naturalistic means — "seven other spirits," *more wicked than the first*, would take up residence in the house, with the latter state of the nation becoming *far worse* than the former state (v. 45).

(And the preceding is exactly what has happened and will happen in the Middle East. *The Jewish people have taken matters into their own hands, regardless of what God has said, and defiantly entered back into a house described in Matt. 12:43-45, in an unrepentant state.*

And numerous Christians today, not understanding the issue at all, are not only trying to help the Jewish people do this but think that they are aligning themselves with the Word of God by aligning themselves with the people of God in this manner, *expecting God's favor, by seeking*

to help Israel in the nation's efforts to circumnavigate God's present plans and purposes for the nation.

Note that there is a vast difference between befriending and helping the Jewish people after a Biblical fashion and seeking to help the Jewish people circumnavigate God's Word and end up in a furnace heated seven times hotter than it was meant to be heated [Dan. 3:19ff]. The latter could conceivably be seen as bordering on just the opposite of that which may have been meant — *bordering on anti-Semitism*.

"Seven" is a complete number, showing *the completeness of that which is in view*. "Seven times," or "seven other spirits," may refer to *completeness* rather than to *a literal seven-fold intensity* [cf. Lev. 26:21-42].

However, either way, matters would be quite similar. With *completeness* in view, *intensity* would be involved; and this intensity could, at times, possibly be even greater than seven-fold.)

### **God's Resumption of His Dealings with Israel**

God is simply not dealing with Israel on a national basis today. Israel has been set aside — Daniel's Seventy-Week timepiece (Dan. 9:24-27) is in *stop-mode* — during which time God is dealing with *the one new man* "in Christ," with the Spirit presently calling out a bride for God's Son (Gen. 23-25).

But one day *soon*, undoubtedly *very soon*, the Spirit's work in the preceding respect will be finished, the Church will be removed, Daniel's timepiece will once again be set in motion, and God will resume His dealings with Israel.

That day and time though is future, not present. And God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) are to be raised up to live in His sight, not at the end of the second day (present time), but following the second day, *on the third day, on the third 1,000-year period dating back to Israel's crucifixion of her Messiah and the subsequent inception of the Church* (or, *on the seventh day, the seventh 1,000-year period, dating back to man's creation and subsequent fall* [cf. Hos. 5:13-6:2; Luke 24:20-31; John 1:29-2:11; 11:1-7; Heb. 4:4-9]).

## 4

### Last State Worse Than the First That Which Awaits the Nation of Israel, Before...

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of the man is worse than the first. Even so shall it be also unto this wicked generation (Matt. 12:43-45).

These are Christ's closing recorded words to Israel's religious leaders *after* they had committed the "blasphemy against the Holy Spirit" (12:24-32), *before* He "went...out of the house," "sat by the seaside," and began to speak "in parables" (13:1-3).

*The house of Israel*, during time covered by events seen in these parables (the present dispensation and subsequent Tribulation), was to be left "empty, swept, and garnished ['put in order']" (v. 44; cf. Matt. 23:38). The house was *to stand vacant* ("empty"), and it was to be "swept" and "put in order" relative to its vacated state. *Nothing was to remain.*

And, once the house of Israel found itself in this condition (which would include *the people, the temple, the city of Jerusalem, and the land*), the nation was left with only the same previously existing recourse: *Repentance.*

But, should repentance not be forthcoming — with the Jewish people persisting in their disobedience, ignoring the reason for their condition, seeking to bring about a change in the existing situation themselves — *matters would only become worse.*

God had revealed through Moses, at the beginning, that Israel would not be allowed to continue indefinitely in disobedience. The nation would ultimately be brought to the place of *repentance*. And, to bring this to pass, if necessary, Israel's punishment would be intensified *seven times* (Lev. 26:18-31). Israel, through this means, would be brought to a place where the nation would have no recourse other than to turn to the God of their fathers (*cf.* Ex. 2:23-25; 3:7ff; Jonah 2:2-10).

Then, fifteen hundred years later, Christ called attention to this same fundamental truth immediately before He left the house, went down by the seaside, and began to speak in parables (Matt. 12:43-45; 13:1ff).

Matthew 12:43-45 reveals an "unclean spirit" dwelling in the house prior to the house being left "empty, swept, and garnished." Then, following this — because of Israel's refusal to repent, and because of Israel's efforts to bring about a change in the existing situation through naturalistic means — "seven other spirits," *more wicked than the first*, would take up residence in the house, with the latter state of the nation being *far worse* than the former state (v. 45).

("Seven" is a complete number, showing *the completeness of that which is in view*. "Seven times," or "seven other spirits," may refer to *completeness* rather than to a *literal seven-fold intensity*.)

However, either way, matters would be quite similar. With *completeness* in view, *intensity* would be involved; and this intensity could, at times, possibly be even greater than seven-fold.)

Israel was *sick* (resulting from sin, disobedience [Isa. 1:4-6]); and "the house," *the house of Israel*, was about to be left *desolate*. *And the nation's condition would continue after this fashion until a certain decreed time.*

*This condition would continue until matters became so bad that Israel would be forced to cry out to the God of their Fathers for help* (Ex. 2:23-25). And, correspondingly, the nation would, in that day, through Divine power, be brought into such dire straits that the Jewish people would willingly, gladly, and eagerly say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39; *cf.* Isa. 53:1ff).

Israel's condition was/is of *Divine origin*, and the nation's cure must also be of *Divine origin* (Hosea 5:13-6:2). A *Divine purpose* lies behind the nation's present Divinely decreed condition — a purpose having to do with bringing a nation to the end of itself, leaving the nation with no place to turn but to the God of their fathers.

(A similar *Divine work* can be seen in Zech. 1:14, 15, where the Lord set about to chasten His son, Israel, because of disobedience; but, in this case, the Gentile nations stepped in and "helped forward the affliction." That is, God, in His infinite wisdom, set about to chasten His son in order to bring about *correction*. And the Gentiles, seeing Israel being chastened, stepped in and sought to intensify the nation's sufferings.

And God will not countenance such action. God said that He was "a little displeased" with Israel, resulting in the chastening; but, when the Gentiles stepped in and "helped forward the affliction," God said that He was "very sore displeased" with the Gentiles.

In this respect, the Gentile nations should take note of that which has been happening and continues to happen to Israel today. It is, again, *the same chastening hand of God, for the same purpose*. And God will no more countenance interference in His plans and purposes for Israel today than He would in Old Testament days. Should any Gentile nation attempt such [as some already have], God will, again, be "very sore displeased"; and the principle set forth in Gen. 12:3 will still apply: "I will...curse him that curseth thee.")

### A Modern-Day Situation

An interesting situation pertaining to God chastening His son, Israel, *because of continued disobedience*, has developed during modern times. And this is something which affects not only Israel but the surrounding Gentile nations as well.

*Israel has sought to return to her land, while, at the same time, remaining in disobedience*. And, attempting to return after this fashion is not only *attempting to return before the time* but also *attempting to reverse that which God has decreed concerning Israel's sickness and desolation*. It is attempting, *through humanistic means*, to bring about a change in an "empty, swept, and garnished" house, *the house of Israel*. And an attempt of this nature can only result in *seven other spirits, more wicked than the first, entering into the house*.

*The principle has been unchangeably established and set — given by God through Moses, and reiterated by Christ — and it CAN-NOT be broken.*

With an existing Jewish nation in the Middle East, in the eyes of man, Israel has seemingly succeeded in that which the nation attempted (*return to the land, and change that which God had previously decreed*).

But, in the eyes of God, though an Israeli nation presently exists in the Middle East, matters are viewed from *a quite different perspective*. According to Scripture, all of the best efforts put forth by Israel — seeking to bring about a change in an “empty, swept, and garnished” house — can only have one end. *Conditions for the nation can only become worse.*

One need only look at a decaying Middle East situation, in the light of Scripture, to see what is *really happening*. Intensifying trouble exists throughout the Middle East. The whole area is like a powder keg, with a lit fuse, waiting to explode. And the nations (Israel and the Gentile nations, including the United States) are desperately, though vainly, seeking to defuse the situation.

But neither Israel nor the Gentile nations have any understanding at all of that which is happening. They have no understanding of *the nature* of the problem, *why* it exists, or *how* to deal with it. And, even if they did understand all the ramifications of the existing problem, they couldn't even begin to deal with it. *God alone is the only One Who can possibly deal with it.*

*The whole of the existing problem is a matter between God and Israel — “I will take away, and none shall rescue him” (Hosea 5:13, 14).*

*And the whole of the revealed solution is also a matter between God and Israel — “...till they acknowledge their offence, and seek my face...” (Hosea 5:15-6:2).*

*An eluding Middle East peace is the most intractable problem facing man in the world today.* And Israel, along with the Gentile nations — understanding somewhat the gravity of the situation if it is allowed to continue (though still not understanding “why” this is the case) — are *desperately* seeking a solution.

But a solution will not be forthcoming until *a full-end* to the decreed “seven times” or “seven other spirits,” in relation to Israel’s chastisement, has come to pass. And the nations, awaiting the *full-end* to a problem and situation which they can’t even begin to understand or deal with, don’t have a clue concerning which way to turn.

Various plans are being studied and considered, and concessions are being made which were unheard of only a short time back. But all of man’s best efforts *will fail*. This is simply something which man *has no control over and cannot deal with*.

And where is it all headed? From a Scriptural standpoint, there is only one possible answer. It is all headed toward *a climactic, desolate end*—an end *seven times worse* than it would have been had the Jewish people not persisted in their disobedience and sought, themselves, to bring about a change in a “desolate, swept, and garnished” house.

(And those in Christendom today who teach, *completely contrary to Scripture*, that the remnant in the land is there in fulfillment of God’s numerous promises to one day restore His people and their land, have introduced and promoted error having grave ramifications.

In essence, by teaching and promoting error of this nature, *such individuals are giving credence to Israel’s attempts to change that which God has decreed, which will result in an inevitable Divine punishment about to befall the nation*, seen in Matt. 12:43-45.)

## A Man Seemingly Possessing the Answer

In the immediate future, a man is going to appear in the Middle East with the seeming solution to the insoluble problem. And he will undoubtedly be received with open arms by the world at large, for he will appear to have the answer to this intractable problem.

But, though his solution for Middle East peace will appear to work for awhile, the end result will be exactly as stated by Christ in Matt. 12:43-45. Instead of one wicked spirit in the house, in the end, *seven spirits more wicked than the first* will be found therein.

Israel will seek to be cured of her sickness through an association with this man — the man of sin, the Antichrist. But he will be *unable* to effect a cure. *The Lord* wrought Israel’s sickness, and *only the Lord* can effect the nation’s cure (Hosea 5:13, 14).

The matter of a Jewish nation, a remnant in the land today, is as *Jonah out of the Lord's will, asleep in the hold of the ship, out of the sea*. This remnant in the land today, *out of the Lord's will*, is no longer scattered among the nations. They are *in their own land, no longer in the sea, though asleep to the true nature of their condition and calling* (the "sea," used as a metaphor for *the nations* and showing *the place of death*).

In Jonah's case, *the sea raged* as long as this condition persisted — Jonah asleep on board the ship, out of the sea. But once Jonah had been cast into the sea, the sea became *calm* (Jonah 1:3-15). And Jonah had to remain *in the sea, in the place of death* (typifying, as well, *being scattered among the nations*), for two days, until the third day. *Only then* could Jonah be removed from the sea and be placed back in the land (Jonah 1:17-2:10).

Israel's place out of the Lord's will can only be in exactly the same place which Jonah occupied out of the Lord's will — in the sea, *i.e., in the place of death and scattered among the nations*. This is the place where God dealt with Jonah in *the type*, and this is the place where God has decreed that He will deal with Israel in *the antitype*.

And Israel, as Jonah, has to remain in this place and condition (*in the sea — in the place of death, scattered among the nations*) *until the third day*. Any attempt by either Israel or others to bring about a change in *the timing of Israel's return or the nation's present condition and situation* is not only *doomed to failure* but is also *destined to make matters worse than they previously existed*.

An attempt has been made *to remove Israel from the sea, through humanistic means, before the time, on the second day*. An attempt has been made, through Zionist endeavors, *to reenter an "empty, swept, and garnished" house*. And this, in itself, will reveal *the only possible future for the present existing nation of Israel in the Middle East*.

What is going to happen according to Jonah? *The sea is going to rage; the Gentile nations are going to be in turmoil*. And this continuing account from the Book of Jonah *will address the whole of the situation relative to Israel and the Gentile nations, both present and future*.

# 5

## The Turbulent Middle East (I)

### UNREST IN THE MIDDLE EAST — THE REASON, THE SOLUTION

Now the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the ship; and he lay, and was fast asleep (Jonah 1:1-5).

Would you like to know why unsettled, turbulent conditions currently exist in the Middle East, with seemingly no end to the matter? The answer to that question was foretold centuries before these conditions ever existed, over 2,800 years ago, in the opening five verses of the Book of Jonah.

Would you like to know the only solution to the existing problem in the Middle East? The answer to that question was foretold centuries before these conditions ever existed as well, again, over 2,800 years ago, in the continuing verses of the Book of Jonah (1:6-2:10).

In this respect, it would appear that man today might want to consult the centuries-old guide Book on the matter. But not so! This Book has seemingly been relegated to the last place which man would turn for information on about anything these days.

Man's outlook or actions on anything regarding Middle East conditions though *changes nothing*. The Prophets have spoken (Jonah, among numerous other Prophets), and *that's the end of the matter*.

So, let's look at "*the why*" of the problem in the opening five verses of Jonah. Then we'll look at "*the only solution*" to the problem in the continuing verses of this book.

### The Why of the Problem

Jonah, *in direct disobedience to the Lord*, booked passage on board a ship, paid the fare, went down into the ship's hold, and set sail — *fleeing from the Lord's presence*, traveling west toward Tarshish rather than east toward Nineveh, where he had been told to go.

*Because Jonah had done this*, the Lord sent "a great wind" and "a mighty tempest" out on the sea (the Mediterranean) of such a nature that the ship was about to be destroyed (vv. 3, 4; cf. vv. 7, 12b). And though the crew of the ship was *fearful* of that which seemingly was about to occur, Jonah, during all this time, was *asleep* down in the hold of the ship (v. 5).

The story of Jonah, a true account of past events pertaining to one of the Lord's Prophets (Matt. 12:38-40), has to do with events which occurred under the sovereign direction and control of the Lord in order that He, at a later time, might have these events to draw upon to teach His people the deep things of God.

In this respect, Jonah forms a type; and it is evident from this account that his actions foreshadow those of God's two firstborn Sons, *Christ* and *Israel*.

The overall story throughout all four chapters has to do more specifically with *Israel*, and the time that Jonah was in the belly of the great fish in the latter part of chapter one and in chapter two ("three days and three nights") has to do with both *Christ* and *Israel*.

(For information relative to the expression, “three days and three nights,” seen in Jonah 1:17 [having to do with the length of time that Jonah was in the belly of the fish] and referenced by Christ in Matt. 12:38-40 [having to do with the length of time that He would be in the heart of the earth], refer to Appendix III, “Three Days & Three Nights,” in this book.)

God called Israel into existence for three main, inseparable reasons, connected with the nation exercising the rights of the firstborn in a particular land (Gen. 12:1-3; 15:9-21; Ex. 4:22, 23; 19:5, 6):

- 1) To give mankind the Word of God.
- 2) To give mankind the Saviour.
- 3) To be God’s witness to the nations, telling them about the Saviour, using the Word of God.

Israel gave mankind *the Word of God* and *the Saviour* (Ps. 147:19, 20; Isa. 9:6, 7), but Israel failed miserably as *God’s witness to the nations* (Isa. 43:1-11).

And the place where Israel failed in her calling is what the opening part of Jonah is about, in a type-antitype structure. *Israel, as Jonah, refused to go to the Gentiles with God’s message; Israel, as Jonah, went in an opposite direction* — a path which Israel persists in continuing to travel down to the present day and time; and, as in the account of Jonah, *God has acted accordingly*.

“The sea,” throughout Scripture, is used as a metaphor for *the Gentile nations*, also for *the place of death* (Rev. 13:1; 21:1), with both usages of the word seen in the opening two chapters of Jonah.

And Jonah on board the ship, removed from the sea, could only picture *one thing*. There is only *one place on earth* which can be seen as a place removed from the nations, and that place is *the land of Israel*.

And the sea raging after a manner which was about to destroy the ship and its crew could only have to do with *one thing* as well — with *unrest of a similar nature among the Gentile nations surrounding Israel*.

Thus, Jonah on board the ship, asleep in a place where he wasn’t even supposed to be, typifies *Israel in the land, asleep in a place where they are not even supposed to be*; and the sea raging typifies *unrest of a similar nature among the nations surrounding Israel*.

The Lord sent the great storm in the type because of *Jonah*, and the Lord has sent the great storm (unrest among the nations [with *the full unrest*, as will be shown, yet to occur]) in the antitype *because of Israel*.

*Jonah* was a disobedient Prophet, *asleep in a place where he wasn't supposed to be* (on board a ship rather than headed toward Nineveh). And *Israel* is a disobedient nation, *asleep in a place where the nation isn't supposed to be* (in the land rather than scattered among the nations).

Israel, because of disobedience (seen in *Jonah's* disobedience), was driven out among the nations to effect repentance. But a part of the nation has returned to the land (under a Zionistic movement) *while still in their disobedient state, before repentance, asleep to their calling*.

And this is exactly what has been foreshadowed in *Jonah* through the disobedient Prophet being on board the ship (out of the sea), *in an unrepentant state, asleep in the hold of the ship, asleep to his calling*.

And, *exactly as in the type* (the Lord, because of that which *Jonah* had done, caused the sea to rage to such an extent that the ship was about to be destroyed), so in the antitype (the Lord, because of that which *Israel* has done, has brought about unrest among the nations to the same extent as seen in the type [the present unrest among the nations, though not as intense as the sea raging in *Jonah's* day, will culminate in one just as intense]).

*The type has been set and CANNOT be changed!*

Thus, the trouble among the Gentile nations in the Middle East today can be traced to *one thing*. It can be traced to actions which the Lord, in His sovereign direction and control of all things, has brought to pass because of *the presence of a disobedient and unrepentant Jewish nation in the land*.

*EVERYTHING revolves around Israel! It always has, and it always will!*

(It is widely taught in Christian circles today that a Jewish nation presently existing in the land of *Israel* [since May 14, 1948] has to do with God progressively fulfilling His numerous O.T. promises to restore His people to their land.

From a Biblical standpoint though, *such is not at all possible*. A present restoration of the Jewish people [before the time], particularly under existing conditions [a disobedient and unrepentant people], would have *God acting contrary to His Word in numerous realms — an impossibility*.

To grasp an overall understanding of that which Scripture has to say in this respect, refer to the author's book, ISRAEL — FROM DEATH TO LIFE.)

### **The Only Solution to the Problem**

The only solution to the existing problem in the Middle East (to bring an end to that which God, *because of Israel*, has caused to occur among the nations) is seen in the continuing account in the Book of Jonah.

Jonah told those on the ship *exactly what must be done*. *He must be cast into the sea (where God would then deal with him relative to repentance)*. *And, after Jonah had been cast into the sea, the sea ceased raging*.

Bringing that over into the antitype, to put a stop to the unrest among the nations, *Israel must be removed from her land and placed back out among these same nations* (where God had previously driven His people and where He had decreed that He would deal with them relative to repentance).

And after this has been done, in complete keeping with the type — *after Israel is in the place where God can deal with His people relative to repentance — unrest among the nations (for the reason that it had existed) will cease*.

The preceding may sound strange, but not so at all. *Unrest among the nations exists because of Israel's presence in the land*. This is what God has brought to pass because of Israel's present location (in a place where the disobedient nation is not supposed to be during the present time). And God can bring about a change *only when Israel has been removed from this place (Jonah from the boat, Israel from the land)*.

God, in His sovereign direction and control of all things, has set the whole of the matter forth in a perfect parallel form of this nature.

According to Scripture, Israel will remain in the land, out of place, until the middle of the coming Tribulation (Matt. 24:15ff; Luke 21:20ff). At that time, those forming the disobedient and unrepentant nation will be driven back out among the Gentile nations (as Jonah was cast out into the sea).

Then, exactly as in the type, God will bring about a change in conditions. The existing unrest among the nations will cease, for the reason why this unrest had occurred will no longer exist (as the sea ceased raging after Jonah had been cast overboard in the type, for the reason why it had raged no longer existed).

But, according to Jonah chapter two and related Biblical prophecy, another unrest among the nations at this time will replace the previous unrest, becoming far, far more tumultuous. *This though will be for an entirely different reason, but still having to do with Israel.*

Once *Israel* has been removed from her land, the previously existing catalyst for unrest among the nations will have been removed; but, because of *anti-Semitism on an unprecedented scale, which will have begun to occur in connection with Israel's removal from her land*, a new catalyst will come into play, having to do with a far, far greater unrest among the nations than will have ever existed before this time.

And, in the end, the nations, brought to the brink of complete destruction, resulting from this unrest, will be prevented from destroying themselves *only because of the continuing presence of the nation of Israel.*

In little more than three additional years, the nations will be brought to the place seen in Matt. 24:21, 22:

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

*Thus, as seen in the preceding verse, or the Book of Jonah, or anywhere else in Scripture, Israel occupies a place at center-stage on every hand, at every turn, in complete keeping with the reason that God called this nation into existence.*

## 6

### The Turbulent Middle East (II)

#### UNREST IN THE MIDDLE EAST — TO ONE DAY CEASE

So the shipmaster came to him [to Jonah, asleep in the hold of the ship], and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots that we may know for whose cause this evil [the raging sea, about to destroy the ship and crew] is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? And whence comest thou? What is thy country? And of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee that the sea may be calm unto us? For the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so the sea shall be calm unto you; for I know that for my sake this great tempest is upon you...

So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging (Jonah 1:6-12, 15).

As seen in Chapter IV of this book, the small four-chapter Book of Jonah, written by a Jewish Prophet over 2,800 years ago, outlines *in exact detail* not only the reason for the current unrest among the nations in the Middle East, extending out into the world at large, but also the solution to the existing problem.

In the type, there is a disobedient Jewish Prophet on board a ship headed west toward Tarshish when he should have been back on the land headed east toward Nineveh. Since Jonah is seen on the ship rather than in the sea, he is seen, from a typical standpoint, as being in *the land of Israel* (“the sea” is used in Scripture as a metaphor for *the nations*, along with *the place of death* [Rev. 13:1; 17:1, 15]).

*The land of Israel* is the only place which could possibly be in view and still see the place where Jonah was as separate from the nations (*i.e.*, he was out of the sea, on the ship, not in the sea).

Then, viewing the matter from the standpoint of the antitype, Israel is on board the ship, out of the sea (*i.e.*, a segment of the Jewish people, over time, has returned to the land of Israel [under a Zionist movement]; those comprising this segment *have removed themselves from the sea* rather than remaining where God had previously placed them — out among the nations).

And those presently comprising the nation of Israel (some 6,000,000) are in the land, *in exactly the condition and state seen in the account of Jonah on board the ship*. The Jewish people are in the land *in a disobedient and unrepentant state, with their actions seen to be the same as Jonah’s — asleep to their calling, seeking to flee from the Lord’s presence*.

(Any type action on Jonah’s part in the type or Israel’s part in the antitype, seeking to flee from the Lord’s presence, was/is futile. Regardless of circumstances, the Lord is always seen *residing in Israel’s midst*, dating back to the inception of the nation during Moses’ day.

“Whither shall I go from thy Spirit? Or whether shall I flee from thy presence?

If I ascend into heaven, thou art there; if I make my bed in Hell [*Sheol*], behold, thou art there” (Ps. 139:7, 8).

For additional information in this respect, refer to Chapter I, “The Pupil of God’s Eye,” in the author’s book *DISTANT HOOFBEATS*.)

And exactly the same thing as seen in the type has occurred relative to Israel and the nations. *It has to, for the antitype must follow the type in exact detail.*

God has sent a great storm out on the sea; God has caused great turmoil to exist among the Gentile nations. *And it is all because of Israel's presence in the land (present in the land before the time) and their condition in the land (a disobedient and unrepentant people).*

Israel, as Jonah, is asleep to the true nature of what is happening; and the nations, alienated from God and His Word, have no means to ascertain or understand what is happening.

And the whole of the matter will continue, unchecked, only becoming worse and worse with time, until... The unrest among the nations, particularly in the Middle East, can only continue until the Jewish people have been removed from their land and driven back out among the nations, exactly as seen in the type (Jonah cast from the ship into the sea). Only then will God allow the present unrest among the nations, *for the reason that it presently exists*, to cease.

(God had previously uprooted His people from their land and driven them out among the nations to effect repentance through continuous mistreatment at the hands of the nations. This is not only *where* but *how* God had previously decreed that He would deal with His people in this respect, *which is the primary reason why the 6,000,000 Jews presently in the land must be uprooted and driven back out among the nations.* And the time when this will occur cannot be far removed.

An interesting thing about the present unrest among the numerous nations fighting in the Middle East is that the center of activity is in the exact place from whence the first Beast out of Rev. 13, the Antichrist, will arise. This man will arise from someplace in parts of northern Iraq, Syria, Iran, or Turkey [Dan. 8:8, 9].

And the whole of that occurring, under God's sovereign direction and control — *because of Israel's presence in the land* — may very well be setting the stage for this man to emerge on the scene. This is the man whom God will use in the middle of the coming Tribulation, in the middle of Daniel's Seventieth Week, *to uproot His people from their land and drive them back out among the nations.* Then He will further use the actions of this man *to bring Israel to the place of repentance.*

Note how God has used and will use men and nations in this respect. God used the past Assyrian and his armed forces ruling Egypt during Moses' day in this respect, and He will use the future Assyrian and his armed forces ruling the world in this same respect [typified by the past Assyrian in Egypt]:

“...for this cause have I raised thee up [the Assyrian Pharaoh ruling Egypt during Moses' day], for to shew in thee my power; and that my name may be declared throughout the earth” [Ex. 9:16b].

“And the ten horns which thou sawest upon the beast [the Beast's ten-kingdom confederacy], these shall hate the whore [Israel], and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire [setting forth in figurative language an end to Israel's harlotry].

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” [Rev. 17:16, 17; cf. Rev. 19:2, 3].)

### **In the Sea, Then...**

One part of the complete story concerning Israel and the nations is seen at this point in the Book of Jonah. Once Jonah had been cast into the sea, the sea ceased raging; and once Israel has been removed from the land and driven back out among the nations in the middle of the coming Tribulation — in exact accord with the type — unrest among the nations, relative to the reason that it exists, will cease (*this unrest* will cease because the catalyst for the unrest will have been removed). Divine power, controlling the matter, was seen in the type; and exactly the same Divine power and circumstances must be seen in the antitype.

But, as previously shown (*ref.* Chapter IV in this book), when Israel is driven back out among the nations, things not dealt with in the first chapter of Jonah but dealt with in the second chapter (*e.g.*, vv. 2, 3), along with other Prophets, will then come into play. Though unrest among the nations will cease because Israel will no longer be present in the land, *unrest among the nations will then begin on an unprecedented scale because of something else — anti-Semitism on a scale never before seen in the 3,500-year history of the nation.*

The Beast, empowered by Satan and seated on his throne (Rev. 13:2), will seek to destroy Israel from off the face of the earth. God though, as previously stated, will use this man's actions to effect His Own revealed purposes — bringing Israel to the place of repentance after 2,600 years of Gentile persecution.

And Scripture reveals that it will take the type persecution which will be manifested under the future Assyrian, the Beast, to bring about Israel's repentance. The Third Reich, under Hitler and Eichmann, slaying some 6,000,000 Jews during the WWII years couldn't bring about repentance. But the true Beast, about to appear, will either slay or otherwise cause the death of some 9,000,000 Jews in half the time. And, through his actions, as God uses this man's actions, Israel will be brought to the place where they will have no recourse other than to call upon the God of their fathers.

In this respect, God will use this latter-day Assyrian exactly as He used his Assyrian predecessor during Moses' day (Ex. 2:23ff).

### **Repentance, Then...**

Once Jonah had been cast into the sea at the end of chapter one (Jonah 1:15), the events of chapter two relate the account of Jonah brought to the place of repentance. And this, of course, foreshadows Israel brought to the place of repentance once the Jewish people have been driven back out among the nations.

Jonah was brought to this place through circumstances which God had brought to pass. Then, once this had occurred and Jonah finally acknowledged, "Salvation is of the Lord," the Lord commanded the fish to spit him out on dry land (the land of Israel).

Jonah was driven to the place of repentance while in the sea, he acknowledged the only place from which salvation exists while still in the sea, and he was then restored to the land (Jonah 1:15-2:10).

In complete accord with the Book of Jonah, any of the other types, the Jewish festivals of Leviticus chapter twenty three, or the Prophets, Israel's restoration to the land will occur *at a particular time yet future*.

Israel's restoration will occur following the nation's repentance, following Messiah's return at the end of the Tribulation, following the nation's national conversion when they look upon the One Whom they pierced, and following the resurrection of Old Testament saints (the dead will be resurrected and restored with the living, exactly as seen in the type in Exodus during Moses' day [Moses took the bones of Joseph with him when he led the Israelites out of Egypt]).

(For additional information on the preceding, refer to the author's book, ISRAEL — FROM DEATH TO LIFE.

Also, see "Anti-Semitism," Appendix I, in the author's book, PROPHECY ON MOUNT OLIVET.)

Then, in the type, continuing in Jonah chapter three, Jonah did that which the Lord had commanded him to do in the first place. *He went to Nineveh with God's message*, resulting in the repentance of the entire city (Jonah 3:1ff).

And Israel, following their repentance, national conversion, and restoration to the land, will then do that which God had commanded them to do in the first place.

Exactly as seen in the type, *they will go to the Gentiles with God's message*. And, as seen in the type, the Gentiles will hear and respond (Isa. 2:1-4; Zech. 8:13, 20-23).

*This is what the future holds for Israel and the nations, as foretold over 2,800 years ago in the Book of Jonah.*

# 7

## **Time of Israel's Restoration As Seen in Jacob's Exile and Return to the Land**

...I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of (Gen. 28:13b-15).

### **Jacob's Exile**

Jacob, like the nation of Israel, left the land covenanted to his fathers and became a merchantman and a wanderer in a strange land. But Jacob, like Israel, possessed God's promise that in all places where he went, God would be with him and eventually restore him to his own land.

While in a strange land Jacob went to Laban, his mother's brother, began to serve Laban, was mistreated by Laban, but became a crafty merchantman who grew wealthy at Laban's expense.

Israel, in a strange land during the times of the Gentiles, has served Gentile causes and has been mistreated by the Gentiles. And the Jewish people, in turn, as Jacob, have become crafty merchantmen who are growing wealthy at the expense of the Gentiles.

“Laban,” though *Abraham’s kinsman* [Gen. 24:15, 29], can typify *the Gentiles* because, as Esau, he is not part of the lineage of Abraham through Isaac, Jacob, and Jacob’s twelve sons.)

### Jacob’s Return

“...Jacob hath taken away all that was our father’s; and of that which was our father’s hath he gotten all this glory...

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred, and I will be with thee” (Gen. 31:1b, 3).

After acquiring a certain amount of wealth from Laban, Jacob expressed a desire to return to the land of his fathers (Gen. 30:25, 26). But the time for his return, although near, had not arrived. God’s command for Jacob to return came only *after Jacob had acquired ALL of Laban’s wealth* (Gen. 31:1-3).

From Gen. 28:15 to Gen. 31:3 God *did not* speak to Jacob. *The heavens remained closed during the entire time of Jacob’s exile.* God *did not* speak to Jacob until it was time for him to return. Jacob then returned to *Bethel* (meaning, “the house of God”), the same place from which he had departed at the beginning of his exile, bearing the riches of Laban (Gen. 28:19; 31:17, 18; 35:1, 8). And at Bethel the Abrahamic covenant, concerning ownership of the land, was *reaffirmed* to Jacob (Gen. 35:9-12).

### Israel’s Return

Israel today has acquired a certain amount of wealth from the Gentiles (though far from *all wealth*) and is expressing a desire to return to the land. But the time for Israel’s return, although near, has not arrived. We’re still living during the Times of the Gentiles, and God *has not* issued the command for Israel to return.

The present return of a remnant to the land is *NOT* the restoration prophesied numerous places in the Old Testament and set forth in type by the experiences surrounding Jacob’s return. This return has occurred during a time when the heavens, relative to God’s dealings with Israel, *remain closed*. This return (resulting

from a Zionistic movement which began during the closing years of the nineteenth century) has occurred during that period depicted by Jacob's exile, from Gen. 28:15 to Gen. 31:3.

This present return of the Jewish people has occurred *during the Times of the Gentiles, during their time of exile, while the heavens remain closed, while God's timepiece marking time in Daniel's Seventy-Week prophecy remains idle, prior to Israel's acquisition of ALL the wealth of the Gentiles, and prior to God's command for the Jewish people to return.*

Regardless of that which has occurred, *that revealed in the Word cannot change.* The Word of God *clearly declares* that during the entire time of Israel's present exile, *the Times of the Gentiles will continue, the heavens will remain closed, and God will not speak to Israel again until that time foreshadowed by Gen. 31:3 (cf. Jer. 30:3, 7-10, 18; 31:8, 9).*

God's command for Israel to return will come *only after the Times of the Gentiles has ended, only after the exile has ended, only after the heavens have once again been opened (Gen. 31:3), and only after Israel has come into possession of ALL the wealth of the Gentiles (Isa. 60:5, 11 ["forces," KJV, should be translated "wealth," or "riches"; ref. ASV, NASB, NIV]).*

*Only then* will God restore His people to the land; *only then* will the Jewish people hear God's command to return to Bethel and hear His voice once again, *reaffirming the Abrahamic covenant to them (cf. Ex. 2:23-3:10).*

(The remnant of Jews presently in the land, comprised of those returning *before it is time for the Jewish people to return*, almost 6,000,000 strong today, will be uprooted and driven back out among the nations in the middle of the coming Tribulation.

God, because of the continued disobedience of His people, over centuries of time, drove the Jewish people out among the nations for a purpose, yet to be realized — *repentance.* And it is *out among the nations*, not in the land, that God will deal with His people relative to *repentance*, with a view to *restoration.*

Refer to the author's book, MYSTERIES OF THE KINGDOM, Chapter II, "I Will Return," for more information on this subject.)

Note God's command to Jacob with respect to his return to the land — *completely within God's timing, not Jacob's* — and that which followed:

“And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee” (Gen. 31:3).

“And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land” (Gen. 35:12).

In complete accord with these verses — the heavens being opened *again* and God *again* speaking to Jacob — God will one day *again* resume His dealings with Israel. And in that coming day, the Jewish people will be commanded to return unto the land of their fathers (*God's land* [Joel 3:2], typified by Jacob's return to *Bethel*, “the house of God”). And once back in the land, as following Jacob's return, God will *reaffirm* the Abrahamic Covenant to Israel.

The Jewish people will be brought back into the land, possessing the wealth of the Gentiles (as Jacob returned to Bethel bearing Laban's wealth). And not only will Israel possess Gentile wealth, but the Gentiles will be subservient to Israel, as Israel dwells in the most valuable piece of real estate on the face of the earth (*cf.* Isa. 14:1, 2; 60:10-12; 61:5, 6, ASV).

Once back in the land, “Jacob's” name was changed to *Israel*. “Jacob” means, *Supplanter*; “Israel” means, *a Prince with God*. And Esau, whose descendants were the bitter enemies of the Israelites during the wilderness journey under Moses, was no longer Jacob's enemy (Gen. 34, 35).

In that future day when Israel returns to the land, the nation will no longer be the crafty supplanter, but will be *a Prince with God*. Nor will the descendants of Esau continue to be Israel's enemy. The land of Edom, as Babylon and Egypt, will be desolated because of “the violence against the children of Judah, because they have shed innocent blood in their land” (Egypt though only for the first forty years of the Messianic Era [Isa. 19:5-9, 22-25; Jer. 49:17, 18; Ezek. 29:10-15; Joel 3:19]). And any Edomites, as all other Gentiles entering the kingdom, will be subservient to Israel.

## Pharaoh's Two Dreams

The same thing can be seen after another fashion in the account of Joseph interpreting two dreams which God had caused the Pharaoh of Egypt to have — two dreams having to do with two interrelated periods of time, *a time of plenty, followed by a time of famine* (Gen. 41:14-32).

The length of each period of time in the dream was *seven years*. “Seven” is one of several numbers used in Scripture to show *completeness*. This number is used, more specifically, to show *the completeness of that which is in view*. And, in this case, in the account, *two complete periods of time were in view — a time of plenty, followed by a time of famine*.

This is what occurred during Joseph's day, foreshadowing *two complete periods of time* — one, *a time of plenty*, during which Israel, as Joseph's brethren, are unseen, and not being dealt with; the other, *a time of famine*, during which the Jewish people, as Joseph's brethren, reappear, and are dealt with.

And the time of famine in the type occurred in connection with Joseph again appearing in his brethren's presence, ultimately revealing himself to them, being received by them, and their going forth with a dual message: “Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 42:1-45:26).

All of this foreshadows that which is about to occur, taking one from the present time of plenty through the coming time of famine to that day when a repentant, converted, and restored Israel will go forth as God's witness to the nations: “Jesus is yet alive, and He is Governor over the entire earth.”

And all of this is as certain as the day follows the night. It has all been pre-recorded in God's unchangeable Word.

*The time of plenty will one day end, and the time of famine will then begin.* Famine came during Joseph's day in an account foreshadowing that occurring at the end of the time of plenty, and it will come at the termination of the present time of plenty, the present day — a time so different and severe that the previous time of plenty was not even remembered during Joseph's day; nor will it be remembered in our day (Gen. 41:31, 53-57).

### Past, Present, Future

The brethren of Joseph faded from view after he had been sold into the hands of the Gentiles (37:28), and they did not reappear *until following the time of plenty, during the time of famine* (42:1).

The brethren of Jesus, according to the flesh, faded from view after He had been sold into the hands of the Gentiles. Israel has been set aside while God, during the time of plenty, takes out of the Gentiles a people for His name.

However, when the time of famine begins — marked by time once again resuming in Daniel's Seventy-Week prophecy, marking off time covering the final seven years of this prophecy — just as the brethren of Joseph in the type *reappeared*, the brethren of Jesus in the antitype *will reappear*. And then, as Joseph dealt with his brethren, God, in the person of His Son, *will deal with Israel on a national basis once again*.

But, *UNTIL that day, UNTIL the arrival of the time of famine following the time of plenty* — the Tribulation, the final seven years in Daniel's Seventy-Week prophecy — the heavens, of necessity, will remain closed relative to God's dealings with Israel.

*UNTIL that time* (the end of the time of plenty and the arrival of the time of famine), God will remain silent relative to His revealed plans and purposes for Israel, with the heavens remaining closed in this respect.

But when that time arrives...

## 8

### Seventy Years, Four Hundred Ninety Years

#### **AFTER 70 Years, AFTER 490 Years, NOT BEFORE**

And this whole land shall be a desolation, and an astonishment; and these nations [the southern kingdom, Judah, and the surrounding nations] shall serve the king of Babylon seventy years.

And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and make it perpetual desolations...

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you.

And ye shall seek me and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive (Jer. 25:11, 12; 29:10-14).

Because of the continual disobedience — “continuous” in many instances — of the Jewish people over centuries of time, God, true to His Word (Lev. 26:14ff; Deut. 28:15ff), eventually uprooted His people from their land and drove them out among the nations.

And God acted after this fashion for *one central purpose* — to *effect repentance on the part of His people*. Through persecution at the hands of the Gentile nations, *repentance, resulting in restoration, would ultimately be effected*.

The northern ten tribes were uprooted from their land first and carried away captive into Assyria, beginning about 722 B.C.; and the southern two tribes were subsequently uprooted from their land and carried away captive into Babylon, beginning about 605 B.C.

And with the Babylonians having previously conquered the Assyrian Empire (with both kingdoms bordering one another, lying east and northeast of Israel), the carrying away of the southern two tribes into Babylon essentially left all twelve tribes together, as captives estranged from their land, residing in the same part of the Gentile world.

### The Seventy Years

Dating from the beginning of the Babylonian captivity, God promised that after seventy years had passed, He would do *two things*:

1) “Punish the king of Babylon” (brought to pass through the conquest of the kingdom by the Medes and Persians at the end of the seventy years [Jer. 25:11, 12; Dan. 5:1-31]).

2) “Visit you (the Jewish people in Babylon), and perform my good word toward you, in causing you to return to this place” (God, in accordance with His Word, restoring the Jewish people to their land [Jer. 29:10-14]).

That is to say, *after seventy years had elapsed* — but *ONLY AFTER, NOT BEFORE* — the kingdom of Babylon would be dealt with, and God would remember His numerous promises to His people pertaining to restoration (a healed people restored to a healed land).

This is what Daniel had read about and understood at this time in Dan. 9:1, 2. Daniel had read about and understood these things through *the writings of Jeremiah the prophet* (translate “books” [v. 2] as “writings” [ref. NIV]). And, as seen through his actions at this

time, Daniel evidently had also read about and understood from other writings (Moses and other Prophets) that *repentance on the part of the Jewish people must precede God visiting his people and restoring them to their land* (e.g., Lev. 26:40-42; II Chron. 6:24-27; 7:12-14).

Daniel, knowing that the seventy years had run their course (along with the Babylonian kingdom having fallen to the Medes and the Persians), set about to seek the Lord's face "by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

Daniel then began to confess his own sins and those of the people, detailed throughout the next sixteen verses (vv. 4-19).

Thus, *one thing which was necessary for the Jewish people to be restored to their land had occurred* (the end of the seventy years); and Daniel, as an individual, was bringing to pass *the only remaining thing necessary* (repentance, confessing his own sins and those of the Jewish people).

How far *repentance* of this nature extended beyond Daniel is unrevealed. Nonetheless, God opened the door at this time for a return of the Jewish people from Babylon back to the land covenanted to Abraham, Isaac, and Jacob. And though only remnants returned, mainly at two different times — the first under Zerubbabel, the second under Ezra — God, true to His Word, effected a restoration of His people after the seventy years had run their course.

Most of the Jewish people, over time, had seemingly settled down in the world and chosen to remain where they resided — in the Babylonian kingdom, now ruled by the Medes and the Persians.

### **The Four Hundred and Ninety Years**

Toward the end of Daniel's prayer and supplication, while he was still praying, the angel Gabriel interrupted him. Gabriel had been sent at the beginning of his prayer and supplication in order to reveal to Daniel a period of time subsequent to the seventy years — a longer period of time involving the Jewish people, having to do with the same thing as the seventy years (Dan. 9:20-23).

This latter period was seven times as long as the period which had just elapsed — four hundred and ninety years rather than seventy years (Dan. 9:24-27); and it would only be at the end

of this subsequent, longer period that *all of the Jewish people scattered throughout the Gentile nations would be brought to the place of repentance and restored to their land.*

And, according to the Prophets, as these four hundred and ninety years were brought to a close — exactly as at the close of the seventy years — *there would be a latter worldwide kingdom of Babylon, with the Jewish people scattered throughout this kingdom.*

(Four hundred and eighty-three of the full four hundred and ninety years are now past, leading to the events surrounding Calvary at Christ's first coming. And at this time, God, so to speak, stopped the clock marking off time in the prophecy and set Israel aside for a dispensation, during which time the Spirit was sent into the world [already in the world, but now given a new commission] to call out a bride for God's Son.

And the Spirit's work in this respect, in the antitype of that seen in Gen. 24 [between the time of the death of Abraham's wife (ch. 23) and Abraham again taking a wife (ch. 25)], would be performed among those forming *a new creation* brought into existence at this time, *the one new man* "in Christ."

Then, at the end of the Spirit's work in the preceding respect, God would remove this *new man* and resume His dealings with Israel, with time covering the remaining seven years being fulfilled.

And it will be during and at the end of these last seven years that the Jewish people will once again reside in and be restored back to their land from *a Babylonian kingdom* [in complete keeping with the types].

For additional information on the preceding, refer to Ch. XII, "Daniel's Seventy Weeks," in the author's book, THE TIME OF THE END; also see the author's book, SEARCH FOR THE BRIDE.)

And exactly the same promises and the same thing seen at the end of the seventy years in Jeremiah and Daniel will occur at the end of the four hundred and ninety years in Daniel.

1) The king of Babylon in that day — the final king of Babylon, Antichrist — will be "punished" (Isa. 63:1ff; Joel 3:9ff; Rev. 19:11ff).

2) God, through His Son, will "visit" His people, perform His "good Word" toward them (fulfill His promises), causing a healed people to return to a healed land.

That is to say, after a full four hundred and ninety years have elapsed — but *ONLY AFTER, NOT BEFORE* — the kingdom of Babylon will be dealt with, destroyed; and God will, at that time, remember His numerous promises to His people pertaining to restoration, both the people and the land.

### **In That Day, Not the Present Day**

As there was a return of a remnant of Jews from the Babylonian captivity in history, there has been a return of a remnant of Jews from a worldwide dispersion during modern times — occurring since May 14, 1948, when Israel declared statehood. And though both were/have been *allowed* by God and numerous parallels exist, *they really are not the same type restoration at all.*

Israel, in history, had completed God's required seventy years in Gentile captivity (Jer. 25:11, 12; 29:10-14). Israel, today, has not completed God's required four hundred and ninety years in Gentile captivity. Seven years yet remain (Dan. 9:24-27).

Israel could not return in history until God's required time in Gentile captivity had run its course; nor can Israel do so today.

The restoration of a remnant in history *was under God's direction, at His command*; the restoration of a remnant today *has been the result of a Zionistic movement, under man's direction and command.*

God simply will not allow the Jewish people to return from their present dispersion among the Gentiles, *under His direction and command, until the full time covered by the four hundred and ninety years has run its course.* To state otherwise would have God acting contrary to His revealed Word, an impossibility.

A rather strange situation though exists in the world today. Most of the Bible students and Bible teachers studying about or giving any thought to Israel's place in God's economy, both present and future, attempt to see and teach that God is dealing with Israel relative to a restoration to the land and that the land is being healed *during a time before the end of the four hundred and ninety years, before the Jewish people are brought to the place of repentance.*

But God's dealings with the Jewish people after this fashion *didn't occur during the seventy years in Jeremiah*, and God's dealings

with the Jewish people after this fashion *are not going to occur during the four hundred and ninety years in Daniel either.*

God's requirements both places can only be seen to be *the same.*

Both could/can occur *only following the full time in view* (seventy years, four hundred and ninety years), and both could/can occur *only following repentance.*

Then, aside from the preceding, attempting to see and understand that which has been occurring in the Middle East and the world at large since May 14, 1948 as God restoring the Jewish people and their land in accordance with His numerous promises presents a *dispensational problem.* God *is not, He cannot be,* dealing with Israel in this respect today. Israel has been set aside while God, through His Spirit, calls out a bride to reign as consort queen with His Son in the coming kingdom. God will turn back to and deal with Israel *ONLY AFTER the Spirit has completed His work in this respect, ONLY AFTER the present dispensation has run its course.*

And of course numerous other things as well are out of line with popular thought today, *both among Christians in the world and among Jews both in Israel and those still scattered among the nations.*

1) The house of Israel — a reference to the people, their capital city, the Temple, and the land (all inseparably related) — has been left *desolate.* And the one who will complete this *desolation,* bringing it to an apex, has yet to appear (Dan. 9:26, 27).

He (Antichrist) will appear only when time covering the last seven years of Daniel's prophecy resumes, and he will bring *the desolation* in view to an apex toward the end of this time, during the closing days of Daniel's prophecy (refer Chapters I, II, "Your House Left Desolate" [Parts I, II], in the Author's book, MIDDLE EAST PEACE — HOW? WHEN?).

2) Healing for the Jewish people and their land will occur only *AFTER* two days, on the third day. It will be only *AFTER* two days, on the third day (*AFTER* 2,000 years, in the third 1,000-year period), that all three of God's firstborn Sons — Christ, Israel, and the Church (following the adoption) — will be raised up to live in His sight.

That occurring in the Middle East today is occurring near the end of the second day, not on the third day where it *MUST* occur (refer to Appendix III in this book, “Three Days and Three Nights”).

3) Israel, *the slayer* typified in Num. 35, can avail herself of the ransom only *AFTER* a certain time (avail herself of the cleansing [atonement] seen in Num. 19, cleansing from contact with a dead body, the body of the nation’s Messiah.

The time for this cleansing is seen in a two-fold manner in Num. 19. This cleansing can occur *ONLY* on the third or seventh day (three days dating back to the crucifixion, or seven days dating back to Adam), and it can occur *ONLY* following the death of the high priest (which can only be a reference to Christ’s completion of His present priestly ministry in the sanctuary, preceding that time when He comes forth as the great King-Priest after the order of Melchizedek [refer to Chapters VII, VIII, “Time of Israel’s Restoration” (Parts I, II), in the author’s book, MIDDLE EAST PEACE — HOW? WHEN?]).

(Along with the erroneous teaching that God is restoring an unbelieving and unrepentant Jewish people and their land today, there is a related erroneous teaching that God will first restore His people to their land in unbelief prior to their national conversion.

Such a teaching is derived from Scriptures such as Num. 35 or Ezek. 36:24-32, attempting to align these sections of Scripture with Israel’s national conversion rather than with cleansing following their conversion [*e.g.*, during Moses’ day, a cleansing of the people for sin occurred through Aaron’s work in the sanctuary, following the death of the firstborn in Egypt; or, note in Christendom today, a cleansing of the people for sin occurs through Christ’s present work in the heavenly sanctuary, following His finished work at Calvary].

According to any Scriptures dealing with the subject, Israel’s national conversion occurs *FOLLOWING* Christ’s return *BEFORE* the Jewish people have been restored to their land.

This, for example, is seen in *the type during Moses’ day*, or in *the order of the fulfillment of the seven festivals in Lev. 23*.

Thus, Israel's national conversion [fulfilling the first Jewish festival, the Passover] *will occur while the Jewish people are still scattered among the nations; the cleansing, which many are confusing with the former, occurs subsequent to Israel's national conversion, after the Jewish people have been restored to their land* [having to do with activities occurring on the second and sixth of the Jewish festivals — the festivals of Unleavened Bread and Atonement; *ref. Pt. 6, p. 51*].)

4) The Jewish people cannot be restored *UNTIL* they have acquired *ALL the wealth possessed by the Gentiles*.

Jacob, in the type (Gen. 28:15-31:3), as the Jewish people today, tried to return to the land before he had acquired all of Laban's wealth (Gen. 30:25ff). But he couldn't. The heavens remained closed, and God did not speak to Jacob during the entire time of his exile, not until he had acquired *all* of Laban's wealth and not until it was *time* for him to return.

*THEN... And ONLY THEN...* (Gen. 31:1-3).

The Jewish people today have returned to the land through *MAN'S EFFORTS* in a Zionistic movement, *DURING* their time of exile, *BEFORE* acquiring *all* of the Gentile's wealth, *BEFORE* the *time* God speaks to them in this respect.

When God restores His people to the land, it will occur *during His time*, not during their time. And they will be restored *through Divine power*, not man's power, *never to be uprooted again* (Amos 9:11-15).

The remnant presently in the land has been restored *BEFORE* the time through other than Divine power; and they, having been restored in this means, will, of necessity, be uprooted from their land once again (Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14ff [refer to Chapter VII in this book, "Time of Israel's Restoration"]).

5) Israel's restoration can occur only following Christ's return at the end of the Tribulation, which will be *AFTER the full four hundred and ninety years have run their course* (refer to Chapters III, IV, "Moses and Elijah in That Day" [Parts I, II], in the author's book, *COMING IN HIS KINGDOM*).

6) The seven Jewish festivals in Lev. 23 form what could be called, "The Prophetic Calendar of Israel," and none of these festivals has been fulfilled insofar as Israel is concerned.

And they must be fulfilled in a sequential order, following Christ's return (e.g., the first festival is the Passover; Israel has slain the Lamb, but they have yet to apply the blood). Thus, the very first of the seven festivals remains unfulfilled (refer to Appendix II, "The Seven Jewish Festivals," in the author's book, WE ARE ALMOST THERE).

As previously stated, prevalent thought in Christian circles today relative to the restoration of the Jewish people to the land in the Abrahamic covenant has to do with a false teaching concerning that which has been occurring in the land of Israel and the world at large since May 14, 1948.

To date, some 6,000,000 Jews have returned, and large parts of the land have been reclaimed for agricultural purposes.

Most Christians involving themselves in the matter today — many referring to themselves as "Christian Zionists" — erroneously look upon that which has been occurring since the spring of 1948 as *God progressively restoring the Jewish people and their land in accordance with His numerous promises in the Old Testament to do so.*

In this respect, the whole of the matter is rather amazing — though not relative to the Jewish people returning to the land in the Abrahamic covenant, for a remnant (which, as we know today, will have resulted from Zionism) must be in the land when Antichrist appears on the scene. Rather, the amazing part has to do with the vast numbers of Christians, who should know better, completely misunderstanding what is happening and, resultingly, making a mistake of this magnitude, one with far-reaching, negative ramifications.

It is amazing that ANY Christian with an open Bible would make this mistake, though understandable because of the working of the leaven in Christendom over two millenniums of time, resulting in few Christians today studying Scripture after the manner in which it has been written and structured (Matt. 13:33).

But what can perhaps be seen as even more amazing than the preceding is the fact that MOST of the Christians involving

themselves in this facet of Biblical studies are making this mistake, though again somewhat understandable for the reason previously given.

And this is not something minor in Biblical studies. Rather, *this is something major, very major*. This is something which can only have *a dire, negative impact upon a Christian's outlook and understanding of the present and future place which the Jewish people occupy in God's economy*.

Then, part and parcel with the preceding, are the numerous pastors and Bible teachers caught up in this false ideology who are misleading the masses. It's not a pretty picture when one begins looking at what's presently happening in this respect in Christendom, but that's how matters exist nonetheless.

### **Until That Day...**

To provide a current, up-to-date example of what is really happening in the Middle East relative to Israel and the nations, showing how Scripture handles and reflects on the matter rather than how all too many of those who should know better are trying to handle the matter, note that which has been and continues to occur in that part of the world today.

The Middle East, for sometime, has been unraveling, so to speak; and that can be seen even more so with events of each passing day, with this unraveling, this coming apart, now beginning to spill over into and affect Europe in a negative manner. And from there, of course, it can only eventually affect the world at large in a similar or related manner.

As this is being written (September 2015), ISIS, with its continuing reign of terror, now has existing cells scattered over a good part of the war-torn Middle East (*e.g.*, a four-year-old civil war in Syria), fostering persecution (often ending in death) and economic hardship. And masses of people — mainly Moslems — are fleeing the Middle East by whatever means they can find.

They are traveling by boats on the Mediterranean, walking across land routes in different nations, and are heading toward parts of Europe, overwhelming sections of Europe by their very numbers.

Then there is the Iranian nuclear problem, with different opposing and often warring segments of the Moslem religion (mainly Sunnis and Shiites) thrown into the mix.

Then, of course, there is Israel — the only nation with a God — situated in the midst of all this turmoil.

All is seemingly *quite uncertain* in one respect. Though, in another respect, *there is ONE THING that can be know for certain.*

*One can know for certain that THE WHOLE OF THE MATTER is only going to get worse, far worse.*

Why?

It is very simple and can be answered in two very concise, short, to-the-point statements:

- 1) *Israel, the nation through which God views and deals with the entire matter (ref. Ch. I in this book, "The Pupil of God's Eye")!*
- 2) *The Prophets, those through whom God spoke in time past!*

*Israel's very presence in the Middle East is the catalyst for, essentially, the whole of what's occurring.*

*And, the Prophets have spoken, with their words being FINAL!*

The present existence of a Jewish nation in the Middle East (which is made up largely of humanists, atheists, and agnostics), *BEFORE* the full end of the four hundred and ninety years, is nothing more or nothing less than *the Jewish people rising up and seeking to emancipate themselves from exile, apart from their Messiah, establishing a Jewish nation themselves, entirely through natural means, in the land covenanted to Abraham, Isaac, and Jacob.*

The Jewish people have sought to do this *BEFORE* the time by re-entering a desolated house, seeking to effect a healing of the Jewish people and their land themselves, through natural means.

Then, not only is the preceding true, but, by doing this, the Jewish people *have not only opened the door for but guaranteed that God's judgment upon the nation, to ultimately bring about repentance, would be intensified seven-fold* (Matt. 12:43-45; cf. Lev. 26:18ff [ref. Chs. III, IV in this book]).

And God uses the Gentile nations to bring about judgment of this nature upon His people. In this respect, the turmoil existing

among the nations in the Middle East can be addressed in a very simple manner, made known millenniums ago by the Prophets.

It all has to do with *God's plans and purposes for Israel and the nations*. It has to do with bringing to pass that which it will ultimately take to bring Israel to the place of repentance, in order that through the Jewish people, all of the Gentile nations — even the very nations fostering anti-Semitism today, some to the extent of seeking Israel's very destruction — can not only be evangelized by but be blessed through Israel.

And God is going to allow matters to increasingly go to the extremes that it will ultimately take in order to bring this to pass.

### 1) The Biblical Picture

The Biblical picture of that currently occurring in the Middle East can be seen in the opening verses of the Book of Jonah.

An unrepentant Jonah, out of the Lord's will and seeking to distance himself from the presence of the Lord, booked passage on board a ship headed in the opposite direction from where the Lord had told him to go. And Jonah, in this condition, was asleep down in the hold of the ship when God caused the sea to become so tumultuous that the very ship itself, with all those on board the ship, was about to be destroyed (Jonah 1:1-5).

This storm arose for *one multifaceted reason and purpose alone*.

*It arose because of Jonah. God's prophet was out of place, and the storm arose in order to rectify the situation (1:6-12).*

Jonah must be dealt with and brought to the place of repentance, bringing Jonah to the place where he would then do as God had commanded. And bringing about repentance was something which could happen only one place, *not on the ship, but in the sea*. Jonah *MUST* be cast from the ship into the sea.

(“The sea” in Scripture is used as a metaphor for *the nations* [also, *the place of death*]; and “the ship” could only be seen as a reference to *the land of Israel*, for that is the only place on earth where one could reside and be seen as other than out among the nations, other than in the sea.)

The preceding is the type. Now note the antitype — Israel in the land today and that which, according to the type, *MUST* occur.

A disobedient and unrepentant nation, following in Jonah's

footsteps, resides in the land — on the ship — today. And exactly the same thing is occurring among the nations, particularly those nations surrounding Israel, as occurred in the sea during Jonah's day.

The sea raged in the type, *because of Jonah*; and the sea is raging today in the antitype, *because of Israel*. In the type, the sea raged to the extent that the ship was about to be destroyed; and the beginning of exactly the same thing, to be climaxed during the coming Tribulation, can be seen in the Middle East today.

And whether type or antitype, the reason for the tumultuous condition was/is the same — *a disobedient and unrepentant Jonah running from the presence of the Lord, and a disobedient and unrepentant Jewish nation following suit in the land today*.

## 2) The Biblical Solution

Do you want to know what's about to happen? The type will relate the complete story. *And if you think it's bad now, just wait!*

It can only become worse with time, with no one being able to do a thing about the matter (Hosea 5:14). The type relates this, and the antitype must follow the type in exact detail.

Again, the whole of what is presently occurring and will yet occur in the Middle East has *one catalyst*, and God is bringing all of this to pass in order to rectify an existing situation.

*As long as a disobedient and unrepentant Jonah was on board the ship, out of the Lord's will, the sea raged. And the sea raged to the extent that the ship was about to be destroyed.*

And matters can be *NO DIFFERENT* in the antitype.

*As long as an unbelieving and unrepentant Jewish nation is in the land, turmoil can only exist among the Gentile nations, particularly those nations surrounding Israel in the Middle East.*

And this turmoil, as the raging sea during Jonah's day, can ultimately be no ordinary turmoil. It can ultimately only be the same type turmoil seen in the tumultuous sea during Jonah's day, described in Matt. 24:22:

*“And except those days should be shortened [days during the coming Tribulation just out ahead, the last seven years of the full four hundred and ninety years], there should no flesh be saved: but for the elect's sake [for Israel's sake] those days shall be shortened.”*

(For additional information on these days, refer to the author's book, *DISTANT HOOFBEATS*.)

God, exactly as in the type, is about to pull out all stops in order to bring His plans and purposes for mankind to pass, *plans and purposes to be effected through Israel*.

In the type, bringing about His plans and purposes had to do with *a Jewish prophet*, ultimately bringing to pass salvation and blessings for the Gentile city of Nineveh.

And in the antitype, bringing about His plans and purposes has to do with *the nation of Israel*, which will ultimately bring to pass salvation and blessings for the Gentile nations of the earth.

(For additional information on the preceding, refer to Chapters V, VI in this book, which deal with different facets of the matter.

Also, note something which some individuals would see as a problem with respect to all of this.

As Jonah in the type had to be removed from the ship and cast into the sea, Israel in the antitype has to be removed from the land and driven back out among the nations. God dealt with Jonah *only in the sea*, as He will deal with Israel *only out among the nations* [this is the *place* where He had previously driven Israel, to deal with the nation in this manner — the “*place*” which He will also have “*prepared*” for Israel yet future, during the Tribulation (Rev. 12:6, 14)].

The seeming problem would emanate from God having dealt with Israel in the land after this fashion numerous times in the Book of Judges, along with similar dealings at Christ's first coming.

But note a major difference between the nation both times in history and the nation today. The nation in the land both times in history found itself *under Gentile dominion and control*; the nation in the land today is *not under Gentile dominion and control*.

Thus, the nation presently in the land is left without recourse. *This nation either has to be brought under Gentile dominion and control or be uprooted and driven back out among the nations; and Scripture states that the latter will occur* [Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14ff].

Then, out among the nations, God will deal with Israel [the whole house of Israel, not with just those in the land today] exactly as He dealt with Jonah in the sea, with the ultimate results in the antitype occurring *exactly as seen in the type* [Jonah 2:1ff; 3:1ff].)

# 9

## Israel's Future Restoration A Restored Nation, a Healed Land

**Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.**

**And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.**

**And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God (Amos 9:13-15).**

A major issue and problem among many Bible teachers and students of the Word today concerns *how one is to look upon and treat the present existence of an Israeli nation in the Middle East.*

This nation, some 6,000,000 strong, in one respect, *CAN'T* be there, though it is; but in another respect, this nation *MUST* be there, which it is.

This nation *CAN'T* be there in fulfillment of God's numerous promises throughout the Old Testament to one day restore His dispersed people back to their land; but this nation *MUST* be there to bring about the fulfillment of the final seven years of Daniel's Seventy-Week prophecy.

And this is where numerous Bible students, not properly understanding the whole overall issue — particularly as the issue, dealt with throughout the numerous types, beginning in Genesis,

is understood in the light of the Prophets — get completely off track and commit mayhem in Biblical interpretation.

In many instances, the present existence of an Israeli nation in the Middle East has been made to be *something which it isn't at all*. This present existing nation has been erroneously associated with a fulfillment of or a beginning fulfillment of God's promises in the Old Testament concerning a regathering of the Jewish people from among all the Gentile nations where He has scattered them.

Sections of Scripture such as Deut. 30:3-5; Jer. 30:3, 18; Ezek. 34:11ff; 36:24ff; 37:1ff; 39:25ff; Amos 9:14 are cited, and it is stated that God is presently regathering His people and restoring their land to a fruitful condition in accordance with His promises (*e.g.*, Deut. 30:9; Ezek. 36:29, 30; Amos 9:13).

However, *this is not what Scripture teaches at all*. The present nation of Israel *cannot possibly exist as some type fulfillment or beginning fulfillment of God's promises to restore His people*; nor can the present productivity of parts of the land of Israel *have anything to do with God's corresponding promise to restore the land as well*.

### **After Two Days, on the Third Day**

The Jewish people, in time past, *because of disobedience*, were removed from their land, with the land left desolate; and these same people, over time, were subsequently scattered among the Gentile nations of the earth.

Israeli *disobedience*, covering centuries of time, was climaxed almost two millenniums ago by the ancestors of remnants which had been allowed to return to the land over five centuries earlier — *the Jewish people slaying their Messiah*.

Israel is *the Slayer* (Acts 2:23, 36; 5:28-30; 7:52), removed from her land and scattered among the nations. And, because Israel is the Slayer, *Israel CANNOT return to her land until two points in time*:

1) *UNTIL after two days (2000 years), on the third day (the third 1,000-year period [Num. 19:11ff]).*

2) *UNTIL after the death of the High Priest (which can only refer to the termination of Christ's present high priestly ministry in the antitype [Num. 35:15-28]).*

There can be no healing for either the people or the land *UNTIL this future time.*

(For information on the preceding, refer to Appendixes I, II, "The Intractable Middle East Problem" and "The Death of the High Priest" in the author's book, *THE TIME OF THE END*; also see the author's books, *ISRAEL — FROM DEATH TO LIFE* and *MIDDLE EAST PEACE — HOW? WHEN?*)

### Following Repentance

Further, *Israel CANNOT be restored to the land UNTIL the nation has been brought to the place of repentance.* Israel must first be dealt with concerning that which resulted in the nation's dispersion among the Gentile nations. This fact is plainly set forth in connection with prophecies pertaining to the Lord regathering and restoring His people (e.g., Deut. 30:1, 2; Isa. 1:16-20; cf. Isa. 1:2ff).

Further, *Israel being brought to the place of repentance, according to Scripture, will not occur UNTIL the latter part of the coming Tribulation, during the latter part of Daniel's Seventieth Week.* This time of trouble which will befall the Jewish people — "the time of Jacob's trouble" (Jer. 30:7) — results from Israel's disobedience and the necessity of bringing the Jewish people to the place of repentance.

This will be a time of unparalleled trouble, designed by God to bring the Jewish people to the end of themselves. During this time they will be brought into such *dire straits* that they will have no place to turn other than to the Lord (Ex. 3:1-10).

*ONLY THEN will the nation repent; and ONLY FOLLOWING REPENTANCE can the nation be restored, with the land being healed.*

### Messiah's Return, Jewish Festivals, O.T. Saints

Further, *Israel CANNOT return until the nation's Messiah returns at the end of the Tribulation.* According to the sequence set forth in the seven Jewish festivals in Leviticus chapter twenty-three, the Jewish people must look upon their Messiah (with the nation being saved, fulfilling the Passover, the first festival) *BEFORE the nation can be regathered* (fulfilling the feast of Trumpets, the fifth festival).

(Note that Israel has slain the Lamb, but has yet to apply the blood. The Lamb was slain at Christ's first coming; Israel though will not apply the blood until Christ's second coming.

*ONLY THEN* will the first festival in Leviticus chapter twenty-three be completely fulfilled. And these seven festivals [*Jewish festivals, having to do first and foremost with Israel*] must be fulfilled in a sequential order.)

Further, Old Testament saints are to be raised from the dead and be restored to the land along with the living at this time. *Both the dead (resurrected) and those living at that time will return to the land together* (Ex. 13:19). The resurrection of Old Testament saints is set forth in the third of the seven festivals in Leviticus chapter twenty-three — the feast of First Fruits. And this will be fulfilled following the fulfillment of the Passover but prior to the fulfillment of the feast of Trumpets.

Israel possesses a promise which God gave to Solomon almost three thousand years ago concerning repentance, the nation's healing, and the land being healed:

"If my people [the Jewish people], which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *THEN* will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

And exactly the same thing is seen in a promise given through Moses almost five hundred years preceding the promise given through Solomon:

"If they [the Jewish people] shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

*THEN* will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:40-42).

Israel can return to the land, with both the nation and the land being healed, *ONLY following the nation's repentance*. And the

nation's repentance is placed in Scripture at a time near the end of the Tribulation, in connection with Christ's return.

Those comprising the present existing nation in the Middle East are there *in unrepentance and unbelief, BEFORE the time*. And the remaining unrepentant Jewish people (most of the Jews alive today) are still scattered among the Gentile nations, with the Old Testament saints still in their graves.

In this respect, it is simply not possible that the present remnant returning to the land and forming the existing nation in the Middle East *can have anything to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration*; nor can a reclamation of parts of the land *have anything to do with Old Testament prophecies pertaining to the land being healed*.

If either had anything to do with the fulfillment of God's promises to restore His people to a healed land, *God would be acting contrary to His revealed Word — an impossibility*.

The remnant of Jews presently in the land is *a remnant from the Slayer*, which has gone back *BEFORE the time*. And not only are the Jewish people *still unclean* through contact with the dead body of their Messiah (the two days are not yet complete), but a remnant from this unclean nation has gone back *prior to the time* Christ completes His high priestly ministry. And, according to the type in Numbers chapter thirty-five, *the Slayer CANNOT return in this manner prior to the time Christ completes His present ministry in the heavenly sanctuary* (Num. 35:28).

The present remnant in the land — *a part of the Slayer, returning before it is time to return* — leaves this remnant open to *great danger*. In actuality, it leaves the Jewish people forming this remnant open to *experiencing exactly the same thing of which the entire nation is guilty*. It leaves them, *as the slayer, open to being slain themselves* (Num. 35:26, 27).

And this is *exactly* what is about to happen to the present existing nation of Israel in the Middle East.

Antichrist is about to appear and make a seven-year covenant "with many" in Israel. And after three and one-half years, he will break his covenant, come against Jerusalem with his armies, and seek to wipe this nation off the face of the earth.

The rebuilt temple will be desecrated and destroyed, Jerusalem

will be destroyed, and the Jews who are either not killed or do not escape into surrounding Gentile nations will either be slain or sold as slaves throughout the Gentile world. The present existing nation in the Middle East will be completely destroyed, *slain as it were* (cf. Dan. 9:26, 27; Joel 3:1-8; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:3, 4; Rev. 12:5ff).

During the latter half of the Tribulation, an Israeli nation, as we know it today, will not exist in the Middle East. Conditions will not only have become similar to those seen in Europe during WWII (Jewish persecution under the Third Reich, prior to the existence of the nation in the Middle East), but they will have become far, far worse.

It will be during this time — days which, unless shortened, no flesh would be saved (Matt. 24:22) — that the Jewish people will be brought to the end of themselves, to a place where they will have no recourse other than to call upon the God of their fathers. *ONLY THEN* will God hear, remember “His covenant with Abraham, with Isaac, and with Jacob” and send His Son back to deliver His people (Ex. 2:23-3:10).

*ONLY THEN — NOT BEFORE — will events pertaining to the restoration of Israel and the healing of the land occur.*

# Appendix I

## The Holocaust

### Past and Future

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

And I am come down to deliver them... (Ex. 3:1-8a).

“The Holocaust,” in modern vernacular, has come to be used as a somewhat synonymous reference to that which happened to the Jewish people in a German Third-Reich-controlled Europe preceding and during WWII (though many Jews prefer to use the Hebrew word, *Shoah* [meaning, a “Storm,” “Desolation,” or “Destruction”] to reference the Holocaust). This word is derived from the Greek word, *holokaustos*, referring to “a burnt offering,” with the thought of the offering being completely consumed by fire (the first part of the word, from *holos*, means “whole,” “complete”).

In view of that which occurred through the Third Reich's anti-Semitic aim *to produce a Jew-free Europe (which they termed, the "Final Solution to the Jewish Question")*, a name derived from the Greek word *holokaustos* has, in one respect, been aptly chosen. The Holocaust was a *systematic effort to completely destroy an entire race of people living throughout Europe — along with other means, to consume this race of people by fire through the use of the crematoriums in the death camps.*

However, in another respect, *viewing the nation as a whole*, the name has not been aptly chosen at all. In fact, going by the exact meaning of the word — *"a burnt offering," with a view to the entire offering being completely consumed by fire — the word cannot describe the Jewish people at all. The nation cannot be consumed by fire; not a hair on the head of a single Jew can be singed in this respect. That is clearly spelled out in numerous places in Scripture (e.g., Ex. 3:1ff; Dan. 3:19ff).*

Those having a part in that which was done in Europe during the reign of the Third Reich *should have read the Book*. They should have looked to see *Who and What* they were dealing with before attempting the destruction of this particular race of people, for not only did *they attempt the impossible but they brought about their own destruction in the process.*

Had they bothered to read the Book, among other things,

They would have found that *they were dealing with God Himself, in the midst of the Jewish people* (Ex. 3:2-7).

They would have found that *they were trying to destroy a people who couldn't be destroyed* (Ex. 3:1ff; Jer. 31:35-37; 33:20-26; Dan. 3:19ff; 6:16ff), *for God Himself would have had to be destroyed.*

And they would have found that *they were trying to destroy a people whom God had called into existence for particular and specific purposes, with any seeking to destroy these people destined for destruction themselves* (Gen. 12:3; Ex. 1:8ff; 14:18-31).

And the matter becomes even more incredulous when the lives of many of the German people who attempted that which was done during the Holocaust are viewed. Though that perpetrated against the Jewish people during the Holocaust was *a monstrous endeavor*, many of the German people having a connection with the death

camps were quite *ordinary people, not monsters themselves per se* (though there would have been *monsters* among them and *monsters* in places of command [*e.g.*, Hitler, Eichmann, Mengele, et al]).

From available records of those days, many of the individuals caught up in the death camp work carried on some semblance of ordinary life when away from their work, which, in many cases, would have involved attending Church on Sunday before going to work in the camps on Monday.

(The Catholic and Lutheran Churches were the two predominate Christian Churches, so called, in Nazi Germany in 1933 [the year Hitler rose to power in Germany] and throughout the continuing twelve years. And, insofar as any proper or correct outlook on the Jews was concerned, the Catholic Church was actually the sounder of the two.

The German Lutheran Seminaries and Churches were filled with Nazis, Nazi sympathizers, and anti-Semites — from the seminary professors, to the pastors of Churches, to those in the pew. In short, the German Lutheran Church of that day was shot through and through with false ideologies and corruption.

Then there was the matter of Martin Luther [the one to whom the Lutheran Church looked back upon] having had an incorrect view of the Jews in his day, warning the German people about what he termed, “The Jews and Their Lies.” And Hitler, with his anti-Semitism, was looked upon in some circles as an individual carrying on a modern-day work of Luther in Germany — in one respect, setting the stage for the Nazi party and the German Lutheran Church to find *very common grounds to work together*.

The Nazis were, for the most part, looked upon as Christians [mainly members of either Catholic or Lutheran Churches], and many probably were “Christian” in more than name only. Even Hermann Goering was a faithful Lutheran and would remain that way until the day of his death [though that’s not to say that Goering was really a Christian; nor is it to say that he wasn’t, when he took his own life in 1946].

There was, of course, dissent among many Catholics and Lutherans relative to the policies of the Third Reich concerning the Jews [*e.g.*, that of Dietrich Bonhoeffer, a Lutheran minister; this though was centrally for humanitarian reasons or seeking the conversion of the Jews to Christianity, not for reasons involving the true identity of the Jew and how the nation of Israel fit into God’s plans and purposes as a separate and distinct people].)

Nazi military personnel assigned to one of the death camps and following the preceding type lifestyle in connection with one of Germany's Churches (and, from existing records, it is evident that many of them did) would find themselves doing *two completely incompatible things*:

- 1) Listening to or reading material from a Jewish Book on Sunday, and, at least after some semblance, looking to a Jewish Saviour.
- 2) Then, the next day, on Monday, beginning a work consisting principally of attempting to slay the very people who had given them this Book and Saviour.

And the preceding could only have been a correct scenario in many instances of life in Nazi Germany during those years — again, in the light of available records — showing how little the German people in general evidently knew about the true identity of the Jewish people in those days.

Why didn't those filling the Churches on Sunday morning in Germany know that which Scripture clearly reveals about the Jewish people? And that question can be easily addressed and answered by asking the same thing concerning Christians in our own country today.

How many Christians in the Churches of the land today can carry on some semblance of an intelligent conversation about the place which the Jews occupy in God's economy — past, present, and/or future?

Any Christian that has been saved for any length of time at all should be able to easily handle the matter. But how many can do this? And if they can't do this, why can't they do it?

The answer, *solely from a Biblical standpoint*, can only be singular:

There has been (over years of time) and continues to be a *failure of those whom God has placed in charge of the flock to properly feed the flock, to proclaim the Word* (cf. II Tim. 4:2ff; I Peter 5:2ff).

But, correspondingly, as well, there has been a *failure behind the failure, resulting in the situation which presently exists*.

It is true that numerous men leading the flock have been trained in the theology schools of the land — something particu-

larly true in Germany at the time that the Nazi party came to power in 1933 — but *how* have they been trained?

The matter as it existed in Nazi Germany in 1933 would have been very similar to, if not the same, as it exists over eighty years later in our own country today.

In Germany, at that time, *the correct place which the Jewish people occupied in God's economy* was not something taught in the theology schools or the Churches — something which should have been uppermost in that taught by professors or pastors in any theology school or Church, for *this is crucial relative to any correct understanding of the Scriptures*. And, as a result, the Churches in Germany found themselves, generally, *as not only weekend havens but sympathizers for numerous Nazi party members and their anti-Semitic practices in 1933*.

Thus, preceding and during the war years in Germany, note what could only have been a connective, indirect role that pastors of Churches throughout the land would have played in the Holocaust by not doing as commanded by the Lord in II Timothy and I Peter.

But, could the pastors in Germany have really done this? Because of their incorrect training, except possibly in isolated instances, such evidently would not have been possible.

And it is little to no different over eighty years later in American theology schools and Churches. *The lesson from history has gone unheeded*.

## The Past Holocaust

Why did the Holocaust occur?

The Holocaust occurred, not because an anti-Semitic person rose to power in Germany in 1933, not because other power-hungry anti-Semitic individuals joined themselves with this man, and not because of the sad state of the theology schools and Churches in Germany concerning their understanding of and teaching about the Jews.

*The past Holocaust occurred because of Jewish disobedience over centuries, even millenniums, of time and their refusal to turn back to and call upon the God of their fathers. God simply used the existing state of Germany during that time — religious and political — to chastise His disobedient son, with a view to correction (Zech. 1:15).*

And, in His sovereign control of the entire matter, God allowed this chastisement to extend to the depths that it reached — anti-Semitic practices taken to what man would consider unimaginable sufferings and extremes, resulting in the death of 6,000,000 Jews during the twelve-year existence of the Third Reich.

("The Third Reich" [meaning, *The Third Empire*] was supposed to last for 1,000 years. But, at the end of only twelve years, the empire ceased to exist, Germany lay in ruins, parts of Europe fared no better, and multiplied millions had been killed throughout North Africa, Europe, England, and Russia.

As is sometimes voiced, "Hitlers do not come cheap."

The Third Reich began with *an existing anti-Semitic setting in Germany*. And the leadership of the empire took advantage of this setting, introducing ever-increasing anti-Semitic practices. Thus, the supposed 1,000-year empire, in reality, signed its own death warrant at the outset. It just took twelve years to bring matters regarding their actions to pass.

If a person wants to incur the wrath of a father, mistreat his son. That's true in the human realm, and it is equally true in the Divine realm. The Third Reich mistreated God's son, incurring the wrath of the Father. And they paid dearly for their actions, taking a nation down with them.

When God said, "I will bless them that bless thee..." (Gen. 12:3a), *He meant exactly that!* And when God continued, and said, "and will curse him that curseth thee..." (Gen. 12:3b), *He meant exactly that as well!*

Germany, under the leadership of the Third Reich, rejected the former and chose the latter of the two. And the Father, *remaining true to His Word, reacted toward the mistreatment of His son in exact accordance with that which had been stated at a time over four hundred years before the son even existed.*

Matters have existed that way since Abraham's day 4,000 years ago, they exist that way today, and they will always exist that way.

Remain in line with that which God has revealed about His two firstborn Sons, and you will come out ahead every time.)

The Holocaust is history, and *it has been fully documented for all to see.*

At the time that the Allies went into Germany and Poland and liberated the death camps in the spring of 1945, they were instructed to take pictures and fully document that which had been done. And numerous other pictures have surfaced at times over the

intervening years, even many taken by the Nazis who were there.

Then there were the Nuremberg war-crimes trials (1945, 1946), fully documenting the matter. And with the capture of Adolf Eichmann in Argentina in 1960 and his subsequent trial in Israel in 1961, the matter was fully documented once again.

Over the years many survivors of the death camps have told their stories, with some still alive and able to do so today. Understandably though, thinking back and talking about those years is not something many of them want to do. They don't want to relive, after any fashion, the horrors which they went through.

Beyond the preceding are the numerous Holocaust centers or museums, particularly in major American and European cities, along with Yad Vashem (a memorial to the Jewish victims of the Holocaust) in Israel.

In short, the Holocaust has been so fully documented that *it can only be impossible for anyone to deny that the Holocaust actually happened*. But some, usually those openly opposed to the existence of a Jewish nation in the Middle east, attempt the impossible today.

And, a central reason that the Holocaust has been so fully documented in this manner is for educational purposes — educating people concerning that which happened, seeking to prevent anything like this from ever again happening to the Jewish people, or happening to anyone else.

*But one thing will override all such efforts, guaranteeing that it will happen to the Jewish people again. And when it does happen again, matters will be far, far more horrendous than they were in the past.*

## **The Future Holocaust**

Why will a future Holocaust of this nature occur? The answer is exactly the same as the reason why the past Holocaust occurred.

*There HAS TO BE a future Holocaust, for the very simple reason that the Jewish people have yet to be brought to the place of repentance.*

*And the future Holocaust will, of necessity, HAVE TO BE worse, far worse, than the past Holocaust, for the very simple reason that the suffering and death during the past Holocaust was insufficient to bring the Jewish people to the place of repentance.*

The past Holocaust began in Germany and spread throughout Europe. Jews in other parts of the world were largely unaffected.

*But the entire nation, together, must be subjected to a type persecution — a Holocaust — of such a nature that they are left without a place to turn other than to the God of their fathers.*

The future Holocaust, unlike the past, will begin in the center of Jewry, in Jerusalem, and quickly spread worldwide (cf. Matt. 24:15ff; Luke 21:20ff; Rev. 6:3ff; 7:9ff). No Jew, anywhere in the world, will be able to escape that which is about to occur.

Two-thirds of world Jewry (some 9,000,000 by today's count) will not survive those days (Ezek. 5:12; Zech. 13:8, 9). But through this Holocaust, unlike the past Holocaust, the remaining Jews — all affected by that which will occur — *will be brought to the place where the nation will cry out to the God of their fathers for deliverance.*

And when the Jews are driven to this point, *God will respond and send the Deliverer Whom Israel rejected and crucified 2,000 years ago.*

*Israel will look upon the nation's Deliverer (Zech. 12:10; 13:6), there will be a great mourning throughout the camp when they realize the identity of the One delivering them (Zech. 12:10-14), a nation will be born in a day (Isa. 66:8ff), the Old Testament saints will be raised from the dead (Ex. 13:19; Dan. 12:1ff), and the Jewish people (the raised dead along with those living in that day) will be restored to the land of Israel (Deut. 30:1ff; Matt. 24:31).*

Gentile world power will be *destroyed* (Isa. 63:1ff; Joel 3:1-16; Rev. 14:14-20; 19:17-21), and *the sceptre will be returned to Israel within a restored theocracy, a new covenant, and a Temple which Messiah Himself will build* (Jer. 31:31-33; Ezek. 37:21-28; Zech. 6:11-13), *ushering in the Messianic Era* (Ezek. 40-48).

*The restored nation will then go forth, as God's witness, to the Gentile nations with the message of the one true and living God* (Isa. 43:1ff; 53:1ff), *with the nations being ruled by and blessed through Israel* (Zech. 8:20-23; 14:9ff).

(The preceding has been stated in a somewhat succinct manner, for all these things have been dealt with in chapters in this or other books written by the author.

Refer particularly to COMING IN HIS KINGDOM, ISRAEL — FROM DEATH TO LIFE, and MIDDLE EAST PEACE — HOW? WHEN?)

## Appendix II

### “Never Again!”

#### But It Will Happen Again

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace...

Then Nebuchadnezzar the king was astounded, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God [*lit.*, ‘a son of the gods’].

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.

And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them (Dan. 3:19-21, 24-27).

During the summer of 1941, when British Intelligence began intercepting radio reports about mass killings by the Third Reich in Poland, the outside world — though still unaware of the full extent and dimensions of the “*Final Solution to the Jewish Question*” — became aware of that which would only later be fully known.

Winston Churchill, in a speech shortly afterwards, stated, in a somewhat cryptic manner so that the Germans would not know that their messages were being intercepted, “We are in the presence of a crime without a name.”

Down through the years since those days, remembering back on what was later called *The Holocaust* — that which happened to the Jewish people (among others) throughout Europe during the twelve-year reign of the Third Reich (1933-1945) — the Jewish people have had a saying: “Never Again!”

These words, “Never Again,” represent a promise to past and future generations that everything possible will be done to insure that nothing like the Holocaust will ever happen again.

The numerous Holocaust museums and centers in major cities, particularly throughout Europe and the United States, along with Yad Vashem in Israel (a memorial to the Jewish victims of the Holocaust), are in existence to let the people of the world know, to educate them, pertaining to that which occurred. And a major underlying reason for all of this is *to prevent such a thing from ever happening again*.

In line with the preceding, present Jewish thought throughout Israel and the world at large is that the Jewish people will “never again” allow themselves to exist in a position of powerlessness, as the Jewish people found themselves in Germany and throughout Europe during the days of the Third Reich.

The nation of Israel in the Middle East today maintains very active, ever-ready military forces — Army, Navy, and Air Force. They have compulsory military training and military service for all citizens, men and women alike. A high percentage of the population is military-ready; and a ready-to-respond armed force — in any or all branches of service — can be called up overnight.

And these are not just ordinary forces. Israel’s Air Force, for example, is recognized as having some of the best trained pilots in the world, flying modern aircraft and using modern weaponry.

Maintaining military forces of this nature, along with having hawkish personnel in positions of authority in both the government and the military, would be another way of letting anyone who would dare even think about trying to come against Israel again to know in advance what to expect.

The Jewish people are determined to “NEVER AGAIN” let anything like the Holocaust befall them.

### **A Date Which Must Be Kept**

BUT, with the existence of all the preceding, IT WILL HAPPEN AGAIN! The Prophets have spoken, and the Words of the Prophets — God speaking through the Prophets — cannot be circumnavigated.

Israel has a *pre-set, pre-recorded date with destiny, which MUST be kept*. This date has been *set and clearly marked on God’s prophetic calendar, and it cannot be changed*. This date is called “The Time of Jacob’s Trouble” (Jer. 30:7), and it will be kept during a time referred to as *Daniel’s Seventieth Week* (seven unfulfilled years relating to God’s dealings with Israel preceding the Messianic Era [Dan. 9:24-27]).

And this pre-set date, reserved for the Jewish people on God’s prophetic calendar, *which MUST be kept*, is for a reason and for a purpose.

*The reason that this date must be kept is because of Israeli disobedience over centuries, even millenniums, of time, which Israel has yet to acknowledge and correspondingly return to the God of their fathers.*

*And the purpose for this date is to bring Israel to that place, to bring about repentance, so that God’s plans and purposes for calling this nation into existence 3,500 years ago can be realized.*

Thus, *there HAS TO BE another Holocaust*, in order to, through Gentile persecution, bring about Israel’s repentance. And this coming Holocaust *HAS TO BE of a severe enough nature to bring this to pass.*

God drove Israel out among the nations to effect repentance; and He is going to leave them there *UNTIL they do repent*, intensifying the persecution until Israel is left without anyplace to turn other than back to the God of their fathers.

(The Jews presently in the land [there in *an unbelieving and unrepentant state*], having returned to the land during decades of time, resulting from a Zionistic movement, will have to be uprooted from their land and driven back out among the nations [something which will happen in the middle of the coming Tribulation, the “time of Jacob’s trouble” (Matt. 24:15ff; Luke 21:20ff; Rev. 12:6ff)].

This will *HAVE TO OCCUR*, for God drove his people out among the nations to effect repentance through Gentile persecution, and this is the place where He has decreed that He will deal with them in this respect.)

Thus, there is a disobedient Jewish people on the one hand (both in and out of the land) — with all of their Holocaust centers and museums, Yad Vashem, and a mighty military power in the land — saying, “*Never Again!*”

Then, on the other hand, there are the Prophets who spoke millenniums ago, who, in essence, have said “*Yes, Again!*”

And the Prophets have said this because of *one thing* — *God’s omniscience, as He has looked down through centuries of time, seeing and knowing the continued unbelieving and unrepentant state of the Jewish people in the world today, both in and out of the land.*

### **One More Time...**

*It will take one more round of Gentile persecution, one more Holocaust, one more Furnace. Then...*

And when it does happen again, the coming Holocaust will be FAR, FAR WORSE than the past Holocaust. The future Holocaust will exist, not just in Europe, but *worldwide*; and the person in charge will be *a man seated on Satan’s throne* to whom Satan will have given “his power” and “great authority” (Rev. 13:2; cf. Rev. 12:1-17).

This coming Holocaust is seen *numerous places in Scripture.*

One such place is in the account of the three Hebrews cast into a fiery furnace heated *seven times hotter than it was normally heated*, in Dan. 3:19ff. These three Hebrews typify *the Jewish nation as a whole*, seen in the coming Holocaust, the coming Furnace, the coming Tribulation, the coming “time of Jacob’s trouble,” occurring during Daniel’s unfulfilled Seventieth Week.

But these three Hebrews, seen in a fire heated *seven times hotter than it was normally heated* (“seven,” a complete number, showing that the furnace was evidently heated as hot as possible without destroying the furnace), were not in the fire alone. A fourth Person was in the fire with them.

This fourth Person, as seen in corresponding Scripture, can be clearly identified as *God Himself* (Ex. 3:1ff; ref. Chs. I-III in this book). And, as a result, *the fire, regardless of its intensity, had absolutely no effect upon these three men. For the fire to have affected them in any way, it would have had to affect the One in their midst the same way.*

These three men emerged from the furnace without a single hair on their heads singed and without the smell of fire or smoke on either them or on their undamaged garments.

This is how the nation itself will fare in the coming Holocaust, exactly as the nation fared in the past Holocaust. But, just as in the past Holocaust, the individual Jew is another matter.

In the past Holocaust, 6,000,000 Jews died, though the nation lived (emerged unscathed, for, exactly as in the type in Daniel, the nation cannot be harmed).

In the future Holocaust, two-thirds of world Jewry will die (about 9,000,000 by today’s count [*cf.* Ezek. 5:12; Zech. 13:8, 9]), but the nation will live (emerge unscathed, again, exact as in the type).

### **Between Now and Then**

We’re not told how events in the Middle East or the world at large will transpire between now and that future time spoken of by the Prophets. There will have to be a transpiring of events which will allow this man to somehow neutralize or overcome Israel’s armed forces, beginning this second Holocaust (when the rider on the red horse appears in the middle of the Tribulation [Rev. 6:3, 4]). We’re told about his intrigues, among other things, and the covenant that he will make with Israel; but we’re not told what part these things might play, if any, in allowing this man to do the things which he will be able to do in that day.

This man — *seemingly unopposed, or not deterred by a military power as seen existing today* — will move against the Jews (“arms

shall stand on his part” [Dan. 11:31a]), beginning in Jerusalem, in a very sudden and what would appear to be a very unexpected manner. The Jews are told that when they see this man desecrating the Holy of Holies in the rebuilt Temple, if outside their homes, to not even take time to go back inside to pick anything up, but *to flee from this man’s presence, to run for their lives* (Matt. 24:15ff).

That is how sudden and swift things will transpire when this man’s actions begin a three and one-half-year Holocaust, which, after beginning in Jerusalem, will then spread throughout the earth, probably quite quickly. And *every single Jew — not just in Europe, but worldwide* — will be caught up in it this time.

### Following That Future Time...

Following that future time though, matters will be exactly as they existed when the three Hebrews emerged from the furnace in Daniel chapter three.

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speaketh anything amiss against the God of Shadrach, Meshach, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon” (Dan. 3:28-30).

A similar ending is seen in the Book of Esther, where another facet of the same matter has been given. Haman, another type of the man who will sit on Satan’s throne during the coming Tribulation, *sought to have all the Jews in the province slain*.

But in the end, through circumstances brought about by God’s sovereign control over all things, Haman suffered the same fate which he had sought to inflict upon the Jews. *Haman himself was impaled on the same gallows which he had built for Mordecai, a Jew*

who “sat in the king’s gate.”

And, the two prominent Jews dealt with throughout the book — *Esther and Mordecai*, representing, as the three Hebrews in Daniel, *the entire nation* — found themselves, at the close of events seen in the book, in positions comparable to that seen in Daniel.

*Esther came into possession of all that Haman had owned; and Mordecai, among other honors, was promoted in the kingdom.*

“Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, *because he laid his hand upon the Jews...*

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of the brethren, seeking the wealth of his people, and speaking peace to all his seed” (Esther 8:7; 10:1-3).

The same story is told from yet another perspective in the account of Joseph and his brethren in Genesis chapters thirty-seven through forty-five. The story begins with *Joseph’s rejection by his brethren* (ch. 37) and it ends with *Joseph’s acceptance by his brethren* (ch. 45).

In the latter part of the story, *two seven-year periods* are seen — *a seven-year time of plenty, followed by a seven-year time of famine. And the time of famine would be so severe that the time of plenty would not even be remembered* (Gen. 41:29-32).

Throughout *the time of plenty* (Gen. 41:47-53), Joseph’s brethren continued in the same state as seen back in chapter thirty-seven — *as the ones rejecting him, not even knowing that he was still alive.*

But, once *the time of famine arrived* (Gen. 41:54-57), they were left with no place to turn for help other than to Joseph (who had been elevated to second in command over all Egypt and one whom they knew not, even later when in his presence [Gen. 42:1ff]).

And, in the end, they were driven to the place where they had to acknowledge, *in Joseph’s presence*, that which they had done years before (resulting from their rejection of him [Gen. 44:16ff]).

Then Joseph, with his brethren brought to this point, was unable to contain himself any longer. *He wept aloud as he revealed himself to his brethren:*

“I am Joseph...whom ye sold into Egypt” (Gen. 45:3a, 4b).

His brethren, understandably, were “troubled at his presence” (v. 4), but Joseph set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (v. 5).

And, after certain events had transpired, Joseph’s brethren went forth with *a dual message:*

“Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 45:26).

Placing these types together provides different facets of the complete picture. We are presently living during a time of plenty, *but a time of famine is coming, one like unto Haman is coming, and a furnace heated seven times hotter than normal awaits Israel.*

The nation will be driven to the same place Joseph’s brethren were driven; and the nation, during this time, is going to do exactly the same thing Joseph’s brethren did. *They will go to their Brother for help; they will go to Jesus for help, One Whom they will not know, the One Whom they rejected and crucified in past time.*

They will be brought to the place, *in His presence*, where they will be forced to acknowledge their guilt (Zech. 12:10-14; 13:6). *And Jesus will then reveal Himself to them, evidently weeping, as Joseph did in the type:*

*I am Jesus...Whom ye crucified.*

The Jews will, understandably, be troubled, exactly as Joseph’s brethren were troubled. But Jesus will set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (cf. Luke 24:25-27).

And after certain events transpire (those seen in the Jewish festivals and certain judgments yet to occur [the trumpet and vial judgments]), *the Jewish people will go forth to the nations of the earth with the same dual message which Joseph’s brethren carried forth:*

*Jesus is alive, and He is Governor over the entire earth.*

# Appendix III

## Three Days and Three Nights

AS JONAH...SO THE SON OF MAN  
AS JONAH...SO ISRAEL

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights (Jonah 1:17).

For as Jonah was three days and three nights in the whale's belly [*lit.*, 'the huge fish's belly']; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40).

The Book of Jonah forms a dual type, foreshadowing, through Jonah's experiences, different aspects of the experiences of both of God's firstborn Sons — *Christ* and *Israel* (cf. Ex. 4:22; Heb. 1:6).

(*Ref.* Chapters IV, V of this book for information pertaining to the typological teachings of Jonah.)

The book is more particularly about *Israel*, though the time which both Sons would spend in the place of death, is seen in the time which Jonah spent in the place of death. Thus, the book, in a larger scope, is about both Sons.

This time spent in the place of death is expressed in Jonah and referenced in Matthew as "three days and three nights." And a mistake, having major negative ramifications in Biblical interpretation, is often made through seeking to understand this expression in a Western mind-set rather than through comparing Scripture with Scripture.

The expression, “three days and three nights,” from Jonah 1:17 and Matt. 12:40, is often understood as a period of time encompassing three twenty-four-hour periods — *i.e.*, seventy-two hours. And this is where mayhem in Biblical interpretation enters into the matter, not only in the expression itself but what this does to numerous passages of Scripture, including the overall scope of the manner in which the whole of Scripture is structured.

Thus, it is no small matter concerning whether this expression is interpreted and understood within man’s Western mind-set (within man’s finite understanding) or whether Scripture is allowed to interpret and explain the matter for us (through God’s infinite wisdom and knowledge, the Author of this expression).

### Facts That One Must Face

*Christ was raised from the dead after two days, on the third day* (Luke 24:7); and He was also raised *after three days* (Mark 8:31). Both are true and must be reconciled, one with the other.

(Relative to the timing of Christ’s resurrection, the expression, “after three days,” is only used two times in the N.T. [KJV, Matt. 27:63; Mark 8:31].

On the other hand, the expression, “the third day,” is used twelve times in the N.T. [KJV]. In five of the references there is some manuscript support for the rendering, “after three days” [Matt. 16:21; 17:23; Mark 9:31; 10:34; Luke 9:22]. However, for the remaining seven [Matt. 20:19; 27:64; Luke 18:33; 24:7, 21, 46; I Cor. 15:4], no such support exists. All existing manuscripts read the same way — “the third day,” leaving no room to question how the text should read.

Also, note the expressions, “within three days” and “in three days” in Mark 14:58 and John 2:19, 20.)

*Israel*, seen in the place of death today (note both the sign of Jonah in the O.T. and the sign of Lazarus in John 11), will be raised *after two days, on the third day* (Hosea 5:13-6:3), *i.e.*, after 2,000 years, in the third 1,000-year period. And, as was stated concerning Christ, it can also be said of Israel that the nation will be raised up *after three days* (after 3,000 years). And, as with

Christ, these statements must be reconciled, one with the other.

Then there is the matter of *Jonah*. Exactly the same thing *must* be said of him (because of the way Scripture uses the expression, “three days and three nights”).

That is to say, Jonah was raised from the dead *after two days, on the third day* (note that Jonah died in the belly of the fish; he is seen crying out from *Sheol* [Jonah 2:2], the place of the dead). As well, Jonah was raised *after three days*. And, exactly as in the two antitypes, these statements must be reconciled, one with the other.

And the preceding is perfectly in line with the septenary structure of Scripture, which must be the case with any part of Scripture. This septenary structure is set forth in the opening two chapters of Genesis, beginning the Old Testament; and it is set forth as well in the opening two chapters of John, beginning the New Testament.

(Note that John’s gospel should be the beginning book in the N.T., not Matthew’s gospel. See Chapter I in the author’s book, *MOSES AND JOHN*, where this is dealt with and explained.)

The whole of Scripture is built upon this septenary structure, which is seen through the manner in which each Testament opens. And this structure is dealt with after different fashions numerous places throughout Scripture (*e.g.*, the Sabbath given to Israel, pointing to that coming seventh day of rest, the millennial day; or, it can be seen in the subject at hand — the raising up of Jonah, Christ, and Israel).

### **Problems That Are Encountered, If...**

If a person follows the approach numerous individuals have taken when dealing with the expression, “three days and three nights,” in relation to the timing of Christ’ crucifixion and resurrection, attempting to understand this period of time as a full seventy-two hours, that person will encounter *insurmountable problems, along with committing mayhem in numerous facets of Biblical interpretation.*

(These individuals usually attempt to see a Wednesday crucifixion and a Sunday resurrection in order to allow what they see as a full three days and three nights — seventy-two hours — between His crucifixion and resurrection. Any other day would not allow the full time that they believe is needed.)

Note several *insurmountable problems* one encounters with the preceding view. Then it will be shown, as well, how this causes a person to *commit mayhem in numerous facets of Biblical interpretation*.

### 1) *Insurmountable Problems*

If Christ was crucified on Wednesday, nothing fits, not even the seventy-two-hour period.

Note that Christ died in the middle of the afternoon. This is when He descended into *Sheol/Hades*. His body was then taken down from the cross, prepared for burial, and placed in the tomb shortly before the beginning of the next day. Then He was raised sometime after the beginning of the day following the Sabbath.

If crucified on Wednesday, nothing short of time extending to at least slightly over seventy-five hours could possibly exist. Then, if one attempts to begin the seventy-two hours at the time His body was placed in the tomb (which most do), that won't work either. Raising Christ exactly seventy-two hours from that point would put the resurrection on the Sabbath, on Saturday.

Then there is the matter of Christ being raised on the third day. Sunday is the fifth day from Wednesday, not the third day. "After three days," as used in Matt. 27:63 and Mark 8:31 would seemingly fit, but not so. This expression must be harmonized with "on the third day," and has reference to this day (as will become evident in the third and last major section in this third appendix).

Then there is the matter of the day following the crucifixion being "a high day," *i.e., a high Sabbath* (John 19:31). Though the day following the Passover was the beginning day of the feast of Unleavened Bread (a Sabbath day), the only way one could have a *high Sabbath* in the camp of Israel was for one of the feast days in Leviticus twenty-three to fall on the regular weekly Sabbath (Alfred Edersheim would be one well-known authority calling

attention to this fact). Thus, a Wednesday crucifixion fails on this point as well.

## 2) *Mayhem in Biblical Interpretation*

Contending for a seventy-two-hour period between Christ's crucifixion and resurrection, invariably dealt with through a supposed Wednesday crucifixion, throws the complete latter part of the septenary structure of Scripture into disarray.

As *Christ* was raised after two days, on the third day, He will, as well, be raised up after 2,000 years, in the third 1,000-year period (the Messianic Era).

And *Israel*, in like manner, after two days, after 2,000 years, will be raised up to live in God's sight on the third day, on the third 1,000-year period.

Note what attempting to see a full seventy-two-hour period in the expression "three days and three nights" does to the preceding, to the last three days in God's septenary structure of Scripture. *It destroys how God has structured His Word in this respect, destroying numerous teachings which God has placed in His Word through this septenary structure.*

### **No Problems Are Encountered, If...**

On the other hand, if a person interprets Scripture in the light of Scripture when dealing with the expression, "three days and three nights," not a single one of these problems will exist; and everything, in turn, will fit into its proper place.

And no one is then left attempting to explain the unexplainable, for Scripture will have been allowed to explain the whole of the matter itself, through its own built-in interpretation.

There are two other places in the Old Testament where the same or a similar expression to that seen in Jonah 1:17 is used (I Sam. 30:1, 12, 13; Esther 4:16-5:1). And in both of these places, along with several other companion places, Scripture relates exactly how Jonah 1:17 and Matt. 12:40 are to be understood (Gen. 40:12-20; 42:17-20; II Chron. 10:5, 12; Matt. 27:62-64), leaving no room for questions in anyone's mind about how the expression is to be understood when

Scripture is allowed to interpret itself.

In this respect, *the Old Testament views any part of a day as covering the whole of that day, with the day's corresponding night period as well* (cf. Matt. 4:2; Mark 1:13). A twenty-four-hour period is not involved at all. Thus, *viewed solely from a Scriptural standpoint, any part of Friday, all of Saturday, and any part of Sunday would be "three days and three nights."*

As well, the expression, "after three days" in Matt. 27:63 and Mark 8:31 is not referring to events occurring on a fourth day (a day following three days), but is referring to events occurring on the third of the three days in view. Note how this expression in Matt. 27:63 is understood in Matt. 27:64. Or, note the sequence of days in Acts 10:3, 7-9, 17, 23, 24, 30.

Then there is the matter of *a high Sabbath* occurring the day following the crucifixion, which can be fulfilled *only by a Friday crucifixion*.

As well, Friday is the *only day* which will allow the resurrection on Sunday to have occurred on *the third day* (on the feast of First Fruits [cf. Mark 16:9; I Cor. 15:20, 23]). In reality, all one has to do to ascertain the day of the crucifixion is to count back three days from Sunday, which takes one to Friday.

And, as well, remaining completely within the way Scripture handles the matter, this likewise allows one *to remain completely in line with the septenary structure of Scripture*.

# Appendix IV

## The Sun, Moon and Stars

### For SIGNS in the Heavens, Among Other Things

And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day (Gen. 1:14-19).

Genesis 1:14-19 records God's activity on the fourth day of the earth's restoration, anticipating the creation of marine life and the birds of the air on the fifth day, followed by the creation of animal life and man on the sixth day. And this was all with a view to man, on the seventh day, ruling a restored earth in the stead of Satan and his angels (vv. 20-28).

Satan and his angels (one-third of the angels originally positioned with Satan when God, in time past, placed him as ruler over the earth) had rebelled against God's supreme power and authority, disqualifying themselves to continue on the throne (Isa. 14:12-17; Ezek. 28:14-19; Rev. 12:3, 4), resulting in a ruined kingdom, with darkness covering the kingdom (Gen. 1:2a).

But God restored the kingdom over six days time and then created man to replace the incumbent ruler and his angels (Gen. 1:2b-28).

Light was restored on the first day of God's restorative work but not seen in connection with the sun and moon until the fourth day (vv. 3, 14ff). The restoration of light before the restoration of the sun and moon bothers some individuals, though it shouldn't.

Light is not an intrinsic part of the sun. Light was restored prior to the light bearers being restored. Then, God took the previously restored light from the first day and used that light to envelope the sun when it was restored on the fourth day. And with the sun providing light for the restored moon, both the sun and moon became light-bearers for the earth.

The fiery mass forming the sun, providing heat for the earth, could, by itself, produce some light. But the *blinding light* which one sees when looking at the sun, preventing one from gazing directly at the sun, is not produced by the fiery mass forming the sun. Rather this light is produced by that which God brought into existence on the first day and then used to envelope the restored sun on the fourth day. And this light enveloping the sun (forming a light-bearer), as previously stated, provides light for the moon (a secondary light-bearer).

(The manner in which God established the matter on the fourth day of the earth's restoration would provide man with some understanding of man's body as it was enswathed in Glory prior to the fall and will one day again be enswathed in Glory, or of Christ's body presently enswathed in Glory.

As the light which God restored on the first day enveloped one of the light-bearers restored on the fourth day, so did God's Glory clothe Adam and Eve prior to the fall and will one day clothe man following the redemption foreshadowed by God's restorative work on days two through six. And this light, as the light in Genesis chapter one, can exist both separate from and in connection with man's body (*e.g.*, note that Christ was not raised in a body enswathed in Glory but was received up into Glory at the time of His ascension [*cf.* Luke 24:15-40; I Tim. 3:16].

[For additional information pertaining to the preceding, refer to the author's book, COMING IN HIS KINGDOM].

Then note the brightness of this Glory in connection with the brightness of the light enveloping the sun today. Christ, following His

resurrection and ascension, unlike His appearance to the two disciples enroute to Emmaus [Luke 24:15ff], subsequently appeared to Paul in a body enswathed in Glory — a body which exceeded the brightness of the noon-day sun, blinding Paul until the third day [Acts 9:3ff; 26:13; cf. Rev. 1:13-16].)

And, moving beyond the sun, the stars which one sees out in the heavens could only be the same as our sun [which is a medium-sized star] insofar as light is concerned, though far enough away that man can gaze directly at them. The light which man sees when he looks at stars in the heavens is not the fiery mass forming the star. Rather, man is seeing the light in which the fiery mass is enveloped.

And, in the preceding respect, there is an entire heavens with billions of stars in our galaxy alone [an estimated two to four hundred billion], with an estimated billions of galaxies filled with stars beyond our galaxy, providing the same glimpse into the past and future that our sun provides in relation to man's body, past and future, enswathed in Glory.)

## Signs in the Heavens

In the process of completing His restorative work on the fourth day in Gen. 1:14-19, God associated the restoration of the sun and moon with *signs* (v. 14). And, though the restoration of the sun and moon did not include the stars as well, as evident from subsequent Scripture, they would be included with the thought of *signs*.

(The KJV rendering of Gen. 1:16, which begins with a statement about God making "two great lights," ends with the statement, "he made the stars also," which is an incorrect and misleading translation.

God's restorative work had to do with the sun and the moon, not with the stars as well. There would have been no reason for God to darken the stars at the time darkness enveloped the earth in Gen. 1:2a [though God could have prevented their light from reaching the earth, had He so desired (which He might have done), which would possibly have produced the type darkness which could have been felt, a darkness of gloom, as in Egypt during the plagues (Ex. 10:21, 22)].

The statement pertaining to the stars at the end of Gen. 1:16, as it appears in the KJV rendering, leads one to believe that God restored the stars at this time as well. But, the corrected rendering from the

Hebrew text would simply read, "and the stars." That is, the stars, though not part of God's restorative activity, would provide some light in addition to the moon [but miniscule compared to the moon reflecting the sun's light.]

Relative to the sun, moon, and stars being seen and used as "signs" in Scripture, one needs to see and understand how they are used in this manner, *remaining within the way that they are used*. If one doesn't, that person will invariably end up dealing with signs in a non-Scriptural manner, *committing mayhem in Biblical interpretation*.

"Signs" in Scripture have to do with *Israel*, and invariably, after some fashion, they have to do with Israel in relation to *the theocracy* (cf. Gen. 4:15; 17:11; Ex. 3:12; 4:8, 9, 17, 28, 30; 10:1; 31:13, 17; Num. 14:11, 22; Deut. 26:8; 29:3; 34:11; Matt. 4:17, 23-25; 12:38-40; Luke 24:21, 25-27; John 20:30, 31; I Cor. 1:22).

This is the manner in which "signs" are set forth in an unchangeable fashion throughout Scripture. And, if "signs" are going to be dealt with after a correct fashion, *this must be done EXACTLY as Scripture lays the matter out*.

(For information in this realm, refer to the author's three pamphlets, "Signs, Wonders, Miracles"; or, refer to the author's book, SIGNS IN JOHN'S GOSPEL.

Also, for any thought of "signs" existing from Adam to Abraham, or before the inception of the nation during Moses' day [during the first 2,500 years of human history], refer to Chapter II in this book, "The Pupil of Man's Eye," which deals with the matter in relation to *the bowels of Abraham*.)

For an example of how the sun, moon, and stars are used as signs in relation to *Israel and the kingdom* in Scripture, note Gen. 37:9 and compare it with that stated in Rev. 12:1:

"And he [Joseph] dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me" (Gen. 37:9).

"And there appeared a great wonder [Gk., *semeion*, 'sign'] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1).

Genesis 37:9 has to do with Joseph ruling over his family, foreshadowing *Christ one day ruling over the house of Israel*. This is millennial in its scope of fulfillment.

Revelation 12:1 has to do with *Israel* during the Tribulation, depicted as *a woman* (at a time when *God will once again be dealing with Israel, with the kingdom in view*). And the sign has to do with *Israel* (crowned, clothed with the sun, the central governmental power) *about to be placed over all the Gentile nations* (sub-governmental powers depicted by the moon and stars), alluding to conditions during the Messianic Era.

Metaphors are used throughout (cf. Isa. 2:1-5).

And related signs, using the sun, moon, and stars as metaphors for governmental powers are seen elsewhere in this book and elsewhere in Scripture (cf. Matt. 24:29; Mark 13:24, 25; Luke 21:25; Rev. 6:12, 13; 12:3, 4).

### **Existing Mayhem Concerning Signs Today**

The preceding presents matters after the manner in which Scripture deals with signs related to heavenly bodies or to anything else. *It is the Jew who requires a sign (I Cor. 1:22), and the manner in which signs are used in relation to the Jews throughout Scripture is always the same*. Signs appearing in connection with Israel in this manner *always appear, after some fashion, in connection with Israel in relation to the kingdom*.

Today though, numerous individuals in Christendom have completely departed from that which the Word has to say about signs and are looking for signs which would relate *the nearness of the Lord's return through the movement of the sun and moon*, usually relating the matter more to the Church than to Israel. And this search or contention for signs in connection with the sun and moon has to do centrally with a phenomenon known as "Blood-Moons."

A "blood-moon," as they have come to be called, has to do with a total eclipse of the moon, with the moon giving a reddish appearance during this time — thus, the name "Blood-Moon."

The entire matter is *a natural phenomenon which has nothing whatsoever to do with Scripture*. And well-meaning individuals,

who should know better, are taking something from the natural, attempting to align it with *the supernatural* (including Jewish feast days), and seeing the whole of the matter as *a manifestation of supernatural signs*.

And, with Christians not knowing what Scripture has to say about the matter, masses of individuals are being misled by those who should know better.

Trying to align the natural with the supernatural is bad enough, but attempting to do this in connection with Jewish feast days during a time when God is not even dealing with Israel, much less dealing with Israel in relation to the theocracy, really takes one out into a place where no one belongs.

This though is how bad things have become in Christendom. The leadership in Christendom, generally, doesn't seem to know any better. In fact, many in positions of leadership are the very ones adhering to and promoting the blood-moon phenomenon. And those in the pew, under their teaching, are being led down the same trail which leads to no place worth going.

The leaven which the woman placed in the three measures of meal very early in the dispensation, in Matt. 13:33, has done and continues to do its damaging work. And Scripture clearly reveals that this leaven will continue its work until the whole has been leavened.

The one and only protection which a Christian can possess from the onslaught of false teaching rampant in the world today is *a knowledge of the Word of God, a knowledge of the Truth*. Apart from a knowledge of this Word, it's *travel at your own risk*.

# Scripture Index

<i>Genesis</i>		2:23ff.....35	<i>II Chronicles</i>
1:1a.....11	2:23-25.....20	6:24-27.....45	7:12-14.....45
1:2a.....87	2:23-3:10.....39, 62	7:14.....60	10:5, 12.....83
1:2-28.....85	3:1-8.....63, 64		
1:3, 14ff.....86	3:1-10.....59		
1:14-19.....87	3:2-4, 7.....4		
4:4, 5, 25, 26.....8	3:12.....88	<i>Esther</i>	
4:15.....88	4:8, 9, 17, 28, 30.....88	4:16-5:1.....83	
5:21-27.....8	4:22.....79	8:7.....77	
6:8, 9.....8	4:22, 23.....6, 27	10:1-3.....77	
9:25-27.....2, 8	10:1.....88		
10:5, 25, 32.....3	10:21, 22.....87	<i>Psalms</i>	
11:5-8.....3	12:40, 41.....3, 8	14:1.....11	
12:1-3.....27	13:19.....60, 70	53:1.....11	
12:3.....21	14:18-31.....64	76:2.....13	
.....64, 68	19:5, 6.....27	96:5.....2	
14:18-20.....8	31:13, 17.....88	126:1.....13	
15:4.....7	32:13.....12	137:1ff.....14	
15:9-21.....27		137:1-4.....13	
15:13, 14.....3, 8	<i>Leviticus</i>	139:1ff.....6	
17:11.....88	Chapter 23.....49, 51	139:7, 8.....32	
22:16.....12	26:14ff.....43	147:19, 20.....27	
Chapters 23-25.....18, 46	26:18ff.....53		
24:15, 29.....38	26:18-31.....20	<i>Proverbs</i>	
28:13-15.....37	26:21-42.....18	7:2.....7, 9	
28:15.....39	26:40-42.....45, 60		
28:15, 19.....38		<i>Isaiah</i>	
28:15-31:3.....50	<i>Numbers</i>	1:2, 16-20.....59	
30:25, 26.....38	14:11, 22.....88	1:4-6.....20	
31:1-3, 17, 18.....38	Chapter 19.....49	1:26, 27.....13	
31:3.....39, 40	19:11ff.....58	2:1-4.....36	
Chapters 34, 35.....34	Chapter 35.....49	8:20.....10	
35:1, 8, 12.....38	35:15-28.....58	9:6, 7.....27	
35:12.....40	35:26-28.....61	14:1, 2.....40	
Chapter 37.....77		14:12-17.....85	
37:9.....88, 89	<i>Deuteronomy</i>	19:5-9, 22-25.....40	
37:28.....42	26:8.....88	43:1ff.....70	
40:12-20.....83	28:15ff.....43	43:1-11.....27	
41:14-32, 53-57.....41	29:3.....88	45:23.....12	
41:29-32, 47-57.....77	30:1ff.....70	53:1ff.....20	
42:1.....42, 77	30:1, 2.....59	.....70	
42:1-45:26.....41	30:3-5.....58	54:17.....5	
42:17-20.....83	32:8.....3, 8	55:8, 9.....6	
44:16ff.....77	32:9, 10.....7	60:5, 11.....39	
Chapter 45.....77	32:10.....4, 9	60:10-12.....40	
45:3-5, 26.....78	34:11.....88	61:5, 6.....40	
		63:1ff.....46	
<i>Exodus</i>	<i>I Samuel</i>	.....70	
1:8.....64	30:1, 12, 13.....83	66:8.....70	

*Jeremiah*

22:8, 9, 29, 30.....	13
25:11, 12.....	43, 44, 47
29:10-14.....	43, 44, 47
30:3, 7-10, 18.....	39
30:3, 18.....	58
30:7.....	59
31:8, 9.....	39
31:31-33.....	70
31:35-37.....	64
33:20-26.....	64
49:17, 18.....	40

*Lamentations*

1:7-9.....	13
------------	----

*Ezekiel*

5:12.....	70, 75
14:11-13.....	13
28:14-19.....	85
29:10-15.....	40
34:11ff.....	58
36:24ff.....	58
36:24-32.....	49
37:1ff.....	58
37:21-28.....	70
39:25ff.....	58
Chapters 40-48.....	70

*Daniel*

3:19.....	18
.....	64, 74
3:19-21, 24-27.....	71
3:19-27.....	4
3:28-30.....	76
5:1-31.....	44
6:16.....	64
6:16-24.....	4
8:8, 9.....	33
9:1, 2.....	44
9:3-27.....	45
9:24-27.....	18, 47, 73
9:26, 27.....	48, 62
10:12-21.....	2
11:31.....	76
12:1ff.....	70

*Hosea*

1:2.....	13
5:13, 14.....	23
5:13-6:2.....	18, 21
.....	22, 80
5:14.....	55

*Joel*

3:1-8.....	62
3:1-16.....	70
3:2.....	40
3:9ff.....	46
3:19.....	40

*Amos*

9:11-15.....	50
9:13.....	58
9:13-15.....	57

*Jonah*

1:1-12.....	54
1:1-2:10.....	25
1:3-5, 7, 12.....	26
1:6-12, 15.....	31
1:15-2:10.....	35
1:17.....	27, 80, 83
2:1ff.....	56
2:2.....	81
2:2, 3.....	34
2:3-10.....	20
3:1ff.....	36, 56

*Zechariah*

1:14, 15.....	21
1:15.....	67
2:7, 8.....	7
2:8.....	1, 4, 9
6:11-13.....	70
8:13, 20-23.....	36
8:20-23.....	70
12:10-14.....	10, 70, 78
13:6.....	78
13:6, 8, 9.....	70
13:8, 9.....	75
14:9.....	70

*Matthew*

4:2.....	84
4:17, 23-25.....	88
12:24-32, 43-45.....	17, 19
12:30.....	12
12:38-40.....	26, 27, 88
12:40.....	79, 80, 83
12:43-45.....	15, 20, 23, 53
13:1ff.....	20
13:1-3.....	17, 19
13:33.....	51, 90
16:21.....	80
17:23.....	80
20:19.....	80
23:37-39.....	10, 13, 15, 20
23:38.....	17, 19
24:15ff.....	30, 50, 56
.....	70, 74, 76
24:15-22.....	62
24:21, 22.....	30
24:22.....	55
24:29.....	89
24:31.....	70
25:31-46.....	6
27:62-64.....	83
27:63.....	80, 82
27:63, 64.....	84
27:64.....	80

*Mark*

1:13.....	84
8:31.....	80, 82, 84
9:31.....	80
10:34.....	80
13:24, 25.....	89
14:58.....	80
16:9.....	84

*Luke*

9:22.....	80
11:23.....	12
13:33-35.....	13
18:33.....	80
19:41, 42.....	13
21:20ff.....	30, 50
.....	56, 70, 74
21:20-24.....	62
21:25.....	89
24:7, 21, 46.....	80
24:15.....	87
24:15-40.....	86
24:20-31.....	18
24:21, 25-27.....	88
24:25-27.....	78

*John*

1:1.....	11
1:1, 2, 14.....	9
1:29-2:11.....	18
2:19, 20.....	80
11:1-7.....	18
19:31.....	82
20:30, 31.....	88

*Acts*

1:9-11.....	10
2:23, 36.....	58
5:28-30.....	58
7:52.....	58
9:3ff.....	87
10:3, 7-9.....	84
10:17, 23, 24, 30.....	84
17:26-27.....	8
26:13.....	87

*I Corinthians*

1:22.....	88, 89
15:4.....	80
15:20-23.....	84

*II Corinthians*

4:4.....	2
----------	---

*Galatians*

3:17, 18.....	3, 8
---------------	------

*Ephesians*

2:12.....	1, 2
3:10.....	2

6:12.....	2	7:9, 10.....	8	12:3, 4.....	85
<i>II Thessalonians</i>		<i>I Peter</i>		12:5ff.....	62
2:3, 4.....	62	5:2ff.....	66	12:6.....	74
<i>I Timothy</i>		<i>Revelation</i>		12:6, 14.....	50, 56
3:16.....	86	1:13-16.....	87	Chapter 13.....	33
<i>II Timothy</i>		6:3ff.....	70	13:1.....	27, 32
4:2ff.....	66	6:3, 4.....	75	13:2.....	35, 74
<i>Hebrews</i>		6:12, 13.....	89	14:14-20.....	70
1:6.....	79	7:9ff.....	70	17:1, 15.....	32
4:4-9.....	18	11:8.....	13	17:16, 17.....	34
6:13.....	12	12:1.....	88	17:18.....	13
		12:1, 3, 4.....	89	19:2, 3.....	34
		12:1-17.....	74	19:11ff.....	46
				19:17-21.....	70
				21:1.....	27

---

An intractable Middle East problem faces man today, one which can only become worse and worse with the passage of time, *Until...*

The reason for the problem is *the existence of an Israeli nation in the midst of mainly Moslem nations* — a nation presently comprised of some 6,000,000 Jews who have returned to the land covenanted to Abraham, Isaac, and Jacob before it is time for the Jewish people to return.

The “Jewish people” have returned to the land *in unbelief, prior to repentance, prior to their conversion, and while the house still lies desolate* (Ex. 12:1ff; Dan. 9:24-27; Matt. 23:37-39). They have re-entered a house which Christ left “empty, swept, and garnished,” *awaiting judgment magnified seven times for their actions, which is what it will take to bring the Jewish people to repentance* (Matt. 12:43-45).

God, in time past, because of the Jewish people’s continued disobedience, extending over centuries of time, uprooted His people from their land and drove them out among the nations *to effect repentance through persecution at the hands of the Gentiles*.

And, out among the nations, *the Jewish people possess a promise* (seen numerous places in Scripture) that when repentance is forthcoming, God will hear from heaven and act in complete accord with His promise (*cf.* Ex. 1:8; 2:23-25; 3:1ff; Lev. 26:14-42; Deut. 30:1-3; II Chron. 6:24-27; 7:12-14).

Until repentance is forthcoming, God will not act. God will act with respect to a deliverance of His people *only after His purpose for uprooting them from their land and driving them out among the nations has been realized*. God’s Word is *crystal clear* on the matter.

In this respect, what is an unrepentant and unconverted Israeli nation doing back in the land? And what are the ramifications of the Jewish people being back in the land under existing conditions?

The preceding is what this book is all about — not what man may think, but what Scripture has to say. Numerous facets of the matter are covered from different passages of Scripture, with the emphasis on current Middle East conditions and where things are headed.

---

---