

Middle East Peace — How, When?

As Seen through the Death of Ishmael in Genesis 25

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

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

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

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

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

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

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

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

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

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

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

In this respect, any proposed peace between the Arabs and

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

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

The Abrahamic Covenant Two Half-Brothers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Chronology of Events

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Ishmaelites

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

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

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

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

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

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

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

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

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

— H.C. Leupold

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

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

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

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

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

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

Reflections on Days Following 1977

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

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

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

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

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

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

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

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

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

Scripture is CRYSTAL CLEAR on this matter!

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

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

During or immediately following the coming Tribulation the

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

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

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

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

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

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

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

The Coming Holocaust

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“WE LIVE!”

A National Homeland Today, But...

The nation of Israel is presently in existence to provide a national

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

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

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

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

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

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

(For additional information on that seen in the last several paragraphs, refer to the author’s article, “Seventy Years, Four Hundred Ninety Years.” This article, in turn, references related material in other articles, along with related material in books and pamphlets.)

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