



**“Never Again!”
or
“Yes, Again!”**

The Prophets Have Spoken!

**A Study Concerning That Future Day
When God Once Again Steps in and
Deals with the Jewish People, Resulting
in “Jacob,” *the Natural Man* — “in the
Way of Thy Judgments” — Becoming
“Israel,” *the Spiritual Man***

Arlen L. Chitwood

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by
Arlen L. Chitwood

The
Lamp Broadcast, Inc.
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To those in *the house left desolate*, who will have to await their Messiah “in the way of thy judgments,” but will one day say, “Blessed is he that cometh in the name of the Lord” (Isa. 26:8; Matt. 23:37-39)

Cover Photograph: Sunset, Hawke’s Bay,
New Zealand, 2017

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By the Same Author —

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

FOREWORD

This book is about Israel and the nations in the Middle East — a subject which has increasingly attracted the attention of many of today's Bible teachers. And an interest in and study about Israel and the nations is exactly as conditions should exist, for we can only be living very near the end of the present dispensation, portending the nearness of events which must transpire on the earth before Man's 6,000-year Day ends (events concluding Daniel's Seventy-Week prophecy, *the time of Jacob's trouble*) and the Lord's 1,000-year Day begins (the time into which Daniel's prophecy leads, *the Messianic Era*).

But there is a *problem*, A **MAJOR PROBLEM!**

Numerous Bible teachers, rather than remaining with the Word, teaching that which the Word clearly states about Israel and the nations, often find themselves taking liberties with the Word, teaching things completely contrary to the Word. And numerous Christians, who should know better, but don't, are being misled on every hand.

The crux of the matter can be set forth in a twofold manner, asking two interrelated but antithetical questions:

- 1) *Is the present existing nation of Israel the result of God, since May 14, 1948, progressively fulfilling any or all of His numerous promises to one day restore the Jewish people to their land?*
- 2) *Or, is this present existing nation to be seen and understood as something else, something completely separate from the fulfillment of any of God's promises to one day restore His people to their land?*

And how a person views this matter is *no small thing*. Rather, this is something **MAJOR, VERY MAJOR!**

As will be clearly shown throughout this book, the correct Biblical position can only be seen in *the second part of the preceding*, not in the first part, though that seen in the first part is far more widely held and taught throughout Christendom by those dealing with the subject than that seen in the second part.

If a person sees and teaches that the existence of an Israeli nation in the Middle East has resulted from God, during the past sixty-nine years, progressively restoring the Jewish people to their land in ac-

cordance with any or all of His numerous promises to one day do so, *he can only do this in the face of a huge volume of Scripture, clearly telling him that he has gone in a completely wrong direction.*

(Numerous parts of this "huge volume of Scripture" are dealt with in different chapters of this book. References to corresponding Scripture, not dealt with in this book, can be found in Chapter VIII, "Seventy Years, Four Hundred Ninety Years," in the author's book, *Israel — What Does the Future Hold?* Or, see the author's article by the same title.)

A section of Scripture regarding Israel and the nations which many Bible teachers turn to as a base section in order to teach the things being taught is Ezek. 37:1-14. And they, more often than not, find themselves doing strange things with these fourteen verses. *They invariably interpret the Lord's Own interpretation in verses 11-14 (an interpretation of Israel's restoration seen in vv. 1-10). And they not only interpret the interpretation but they do this relative to current events.*

They, through this means, attempt to see and teach that the present existing nation of Israel, at least after some fashion (different Bible teachers teach different things), is either a fulfillment or a beginning fulfillment of the restoration set forth in this chapter.

Then, error of this nature *will always negatively affect an individual's understanding of related Scripture, for that seen in related Scripture must then be made to align with the previous error.* In this case, contextually, an erroneous understanding of Ezek. 37 throws a person completely off on any correct understanding of the following two chapters (38, 39).

This though is only part of something *MUCH LARGER.* Only three chapters from Ezekiel are being referenced, but Scripture related to that dealt with in these three chapters can be found throughout Moses, the Psalms, and the Prophets. And continuing to bring related Scripture elsewhere in line with previous error can only eventually result in large parts of *the whole of prophetic Scripture being skewed, often beyond recognition.*

But, to illustrate the point, note just the three chapters under discussion, seeing what going wrong in Ezek. 37 does to a central area of interpretation in the succeeding two chapters (38, 39).

Events in the latter two chapters, to maintain the erroneous interpretation in chapter 37, must then be seen occurring during a time

when they cannot possibly occur (during Man's Day) and involving a people which they can't possibly involve (the present Israeli nation), for the restoration seen occurring in chapter 37 is *the same restoration* referenced in chapters 38, 39 (38:8, 11, 12; 39:9ff).

And there is more, far more, in just these two chapters — things which are simply being glossed over, made to fit the erroneous interpretation in chapter 37 (*ref.* Chapters XVIII-XX in this book).

And that would somewhat illustrate the existing problem, which, far more often than not, results from error being taught by Bible teachers who deal with the subject. *Sound exegesis, paying attention to exactly what the text states, comparing Scripture with Scripture, allowing Scripture to interpret itself, is simply thrown to the winds.*

The remainder of this foreword relates the only recourse to correct the existing situation. But, for the most part though, matters have moved beyond the point where individuals would be able to or would even consider correction. Many would not possess the necessary Biblical foundation to make corrections even if they wanted to do so. Many would be too proud to do so. Then many would have to re-vamp their entire ministry, re-doing sermons, written material, etc.

Few can or will do any of the preceding. But there are, at times, individuals — one here and one there — who will look at the matter, study it out in the light of Scripture, and make the necessary corrections.

So, what does one do when finding himself in a situation of this nature? He simply does what he should have done in the beginning, which would have prevented the existing situation. *He simply follows that which the Word has to say, allowing the Word to make corrections for him.*

Note, in this respect, two verses out of the second chapter in John's gospel:

“And there were set there six waterpots of stone...

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim” (John 2:6a, 7).

The preceding quoted verses are taken from the first of eight signs in John's gospel. The complete sign (2:1-11) foreshadows that future time following Israel's national repentance, salvation, and restoration

to their land *when God again takes Israel as His wife (an adulterous, divorced wife restored).*

This sign points to events which will occur *on the third day* through one means of reckoning time (2:1), or *on the seventh day* through another means (1:29, 35, 43; 2:1). Both culminate *at the same time* — *that time to which the sign of the Sabbath points* (Ex. 31:13-17), seen in the initial, foundational structure in Gen. 1:1-2:3, upon which the whole of Scripture rests. Both culminate *at the end of Man's Day, in the Lord's Day, at the end of 6,000 years, in the seventh 1,000-year period, in the Messianic Era* (ref. Appendix II in this book).

This first sign in John's gospel foreshadows events which will occur not only following all seven seals of the seven-sealed scroll in Revelation chapter five being broken but, as well, following the completion of all the judgments connected with these seals being broken.

This will be necessary because this scroll contains God's redemptive terms for the inheritance (that territory [the earth] presently under Satan's dominion and control, which is to come under Christ's dominion and control). And that foreshadowed by the marriage in John 2:1-11 is part and parcel with the redemption of the inheritance.

This takes matters to the time not only following Christ's return at the end of the Tribulation but following that time when a repentant and converted Israel will have been regathered from the nations and restored to her land. *At this time, Gentile world power will come against Israel, be destroyed, and complete all the judgments of the seven-sealed scroll* (which have to do with the time and events seen in Ezek. 37-39).

The material in this foreword though is not about the overall nature of the first sign in John's gospel. Rather, it is about a vital teaching drawn from a statement in the sign: "*Fill the waterpots with water.*"

And the material is being used and presented in this manner to illustrate "the why" of an existing problem in Christendom. The waterpots are not being filled with Water drawn from the Well, at least, *NOT with pure Water*. And all too often they are being filled with things which have no connection or association with the Water in view.

Drawing from the Account

Jesus and His disciples had been invited to a wedding in Cana of

Galilee. Sometime following their arrival, the wedding party ran out of wine. And Jesus set about to rectify the situation by commanding that the servants fill an existing “six waterpots of stone” with “water” (waterpots holding “two or three firkins apiece” [about ten to twenty gallons]).

Then note something and note it well! The preceding is *WHAT* the servants were to do. On their part, nothing preceded and nothing followed. They were simply *to FILL THE WATERPOTS WITH “WATER,” and that was ALL they were to do.*

Action beyond that point was entirely out of their hands. *DIVINE ACTION ALONE FOLLOWED. It was Christ Who then continued the work, taking the water which had been poured into the six waterpots, changing the water to wine (v. 8).*

And this wine *was not just any wine.* It was “the good wine,” which had been “kept...until now” (v. 10).

This could only have been a type wine which man cannot make today, evidently similar to the type wine which man could have made prior to the Flood, but could no longer make following the Flood (because of changed atmospheric conditions produced by that which resulted in the Flood [*cf.* Gen. 9:20, 21; Acts 2:15]).

But, more particularly, because of that which the sign foreshadowed (events regarding Israel on the seventh day, the seventh 1,000-year period), this could only have been the type wine which will be available during the future Messianic Era (*cf.* Isa. 25:6; Joel 2:22; 3:17, 18).

(For differences in wine which could have, can, and will be made during these three different periods of time, refer to Chapter IX, “The Days of Noah,” in the author’s book, *Prophecy on Mount Olivet*; refer also to Chapter VI, “The Wedding Festivities,” in the author’s book, *Signs in John’s Gospel*.)

Water

“Water” is used in Scripture referencing *cleansing*, pointing, for example, to great spiritual truths seen in the Levitical priesthood in the camp of Israel (bathing of the priests, the brazen laver in the courtyard of the Tabernacle [Ex. 29:4; 30:17-21; 40:12]) and in Christ’s present ministry in the heavenly sanctuary, as depicted by “water” in John 13:2-17. And, correspondingly, Christ’s present high priestly ministry is in

view through that seen in the way John opens his first epistle (1:1-2:2).

"Water" is also used in a metaphorical respect referring to *the Word*.

Note Eph. 5:25-27 in this respect (*cf.* Titus 3:5):

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the Word,

That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

First though, there is the symbolism of *the six earthen vessels into which the water was/is to be placed*. "Six" is *man's number*, and man was created in the beginning, on the sixth day, from a piece of the earth which God took and used as He formed man.

Then, the symbolism seen in Christ's command to the servants at the wedding in Cana in John 2:7, having to do with filling the six earthen vessels with "Water," symbolizes a filling with *the Word*.

Thus, the earthen vessels into which the Water, the Word, was/is to be placed *can only symbolize man, into which that symbolized by the Water is to be placed*.

And it is not just any man which would be in view. *Saved man alone* can be in view, for only saved man has a saved human spirit into which the Word can be placed, can be received. That which is spiritual (the Word) simply cannot be placed/received into that which has no connection with spiritual matters, particularly as seen in the text — the earthen vessels *filled* "up to the brim."

One (saved man) is completely incompatible with the other (unsaved man). One is living, the other is dead (spiritually). An individual *MUST* pass "from death unto life" (John 5:24; Eph. 2:1, 5) before that seen in the symbolism of John 2:6, 7 can occur in his life. *UNTIL THEN*, everything is foreign and foolishness to such an individual (I Cor. 2:9-14).

Now, note again that *ONE THING* and *ONE THING ONLY* is to be placed in the earthen vessels. And, these earthen vessels, as seen in that from which this teaching is drawn, are to be *FILLED TO THE BRIM WITH WATER, WITH THE WORD*.

It is not the Word plus something, it is *THE WORD ALONE!*

The Word is the only thing living, completely compatible with and forming nourishment and sustenance for one's spiritual life. All else is non-living, incompatible with, and can furnish no nourishment for one's spiritual life, only for his natural life.

Thus, if one wants to feed the spiritual man, it *MUST* be done by an intake of that which is itself spiritual — *the God-breathed Word, given through the instrumentality of the Spirit.*

Or, on the other hand, if an individual wants to feed the natural, *anything other than the Word will suffice.*

With the preceding in view, note how much of that being proclaimed to and written for Christians today — particularly what can often be found on so-called Christian web sites — falls into the category of the latter (something other than the Word) and not the former (the Word), *material that CAN NEVER feed the spiritual man.*

And this has been occurring for years, for decades. Is it any wonder that we have a generation of Christians filling the Churches of the land who can't tell their right hand from their left in a spiritual respect?

A generation of Christians is on hand whose lives are filled, not with the Word, but with about everything but the Word. They don't know the Word, leaving them unable to deal with matters as instructed 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.”

And the reason that they can't do this, leaving them an easy prey for the cults and about anything else that comes along, is *because individuals whom God has placed in charge of the flock throughout the dispensation have, over the years, particularly during the latter years, not followed the command in II Tim. 4:2:*

“Preach the Word...”

The waterpots have, over the years, been filled with *something other than Water.*

Those to whom the flock was entrusted in time past have “sown the wind,” with Christian leadership today, in many instances, negatively affected and following suit.

And Christians in the world today, near the end of the present dispensation, are reaping the end result. They are reaping *the only thing which could be reaped*, "the whirlwind" (Hosea 8:7).

Wine

But, let's look at the other side of the matter in order to complete the picture of that seen in Jesus' actions at the wedding in Cana of Galilee.

Once Jesus' instructions had been carried out, once the waterpots had been filled with Water, He then changed the Water to Wine. And, again, *not just any Wine*, but "the best Wine."

Now, note a few things and note them well!

THE ONE AND ONLY THING which the servants at the wedding were instructed to do was "fill the waterpots with Water." And that was it! That was all! They were not to go beyond this point!

Once they had filled the waterpots as instructed, they were to step aside. *They had done as instructed, and there was nothing more for them to do. Actually, there was nothing more that they could do.*

Then, bringing matters over into that being foreshadowed, the Lord's servants today have been told to do *ONE THING ALONE* in the preceding respect: "Fill the waterpots with Water" "Proclaim the Word..." (any reproving, rebuking, exhorting, as seen in this verse [II Tim. 4:2], is to be done, over time, *through proclaiming the Word*).

Moving beyond that point is to be left entirely in the Lord's hands, as the Spirit takes the proclaimed Word and effects results, changes the Water to Wine.

And it has to be *THE WORD ALONE* which is to be proclaimed, not the Word plus something, or something other than the Word.

The Spirit simply *DOES NOT and CANNOT use that which is not Water, which is not the Word, to bring about changes. He DOES NOT/ CANNOT use that which is non-living to deal with that which is living.*

The Spirit uses THE LIVING WORD ALONE to deal with individuals, either effecting life or nourishing and sustaining a life which has already been effected.

1

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* (Jer. 22:8, 9, 29, 30; Lam. 1:7-9; 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 (the five books of Moses; or, in a broader respect, referring to the whole of the Old Testament). 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 land being healed* [some see a more restrictive form of the preceding — only certain O.T. restorative promises presently being fulfilled].

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” (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*.

In the preceding respect, note Chapter XVI in this book, "A Dilemma for Christians."

"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]).

(For information on the third and seventh days, foreshadowing the third and seventh 1,000-year periods — beginning with man's creation and ending with the Messianic Kingdom — refer to Appendix II in this book.)

2

THE END SEEN FROM THE BEGINNING

Lessons from 4,000 Years Ago, Unheeded Today

“Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

And Sarai said unto Abram, 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. And Abram hearkened to the voice of Sarai” (Gen. 16:1, 2).

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning; and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:9, 10).

God sees the end from the beginning, and He has structured His Word in this manner, not only at the beginning but numerous places throughout.

Both Testaments begin *exactly the same way*, with John’s gospel occupying its proper place beginning the New Testament — “In [the] beginning God...” (Gen. 1:1a); “In [the] beginning was the Word...” (John 1:1a).

As well, each book beginning each Testament relates *the complete story* — *from the beginning to the end* — in the opening two chapters of each, relating *exactly the same story, though from different perspectives* (Gen. 1:1-2:3; John 1:1-2:11).

Then, the remainder of each book, providing commentary for the beginning of each book, as well, relates *the same story, told two different ways* (“types” in Genesis, “signs” in John [cf. Heb. 1:1, 2]). And beyond this, throughout each book, there are numerous beginning points which take matters to the same end.

The preceding is simply the manner in which God has structured His Word throughout.

The remainder of this chapter, seeing God reveal the end from the beginning, has to do with 4,000 years of human history, with the seed of Abraham at the beginning point (the birth of Ishmael and Isaac) and the seed of Abraham today (the descendants of Ishmael and Isaac 4,000 years later),

And, as will be shown concerning the matter, God reveals the end from the beginning (revealed during Abraham's day at the time of and following the birth of both Ishmael and Isaac).

Then, as will also be shown, man, relative to the whole of the matter, too often does two things:

- 1) Fails to learn from history, repeating the same mistakes.
- 2) And, if he can foul things up, he probably will.

God's Way, Man's Way

God has an affinity for *ALWAYS doing things a particular way*. God uses unchanging patterns which He Himself established. He uses numbers, metaphors, types, signs, parables, etc. And the manner in which He uses each is not only consistent but fraught with significance and meaning, with each just as much a part of God's revealed Word as any other part of the Word, revealed after any fashion.

Then, God's complete word picture of that which He has revealed to man concerning His plans and purposes can be seen *ONLY ONE WAY*. This complete picture, exactly as God gave it, can be seen *ONLY through taking all the different parts which God gave at different times and ways and putting all of them together in a proper manner, in exact keeping with how God has structured His Word*.

Now, with the preceding in mind, note the previously referenced account in the Word pertaining to Abraham and his seed.

Four thousand years ago God called Abraham out of Ur of the Chaldees, making certain promises to him concerning a seed and a land. Abraham was to have an offspring, and through this individual God would bring forth a nation which would be established in the land to which Abraham had been called, the

land of Canaan. And through this nation all the other nations of the earth would be blessed (Gen. 12:1-3).

Once in the land to which He had been called, following a trip to Egypt and then back to the land, the years began to pass without God fulfilling His promise concerning a seed. Throughout this time, ten years in the land, *Sarah remained barren* (Gen. 16:1-3).

Sarah, realizing her apparent inability to bear children, approached Abraham with a plan to help God fulfill His promise concerning Abraham having a seed to continue his lineage. Abraham, with Sarah's blessing, would go in unto Sarah's Egyptian handmaid (possibly previously acquired while in Egypt), have a child by Hagar, and God's promises could then be fulfilled through this child. And this is what Abraham did, resulting in the birth of *Ishmael*.

Abraham was eighty-six years old when Ishmael was born, and this is followed by thirteen silent years in Scripture (Gen. 16:16-17:1).

Then, when Abraham was ninety-nine years old, God reappeared to him and revealed that the time had arrived for His promise from years earlier to be fulfilled.

God revealed to Abraham that about this time during the following year Sarah would bear him a son, whose name was to be called "Isaac." And all which God had previously promised to Abraham would be fulfilled through this son.

Then, beyond that, this would be a miraculous birth. Sarah was beyond the age of childbearing. Everything about this birth would be of the Lord's doings, not man's (Gen. 17:1ff; 18:1ff; 21:1ff).

But the birth of Isaac, though fulfilling God's promise concerning a seed, was far from the end of the matter. Fifteen years earlier Abraham and Sarah had tried to help God fulfill His promise by turning to Egypt for help (to Hagar, an Egyptian). And Scripture is quite clear about those who go down to Egypt for help (Isa. 31:1), a statement which could only be intensified in Abraham and Sarah's case, for *they were trying to help God fulfill His promise through that of Egyptian origin, i.e., through that of the world* (cf. I Sam. 15:9-28).

And the preceding is the clear reason why today, 4,000 years

later, *the Middle East is aflame*. The descendants of Abraham, the Jewish people, have done *exactly the same thing* that Abraham and Sarah did by going to Hagar. And the descendants of Abraham through Hagar — the Ishmaelites — not only fill the Middle East today but are the bitter enemies of the descendants of Isaac.

In one respect, it is the continuing story of Abraham's tent, with its occupants. There was evidently peace in the tent as long as Ishmael was in the tent alone, for fourteen years. But once Isaac was born, *the trouble began; and it has continued, unabated, for 4,000 years* (Gen. 21:1ff). The descendants of Ishmael and the descendants of Isaac, during Man's Day, *simply CANNOT peacefully co-exist together*.

Nor are they supposed to do so. God's promises to Abraham are in view, and the son of the bondwoman has no part with the son of the freewoman in these promises. Rather, *he is to be cast out* (Gen. 21:8-12), though this awaits God taking care of matters at the time of His Son's return.

The Continuing Problem

In the meantime, the problem continues, with no one being able to do anything about it (Hos. 5:13, 14). But to foster the problem, *a corresponding and an inseparable problem exists; and, this problem, as previously stated, is one paralleling Abraham and Sarah going to Hagar, causing the problem*.

As Abraham and Sarah sought to help God fulfill His promise concerning a seed, the descendants of Abraham, in modern times, *relative to God's promises concerning the Jewish people and the land covenanted to Abraham, Isaac, and Jacob, have done EXACTLY THE SAME THING*. They have taken it upon themselves to help God fulfill His promises, and they have done this through the arm of flesh, which is going to Egypt for help.

And, beyond the preceding, over the intervening years, *the Jewish people have done this with the blessing and help of numerous Christian leaders — who have misled the masses — believing and teaching, COMPLETELY CONTRARY TO SCRIPTURE, that this is a work of God*.

World War II, with 6,000,000 Jews slain through the Third Reich's attempt to produce a Jew-free Europe, produced the catalyst for that which occurred three years later — the existence, after almost 2,000 years in the diaspora, of a recognized Jewish State in the land of Israel (the Nation of Israel today).

The nation was small at first, but over almost seven decades since that time, Jewish people from all nations have streamed into Israel. And today some 6,000,000 Jews, about two-fifths of the world's Jewish population, dwell in that land.

So, what can possibly be wrong with the preceding, and how can this be likened to Abraham and Sarah trying to help God fulfill His promise concerning a seed?

The answer is very simple. God drove the Jewish people out among the nations *to effect repentance through Gentile persecution*. And God has promised that *He would one day regather His people back to a healed land, with the promises in the Abrahamic Covenant being fulfilled*.

But this would occur ONLY AFTER His purpose for driving His people out among the nations had been fulfilled. This would occur ONLY FOLLOWING repentance on the part of the Jewish people out among the nations.

Then beyond the preceding, Scripture is quite clear that repentance will be brought to pass *ONLY through Gentile persecution during the coming "time of Jacob's trouble"* (Jer. 30:7-9), with the Jewish people's restoration and a healing of their land occurring *ONLY FOLLOWING MESSIAH'S RETURN, following "the time of Jacob's trouble"* (Lev. 26:38-42; Matt. 24:29-31).

But note what has occurred. The Jewish people have risen up, sought to emancipate themselves apart from either repentance or their Messiah, and return to their land — an unhealed people in an unhealed land.

In essence, they have done *exactly the same thing which Abraham and Sarah sought to do — HELP GOD FULFILL HIS PROMISE.*

In history, this type thing resulted in 4,000 years of trouble, arriving at where matters exist today — *the Middle East aflame because of the presence of the Ishmaelite nations on the one hand (a people who are not even supposed to be there, but are there because of Abraham and Sarah's actions) and the presence of a Jewish nation in*

their midst (which is not even supposed to be there either, but is there because of a man-made Zionism).

Solution to the Problem

But God is about to take care of matters, *exactly as He did during Abraham's day*. As the time for Isaac's birth had not arrived when Ishmael was born, the time for Israel's return to her land had not arrived when statehood was declared May 14, 1948.

During the coming "time of Jacob's trouble," God is going to allow the man of sin to *uproot the Jewish people, destroy their cities, their land, slay a tenth of those in the land in the process, and either lead captive or drive the remainder back out among the nations* (Isa. 6:9-13; Joel 3:6; Luke 21:20-24). And there, out among the nations with the remainder of world Jewry, exactly as God had previously decreed, He will then deal with them *relative to repentance*.

That is what's in store for the Jewish people in the very near future. And, as seen in the long-reaching effects of Abraham and Sarah's attempts to circumnavigate God's plans and purposes, *so will it be in Israel's present attempts to circumnavigate God's plans and purposes*. Scripture, several places, speaks of *the furnace during that day being heated sevenfold* (Lev. 26:18-31; Dan. 3:17-25; Matt. 12:43-45).

Then, the future for Israel following this time is as bright as God's promises. God Himself, personally, will bring matters to pass, through a Divine work, in His way and time, not through man's efforts, in his way and time.

3

A LESSON FROM HISTORY

Result of an Unlearned Lesson from History

History has a way of repeating itself. And there is a well-known saying along these lines, which quite often proves very true:

“Those who fail to learn from history are doomed to repeat it.”

— Winston Churchill, *et al.*

The subject at hand in this chapter has to do with Jewish history, the failure of the Jews to learn from their own history, and that which can only await them because of their failure to learn the necessary lesson.

And concerning the particular aspect of Jewish history in view, there can be *NO QUESTION* that the action of the Jewish people can only be in complete accord with the previously quoted statement, for *the words of the Prophets bear the same testimony.*

The subject being dealt with could cover any one of numerous aspects of Jewish history, or Jewish history as a whole. But, narrowing things down, this chapter will deal with only two aspects of Jewish history, both having to do with events during modern times, one past, the other future.

The past history involved has to do with *the Holocaust* — a systematic attempt by the Third Reich to annihilate the entire European Jewish population (some 9,500,000 at that time). And slaying 6,000,000 Jews, the Third Reich succeeded in doing away with about two-thirds of Europe’s Jewish population.

The future history involved, because the Jewish people failed to learn the necessary lesson from past history, has to do with *another Holocaust*, far, far worse than the last one. And in this future Holocaust, two-thirds of the Jewish population will again be slain, but this time the attempted annihilation will extend worldwide (some 9,000,000 by today’s count of about 14,000,000 Jews in the world).

(The unlearned lesson from history has to do with *God's commandments, His promises and warnings concerning these commandments, and the Jewish people's reaction over time*. It has to do with *covenantal disobedience [the Mosaic Covenant] and God's remedy to effect correction on the part of His disobedient son, Israel*.)

The Jewish people, over centuries of time, had disobeyed the terms of the covenant. And because of covenantal disobedience, God, true to His Word, eventually uprooted the Jewish people from their land, drove them out among the nations, and left them there at the mercy of the nations [722 and 605 B.C.].

Once removed from their land and driven out among the nations, the Jewish people were to remain scattered among the nations and suffer persecution at the hands of these nations *UNTIL they had repented*. And this persecution would take whatever form necessary — *as intense as it would take* — to effect repentance.)

This future Holocaust, where two-thirds of the Jews will once again be slain, is, of course, the Tribulation, "the time of Jacob's trouble," Daniel's Seventieth Week. *And the lesson which Israel DIDN'T LEARN in the past Holocaust WILL BE LEARNED in this future Holocaust*.

This future Holocaust will be of *such a severe nature* that the Jewish people will be forced to learn the necessary lesson from history this time around, *ultimately calling upon the Lord for deliverance, repenting as a nation*, allowing this to be the final Holocaust which they will have to suffer through.

The saying, "Never Again!" which the Jewish people echo today, looking back to and referencing the past Holocaust, can only be well-meant and sound very benevolent and good; but, in reality, *the repetition of this statement can amount to no more than empty, meaningless words*. The Jewish people have yet to learn the necessary lesson from history, continuing in this same mind-set today, continuing to act relative to an unlearned lesson.

Thus, *ONLY ONE RECOURSE REMAINS* — *repeat the history, repeating the lesson*. But this time the lesson will have to do with things far, far more severe than the last time. This time the suffering at the hands of the Gentiles will be intensified sevenfold (showing completeness in the extent and severity of the suffering) to the point that the lesson will be learned. And repentance will then be forthcoming.

In this respect, the cry today *CANNOT* possibly be, “Never Again!” *Instead, because the lesson from history has not been learned, the cry can only be, “Yes, Again!”*

The cry, “Never Again!,” *awaits days following a subsequent Holocaust and the Jewish people learning the lesson from history.*

The Past Holocaust

During the years preceding Hitler’s rise to power (preceding 1933), Jews in parts of Europe had seemingly found a haven from some of their past persecution, where they could be at home in the arts and science centers of the day. Amsterdam in the Netherlands and Vienna in Austria were two such places (both centers for music), and the whole of Germany formed another.

Amsterdam had so many Jews during those years that the city was known as *the Jerusalem of the North*. And to be a German Jew at that time — being part of a civilized nation known for its arts and sciences — could only have been seen as *a height in Jewish life during the diaspora*.

Life in Germany during those years was such that it could have been viewed as somewhat of a Messianic alternative by Jews who had long-since lost their expectation of a promised Messiah and had settled down in the world.

But in 1933, with the rise of Hitler and his Third Reich to power in Germany, *things began to change rapidly*. The Jews long-standing love affair with German culture was about to end. Civilized Lutheran Germany, with its arts and sciences, was about to do the unthinkable, particularly for this nation — *attempt to slay an entire race of people*.

Had it been another nation doing this to the Jews, such as their previous persecutors in Spain or Portugal, the Jewish people would undoubtedly have looked upon the matter in a completely different manner. But it was civilized Lutheran Germany, where the Jews had found a haven and somewhat of a Messianic alternative, that was doing this to them.

And, during the next twelve years, the Third Reich systematically enacted what was called, “The final solution to the Jewish

question," resulting in the death camps, the crematoriums, and the death of two-thirds of Europe's Jewish population.

And the Jews in Amsterdam and Vienna experienced exactly the same thing that the Jews throughout Germany experienced, as well as other parts of Europe, particularly Poland, which contained the largest Jewish population in all Europe.

And the latter would explain a main reason why most of the concentration camps, particularly the death camps, were built in Poland.

Then, following Germany's defeat, ending the Holocaust, *the surviving Jews throughout Europe were literally a people without a country, without a place to go.* Germany, along with other parts of Europe, lay in ruins, everything that these Jews had previously owned was gone, and no one seemed to even know who was still alive and/or who had been killed. They were literally *wandering Jews without a place to go, coming out of a concerted attempt by one of the most highly civilized nations on earth to slay all of them.*

And finding themselves in this state, it was only natural that their attention would be directed to a land outside of Europe, to the land which God had previously covenanted to the Jewish people through Abraham, Isaac, and Jacob, 4,000 years earlier.

But there was a problem, a MAJOR PROBLEM. The holocaust HAD NOT effected repentance on the part of the Jewish people; and, because of this, they were destined to remain in the diaspora, scattered among the nations until such a time as Gentile persecution resulted in repentance. Thus, in this respect, they were still a people without a home, without a place to go.

The Jewish people though *COULD* take matters into their own hands, go to, and enter this land anyway. But, *IF THEY DID*, it would be to their own peril, and *they would ultimately pay dearly.*

They could seek to circumnavigate God's Word, ignore their "desolate" state, seek to emancipate themselves, apart from their Messiah, apart from repentance, and re-enter a house which Christ had left "empty, swept, and garnished" (cf. Matt. 12:43-45; 23:37-39). But *IF THEY DID*, *they would have to pay the price, which in this case would be multiplied sevenfold.*

And the preceding, of course, is *EXACTLY* what the Jewish

people did — going to and entering this land in their current state — *guaranteeing a future Holocaust...*

The Future Holocaust

Thus, the Jewish people — completely in line with the Prophets — *have guaranteed another Holocaust, with the furnace heated SEVEN TIMES HOTTER this time.* And this is exactly what lies in store for the 6,000,000 Jews presently in the land and the 8,000,000 or so which remain scattered among the nations.

The 8,000,000 will have to experience this right along with the 6,000,000, for the Jews presently in the land will be uprooted in the middle of the coming Tribulation, a tenth will be slain, and the remainder will either be sold as slaves to the Gentiles or be driven back out among the nations with the rest of world Jewry. Their cities and land will then be destroyed and trampled under foot by the Gentiles for the last three and one-half years of the Tribulation (Lev. 26:31; Dan. 9:26; Joel 3:6-8; Matt. 24:15-22; Luke 21:20-24).

“The final solution to the Jewish question” will then be re-enacted *in a far more severe manner, extend worldwide,* and for the next three and one-half years every Jew on earth will come under the sentence of death (Dan. 8:23-25; Matt. 25:31-36; Rev 6:3-8).

They will be hunted, killed, etc. They will die of hunger, plagues, etc. Conditions will be so bad that Scripture speaks of Jews resorting even to cannibalism (Lev. 26:27-29; Ezek. 5:5-17).

Parallels

In the past Holocaust, Jews in Europe had settled down and were accepted in centers of the arts and sciences. They themselves made up large numbers of the musicians, medical doctors, scientists, etc.

Then, as previously noted, there is highly civilized Lutheran Germany somewhat forming a center for what many of Europe’s Jews could only have considered a Messianic alternative.

Then a new ruler who knew not Joseph arose (Ex. 1:8), and things began to change rapidly.

And at the end, twelve years later (1945), there was total devastation, with the Jewish people ultimately drawn toward another land, resulting in the eventual re-birth of a nation (1948), COMPLETELY CONTRARY to God's purposes for the Jewish people at this time.

And those forming this nation, almost seventy years later, *await a lesson from history which they failed to learn the last time.* But the severity of the Gentile persecution the next time will be of such a nature that the lesson will be learned.

(The heavens are *CLOSED* concerning God speaking to the Jewish people relative to restoration today. Refer to Chapter VIII in this book, "Time of Israel's Restoration.")

Note again the state of the Jews in Europe, particularly in Germany, in the pre-1933 years, prior to their way of life, hopes, dreams, aspirations, etc. being dashed, almost overnight.

Exactly the same thing, though with FAR GREATER Messianic implications and expectations, is about to occur once again — to the Jewish people in the land of Israel.

The nation is seemingly invincible, winning past major wars, for example, in what could only be considered miraculous manners. And the nation is not only on the verge of but will soon rebuild their Temple.

Surely it must be as Shlomo Goren, Chief Rabbi for the Israeli army, stated fifty years ago, standing at the Wailing Wall following the Israeli Army's conquest of the old city of Jerusalem: "We have taken the city of God. We are entering the Messianic Era for the Jewish people..." Numerous Jews and Christians alike either seem to think somewhat along these lines or look upon matters in a similar manner today.

But, *NOT SO! Exactly the opposite is true!* God has allowed the Jewish people to come to this point *before they lose ALL of it, exactly as the Jews in Germany did in 1933. But, conditions this time will be FAR, FAR WORSE.*

This time it will be *the destruction of a nation (their people, Temple, cities, land), the destruction of the nation's Messianic hopes, and seemingly the end of everything.*

But this will be the Lord's doings, bringing the Jewish people to the end of themselves, with a true phoenix arising out of the ashes this time.

4

BLESSINGS OR CURSES

COVENANT BLESSINGS OR CURSES FOR ISRAEL

“And it shall come to pass, if thou shalt harken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations on earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed...

Blessed...

Blessed...

Blessed...” (Deut. 28:1-3a, 4a, 5a, 6a; cf. Lev. 26:3ff).

“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed...

Cursed...

Cursed...

Cursed...” (Deut. 28:15, 16a, 17a, 18a, 19a; cf. Lev. 26:14ff).

The “commandments” of the Lord refer back to *His commandments in the Mosaic Covenant* made with the nation of Israel through Moses at Sinai (Ex. 19:5ff), 430 years following God’s initial statement to Abraham concerning the Abrahamic Covenant (Gen. 12:1-3; cf. Gen. 15:1-21; Gal. 3:16-18), forming a *foundational base* upon which the Mosaic Covenant rests (*one covenant resting upon the foundational base of the other, with the latter covenant inseparably dependent upon and tied to the former*).

The Abrahamic Covenant

The Abrahamic Covenant is *unconditional* and was given about ten years after Abraham had entered into the land of Canaan, though referenced about fifteen years earlier while Abraham was still in Ur of the Chaldees, at the time of his call.

God had Abraham slay and cut up five different animals, placing the pieces on the ground after a particular fashion. Then, after God had put Abraham to sleep, He passed between these pieces, ratifying a covenant with Abraham, a covenant concerning *Abraham's SEED and A LAND with certain specified boundaries* (Gen. 15:9-21).

And the inference from *God acting alone in this manner* — passing *alone* between the dissected animal remains — had to do with the thought that *if this covenant was ever broken, the One making the covenant (God Himself) would become like these dissected animals.*

The SEED of Abraham in the covenant had to do with Abraham's lineage through Isaac, Jacob, and Jacob's twelve sons, the lineage from which Israel's Messiah, as well, would eventually come.

The LAND in the covenant had to do with a large tract of land in the Middle East, with specified boundaries referenced in Gen. 15:18-21. These boundaries present problems for some Bible students (e.g., location of "the river of Egypt"). But, without entering into this problem, suffice it to say that the land, any way one looks at the matter, can only include *far more territory* than the existing nation in the Middle East possesses (which would include any territory presently being disputed).

And, entering into this controversy is unnecessary anyway, for, in the middle of the coming Tribulation, the existing Jewish nation in the Middle East is going to be uprooted from the land which they presently possess and be driven back out among the nations, *with all of the land then coming under Gentile dominion and control* (Luke 21:20-24).

Then, as God deals with the whole house of Israel out among the nations during the last half of the Tribulation, both the Jewish people presently in the land and those scattered among the nations worldwide — both together, presently between 13,000,000

and 14,000,000, bringing them to the place of repentance through Gentile persecution — God's Son can take care of the land's boundaries when He returns to deal with the Jewish people and the nations among which He will find His people scattered.

The Mosaic Covenant

The Mosaic Covenant, unlike the Abrahamic Covenant upon which it rests, is *conditional*. It has to do with the rules and regulations governing the descendants of Abraham through Isaac and Jacob living in the land covenanted to Abraham and his seed, within a theocracy. The Mosaic Covenant, in this respect, is *the Magna Charta for the kingdom*.

The *conditions* inherent in the Mosaic Covenant have to do with the Jewish people either dwelling in or being uprooted from the land in the Abrahamic Covenant and, in conjunction with the preceding, realizing or not realizing the blessings within the Abrahamic Covenant (Gen. 12:1-3) — *all dependant on whether or not they keep God's covenant*.

The Jewish people were to dwell in the land within a theocracy (*God dwelling in their midst and governing His people through His covenant with them*). And, in this manner, the nations were to be governed, reached with God's message, and blessed — *governed by, reached by, and blessed through Israel*.

If Israel obeyed the voice of the Lord their God, a governmental administration, evangelism, and blessings in the preceding manner would ensue, with the Jewish people remaining in the land, at the head of the nations, within a theocracy.

However, *if Israel disobeyed the voice of the Lord their God*, exactly the opposite would result. The theocracy would be taken from Israel, curses instead of blessings would be forthcoming, and the Jewish people would be uprooted from their land and driven out among the nations, occupying a position at the tail of the nations, with blessings for the nations withheld.

And, of course, from Jewish history, the latter occurred, resulting in what has existed since 722 B.C., 605 B.C., 70 A.D., and what is about to happen in the middle of the coming Tribulation.

This is the reason why one can presently go into almost any city of any size in the world and find *Jews living in that city, with a Jewish cemetery outside the city.*

NONE of this should exist, and ALL of this exists solely because of what the Jewish people did and continue to do, with God remaining true to His Word concerning what He would do if the Jewish people disobeyed His voice.

And the Gentile nations, at the same time, have been negatively affected by that which the Jews have done and continue to do. The nations were to be blessed through the Jewish people dwelling in their land within a theocracy. But, because of that resulting from Jewish disobedience, these blessings are currently being withheld.

This succinctly stated scenario provides *the heart of the reason for EVERYTHING currently happening with Israel and the nations.* And as long as the Jewish people remain in the nation's current state (unrepentant, unbelieving), *the only thing which will change is A WORSENING of the current conditions.*

And this worsening of conditions today, already underway, began with Israel and the nations in the Middle East and has spread worldwide. And things have begun and developed in this manner centrally because of what God's disobedient covenant people have done under a Zionist movement.

The Jewish people have re-entered an "empty, swept, and garnished" house, before the time (Matt. 12:43-45).

The Jewish people — apart from repentance, apart from their Messiah, apart from waiting for and allowing their Messiah to effect their restoration — have sought to emancipate themselves from exile, return to their homeland in this manner, and resume Jewish sovereignty in the land of Israel.

And they have done this while ignoring the fact that *the complete house* has been left "desolate," "empty, swept, and garnished" (the people, their city [Jerusalem, which would include the Temple Mount], and their land).

Two Holocausts — Past, Future

To present proper thinking about the Jewish people in recent

past times, today, and in what can only be in the immediate future, briefly note three periods:

- 1) The Holocaust immediately preceding and during WWII.
- 2) Israel in the land today.
- 3) Israel during the Tribulation.

It wasn't just any nation which sought to produce a Jew-free Europe during the twelve-year reign of the Third Reich. Rather it was one of the most highly civilized nations on earth, one leading the nations in science, the arts, in theology. It was Lutheran Germany, under Hitler, which committed this atrocity, ending with the death of one-third of the world's Jewish population, 6,000,000 Jews.

WHERE was God when all of this occurred?

God was exactly where He has always resided relative to the Jewish people — *in their midst, suffering right along with them* (Ex. 3:1-7; Isa. 63:8, 9).

WHY didn't God stop that which was happening? After all, He could easily have done so. He, for example, could have used the Allies in their bombing runs over Germany. The Allies had known about these atrocities occurring in Europe as early as the summer of 1941, though did nothing to stop them.

God simply withheld His hand and allowed this persecution to continue, unabated, right up to the conclusion of the war in the spring of 1945.

Again, WHY did God act in this manner?

The answer is quite simple and easy to ascertain, *but only if one allows Scripture to provide the answer.*

THE SOLE REASON for the Holocaust was because the One residing in the Jewish people's midst had remained true to His Word.

He had told the Jewish people through Moses and the Prophets what would happen if they disobeyed His covenant with them. And that is exactly what the Jewish people had done over centuries of time; and, accordingly, things on the same order as the Holocaust, though not as intense, had previously occurred numerous times over the succeeding centuries.

Again, *ALL* of these things befalling the Jewish people simply had to do with *God remaining true to His Word*. *The matter is really that simple.*

But now, near the end of the present dispensation and near the end of Man's Day, when God is about to turn back to and deal with the Jewish people in a final respect relative to their disobedience (finishing the last seven years of the previous Jewish dispensation [fulfilling Daniel's Seventieth Week]), *matters have begun to intensify*. The Holocaust was simply *a more intense form of God remaining true to His Word, which provides the evident reason why He didn't shorten or stop that which was happening until Nazi Germany was no longer capable of continuing the persecution.*

Then, the prolonged period of intense persecution during the Holocaust may very well have been for another reason as well, though inseparably related. It may have been *to prepare the Jewish people for the coming Holocaust which they are about to pass through, which will be far, far worse.*

Because of the continuance of the Jewish people in their stiff-necked, non-repentant ways, and particularly for the nation, in this mind-set, re-entering an "empty, swept, and garnished house," seeking to emancipate themselves apart from their Messiah, *grave days are in store for the nation in the immediate future.*

God, again remaining true to His Word, is about to heat the furnace seven times hotter than in past times, allowing the persecution at the hands of the Gentiles to intensify sevenfold (Lev. 26:18-31; Dan. 3:17-25).

He will begin by uprooting the Jewish people from their land in the middle of the Tribulation and scattering them back out among the nations with the remainder of world Jewry, *where He can deal with all of the Jewish people together.*

And God will then allow the Gentile nations to persecute the Jewish people *to whatever extent it takes to bring Israel to the place of repentance.*

This MUST occur, else God's Word would fail of fulfillment.

5

GOD HONORS HIS WORD

God ALWAYS Does EXACTLY What He Has Stated

“The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times” (Ps. 12:6).

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20).

God’s Word and God honoring His Word is, in one respect, compared in Scripture to a “twoedged sword,” cutting both ways, with no middle ground. But Scripture, in this comparison, moves a step beyond, stating that God’s Word is “sharper than *any* twoedged sword” (cf. Matt. 12:30; Luke 11:23; Heb. 4:12).

To provide an example of the preceding, which is rather straight forward, for it is simply what Scripture states (as anyplace else in Scripture that could be dealt with), note Gen. 12:3a:

“And I will bless them that bless thee, and curse him that curseth thee...”

This, of course, has reference to the Gentiles’ treatment (or Christians today, as well) of the seed of Abraham through Isaac and Jacob. There are *blessings* on the one hand and *curses* on the other. God honors His Word, compared to but “sharper than *any* twoedged sword,” cutting both ways, with no middle ground. It is one or the other, either *blessings* or *curses*.

And, to see an illustration of this principle, note the judgment of the Gentiles in Matt. 25:31-46 at the time of Christ’s return, following the Tribulation. Judgment in these verses is based on *one thing alone* — *these Gentiles’ treatment of “Christ’s brethren” during the Tribulation*, which could only be a reference to their treatment of the Jewish people during this time.

Then, with God (there in the person of His Son) inseparably associated with anything and everything which happens to the Jewish people — *experiencing these things Himself, right along with*

His people, all blessings as well as all curses (Isa. 63:8, 9) — those being judged are dealt with *on one basis alone*. They are dealt with *on the basis of that which God had previously stated in His unchangeable word 3,500 years earlier, in Gen. 12:3*.

(Note that the end result of the judgment in Matt. 25:31-46 has to do with *entrance into or exclusion from the kingdom*, NOT with eternal life or eternal damnation, as so many attempt to read into the passage [v. 34, with v. 41 antithetical to v. 34].

To say that the two groups show that they are either saved or unsaved by their actions [an interpretation almost universally held throughout Christendom] is not only reading something into the text which is not there but bringing works over into a realm where works *CANNOT EXIST* [Rom. 11:6; Eph. 2:8, 9]. Through this means, not only is the passage made to teach something which it doesn't teach at all but that which the passage does deal with is destroyed.

Most Christians seem to understand that a person can't perform works to be saved or to stay saved. But few seem to understand that it is equally erroneous to see works used as a basis to show that a person has been saved. To remain within salvation by grace through faith, a person *CANNOT* do anything to be saved, stay saved, or show that he has been saved.)

But, note something a little different, which some might consider another way of viewing God honoring His Word, though it is not another way at all. Any way the matter is viewed it is still God doing exactly as He has stated, with both positive and negative ramifications, with no middle ground, exactly as seen back in Gen. 12:3.

Some Christians though don't seem to want to view this Word after the same unchangeable manner when dealing with certain other related subjects. And, in connection with this, as seen in the manner that many handle Matt. 25:31-46, they also often find themselves forced to take similar liberties with the Word elsewhere, for the plain reading of the text can take them into areas which they don't understand.

And to deal with the matter, attention will be called to different promises and warnings which God gave to the Jewish people

through Moses and the Prophets, with everything regarding the outworking of these promises and warnings kept in modern times (past, present, and future).

Past — the Holocaust and Afterwards

As horrific as Jewish persecution preceding and during the WWII years was — merging into what is today called, “the Holocaust,” resulting in the death of some 6,000,000 Jews in Europe at the hands of the Third Reich — *this persecution can easily be explained and understood in the light of God’s Word. And, in fact, this Word is THE ONLY THING which will explain the matter.*

That which occurred during those years can be explained from *one standpoint alone, in a very simple manner: God again honored His Word!*

God, through Moses, 3,500 years ago called the Jewish people out of Egypt, made a covenant with them, and established them in the land previously covenanted to Abraham, Isaac, and Jacob, within a theocracy (Ex. 12:1ff). And within this theocracy, in the land, they were to be the channel through which spiritual and material blessings would flow out to all the Gentile nations of the earth (Gen. 12:1-3; Ex. 19:5, 6; Isa. 43:1-10).

Then, relative to this covenant, *God clearly stated, in no uncertain terms, what He would do in two instances.*

God explained what He would do *if the Jewish people obeyed His covenant;* and, on the other hand, God also explained what He would do *if the Jewish people disobeyed His covenant* (Lev. 26:1ff; Deut. 28:1ff).

On the one hand, God would place them above all nations, dwelling in a land flowing with milk and honey, with resultant blessings.

On the other hand, *exactly the opposite would occur.* The Jewish people would be removed from their land, driven out among the nations, placed at the tail of the nations, with resultant curses having to do with both the Jewish people and their land.

And, as the Biblical account continues, the Jewish people are seen *numerous times disobeying the terms of the covenant.* And, as

the Biblical account continues further, God, *true to His Word*, eventually drove His people from their land out among the nations. And as the Biblical account continues even further, persecution at the hands of the Gentiles, quite extreme at times, resulted (e.g., Dan. 3:19ff; Esther 3:8ff).

But throughout all of this, extending into modern times, the Jewish people have had a God-given promise. *If they would repent, turn from their wicked ways, and seek the Lord's face, He would forgive their sins and restore them to a healed land within a restored theocracy* (Lev. 26:40-42; II Chron. 7:12-14; Ps. 66:16-20; Jer. 11:10, 11).

As seen time after time in the Book of Judges, God used/continues to use the Gentile nations as His chastising instrument to bring His wayward son (Ex. 4:22, 23) to the place of repentance, obedience. And this chastisement, as He stated in Lev. 26 and Deut. 28, *could be/has become quite severe at times*.

And this is *THE ONLY THING* which will explain why God allowed the Holocaust to occur — carried to the extremes seen, by one of the most civilized nations on earth, Lutheran Germany — with no outside interference from the Allies who knew what was happening (no diverting parts of the war effort to curtail the persecution), resulting in *no let-up in the persecution until the Third Reich was no longer able to continue afflicting God's son*.

In His omniscient control of all things, God evidently prevented the Allied forces from interfering with His plans and purposes as they pertained to His dealings with His people. In short, *God simply honored His Word, preventing outside interference!*

Beyond that, note that *God suffered right along with His people* — "In *ALL* their affliction he was afflicted..." (Isa. 63:9a). As in the person of His Son, dying at Calvary, *God has gone to similar extremes with His son, Israel, for related reasons* (cf. John 4:22; ref. Appendix I in this book).

Present — The Jewish People Today

At the end of WWII, Jewish life throughout Europe was *in complete disarray*. Over half of Europe's Jewish population had been slain, no one seemed to know who was still alive, who wasn't;

and their property was gone or lay in ruins, along with numerous parts of Europe, particularly Germany. *They were literally a wandering people without a place to go.*

Thus, it is little wonder that the attention of European Jewry — a people arising like a phoenix out of the ashes of the Holocaust — found itself *directed toward one place, toward the land in the Middle East covenanted to Abraham, Isaac, and Jacob millenniums before.* They found themselves caught up in a renewed Zionistic movement begun fifty years earlier under Theodor Herzl.

But, in God's eyes, a major, multifaceted problem could only confront the Jewish people:

The Holocaust had not effected repentance, the "house" (a reference to the Jewish people, Jerusalem, and the land) still lay "desolate" (Matt. 23:37-39), and the Jewish people were attempting to re-enter a house which had been left "empty, swept, and garnished" (put in order relative to its desolate state [Matt. 12:43-45]).

In short, God **COULD NOT**, at this time, regather the Jewish people to their land in accord with His numerous promises to do so and, at the same time, remain true to His Word.

And, if the Jewish people took it upon themselves to do that which God could not presently do and honor His Word — seek to emancipate themselves in their present condition, apart from their Messiah, and re-enter this house left "empty, swept, and garnished" — they could only accomplish ONE THING. They could only guarantee that God would honor His Word in another respect.

They could only guarantee that another Holocaust, FAR, FAR WORSE than the last would overtake them. And, according to Matt. 12:43-45, because of what they had done, this Holocaust would be intensified SEVEN TIMES (cf. Lev. 26:21-31; Dan. 3:19, 20).

Future — the Holocaust and Afterwards

As horrific as Jewish persecution under the coming man of sin will be — with the Jewish people finding themselves in a **FAR WORSE** Holocaust, resulting in the death of some 9,000,000 Jews this time (by today's count [two-thirds of world Jewry will perish]) — again, this can easily be explained and understood

in the light of God's Word, with this Word, again, being THE ONLY THING which will explain the "why" of that which is about to occur during this future time.

And God may very well have used the WWII Holocaust *in such a manner so as to prepare His people for this future Holocaust*, which could explain the severity, along with the Allied non-interference with God's actions — remaining true to His Word pertaining to what He would do concerning covenantal disobedience.

Thus, that which will occur during those future years can be explained *exactly the same and only way* that the past Holocaust can be explained, from *ONE STANDPOINT ALONE*, in a very simple manner: *God has honored and will honor His Word!*

The next Holocaust, described in Scripture as "the time of Jacob's trouble," will encompass not just Europe but will extend *worldwide* (Jer. 30:7).

The Jews presently in the land — all 6,000,000 — will be uprooted from their land in the middle of this time, in the middle of the Tribulation. A tenth will be killed, the remainder will be sold as slaves to the Gentiles or driven back out among the nations, and their cities and land will be destroyed (*cf.* Lev. 26:31-33; Isa. 6:11-13; Dan. 9:26; Joel 3:1-8; Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14).

And there, out among the nations with the remainder of world Jewry, God will deal with *ALL of the Jews together*, with conditions so severe that two-thirds of them will die — through starvation, plagues, the sword (Lev. 26:27-29; Ezek. 5:5-13; Matt. 24:7). But this time, unlike in the past Holocaust, *Israel will be brought to the place of repentance.*

Then, following ensuing events (Israel's national salvation, restoration to a healed land, Gentile world power destroyed), the Messianic Era will be ushered in, *for GOD HONORS HIS WORD!*

6

HOW LONG, UNTIL...?

HOW LONG WILL IT BE UNTIL ISRAEL SEES, HEARS...?

“An he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

And the Lord have removed men far away, and there be a great forsaking in the midst of the land,

But yet it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof [‘like the terebinth and like the oak, of which, when they are felled, only a root-stump remains: such a root-stump is a holy seed’ (Keil & Delitzsch; *cf.* ASV, NASB, NIV, NKJV)]” (Isa. 6:9-13).

Isaiah chapter six, written in the eighth century B.C., is one of the numerous Messianic chapters in this book. This chapter, like the opening two chapters of the book, deals with existing conditions among the Jewish people (the complete house of Israel, both the northern ten tribes and the southern two tribes) at the time that the book was written.

But, as also seen so many places throughout the book, this chapter doesn’t stop with conditions during those days. Rather, matters are carried down through centuries of time, ending with events surrounding Israel at the time of Christ’s return yet future, ushering in the Messianic Era.

(On the Messianic nature of Isaiah chapter six, refer to, "Blessings Awaiting Israel and the Nations," Chapter IV in the author's book, *Israel — from Death to Life*.)

Isaiah 6:9, 10 refers to the condition of the Jewish people at the time of the Assyrian and Babylonian captivities (722 and 605 B.C. respectively). *And these two verses were fulfilled during those days.*

These verses are referenced centuries later in all four gospel accounts relative to the continuing attitude of the Jewish people during the offer of the kingdom of the heavens at the time of Christ's first coming (Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:39-41). *And these two verses were again fulfilled during those days.*

These verses are again referenced about three decades later at the end of the Book of Acts, by Paul in Rome at the time that the reoffer of the kingdom to Israel came to a close.

Paul, for the third and last time (*cf.* Acts 13:46; 18:6; 28:28), after calling attention to these verses in Isaiah chapter six, told Israel's rejecting religious leaders that "the salvation of God [referring to salvation in relation to the kingdom being offered and rejected] is sent unto the Gentiles, and that they will hear it" (Acts 28:28; *cf.* vv. 17-29). *And these two verses were again fulfilled at this time.*

(As previous shown, the quotation from Acts 28:28 is the closing statement relative to Israel and the kingdom of the heavens as it pertains to that previously introduced in the O.T. [*e.g.*, Gen. 2, 24, 41; Ex. 2; Ruth 1-4] and then dealt with in Matthew chapters twelve, thirteen, sixteen, twenty-one, and Acts chapter two, among numerous other places in the N.T.)

But, though there has been a continued fulfillment of Isa. 6:9, 10 down through some twenty-seven centuries of time, which includes a continuing fulfillment among the Jewish people during the present day and time (*cf.* Hos. 11:1; Matt. 2:15), *the contextual complete and final fulfillment of these two verses will occur yet future, during the Tribulation.*

It will be during the coming Tribulation, particularly during the last three and one-half years of this time, that the Jewish people, scattered throughout the kingdom of the Beast, will reach not

only an apex in but also an end to their blindness and deafness, as seen in these two verses.

And, *ONLY* by understanding that Isa. 6:9, 10 has had a continued fulfillment in the lives of the Jewish people since the day Isaiah penned these words, and *ONLY* by understanding that these two verses will continue to be fulfilled among the descendants of Abraham, Isaac, and Jacob until a time yet future, can the remaining three verses in the chapter be properly understood.

How Long?

Isaiah 6:11 begins with a question — *HOW LONG?* — which, contextually, can only be about *one thing* — that seen in the previous two verses. That is to ask, *HOW LONG* will the Jewish people remain in the condition seen in these two verses?

They see, but they don't see; they hear, but they don't hear. *HOW LONG* will it be before the Jewish people's eyes and ears are opened, before they understand with their heart, before they are converted, and before the nation is healed?

HOW LONG...? HOW LONG...? HOW LONG...?

The question is answered one way in Rom. 11:17-26 — “until the fulness of the Gentiles be come in,” which is an answer from one perspective, having to do with the Church and the purpose for the present dispensation.

The question is answered another way in Isa. 6:11-13 — “until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate...,” which is an answer from another perspective, having to do with Israel and God's purpose for calling this nation into existence.

Whether referencing the present nation in the Middle East or Jews presently scattered among the nations, *the words of Isa. 6:9, 10 can only resound equally loud and clear for ALL. ALL are equally, inseparably described by that stated in these two verses.*

Revelation in this respect though, dealing with the time in which we live and the days immediately ahead, *begins with and centers on those Jews who have returned back to the land, those who have entered into an “empty, swept, and garnished” house, BEFORE*

THE TIME (Matt. 12:43-45; cf. Dan. 9:26, 27; 11:21ff; Matt. 24:15ff; Luke 21:20ff).

And there is a dual reason why Scripture does this:

1) Part of world Jewry has left their place among the nations where God had driven them and *returned to their land at a time preceding repentance, leaving them in extremely dire straits* (cf. Num. 35:26-28; Matt. 12:43-45).

2) The Beast, correspondingly, is seen beginning his efforts to destroy and completely do away with the Jewish people *by attacking those dwelling `` in the land first, beginning at the Temple Mount in Jerusalem* (Matt. 24:15ff).

And God will use this man's efforts in a dual respect as well:

1) God will, first of all, use this man to uproot His people from their land and drive them back out among the nations, *where He will then deal with all of world Jewry together, relative to repentance.*

2) God will then use this man, through his efforts to destroy the Jewish people — *anti-Semitic efforts far exceeding those of any other man in Jewish history — to, instead, bring the Jewish people to the place of repentance.*

And once the latter has been accomplished, though God will have used this man to accomplish His purpose regarding Israel, He will then judge this man for his anti-Semitic actions.

Then, with the preceding in view, the question about *time remaining concerning Israel's blindness* becomes a simple matter to understand.

As well, because of that occurring in the middle of the Tribulation concerning the actions of the Beast, *the desolation mentioned in Isa. 6:11, 12*, also becomes a simple matter to understand.

Scripture clearly reveals that *this man's actions will begin in Jerusalem when he turns against the Jewish people and seeks to eradicate them from the face of the earth* (Ps. 83:4 Dan. 9:26, 27; 11:28-32).

And Scripture, as well, clearly relates *that Jerusalem itself will be destroyed at this time* (Dan. 9:26; Luke 21:20-24).

(Matthew's account of the Olivet Discourse, at the time that the Beast breaks his covenant with Israel, *begins with his actions at the rebuilt Temple on the Temple Mount, continuing with information concerning this man's corresponding actions relative to the people and the land.*

Luke's account of the Olivet Discourse, covering the same time, *deals with the destruction of Jerusalem itself, continuing with information not found in Matthew's account concerning this man's corresponding actions relative to the people and the land.*

And the destruction of Jerusalem in Daniel's Seventy-Week prophecy [v. 26] can only be seen as *a future destruction*, the same destruction dealt with in Luke 21:20-24. Events in the prophecy *MUST* occur during "time" in the prophecy — *i.e.*, when "time" in the prophecy is being counted — not outside of this time, as the destruction under Titus in 70 A.D.)

Then, Isa. 6:11, 12 deals with not only Jerusalem but other cities in the land as well — Tel Aviv, Haifa, Bethlehem, *et al.* *Jews in all Israeli cities are going to be uprooted, driven back out among the nations, and their cities correspondingly destroyed (cf. Lev. 26:31, 32).*

This man will seek to eliminate any vestige of the Jew or anything having to do with the Jewish people from the face of the earth — *a complete destruction of the people, their cities, their land, and even anything having to do with any possible remembrance of them.*

Satan knows that if he can do this, he can make null and void God's plans and purposes for mankind, which God has been working out and will one day complete *through the presence of a cleansed Jewish nation.* And Satan also knows what awaits him (and all collaborating with him) should he fail — *dethronement, and ultimately the lake of fire.*

A Tenth

The Jewish people today, with their numerous Holocaust museums, echo the cry, "NEVER AGAIN!" But, IT WILL HAPPEN AGAIN! The Prophets have spoken!

The mere fact that Israel still exists in the state described in Isa. 6:9, 10 *guarantees that it will happen again.* And that which the nation has done by entering into an "empty, swept, and garnished" house in this condition, before the time, *guarantees that*

the next time it happens matters will be seven times worse (cf. Lev. 26:18-31; Dan. 3:19-25; Matt. 12:43-45).

Under this man's reign, during the last three and one-half years of the Tribulation, *two-thirds of the world's Jewish population will die (Zech. 13:8, 9 [some 9,000,000 by today's count]). A third will die from "pestilence" and "famine"; and another third will die by "the sword [be slain]" (Ezek. 5:12).*

Then Isa. 6:13 deals with *the slaying of a tenth of those who have returned to the land (some 600,000 by today's count), with the remainder (over five million) either being taken captive and sold as slaves throughout the Gentile world or escaping into surrounding Gentile nations, then out into other nations (Joel 3:6; Luke 21:24).*

At that time, God will have *the whole house of Israel out among the nations where He can deal with all of the Jewish people together, relative to repentance.* And, as seen during the WWII years in Europe, *God is going to allow Gentile persecution to take its course, allowing this persecution to go to whatever extremes it will take to effect Jewish repentance.*

But this time — with the condition of Israel seen as far worse than before and during the WWII years (Matt. 12:43-45) — *the furnace will be heated seven times hotter than normal (Lev. 26:18-31; Dan. 3:19-25).*

And Israel, through Gentile persecution of a nature not heretofore experienced by the Jewish people, will ultimately be brought to the place of repentance.

7

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 concerning Israel being restored after two days, on the third day, refer to Appendix II in this book.

For information on that foreshadowed by the death of the high priest in Numbers 35, refer to Appendix II in the author's book, *The Time of the End.*)

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 God of their fathers (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 these seven festivals are *JEWISH*. They set forth what could be referred to and called, "The Prophetic Calendar of Israel.")

For example, the first of these seven festivals is *the Passover*. 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 with Israel*] must be fulfilled in a *sequential order*. The second cannot be fulfilled until the first has been fulfilled, the third cannot be fulfilled until the first and second have been fulfilled, etc.

Refer to Appendix III in this book for information on these seven Jewish festivals.)

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.

8

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; and Laban, at the same time, as well, was blessed and grew even wealthier by Jacob's presence (Gen. 30:27-43).

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 have grown wealthy at the expense of the Gentiles; and the Gentiles, at the same time, as well, have been

blessed and have grown even wealthier by Israel's presence out among them (Rev. 17:1-5; 18:1-19).

("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.

And, within a division of the human race as set forth in I Cor. 10:32 — *Jew, Gentile, and Christian* — any descendants of Shem other than those in the lineage through Abraham, Isaac, and Jacob, prior to the present dispensation, would have to be seen as "Gentiles.")

Jacob's Return

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*.

"...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).

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, *HAS REMAINED CLOSED*.

The heavens ,MUST REMAIN CLOSED during this time. The type CANNOT BE BROKEN.

The present 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 their 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*.)

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, accordingly, 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. And, according to the type, *THEY CANNOT, THEY WILL NOT reappear UNTIL...*

When the present dispensation is over and the time of famine (the Tribulation) 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 carrying out His revealed plans and purposes for Israel, with the heavens REMAINING CLOSED*.

But WHEN that time arrives...

9

IN THAT DAY

A Future Day, Seen throughout the Prophets

“In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

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 shall 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 God” (Amos 9:11-15).

The expression, “in that day” (Amos 9:11), is used numerous times throughout both the major and minor Prophets. And, it would go without saying, “that day” could only reference *a future day set in contrast to the day in which the Prophet wrote and used this expression.*

But what future day, or possibly what different future days, did the prophets have in mind through the use of this expression? And that, of course, is *ALWAYS* to be determined by the context each time that the expression is used.

However, observing the context each time, one will find, more often than not, a particular, singular usage. In this respect, one

will find that this expression is usually seen peculiarly related to *ONLY ONE THING AND ONE TIME*, not many different things and times. The Prophets, continually, used this expression to reference events pertaining to Israel and the nations *beyond Man's 6,000-year Day, at the beginning of and during the Lord's 1,000-year Day*.

And this can easily be shown numerous places in the Prophets, beginning with Isaiah, where this expression appears far more times than in any other book.

Man's Day, The Lord's Day

Certain distinctions between Man's Day and the Lord's Day (the Day of the Lord) need to be established to properly understand what *day and/or time* is being referenced by the expression, "in that day." And one of the best ways to do this is to deal with *the septenary structure of Scripture*.

God has an affinity for *numbers*, and He established and set forth a septenary structure for His Word at the beginning — in the first thirty-four verses of Genesis (1:1-2:3). Accordingly, this septenary structure forms *a foundational base for everything which God revealed from that point forward, throughout all of the Old Testament*.

And the New Testament, in complete conformity to the Old Testament, forming commentary on the Old Testament, begins *exactly the same way* (provided one recognizes that the Gospel of John should begin the New Testament, not Matthew's gospel). John's gospel not only begins the same way Genesis begins, showing a septenary structure, but it also parallels Genesis throughout (the types in Genesis paralleling the signs in John).

In the preceding respect, the same septenary structure opening Genesis (1:1-2:3) is seen opening John (1:1-2:11).

(For more information on the preceding, refer to the author's book, *Moses and John*.)

Attention has been called to this septenary structure beginning both Testaments in order to show *the foundational basis* for the length of both Man's Day and the Lord's Day. And this, in turn, as previously alluded to, will form *a foundational basis* to

properly understand and deal with the expression, “in that day,” as seen throughout the Prophets.

“Six” is *man’s number*, and “seven” is *God’s number*. Exactly as foreshadowed in the foundational framework in the opening thirty-four verses of Genesis (“six” having to do with events during *Man’s Day*, “seven” having to do with events during *the Lord’s Day*), or the parallel section in John’s gospel (dealing with that foreshadowed in Genesis), God is again taking *the same numerical time for the same completed purpose — the restoration of a subsequent ruined creation, ruined man, followed by a day of rest*.

The ruined creation in Genesis was restored for man over six days time (man’s number), with God resting on the seventh day (God’s number). Then, the preceding restoration, set perfect in the beginning, foreshadowed how God would subsequently restore ruined man, a subsequent ruined creation. And this was/is all carried out through *an established, unchangeable pattern concerning how God restores a ruined creation, set forth in this manner at a time preceding man’s creation and ruin*.

Then, the opening two chapters of John’s gospel, dealing more specifically with ruined man (*e.g.*, John 1:29, 36), cover *the same septenary structure and end at the same place — with man, on the seventh day, restored and realizing the purpose for his creation, six days earlier, 6,000 years earlier*.

Thus, each day in the restoration of the material creation in Genesis, followed by a day of rest, foreshadows *1,000-year days* in the restoration of man (six days, 6,000 years, forming *Man’s Day*), followed by a 1,000-year day of rest (the *Lord’s Day*, the *Messianic Era*).

The whole of Scripture, accordingly, is built on this framework — *Man’s Day* lasting for six days, 6,000 years, and the *Lord’s Day* lasting for one day, 1,000 years (*cf.* II Peter 3:3-8). And, exactly as seen in the foundational type in Genesis, the two *NEVER, NEVER*, overlap one another in Scripture — *i.e.*, *Man’s Day NEVER* continues into any part of the *Lord’s Day*; *NOR* is the *Lord’s Day EVER* dealt with back in any part of *Man’s Day*.

The six and seven days *ARE NOT* dealt with that way in the opening verses of Genesis, the opening verses of John, or anyplace

else in Scripture. Events occurring on the sixth day have no part in events about to occur on the seventh day; nor do events occurring on the seventh day have any part in events which previously occurred on the sixth day.

ALL THINGS foreshadowed by the foundational type *MUST* be in complete keeping with *ALL THINGS* previously established in the foundational type.

In this respect, contrary to much popular thought among Bible teachers — teaching that the Lord's Day (which, as will be shown, is the time referenced by "that day" in numerous texts) begins at a time during the last seven years of Man's Day (Daniel's Seventieth Week, the Tribulation), continuing from that point throughout the Tribulation and the ensuing Millennium — *the Lord's Day DOES NOT, IT CANNOT, begin until after Man's Day has run its course.*

The Lord's Day can begin *ONLY AFTER* six days, *ONLY AFTER* 6,000 years, *ONLY AFTER* the Tribulation. This is the way matters are set forth anyplace in Scripture where the subject is dealt with.

The Prophets — "In That Day"

A great deal of error in Biblical studies can be avoided if one knows and understands the simple basics set forth in the first part of this study. And this would be even more so the case when studying how different Prophets use the expression, "in that day." In the Prophets, this expression, when used relative to a future end-time having to do with Israel and the nations, *INVARIABLY* refers to events occurring in the future Lord's Day. "That day," used in this respect, can *NEVER* have anything to do with events occurring during Man's Day (*e.g.*, with events occurring either today or during the Tribulation, the last seven years of Man's Day).

Note a scattering of references pertaining to "that day":

One would normally begin with Isaiah in this respect, but before going to Isaiah and working forward through a number of the Prophets, note a few things out of the small three-chapter Book of Zephaniah.

In this small book, there are twenty-two references to this

future time. As well, in this book, “in that day” is consistently used as a reference to “the day of the Lord” (cf. Zeph. 1:9-14; 2:2, 3; 3:11, 16-20).

With this connection between “that day” and “the Lord’s Day,” note a number of corresponding references in Isaiah.

Isaiah 2:1-4 references the millennial Kingdom, beyond Man’s Day, in the Lord’s Day. And three subsequent verses in this chapter (vv. 11, 17, 20) use the expression, “in that day,” referring back to the time depicted in these opening four verses.

Then note the subsequent usage of this same expression a number of places throughout Isaiah, all, contextually, referring to conditions immediately preceding or during the millennial kingdom, in the Lord’s Day, exactly as in chapter two (Isa. 4:1, 2; 11:10, 11; 12:1, 4; 19:16, 18, 19, 21, 23, 24; 24:21; 25:9; 27:1, 2, 12, 13; 28:5; 29:18; 31:7; 52:6).

Then note the same thing seen in a number of the other Prophets (Jer. 30:8; Ezek. 38:14, 18; 39:8, 11; Hosea 2:16, 18, 21; Joel 3:18; Amos 9:11; Zech. 2:11; 3:10).

“That day” in the preceding passages, references a time beyond Man’s Day, in “the Lord’s Day,” during which concluding events and judgments surrounding Israel and the nations will occur. And these events and judgments will occur following Christ’s return and lead into His millennial reign. This is the reason why the expression, “in that day,” in some Scriptures refers to a time of judgment and in other Scriptures to a time of peace and rest.

The latter follows the former, but the former, of necessity, must occur first.

Christians — “In That Day”

Numerous Bible teachers today, it seems, are quick to look at current events and attempt to relate them to Biblical prophecy, *particularly events pertaining to Israel and the nations emanating out of Israeli statehood almost seventy years ago, May 14, 1948.*

They view events pertaining to Israel, the nation’s land, and the surrounding Gentile nations during these past seventy years and attempt to align certain events with different Old Testament

prophecies having to do with God regathering His people back to their land. And the closing five verses of Amos are often referenced in this respect.

These verses from Amos tell of a time ("in that day" [v. 11]) when *God will regather His people back to their land, NEVER to be uprooted again*. But to relate these verses, or really any other verses dealing with Israel's restoration, to what has been occurring in the Middle East since the spring of 1948 is *completely out of line with any Scripture dealing with the subject*.

The Jews in the land today (some 6,000,000, about two-fifths of world Jewry) *have sought to emancipate themselves apart from their Messiah, leaving an unhealed people in an unhealed land (a house left "desolate" [cf. Dan. 9:27; Matt. 12:43-45; 23:37-39]), in unbelief, before repentance*. And, according to the clear teaching of Scripture, *these Jews will be uprooted from their land in the middle of the Tribulation, their cities destroyed, and they will either be slain or driven back out among the nations where God will then deal with them, along with the remainder of world Jewry, relative to repentance (cf. Lev. 26:31-33; Isa. 6:11-13; Dan. 9:26; Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14)*.

Beyond that, all of this has happened and will happen *BEFORE* "that day," seen in Amos 9:11-15 or any other place in Scripture where the subject is dealt with.

In God's septenary arrangement of His Word, established perfect in the beginning, *a person simply CANNOT place events of one day in those of another day*.

10

THE TIME OF JACOB'S TROUBLE

A Future Time Awaiting the Jewish People

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30:7).

God, through Abraham and his progeny — through Isaac, Jacob, and Jacob’s twelve sons — called Israel into existence for special, particular purposes. The Word of God would be given through Israel, the Saviour would come through Israel, and the nations of the earth would be reached and blessed through Israel.

Israel has given mankind the Word of God and the Saviour, but blessings awaiting man, beyond those presently inherent in the written Word and the Word made flesh, *are being withheld because of Israel’s covenantal disobedience, spanning centuries of time.*

(Certain *blessings* for mankind have resulted during the time of Israel’s disobedience because of *the Jewish people’s very presence* [e.g., advances in medicine, science, etc.] but *NOTHING* like the *blessings* God has in store for mankind when the Jewish people occupy their proper and rightful place relative to the nations.)

Conditions which have existed throughout the centuries of Israel’s disobedience though *will not continue indefinitely*. Time is fast running out, the 6,000 years forming Man’s Day are almost over, and Israel’s repentance will occur at the end of this time — at the end of Man’s Day, with a view to Israel occupying her God-ordained and God-appointed place among the nations and the Lord’s 1,000-year Day subsequently being ushered in.

According to Scripture, Israel’s repentance — the *ONE THING* holding all of this up — will occur during the coming “time of Jacob’s trouble” (Jer. 30:7). And *this time*, spoken of by Jeremiah

— along with all the other Prophets, after one fashion or another — forms the last seven years of Man's Day, the last seven years of Daniel's Seventy-Week (490-year) prophecy, with the Jewish people being brought to the place of repentance near the end of this time.

But to arrive at this place at the end of Man's Day, God has been at work with a stiff-necked and disobedient people for, actually, time dating back to near the inception of the nation during Moses' day, 3,500 years ago. And *God, throughout the intervening centuries, has done it His way, in His time, in exact accord with His Word.*

Because of covenantal disobedience, lasting for some seven and eight centuries — from Moses' day to the Assyrian and Babylonian captivities — 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 did this to effect repentance through Gentile persecution (*His way, in His time*).

Israel, remaining scattered among the Gentiles, over centuries of time (twenty-six centuries), has repeatedly suffered persecution after persecution at the hands of the nations. But, after having passed through fire after fire during this time, Israel has yet to pass through a fire intense enough to bring the nation to the place of repentance.

The Holocaust during the WWII years, after almost 2,600 years of Gentile persecution, wasn't intense enough to bring about repentance. *But the furnace is about to be heated SEVEN TIMES HOTTER. And this time, repentance WILL BE forthcoming.*

Thus, God has taken the Jewish people through these 2,600 years of persecution at the hands of the Gentiles, *for a revealed purpose.* And that purpose has to do with *bringing the Jewish people to a particular TIME, in a particular CONDITION.*

"The time" has to do with *the end of Man's Day.* And time comprising Man's Day is about to run out, which means that God *MUST* shortly bring about the realization of His purpose for the past 2,600 years of Jewish persecution.

"The condition" has to do with *the place which the Jewish people now occupy, particularly the 6,000,000 forming the present Nation of Israel.*

But first, to form the necessary background to properly lead into the place which the Jewish people occupy near the end of Man's Day, the Holocaust in Europe during the WWII years will be briefly discussed. That which is about to occur, the coming holocaust, *can only be properly understood in the light of ALL previous Jewish persecution, which, to date, was brought to an apex in the past Holocaust.*

The Holocaust Europe — World War II

In the pre-Third-Reich days (preceding 1933), many of the 9,500,000 Jews scattered throughout Europe found themselves living in large cities and countries where little persecution seemed to exist. So many Jews had migrated to Amsterdam (mainly because of the arts) that the city was referred to as *the Jerusalem of the North*. Vienna, with similar cultural values, was another major city of this nature. And the whole of Germany was a country of somewhat similar nature.

Many of the Jews, who had long since given up on any true Messianic hope, had settled down in different parts of Europe, finding somewhat of an alternative for what was left of their Messianic hope, particularly in civilized Lutheran Germany.

But all of this was *COMPLETELY CONTRARY to God's purpose for uprooting His people from their land centuries before and scattering them among the nations.* And to move things back on track, *God simply replaced the ruler in Germany (Dan. 4:17, 25).*

In January, 1933, Hitler rose to power in Germany, the Third Reich came into existence, and things began to rapidly change for the Jews in Germany, later the Jews throughout Europe.

Thus, God simply removed one ruler in Germany and replaced him with not only one of the worst anti-Semites of that day but *a man who could bring about changes of a nature throughout Europe that any past persecution of the Jews in that part of the world could only pale by comparison.* This man, during the twelve years of his power in Germany, *would change things completely.* He would take the Jewish people *from thoughts of a European Messianic equivalent*

to the sentence of death upon all, ultimately resulting in the death of about two-thirds of Europe's Jews in the Holocaust.

In short, God used this man and his Third Reich to turn things around relative to His plans and purposes for the Jewish people in Europe. Then, once God was through with this man and his Third Reich, He stepped in and destroyed both (*cf.* Ex. 9:15, 16; Rev. 17:16, 17).

And, with the preceding in mind, in reality, *the proper Biblical way to look at what happened in Europe during the twelve-year reign of the Third Reich is very simple: GOD REMAINED TRUE TO HIS WORD.*

God had told the Jewish people what He would do *if they disobeyed His covenant* (the Mosaic [Lev. 26:14ff; Deut. 28:15ff]), the Jewish people *HAD DISOBEYED*, and *GOD HAD SIMPLY KEPT HIS WORD.*

The whole matter of Jewish persecution during those twelve years, even the extremes that God allowed it to reach, *is that simple to understand. GOD SIMPLY KEPT HIS WORD, nothing more, nothing less.*

The Holocaust Worldwide — The Time of Jacob's Trouble

With the preceding in mind, *note how God is about to keep His Word once again.* But this time, in a respect, *the past Holocaust will pale by comparison* when viewing that which Scripture reveals about the havoc that the individual God is about to place in power will bring upon the Jewish people.

Hitler and his Third Reich sought to produce a Jew-free Europe. This man, seated on Satan's throne, exercising Satan's power, will seek to produce a Jew-free world.

And, resulting from this man's persecution of the Jewish people, after 2,600 years in the diaspora, *the Jewish people WILL BE brought to the place of repentance.* Then, exactly as at the end of the past Holocaust, after this man has served God's purpose, he and his kingdom will be destroyed.

As seen, *parallels* exist between events surrounding the past Holocaust and the future Holocaust.

During the past Holocaust, the Jews in Europe (about half of world Jewry in that day), as previously stated, were realizing what many could only have viewed as *somewhat of a Messianic equivalent during the diaspora*. Then God moved, placed a particular man in power, and things began to change almost overnight.

And exactly the same thing is presently happening and is about to happen to the Jews in the Middle East forming the present Nation of Israel. And, as well, this is affecting and will affect Jews worldwide (the latter far more so in days ahead).

At the end of WWII, the surviving Jews throughout Europe were literally *a wandering people without a home, with no place to go*. Their property had been confiscated, destroyed, and they didn't even know who was still alive or who had died.

For the most part, the only place that they really had to turn was *to a land given to them through an everlasting covenant 4,000 years ago*. And this is what numerous Jews did, continued to do for years to come, and continue to do even today.

But there was a problem involved, a problem which still exists, A MAJOR PROBLEM.

This land was part of *the complete house left desolate until a certain time*, until Israel could say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39). And Israel *COULDN'T* do this yet.

Further, according to Matt. 12:43-45, *if the Jewish people took it upon themselves to reenter this desolate house before they could say that stated in Matt. 23:39, dire consequences would result. Seeking to emancipate themselves in this fashion, apart from their Messiah, would not only guarantee another Holocaust overtaking them but, this time, one intensified SEVEN TIMES.*

And, exactly as God allowed the Jews to settle down in Europe before He raised up a man to take care of matters, He has allowed the Jews to return to their own land to do *EXACTLY* the same thing before He raises up another man to take care of matters.

And today, with a Jewish nation in the land, comprised of about 6,000,000 Jews (about two-fifths of world Jewry), that which could and will be lost by these Jews is far, far greater than the loss suffered by the Jews in Europe beginning in 1933.

The Jews are seemingly back in the land today awaiting their Messiah. But not so! They, in reality, are back in the land awaiting the man of sin.

They are in possession of the complete city of Jerusalem, though they have allowed the Temple Mount to remain under Islamic control. *But plans are being made to rebuild their Temple, which means that at least a part of the Temple Mount will shortly, somehow, have to come back under Jewish control.*

And it is plain from Rev. 11:1, 2 that *a Temple, with sacrifices being offered, will exist in the land when God raises up a man near the middle of the Tribulation (the seventh of a succession of rulers in that day [Dan. 11:1ff; Rev. 17:8-11]) who will change things in a much, much faster and a far, far more horrific respect than was done in 1933 and the succeeding years, ushering in a future Holocaust, INTENSIFIED SEVEN TIMES.*

And not only will *intensity* be involved, but note what the Jewish people have *to lose this time* — not just a temporary place in Gentile lands, forming a Messianic alternative. This time it will have to do with *the Jewish nation itself, their own land, with rebuilt cities, and a rebuilt Temple with reestablished Temple worship.*

This is what is ALL going to come crashing down. The Jewish people will be uprooted from their land, a tenth killed, and the remainder driven back out among the nations with the rest of world Jewry, where two-thirds of the world's Jews (above 9,000,000 by today's count) will die by the sword, hunger, or plagues (*cf.* Lev. 26:31-33; Isa. 6:11-13; Dan. 9:26; Joel 3:1-8; Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14).

Conditions will be such in those days that it can only appear to the Jewish people *THAT EVERYTHING HAS BEEN LOST! THE END HAS COME!*

The Jewish people will be brought to the end of themselves. And, IN THIS MANNER, God's 2,600-year work with Israel will be concluded. The Jewish people, at long last, will be brought to the place of repentance.

JACOB, the natural man, will enter into and go through "the time of Jacob's trouble"; but ISRAEL, the spiritual man, will emerge from this time and enter into the Messianic Era with their Messiah.

11

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 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 and German occupied parts of Europe, particularly Poland (where most of Europe's Jews resided), 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 particularly 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, 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, in 1933 and the years following, the Churches in Germany found themselves, generally, *as not only weekend havens but sympathizers for numerous Nazi party members and their anti-Semitic practices*.

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* (ref. Chapter III in this book).

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 [Ex. 4:22, 23; Hosea 11:1], 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, 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 this 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), 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).

12

“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; cf. Isa. 63:8, 9). 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; ref. Chapter V in the author’s book, *Distant Hoofbeats*]). 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 land and 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.

13

THE DESOLATOR, THE DESOLATE

ANTICHRIST AND ISRAEL DURING THE TRIBULATION

“And after threescore and two weeks shall Messiah be cut off, but not for himself [*lit.*, ‘and shall have nothing’]: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined [*lit.*, ‘and unto the end war and desolations are determined’].

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation [*lit.*, ‘upon the wings of a desolator (referring to the swiftness in which he will move), abominations will continue unto the end’], and that determined shall be poured upon the desolate [*lit.*, ‘upon the desolator’ (the one who confirms and then breaks the covenant, the Antichrist)]” (Dan. 9:26, 27).

The preceding two verses, concluding the four verses forming Daniel’s Seventy-Week prophecy, have to do with events beginning with the crucifixion of Israel’s Messiah at the end of sixty-nine weeks (at the end of 483 years [in 33 A.D.], time which began with a decree in 444 B.C. [Neh. 2:1ff]).

Then, at this point in the prophecy, God, so to speak, stopped the clock marking off time in the prophecy, allowing for the present dispensation.

And time in the prophecy will resume *ONLY AFTER* God completes His purpose for the present dispensation — *calling out a bride for His Son from among the Gentiles* (Acts 15:14-18; cf. Gen. 24:1ff).

ONLY THEN will time in the prophecy resume (which will be preceded by *ALL* Christians, both the dead [resurrected] and the living, being removed from the earth, ending the present dispensation).

Then, after time resumes, the remaining things seen in these last two verses of the prophecy can occur (vv. 26, 27).

And comparing Scripture with Scripture, events seen in the latter part of verse twenty-six cover events extending from the middle to the end of the Tribulation (Jerusalem destroyed, which will be followed by wars, abominations, and desolations continuing throughout the last three and one-half years of the prophecy).

Continuing from that point in the prophecy, providing additional information, verse twenty-seven drops back to briefly cover an event occurring at the very beginning of the seven years (referencing the covenant made between Antichrist and many in Israel, which actually marks the event causing time to resume in the prophecy).

Then, after mentioning this covenant to provide a proper setting for the other events dealt with, the verse goes immediately to events occurring in the middle of the Tribulation (*cf.* Matt. 24:15ff), providing additional commentary on events seen in the latter part of the preceding verse.

(On the expression in v. 26, "and the people of the prince that shall come shall destroy the city and the sanctuary," most Bible students dealing with the subject erroneously see this destruction of Jerusalem referring to and being fulfilled by the Roman destruction of Jerusalem, under Titus, in 70 A.D.

Then they further attempt to see this part of the verse referring to the Antichrist as a Roman prince, who, from other Scripture, they see arising out of a revived Roman Empire [*i.e.*, "the people (the Romans in 70 A.D.) of the prince that shall come" (Antichrist, seen as a Roman prince, almost 2,000 years later)].

But, the preceding is not what the verse says or deals with at all. Nor does any other Scripture or section of Scripture deal with matters after this fashion.

Antichrist arises *out of the third part of that depicted by Daniel's image* [ch. 2] or *out of the third great beast* [ch. 7], *NOT* out of the fourth part of the image or the fourth great beast, as the thought of a revived Roman Empire and a latter day Roman prince would necessitate.

And seeing Antichrist arising *out of the third part of the image or the third great beast* is something clearly seen in the Book of Daniel [7:17, 23-

25]. As well, Daniel clearly reveals that *this man will arise in the Middle East* [Dan. 8:8, 9], not in Europe. And his reign is depicted by *ALL of the fourth part of the image and ALL of the fourth great beast.*

At the time Antichrist arises, *NOTHING* depicted by the fourth part of the image or the fourth great beast will have been fulfilled. *THIS MAN AND HIS KINGDOM will fulfill ALL THINGS depicted by the fourth part of the image and the fourth great beast.*

A Roman Empire or a revived Roman Empire simply cannot be seen in this prophecy apart from ignoring what Scripture plainly states and then reading secular history into Biblical prophecy at a place where it does not belong and cannot exist.

Then, the destruction of Jerusalem seen in the latter part of v. 26 in this prophecy cannot possibly be a reference to the destruction by the Romans in 70 A.D. That destruction occurred *outside time in the prophecy*, when time in the prophecy was not being counted. The destruction in v. 26, as all other things mentioned in the prophecy, *must occur when time during the prophecy is being counted.*

And this destruction of Jerusalem in the text, according to related Scripture elsewhere, occurs in the middle of the Tribulation [cf. Matt. 24:1, 2; Luke 21:20-24; Rev. 11:1, 2], wrought by “the people of the prince that shall come” [an idiomatic way that the Hebrew text uses to reference *the prince himself* (cf. Dan. 7:18, 27 where this same type expression is used in this manner)].

For additional and supplementary information on the preceding, refer to the author’s books, *The Time of Jacob’s Trouble* and *Distant Hoofbeats.*)

The Desolator

As previously seen, this is the man depicted by the fourth part of Daniel’s image or the fourth great beast, referred to not only as “the prince,” but as “the desolator” (rather than “upon the desolate,” ending Daniel’s Seventy-Week prophecy [KJV], translate instead, “upon the desolator”).

Then, as seen in the opening chapters of Genesis (Gen. 3:15), *this man NEVER appears alone in Scripture* (establishing a first-mention principle, an axiom, in Biblical studies). *He ALWAYS appears in connection with Israel and/or Israel’s Messiah.*

(For explanatory material on the preceding, refer to Chapter II, pp. 26-29, in the author's book, *Mystery of the Woman*.)

Axioms such as the preceding are often invaluable in Biblical studies. Note, for example, through following this axiom, *the harlot* in Rev. 17-19a can be clearly identified *through this one means alone*, though there are other means. *The Beast* ["the prince," "the desolator" from Dan. 9:26, 27] is seen throughout Rev. 17-19a, but unless the "harlot" [seen throughout as well] is seen as *Israel*, then Israel does not appear in this passage, and Israel's Messiah appears only indirectly, in a future respect [17:14].)

And, in Daniel's Seventy-Week prophecy, this man, the desolator, appears with both Israel and Israel's Messiah, with Israel seen as the one having *become desolate* in Old Testament history and having been *left desolate* at Christ's first coming.

This is the man seen in the prophecy and related Scripture as *the one to whom Satan will give "his power, his seat [his throne], and great authority"* (Rev. 13:2b).

And this man will use that position and power in an effort to do that stated in Psalm chapter eighty-three, where his end-time, ten-nation confederacy (vv. 6-8) is foreshadowed, *consulting together*, "with one consent" (vv. 3, 5), saying:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

But, as stated so many places in Scripture:

"...he shall come to his end, and none shall help him" (Dan. 11:45b; cf. Ps. 83:9-18; Dan. 2:40-45; 7:26)

The Desolate

When Christ left the house of Israel *desolate* in Matt. 23:38 — *a desolation* which would include the people, Jerusalem (including the Temple Mount), and the land of Israel — as previously stated, *desolation* did not come into existence at that point in time. *Rather, desolation had existed for centuries* (cf. Isa. 51:3; Jer. 33:10; Lam. 1:4, 13, 16; 3:11; Ezek. 36:3, 34-36; Joel 1:17) And Christ simply left

an already desolated house to continue in its existing state, to continue until a particular, revealed time:

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:39).

The preceding verse takes one to the end of the Tribulation, at the time of Christ’s return. *The house will remain desolate until then, which, again, includes not only the Jewish people (both in and out of the land), but their capital city (Jerusalem) and all of the land in the Abrahamic Covenant.*

With that in mind, note again the manner in which the KJV is translated at the end of the Seventy-Week prophecy — “...and that determined shall be poured upon the desolate” (which, textually, in the KJV translation, would refer to “Israel”). That has previously been corrected to textually refer to “the prince,” “the desolator” — “...and that determined shall be poured upon the desolator.”

Actually, from the structure of the Hebrew text, either translation is acceptable. A corrected translation has been used to correspond with *a continued subject of the text*. But, since “desolation” is involved with both *Antichrist* (the desolator) and *Israel* (the desolate), *there is sufficient resonance in the overall text to see a reference to Israel in this statement as well.*

This same thing can be seen a number of times in Scripture where both Christ and Israel are in view. The text would always be more about one than the other, but sufficient resonance from the text would exist for both to be seen.

Note several cases in point.

Isaiah chapter 52, introducing chapter 53, is about both Christ and Israel. Then chapter 53 is mainly about the sufferings of Israel’s Messiah, but sufficient resonance exists, viewing both chapters together, to see statements in chapter 53 relating to Israel’s sufferings as well.

The Book of Jonah would be another case in point. The book is mainly about Israel, relating the complete story of Israel as seen in Jonah’s experiences. But Christ used a section of this book relative to Himself (Matt. 12:38-40).

Or note Matt. 2:15, a quotation from Hosea 11:1. The quotation is about Israel under Moses, but it is used of Christ 1,500 years later.

(For information on both Christ and Israel seen in Isa. 52, 53, refer to "Triunity of Isaiah 52-54" [Appendix II] in the author's book, *Israel — from Death unto Life*.

For information on Jonah as a type of both Christ and Israel, refer to "The Turbulent Middle East" [Chapters V, VI (Parts I, II)] in the author's book, *Israel — What Does the Future Hold?*

Then, understanding the preceding would allow one to easily understand the use of Hosea 11:1 as a reference to Christ in Matt. 2:15 — one firstborn Son referred to through the use of a prophecy referring to the other firstborn son.)

The word translated "desolate" (Heb., *shames*) appears three times in Daniel's Seventy-Week prophecy (once in v. 26 [plural] and twice in v. 27 [singular]). Both "the prince" and "Israel" are in view throughout, with the use of "desolate" or "desolations" *either directly or indirectly referring to both — the desolator, and a desolated house.*

"That determined" is going to be "poured upon the desolator" (the correct textual rendering of the prophecy's ending statement).

But, as previously shown, *there is sufficient resonance in the prophecy to see this ending statement referring to Israel as well.*

God is going to use *the desolator* to bring about "that determined" to be "poured upon the desolate" (the house which Christ left desolate).

God, in this manner, is going to *uproot His people from their land, drive them back out among the nations, and sift the whole house of Israel by means of the desolator, a sifting of such a nature that ultimately, after millenniums, Israel's repentance will be forthcoming.*

(For additional information on this future desolator, refer to the author's book, *Distant Hoofbeats*.)

14

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 had become 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 other than 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*.

(On the typology of Jonah, refer to "The Turbulent Middle East" [Chapters V, VI (Parts I, II)] in the author's book, *Israel — What Does the Future Hold?*)

15

SEVEN TIMES HOTTER

NOT ONLY FOR ISRAEL, BUT FOR THE NATIONS AS WELL

“Behold, thou hast driven me out this day from the face of the earth [‘the land,’ *i.e.*, driven from a position where his face and presence were toward and in the land]; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken upon him sevenfold. And the Lord set a mark upon Cain [‘a sign for Cain’], lest any finding him should kill him” (Gen. 4:14, 15).

“Then was Nebuchadnezzar full of fury, and the form of his countenance was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more that 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” (Dan. 3:19, 20).

The preceding two sections of Scripture, one from Genesis, the other from Daniel, foreshadow, not only conditions which have existed during all time but also conditions which will exist in an ultimate and final respect, *showing what is about to befall both the Jewish people and the Gentile nations.*

This will include both the Jews presently in the land of Israel and those scattered among the nations, though those Jews presently in the land will be uprooted at this time and driven back out among the nations, *where God will then deal with all of the Jewish people together, along with the Gentile nations.*

In this respect, these two sections of Scripture foreshadow *horrific events regarding the Jews and the Gentiles which will occur on such an unbridled, massive scale that they will have no precedent in all of human history.*

Historical periods could be referenced where similar things have occurred in parts of the world (e.g., treatment of the Israelites in Egypt during Moses' day [1,500 B.C.] and the subsequent destruction of the Assyrian power ruling Egypt, the Assyrian and Babylonian captivities beginning in 722 and 605 B.C. and the subsequent destruction of these kingdoms, or that which Germany's Third Reich did in Europe [1933-1945], with Germany lying in ruins at the end of WWII, in 1945).

But any and all of these periods, or any other similar periods that could be referenced, as terrible as they might have been, *pale by comparison to that which is about to occur*.

And, since that which is about to occur, both among the Jews and among the Gentiles, worldwide, has no real precedent in all of human history, it becomes quite difficult, next to impossible, for man in the world today to grasp and understand the horrific nature of these impending events, though clearly dealt with in Scripture.

And, according to Scripture, that which is about to occur is all because of *one central subject, with two facets to the subject*.

The central subject is "Israel," *both the Jews presently in the land and those scattered among the nations worldwide*.

And the two facets to the subject have to do with:

1) *Israel's present condition* (an unbelieving, non-repentant, largely atheistic people deeply involved in harlotry, seen during that coming day as "the mother of harlots and abominations of the earth" [Rev. 17:5; cf. v 18]).

2) *The Gentile nations' attitude toward Israel* (anti-Semitism, which will reach an apex in that coming day, with the nations, led by a seeming superman, seeking to destroy any and all vestiges of the Jewish people from off the face of the earth [Ps. 83:1-8; Dan. 11:21-45; Matt. 24:15ff; Luke 21:20ff]).

All Jewish suffering down through the 3,500-year history of the nation, and even preceding that (preceding Moses and the birth of the nation during his day), has occurred for two inseparable reasons:

- 1) *Because of the Jewish people's identity.*
- 2) *Because of that which the Jewish people have done.*

The Jews form a people seen in the loins of Abraham 500 years before the nation was called into existence during Moses' day, and even 2,000 years before Abraham, at the time Christ was "slain from the foundation of the world" (Rev. 13:8).

(Ref. to Appenfix I in this book, "Salvation Is of the Jews," which includes a section titled, "In the Loins of Abraham" [pp. 131-136].)

And the Jewish people form a nation which God called into existence *for definite, particular purposes, involving all aspects of His plans and purposes for calling man into existence 6,000 years ago. And God DOES NOT change His mind or plans concerning His callings* (Rom. 11:29).

The suffering of the Jewish people preceding the birth of the nation had to do with *where the Israelites found themselves—in Egypt.*

God had allowed Jacob and his family to leave their land and go down into Egypt, as a means to begin fulfilling His plans and purposes for the nation that He was about to bring into existence. *"Egypt" though, typifying the world, has a "woe" attached to it for those going down to Egypt, to the world, for help (Isa. 31:1). And Jacob's ancestors fell under this "woe," ultimately paying the price.*

And since the birth of the nation and the covenant made at Sinai, *all Jewish suffering has resulted from two things:*

- 1) *Jewish disobedience to the terms of the covenant.*
- 2) *God, correspondingly, remaining completely faithful to His Word, to that which He clearly stated that He would do if those with whom He made this covenant were unfaithful (cf. Lev. 26:14ff; Deut. 28:15ff).*

Pharaoh's Two Dreams

During Joseph's day in Egypt, while imprisoned on false charges, God, *through His sovereign control of all things,* caused the Pharaoh of Egypt to dream two dreams, which none of his magicians or wise men could interpret. And, *through circumstances which God had previously orchestrated,* Joseph found himself removed from prison, standing before Pharaoh, and providing the interpretation to Pharaoh's dreams (Gen. 40:1-41:32).

Both of Pharaoh's dreams dealt with the same thing — *seven years of plenty throughout all the land, followed by seven years of famine in the land*. And the succeeding seven years of famine would be *so severe, consuming the land, that the previous seven years of plenty would not even be remembered* (Gen. 41:29-31).

"Seven" is one of several numbers used in Scripture to show *completeness*, particularly showing *the completeness of that in view*.

In this case, *two complete periods of time are in view* — the first *a complete period of plenty*, followed by *a complete period of famine*. And set within the overall type (Gen. 37-45), these two periods can only have to do with one thing — *the present dispensation (a time of plenty), followed by the Tribulation (a time of famine)*.

This can easily be shown from the text by *the absence of Joseph's brethren throughout the time of plenty* (Israel set aside during the present dispensation), then *their reappearance during the time of famine* (God resuming His dealings with Israel, with a view to that seen in chs. 44, 45 — "Judah" {typifying *Israel*} acknowledging their guilt in Joseph's presence ["Joseph" typifying *Christ*], then "Joseph" revealing himself to his brethren [typifying *Christ* then revealing Himself to His brethren]).

And Israel, after 2,600 years of Gentile dominion and control, will be driven to this place during a time of famine *which will be severe enough to bring this to pass, so severe that the previous (present) time of plenty will not even be remembered*.

That's how bad things are going to become. God is going to allow conditions to take whatever downward course is necessary to bring the Jewish people to the place seen in Genesis chapter forty-four. And the longer it takes, the more conditions will deteriorate as continuously worsening conditions bring the world ever nearer to that stated in Matt. 24:22:

"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."

Cain and the Nations

Genesis chapter four has to do with Cain slaying Abel, typi-

fying Israel slaying Christ, with Cain then being driven from his land and the Lord's presence, typifying Israel then being driven from her land (70 A.D.) and the Lord's presence (Deut. 11:12).

And out of the land, away from the Lord's presence, Cain was to be afforded protection. Anyone seeking to slay Cain would find himself suffering a "sevenfold" vengeance at the Lord's hands.

Then the Lord established "a sign" for Cain (v. 15, corrected text). The sign is unrevealed, but it appears evident from the text that it was given to reassure Cain concerning the matter of protection from harm.

Then, viewing this in the antitype, with Cain typifying Israel out among the nations, *Israel is afforded the same Divine protection*. And anti-Semites — individuals or nations, whether today or during the coming Tribulation — *should take particular note of Gen. 4:15*. They will not only reap what they sow (Gal. 6:7; cf. Hos. 8:7), but they will reap what they sow *sevenfold*.

They will reap *God's complete judgment for that in view, with God always acting relative to the mistreatment of His son, Israel, in complete accord with His Word (e.g., Gen. 12:3; Isa. 54:17; Joel 3:1-8)*.

The Fiery Furnace

And there is also *a sevenfold* used relative to Israel in Dan. 3:19ff, with the number also referenced *four times* in Lev. 26:18-31 (vv. 18, 21, 24, 28 [cf. Ex. 3:1-7]).

The furnace during the Tribulation — particularly the last three and one-half years, with Israel removed from her land and all of the Jews together out among the nations — is, exactly as in the type, going to be heated *sevenfold, showing a completeness of that which is in view*.

The furnace is going to be heated as hot as it takes to bring Israel to the place seen in Genesis chapter forty-four, with a view to that seen in chapter forty-five.

And God will use the anti-Semitic nations, headed by the Beast, to bring Israel to this place. These anti-Semitic nations, beginning in the middle of the Tribulation, will uproot the Jews forming the present nation of Israel from their land, slay one-tenth of them, and

then drive or carry captive the remainder out among the nations where the rest of world-Jewry resides (Isa. 6:11-13; Rev. 12:6, 14).

Then, *God will deal with all of the Jews together, out among the nations, in the kingdom of the Beast* (Rev. 17:3).

And, *as the furnace is heated sevenfold through God allowing the nations free rein, horrific conditions of a seemingly unimaginable nature will occur* (Lev. 26:21, 29-31; Deut. 28:25-27, 37, 53-57).

Thus, the whole of the matter will be “sevenfold” in that coming day — *the intensity of what it will take to bring Israel to the place of repentance, and the intensity of the judgments which will befall the anti-Semitic nations which God will use to bring Israel to this place.*

A HORRIFIC, HORRIFIC, HORRIFIC time lies just out ahead for Israel and the nations.

Israel is about to be judged, completely commensurate with God’s Word and the nation’s sins, stretching back over centuries and millenniums.

And the Gentile nations, which God will use as His instrument to effect this judgment, will then be judged for their role in the matter, completely commensurate with God’s Word and their actions.

And these are not things which will occur in some distant future! Rather, these are things which are about to occur! We are almost there!

16

A DILEMMA FOR CHRISTIANS

ISRAEL, BACK IN THE NATION'S OWN LAND, BUT...

“...and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured out upon the desolate” (Dan. 9:26b, 27).

“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).

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Behold your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:37-39).

The preceding verses from the Books of Daniel and Matthew have to do with:

- 1) A "house" (*the house of Israel*, which includes *the Jewish people, the city of Jerusalem, and the land of Israel* [all three inseparably interrelated]) left desolate at Christ's first coming.
- 2) The duration of this desolation.
- 3) The activities of a final desolator.

This final desolator — foreshadowed by men such as the Assyrian Pharaoh in Egypt during Moses' day, or Haman during Esther's day — will be an individual far, far worse than either of these individuals or any other individual who has ever appeared during Man's 6,000-year Day (*e.g.*, far, far worse than Hitler during modern times).

And this man, through his actions, will bring about *an APEX and END to activities associated with "desolation" as it pertains to the house of Israel.*

A nation has existed in the land of Israel since May 14, 1948 — *a nation and land which Christ left "desolate" (Matt. 23:38); or, in the words of Matt. 12:44, a house which Christ left "empty, swept, and garnished [i.e., put in order relative to its vacated state]" — with the nation awaiting the man whom God will use to bring all of it to an APEX, and then to an END.*

And Israel's current status in this respect presents a problem for Christians relative to Israel.

But, before beginning to look at this problem, note a couple of necessary comments on the KJV translation in Dan. 9:26b, 27:

On the latter part of verse twenty-six, the thought has to do with *the end* (latter part of the Tribulation to the end) being likened to a "flood" (suddenness, destruction); and the continuing part of this verse should read, "and unto the end, war and desolations are determined."

Then, in verse twenty-seven, in the latter part of the verse again, *this man*, referred to as "the desolator" at the end of

the verse (corrected translation), cannot, in actuality, make the “house” any more desolate than it has existed for the past 2,000 years (which the KJV translation implies). The translation “for the overspreading of abominations he shall make it desolate, even unto the consummation” could be better translated, “upon the wings of a desolator, abominations will continue unto the end.”

“Wings,” as “flood” (v. 26b), has to do with *the swiftness* in which the desolator will move, continuing abominations associated with the house which Christ left desolate, *continuing in this manner right up to “the end.”*

And “the end” takes one to Christ’s return at the end of the Tribulation to do away with *the desolation* by bringing to pass the six things listed in Dan. 9:24 (the verse introducing verses 25-27).

(The words translated “desolate” in both Dan. 9:27 and Matt. 23:38 [Heb., *shemamah*; Gk., *eremos*] have to do with “a desert place” [cf. Matt. 12:43]. Contextually, the reference would be to a place void of water, life — void of the One Who said, “If any man thirst, let him come unto me, and drink [John 7:37b]; void of the One Who said, “I am the way, the truth, and the life” [John 14:6a].

This is the condition in which Israel, whether in the land or out of the land, has existed for the past 2,000 years. And this coming desolator will have *one dual goal in view* — to not only make sure that *the nation remains in its current desolate condition* but attempt *the complete destruction of this nation in the process*, the same type destruction which God pronounced upon the Amalekites in Ex. 17:14, *utterly blotting out any remembrance of Israel from under heaven* [cf. Ps. 83:4].

For additional information on this future desolator, refer to the author’s book, *Distant Hoofbeats*. Also, refer to Chapter XIII in this book.)

Viewing the Problem for Christians

The problem surrounding the whole of the matter has to do with something which few Christians seem to understand at all.

In fact, the vast majority of Christians have matters completely turned around, understanding the situation in an opposite respect to the way that it actually exists.

And this situation centers around how some 6,000,000 Jews, presently in the land covenanted to Abraham, Isaac, and Jacob through an everlasting covenant — forming the present nation of Israel — are to be viewed.

That is, are the Jewish people which have progressively been streaming back into the land from all parts of the earth since May 14, 1948 (when Israel declared statehood) *a work of God fulfilling either ALL or PART of His numerous Old Testament promises to one day bring this to pass?*

Or, is this *a work of man in a Zionistic movement, completely apart from the fulfillment of ANY of God's Old Testament promises to one day bring this to pass* (though allowed by God in order to subsequently bring certain O.T. events to pass, which necessitate a nation existing in the land during the first half of Daniel's Seventieth Week)?

(On the first part of the preceding [God presently restoring the Jewish people in accordance with either *ALL* or *PART* of His numerous promises to do so], which the vast majority of Christians viewing the matter would adhere to one way or the other, there are two major schools of thought.

Those forming one school of thought see God progressively restoring the Jewish people in accordance with *ALL of His O.T. promises to do so*, with some even seeing *God healing the land as well* [e.g., through reclaimed land for agricultural purposes, etc.].

Those forming the other school of thought recognize that *restoring all of the Jewish people in an unbelieving and unrepentant state presents a problem*; and they see God restoring only part of His people, in accordance with *PARTICULAR O.T. promises*, as somewhat of a preliminary Divine work, allowing God to later deal with them relative to their current state [either in or near the land; e.g., in Petra, where many of those holding both views believe that the Jews in the land will flee in the middle of the Tribulation (cf. Matt. 24:15ff)].

But, solely from a Biblical standpoint, both of the preceding schools of thought are *completely flawed*. In actuality, *one is no more correct than the other*. And either will take a person down the wrong path, preventing a proper understanding of end-time events surrounding Israel and

the nations.

God, because of the continued disobedience of the Jewish people, had previously uprooted His people from their land and had driven them out among the nations. *And it was here, among the nations, not in their own land, that God had decreed that He would deal with His people through Gentile persecution, ultimately effecting repentance.*

And, if for no other reason, this is why the Jews presently in the land *will have to be uprooted and driven back out among the nations*, for this is where God had previously decreed that He would deal with them — not in the land, not in Petra, but *out among the nations*.

For additional information on the preceding, refer to “The Woman in Revelation,” Appendix I, in the author’s book, *Mystery of the Woman*.)

That which has been occurring in the Middle East since May 14, 1948 *CANNOT possibly be God restoring His people to their land in accordance with ANY Old Testament prophecy bearing on the subject*, and showing this is a *very simple matter* if one remains solely within Scriptural guidelines.

And, with an open Bible, in one respect, it is amazing that any Christian would miss it; but, in another respect, because of the manner in which the vast majority of Christians view Scripture these days, particularly the types, the status quo in this respect is quite understandable.

There are a number of clearly delineated reasons *why it would be quite impossible for God to presently be restoring the Jewish people to their land in fulfillment of ANY of His numerous promises to do so*. Or, to state that another way, there are a number of clearly delineated reasons (presented in the different chapters in this book) *why God would be acting completely contrary to His Word — an impossibility — if He is presently restoring the Jewish people in accordance with ANY of His Old Testament promises to do so*.

Viewing the Dilemma for Christians

The dilemma facing Christians today, pertaining to all of the preceding, has to do with the Jewish people presently in the land. *They, through Zionistic efforts, have re-entered a house left desolate.*

The Jewish people, *apart from repentance, apart from their Messiah, and apart from allowing Him to effect their restoration, have sought to emancipate themselves from exile, return to their homeland in this manner, and resume Jewish sovereignty in the land of Israel. And they have done this while ignoring the fact that the complete house has been left "desolate," "empty, swept, and garnished" (the people, their city [Jerusalem, which would include the Temple Mount], and their land).*

And by doing this, through man's efforts, before the time, *the Jewish people have guaranteed that God's reaction to that which has been done, resulting in His actions, will be multiplied SEVENFOLD.*

The furnace will be heated SEVEN times hotter than it would have been — in this case, judgments during the coming Tribulation will be multiplied SEVENFOLD above what they would have been — had the Jewish people remained out among the nations where God had driven them (cf. Lev. 26:18-31; Dan. 3:17-25; Matt. 12:43-45).

Resultingly, *coupled with untold sufferings, two-thirds of the earth's Jewish population will perish during this time (some 9,000,000 by today's count).*

Now, the dilemma surrounding all of this for Christians:

How can Christians befriend the Jewish people (Gen. 12:1-3; Matt. 25:31ff) but yet not give credence to that which they have done, *i.e.*, befriend the Jewish people but, at the same time, not have a part in helping Israel continue attempting to circumnavigate God's plans and purposes for the nation?

Answering the question will be left to the reader, only pointing out that *the question can be answered and the activity involved be accomplished.*

17

THE MYSTERY OF GOD

AS SEEN IN GOD'S PRESENT PROTECTION AND CARE FOR ISRAEL

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” (I Cor. 2:7).

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God” (I Cor. 4:1).

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement [Gk. *epignosis*, ‘full acknowledgement’] of the mystery of God, and of the Father, and of Christ [*lit.*, ‘the full acknowledgement of the mystery of God, Who is Christ’]” (Col. 2:2).

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:7).

There are a number of “mysteries” in the New Testament (*e.g.*, Matt. 13:11; Eph. 3:3; I Tim. 3:9), with several of the mysteries referencing *God* or *Christ* (note previous quotations) . The last of the New Testament references where *God* or *Christ* is in view is Rev. 10:7, forming a statement placed in a section of Scripture covering events following Christ’s return at the end of the Tribulation (which, as will be shown, of necessity, has both the Father and His Son in view).

(“A mystery” in Scripture, from the Greek word *musterion* [used twenty-seven times in the N.T.], has to do with something dealt with in the O.T. but not fully opened up and revealed in this Testament. In this respect, N.T. revelation, dealing with “a mystery,” takes something dealt with in the O.T. and provides further light on that subject, opening the subject up to further understanding.

The "mystery of God," as seen in Rev. 10:7, would form a good example of how the word *mysterion* is used in the N.T.

As seen in the opening verse of this book, *the Book of Revelation is about an opening up, an unveiling, of God's Son, Who is seen throughout all previous Scripture [with the Book of Revelation providing explanatory information concerning previous Scripture].*

Thus, opening the book in this manner — "The revelation [Gk., *apokalupsis*, "revealing," "uncovering"] of Jesus Christ" — relating the subject matter of the book in the opening verse, the Book of Revelation could aptly be called, "The Mystery of Jesus Christ," which is about to be "finished" [Gk., *teleo*, "to bring to an end," "to complete"], as seen of God in Rev. 10:7.

Then, "the mystery of God," seen as finished, complete, in Rev. 10:7 [the person of God opened up and revealed as far as He wants man to see matters involving Himself] is set within a context having to do with events occurring after Christ returns at the end of the Tribulation, after the Son has been fully opened up and revealed [again, revealed as far as God wants man to see matters concerning His Son].

And the "mystery of God" can be finished at this point in time simply because the revelation of the Son, Who is God manifested in the flesh, has now been completed. Thus, "the mystery" of both, within the person of the Son, can be looked upon as finished, complete [cf. John 1:1-3, 14; Col. 2:2].)

The scene presented in Revelation chapter ten takes one to the time when *all the judgments of the seven-sealed scroll (ch. 5) have come to pass.*

All seven seals of the scroll will have been broken, all judgments will have been completed, with three things having occurred in connection with all these judgments having been completed:

- 1) The inheritance will have been redeemed.
- 2) The bride whom the Spirit searched for and procured during the previous [present] dispensation will have become Christ's wife.
- 3) The adulterous wife of God, whom He divorced in Old Testament days, will have been cleansed of her harlotry and will have been restored as His wife.

(For information on the preceding three parts, refer to Chapters VIII-X, XIX, XXVII, XXVIII in the author's book, *The Time of the End.*)

The judgments unleashed by the breaking of the seals on the seven-sealed scroll have to do with *God's terms for the redemption of the forfeited inheritance* (this earth, presently under Satan's rule and dominion). And, inseparably associated with these redemptive terms, God will, as well, use these judgments in connection with His dealings concerning the three classes of mankind — "*the Jews,*" "*the Gentiles,*" and "*the Church of God*" (I Cor. 10:32).

"The Jews" and "the Gentiles" will be here on the earth when these judgments are unleashed, but "the Church of God" (all Christians, both the dead from throughout the dispensation [raised] and those living at the end of the dispensation) will no longer be on earth. Rather, they will be in the heavens, having previously been removed by what is commonly called "the rapture."

The unleashing of these judgments will affect *Christians* at this time in two ways:

- 1) The redemption of the inheritance is part and parcel with the marriage of the bride to Christ
- 2) The redeemed inheritance will be that territory over which the Bride will rule with the Son during the Messianic Era.

But, aside from the preceding, *these judgments have to do solely with Israel and the nations on earth*, which will be the focus of the remainder of this chapter.

The period during which these judgments will be unleashed — a seven-year period, fulfilling Daniel's seventieth week — is called in Scripture, "*the time of Jacob's trouble*" (Jer. 30:7). *Thus, these judgments are directed toward and will affect Israel first and foremost.*

Then, *the Gentiles* fit into the matter in two related and inseparable ways:

- 1) The Jews (All Jews worldwide) will find themselves scattered among the nations (even the Jews presently in the

land, who will be uprooted in the middle of the Tribulation and driven back out among the nations), *with the Gentiles experiencing these judgments indirectly because of the Jews scattered among them*

2) *Gentile persecution of the Jews scattered among them will result in these judgments affecting them in a very direct way as well (Gen. 12:3; Zech. 1:15).*

Israel Today

With the preceding in view about "the mystery of God," how does one relate this mystery to Israel in the world today?

Bear in mind that "a mystery" has to do with *something revealed in the Old Testament, then more fully opened up and revealed in later revelation.*

In this respect, note something about *Israel* that is not only a major subject in the Book of Revelation (referred to as "a mystery" in this book [Rev. 17:5, 7]), but, of necessity, is previously dealt with in Old Testament Scripture as well (in this case, beginning in Genesis and continuing throughout). Then, this is seen in a book where "the mystery of God" is "finished ['brought to an end,' 'completed']."

The Jewish people, repeatedly, over centuries of time, broke God's covenant which He made with them through Moses at Sinai. And God drove them out among the nations *to effect repentance through Gentile persecution (in 722 B.C., 605 B.C.). However, over twenty-six centuries later, Israel, in a national respect, has yet to be brought to the place of repentance.*

God is still working things out with Israel in this respect, but things are about to be brought to a climax. This climax is seen time and time again in the Prophets, and this is what a major part of the Book of Revelation, drawing from the Prophets, is about as well.

From chapter five into chapter twenty, the book deals with this subject. The book is about "the mystery of God" being finished, brought to pass through "the revelation of Jesus Christ," with the central subject at hand, *bringing Israel to the place of repentance.*

And, the major subject seen and dealt with about Israel has to do with the Jewish people's unlawful affiliation with the nations, referred to in this book and the Prophets alike as *harlotry* (cf. Gen. 38:1ff; Judg. 19:1ff; Isa. 1:21ff; Jer. 3:1ff; Ezek. 16:1ff; Hos. 1:2ff; Rev. 17:1-19:6).

And, not only is this the major subject within Israel's disobedience that is dealt with in the Book of Revelation, but, as seen in this book and in the Prophets as well, matters are not left at this point. Rather, they are carried to the point where *Israel's harlotry is done away with* (cf. Isa. 1:25-2:5; Jer. 3:11-18; Hos. 14:1-9; Rev. 17:16, 17; 18:20, 21; 19:1-3).

Now, with the preceding in view and Israel's current state, extending into the Tribulation — “the mother of harlots and abominations of the earth” (Rev. 17:6), associated in Rev. 11:8 (cf. Rev. 17:18) and 17:6 with “Sodom” (sexual perversion), “Egypt” (the world), and “Babylon” (the center of Satan's government) — *HOW does a holy God deal with an unholy son (Ex. 4:22, 23), an adulterous wife whom He has divorced (Jer. 3:8), AFTER THE MANNER revealed in Scripture?*

A holy God not only DWELLS in the midst of “the mother of harlots and abominations of the earth” (Ex. 3:1-7) but He VIEWS the nations through this harlot (Deut. 32:10; Zech. 2:8), and He SUFFERS everything which the harlot experiences in her sufferings at the hands of the Gentiles (Isa. 63:8, 9; cf. Matt. 25:31-46).

The whole of the matter can only be non-understandable within the limits of man's finite wisdom and ways. Understanding for man can only be limited to that which Scripture reveals about God's infinite wisdom and ways. It is a part of the mystery of God; and man, in his current state, can go no further than to call attention to that which God has to say about the matter in His Word:

“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).

And, all of this presents its own inherent problems for Chris-

tians. Note the multi-faceted position in which Christians find themselves today while in the presence of Jews, whether Jews in the land of Israel or Jews scattered among the nations.

How does a Christian befriend the Jewish people but refrain from participating in or promoting any part of their harlotry, among other related things, *after any fashion*?

God can do this through His infinite knowledge and wisdom. But man... (ref. Chapter XVI in this book, "A Dilemma for Christians").

Israel in That Day

The preceding is the picture of God's dealings and man's dealings with the whole house of Israel in the world today — the 6,000,000 forming the nation of Israel in the Middle East and some 8,000,000 more Jews scattered among the nations worldwide.

God dwells in the midst of the nation today, regardless of the nation's harlotry, among other things, *because of His promises in connection with His plans and purposes for the nation*.

God called the nation into existence for purposes having to do with the remainder of mankind. And this is inseparably connected with *His reasons for calling man into existence in the first place, which has to do with the time at the end of Man's Day, the earth's coming Sabbath, the Messianic Era*.

This is the direction toward which all Scripture moves, "the day which the Lord hath made" (Ps. 118:24).

God, in that day, will have a repentant, converted, and restored Jewish nation, no longer playing the harlot, dwelling in a restored land under a new covenant, who can take His message to the nations and through whom the nations will be blessed.

And this is why man has been told:

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

18

THE WHOLE HOUSE OF ISRAEL

DON'T Interpret the Interpretation

“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones:

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live?...

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit [‘breath’ (*cf.* vv. 5-11)] in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord...

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them...

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates” (Ezek. 37:1-3a, 11-14; 38:8, 11).

Bible students are often quick to take current events in the world and see a connection between these events and Biblical prophecy, *especially if these events involve Israel. And that is particularly true when it comes to Ezek. 37-39.*

Ezekiel 37 begins with Ezekiel placed *in the midst of a valley filled with (human) bones*, which were not only *lifeless but very dry*. And that which the Lord wanted Ezekiel to see, *a prophecy pertaining to Israel*, continues with the bones coming together, sinews (tendons), flesh, and skin connected to and covering the bones, with God then breathing life into the untold numbers of individuals whom He had brought forth in this manner. And these individuals are then seen standing upon their feet, "an exceeding great army" (vv. 1-10).

So that there can be no mistake in interpretation, God's Own interpretation of the scene is then given in the next four verses (vv. 11-14). That shown to Ezekiel had to do with *God breathing life into "the whole house of Israel," removing the Jewish people from the nations where they had previously been scattered, and placing them in a healed land.*

The remainder of the chapter then has to do with *the unity of the nation* (no longer divided as seen following Solomon's death) and *the theocracy restored to Israel under a new covenant*, with David their king raised up to reign over them (vv. 15-28).

Then — textually, contextually, anyway one wants to look at the matter — *chapters 38, 39 simply continue from where chapter 37 leaves off, showing another aspect of the matter, showing the destruction of Gentile world power following Israel's restoration.*

The restoration seen in chapters 38, 39 (38:7, 11, 12; 39:23-28) **CAN ONLY BE** the same restoration previously seen in chapter 37.

The entirety of that seen in these two chapters can occur **ONLY FOLLOWING CHRIST'S RETURN** at the end of the Tribulation. These events occur "in that day," in the Lord's Day, **NOT** during the present day, during Man's Day (38:14, 18; 39:8, 11; *ref.* Chapter IX in this book, "In That Day").

An Overview of Six Chapters

This chapter thus far has dealt only succinctly with material

in three chapters, chapters 37-39. But these three chapters are a continuation from three previous chapters, chapters 34-36. And all six of these chapters form a unit in Ezekiel's prophecy and should be studied together.

Chapters 34 and 36 deal, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapter 37, forming commentary for these two previous chapters.

And chapter 35 deals, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapters 38 and 39.

Chapters 34, 36, 37

Chapters 34, 36, 37 all deal with one central thing pertaining to future events surrounding Israel and the nations. These chapters have to do with a succinct history of "the whole house of Israel," ending with the Jewish people being removed from the nations of the earth in a healed condition and placed in a healed land.

Then, it is not just part of the nation but *the complete nation, every Jewish person alive in that day, "the whole house of Israel"* (37:11). And that seen in this respect in these three chapters **CANNOT** occur until *a time yet future*.

Events pertaining to Israel's restoration in these three chapters can occur only in the order seen in the Jewish festivals (Lev. 23), Biblical typology (*e.g.*, Ex. 12:1ff), or just a plain reading of a section such as Matt. 24:30, 31.

That is to say, the restoration seen in chapters 34, 36, 37 is **A COMPLETE RESTORATION** *having to do with "the whole house of Israel," which can occur ONLY following Messiah's return at the end of the Tribulation.*

There is **NOTHING** in this section of Scripture about any type return prior to this time (*e.g.*, the Jewish people in the land today). **EVERYTHING** has to do with this future restoration, followed by both Israel and the nations possessing a type knowledge not heretofore known prior to this time (36:35, 36; 37:13, 28; 38:14, 23; 39:21-29).

And the restoration in chapters 34, 36, 37 is **EXACTLY THE SAME RESTORATION** spoken of in chapters 38, 39 — a restora-

tion occurring at the end of the Tribulation, following Messiah's return, involving the healing of "the whole house of Israel," *both the people and their land*.

(Note something not dealt with in the material thus far — *the place which O.T. saints occupy in the matter*.)

Both O.T. *typology* and the order seen in *the seven Jewish festivals* [ref. Appendix III in this book] place the resurrection of O.T. saints at a time *preceding Israel's restoration to the land; and the dead [resurrected] return with the living*. In this respect, "the whole house of Israel," as seen in Ezek. 37-39, could *ONLY* be understood as "complete" when *BOTH* are present.

For additional information, refer to the author's book, *By Faith*, Chapter XV, "The Resurrection of Israel.")

Chapters 35, 38, 39

These chapters, as chapters 34, 36, 37, all deal with one central subject pertaining to future events surrounding Israel and the nations. These chapters have to do with *an invasion by Gentile powers once "the whole house of Israel" has been removed from the nations of the earth in a healed condition and placed in a healed land*.

At this time, unlike today or during the Tribulation, the restored Jewish people are seen at this time as *a people at rest, dwelling safely, without walls, bars, or gates, with their Messiah present* [38:11, 20-23; cf. Joel 2:27-32; 3:1ff]). It is simply *NOT POSSIBLE* to place this scene at any time other than *following the Tribulation, following Christ's return*.

Material in chapter 35 — the base chapter, the chapter upon which chapters 38, 39 rest, forming commentary for that seen in chapter 35 — has to do with the destruction of Gentile world power immediately following the time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

Thus, events seen throughout all six chapters occur at the same general time and place — *following Messiah's return at the end of the Tribulation*.

"Mount Seir" is referenced beginning chapter thirty-five, which was *the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5).

And, comparing Scripture with Scripture, note in Isa. 34:1ff that “Edom” is used in a parallel text to represent *all of the Gentile nations* (vv. 1-8), which come under God’s judgment “in the day of the Lord’s vengeance,” because of “the controversy of Zion [‘the cause of Zion’].”

“Zion” is a synonym for *Jerusalem*, or is used referring to the *Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27). Thus, as clearly seen elsewhere in Scripture, God’s future judgment of the Gentiles at this time will center around *their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (*cf.* Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

This destruction of Gentile world power at the end of Man’s Day is seen over and over in Moses, the Psalms, and the Prophets (*e.g.*, Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff). This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the same destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).

And this destruction, dealt with throughout Scripture, can clearly be seen, both textually and contextually, as *the same destruction depicted in Ezek. 38, 39, leading into the Messianic Era (chs. 40-48)*.

And there could be no possible problem seeing *all nations represented by only certain powers mentioned in Ezek. 38:2-6*. Note, for example, in Isa. 34:1ff and Ezek. 35:1ff, that *all nations are represented by one nation, Edom*; and in Ps. 83:1ff, *all nations are represented by ten named nations*.

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2) — with “Magog” referring back to the descendants of Japheth, who was to be *enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth,” *i.e., ALL nations*.

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of all nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following Man's Day, following Christ's return (3:16), in the Lord's Day (3:14 [which begins at the end of Man's Day, with the Tribulation comprising the last seven years of Man's Day]).

The Problem Today

The preceding is far from the way material in these chapters is invariably handled by Bible students today, particularly the three chapters dealing with explanatory material (chs. 37-39) on the three previous chapters (chs. 34-36).

The interpretation of Ezek. 37:1-10 (vv. 11-14) is quite clear, but numerous Bible students over the years (particularly since May 14, 1948) have looked at current events and have been quick to interpret the interpretation, seeking to align current events with Biblical prophecy. And this has created all types of interpretive problems regarding Israel and the nations.

If an individual adds to the Lord's Own interpretation, interpreting the interpretation in order to align things seen in Ezek. 37-39 with events surrounding the existing nation of Israel in the Middle East, he might as well forget about properly understanding events pertaining to Israel and the nations in the end time. *One simply CAN'T follow error and arrive at truth. Following error CAN ONLY result in additional error and misunderstanding.*

19

GOG, THE LAND OF MAGOG

*Contextual Interpretation
The Lord's Own Interpretation
Comparing Scripture with Scripture*

“And the word of the Lord came unto me, saying,
Son of man, set thy face against Gog, the land of Magog,
the chief prince of Meshech and Tubal, and prophesy against
him” (Ezek. 38:1, 2).

“And when the thousand years are expired, Satan shall be
loosed out of his prison,

And shall go out to deceive the nations which are in the four
quarters of the earth, Gog and Magog, to gather them together
to battle: the number of whom is as the sand of the sea” (Rev.
20:7, 8).

“The words “Gog and Magog” are only used together *two places* in all Scripture — once in Ezek. 38:2, and once in Rev. 20:8. And both refer to *exactly the same thing, seen in two separate battles, separated by 1,000 years.*

One battle occurs *immediately before the Millennium*, and the other occurs *immediately following the Millennium*. Both battles have to do with *Satanic-led Gentile armies, originating from the nations of the earth*. And both battles have to do with *these armies being led against the Jewish people, beginning at Jerusalem*.

As well, as will be shown, both battles occur when “the whole house of Israel” (all Jews) *has been restored to their land, with their Messiah present, in the nation’s midst*.

One battle occurs *immediately before the Jewish people, with their Messiah, occupy the nation’s proper position relative to all the Gentile nations of the earth* (at the head of the nations, with the nations being reached by and blessed through Israel). And the other occurs

immediately following the Jewish people, with their Messiah, occupying this position for 1,000 years.

Both battles have to do with *EXACTLY THE SAME THING* — *final attempts by Satan to destroy the Jewish people, along with their Messiah.*

The first will be led by a man seated on Satan's "throne," to whom Satan will have given his "power" and "great authority"; and *the second* will be led by Satan himself (Rev. 13:2; 19:19; 20:7-9).

Interpretation — Two Verses

Scripture is to be interpreted *in the light of itself* — contextual and comparing Scripture with Scripture, recognizing the different ways God has structured His Word (I Cor. 2:9-14; Heb. 1:1).

To begin, note that there is nothing in the New Testament which is not seen after some fashion in the Old Testament. In that respect, *the Old Testament is COMPLETE in and of itself, apart from the New Testament.* The New Testament can do no more than open up and further explain that which already exists in some form or fashion in the Old Testament, which is exactly what God designed it to do.

If the preceding were not true, the Word made flesh (John 1:1, 2, 14) following the completion of the Old Testament but before a single word of the New Testament had been written would be *incomplete.*

And viewing both Testaments after this fashion, which is the only possible way that they can be properly viewed, the reference to and explanation of "Gog and Magog" in Rev. 20:8 can only be seen as inseparably connected with "Gog, the land of Magog" in Ezek. 38:2. Strictly from a Biblical standpoint, *there can be no other possible way to view the matter.*

Then, viewing matters in this manner, it could only be said that Rev. 20:8 has been designed to help explain and shed further light on Ezek. 38:2, and vice versa. The two references are parallel, inseparable references.

Thus, "Gog and Magog" in Rev. 20:8 forms an expression *which could only have been derived from and have a connection with ONE Old Testament verse* — Ezek. 38:2. And when Ezek. 38:2 and Rev. 20:8

are viewed together in this respect, *it all becomes relatively simple and quite clear*. Another way to say this would be, *when Scripture is compared with Scripture, it all becomes relatively simple and quite clear*.

In Rev. 20:8, the expression is used in a synonymous respect, or a parallelism, to the two parts of the statement immediately preceding — “*nations [Gog] which are in the four quarters of the earth [Magog]*.” And with the expression used this way in Scripture’s own interpretation of the Scripture from which it was derived, strictly from a Biblical standpoint, it would not be possible to see Ezek. 38:2 refer to *other than the interpretation, to other than the nations of the earth* as well.

The preceding, of course, has to do with *contextual interpretation added to comparing Scripture with Scripture, further explaining Ezek. 38:2 and Rev. 20:8*.

(Note in Ezek. 38, 39 that the name “Gog” is used to reference not only *the nations* but, at times, it is used as *a synonym for the nations’ leader* as well [*cf.* 38:2, 14, 15; 39:1-5, 11].)

Interpretation — The Nations

To describe these nations in Ezek. 38:2-6, five descendants of Japheth are listed — four sons and one grandson (“Magog,” “Meshech,” “Tubal,” “Gomer,” and “Togarmah” [Gomer’s son]). Then three countries are mentioned (one Middle East, and two north African), forming a *trilogy* in relation to the descendants of Noah’s three sons (evidently referencing *ALL nations, as in v. 2*) — “Persia” (Iran [descendants of Japheth]), “Ethiopia” (descendants of Ham) and “Libya” (descendants of Shem).

Japheth, the eldest of Noah’s three sons, was to be “enlarged” (Gen. 9:27). His descendants populated countries in the area north of Israel in the Black, Caspian, and Baltic Sea areas, extending into other surrounding countries (centrally, Europe, Russia, and the surrounding countries).

And a heavy emphasis on the descendants of Japheth in the prophecy would only be natural. They were the ones who would populate a large part of the globe, with armies from a global

population in view in Ezekiel's prophecy.

But there is far more to the matter than just the preceding, pointing to armies from the four points of the compass, as seen in the counterpart to Ezek. 38:2, in Rev. 20:8. There are surrounding Scriptures to Ezek. 38:2-6 which shed light on the matter as well.

(Note that when nations are mentioned with respect to the battle seen in Ezek. 38, 39 [often referred to by individuals as "Armageddon," a battle referenced over and over in Scripture (cf. Isa. 63:1-6; Rev. 14:14-20; 16:14-16; 19:17-21)], there is always either one nation or several nations listed, representing ALL NATIONS.

Ezekiel 35 and chapters 38, 39 are parallel sections, with the latter two chapters forming *commentary* on that previously seen in chapter 35. "Mount Seir" is referenced beginning chapter 35, which was *the home of the Edomites* [cf. vv. 2, 15; cf. Deut. 2:5]. And, comparing Scripture with Scripture, note in Isa. 34:1ff that "Edom" is used in a parallel text to represent *all of the Gentile nations* [vv. 1-8], which come under God's judgment "in the day of the Lord's vengeance," which has to do with *that coming day* seen in Ezek. 38, 39.

And the same thing is seen in Ps. 83, where ten named nations seeking to do away with Israel ["ten," showing *completion, as well as Antichrist's ten-kingdom confederation of nations*] represent *all the Gentile nations in that coming day.*)

Interpretation — Context

In the chapter preceding chapters 38, 39 in Ezekiel (ch. 37), one finds the account of *the valley of dry bones* (vv. 1-10), *followed by the Lord's Own interpretation* (vv. 11-14), with the remainder of the chapter taken up with millennial conditions once the Jewish people have been restored to their land (vv. 15-28).

The valley of dry bones, in its entirety, has to do with "the whole house of Israel," *clearly seen in the interpretation.* And, since a restoration of "the whole house of Israel" is involved, the matter not only has to do with events following Messiah's return at the end of the Tribulation but with events following Israel's national conversion as well (*ref. previous chapter in this book, "The Whole House of Israel.*)

Scripture ALWAYS places Israel's restoration, as seen in Ezek. 37

(e.g., Deut. 30:1-3; Matt. 24:29-31), at a time *FOLLOWING* the nation's national conversion.

According to both *typology* on the subject and *the order seen in the seven Jewish festivals* (Ex. 12:1ff; Lev. 23:1ff), *the national conversion of Israel occurs while the Jewish people are still scattered among the nations.*

In typology, the application of the blood of dead paschal lambs *preceded* the Israelites' departure from "Egypt" (a type of *the world*) under Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.

The antitype has to do with the Israelites still scattered among the nations (still in Egypt) when they apply the blood (by faith) of the Paschal Lamb which they slew 2,000 years ago. *ONLY THEN* will they be led out by the One greater than Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.

Relative to *the seven Jewish festivals* showing exactly the same thing in their orderly structure (*ref.* Appendix III in this book), the first festival is *the Passover*. Again, Israel has slain the Lamb, but they must still apply the blood. And this must be done *FIRST, BEFORE* anything else can occur (e.g., their being regathered from the nations, shown in the fifth festival — the feast of trumpets).

A major, two-fold mistake is often made in the interpretation of Ezek. 37, which carries over into chapters 38, 39. Individuals look at an Israeli nation in the land today and attempt to interpret the Lord's interpretation of the valley of dry bones, reading current events into Biblical prophecy. And, because of the inseparable nature of these three chapters, *this mistake will negatively affect the interpretation of all three, presenting a completely wrong understanding of practically everything.*

A restoration of the Jewish people is mentioned several places in Ezek. 38, 39, a people dwelling safely and at rest (38:8, 11, 12, 14; 39:7ff). And, to properly understand these two chapters, a person *MUST* see this restoration as *THE SAME RESTORATION carried over from the previous chapter* (ch. 37). Actually, to see this restoration any other way, and remain Scriptural, would *NOT* be possible.

Then, Israel's Messiah is seen as *PRESENT* with His people, in the land, when these Gentile armies come against Israel (38:20), *which necessitates a time following Christ's return at the end of the Tribulation.*

Then, beyond the preceding, the account itself tells the reader *EXACTLY* when this battle will occur. It will occur "in that day" (38:14, 18; 39:8, 11) — an expression which must be understood contextually, but more often than not refers to events in the Lord's Day, which *CAN'T* begin until Man's Day is over.

(Refer to Chapter IX in this book, "In That Day.")

Also, as seen in the previous chapter in this book [Chapter XVIII], note again that both *O.T. typology* and the order seen in *the seven Jewish festivals* place the resurrection of O.T. saints at a time *preceding Israel's restoration to the land; and the dead [resurrected] return with the living.* In this respect, "the whole house of Israel," as seen in Ezek. 37-39, *could ONLY be understood as "complete" when BOTH are present.*)

Interpretation —Additional Thoughts

Note a comparison of the valley of dry bones in Ezek. 37 and the harlot woman in Rev. 17-19a. *Metaphors* are used in both instances, *the interpretation* is given in both instances (Ezek. 37:11-14; Rev. 17:18), and both present *two different pictures of exactly the same thing* — Israel's current condition, a condition which will persist and reach its apex during the Tribulation, with restoration occurring following the Tribulation.

Remain with *the context*; you will come out ahead every time!

Remain with *comparing Scripture with Scripture*; you will come out ahead every time!

Remain with *the Lord's Own interpretation*; *DON'T attempt to interpret the interpretation*; you will come out ahead every time on the former and end up in a sea of misinterpretation every time on the latter!

And *DON'T attempt to interpret Scripture in the light of current events*; you can only end up in a sea of misinterpretation every time!

20

IN THE VALLEY OF HAMON-GOG

Hamon-Gog — “a Multitude of Nations”

End and Final Resting Place for Gentile World Power

“After many years thou shalt be visited [Gentile powers previously referenced in vv. 2-6 (*ref.* previous chapter in this book)]: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land” (Ezek. 38:8-12).

Ezekiel chapters thirty-eight and thirty-nine are invariably (with few exceptions) looked upon by Bible students as revealing an invasion of the present existing nation of Israel by Gentile powers (usually seen as powers headed by Russia, including Middle East and North African nations). And this invasion is seen occurring at a time immediately before or sometime during the Tribulation (most see the invasion occurring during the Tribulation).

But, in the light of *the clear wording of the text itself* (both chapters) and the context (chapters on both sides of the text), *the common interpretation can only be seen as something quite flawed.*

As will be shown, these two chapters have to do with Gentile powers coming against a restored Jewish nation, *a nation restored following Christ's return at the end of the Tribulation, following Man's Day, during the Lord's Day.* And, for a multiplicity of reasons, the restored Jewish nation referenced in these chapters *CANNOT possibly have any type connection, after any fashion, with the nation presently in the land.*

And the preceding can be clearly shown, in an unquestionable manner, from the text and the context of these two chapters in Ezekiel.

(Note that the heavens are closed relative to God's dealings with Israel today. God has, so to speak, stopped the clock marking off time in Daniel's Seventy-Week prophecy while He deals with *the one new man "in Christ."* *Only after God has completed His present dealings with this new man will the heavens once again open relative to His dealings with Israel, with time once again being counted in Daniel's prophecy.*

Thus, for this reason alone [and there are many others] *the present existing nation of Israel in the Middle East CANNOT be a work of God, even in part, relative to the prophesied restoration of the Jewish people to the land [alone rendering it impossible for this nation to fit into Ezekiel's prophecy].*

[For information on the preceding, refer to Chapter VIII, "Seventy Years, Four Hundred Ninety Years," in the author's book, *Israel — What Does the Future Hold?*].

The present restoration of some 6,000,000 Jews to the land can only be *a Zionistic work of man, wherein the Jewish people have taken matters into their own hands and have sought to effect an emancipation of the nation apart from either repentance or the nation's Messiah.*)

The Context

1) *Preceding Ezekiel 38, 39*

The several chapters immediately preceding and leading into Ezek. 38, 39 deal, to an extent, with the entire history of Israel (34:11-31; 36:16-38; 37:1-28).

But, though the preceding references succinctly cover the

complete history, or parts of this history, *the emphasis throughout is ALWAYS on the outcome of this history — Israel's future salvation, restoration, and cleansing— which can occur ONLY following Messiah's return, following the Tribulation.*

And the place which all of the Gentile nations will occupy in this complete history is seen as well.

Then, note that nothing in chapter thirty-five was listed among the preceding chapter references regarding Israel. Material in this chapter has to do with the destruction of Gentile world power at the same time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

“Mount Seir” is referenced beginning chapter thirty-five, which was *the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5). And, comparing Scripture with Scripture, note in Isa. 34:1ff that “Edom” is used in a parallel text to represent *all of the Gentile nations* (vv. 1-8), which come under God's judgment “in the day of the Lord's vengeance,” because of “the controversy of Zion [‘the cause of Zion’].”

“Zion” is a synonym for *Jerusalem*, or is used referring to *the Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27). Thus, as clearly seen elsewhere in Scripture, God's future judgment of the Gentiles at this time will center around *their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (cf. Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

2) Following Ezekiel 38, 39

The nine chapters following Ezek. 38, 39 (chs. 40-48), concluding the Book of Ezekiel, have to do with Israel in the future Messianic Era, following God's dealings with Israel and the nations as seen in the previous chapters.

These chapters have to do with millennial conditions — with the Temple, the priesthood, offerings, worship, and a tribal division of the land.

Thus, the chapters which precede simply provide information concerning Israel and the nations, leading into the Messianic Era. And, as is evident from reading chapters thirty-four through

thirty-seven, this information has to do mainly with Israel and the nations immediately following the Tribulation and Messiah's return — with events which will evidently occur during the seventy-five-day period seen at the end of the Book of Daniel (12:11-13).

The Text

Since events seen in the four chapters preceding chapters thirty-eight and thirty-nine (chs. 34-37) have to do mainly with events occurring following Christ's return, leading into the Messianic Era (chs. 40-48), why should the two chapters now under discussion (chs. 38, 39) be looked upon as dealing with something different?

After all, numerous places in these two chapters call attention to events paralleling those seen in the previous four chapters. These two chapters simply form an expansion of that dealt with in chapter thirty-five and alluded to different places in the other three chapters (chs. 34, 36, 37).

That revealed in these two chapters is simply a detailed description of the destruction of Gentile world power following Christ's return and following the completion of His dealings with the nation of Israel (following their national conversion, restoration to the land, and cleansing).

In short, that seen in these two chapters has to do with the same thing seen so many places in Scripture — a final summing up of matters regarding Gentile world power, preceding the Messianic Era, in what is commonly called "The Battle of Armageddon" (Rev. 14:14-20; 16:16; 19:17-21).

1) Prevalence and Place in Scripture

This destruction of Gentile world power at the end of Man's Day is seen over and over in Moses, the Psalms, and the Prophets (*e.g.*, Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff). This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the same destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).

And this destruction, dealt with throughout Scripture, can clearly be seen, both textually and contextually, as *the same*

destruction depicted in Ezek. 38, 39, leading into the Messianic Era (chs. 40-48).

And there could be no possible problem seeing *all nations represented by only certain powers mentioned in Ezek. 38:2-6*. Note, for example, in Isa. 34:1ff and Ezek. 35:1ff, that *all nations are represented by one nation, Edom*; and in Ps. 83:1ff, *all nations are represented by ten named nations*.

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2) — with “Magog” referring back to the descendants of Japheth, who was to be *enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth.”

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of all nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following Man’s Day, following Christ’s return (3:16), in the Lord’s Day (3:14 [which begins at the end of Man’s Day, with the Tribulation comprising the last seven years of Man’s Day]).

2) As Seen in These Two Chapters

And, with the preceding in mind, note the same thing seen in Ezek. 38, 39.

Gentile world power, as seen in these two chapters, will come against Israel at a time after the Tribulation, after the nation’s Messiah has returned, after Israel’s national conversion, after the Jewish people have been removed from the nations and restored to their land, and after the nation is at rest in the land, with the Lord present among His people. *THEN, and ONLY THEN, can that seen in these two chapters occur.*

Note in Ezek. 38:20 that *Messiah Himself will be present* (“... shall shake at my presence”), and in Ezek. 39:8, this will occur in the future Lord’s Day, which, again, doesn’t begin until the end of Man’s Day and Messiah’s return (*cf.* Ezek. 34:12, showing that the two times are the same).

(Also note the expression [or allusion to], “in that day,” in Ezek. 38:14, 18; 39:8, 11. Refer to Chapter IX in this book.)

And since all of the things detailed in the preceding, clearly seen in Ezek. 38, 39, can occur *ONLY FOLLOWING MESSIAH'S RETURN*, this alone would preclude any possible fulfillment of the prophecy until a time following the Tribulation.

Further, according to Ezek. 38:11, 12, these Gentile powers will come into the land against Israel at a time when the nation dwells safely, "having neither bars nor gates." And Israel cannot possibly be seen occupying such a position at any time between now and the middle of the Tribulation, when the present existing nation will be uprooted and driven back out among the nations.

Nor will the nation possess the wealth seen in these verses prior to the end of the Tribulation, when they return back to the land possessing the wealth of the Gentiles (*cf.* Gen. 31:1-3; Isa. 60:5, 11; Ezek. 38:12), with the Gentile armies coming into the land not only in an all-out attempt to, once and for all, destroy the nation of Israel ("They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" [Ps. 83:4]) but to recover the wealth which will then be in Israel's possession (*cf.* Ezek. 38:13; Rev. 18:15-21; refer to Chapter VIII in this book).

The overthrow of these Gentile armies in Ezek. 39:17-20 is *the same* as that seen in Isa. 63:1-4; Rev. 14:14-20; 19:17-21. This overthrow occurs *at the hands of Israel's Messiah, present among His people* (Ezek. 38:20, 23); *and those overthrown are left in the open fields for the carrion birds of the air and the wild animals of the earth, with their remains then buried "in the valley of Hamon-Gog [the valley of a Multitude of Nations]"* (Ezek. 39:4, 5, 11-22).

And the end result of the whole of the matter has to do with both the house of Israel and the Gentile nations *recognizing and acknowledging the true identity of the One in Israel's midst* (*cf.* Ezek. 36:33-36; 37:25-28; 38:21-23; 39:23-29).

Nothing like any of the preceding can possibly occur *until Man's Day has run its course — until Israel's Messiah has returned back to the earth, and a number of ensuing events have occurred.*

The destruction of Gentile world power, as seen in Ezek. 35, 38, 39, occurs not only in conjunction with all the things seen relative to Israel in Ezek. 34-39 but following God's dealings with His people relative to the nation's conversion, restoration, and cleansing.

Then, the Messianic Era... (chs. 40-48).

Appendix I

“SALVATION IS OF THE JEWS”

THE COMPLETE PANORAMA OF SALVATION
EFFECTED THROUGH THE JEWS

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:22).

God’s complete plan of salvation/deliverance for fallen man, whether past, present, or future, is effected through *one nation and one person from that nation*, which can trace its/His origin/existence on earth to one man and his progeny. “Salvation” is effected *through Abraham and his seed, through Isaac, Jacob, and Jacob’s twelve sons, from whom sprang the nation of Israel, from which Christ came.*

And salvation, in this respect, *does not have its origin with the birth of Abraham, or his seed, extending to the birth of Christ 2,000 years later.*

Rather *salvation, inseparably associated with the Jewish people, has its origin in God’s activities preceding man’s creation and fall, at the time of the restoration of the earth beginning in Gen. 1:2b ff (1 Peter 1:18-20; Rev. 13:8), with a continuing Divine, restorative work seen from that point in time forward.*

Thus, even during the 2,000-year period extending from Adam to Abraham, *Abraham and his progeny still occupy center-stage in this respect. Preceding Abraham, matters regarding salvation are seen in the loins of Abraham; following Abraham, matters regarding salvation are seen in the seed of Abraham.*

(For additional, more-detailed information on the preceding, refer to the section, "In the Loins of Abraham," beginning on p. 131 of this chapter.)

The birth of Abraham 2,000 years beyond man's creation and fall, the subsequent bringing into existence of the nation of Israel 500 years later, and the crucifixion of Israel's Messiah at the end of an additional 1,500 years, all happened at appointed times in man's history.

But the existence of the nation of Israel and the death of Christ, in another frame of reference, not only predate Abraham but predate man's creation and fall.

"...the Lamb slain from the foundation of the world" (Rev. 13:8b).

An impossibility? In man's finite wisdom and ways, "Yes"; but, "Not so" in God's infinite wisdom and ways (Isa. 28:21; 55:8, 9).

Note, for example, if "salvation is of the Jews," which it is plainly declared to be, how could man be saved over the 2,500-year period between man's fall and the bringing into existence, during Moses' day, of the nation through which salvation was to be effected?

Or, if salvation can be found only in Jesus the Christ, a Jew from the nation through which salvation is to be effected, through the events of Calvary and His shed blood — or a continuing aspect of salvation through Christ's current ministry in the heavenly sanctuary on the basis of His shed blood on the mercy seat — how could man have realized either or both aspects of salvation during the 4,000-year period preceding Calvary?

And, if, as previously seen, Christ was "slain from the foundation of the world," which He plainly was (Rev. 13:8, referencing God's activity at the time of Gen. 1:2b ff; cf. I Peter 1:18-20), *where was the only nation which could slay Christ at this time* — a nation which, of necessity, *had to be present but would not exist in history for another 2,500 years?*

The "paschal lamb" was given to *Israel*, "Christ" was *the paschal Lamb*, and *only Israel could slay this Lamb* (Ex. 12:1ff). Again, *how could Israel be present when the paschal Lamb was slain prior to*

man's creation and fall, at the time seen in Rev. 13:8?

The simple fact of the matter is that *ISRAEL HAD TO BE PRESENT!* *Apart from Israel, there can be no such thing as the existence of any part of that seen in the whole panorama of salvation at any point in man's 6,000-year history, or even a few days before this when God began restoring the ruined creation.*

And, to continue from that point, in like manner, *APART FROM ISRAEL seen at the center of everything during present time, or any time in all of man's future history, there can be no such thing as any part of the overall salvation process ever entering into the picture.*

Salvation — Past, Present — Israel in the Old Testament —

Beginning with the inception of the nation of Israel under Moses, the complete panorama of salvation in the Old Testament, dating back to the time of God's beginning work in the restoration of the material creation (Gen. 1:2b ff), can easily be shown.

God's requirement to rectify the sin problem, brought into existence through man's fall, was set forth in the opening chapters of Genesis, preceding, at the time of, and following man's fall.

Preceding man's fall, *Israel slays Christ* (Gen. 1; cf. I Peter 1:18-20; Rev. 13:8).

At the time of man's fall, *God slays one or more innocent animals* (Gen. 3).

Then, following man's fall, *Cain slays Abel, typifying Israel slaying Christ* (Gen. 4).

In each instance, *death and shed blood are seen*; and, as set forth in both the restoration of the material creation in Genesis chapter one and the provision for Adam and Eve in Genesis chapter three, *a Divine work, solely of the Lord, is seen.*

Thus, salvation is "*of the Jews,*" the nation descending from Abraham (John 4); salvation is "*of the Lord,*" solely a Divine work (Gen. 1:2b ff; Jonah 2:9); and salvation is via "*death and shed blood,*" that which God requires (Gen. 1, 3, 4).

Now, note how this is handled in Ex. 12:1ff at the time of the inception of the nation, 2,500 years later during Moses' day. The matter is handled *via death and shed blood at ALL points*.

A passing from death unto life (John 5:24), *a past aspect of salvation*, had to be the first thing to occur — in complete keeping with that initially seen in God's restorative work on day one in Gen. 1:2b-5. And this occurred through *the death of paschal lambs and the proper application of the blood* (Ex. 12:1-13).

Then, the subsequent institution of a priesthood and a priestly ministry in the camp of Israel continued the thought of salvation in a present respect, in complete keeping with that initially typified in God's restorative work on days two through six in Gen. 1:6-25, preceding man's creation (vv. 26-28). And this occurred through *the death and shed blood of animal sacrifices* (Ex. 40:12-16; Lev. 1:1-17:16).

And, with the tabernacle as the place of sacrifice — with its brazen altar, mercy seat, and God dwelling above the mercy seat between the cherubim, dwelling in the people's midst, forming a theocracy — the goal, made known at Sinai, was for *a cleansed people to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy*.

And within this theocracy, *Israel was to dwell at the head of the nations, with the nations evangelized by and blessed through Israel* (Ex. 19:5, 6; Isa. 53:1ff).

Salvation — Past, Present — Christians in the New Testament —

In the light of Heb. 10:4, the efficacy of Old Testament animal sacrifices is often questioned:

"For it is not possible that the blood of bulls and of goats should take away sins" (cf. v. 11).

But, if efficacy cannot be seen in the sacrifices, *why did God instruct that they be offered?*

Then, beyond that, it is clear that *God recognized efficacy*

through these sacrifices.

The seeming problem though can be easily resolved. Note the very next verse, Heb. 10:5, in the light of Rev. 13:8 (Christ “slain from the foundation of the world”):

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body thou hast prepared me.”

Christ was slain “from the foundation of the world,” but not in a human body, for this preceded man’s creation and Christ’s incarnation. And God evidently recognized the efficacy of animal sacrifices for the first 4,000 years of human history on the basis of that having occurred in Rev. 13:8.

But once God took on human form in the person of His Son, died and shed His blood at Calvary (Acts 20:28), matters with regard to animal sacrifices and the Son “slain from the foundation of the world,” of necessity, changed (Heb. 9:11-28; 10:10-20). Animal sacrifices were no longer necessary or efficacious, for the One “slain from the foundation of the world” *had now died, as a Man for man, shedding His blood for fallen man.*

He had now died as the paschal Lamb in Ex. 12:1ff, now it was the blood of this latter slaying of the paschal Lamb which was to be applied, and this was to be accomplished simply “by faith,” “by believing” (John 3:16; Acts 16:30, 31; Eph. 2:8, 9).

Then, as in the Old Testament priestly ministry in connection with the tabernacle and shed blood, Christ subsequently began/is presently ministering on behalf of Christians, on the basis of His shed blood on the mercy seat in the heavenly tabernacle (Heb. 4:14-16; 9:11-28; I John 1:5-2:2).

And, where Scripture takes matters in this present aspect of salvation is exactly as matters were seen occurring in the camp of Israel under Moses in the Old Testament type. *This MUST be the case, for the antitype MUST follow the type in exact detail. BOTH originate from the same Divine mind, necessitating the same Divine, corresponding perfection.*

A theocracy, with a rule over the nations *from an earthly land, awaited the seed of Abraham in the Old Testament*; and a theocracy,

with a rule over the nations *from a heavenly land, awaits the seed of Abraham today* (Christians are the seed of Abraham through being "in Christ," Abraham's Seed [Gal 3:29]).

Salvation Future, During the Messianic Era — Israel and the Nations —

During the coming Messianic Era, *a repentant, cleansed, and restored Israel — restored as the wife of Jehovah — will dwell in a restored land ruling over the nations. Occupying this position, the Jewish people will be God's evangelists to the nations, carrying the message of the one true and living God throughout the earth, with the nations being blessed through Israel* (Isa. 2:2-4; 43:7-10).

And Israel's Messiah, God in the person of His Son, will dwell in their midst, seated on David's throne, forming a theocracy on earth once again (Ezek. 37:21-28).

During this same 1,000-year era, Christians, forming Christ's bride, will dwell in the same heavenly land presently occupied by Satan and his angels (the incumbent rulers over the nations, ruling from this sphere). And Christ, with His bride, will be seated on His Own throne in this heavenly sphere, ruling the nations with "a rod of iron" (Rom. 8:18-23; Heb. 3:1; Rev. 2:26-28; 3:21).

Christ, in this respect, will have a dual reign — seated on David's throne in the midst of His people, Israel, on earth, and seated on His Own throne, with His bride, in the heavens.

With Everything Revolving Around Israel

As seen, Scripture places Israel in a position at the center of anything and everything having to do with man's salvation, whether past, present, or future.

Israel brought forth and slew the Saviour, allowing for a past aspect of salvation. This Jewish Saviour is presently performing a work as High Priest, allowing for a present aspect of salvation. And this Jewish Saviour will one day occupy the position of a King-Priest in Jerusalem — after the order of Melchizedek — allowing for a future aspect of salvation.

Then it was Israel which gave us God's Word, a Jewish book, *relating all that God would have man know about the matter, a living Word which is able to build one up and give him an inheritance in Christ's coming kingdom* (Acts 20:32).

ALL IS JEWISH! *Relative to salvation, remove the Jew, and you have NOTHING! Keep the Jew in his proper place, and you have EVERYTHING!*

In the Loins of Abraham

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

For he was yet in the loins of his father, when Melchizedek met him" (Heb. 7:9, 10; *cf.* Gen. 14:17-15:4).

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, *is seen at a time much earlier than man might think or imagine.*

For example, in Ex. 12:40, 41, *Israel, God's firstborn son* (Ex. 4:22, 23), *is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation's existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac.

Or, as seen in the text, in Heb. 7:9, 10, Levi is seen as *having paid tithes in the loins of Abraham* (his great, great grandfather), at the time Abraham met Melchizedek in Genesis chapter fourteen (vv. 17-24), again, prior to the birth of Isaac.

Thus, a nation which would not exist until four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect can be taken back even farther than the preceding, much farther (*e.g.*, Shem, nine generations preceding Abraham).

Information regarding the nation of Israel begins in Genesis much earlier than Abraham's birth in chapter eleven, or actually even the account of that stated about Shem in chapter nine. Information regarding Israel in Scripture actually begins at that time when the Spirit of God moved upon the ruined creation in

Gen. 1:2b and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (Gen. 1:2b-11:26).

References to or events pertaining to the nation, centuries and millenniums prior to the existence of the nation, can easily be seen in passages such as Gen. 3:15 (the Seed of the woman [Israel]), or the typology of Cain and Abel (Gen. 4:1ff), or that of Noah and his family passing through the Flood (Gen. 6:1-8:22), or that stated about Shem in relation to Ham and Japheth. (Gen. 9:25-27).

1) *Beginning with Genesis Chapter One*

But how can things pertaining to Israel be seen beginning with the earth's restoration and continuing into man's creation in the opening verses of chapter one?

Note five verses of Scripture in four New Testament books:

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22).

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist ['all things have been established, 'all things hold together']" (Col. 1:16, 17).

"Hath in these last days spoken unto us by ['in the person of'] his Son, whom he hath appointed heir of all things, by whom also he made the worlds ['brought into existence (arranged) the ages']" (Heb. 1:2).

"And all that dwell upon the earth shall worship him [the Beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

In the first of the preceding references, "salvation" is clearly stated to be "of the Jews." This is the nation which brought forth the Saviour, Who, in the fourth and last of the references, was "slain from the foundation of the world" (which takes one back to the time of Gen. 1:2b ff [cf. I Peter 1:18-20]).

(How can *one son* [Israel] be present at a time prior to that son's existence? That has already been addressed after one fashion, but it can also be addressed by asking, How could *the other Son* [Christ] have

been slain at a time prior to His incarnation and the events of Calvary?

Then, who slew Christ at the time seen in Rev. 13:8 — “from the foundation of the world” [*i.e.*, from the time of events in Gen. 1:2b ff]? Only one person could possibly be seen as the slayer; *only the other son could have committed this act, as seen in the typology of Cain slaying his brother, Abel, in Gen. 4.*

Christ was the Paschal Lamb, the paschal lamb was given to Israel [Ex. 12:1ff], and only Israel could slay the paschal lamb. It matters not whether the event occurred at the time of the restoration of the ruined material creation or 4,000 years later at Calvary. *The same two individuals — the same two Sons — have to be involved. There is simply no other way for the event to occur at any time in history.*

Suffice it to say that “with God all things are possible” [Matt. 19:26].)

Then note the other two previously quoted references, the second and third references, which have to do *with God’s actions in relation to the whole of the matter, with nothing occurring apart from His Son.*

Any time God’s work is seen in Scripture (*e.g.*, His restorative work occurring over six days time in Gen. 1:2b ff), *His Son*, “slain from the foundation of the world,” has to be seen as well, *for nothing has ever occurred or ever will occur apart from the Son.* And this is the One Whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

“Salvation” is not only “of the Jews,” but “Neither is there salvation in any other [a reference to the One Whom Israel brought forth]” (John 4:22; Acts 4:12) — *inseparable references to both of God’s two firstborn Sons.*

To separate God’s two firstborn Sons in Biblical studies (Ex. 4:22, 23; Heb. 1:6) — dealing with one apart from the other — *is simply not possible.* This is one reason that the same Scriptures are, at times, used of both (*e.g.*, Hos. 11:1; Jonah 1:17 [*cf.* Matt. 2:15; 12:38-40]); and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in Gen. 1:2b, can only be *a completely improper way to view the matter.*

Beginning revelation pertaining to Israel has to be seen in Scripture in Gen. 1:2b ff, for the work was done completely in connection with and through the One in Whom salvation (resto-

ration) lies; and this Son (Christ) cannot be separated from the other son (Israel), in whom salvation (restoration) lies as well.

1) *Continuing with Genesis Chapter Two and Following*

Then, note Genesis chapter two where details pertaining to man's creation in chapter one are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep, his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, through this act, the woman, formed from a part of the man, completed the man.

And the antitype is easy to see. The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements which God is presently using to form the bride — blood and water — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit's work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son's body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule; and, through this act, in line with both the type and Heb. 2:10, the bride will complete the Son.

Now, note something about the preceding. None of this can exist apart from Israel. According to Romans chapter eleven, Gentiles, who do not have a God (Eph. 2:11-13), have been grafted into the only nation with a God (through being "in Christ," a Jewish Saviour [v. 24]), the nation which brought forth the Saviour, the only nation which could do so, for "salvation is of the Jews."

Thus, Israel is not only seen in Genesis chapter one, but in chapter two as well.

Then the nation is seen throughout chapter three in the account of man's fall, necessitating salvation, with the account of Israel

slaying Christ in the typology of Cain slaying Abel in chapter four. And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

Then, none of the events in chapters five through eight could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, nothing occurs apart from the Son, which, in reality, as also previously seen, would have to include both Sons — both Christ and Israel. And aside from the preceding, the typology surrounding Enoch couldn't exist apart from Israel, for, apart from Israel, there could be no Church to be removed in the antitype.

And this could be continued through subsequent chapters leading to Abraham's birth (chs. 9-11a), but the preceding material should be sufficient to get the point across. God's work through One of His firstborn Sons simply cannot occur apart from the Other firstborn Son being seen as well.

(Note how this takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God's plans and purposes, with God being through with Israel.

If something such as the preceding has occurred, after any fashion, then *Christians can forget about everything, including their very salvation.*

God's work through One Son is not seen, it cannot exist, apart from the Other Son. Apart from a connection with both Sons — *a Jewish Saviour, brought forth by a Jewish nation, with Christians seen grafted into a Jewish trunk* — there can be no salvation, or anything else, aside from eternal ruin and damnation [Rom. 11:1-26].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in Gen. 11:27 and progressively moving throughout the Old Testament.

Note just one example — that of Shem, in relation to Ham and Japheth in Gen. 9:25-27. Shem was the only one of Noah's three sons possessing a God. The other two sons, without a God, could only possess a connection with God *one way* — by going to the son in possession of

a God, *by going to Shem and dwelling "in the tents of Shem"* [the words used in Scripture to denote *the only way* of partaking of that possessed by Shem].

Shem's lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel. All of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem's lineage through individuals other than Abraham Isaac, Jacob, and his twelve sons.

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions which can never change*. "Israel" is *the only nation on the face of the earth with a God*, all of the other nations are as described in Eph. 2:11-13 [without a God (*cf.* Ps. 96:5)], and the nations are left with only one choice if they would have any connection with or access to God. *They must go to the one nation with a God, to a Jewish Saviour Who is God. There is no alternative.*

Now, note what would happen if Shem were removed from the picture in Genesis chapter nine, or if the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

That needs to be thought through — thought about long and hard — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God's plans and purposes.)

Appendix II

ON THE THIRD DAY, SEVENTH DAY

AFTER TWO DAYS, ON THE THIRD DAY

AFTER SIX DAYS, ON THE SEVENTH DAY

“He that toucheth the dead body of any man shall be unclean seven days.

He shall purify himself with it on the third day [with the ashes of an unblemished red heifer placed in running water [vv. 2-9, 17)], and on the seventh day he shall be clean: but if he purify not himself on the third day, the seventh day he shall not be clean” (Num. 19:11, 12).

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight” (Hosea 6:1, 2).

The Word of God has been established in a septenary structure, set forth in the opening thirty-four verses of Genesis and seen throughout Scripture. As well, within this septenary structure there is a triune structure, also set forth in these opening thirty-four verses, also seen throughout Scripture.

Then, not only does the Old Testament begin and continue in this manner, but the New Testament begins and continues in this same manner as well.

And to ignore or not understand this God-established structure beginning both Testaments is to ignore or not understand the foundation upon which the whole of God’s revelation rests.

(For information on the overall septenary manner in which God structured His Word, refer to Chapter II, "The Septenary Structure of Scripture," in the author's book, *The Study of Scripture*.

Then, in line with this septenary structure, John's gospel should begin the N.T., not Matthew's. John's gospel is the only one of the four which parallels Genesis, not only in the septenary manner in which the gospel begins but in structure throughout as well.

For information on this subject, refer to Chapter V, "Genesis and John," in the author's book, *Signs in John's Gospel*.)

The referenced verses opening this part of the appendix in Numbers chapter nineteen and Hosea chapter six, dealing with events on both a third day and a seventh day, have to do with *Israel in relation to a day yet future*.

Events seen in both of these accounts on both of these days, in reality, foreshadow *the same events occurring on the same day — Israel's salvation and subsequent cleansing in a yet future day*.

Israel in the Third Day, the Seventh Day

A septenary structure, along with a triune structure within the septenary structure, can clearly be seen beginning both Genesis and John. And within this structure, *Israel* occupies the central place in both books, with *Christians* and *the Gentile nations* occupying their proper places in relation to God's calling and purpose for Israel.

The entire seven days together—the overall septenary structure—presents *a picture of the restoration, salvation, of a ruined creation during the six days for a purpose to be realized on the seventh day*.

A passing from death unto life is seen on day one, with a continuing aspect to restoration, salvation, seen during days two through six. And, again, this is with a view to events on the seventh day.

When the three days within the seven days are in view, the whole of the matter is somewhat reversed. A passing from death unto life occurs *at the end of the period (after two days, on the third day) rather than at the beginning*, with the first two days encompassing events used to bring matters to the place seen on the third day. *And all is with a view to events on the third day, which, within*

this triune structure, is the same as events on the seventh day within the overall septenary structure.

Note how the preceding — a septenary structure and a triune structure within the septenary — can be seen beginning both Genesis and John:

1) In Genesis

The opening sequence of events beginning the restoration of a ruined creation on day one in Genesis (vv. 2b-5) — viewing the overall septenary structure — had to do with the Spirit of God moving, God speaking, and light coming into existence. This opening sequence of events, occurring prior to anything else, was absolutely necessary for events in any of the remaining five days to occur — something which can be better understood by referencing the parallel passage in John's gospel, the restoration of ruined man (*ref.* next section [Section 2], "In John").

Then, the triune structure within this septenary arrangement can be seen by viewing the first three days together. On the third day, with water still covering the entire earth (vv. 2b, 6, 7), God said, "Let the dry land appear" (v. 9). And, through the raising of land masses out of the water on this day (Ps. 104:6-9, ASV, NASB), *resurrection* is seen for the first time in Scripture, establishing an unchangeable first-mention principle regarding *resurrection* (*e.g.*, Christ was raised on the third day; all three of God's firstborn Sons [*Christ, Israel, and the Church* (following the adoption)] are to be raised up on the third day to live in His sight).

Or, both the triune structure and the larger septenary structure can be seen in the sequence of the three dispensations during Man's 6,000-year Day, each covering two days, 2,000 years.

The first dispensation occurs during time covering the first ten and one-half chapters of Genesis (1-11a) — the 2,000 years from Adam to the birth of Abraham. The introduction of Abraham, in this respect, takes one into the third day, the third 1,000-year period. And the opening record of Abraham's life on this third day has God calling him out of a Gentile land to dwell in another land, a land which would later be given to him and his seed through an everlasting covenant.

This foreshadows God removing Israel from the nations yet future on the third day, which is also the seventh day, to dwell in this same land — one of God's three firstborn Sons being raised up on the third day to live in His sight (Gen. 12:1-3).

And the subsequent destruction of Gentile world power is seen in both the type and the antitype (Gen. 14:17-24; 19:24-28; Joel 3:1-21).

Then the same thing is once again seen following the Jewish dispensation covering the third and fourth days, the third and fourth 1,000-year periods. God, so to speak, stopped the clock seven years short of this dispensation being fulfilled to deal with a separate and distinct group — *the Church, the one new man* "in Christ" — for two more days, for two more 1,000-year periods.

And, once God completes His dealings with this *new man*, with *Christians*, He will turn back to Israel and complete the last seven years of the previous dispensation, the Jewish dispensation. Completing this two-day, this 2,000-year dispensation, events will be brought to pass during and immediately following this time after such a fashion that *Israel will be raised up to live in His sight on the third day, which will be the seventh day.*

2) In John

John begins exactly the same way Genesis begins — "In the beginning..." Then, both Genesis and John provide certain details not seen in the other (*e.g.*, the Spirit moving in Genesis is not seen in John, and John provides details about God not seen in Genesis).

But though the Spirit moving is not seen in John, matters have to be exactly the same as set forth in Genesis. God, beginning His Word in Genesis, *forever established how He restores a ruined creation.* And, accordingly, *no change can ever occur.*

Thus, since the Spirit was instrumental in *the light shining out of darkness* in Genesis, exactly the same thing must be seen in John (*cf.* Gen. 1:3-5; John 1:5-9; II Cor. 4:6). And, whether in Genesis or John, this is with a view to events occurring on the seventh day (*cf.* John 1:29, 35, 43; 2:1ff).

Then, the triune structure within this septenary arrangement can be seen by viewing the first three days together, as in Genesis.

After two days, on the third day, John looked upon Jesus, calling attention to Him as “the Lamb of God” a second time (*cf.* vv. 29, 36).

But, *looking* upon Jesus on the third day (v. 36) — unlike the previous time (where the regular Greek word for “look” [*blepo*] appears [v. 29]) — John used an intensified form of this word for “look” (*emblepo*, meaning that *John fixed his gaze upon Him, in a very intense manner*). And the only other time *emblepo* is used in John’s gospel is *on that same day when Jesus looked, in the same manner, upon a disciple who had recognized Him as the Messiah* (vv. 42, 43).

And this can only have to do with *a reciprocal action in that coming third day, seventh day, when the Jewish people not only look upon their Messiah in this intense manner but He, in turn, looks upon them in this same intense manner.*

Events occurring on the seventh day in John 2:1-11 comprise the first of eight signs in John’s gospel, all having to do with Israel after two days on the third day, or after six days on the seventh day.

This first sign — a wedding festival in Cana of Galilee — foreshadows God restoring Israel as His wife. And this is seen in the sign occurring both on *the third day* (2:1) and *the seventh day* (1:29, 35, 43; 2:1), which is exactly when it will occur. *God’s firstborn son, Israel, will be raised up in this manner on the third day, which will be the seventh day, to live in His sight.*

Then the third day following the two-day, 2,000-year, dispensation in which God deals with the Church can be seen in exactly the same light. Following the Spirit procuring a bride for God’s Son during the present 2,000-year dispensation, the bride will be removed, presented to the Son, and a marriage will occur on the third 1,000-year period, which will be the seventh 1,000-year period, leading into the Messianic Era.

And as in Israel’s case, another firstborn son will then be raised up to live in God’s sight (following the adoption, which will precede the marriage).

And then Christ, God’s firstborn Son, will rule both in the midst of His people, Israel, here on earth and with His bride in the heavens.

Thus, a triad of firstborn Sons will reign over the earth in this manner in that coming day.

Back to Israel in Numbers and Hosea

The third and seventh days in Num. 19:11, 12, 16, 19, contextually, have to do with *cleansing for an Israelite who became unclean through contact with a dead body, a man's bone (skeleton), or a grave.* And the complete account foreshadows *the manner in which God will cleanse Israel yet future, for Israel is unclean today through contact with the dead body of their Messiah.*

The entire account has to do with an unblemished red heifer which was slain, its blood sprinkled before the tabernacle (before God in the tabernacle), then burned, the ashes kept in a vessel, and then mixed with running water used to effect cleansing. Hyssop was dipped into the water and then the water was sprinkled upon certain specified places, *with cleaning from defilement occurring in connection with the third and seventh days.*

In this respect, note Ezek. 36:24, 25ff:

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you..."

Or, as In Hosea 6:2:

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

Appendix III

THE PROPHETIC CALENDAR OF ISRAEL

THE SEVEN JEWISH FESTIVALS

“And the Lord spake unto Moses, saying,

Speak unto the children of Israel and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

Six days shall work be done: but the seventh day is the Sabbath of rest; an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month...” (Lev. 23:1-5a).

The seven festivals in Leviticus chapter twenty-three constitute what could be called, “The Prophetic Calendar of Israel.”

These seven festivals are *JEWISH*, not Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people alone*. They foreshadow *a chronological sequence of events which began to occur in the camp of Israel at the time of Christ’s first coming, which will be continued and concluded at the time of Christ’s return*.

And though there was a beginning fulfillment at the time of Christ’s first coming, *ALL SEVEN FESTIVALS remain unfulfilled, awaiting a continued and complete fulfillment at the time of Christ’s return*.

A secondary application of that seen in these festivals — that foreshadowed by these events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are JEWISH, they have to do with THE JEWISH PEOPLE, and this MUST be recognized.*

The complete fulfillment of Israel's national Passover (the first of the seven festivals, which began to be fulfilled at Christ's first coming), in the antitype of Exodus chapter twelve, is yet future, as are events in the other six festivals. Concluding events surrounding the Passover must occur *FIRST*, and this feast of the Lord *will not be fulfilled until Israel's Messiah returns, following the Tribulation*.

Thus, the continued progression of events in these seven festivals reveal a continued progression, to completion, of events which will occur in the camp of Israel *following Christ's return* as the great King-Priest after the order of Melchizedek to deliver His covenant people.

Following Christ's return at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will, of necessity (Dan. 12:12), have to transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) *Passover*: This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, Israel has slain the Lamb (Acts 2:23, 36; 7:52), the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, but the complete fulfillment awaits a future date.

Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled only when the nation acts in accordance with that stated in verse seven:

"...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, 'between the evenings,' which is understood as time part way between noon and 6 PM].

And they shall take of the blood [that which Israel has yet to do]...”
(Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt.

In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world (“Egypt” is always a type of *the world* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. When time once again begins in Daniel’s Seventy-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation’s Messiah.

The passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *exactly the same guilt* in which the generation committing the act found itself guilty of in 33 A.D. (cf. Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *THE ENTIRE NATION as unclean* (Num. 19). *THE ENTIRE NATION, not just part of the nation, will one day avail herself of the ransom* (translated “satisfaction” KJV) in Num. 35:31, 32.

In short, *every Jew alive today — or at any time in history, past or future during Man’s Day — is just as guilty, in God’s eyes, as those comprising the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds and thousands of years earlier* [Matt. 23:35-37]; and, accordingly, as previously stated, *so are ALL Jews throughout ALL time*).

Israel has slain the Lamb (for the pascal lamb was given to Israel, and they are the only nation that could slay this lamb [Acts 2:23, 36; 7:52]). But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order*. Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom they pierced [Zech. 12:10 — not the generation in 33 A.D. but the generation alive in that coming day])*.

b) *Unleavened Bread*: This festival has to do with *the removal of sin from the house (house of Israel) after the Passover*.

Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations. Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and the Jewish people will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), the Jewish people are going to acknowledge their sin in the presence of the very One Whom the nation crucified (*cf.* Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) *First Fruits*: This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival. The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53). The main harvest will follow.

d) *Pentecost*: Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation. *Joel's prophecy*

cannot be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints (Joel 2:27-32).

e) *Trumpets*: This festival has to do with *the regathering of Israel*. Christians await a trumpet calling them into the heavens before the Tribulation; Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

(Note that this restoration, seen in Ezek. 37, among numerous other places, *follows not only Israel's national conversion* [following their applying, through belief, the blood of the Passover Lamb Whom the nation slew in 33 A.D.] *but also the resurrection of O.T. saints.*

The dead [raised] return with the living [*cf.* Ex 12:40,41; 13:19]; and, *together*, they will comprise "the whole house of Israel" in that day.)

f) *Atonement*: This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb*. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread.

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for "atonement" in the Hebrew text) is to be provided for Israel's sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) *Tabernacles*: This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*. This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium.

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This book succinctly covers the complete history of Israel, with time spent more specifically on events during modern times — from the WWII Holocaust to those of the present day and time.

The book then continues from this point, calling attention to that which Scripture has to say about the future for Israel and the nations, not only in the Middle East but worldwide.

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 possessed/possess a promise concerning restoration* (seen numerous places in Scripture): *WHEN* repentance is forthcoming, God will *hear from heaven and act in complete accord with His promise, restoring a healed people to a healed land* (cf. Ex. 1:8; 2:23-25; 3:1ff; Lev. 26:14-42; II Chron. 6:24-27; 7:12-14).

UNTIL repentance is forthcoming, God will *NOT* act in this respect. God, relative to restoring a healed people to a healed land, will act *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 this matter.*

BUT, the "Jewish people," during modern times, *have returned to their 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" (Matt. 12:43-45).

In this respect, *WHY* has God allowed an unrepentant and unconverted Israeli nation to re-enter a house which His Son left "desolate," left "empty, swept, and garnished"?

And *WHAT* are the ramifications of the Jewish people re-entering this house, re-entering their land, under existing conditions?

The preceding is what this book is about — not what man may think, *but what Scripture has to say.*
