

# **“O Sleeper! Arise, Call...!”**

**THE BOOK OF JONAH**  
**A PROPHECY ABOUT ISRAEL AND THE NATIONS**



**A Study about Israel and  
the Nations, as Seen in  
the Life and Experiences  
of the Prophet Jonah**

**Arlen L. Chitwood**

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The small four-chapter Book of Jonah is mainly a prophecy covering a central feature of the complete history of Israel, past, present, and future — that of *Israel's calling as God's witness to the nations* (Isa. 43).

Very little of the book though has to do with Israel's past or present history in this respect (only the opening verses in chs. 1, 4 and time surrounding that foreshadowed by *the three days and three nights* [1:17]).

Though Jonah was moved by the Spirit to record this prophecy about 2,800 years ago, almost the entire book (1:4ff), even today, *has to do with Israel at a yet future time*. This part of the book has to do with the Jewish people during the coming Tribulation, the time immediately beyond following Christ's return, and the ensuing Messianic Era.

The Book of Jonah, in its layout after the preceding fashion, deals with a problem. *And it is NOT just any problem. Rather, it is THE CENTRAL PROBLEM confronting mankind today — MIDDLE EAST PEACE!*

*WHY* does the problem exist?

*HOW* can the problem be resolved?

*WHEN* will the problem be resolved?

The small Book of Jonah provides the answers to all of these questions, and more. And these answers were provided by a Jewish prophet some 2,800 years ago.

But who believes a Jewish prophet? Certainly not the world!

Then there are the Christians, who, for the most part, don't appear to believe the Jewish prophet either!

The battle has been raging between two half-brothers for 4,000 years, and, as of late, others have entered into the fray as well.

But that existing in the Middle East today is *FAR, FAR more than just a 4,000-year-old problem*. In fact Jonah, providing the solution, doesn't even deal with this part of the problem. And, though he provides the solution in a simple, concise manner, almost everyone still misses it.

Then there is something else. *Though the WHY, HOW, and WHEN of the problem are all dealt with in Jonah, man CAN'T have any part in dealing with or resolving the problem — except possibly making it worse.*

But, nonetheless, Scripture provides answers to all of the preceding. And that's what this book is about.

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by  
**Arlen L. Chitwood**

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“...I, even I, will tear and go away; I will take away, and *NONE* shall rescue him.

I will go and return to my place, *TILL* they acknowledge their offence, and seek my face: *IN THEIR AFFLICTION THEY WILL SEEK ME EARLY*.

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 5:14b-6:2).

Cover Picture: from Painting by Willem Van de Velde II (1680)

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*By the Same Author —*

RUTH  
ESTHER  
BY FAITH  
RUN TO WIN  
LET US GO ON  
MOSES AND JOHN  
END OF THE DAYS  
IN THE LORD'S DAY  
DISTANT HOOFBEATS  
THE BRIDE IN GENESIS  
SO GREAT SALVATION  
SEARCH FOR THE BRIDE  
GOD'S FIRSTBORN SONS  
WE ARE ALMOST THERE  
SIGNS IN JOHN'S GOSPEL  
SALVATION OF THE SOUL  
HAD YE BELIEVED MOSES  
THE MOST HIGH RULETH  
THE SPIRITUAL WARFARE  
THE STUDY OF SCRIPTURE  
FROM EGYPT TO CANAAN  
COMING IN HIS KINGDOM  
MYSTERY OF THE WOMAN  
SEVEN, TEN GENERATIONS  
REDEEMED FOR A PURPOSE  
JUDGMENT SEAT OF CHRIST  
THE RAPTURE AND BEYOND  
FROM ACTS TO THE EPISTLES  
MYSTERIES OF THE KINGDOM  
PROPHECY ON MOUNT OLIVET  
NEVER AGAIN! OR YES, AGAIN!  
THE TIME OF JACOB'S TROUBLE  
BROUGHT FORTH FROM ABOVE  
ISRAEL — FROM DEATH TO LIFE  
JUDE — ACTS OF THE APOSTATES  
THE TIME OF THE END (REVELATION)  
MIDDLE EAST PEACE — HOW? WHEN?  
SALVATION BY GRACE THROUGH FAITH  
MESSAGE IN THE GOSPELS, ACTS, EPISTLES  
ISRAEL — WHAT DOES THE FUTURE HOLD?



## FOREWORD

The Book of Jonah is a prophecy having to do with *Israel and the nations*. And, beyond the opening three verses, it is a prophecy having to do, not with events during time between Jonah's day and our day, but with events which are yet future even today, events which will occur, not just sometime in the future, but in *the immediate future*.

Then, bringing this over into today's world and looking out ahead to that which lies in the immediate future in this respect, *Israel* and the *nations in the Middle East* are in view *FIRST* and *FOREMOST*. Then, from the Middle East, matters inseparably related to Jonah's prophecy move out into *the world at large* and deal with *THE REMAINDER* of *the Jewish people* and *the nations* among which they are scattered.

And Jonah, though written almost three millenniums ago, is *FAR, FAR more up-to-date on Middle East and related world affairs than any modern newspaper, magazine, etc. in existence today*.

The Prophets, as moved by the Spirit (II Peter 1:21), can only be *completely accurate in ALL respects, relating the end from the beginning* (Isa. 46:9, 10). And *this is EXACTLY the way Jonah handles matters in his prophecy, looking down through the centuries, seeing the end from the beginning*.

Jonah relates *the entire matter*. God's prophet, though dealing briefly with the past and present (1:1-3), moves beyond the present day (vv. 4ff) and relates *WHAT* is about to happen in the Middle East, *from beginning to end* — *WHY* it is about to happen, *HOW* the matter is to be brought to pass, and *WHEN* the matter will be brought to pass.

There is *ONE central Middle East issue today*, which occupies a position *ABOVE any other*, for almost any other issue is inseparably connected with this issue. And successfully dealing with this issue has eluded any and all who have tried it down through the years:

*HOW CAN MIDDLE EAST PEACE BE EFFECTED?*

Do you want to know *WHAT* God's prophet — thus, God Himself — states *MUST be done to bring about peace in the Middle East and the world at large*?

It is all very simple: *JONAH MUST BE CAST INTO THE SEA!*

That's it! That's *the solution*! There is *NO other solution*! Note what happened once Jonah was cast into the sea (1:15)! *Read it for yourself! ANYTHING ELSE SIMPLY WON'T WORK! BUT THIS WILL!*

The mariners in Jonah's day tried it another way (1:13, 14). It *DIDN'T* work then! Man today is trying it with his peace efforts. It *WON'T* work today either! A man out ahead, at the beginning of the Tribulation, will try it via a covenant. It will seemingly work for a time, but matters will end up *WORSE* than they were at the beginning! It *WON'T* work then either!

(This man's covenant, agreement, with the Jewish people is called in Isa. 28:18, a “covenant with death,” an “agreement with hell” [*Heb., Sheol*, the place of the dead]. *And there is a reason why it is so called.*

And any Middle East peace agreement today could only be seen in a similar respect, for the same reason [ref. chapter IV, p. 52, in this book].)

*IT SIMPLY WON'T WORK AT ANY TIME IN ANY WAY BUT THE PROPHET'S WAY, WHICH IS GOD'S WAY!*

So, why has man been trying it his way down through the years, continuing to do so today? He *HASN'T* learned the lesson from history, and he is *NOT* about to follow the prophet. *Thus, he can ONLY continue to see failure after failure, with only one possible change — making matters worse.*

Even most Christians *have turned matters completely around, usually supporting any way but the prophet's way.* And there is a reason for this as well. With rare exception, they *DON'T* seem to understand the ramifications of Jonah even being on the ship, much less the ramifications of seeing him cast from the ship into the sea.

Now, I'm perfectly aware that I've dealt with only half of different connected issues through much of what has been stated in this foreword. In short, I've stated matters from the standpoint of the type only, apart from moving to the antitype and dealing with the metaphors.

And I've done this for a reason, trying to capture the reader's attention. If the reader has a mind for the different ways that God has structured His Word (Heb. 1:1, 2) — *e.g.*, through using types and metaphors in Jonah — that person will know what has been done in this foreword. If the preceding is not the case, 255 pages of explanatory data follow this foreword and succeeding introduction to the book.

If interested in knowing what is about to happen in the Middle East and the world at large, the data is there. If not, well...

## INTRODUCTION

The Book of Jonah is a historical account of a particular sequence of events and experiences in the life of a Jewish prophet. God, in His sovereign control of all things, has allowed and brought events and experiences in Jonah's life to pass for *ONE central purpose — that He, at later times, might have this account to draw upon in order to teach His people deep spiritual truths concerning His plans and purposes.*

In this respect, that seen in the Book of Jonah goes far beyond the usual simple approach which many individuals take — drawing spiritual lessons from this book. The book, of course, like numerous other parts of Scripture, lends itself to this type approach. But, as well, like so many of these other parts of Scripture, an approach of this nature doesn't deal with the true subject matter of the book.

The preceding type approach to Jonah is usually taken for a reason, out of necessity.

Unless an individual has begun at the proper place in Biblical studies — which *CAN ONLY* and *MUST BE GENESIS* — and, *over time, has become familiar with how God has structured His Word, along with understanding what Scripture is about*, that person, aside from drawing spiritual lessons from the book, will never see and understand much about Jonah.

But, on the other hand, *if a person has begun in Genesis and, over time, has understood how God has structured His Word and what Scripture is about*, the overall word picture from Jonah could easily be clearly seen and understood.

The Book of Jonah is *an account of the history of Israel, with this history centering around ONE aspect of Israel's calling — that of God's witness to the Gentile nations of the earth* (Isa. 43). The book has to do with both negative and positive aspects of Israel's calling, where *disobedience* to this calling has led and will yet lead, and where *obedience* yet future will ultimately lead.

The book is structured much like the Book of Esther. Both books, in their entirety, have to do with Israel, both books deal with particular

aspects of the history of Israel, and both books place the emphasis at the same point in time pertaining to Israel's future, a point in time still future today.

One book deals with *ONE* aspect of Israel's history, the other book deals with *ANOTHER* aspect of this history.

One book presents parts of a complete word picture, and the other book presents other parts of this picture, and other books in Scripture present other parts. The complete picture begins to come more and more into focus *ONLY* as a person studies and learns more and more from God's complete revelation to man, *BEGINNING IN GENESIS*.

First, note how the Book of Esther is structured:

Esther, as Jonah, has been structured in *a typical manner*. The first two chapters in Esther relate *the complete story of Israel's past and future, centering around Israel as the wife of Jehovah* — disobedience and rejection (ch. 1), then ultimately obedience and restoration (ch. 2). Chapters three through ten then *deal with Israel's future* — at a point in time, set within events previously seen in ch. 1, then moving into events previously seen in ch. 2 — *beginning with Israel during the Tribulation and ending with Israel during the Messianic Era*.

Thus, chapter one, introducing the book, relates the story of Israel's disobedience and rejection, *resulting in the judgments of the Tribulation to effect correction through Gentile persecution*; and chapter two introduces that seen later in the book, Israel's obedience and acceptance, *resulting in blessings for Israel and the nations*.

With this in mind, note how the book of Jonah is similarly structured, with an emphasis on a different facet of Israel's history and calling.

The first three verses of the book relate Israel's calling as God's witness to the nations and Israel's reaction to this calling — disobedience, exactly as seen relative to the nation's position as the wife of Jehovah in Esther chapter one.

Then that seen in Esther chapter two (obedience and acceptance) is built into a later part of the Book of Jonah (obedience to God's calling as His witness to the nations, beginning with repentance and deliverance in the latter part of chapter two, seen realized in chapter three).

Beyond Jonah 1:3, beginning with verse four, the book parallels that seen in Esther, beginning in chapter three and continuing through the remaining seven chapters of the book. The Jewish people, in both

books, near the beginning (Esther 3:1ff; Jonah 1:4ff), *find themselves at the same place in time — in the Tribulation. And the reason is the same both places. The reason is/will be to effect correction through Gentile persecution, seen after one fashion in Esther and after another in Jonah, with the end result the same in both books.*

Do you want to know *WHY* certain things are happening in the world today, in a world which seemingly is about to come apart? Do you want to know *WHERE* all of this is headed and *WHAT* is about to happen?

Events foreshadowed in the Books of Esther and Jonah, among numerous other books in Scripture, will address these questions. Though events seen in both books, or in any of the other books, are not presently being fulfilled and won't begin to be fulfilled until the Tribulation, one can see the stage presently being set for a rapid fulfillment of all events in these two books, among other books, in the very near future.

*BUT*, again, that seen in "the stage being set" *IS NOT the fulfillment, or beginning fulfillment.* The fulfillment, or even the beginning fulfillment, of events foreshadowed in both books, or in any of the Old Testament prophets, awaits the Tribulation, events immediately beyond surrounding Christ's return, and the ensuing Messianic Era.

Thus, contrary to much popular belief and teaching, prophecies regarding Israel, at any place in Scripture, *ARE NOT presently being fulfilled (e.g., NOTHING about that seen in the vision of the valley of dry bones in Ezek. 37:1-10 has been or is presently being fulfilled [even the Lord's own interpretation of the vision, in vv. 11-14, CLEARLY SHOWS that matters dealt with ARE ALL FUTURE])*.

*God is simply NOT dealing with Israel as a nation in this respect today.* Israel has been set aside while the Spirit calls out a bride for God's Son from among those comprising *the one new man* "in Christ."

*The heavens ARE CLOSED regarding God dealing with Israel today* (Gen. 28:15-31:3), particularly relative to what so many individuals see as a present fulfillment of prophecy regarding Israel — removing the Jewish people from the nations and restoring them to the land of Israel (which is why reference was made to Ezek. 37:1-10, for almost every-one references these verses when attempting to deal with and teach this type error, invariably interpreting the Lord's Own interpretation).

And the heavens *WILL NOT* reopen until the Spirit has completed His work with the one new man during the present dispensation and has removed this new man (the rapture).

*THEN, and ONLY THEN, can prophecies regarding Israel, such as seen in Ezek. 37:1-10, be fulfilled.*

(The vision of the valley of dry bones in Ezek. 37:1-10 *MUST* be understood not only in the light of its provided interpretation [vv. 11-14] but the context as well [that dealt with in continuing verses and in chapters on both sides].

Refer to Appendix III in this book.)

But, in the light of current events — particularly events in the Middle East — and where things *CAN ONLY* be headed according to Scripture, we *CAN ONLY* be living very near the end of the present dispensation, the removal of the Church, time once again being counted in Daniel’s Seventy-Week prophecy, and *the beginning fulfillment of numerous Biblical prophecies associated with Israel and the nations during and beyond this time.*

The world is about to see *more Scripture fulfilled (far, far more) in a shorter period of time than ever before in man’s history.* And the Books of Esther and Jonah are among books containing prophecies of this nature, *prophecies about to be rapidly fulfilled.*

These two prophetic books, among all of the other prophetic books (e.g., note the forty chapters in Exodus, covering the same future time and events seen in both Esther and Jonah), insofar as their fulfillment is concerned, have *seemingly* lain dormant for centuries stretching into millenniums, collecting dust, so to speak.

*But things ARE ABOUT TO CHANGE, suddenly, swiftly, overnight, though NOT WITHOUT WARNING!*

The Prophets spoke millenniums ago, providing *THE WARNING*, which encompasses a wealth of information concerning *that which is about to happen.*

But, though the information is readily available, *HOW* many Christians know and understand enough about *HOW* God has structured His Word in books like Esther and Jonah (or Exodus, as previously mentioned [just one book among many others]) to properly deal with these books and thus derive the information available therein?

In the light of existing conditions in Christendom, *the question is self-answering.*

Then, the negative side of the previous question presents *a related problem.*

During the present day and time, seeing what can only be the buildup to the fulfillment of numerous O.T. prophecies (an increasingly evident associated buildup, becoming even more so with time), *there has been a widespread misuse and abuse of information from many of these prophecies.*

As previously stated, individuals have taken a number of these prophecies regarding events surrounding Israel and the nations yet future and sought to relate their fulfillment, or beginning fulfillment, to past or present events.

Within the scope of Biblical prophecy relating to Israel and the nations, one would be hard-pressed to find something *more detrimental to sound Biblical study than the preceding — something which could have easily been avoided had individuals UNDERSTOOD and PAID ATTENTION to THE TYPES* (e.g., those seen in Gen. 22-25, 28-31, 37-45; Ex. 1-12; Num. 19, 35).

*This ONE THING ALONE — relating the fulfillment, or beginning fulfillment, of future prophecies to past or present events — will leave a person so completely confused on the whole subject that he may never get straightened out, for, through this type error, events in numerous prophecies not only become skewed but become out of line with events in other prophecies.*

(Information on the preceding can be found different places throughout this book.

For additional information, refer to the author's book, *Never Again! or Yes, Again!*)

Again, *BEGIN IN GENESIS*, allow Scripture to lay a proper foundation, build on that foundation, pay attention to the exact wording of the text, compare Scripture with Scripture, allow Scripture to interpret Scripture, and you won't go wrong down the way.

*BUT, begin elsewhere, which can only result in an improper foundation to build on, and you can do little else but go wrong down the way.*





# 1

## God's Command, Jonah's Response

*GO TO NINEVEH, CRY AGAINST IT, BUT JONAH ROSE UP TO FLEE...*

(As previously seen in the foreword and introduction, and as will be seen in each chapter of this book, the Book of Jonah can be properly understood *ONLY through dealing with the book after the manner God structured this book, which is highly TYPICAL*. This is simply one of the numerous ways that God has structured His Word [Heb. 1:1, 2], which He used throughout the first three chapters of Jonah.

In this respect, note Appendix I in this book, "Types and Antitypes.")

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

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

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:1-3).

Jonah, a Jewish prophet who lived about 800 B.C., was commanded to carry God's message to the people of Nineveh, crying against their wickedness, a wickedness which had risen up before the Lord.

Nineveh, built some 1,500 years earlier by Nimrod, the grandson of Ham, was, during Jonah's day, the capital of the Assyrian Empire, the ruling world empire. Thus, Nineveh was not just another city but evidently the central city in the Gentile world of that day.

(Nimrod had previously built four cities in the land of Shinar, the land bordering and lying south of Assyria, with *Babel* [*Babylon*] listed as the first of the four cities. Then he migrated north to Assyria and built four more cities, with *Nineveh* listed first among these cities [Gen. 10:8-12].

However, the orderly listing of these cities is evidently the same as the orderly listing of Noah's three sons and Terah's three sons, among others [e.g., Ham's four sons], in these same early chapters of Genesis [5:32; 6:10; 7:14; 9:18; 10:1, 6; 11:26]. In each case, the sons are always listed in the reverse order of their birth, with the youngest listed first and the oldest last; and the orderly listing of the eight cities which Nimrod built can be shown to follow the same reverse order.

[Knowing and understanding the preceding will help an individual to properly understand a number of things in these early chapters of Genesis. And, knowing things of this nature from these early chapters will, in turn, because of Divinely set, unchangeable patterns concerning how God has structured His Word, provide help on similar things in later chapters in Genesis or in other parts of Scripture.

Note, for example, that this will explain why Noah cursed Canaan instead of one of Ham's other three sons listed before Canaan in the genealogy (Gen. 9:25; 10:6). Canaan, listed last, was Ham's firstborn, probably born on the ark during the Flood (Gen. 9:18); and Canaan was probably the only son Ham had at the time of the subsequent events seen in Gen. 9:25, for that which led to Noah's curse on Canaan evidently occurred during the first few years following the Flood, before any of the other three sons had been born (*ref.* the author's article, "Conditions in Today's World — Answers from Genesis").

And the thought concerning the cities which Nimrod built being listed in this same reverse order as well would evidently be substantiated by God scattering individuals across the face of the earth following the building of Babel (which is mentioned first among the four cities Nimrod built in the land of Shinar, though evidently built last).

If the preceding were not the case, and Babel was built first, a problem from Gen. 11 (providing commentary for Gen. 10) would exist. Following God scattering the people across the face of the earth after Babel had been built (Gen. 11:5-9), how could a

continued presence of Nimrod in the land of Shinar to build three more cities be explained, particularly with a continued presence of the numerous workers that would be required (Gen. 10:10)?

Then, to turn that around and view matters from the opposite vantage point, if Babel was built last, this would allow Gen. 11:5-9 to explain why Nimrod left the land of Shinar and migrated north to Assyria (Gen. 10:11, 12).

Nimrod, at this time, following his building Babel, evidently migrated north (with those whom God scattered into the North), into Assyria, where he built four more cities.

And, with an evident reverse orderly listing of the cities again, Nineveh, though listed first, would have been built last. In this respect, Nineveh could have been looked upon as Nimrod's crowning achievement among the eight cities that he had built.

As well, note that different aspects of the same thing seen in the opening chapters of Scripture are seen other places throughout Scripture. And, established in an unchangeable fashion in these opening chapters of Genesis, seeing God continuing to reveal or work things out after this same manner or similar manners could only be expected as one progresses through Scripture.

For example, God "taketh away the first, that he may establish the second" (Heb. 10:9) — rejecting the earth's first ruler, the first earth, the first birth; establishing the earth's second Ruler, the new earth, the new birth; or, rejecting the firstborn of Abraham, Isaac, Jacob, and Joseph, establishing the second; or, "the last shall be first, and the first last" (Matt. 20:16); or, "the publicans and harlots go into the kingdom of God before you," before Israel's unbelieving religious leaders (Matt. 21:31; cf. vv. 23, 32).

Then, note Christ's genealogy in the gospels. He appears last, but He was first; He preceded His Own genealogy].

Assyria, where Jonah had been commanded to go, was the empire which God later allowed to come over and carry the northern ten tribes away captive, beginning about 722 B.C., not that far removed from Jonah's day. This is also the empire which the Babylonians conquered about a century later, shortly before God allowed them to come over and carry the southern two tribes into captivity, beginning about 605 B.C.)

Nineveh was located almost 600 miles northeast of the land of Israel where Jonah resided. Thus, the task which God had

commanded Jonah to undertake involved a journey which, during Jonah's day, would not only be quite arduous but would take considerable time.

Jonah though, from information provided later in the book, evidently wanted nothing to do with the Assyrians in Nineveh (4:1ff), regardless of what God had told him to do. And, rather than heading *east* (northeast, then east, following "the Fertile Crescent") toward Nineveh with a view to doing that which he had been commanded to do, instead headed *west*, *in an opposite direction*.

Jonah, in direct disobedience to the Lord's clear command, seeking to flee from the Lord's presence, went *down* to Joppa, booked passage on a ship headed *west* toward Tarshish, paid the fare, and went *down* into the hold of the ship.

Once Jonah had set out in this manner, all of his movements were not only in *an opposite direction* to that which the Lord had commanded him to go but they were all "*down*" (v. 3). And though Jonah paid the fare for travel on the ship headed *west*, he had yet to pay what it would really cost him to disobey the Lord's clear command in this manner (vv. 4ff).

Note as well, that not only did Jonah pay the price for his disobedience but those on the ship, though having nothing to do with Jonah's disobedience, paid the price right along with him. *Jonah, through his disobedience, brought others down with him.*

And this can be seen as well not only in today's world but particularly yet future, which almost the entire Book of Jonah deals with (refer to the foreword and introduction).

In today's world, where the stage is being set for a fulfillment of that seen in the Book of Jonah (during the Tribulation and ensuing Messianic Era), two things are evident because of Israel's past and continuing disobedience:

- 1) *BLESSINGS are being withheld from the nations (material and spiritual).*
- 2) *The Middle East is in CHAOS, with the whole world following in the wake and not far behind.*

And it is evident, *because of Israel's continuing disobedience,*

*that EXACTLY THE SAME TWO THINGS will continue right on into and through the Tribulation.*

But, during the Tribulation when that seen in a large part of Jonah is fulfilled, *matters will intensify far beyond what is seen today — actually, FAR, FAR BEYOND conditions seen at any time during the Holocaust or at any other time in Israel's 3,500-year history, stretching all the way back to persecution under the Assyrian pharaoh in Egypt during Moses' day.*

### **Israel's History as God's Witness to the Nations**

God, through Shem, then nine generations later through Abraham, then through Isaac, Jacob, and his twelve sons, called Israel into existence for three particular, interrelated and interconnected reasons:

- 1) *The Word of God was to be given through Israel.*
- 2) *The Messiah was to come through Israel.*
- 3) *And Israel was to be the ruling nation and God's witness to all the other nations of the earth, all of the Gentile nations, with these nations being blessed through Israel.*

The Jewish people were to be established in a particular land as “a kingdom of priests, and an holy nation” (Gen. 12:1-3; 15:7-21; Ex. 19:5, 6; Deut. 1:8ff), dwelling in this land within a theocracy as God's firstborn son on the one hand and as the wife of Jehovah on the other (Ex. 4:22, 23; Isa. 54:5).

Israel, within the theocracy, as the ruling nation (“a kingdom of priests,” “God's firstborn son”), was to take that which had been given through them (the written Word, and the Word made flesh) to the nations (as “an holy nation”). They were to carry God's Word, which told of a Saviour, to all of the other nations throughout the earth.

The Jewish people formed the only nation with a God, called to not only rule over all the other nations but to carry a message concerning their God to all of these nations, which were *ALL* “without God” (cf. Gen. 9:25-27; Ex. 3:1-6; Ps. 96:5; Eph. 2:11-15).

And, within the overall scope of the preceding, one can easily understand Jesus' statement to the Samaritan woman in John

4:22: “Salvation [in its broadest sense, *deliverance of any type*] is of the Jews.”

*ALL WAS JEWISH, ALL IS PRESENTLY JEWISH, AND ALL WILL FOREVER BE JEWISH.*

But what did Israel do pertaining to being God’s witness to the nations, which extended over the years, turning into centuries and even millenniums, as God remained long-suffering?

Israel went the way of one of their later prophets; the nation went *the way of Jonah*.

Or, turn that around and say that Jonah, one of Israel’s later prophets, went *the way of Israel*.

It really matters little which way the statement reads. One is the type, the other the antitype; and type and antitype must follow and agree with one another in all details.

Beyond the preceding, Israel, in the process, as well *played the harlot* (ref. Chapter VII in this book). This is something alluded to by an unlawful association with the Gentiles in Jonah (1:3ff) but dealt with more fully in other Prophets, also quite extensively in the Book of Revelation, many notwithstanding (cf. Jer. 3:1ff; Ezek. 16:1ff; Hos. 1:2ff; Rev. 17-19a).

This is where comparing Scripture with Scripture will help with a developing word picture. Things either not seen or not really dealt with that much in one passage of Scripture or book can be introduced or seen more fully developed in other passages of Scripture or books.

This is simply one of the different ways that God has structured His Word (Heb. 1:1), removing man and his finite wisdom from the interpretative picture. Scripture is self-interpreting, and man is simply to move about in Scripture, comparing Scripture with Scripture, allowing Scripture to interpret itself.

*Man is to allow Scripture to paint its own word picture, not attempt to impart humanistic wisdom and reasoning, attempting to paint parts of the picture himself, thus corrupting and ruining the picture.*

## **Israel, Jonah, the Result of Disobedience**

There are consequences to disobedience. God simply does not

wink at His people's disobedience, allowing matters to ride. But, then again, God, far, far more often than not, doesn't act apart from a passage of time.

In this respect, lengthy periods of time are often seen between the sowing and the reaping, which is in perfect keeping with the God-established laws of the harvest, for the laws of the harvest demand a period of time between the sowing and the reaping.

(Note a modern-day example of *time existing between the sowing and the reaping*, with another law of the harvest also being shown — *always reaping more than the amount which had previously been sown*.

The whole of the matter can be seen in the Third Reich's persecution of the Jews in Europe before and during WWII.

This persecution began in 1933, with the rise of Hitler to power in Germany, with no reaping of that being sown occurring for years. Then years into the persecution, into the sowing, things began to change. And at the end of twelve years, in 1945, the Third Reich, along with much of Germany and parts of Europe, lay in ruins.

There was a reaping of that sown, *but only after a period of time had passed*, which in this case was a number of years. And, though 6,000,000 Jews died in what was later called, "the Holocaust," *the reaping was far in excess of that sown* [widespread destruction, civilian and military dead (between fifty and eighty million; the former figure has to do only with those killed, and the latter also includes those who died as a direct result of the war — disease, plagues, hunger, etc.)].

The laws of the harvest — particularly one law, *which necessitates a period of time between the sowing and the reaping* — are often seen violated by individuals in today's world, with whole books having been written along erroneous lines. Individuals misunderstanding and/or ignoring the laws of the harvest invariably commit mayhem when attempting to deal with the subject, usually in conjunction with misunderstanding and misusing the Scriptures as well.

They usually attempt to associate natural disasters with God's wrath on a people in a nation because of negative actions taken by the government [invariably the United States], which they almost always see as negative actions of some type taken against Israel.

Then they often do this through leaving little to no time between the sowing and the reaping, contrary to that demanded by the laws of the harvest.

[To provide a couple of actual examples of this from a few years back, note Hurricanes Katrina and Rita in 2005. Both of these hurricanes moved into the Gulf, August and September respectively, together causing major damage along the Gulf coast extending from Florida to Texas. And many individuals viewed the overall matter as God punishing the U.S. in this manner because of recent legislation or continuing pressure against Israel to do certain things, which these individuals viewed as negative. Thus, in their eyes, this was the primary reason for the destruction caused by these two hurricanes.

Different forms of the same thing as the preceding are seen today after almost every major, natural disaster. Many Bible students are quick to find what they see as some type negative action that the U.S. government has taken toward Israel and associate whichever natural disaster is at hand with this governmental action.

Then, there is a similar misuse of “signs” in relation to the movement of heavenly bodies (the sun, moon, and stars), not understanding or at all adhering to how Scripture uses “signs” in relation to heavenly bodies (*ref.* the author’s article, “The Sun, Moon, and Stars”).

But this latter type misuse of Scripture, though often associated with U.S. governmental legislation relative to Israel, is usually not associated with the misuse of the laws of the harvest in the same respect as weather related phenomena].

That resulting from practically any of the preceding is so completely void of Scriptural support on the one hand and completely contrary to Scripture on the other, that one hardly knows where to begin when dealing with the subject. Suffice it to say that material of this nature would not continue to be promulgated among Christians very long apart from a ready audience; and the fact that a ready audience for this type thing does exist today speaks volumes concerning the present state of Christendom.

All of this is centrally fostered by a failure to properly recognize the place which the presently existing nation of Israel in the Middle East occupies in God’s economy. And, inseparably related to the preceding is one particular realm of a complete misuse of Scripture — taking Scriptures having to do with events which will occur during “that day” [a time following Christ’s return] and attempting to bring them



over into events occurring during *the present day and time, or during the coming Tribulation* [e.g., Ezek. 38:14, 19; 39:8, 11; Amos 9:11].

Those involved in a misuse of Scripture after this fashion invariably see God presently occupying a position relative to the existence of an Israeli nation in the Middle East that He does not occupy at all [*i.e.*, seeing the nation presently in existence because of a Divine regathering of the Jewish people to their land rather than seeing the nation's present existence resulting from a man-made Zionist movement, with the Jewish people seeking to emancipate themselves and return to their land apart from repentance and apart from their Messiah].

And though God is always seen present in the midst of His people, whether in or out of the land, experiencing all of their sufferings right along with them [Ex. 3:1-6; Deut. 32:10; Isa. 63:8, 9; Dan. 3:19-25; Zech. 2:8], exactly what surrounds God's actions after this manner under current conditions [acting after this fashion during the time of Israel's continued unbelieving, non-repentant state] *CAN ONLY BE quite different than how many envision God acting with regard to Israel today.*

Actually, *the heavens ARE CLOSED relative to God dealing with the Jewish people in the manner many erroneously see presently occurring* [Gen. 28:15-31:3]; and the heavens *WILL NOT REOPEN* in this respect *UNTIL* the Spirit has completed His work of calling out a bride for God's Son from among those comprising *the one new man* "in Christ," then removing this new man [Gen. 24].

*ONLY THEN* will the heavens reopen after the manner many see the heavens open today, with God *THEN — NOT DURING THE PRESENT TIME, but AT THAT FUTURE TIME* — continuing His dealings with the Jewish people.

[Ref. Chapter IX, "In That Day," in the author's book, *Never Again! or Yes, Again!*.)]

The Jewish people, over the years, extending into centuries and millenniums of time, have sought to circumnavigate God's unchangeable laws of the harvest relative to their calling as God's witness to the nations.

And Jonah, typifying *Israel* in this respect, is seen doing exactly the same thing.

A person *ALWAYS reaps what he sows*, and he *ALWAYS reaps more than he sows*. But, as previously stated, individuals often forget that there is *ALWAYS a period of time between the sowing and the reaping*.

In Jonah's case, this period of time evidently didn't last that long, possibly weeks, or it could have been months or even several years from his initial refusal to go to Nineveh, we're not told. But Israel's case in the antitype is spread out over millenniums of time.

The whole of the time forms Israel's time of sowing, and throughout this time there have been different times of reaping (e.g., the WWII Holocaust). But the climactic and final reaping, the antitype of that dealt with in Jonah, will be the yet future Holocaust — the Tribulation, "the time of Jacob's trouble" (Jer. 30:7), the fulfillment of Daniel's Seventieth Week (Dan. 9:24-27).

And this final reaping will evidently encompass times of sowing extending back 3,500 years, for, that is not only how long Israel has been sowing, and reaping at times, but according to different sections of Scripture dealing with the subject, *this future reaping will make ALL previous reaping pale by comparison.*

The laws of the harvest simply CANNOT be broken. *Israel has NO CHOICE but to one day reap that which has been sown, and they will have to reap FAR MORE than they have sown (cf. Hos. 8:7).*

Israel has AN UNAVOIDABLE DATE with destiny in this respect, simply because GOD HAS SAID SO, not only in His set, unchangeable laws but clearly delineated throughout His Word in the numerous types (e.g., Dan. 3, 6; Jonah 1, 2 [references from two Prophets, with their prophecies dealt with in both typical and other manners]) and numerous other Prophets (e.g., Isa. 26; Jer. 30; Zeph. 1).

Or, one could say that the matter is clearly delineated throughout Moses, the Psalms, and the Prophets, covering the whole of the Old Testament (Luke 24:27-45).

Israel has a long, checkered history of doing EXACTLY as *Jonah did*, often for the same or for similar reasons.

And the mere fact that the history and future of Israel is seen in the account of Jonah, alone, *guarantees* that what remains will be carried out yet future in the life and times of the Jewish people, EXACTLY as seen in this book.

*God's Word, delivered through His Prophets, simply CANNOT be changed, altered, added to, taken from, or circumnavigated.*

*EVERYTHING, to the minutest detail, will be carried out EXACTLY as prophesied.*

## 2

# God's Response to Jonah's Actions

A GREAT STORM AROSE ON THE SEA

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

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the ship; and he lay, and was fast asleep" (Jonah 1:4, 5).

Jonah, a Jewish prophet, had refused to carry God's message to the Gentiles in Nineveh; and Israel, called into existence to carry God's message to the nations, has refused to go as well.

And God's response relative to Jonah's actions in Jonah 1:4 foreshadows God's response relative to Israel's actions.

As God reacted toward the prophet's refusal to go to the Gentiles with His message, so *WILL/MUST He react, IN THE SAME MANNER, toward Israel's refusal to go to the Gentiles with His message.*

"The Lord sent out a great wind into the sea" in the type, resulting in "a mighty tempest in the sea"; and *He WILL/MUST DO EXACTLY the same thing, resulting in EXACTLY the same thing, in the antitype.*

That seen in the type *MUST* be seen after *EXACTLY* the same fashion in the antitype. Jonah and those surrounding him (other individuals) experienced the divinely-orchestrated "mighty tempest" in the type, and Israel and those surrounding the nation (other nations) *WILL/MUST* experience *EXACTLY* the same thing in the antitype, a divinely-orchestrated "mighty tempest."

And, as can be clearly seen, in conjunction with typology, metaphors are used extensively in the account, with God always using metaphors in a consistent, self-explanatory manner.

And matters in this respect are no different in Jonah.

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

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

And "the great wind" which caused "a mighty tempest in the sea," causing a storm which was about to destroy the ship and its crew, could only have to do with *one thing* as well — with *unrest of a similar nature among the Gentile nations surrounding Israel, unrest caused by the Lord because of a Jewish nation which is completely out of place, both in the nation's calling and the nation's location*.

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

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

Because of that which Jonah had done — refusing to heed the Lord's command and travel east, then booking passage on a ship headed west — the Lord sent out a great wind, causing the sea to rage to such an extent that the ship was about to be destroyed.

And, because of that which Israel has done — *the same as Jonah* — *the Lord is about to send out a great wind, causing the nations to rage*. The Lord is about to bring about an unrest among the nations, *to the same degree as seen in the type*, one so severe that if allowed to continue, unchecked, would destroy not only the sleeping nation of Israel but all of the surrounding Gentile nations as well.

## A Stage Being Set

The stage is rapidly being set for all of that seen in these early verses in Jonah to occur. Israel is in the land, *not only under conditions but at a time when the nation is not even supposed to be*

*there* — a disobedient and unrepentant nation has entered back into a house left desolate (Matt. 12:43-45; 23:37-39). And God is about to deal with that nation *EXACTLY as He dealt with Jonah*.

There is a present unrest among the nations *because of and resulting from what Israel has done* — a disobedient and unrepentant nation, asleep to her calling, seeking to emancipate herself, apart from her Messiah, by re-entering a house left desolate.

But, this unrest is *NOT* the unrest seen by the tumultuous sea which was about to destroy the ship during Jonah's day. Rather, with the stage being set — Israel and the nations in place, unrest occurring — *the world can only be seeing the beginning of a buildup to that which is about to occur. The present unrest among the nations CAN ONLY culminate in that seen in Jonah 1:4, 5.*

*The type has been set and CANNOT be changed, broken! As sure as night follows day or day follows night, God is about to send out "a great wind into the sea," "a mighty tempest in the sea"; and this will be of such a nature that, except for Divine intervention, "the ship" and all thereon would be destroyed.*

Note Scripture's description of the intensity of conditions in the antitype of that foreshadowed in Jonah 1:4, 5:

"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" (Matt. 24:22).

That foreshadowed in Jonah 1:4, 5 by the tumultuous conditions of the sea, the fear expressed by the ship's crew, and Jonah asleep in the hold of the ship — *the nations raging, individuals fearful because of the chaos, and Israel asleep to the nation's calling* — as previously stated, is *NOT being fulfilled* through current events in the Middle East today. Rather, the world is presently witnessing a microcosm of that which is *about to occur*.

Relationships and activities between and among nations, in many respects, have already moved beyond any type reversal. Differences between individuals and groups in nations have moved to the point where things have become out of control at times. And differences between the nations of the world appear to rapidly be moving in that same direction as well.

But note something about moving from that foreshadowed in Jonah 1:3 to that foreshadowed in Jonah 1:4, 5.

Though "Israel," *the catalyst, is presently in place; and though "unrest" among the nations, particularly those nations surrounding Israel, is presently occurring; there is ONE THING presently preventing that portended by this microcosm, which is holding things in check.*

And that *one thing*, dealt with by Paul in II Thess. 2:1ff, has to do with something preventing the appearance of the son of perdition, that wicked one, the Antichrist, the individual whom God will use to effect His plans and purposes regarding Israel at the time He sends "a great wind into the sea," producing "a mighty tempest in the sea" (cf. Ex. 9:15, 16; Rev. 17:16, 17).

But, after God has removed this "one thing," *THEN...*

### **A Holding Back, until...**

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ ['the Day of the Lord'] is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away ['the apostasy'] first, and that man of sin be revealed, the son of perdition:

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that when I was with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let ['he who now hindereth will hinder'], until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:1-9).

That seen in II Thess. 2:6, 7, preventing the appearance of “the son of perdition” (the Beast, Antichrist), has been an enigma to numerous Bible students over the years, though it shouldn’t be. Exactly as seen in other passages of Scripture, presenting similar problems for many (e.g., I Tim. 2:12-15; Heb. 6:4-6), *understanding and interpreting Scripture contextually and in the light of related Scripture can only shed a flood of light on the subject.*

God simply has not stated things in His Word which cannot be understood through the method which He has provided — *comparing Scripture with Scripture.* And the converse of that is equally true.

But, comparing Scripture with Scripture, one invariably finds himself involved in the numerous ways God has structured His Word (Heb. 1:1, 2), which would have to include things such as *types* and often *metaphors* and *signs.* And *a person simply cannot interpret Scripture in the light of itself apart from recognizing and utilizing this structure, understanding and interpreting the Word accordingly.*

### 1) I Thessalonians

First, let’s note the whole of that which has preceded in I Thessalonians, leading into that dealt with in II Thessalonians. Then we’ll center more on the text and immediate context in II Thessalonians chapter two, working from there out into other related Scripture.

I Thessalonians could be summarized as *a dissertation to those in “the church of the Thessalonians” relative to the contents of Paul’s gospel,* with the word “gospel” (Gk., *euaggelion*), as it is used throughout the epistle (used seven times), referring to this particular facet of the overall gospel message (1:5; 2:2, 3, 8, 9; 3:2, 8).

Paul’s gospel, having to do with “the mystery” revealed to him at the outset of his ministry (Gal. 1:11, 12; Eph. 3:1-6), was a message *to the saved, not the unsaved.* It had to do with the continued good news one was to hear *after* he had heard and responded to the gospel of the grace of God (e.g., the gospel of grace seen in Eph. 2:8, 9, with the continuing aspect of the good news, corresponding to Paul’s gospel, seen in v. 10).

(For additional information on Paul's gospel, refer to the author's article titled, "Paul's Gospel, the Mystery.")

Note also that the word "gospel" in the epistles is used far more often relative to *the gospel of the glory of Christ* [that aspect of the overall gospel message which Paul referred to as "my gospel," "our gospel" (cf. II Cor. 4:3, 4, NKJV, NASB, NIV)] than it is used relative to the gospel of the grace of God.)

This aspect of the good news is introduced in I Thess. 1:5 as "our gospel," setting the stage for the use of the word *gospel* throughout both epistles. And, as Paul referenced this aspect of the good news different ways in Romans chapter one ("gospel of God," "gospel of his Son," "gospel of Christ" [vv. 1, 9, 15, 16; cf. Rom. 2:16; 16:25]), he does the same thing in I Thessalonians ("gospel of God," "gospel of Christ," "good tidings ['gospel'] of your faith" [2:2, 8, 9, 3:2, 6]).

Note II Thess. 2:14 pertaining to the content of Paul's gospel:

"Whereunto he called you by *our gospel*, to the obtaining of the glory of our Lord Jesus Christ."

Then note the crux of the message, emanating from a proclamation of this good news which Paul was writing about to those in this Church, as seen in I Thess. 2:11, 12:

"As ye know *how we exhorted and comforted and charged every one of you*, as a father doth his children.

*That ye walk worthy of God, who hath called you unto his kingdom and glory*" (cf. I Peter 5:6-10).

This then merges into a section on the rapture and that which lies beyond the rapture relative to the Son's coming kingdom, seen in the latter part of chapter four and the first part of chapter five (4:13-5:10). Then, the remainder of the book has to do with Paul's closing remarks.

## 2) II Thessalonians

The second epistle to the Thessalonians simply continues from where the first left off, beginning with *two types of Christians at*



*Christ's coming*, at the end of the Tribulation.

I Thessalonians had left off with matters surrounding the rapture and subsequent accounting of Christians, preceding the Tribulation (4:13-5:10), wherein these two types of Christians had been seen — *the faithful, who had heeded Paul's exhortations; the unfaithful, who had failed to heed these exhortations*.

For one (*the faithful*), removed from Man's Day into the Lord's Day, "salvation" awaited; for the other (*the unfaithful*), removed from Man's Day into the Lord's Day, "wrath" awaited (5:1-9 [ref. next three paragraphs]).

Then II Thessalonians chapter one begins with events occurring at a time at least seven years later, following the Tribulation, following Christ's return. And again, *two types of Christians are seen*.

*The faithful* are seen realizing an inheritance, realizing the "salvation" of I Thess. 5:9, in "his kingdom and glory" (II Thess. 1:5, 10-2:1).

And *the unfaithful* are seen being denied an inheritance in His kingdom, realizing the "wrath" of I Thess. 5:9 (II Thess. 1:6-9).

(To understand the preceding any other way, as so many do, [e.g., seeing I Thess. 5:1-10 and II Thess. 1:5-12 dealing with *the Tribulation* and *saved-unsaved issues during and following the Tribulation*, or see I Thess. 5:9 and II Thess. 2:1 dealing with *the rapture*], is to throw about any type sound Scriptural interpretation one can think of to the winds — plain reading of the text, contextual, comparing Scripture with Scripture, etc.

I Thess. 1:10; 5:9; II Thess. 2:1; Rev. 3:10, with few exceptions, are seen as promises to Christians that they will not go through any part of the coming Tribulation. But, to teach this from any of these verses, that verse would have to be removed from its contextual setting [having to do with some facet of Paul's gospel] and made to say something that the verse doesn't say at all [e.g., "wrath to come" or "hour of temptation" made to mean *the Tribulation*].

The Church *HAS NOTHING* to do with *the Tribulation*, and Scripture *NEVER* connects the Church with the Tribulation, not even to the extent of providing promises that Christians will not enter into this time. The Church being removed prior to the Tribulation is made plain from the numerous Scriptures dealing with the subject, making a specific promise to the Church of removal before the Tribulation both out of place and unnecessary.

The tragedy of this type teaching can be seen in two realms:

First, by relating these Scriptures to a subject that they have nothing to do with removes them from, does away with, the subject that they do have to do with — *warnings to Christians regarding faithfulness, relating the consequences of unfaithfulness.*

Then, by using these Scriptures in this manner, the timing of *the beginning of the Day of the Lord on earth is wrongly construed*, erroneously associating the beginning of this time with the Tribulation.)

With the preceding in mind, note how II Thess. 2:2ff continues from the way that the book is introduced, drawing from the whole of Paul’s prior message to the Thessalonians in his first epistle.

In the first chapter of II Thessalonians, Paul projects matters, as they relate to Christians, out into the Messianic Era (with the groundwork having been laid in his first epistle to the Thessalonians).

Then moving into the second chapter, someone had evidently spread false information among the Thessalonians relative to the matter at hand (via “word” or “letter,” as from Paul), making the Christians in Thessalonica believe that they were presently in the Lord’s Day, leaving them quite confused.

(The Day of the Lord, the Lord’s Day [II Thess. 2:2, “the day of Christ” should be translated, “the Day of the Lord”], has always been in existence, but not on earth. *The Lord’s Day begins on earth only at the end of Man’s Day, at the end of the Tribulation following Christ’s return.* This is the manner in which the matter is set forth any place this is dealt with in Scripture [e.g., Joel 2:1ff; 3:1ff; Zeph. 1:7-18].

This is why, in I Thess. 5:2 and Rev. 1:10, that Christians removed from the earth in the rapture, removed from Man’s Day, *will find themselves in the Lord’s Day.*

And the widespread, erroneous teaching that the Lord’s Day overlaps the last seven years of Man’s Day is one of the main causes for the numerous false teachings in I, II Thessalonians, among other places.)

Now, with the preceding in mind, note that II Thess. 2:2ff deals with the Lord’s Day *on earth*, not in the heavens. The Thessalonians had evidently been mistaught that they were now in the Lord’s Day, following the Tribulation, immediately preceding or in the

Millennium. And *nothing about existing conditions matched that which was supposed to exist on earth, where they still resided, during that future day.* Understandably, they could only have been confused.

Paul begins straightening matters out by calling attention to two things which must occur before the Lord's Day could exist on earth — things, with related events, which had not yet occurred.

*An apostasy MUST occur first* ("a falling away" [v. 3, KJV] is from *apostasias* in the Greek text, meaning "apostasy"), and the man of sin (*the one who will sit in the temple of God, showing himself that he is God*) *MUST also be revealed first* (v. 4).

Neither of these had occurred.

"The mystery of iniquity" (v. 7), which could only relate to *Christians* (dealt with in the continuing part of this chapter), was already working. *But this MUST reach a final stage, which, according to related Scriptures, would be complete apostasy* (cf. Matt. 13:33; Luke 18:8; Rev. 3:14-20).

And, as previously stated, *the man of sin MUST be revealed, along with an outworking of the things stated about him* (vv. 3-12).

*ONLY THEN* could the Lord's Day exist on earth.

Then Paul stated that there was *ONE thing*, in conjunction with the apostasy, which must occur before the man of sin could be revealed, allowing Man's Day to subsequently end and the Lord's Day to begin on earth.

And that *ONE thing* is spoken of as something presently in existence *which held back* the appearance of the man of sin (v. 6), something *which had to be removed* before the man of sin could be revealed (v. 7).

But, at what point during the Tribulation will the man of sin be revealed — seen by his actions at the beginning (Rev. 6:1, 2), or seen by his actions starting in the middle (Rev. 6:3, 4)?

Things spoken of in II Thess. 2:3ff about the revelation of the man of sin have to do with events occurring in the middle of the Tribulation and extending throughout the last half (Matt. 24:15ff). But, within the revealed mannerism which he will exhibit in that day (vv. 4a, 9) there appears to be an allusion to his actions throughout the Tribulation.

But all information on a subject is not given one place in

Scripture, which is why Scripture must be compared with Scripture in order to begin seeing a more complete picture.

(These and other related things are dealt with in the continuing part of this chapter, which center on showing that which is preventing any present revelation of this man.)

### 3) *Central, Overall Message to the Thessalonians*

As previously seen, Paul's first epistle to Christians forming the Church in Thessalonica had to do with *the central message which he had been called to proclaim to Christians throughout the Gentile world*. Paul referred to this message as "my gospel," "our gospel," connecting it with "the mystery" which had been revealed to him at the outset of his ministry. One was part and parcel with the other (I Thess. 1:5; cf. Rom. 2:16; 16:25; Gal. 1:11, 12; Eph. 3:1-6; Col. 1:23-28).

In the first three and one-half chapters of I Thessalonians (1:1-4:12), Paul dealt extensively with *things pertaining to this central message which he had been called to proclaim*, which is "Christ proclaimed among you, the hope of glory" (correct textual reading of Col. 1:27b [note an inseparable connection with "the mystery" in vv. 26, 27a]).

Then, beginning toward the end of chapter four and continuing into chapter five (4:13-5:10), Paul dealt with *the rapture and succeeding events* (clearly seen in other related Scriptures to occur *before* the Tribulation) — showing two types of Christians removed from the earth at the end of the dispensation (faithful and unfaithful [those who had heeded his exhortations and warnings, and those who hadn't heeded these exhortations and warnings, seen in 5:1-9]), with events surrounding the judgment seat in view. And the remainder of the book simply forms Paul's closing remarks for his first epistle.

Then, in his second epistle to the Thessalonians Paul began at a time following the Tribulation, continuing from his first epistle.

And the Tribulation is not seen in these events concerning Christians both preceding and following the Tribulation, for Christians have *NOTHING to do with the Tribulation*. Rather, the

Tribulation is "the time of Jacob's trouble," with Israel and the nations in view, *NOT the Church*.

The thrust of Paul's opening remarks in his second epistle, covering all twelve verses of the first chapter, has to do with the place which Christians will occupy in the future kingdom of Christ, following Christ's return at the end of the Tribulation.

Some, the faithful, will occupy positions of glory and honor in Christ's kingdom, seated on the throne with Christ as He exercises power over the nations, realizing the "salvation" spoken of in I Thess. 5:9 (II Thess. 1:5, 10-2:1; cf. Rev. 2:26, 27; 3:21).

Others, the unfaithful, will occupy places of shame and disgrace and have no part in Christ's kingdom. They will not be privileged to ascend the throne with Him as He exercises power over the nations, realizing instead the "wrath" spoken of in I Thess. 5:9 (II Thess. 1:6-9; cf. Rev. 3:15-17).

Then chapter two begins with a continuing statement from the closing verses of chapter one, remaining within the same subject matter — faithful Christians "gathering together unto him" at the time of His return at the end of the Tribulation.

This was Paul's way of introducing a dissertation to correct erroneous teaching which had found its way into the Church in Thessalonica, purporting to have come from him (vv. 2ff).

(It is commonly taught that the "gathering together unto him" in II Thess. 2:1 has to do with the rapture. And a lesser number of Christians try to see the rapture taught in the third verse of this chapter through a rather strained usage of the Greek word *apostasia*, using the thought of "departure" for the meaning of the word and then trying to apply it to the Church being removed at the end of the dispensation.

Though "departure" is the idea behind the meaning of the word *apostasia* [literal meaning, "to stand away from"], attempting to see the rapture in either of these opening verses of the second chapter [vv. 1, 3] is clearly both textually and contextually wrong. And this can easily be seen by simply reading both in the light of their contexts.

Again, Scripture must be interpreted in the light of Scripture. A failure to do this, attempting to see the rapture in either of these two verses, has done away with any correct understanding of these verses. And, as a result, interpretation is negatively affected elsewhere in the chapter.

In the preceding respect, along with not understanding the overall picture beginning with chapter one in I Thessalonians, it is little wonder that Bible students have trouble understanding and identifying that which presently exists in II Thess. 2:6, 7, preventing the appearance of the man of sin.)

#### 4) *That Preventing the Appearance of the Man of Sin*

Aside from the "falling away" ('the apostasy'), which, contextually, could only be *a concluding work* of "the mystery of iniquity" (vv. 3, 7), the passage centers on *something unnamed that is preventing the revelation of the man of sin, the son of perdition*. And that being referenced (which, contextually, could only be associated with the apostasy [a Satanic work against that being referenced]) *MUST be removed, taken out of the way, before this man can be revealed*.

An interesting feature of the matter is that Paul didn't need to identify that being referenced, *for those in Thessalonica could only have already known what he was writing about (v. 6), needing no explanation*.

But the same thing cannot be said of Bible students today. Most of them have trouble with this, and many of them simply leave it alone, not knowing what to do with it.

(Most Bible students today, seeking to explain what Paul was referencing, which the Thessalonians could only have understood, attempt to see *the Holy Spirit* as the restrainer.

Aside from not knowing what else to do with the passage, they do this, to a large extent, on the basis of the Greek text's usage of both neuter and masculine words to reference the restrainer [neuter in v. 6, masculine in v. 7]. And "Spirit" is a neuter word in the Greek text, though the Spirit, at times, is spoken of in a masculine respect [e.g., John 16:7-11].)

But, is this the way that those in Thessalonica would have understood the matter?

If so, Why?

Instead of surmising about the matter though there is *a much better way* to answer these questions, which will, as well, leave us with the same mind-set as those in Thessalonica almost 2,000 years ago.

In this respect, answers are, in reality, quite easy to come by. Those in Thessalonica understood what Paul was teaching; but few Bible teachers/Bible students today do so, which is where the problem lies.

Those in Thessalonica understood the content of Paul's gospel, seeing the message throughout as a message to the saved relative to the coming kingdom of Christ.

Bible students today, almost without exception, see Paul's gospel as simply another way to reference the gospel of grace, seeing the message throughout I, II Thessalonians as dealing largely with saved-unsaved issues, intermixed with a message to Christians, though not a message in keeping with the content of Paul's gospel at all.

Paul's gospel had to do with a message to those who had already heard and responded to the message of the gospel of the grace of God. It had to do with a message concerning Christian faithfulness, with a view to the coming kingdom of Christ. It had to do with the purpose for the present dispensation — *the Spirit sent into the world to call out a bride for God's Son, with a view to the bride ascending the throne with Christ during the coming age.*

In the preceding respect, Paul's gospel, as seen dealt with throughout I Thessalonians, had to do with the antitype of Genesis chapter twenty-four (*with I Thessalonians forming a commentary on this chapter*), set between the death of Abraham's wife (ch. 23) and Abraham again taking a wife (ch. 25).

Paul's gospel had to do with God sending His Spirit to the earth to find and procure a bride for His Son, Jesus (as Abraham, in the type, sent his eldest servant into the far country to find and procure a bride for his son, Isaac).

And the whole of the matter in the antitype occurs *EXACTLY as in the type*. The Spirit's search for and procurement of a bride for God's Son occurs following Israel being set aside (looked upon as dead [John 11:1ff]), but before God restores and remarries the adulterous wife that He divorced.

In the type, following Abraham's servant procuring the bride, the servant removed the bride from the far country (accompanied by maidens, riding on evidently the same ten camels in the servant's

possession when he had come into the far country to search for and procure the bride [ten showing *completeness*; *all went forth to meet Isaac, as all Christians will go forth to meet Christ*]).

And in the antitype, following the Spirit's procurement of the bride, the Spirit will remove the bride from the earth (*remove ALL Christians, with the bride revealed at the judgment seat*).

In the type, Isaac came forth to meet his bride; and, in the antitype, Jesus will come forth to meet His bride.

The preceding is seen in I Thess. 4:13ff and can only be an inseparable part of Paul's gospel. And when God's purpose for the present dispensation has been completed and the Spirit removes the bride, *there will then be NOTHING to prevent the man of sin from being revealed.*

*UNTIL this occurs, he CAN'T be revealed; AFTER this occurs, NOTHING will stand in the way of his being revealed.* And since the whole of the matter is seen in Paul's first epistle to the Thessalonians, there was no need for any type explanation to those in Thessalonica concerning what Paul meant by something holding back the revelation of this man in II Thess. 2:6, 7. *He had already told them in his first epistle.*

Thus, that which is holding back the revelation of the man of sin is more than just the removal of the Spirit. *It has to do with the Spirit completing His dispensational work and removing the bride (which, as well, clearly shows a pretribulational removal of Christians).*

God works with *set times, set ways, particular individuals, nations (Israel, and the nations through Israel) through which His plans and purposes are worked out and brought to pass.*

Things referenced in II Thess. 2:1ff have to do with two different set times in this respect — *a removal relative to one, and a revealing relative to the other.*

*And UNTIL these set times arrive, NEITHER can occur; but WHEN these set times arrive, BOTH must occur.*

*Or to state the same thing within the context of the opening verses of Jonah...*

*UNTIL these set times arrive, the world CAN ONLY REMAIN within the time depicted by events in Jonah 1:3; but WHEN these set times arrive, the world CAN ONLY MOVE into that time depicted by events in Jonah 1:4, 5 (ref. the author's book, End of the Days).*



# 3

## God's Way to Effect Correction

*JONAH, ON THE SHIP, MUST BE CAST INTO THE SEA*

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

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

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

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

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

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

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

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

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

So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging" (Jonah 1:4-12, 15).

From the time of the inception of the nation during Moses' day 3,500 years ago, disobedience, time after time, has consistently marked the actions of the Jewish people toward God and His Word.

In this respect, the reaction of Jonah to God's command was nothing new. Rather, it was simply a continuation of action which had existed in the camp of Israel for over six centuries prior to that time, and would exist for centuries and even millenniums following that time.

Then, for God to effect correction among His people, though disobedience has always followed correction, He has consistently used *ONE MEANS ALONE*. And this was *unchangeably set and established* both in the years immediately before and during the years shortly following the inception of the nation during Moses' day.

And this is the means later seen in Jonah's experiences, which will provide the reason why Jonah had to be cast into the sea. *There was no alternate way to still the storm, for God had already established THE ONE MEANS that He used to effect corrective action among His people.*

As well, Jonah evidently knew something about the history of the nation in this respect, along with knowing something about God's use of metaphors, for *he knew EXACTLY what had to be done to save the ship and its crew.*

Jonah *HAD TO BE* cast into the sea. Again, *there was NO ALTERNATE WAY, for God had previously established THE ONE AND ONLY WAY.*

(Time will be spent at this point in this chapter to cover a number of main events in the early history of the nation of Israel, extending from the years both immediately before and immediately following the inception of the nation during Moses' day to the end of the time of the Judges [some 380 or so years following the Exodus]. And time will be spent on events during these years in order to show, from Scripture, the foundational base for and continued use of *THE ONE MEANS* which God used throughout this time to bring about correction when His people went astray.

Then, knowing and understanding the matter *from the beginning* — as knowing and understanding anything *from the beginning*, for God doesn't change the way that He does things in this respect — *the whole of the matter throughout the history of the nation [past, present, and future] can be better understood.*)

## Two Foundational Instances

Scripture provides two foundational instances of God's unchangeable actions in the preceding respect. One began prior to Moses' birth and continued to occur during the first eighty years of his life; and the other occurred during the last forty years of his life.

### 1) In Egypt

A persecution of God's people at the hands of the Gentiles began sometime following Joseph's death, during a period covering about sixty years (years between Joseph's death and Moses' birth). This persecution began with *a new king, a new pharaoh*, arising to power over Egypt sometime during these years, a ruler "who knew not Joseph" (Ex. 1:8). And this new ruler was *an Assyrian*, not an Egyptian (Isa. 52:4).

(The Assyrians had previously come down and conquered Egypt. And, the Assyrians in power, persecuting the Israelites in Egypt, forms the beginning point of a complete, overall type covering all forty chapters of the Book of Exodus [a dual type is seen in Ex. 2; refer to Chapter VIII in this book where this is dealt with and explained, pp 106-126].

Detail is provided throughout the book, having to do with the type and thus with the antitype as well. In a very succinct manner though, note the big picture:

The type begins in the first chapter of Exodus with the Israelites in bondage to an Assyrian ruler in Egypt ["Egypt," a type of *the world*, a type of *the Gentile nations*]. And it ends in chapter forty following Israel's deliverance from Egypt under Moses, the ratifying of a covenant at Sinai, and the establishment of the theocracy.

The antitype of the preceding should be simple enough for anyone to see and understand. It has to do with the Israelites during the coming Tribulation scattered among the nations, in bondage to an Assyrian ruler; and the end has to do with their deliverance under Christ, a new covenant made with the nation, and the restoration of the theocracy.

Thus, the Book of Exodus, in this respect, forms a prophecy having to do with the Jewish people during the coming Tribulation and beyond, particularly with events which will occur in the camp of Israel and among the nations at the time of Christ's return at the end of the Tribulation.

Note that Moses returned to his brethren early in the book, in ch.

4, typifying Christ's return to His brethren. And this leaves thirty-six subsequent chapters in the book reflecting on events following Christ's return. Thus, if a person wants to know details concerning events having to do with Israel and the nations following Christ's return, the complete Book of Exodus is one of the main places in Scripture to reference.

For information on the preceding, note different parts of the author's books, *Coming in His Kingdom* and *By Faith*.)

Thus, events following Moses' return and dealings with not only his people but the Assyrian ruler as well foreshadow events following Christ's return and dealings with His people and the Assyrian ruler of that day.

The type has to do with ten plagues brought upon the kingdom of the Assyrian, forcing the Assyrian to allow the Jewish people to depart Egypt; and events of a similar nature will be seen in the antitype, as Christ leads His people out of the worldwide kingdom of the Assyrian, out of the nations of the world.

The tenth and final plague had to do with *the death of the firstborn*, with the people of Israel provided with *a substitute — the paschal lamb — providing a vicarious death (personal and national)*. And the observance of the Passover — the first of seven festivals later given to Israel (Lev. 23), festivals which, together, relate *the complete history of the nation — marked the beginning point of the nation in history and was observed immediately before the Hebrew people departed Egypt*.

## 2) In the Wilderness

Moses, leading the people out of Egypt, took them through the Red Sea, and then to Mt. Sinai (Ex. 12-19a [time covering at least one and one-half months]).

And it was here, at the top of Mt. Sinai, that Moses received *the Law from the hand of God, along with the instructions for building the Tabernacle* (Ex. 19b ff).

"The Law" formed *the rules and regulations, the Magna Charta, governing the people within a theocracy, about to be established*.

And "the tabernacle" formed *the dwelling place of God in the midst of His people within the theocracy, along with being the central place for priestly activity and the worship of the people*.

Then, one year from the date of the Exodus, work on the Tabernacle was completed, and the Glory of God (the visible presence of God among His people) filled the Tabernacle (Ex. 40:1ff). And, with God dwelling among His people, with the Magna Charta for the kingdom in hand, a theocracy was brought into existence at this point in time at the foot of Mt. Sinai.

(Thus, to see and understand events following Christ's return, along with the order of these events [events regarding Christ, Israel, and the nations], all one has to do is go to the Book of Exodus and place the seven festivals from Lev. 23 within the framework of the book, beginning with the first festival [the Passover] in ch. 12 and ending with the seventh festival [Tabernacles] in ch. 40.)

However, Mt. Sinai was *not the place where the theocracy and all that it involved was to be realized*. Following the events at Mt. Sinai, with the Magna Charta in hand and the theocracy in existence, *the march of the Israelites was then toward the land which had been covenanted to Abraham, Isaac, and Jacob hundreds of years prior to this time. It was in this land, not at Mt. Sinai, that the theocracy was to be realized.*

(The covenant previously made with Abraham, reaffirmed with Isaac and Jacob [Gen. 12:1-3; 15:5-23; 26:1-4; 28:3, 4, 12-15], was *an unconditional covenant*. However, the covenant made through Moses at Mt. Sinai was *conditional*.)

That is to say, *NO CONDITIONS* were attached to the seed of Abraham owning and forever retaining ownership of the land; but, *CONDITIONS* were attached to the seed of Abraham dwelling in and realizing promises and blessings in this land. The people *MUST* observe, obey the Magna Charta for the theocracy, the Law, received at Sinai.

The covenant made with the Israelites through Moses at Sinai [the old covenant] is the covenant that will one day be replaced by the new covenant, which will be made with a converted and restored Jewish nation by the One greater than Moses. And, as the old covenant was made with the house of Israel at the time that the theocracy was brought into existence, the new covenant will be made with the house of Israel at the time that the theocracy is restored to the nation [Jer. 31:31-33; Ezek. 37:26-28].

[Note that neither the old covenant nor the new covenant can have anything to do with the Church. Covenants are made with

*the house of Israel and have to do with theocracy (Rom. 9:4). The new covenant is to be made with THE SAME PEOPLE that the old covenant was made with, REPLACING the old covenant[.]*

For more information on the Abrahamic and Mosaic Covenants, refer to Chapter IV, "Blessings or Curses," in the author's book, *Never Again! or Yes, Again!*

But, once Moses had led the people of Israel to the borders of the land covenanted to Abraham, Isaac, and Jacob, they couldn't simply just move in and settle the land. The land was filled with Gentile nations, including *the Nephilim* (a transliterated Hebrew word [translated "giants," KJV], referring to a gigantic race of individuals, resulting from a co-habitation of angels in Satan's kingdom with female offspring in the human race, same as previously seen in Gen. 6:1ff hundreds of years earlier).

The first time that these individuals appeared, God used the waters of the Flood to destroy them. Then, the second time that they appeared, which seemed to be centered in the land covenanted to Abraham, Isaac, and Jacob — for Satan, knowing who owned this land, had evidently brought this to pass — God used His people to destroy them (though there was incomplete obedience regarding their destruction, which resulted in problems for the Jewish people, lasting centuries).

Twelve individuals, one from each of the twelve tribes, had been sent into the land to spy out the land ahead of the Israelites going into the land, conquering the inhabitants, taking a land which was rightfully theirs, and establishing the existing theocracy in that land (Num. 13:1ff). Then, after forty days and nights, traversing the land from one end to the other, these twelve men brought back their report, along with fruits from the land (Num. 13:25-29).

The land was described as "a land that floweth with milk and honey" (a fertile land, a good land), with the fruits which they had brought back attesting to this part of their report. But the nations dwelling in the land were described *as stronger than the Israelites, producing unrest among the people* (vv. 27-29).

Caleb, one of the twelve, then "stilled the people before Moses," calling attention to the Israelites, under God, being "well able" to

overcome the inhabitants, urging them to *"go up at once," conquer the inhabitants, and take possession of the land* (v. 30).

But ten of the other spies then addressed the people with what Scripture calls "an evil report," stating that the Israelites would not be able to defeat the land's inhabitants. Then they called attention to the *Nephilim*: "...we were in our own sight as grasshoppers, and so were we in their sight" (vv. 31-33; cf. Gen. 6:4).

The people believed the "evil report," "wept...murmured against Moses and against Aaron," and *sought to elect a new leader and return to Egypt* (14:1-4).

Then, after Moses and Aaron had fallen on their faces before the Lord, Joshua and Caleb (Joshua, one of the twelve, siding with Caleb on the matter) rent their clothes and, *again, urged the people to go in and take the land, trusting in the Lord*. But "all the congregation bade stone them with stones" (vv. 5-10).

The people believing the ten spies rather than the two, believing the "evil report," *exhibited a belief that God would not be able to complete that which He had begun*.

And the thought of God being unable to complete that which He had begun was not just relative to His work with the Israelites while in Egypt but a work extending six generations back before that to Abraham's day, nine generations back before that to Shem's day, and even back before that, ten more generations, to the very time of the restoration of the earth and man's creation itself.

Thus, is it any wonder that God reacted as He did — *destroying that entire unbelieving accountable generation, outside the land, in the wilderness, among the Gentile nations* (cf. Num. 14:11ff)?

This is where an entire accountable generation (save Caleb and Joshua), twenty years old and above (Num. 14:29-34), fell away (Heb. 3, 4), forming the type for that seen in Heb. 6:4-6.

As well, this is also where God dealt with the entire nation for the first time since the nation's inception regarding His previously established, unchangeable pattern concerning how He effects correction among the Jewish people when they go astray after this or any other fashion. *God uses the Gentile nations*.

And, over the years God has used the Gentile nations in this respect two different ways. God has either allowed the Gentiles to

come into the land and subjugate the people of Israel in their own land, or He has driven His people out among the nations, allowing the Gentiles to subjugate the Jewish people in their own lands.

Then, with these things occurring under God's sovereign control of all things, He has that which happened to the people of Israel at Kadesh-Barnea to draw from in order to teach His people, at later points in time, the deep things of God — that which they can and will also experience in the antitype, depending on whether they follow along the same lines as those who believed the ten with the “evil report” or the two who believed God concerning the land of their inheritance and the land's present occupants, acting accordingly.

(Note that there is no middle ground with God [Matt. 12:30; Luke 11:23]. It is either one or the other, either that stated by Caleb [“Let us go up at once, and possess it, for we are well able to overcome it”], or that stated by the ten [“We be not able to go up against the people: for they are stronger than we”].)

Unbelief exhibited by the people at Kadesh-Barnea brought about a delay of the Israelites entering the land for over thirty-eight years (a total of forty years from the time of the Exodus). The people, believing and acting upon the “evil report” brought back by the ten spies were turned away from the land and caused to wander in the wilderness among the Gentiles, through Gentile lands, finding no rest, until the entire accountable generation, all those twenty years old and above, had died.

Then, at the end of a full forty years, following Moses' death as well, God appointed Joshua to lead the second generation through the Jordan into the land.

And following about twenty-five years, a gradual conquest of the land (though incomplete), and Joshua's death, there is a period in Israel's history, lasting about 300 to 320 years, known as *the time of the Judges*, when different judges ruled, prior to Israel's first king. This period is marked by every man doing “that which was right in his own eyes,” a condition gradually brought about following Joshua's death.



And, with God's means of bringing about correction among His people when necessary, having previously been set during Moses' day, God's actions during the period of the Judges can be easily anticipated.

### **The Period of the Judges**

Two things marked the period of the Judges:

- 1) *Repeated disobedience on the part of the Jewish people.*
- 2) *God's reaction to their disobedience* (which had to do with anger, followed by chastisement [at the hands of Gentile nations] to bring about repentance; and their repentance was followed each time by God raising up one or more individuals [one or more judges] to deliver His people).

During Moses and Joshua's day, God had commanded His people *to slay, utterly destroy, or drive out all of the Gentile nations inhabiting the land*. But, following Joshua's death, the Israelites gradually began *to cease* destroying or driving these nations out (cf. Deut. 7:1, 2, 16, 22-24; Josh. 23:1-5; Judg. 1:1, 19, 21, 27-33).

Then, *failure at this point resulted in other forms of disobedience* — something which the Lord had previously called to the people's attention and had warned them about (cf. Ex. 23:33; Deut. 7:4, 16; 12:30).

God, through Moses, had laid down the rules and regulations (the Law, the Magna Charta for the kingdom) which His people were to follow within the theocracy. But, after failing to drive the Gentile nations out of the land, that which God had warned His people about *began to occur*.

The Jewish people, overtime, found themselves gradually being influenced by and conforming more and more to the ways and practices of the pagan Gentile nations dwelling in the land with them. And, as a result, rather than the Jewish people following that which God had stated in His Word, this period is marked by *a departure from the Word*.

With the absence of the type leadership previously provided

by Moses, and then Joshua, Scripture reveals *one central manner of living* on the part of God's people during the time of the Judges, lasting for some three centuries:

"In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judg. 17:6; 21:25; cf. 18:1; 19:1).

And God reacted *accordingly*. God reacted *in exact accordance* with that which He had previously revealed in His Word through Moses.

There is a repeated sequence in the Book of Judges relative to the Jewish people's disobedience and God's reaction to their disobedience. In chapter two, this sequence is introduced (resulting from the people's previous actions, seen in chapter one), setting the stage for that seen throughout the remainder of the book:

#### 1) *Israel's action:*

"And the children of Israel did evil in the sight of the Lord, and served Baalim.

And they forsook the God of their fathers...and followed other gods..." (vv. 11, 12a).

#### 2) *The Lord's reaction:*

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers...and he sold them into the hands of their enemies..."

Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them..." (vv. 14a, 15a; cf. Lev. 26:14ff; Deut. 28:15ff).

#### 3) *Israel's reaction:*

"...and they were greatly distressed [which would lead to repentance]" (v. 15b).

#### 4) *That which the Lord then did:*

"Nevertheless the Lord raised up judges, which delivered them out of the hands of those that spoiled them" (v. 16).

When the Israelites fell into sin, God reacted through using that which had resulted from His people's previous failure — Gentile

nations remaining in the land, contrary to His command — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of the same pagan nations which they had previously failed to drive out (2:21-23).

And, following His people being brought to the place of repentance through a judgment of this nature, God then raised up one or more individuals to deliver them out of the hands of the Gentiles.

### 1) *The Judges and Beyond*

Beginning in chapter three, when God raised up the first judge to deliver His people, repentance on Israel's part is seen first. That is, God delivered His people into the hands of the Gentiles, persecution at the hands of the nations followed, the people repented, and God then raised up an individual to deliver them out of the hands of the Gentiles. And this same order is continued through eleven of the fourteen judges whom God raised up (3:7-9, 12-15; 4:1-4; 6:1-14; 10:6-18; 11:1ff).

Then, following the death of the eleventh judge (12:15), though the same sequence is seen beginning again (with Israel's disobedience), certain changes occurred in the complete cycle of events this time:

“And the children of Israel did evil again... and the Lord delivered them into the hands of the Philistines forty years” (13:1).

For the first time there was a *forty-year period* in which the Israelites found themselves in subjection to the Gentiles. “Forty” is one of several numbers used in Scripture to show *completeness*, and the number appears numerous times in Scripture in this respect (e.g., Moses' life is divided into three separate and distinct forty-year periods, Moses was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel's first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension).

In this respect, because of Israel's disobedience, God gave His people into the hands of the Gentiles (the Philistines) for a *complete period of time*. And this complete period could only have followed

a completion of Israel's disobedience over the years. That is to say, Israel's cup of iniquity had evidently become full (cf. Gen. 15:16), with God acting accordingly.

However, there is no record of the Israelites repenting and crying out for deliverance during these forty years. Nevertheless, God raised up Samson during this time as the twelfth judge, stating that he would "*begin to deliver Israel out of the hand of the Philistines*" (13:5b). Full deliverance though could not occur *until after the Israelites had repented*, something not seen until the days of Samuel the prophet, the fourteenth and last judge (following Eli [I Sam. 7:3-15]).

The Book of Judges, in the preceding respect, sets forth, in a repeated manner, the complete history of Israel — from the time of the inception of the nation during Moses' day to modern times.

And the nation is nearing the end of the final period of their disobedience, with the Jewish people about to find themselves in the hands of Gentile nations which will render such intense persecution that repentance, after millenniums of time, will be forthcoming.

And God, true to His Word, will then send the Deliverer.

## 2) Epilogue to Judges (Chapters 17-21)

Judges chapters seventeen through twenty-one form somewhat of an epilogue to the book, taking the reader back several centuries to near the beginning of the period of the judges (note the mention of Moses' and Aaron's grandsons in this section [18:30; 20:28], which would place events back during the early years of this period of time).

And this would account for the summary statement concerning *the absence of a king in Israel, with every man doing that which was right in his own eyes*, not being seen until the opening part of this epilogue (17:6). Then, part or all of this statement is seen several other subsequent times in this closing section (18:1; 19:1; 21:25).

As previously stated, this period covering the time of the judges follows the death of Joshua and ends with the inauguration of Israel's first king (Saul). And the period between these two times, in one respect, is exactly where world Jewry finds itself today.

The names translated “Joshua” and “Jesus” in the Hebrew and Greek texts of the Old and New Testaments are *the same word* in their respective languages, both meaning “Salvation.” This is why the KJV translators used “Jesus” instead of “Joshua” in both Acts 7:45 and Heb. 4:8. Rather than a mistranslation, there is a misuse of names, for, again, both are *the same word* in their respective languages.

(Note how the eight visions in Zech. 1:7-6:8 terminate in the verses immediately following the last vision — with the crowning of “Joshua” in connection with “the man whose name is the BRANCH,” Who will “build the temple of the Lord” [Zech. 6:11-13].

“The BRANCH” is a Messianic title, used of *Israel’s Messiah*, Whose name is *Joshua/Jesus* [cf. Zech. 3:8-10; 6:11-13]. Note the Messianic nature of both of the referenced passages, along with the name “Joshua” used with the title, “the BRANCH,” in both passages.)

The Jewish people are living today between these same two times — between *the death of Jesus* (rather than Joshua) and *the Jewish people possessing their King* (their great King-Priest after the order of Melchizedek, of the lineage of David, rather than Saul).

That is to say, *the Jewish people are living today between the time when they crucified their Messiah and the time when their Messiah will return as the great King-Priest after the order of Melchizedek.*

As well, in the preceding respect, the Jewish people today are also living during *a time when they are not only without a King, but a time when everyone is doing that which is right in his own eyes.*

(Note that when the Tribulation begins, when Daniel’s Seventieth Week begins, the Jewish people, in relation to Daniel’s prophecy, *will find themselves in the position of having just crucified their Messiah* [with the sixty-ninth week just completed, at a time prior to His resurrection].

And, with respect to His resurrection and the Jewish people at this time, Christ will appear to them seven years later *in His resurrection body after two days, on the third day — after 2,000 years, in the third 1,000-year period.*)

## **The Period of the Kings, the Captivities, to Modern Times**

As previously seen, the time of the Judges ends with the anointing of Saul, Israel’s first king. David then succeeded Saul, David’s

son, Solomon, then succeeded him; and the kingdom, because of internal strife, was split into northern and southern segments shortly after Solomon's death.

Rehoboam, Solomon's son, succeeding his father, was initially king over the entire twelve tribes. But, shortly after he had become king, the announced harsh manner in which he planned to conduct his rule resulted in a split of the kingdom (I Kings 12:1ff).

Rehoboam then became the first king over the southern segment of the kingdom ("Judah," consisting of two tribes, Judah and Benjamin).

And Jeroboam, who had been a servant in Solomon's kingdom, correspondingly, became the first king over the northern segment of the kingdom ("Israel," consisting of the remaining ten tribes).

A succession of kings then followed in both parts of the divided kingdom.

The southern kingdom continued to occupy Jerusalem, with the Temple, the Glory, and thus the existence of the Theocracy.

The northern kingdom later built a Temple on Mt. Gerizim, but it was a Temple in name only, for it was in the wrong location and housed no Glory.

Conditions continued in this respect for about the next two and one-half centuries, until the northern segment of the kingdom's cup of iniquity had become full (*cf.* Gen. 15:16) and God allowed the Assyrians to come over about 722 B.C. and begin transporting those in this segment of the kingdom into captivity.

And slightly over a century later, the same thing happened to the southern segment of the kingdom, for the same reasons. About 605 B.C., God allowed the Babylonians (who had previously conquered the Assyrian kingdom) to come over and begin transporting those in the southern kingdom into captivity.

This then left the entire kingdom, both northern and southern segments, in Gentile lands being dealt with by the Lord because of disobedience, using the Gentiles as His instrument to bring about correction.

### *1) Seventy-Year Captivity*

The removal of the southern two tribes from their land about

605 B.C., with the northern ten tribes already in captivity, was to last for seventy years. And with the previous conquest of Assyria by the Babylonian kingdom (about 612 B.C.), the removal of the southern two tribes from their land left all twelve tribes in these two adjoining kingdoms essentially in the same part of the Gentile world.

Then, after seventy years had passed, God would punish the nation which had taken His people captive, along with allowing His people to return to their own land (Jer. 25:11, 12, 29:1-10).

The length of this time, *seventy years*, was based on a previous 490-year period extending back to about the beginning of the time of the kings (and it may very well extend to the very year that Saul, Israel's first king, was anointed king over Israel).

As the people were to observe a weekly Sabbath, resting on that day, the people were to observe yearly Sabbaths for the land, allowing the land to rest, uncultivated, for a year every seventh year (Lev. 25:1-7).

And it is plain from II Chron. 36:11, 12 that the Israelites had not been allowing the land to rest every seventh year. They had failed to follow this part of the Law for seventy Sabbath years, covering a total of 490 years. Thus, the seventy-year captivity had to do with this time — all twelve tribes removed from their land and in Gentile captivity, allowing the land to rest for seventy Sabbath years.

Then there is a subsequent 490-year period, indirectly connected with the seventy-year captivity. In Dan. 9:1ff, Daniel had understood by books, apparently from studying Jeremiah's prophecy (Jer. 25:11, 12; 29:1-10), the number of years that he and his people would remain in captivity — *seventy years*, which had evidently been completed, for the king of Babylon had been punished (the Medo-Persian kingdom was now the ruling power in Babylon).

Daniel, who could only have known that repentance also had to precede a return to the land (e.g., Lev. 26:40-42; II Chron. 7:12-14), set his face unto the Lord and began confessing not only his own sins but the sins of all Israel (Dan. 9:3-19). Then, while Daniel was praying in this manner, a heavenly messenger, Gabriel, appeared to him, revealing that the return following seventy

years, having to do with a past 490-year period, was not the end of the matter. Another 490-year period, yet future, was involved before the whole of the matter of Israeli disobedience and subsequent cleansing for this disobedience would occur (Dan. 9:20-27).

Then, the return from the captivity following the seventy years — centrally in three waves, spread out over about 100 years [under Zerubbabel, Ezra, and Nehemiah] — only involved a small part of the complete nation. Most, during the years spent in Assyria, and later in Babylon, had evidently found a home in these Gentile lands and had chosen to remain.

## *2) Events of 70 A.D.*

Those returning from the captivity rebuilt Jerusalem and the Temple. And these individuals, with their work, formed the nucleus for that which existed in the land some five centuries later when Christ was upon earth. The people in the land when Israel's Messiah appeared were mainly generational descendants of those having returned centuries earlier; and the existing Temple, was the same Temple built by the returning exiles, though it had undergone a lengthy rebuilding process in recent times (John 2:20).

The Jewish people in the land when Christ came the first time had, once again, found themselves experiencing the means which God uses for correction, resulting from sin. The ruling Gentile power of that day, the Romans, had been allowed to come in and subjugate the people.

Thus, God carries out this matter of bringing about correction at the hands of the Gentiles two different ways. He either allows the Gentiles to come into the land and subjugate the people (as during the days of the judges, or at the time Christ came the first time) or He separates His people from their land and drives them out among the Gentile nations (as seen following the Exodus during Moses' day, or as seen during the Assyrian and Babylonian captivities).

Then the Jewish people in the land when Christ came the first time, in complete keeping with their past history and present state, rejected both the message and the Messenger, finalizing their rejection by crucifying the Messenger.



And this is where 70 A.D. enters into the matter.

There was an offer of the kingdom of the heavens to Israel for about three to three and one-half years preceding Christ's crucifixion, and there was a re-offer of the kingdom of the heavens to Israel for a time covering almost thirty years following Christ's resurrection.

"Forty," as previously seen (*ref. p. 35*), is one of several numbers used in Scripture to show *completion*. And, with the crucifixion occurring in 33 A.D., John the Baptist would likely have previously appeared on the scene in 30 A.D. with the beginning of the offer of the kingdom of the heavens to Israel (Matt. 3:1ff).

And, if so, that would allow for a forty-year period to exist between the beginning of this offer and God's removal of His people from their land — through Titus and his Roman legions being allowed to come in after a particular fashion and destroy the city and Temple — scattering the Jewish people out among the Gentiles once again. And, as in past times, this removal of the people from their land and driving them out among the nations would be to effect correction.

And, except for remnants returning since 1948, after almost nineteen centuries, out among the Gentiles is where the Jewish people have remained since that time.

### 3) *Events of 1948 to the Present*

A common mistake made by Bible students today has to do with attempting to relate events regarding an Israeli nation existing in the land of Israel since May 14, 1948 to God's numerous promises throughout the Old Testament to one day restore His people to their land. *And this is a mistake which should NEVER have been made*, for the same Scriptures being used, along with other related Scriptures, all rightly interpreted and understood, *would preclude such an understanding of Scripture*.

To provide several examples of where and why people go wrong in this respect...

Almost everyone taking this erroneous position references the vision of the valley of dry bones in Ezek. 37:1-10, stating that God's promises in this vision are presently being fulfilled. The main problem with this, aside from being out of line with all other Scripture

on the subject, is that the Lord's Own interpretation (vv. 11-14), along with continuing verses (vv. 15-28), clearly show that the vision has to do with future events, not with events occurring since 1948.

How do people go wrong in this respect? Three main ways could be listed, though other related ways could be listed under these three:

1) *Either not understanding or paying little attention to the manner in which Scripture has been structured (e.g., large parts of the O.T. are highly typical, and the manner in which God has structured His Word in this respect [or in any other respect] is just as much a part of His complete revelation, and just as important, as any other part of His Word [Heb. 1:1, 2]).*

2) *Paying little attention to the exact wording of the text or related Scripture, making one or both relate to or say things that they don't relate to or say at all (e.g., Ezek. 38, 39, a prophecy having to do with events occurring during the same restoration and time seen in ch. 37; go wrong in ch. 37 and you are forced to go wrong in chs. 38, 39). And, with respect to a prophecy like the one seen in Ezek. 37:1-10, rather than accepting and following the Lord's Own provided interpretation (vv. 11-14), they invariably INTERPRET the interpretation.*

3) *Then, Scripture is ITS OWN INTERPRETER. Scripture MUST be interpreted in the light of Scripture (I Cor. 2:9-13).*

A classic example of the preceding, which would help immensely in preventing an erroneous understanding of Ezek. 38, 39, is understanding the expression, "Gog, the land of Magog," in Ezek. 38:2 in the light of the only other place "Gog" and "Magog" are used together in Scripture, in Rev. 20:8 (i.e., compare Scripture with Scripture). The latter helps explain the former, along with clarifying certain things about the different nations referenced in Ezek. 38:2-6.

And, the way Scripture is often taught today usually comprises somewhat of a combination of all three of the preceding mistakes.

(For information on a proper interpretation and understanding of Ezek. 37-39, refer to Appendix III in this book.)

Then, providing a related example of how and where people go wrong...

Note that God acts at the end of set times. The seventy years and two 490-year periods have already been discussed in this chapter (pp. 37-40). In history, God acted relative to a restoration of His people to their land *ONLY following a seventy-year period, which related to a past, completed 490-year period. And He will act in this SAME respect yet future ONLY following another 490-year period.*

However, those seeing God acting today relative to restoring His people to their land have Him acting in this respect *BEFORE the end of this latter 490-year period, during time seven years before.*

*Again, God DIDN'T act relative to a restoration of His people to their land PRIOR TO the end of the seventy years having to do with the first 490-year period. WHY would He act any different relative to a restoration of His people in connection with the second 490-year period?*

Then, in conjunction with the preceding, these same individuals have God dealing with Israel in this respect apart from Israeli repentance, *a condition which MUST be met before He will act in this respect — "IF they shall confess their iniquity...THEN..." (Lev. 26:40-42).*

And there are numerous other reasons why God's promises pertaining to restoring His people to their land are not being fulfilled today, even in part.

Aside from presenting major problems in Biblical interpretation, erroneous views of the preceding nature fly in the face of the whole of God's corrective means pertaining to His wayward son, the nation of Israel (Ex. 4:22, 23). Such teachings take the wayward son, whom God drove out among the nations for corrective measures, and have God restoring His Son before His purpose for driving His son out among the nations has been fulfilled.

*And all of this can only MILITATE AGAINST God's very purpose for having called Israel into existence, for restoring this nation before correction is effected CAN NO MORE FULFILL THIS PURPOSE than could the nation fulfill this purpose had it been left scattered out among the Gentiles.*

From a Biblical standpoint, much of what is presently being taught in this whole realm *makes LITTLE TO NO SENSE.* And there is a reason why it doesn't.

## Modern Times to the Tribulation

As previously seen, *God is NOT dealing with Israel today, particularly relative to a restoration to their land.* Scripture is quite clear that the heavens are presently *CLOSED* in this respect (Gen. 28:15-31:3). And the heavens will *NOT* reopen, with God speaking to Israel relative to a restoration to the nation's land, *UNTIL the fulfillment of events during times seen particularly in the different types dealing with the subject, among other related portions of Scripture.*

For example, note the referenced type in Genesis (Gen. 28:15-31:3). Israel, as Jacob, *MUST first acquire ALL the wealth of the Gentiles BEFORE the heavens are again opened relative to God speaking to the nation about returning to their own land* (Isa. 60:5, 11; Rev. 17:4; 18:16 [in the Isaiah passage, translate "forces," KJV, as "wealth"]).

Or, note the type seen in Num. 35. "Israel," *the slayer, CAN-NOT* return to the nation's own land *UNTIL the antitype of the death of the high priest, which can ONLY foreshadow Christ completing His present high priestly ministry in the heavenly sanctuary.*

Israel has been set aside for a dispensation while the Spirit searches for and procures a bride for God's Son (in the antitype of Gen. 23, 24a). *ONLY AFTER the Spirit has completed His work and has removed the bride (removed all Christians, with the bride subsequently revealed through decisions and determinations at the judgment seat) will God once again resume His dealings with Israel (in the antitype of Gen. 24b, 25).*

These dealings will, of course, occur during and beyond the Tribulation, during and immediately following the last seven years of Daniel's 490-year prophecy (Dan. 9:24-27) and during the ensuing Millennium.

(God's dealings with Israel in the preceding respect — after the Spirit has completed His present dispensational work and the heavens have once again opened relative to God speaking to and dealing with Israel — are developed in the next chapter, Chapter IV of this book.)

## 4

### Man's Way, Which Avoids Correction

*JONAH MUST REMAIN ON THE SHIP, OUT OF THE SEA*

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

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

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

A Jewish prophet, in the midst of a storm, knowing why the storm existed, explained matters to the men on board the ship. But they evidently either didn't believe him or didn't want to believe him. Accordingly, *they tried to do it their own way rather than the way stated by the prophet, which was God's way.*

They “rowed hard,” trying to bring the ship to land. And they “cried unto the Lord.” But all was to *no avail*, “*they COULD NOT!*” (v. 13). *They could accomplish NOTHING*, for they were attempting to save themselves and the ship *APART FROM doing it God's way, which Jonah had revealed to them.*

Doing it God's way was left as *a last resort, for a time when they had tried it their own way, WITHOUT success.*

And the preceding would be *VERY TELLING* about events in *to-day's world, as the stage is rapidly being set for that which is ABOUT to occur* — the time which Jonah's prophecy foreshadows, Israel and the nations during the coming Tribulation.

## Israel and the Nations, the World, Christians

A disobedient Jewish prophet on board the ship, out of the sea, can only typify *a disobedient Jewish nation in the land, separate from all of the Gentile nations* (ref. p. 12 in this book for the metaphorical use of "the sea" and "the ship" in Jonah). Accordingly, the matter, type and/or antitype, has to do with *a failure to do as God had previously commanded*.

The present unrest among the nations surrounding Israel, spreading out into the world at large, is only a mild precursor of that which is about to occur, introduced in the opening verses and dealt with throughout the first two chapters of Jonah. The present unrest, as previously stated, is only setting the stage for that foreshadowed in this book — *an unrest which CAN ONLY lie in the immediate future, an unrest of such a nature that the present unrest CAN ONLY pale by comparison*.

The reason for the great storm on the sea during Jonah's day was the presence of *a disobedient Jewish prophet on board a ship headed in an OPPOSITE direction from that which God had told him to go*.

And the reason for all of the unrest among the nations today, more particularly the unrest among the nations which is about to occur, is *the presence of a disobedient Jewish nation in the land, completely OUT OF PLACE in relation to the nation's calling*.

*Jonah was OUT OF PLACE then, and Israel is OUT OF PLACE today.*

Jonah had to be dealt with 2,800 years ago, effecting correction, in order that he might ultimately fulfill his calling. And Israel has to be dealt with during modern times, effecting correction, in order that the Jewish people might ultimately fulfill their calling.

Thus, the trouble among the Gentile nations in the Middle East today, spreading out into the world at large, can be traced to *ONE THING ALONE, exactly as the storm during Jonah's day could be traced to ONE THING ALONE*. And it has all been made known in the Book of Jonah (among other places in the Word) through events which the Lord, in His sovereign direction and control of all things — declaring "the former things from the beginning" (Eccl. 3:14, 15; Isa. 48:3-5) — allowed to come to pass in the life of one of His prophets almost three millenniums ago.

*The type has been set, and NOTHING can ever change. EVERYTHING will come to pass EXACTLY as seen in the type.*

*As well, EXACTLY as in the type, EVERYTHING revolves around ISRAEL! It always has, and it always will!*

But, again, keep one thing in mind about all of this. That foreshadowed by the type in Jonah, as previously stated, is *NOT presently being fulfilled in the antitype*. That presently occurring in the Middle East, extending out into the world at large, forms only a precursor, a setting the stage, for that which is about to occur.

That foreshadowed by God sending out "a great wind into the sea," resulting in "a mighty tempest in the sea," is *future*, not present. But the future time when this will occur *CANNOT be a time in some distant future*, even though some 2,800 years have passed since Jonah's experiences, penned in his prophecy.

From that which Scripture reveals about the time immediately preceding that future day, and from all corresponding indications surrounding us on every hand, the time when the sea will be as tumultuous as seen in Jonah — turmoil among the nations so great that a destruction of all the nations would ultimately result apart from Divine intervention (Matt. 24:21, 22) — *CAN ONLY BE in the immediate future, the VERY immediate future*. We can *ONLY be living very, very near the time when the events that Jonah dealt with in his prophecy will begin to occur*, events that will begin occurring during the last seven years of Man's Day, extending into the beginning of the subsequent 1,000-year Lord's Day.

(Note where enlightened man today is headed during what can only be a few short years comprising the remainder of Man's Day. It's not toward nations progressively getting along with one another but toward nations increasingly in conflict and discord with one another; it's not toward world peace but toward world war. And the whole of the matter moves more on an exponential scale in this negative respect than not.

And the whole of the matter has *ONE CAUSE and ONE CAUSE ALONE: a disobedient, out-of-place nation — the NATION OF ISRAEL — which has re-entered a house left desolate at the wrong time and under the wrong conditions*.

Then, beyond the preceding, there is *NOTHING WHATSOEVER that man can do about the matter*. All man's efforts to effect some sem-

blance of peace between Israel and the surrounding nations, a type peace which would, of necessity, leave Israel in the land in the nation's current condition, can only exacerbate the problem.

And the latter — seeking to bring about a type situation which would allow the Jewish people to remain in the land, in some semblance of peace, under the nation's current condition [unrepentant, unbelieving, seeking to emancipate themselves apart from their Messiah] — is *THE REASON why the problem could only be exacerbated. This is man's way of solving an existing problem, which runs completely counter to God's revealed way of handling the matter.*

The men on the ship during Jonah's day tried to do as the nations are trying to do today. *NOTHING was gained*, with the storm continuing, producing a dire situation which they had absolutely no control over. Then, out of desperation, they finally did what God's prophet had told them to do in the first place — *CAST HIM INTO THE SEA.*

*THEN, and ONLY THEN, did things change; THEN, and ONLY THEN, was Jonah in the place where God could deal with him relative to repentance — IN THE SEA [ref. Chapter III in this book].*

The preceding is *NOT* to say that the nations should support Israel being moved out of the land today, for that day is not only yet future on God's prophetic calendar but God will take care of matters Himself, in His Own way, when the time arrives.

But it is to say that *the nations today can NEVER, NEVER succeed in doing what the men on the ship during Jonah's day couldn't succeed in doing. The nations today can labor, as the men on the ship labored, but they can NEVER, NEVER rise above what those men on the ship accomplished by their labors, which was ABSOLUTELY NOTHING except prolonging and possibly increasing the intensity of the storm.*

In the meantime though, apart from attempting the impossible, the Gentile nations *CAN be kindly deposed toward Israel APART FROM trying to help the Jewish people circumnavigate God's plans and purposes for the nation.)*

## 1) God's Dispensational Dealings

Aside from all of the preceding, God's present dispensational dealings with man have to do with *Christians, NOT with Israel. The heavens ARE PRESENTLY CLOSED relative to God's dispensational dealings with Israel*, dealt with in the Book of Jonah; and the heavens will remain closed in this respect until His dispensational dealings



with Christians have been completed and Christians have been removed (the rapture [Gen. 23-25]).

*THEN, and ONLY THEN, will the heavens reopen relative to God's dispensational dealings with Israel (Gen. 28:15-31:3). ONLY THEN will God effect correction, resulting in repentance, salvation, and the restoration of a cleansed people to a healed land (Ezek. 34-39).*

Thus, that foreshadowed by the great storm out on the sea in the Book of Jonah — Israel and the nations, exactly like Jonah and those with him, being caught up in the storm — awaits the Tribulation. It will be *DURING THIS FUTURE TIME* that God will resume His dealings with Israel and bring matters to pass *EXACTLY as seen in Jonah, taking matters to EXACTLY the same extremes, and carrying matters to EXACTLY the same conclusion.*

But, even though these things from the Book of Jonah are not presently being fulfilled, witnessing the build-up to that which is about to occur — *BECAUSE OF the presence of a disobedient Jewish nation back in the land* — one can almost hear the approaching hoofbeats of the four horsemen in Rev. 6:1-8, and one can readily see the storm clouds rising over the Middle East and spreading out across the remainder of the world.

## 2) The World View Today

The world has absolutely no idea what is really happening relative to Israel and the nations in the Middle East. They don't have a clue; they couldn't even venture a good guess. But, nonetheless, they vainly attempt to deal with the matter anyway.

As well, not knowing a thing about what is presently happening, they can have no idea concerning what is about to happen. Like everyone, they can see the storm clouds rising all around them, but they have no means whatsoever to even begin to connect one thing with another, providing some semblance of understanding.

*SCRIPTURE ALONE provides information of this nature, information that will relate the beginning, the end, and all between — information concerning the things presently happening and the things about to happen regarding Israel and the nations.*

Men can and do talk about and write articles about the matter, but the worth of their material would have to be judged solely on

the basis of *ONE THING*: *their adherence to and how they line up with what THE ONLY completely accurate source of information has to say.*

But the world wouldn't give a second thought to this lone, available source to find out what's really going on; nor could they understand this source even if they did give it a second thought.

Thus, the world finds itself trying to deal with a problem that they not only know absolutely nothing about but are unable to even begin to understand — *understand what this whole matter is all about, why certain things are happening, and how to look upon and deal with the resulting situation.*

At least the world's attention has been drawn to *the right place*, but that's as far as the matter goes, or can go. And the world's attention has been drawn to Israel in the Middle East only because it can be easily seen and understood, even from a naturalistic standpoint, that *this is the CENTER of a continuing problem — so far, UNSOLVABLE — that spreads out into and affects the nations of the world.*

But the world has absolutely *NO idea WHY*. They just know that this is the case.

Then, though the world has absolutely *NO idea concerning what is really happening — why Israel's presence back in the nation's land after almost 2,000 years is creating such turmoil —* they attempt to deal with the problem anyway.

A number of U.S. presidents in modern times have tried to deal with the problem. Several have seemingly made some headway, though short-lived. In reality, in the end, they have all come up empty. And, if anything at all has seemingly been accomplished, it could only have been or will yet prove to be negative, making matters even worse than they had existed before they tried.

The complete scope of any attempts to solve problems with Israel and the surrounding nations is inseparably related to that seen in Matt. 12:43-45.

The Jewish people, taking matters into their own hands and re-entering an "empty, swept, and garnished" house left "desolate" (Matt. 23:37-39) have made matters worse, *seven times worse* than they had previously existed (something which will be enacted during *the great storm* foreshadowed in Jonah, *when the furnace is heated seven times hotter than normal* [Lev. 26:18-31; Dan. 3:19-25]).

And, in a similar and related manner, individuals or nations presently trying to straighten matters out pertaining to a house left desolate (along with the surrounding nations), can, in the end, *only accomplish the same thing that the Jewish people have accomplished and will yet accomplish by re-entering this house.*

The current U.S. president though, through his Jewish son-in-law, has tried, and has pledged to continue trying to deal with the desolate house and the surrounding nations. But he will end up *EXACTLY* where all have ended up. *It simply CAN'T be done for ONE very simple reason — this is a MATTER BETWEEN GOD AND ISRAEL —* which, for explanatory purposes, could be divided into two parts:

1) Regarding Israel and the nation's disobedience, God has torn, and only God can heal — "I will take away, and none shall rescue him" (Hos. 5:13, 14).

That is to say, God, in His sovereign control of all things, has either *caused* or *allowed* matters to develop into the state in which they presently exist (for an evident reason developed in Chapter VI of this book); and *ONLY* the One Who caused or allowed that which presently exists can rectify matters.

2) Then, all existing peace efforts, past and present, run counter to that which God has specifically stated *MUST OCCUR* in order to rectify the existing situation. All such efforts in the type would leave Jonah on board the ship, with the storm being quelled or the ship and crew being saved through some type naturalistic means, rather than seeing him cast into the sea in order to change the existing conditions (note again the vain efforts of the mariners on board the ship).

And all peace efforts of this nature in the antitype (again, in the antitype of the mariners), accordingly, are built around Israel's right to remain in the land, with problems among the surrounding nations being quelled through naturalistic means, rather than through Israel being driven back out among the nations (or, as many Arabic nations, along with Iran, state matters, "driven into the sea," which would be the same thing as out among the nations from a metaphorical standpoint [from the type in Jonah], though this is hardly what these

nations mean by their rhetoric about *driving Israel into the sea*).

The Antichrist, with the seven-year covenant that he will make with Israel (which will begin the time in which Jonah's prophecy pertaining to events surrounding the tumultuous sea will be fulfilled), will seemingly, for a time, do that where all preceding him have failed, which God has said that He alone could and would one day do. And this man, in a related respect to the latter, will, "as God," sit "in the Temple of God" in Jerusalem, "shewing himself that he is God" (II Thess. 2:4).

And the only possible reason that God refers to this covenant as He does — a "covenant with death," an "agreement with hell [Heb. *Sheol*, the underworld, the place of the dead]" (Isa. 28:18) — is because of what this man will do and seemingly succeed in doing, which, in reality, is simply what man is vainly seeking to do today. *It can only have to do with Israel living in the land in some type peaceful existence; and, in Antichrist's case, living in the land after this fashion with a rebuilt Temple and a re-instituted Mosaic Economy.*

And note what this would do/will do — whether through man today or through this man yet future. This would/will allow Israel to remain settled down *in the wrong PLACE, in the wrong CONDITION, at the wrong TIME* — a place which Scripture depicts as a *DEAD state, remaining in Sheol* (cf. Gen. 23-25; Jonah 2:2; John 11:1-44).

*And continuing to occupy their present place in the land, under current conditions (dead, void of spiritual life) — which this would allow them to do indefinitely — Israel could NEVER, NEVER, not in a million years, realize the reason God called the nation into existence.*

Thus, it is little wonder that God refers to a covenant which would seek to bring such events to pass as a "covenant with death" and an "agreement with *Sheol*," for such a covenant not only COMPLETELY MILITATES AGAINST God's plans and purposes for having called Israel into existence during Moses' day 3,500 years ago but all of His work relative to the nation during the intervening years.

(God made a covenant with Israel at Sinai. And, had Israel obeyed the terms of this covenant, God would have placed Israel at the head of the nations, ruling the nations within a theocracy in the land previously covenanted to Abraham, Isaac, and Jacob. Then, in this position, the Jewish people would have formed

*the evangelists, carrying God's message to the nations [Lev. 26:3ff; Deut. 28:1ff].*

Israel disobeyed the terms of the covenant, and the opposite resulted. *The Jewish people found themselves separated from the Lord, at the tail of the nations, with the nations holding the sceptre [Lev. 26:13ff; Deut. 28:15ff].*

The new covenant which God will one day make with the house of Israel will reverse all that presently exists in the preceding respect. God, in that day, will give the Jewish people "a new heart," "a new spirit," and cause them to walk in His statutes. He will put His "law in their inward parts, and write it in their hearts" [Jer. 31:31-33; Ezek. 36:24-32; 37:26-28].

But that awaits the results of God's dealings with Israel out among the nations during "the time of Jacob's trouble."

And the "covenant with death" and "agreement with Sheol," about to be ratified, *can only run counter to any of God's covenants and be designed to keep conditions as they presently exist and will exist during the Tribulation — Israel in the land, with a rebuilt Temple and a restored Mosaic Economy — PREVENTING God from dealing with the whole house of Israel out among the nations [effecting LIFE from DEATH], PREVENTING the new covenant from ever being made, and PREVENTING the nation from ever realizing her calling.)*

But, though God will view this man's covenant with Israel in this manner, in the end, when the Antichrist breaks his covenant, God will use this man to fulfill his purpose:

1) Through uprooting His people from their land and driving them back out among the nations with the rest of world Jewry.

2) Then, through unleashing a persecution unprecedented in all Jewish history, a persecution which will ultimately drive them to the place of repentance (again, this is developed in Chapter VI of this book).

### 3) The Christian View Today

Numerous Christians, usually connected after some fashion with what is often called "Christian Zionism," view the presence of an Israeli nation in the Middle East as *an on-going work of God*. And those looking back in history would usually see this as *a work begun under Theodor Herzl about 1895, continued through the 1917 Balfour Declaration, and brought to a beginning fruition during modern times on May 14, 1948 when Israel declared statehood.*

Many of these individuals see that which began in 1948 and has continued down through the years as a beginning and continuing fulfillment of God's numerous promises to one day restore His people to their land, never to uproot them from this land again, quoting sections of Scripture such as Ezek. 37:1-28; Amos 9:11-15.

And these same individuals usually see a reclamation of parts of the land for agricultural and other purposes as God, through the work of those who have returned and tilled this land, progressively fulfilling His promise to heal the land as well (Lev. 26:40-42; II Chron. 7:12-14; Isa. 35:1, 2).

A number of other Bible students though would somewhat draw back from the all-inclusiveness of the preceding — because of the Jewish people's present unrepentant and unbelieving state — and see *God restoring His people to their land only in accordance with certain, particular promises to do so.*

They would see *God restoring His people in accordance with a handful of promises which they look upon as a restoration of the people in an unrepentant and unbelieving state, to then be dealt with by God during the Tribulation in or near the land (e.g., in Petra) relative to their repentance and salvation, with the Messianic Era in view* (sections of Scripture such as Isa. 11:11, 12; Ezek. 20:33-38; 22:17-22; 36:22-28; Zeph. 2:1-3 are those usually referenced).

Thus, one might say that there are two groups within the one larger group. Both though are making the same basic mistake, *for THERE ARE NO SCRIPTURES having to do with God restoring any of the Jewish people prior to the time of Christ's return.* There couldn't be, for this would be completely contrary to so much of the whole of Scripture, particularly the types (e.g., Gen. 21-25; 28:15-31:3; Ex. 1-40; Num. 35). God would be acting completely contrary to His revealed Word.

Both of the preceding groups take different Scriptures having to do with future events pertaining to Israel which occur either shortly before or following Christ's return and apply them to events having occurred since May 14, 1948. Doing this, they invariably ignore the types and the Jewish festivals in Lev. 23 in conjunction with the types. Such can only be evident, *for had they paid proper attention to how God had previously structured His Word in this respect, they wouldn't be making the mistakes that they end up making.*

And, making mistakes of this nature, they usually end up not properly separating things which are not the same at all.

Note distinctions in three interrelated realms where confusion often exists in connection with Israel, the Tribulation, and Christ's return:

1) *Israel's national repentance* (occurs during the Tribulation, with the Jewish people out among the nations, before Christ returns [cf. Ex. 3:1-10; II Chron. 7:14; Matt. 21:9; 23:39]).

2) *Israel's national conversion, salvation* (occurs after the Tribulation, following Christ's return, with the Jewish people still in the diaspora, out among the nations [cf. Ex. 12:1ff; Isa. 66:8]).

3) *Israel's national cleansing* (occurs after the Jewish people have been removed from the nations and restored to their own land [cf. Ex. 40:2, 12, 30-38; Ezek. 36:24-31; Zech. 12:10-14; Rev. 17:16-18]).

But, to bring the Jewish people to a mindset where the first of the three preceding will be realized, allowing the second and third to be realized, God's corrective measures have to be carried to completion in *His Own WAY and TIME*. And, as previously seen, *this has to do with Gentile persecution during the coming Tribulation, with the whole house of Israel (both those presently in the land and those already out among the nations) scattered throughout Gentile lands together.*

*This is simply GOD'S REVEALED WAY to effect the correction of His wayward son (E x. 4:22, 23; Hos. 11:1).*

**NO OTHER WAY EXISTS!**

(At the time of the inception of the Israeli nation in Egypt during Moses' day, God established, in an unchangeable manner — both before and following this time [in Egypt before and at the time of the inception of the nation, and in the wilderness following the Exodus] — *HOW and WHERE He would deal with His people to effect correction when correction was necessary* [something that has subsequently been necessary in the camp of Israel time after time down through the years].

His people would either be uprooted from their land and driven out among the nations, with correction effected through Gentile persecution in Gentile lands; or, He would allow a Gentile nation to come

into Israel's own land, subjugate and persecute the Jewish people in their land, effecting correction in this manner.

Thus, correction, when necessary, has always been done through *Gentile persecution*, carried out by either uprooting His people from their land and driving them out among the nations [e.g., the Assyrian and Babylonian captivities] or allowing the Gentiles to come into the land and subjugate the people in their own land [e.g., the numerous instances during the time of the Judges]. And this twofold manner of bringing about the correction of His wayward son through Gentile persecution, is *the established and only means which God has ever used or ever will use. God simply does NOT change the way He carries out His established works.*

And, with this in mind, note that the preceding would run completely counter to the things believed by numerous Christians today about the existing nation of Israel:

- 1) God has restored and is continuing to restore them to the land never to be uprooted from this land again.
- 2) Or, God has restored and continues to restore them to the land in their unrepentant and unbelieving state to later deal with them either in the land or in a nearby place like Petra.

Either of the preceding would be *COMPLETELY out of line* with how God deals with His people in this respect, *UNLESS, on the second, the Gentiles are allowed to come into either place [the land, or a place like Petra] and subjugate the Jewish people, effecting correction through Gentile persecution after this fashion.*

But, a person is not left with possible or unknown thoughts on the second of the two preceding views that individuals hold concerning the present existing Jewish nation in the Middle East, for Scripture clearly reveals how God will deal with the 6,000,000 or so Jews forming this nation.

These Jews are going to be uprooted from their land in the middle of the Tribulation; and the ones not slain will be driven back out among the Gentile nations where the remainder of world Jewry, the eight or nine million already scattered among these nations, currently resides. Then, at that time, God will deal with *the WHOLE house of Israel TOGETHER, through Gentile persecution, out among the nations.*

*God is simply NOT going to deal with these Jews in the land, nor in Petra, nor anyplace else OTHER THAN out among the nations.* Scripture is quite clear on this matter [Matt. 24:15ff; Luke 21:20ff; Rev. 12:1ff].

There is an evident reason why God has allowed the events of May



14, 1948 and beyond to occur though. And it does have to do with the whole scenario of God dealing with His son through Gentile persecution, effecting correction; *but this correction will be effected out among the nations where all world Jewry can be dealt with together, at the same time, not with just the 6,000,000 presently in the land* [ref. Chapter VI of this book].)

Christians who would align themselves with Zionism as it exists today, in one respect, are different than the world; but, in another respect, they are little to no different than the world.

Being different than the world, these Christians have some understanding of and dependence upon what Scripture has to say about the belief and position which they hold relative to Israel, though the manner in which they view different Scriptures has invariably been perverted to varying degrees.

But being little to no different than the world, these Christians contend for and often actively uphold Israel's right to be in that land at the present time. And, as previously stated, a large percentage of them believe and teach that Israel is in the land to stay, never to be uprooted from their land again.

Thus, these Christians (the previously referenced large percentage) and the world (mainly the western world) come together at this point, both of a similar mindset regarding *Israel's right to be in and remain in that land*.

The world would, of course, view *this right* solely from a naturalistic standpoint; and these Christians would view *this right* from the standpoint of a 4,000-year-old land-grant given to the Jewish people through an unconditional covenant by God Himself.

But these Christians, seeing the Jewish people's presence in the land as a work of God, contending for their right to remain in that land (their own land), which almost all do, *are making EXACTLY the same mistake as the world finds itself making with their Middle East peace efforts*. They, as the world, are trying to do what the men on board the ship tried to do during Jonah's day.

*Those during Jonah's day DIDN'T BELIEVE the prophet, and those today DON'T BELIEVE the Prophets. Accordingly, it didn't work then, and it won't work today.*

The preceding is not to say that numerous Christians today mean to disbelieve the Prophets, for they don't; but, it is to say

that *this is EXACTLY what they are doing nonetheless.*

Had those during Jonah's day believed the prophet, they would have reacted in a quite different manner than they did. They would have recognized that *the prophet's words were not just his words but what God had to say about the matter.* And, instead of trying to save the ship themselves — rowing hard to bring the ship to land, escaping what the storm could do in an open sea — they would have done what Jonah told them to do. They would have thrown him overboard, regardless of their understanding of the matter.

Christians today, of the same mindset as these mariners, contending for Israel's right to not only be in but remain in the land, *are doing EXACTLY the same thing that these mariners did in the type.* They are refusing to believe the Prophets, refusing to believe what God has to say about the matter, attempting to solve problems apart from the Prophets, other than through *the way God has clearly stated matters MUST be carried out.*

Jonah had to be removed from the ship and thrown out into the sea; Israel has to be removed from their land and driven back out among the nations.

That's simply what God has to say about the matter, and Christians need to bring their thoughts on Israel in line with the Word of God rather than allowing their thoughts to remain in line with the mariner's thoughts during Jonah's day, along with the world's thoughts today.

To keep Jonah on board the ship, completely contrary to what the prophet had said, *was to prevent Jonah from fulfilling the very purpose for his calling.* It was to leave him in his unrepentant, running-from-God state, leaving the Gentiles in Nineveh without the Word of God and thus remaining separated from God and His blessings.

Moving this over into the antitype, dealing with Israel in the same respect as seen in the first chapter of Jonah, *a person would have to say EXACTLY the same thing about Israel as seen in this chapter.* That would be to say, contending for Israel's right to remain in the land (as many Christians see matters, never to be uprooted from their land again) is not only completely contrary to what the Prophets have written but such would also *prevent Israel from fulfilling the nation's calling as God's witness to the nations.* Exactly as

seen in the type, it would leave Israel in their present unrepentant, running-from-God state, leaving the Gentile nations without the Word and thus remaining separated from God and His blessings.

And to say, as believed by many Christians, that Christ, at the time of His return, will deal with the Jewish people while still in the land relative to repentance and belief — allowing them to then fulfill their calling — is completely contrary to any Scripture dealing with the subject.

The type from the book of Jonah *ALONE* would quickly dispel any thoughts along these lines. The setting for the type is the coming Tribulation and beyond, with Jonah cast into the sea during the great storm (ch. 1), where God then deals with him, effecting correction (ch. 2a), with a repentant and restored Jonah then fulfilling his calling (chs. 2b, 3).

Accordingly, the antitype *CAN ONLY* have to do with the Jewish people during the Tribulation, during the great storm, being uprooted from their land and driven out among the Gentile nations with the remainder of world Jewry, *where God will then deal with the whole house of Israel together*. And, with Israel out among the Gentile nations, God will effect correction, with a repentant and subsequently restored Jewish nation then fulfilling her calling.

God was *NOT* going to deal with Jonah on the ship, even though Gentiles were present, individuals who *could have provided* the necessary persecution to allow matters to remain within God's previously established way that He brings about correction for disobedience of the Jewish people (Gentile persecution, either in or out of the land).

But, God *COULDN'T* have dealt with Jonah on the ship, for Jonah forms a type of Israel during the Tribulation. And God has revealed (both in the O.T. and the N.T.) that He *WILL NOT* deal with Israel in the land during the Tribulation (if for no other reason, because of the type [i.e., because of this one type alone God *CAN'T* allow the Gentiles to come into the land, subjugate and persecute the Jewish people after such a fashion that they are ultimately driven to the place of repentance while still in the land]). *It WON'T happen for the simple reason that it CAN'T happen. God's Word is quite clear on the matter.*

According to Scripture, the Jewish people will be uprooted from

their land in the middle of the Tribulation and driven back out among the nations, as Jonah in the type was cast from the ship into the sea. The type simply can't show one thing in this respect and the antitype occur after another fashion.

Types and antitypes must agree in all respects. The whole of the matter is really as simple as the type in Jonah allows it to be, which, in reality, is quite simple.

Stay with the type here, the types elsewhere, and you won't go wrong in the antitype(s). But depart from the type here, the types elsewhere, and...

(For information on the typology of “and the sea ceased from her raging” [Jonah 1:15b], refer to Chapter VI, p. 84, in this book.)

## **A Problem Confronting Christians Today**

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 (Antichrist) 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 could only present a problem for Christians relative to Israel.

### *1) The Problem*

The problem surrounding the whole of the matter has to do with something which few Christians seem to understand at all. In fact, as previously seen, the vast majority of Christians have matters completely turned around, understanding the situation in an opposite respect to the way that it actually exists.

*As a result, many Christians today, unknowingly, actually find themselves more attuned to what can only form Antichrist's future “covenant with death” and “agreement with Sheol” than not.*

And this whole matter 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 Zionist 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 and brought to pass under His sovereign control of all things 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)?

## 2) That Causing the Problem

The Jewish people, *through Zionist 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, as previously seen, 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 impending 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).*

## 3) The Only Possible Answer to the Problem

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 *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.*

(A number of these reasons have been given in previous parts of this chapter.

For additional information on this subject, refer to two of the author's books, *End of the Days* and *Never Again! or Yes, Again!* Both of these books contain an abundance of information on this subject.)

#### 4) *That Confronting Christians and Others Today*

How can Christians and others presently befriend the Jewish people 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 should be simple enough for anyone, bearing in mind that God is not going to promise a blessing for proper treatment of the Jewish people (Gen. 12:1-3; Matt. 25:31ff) — not only those Jews in the Middle East but also those scattered among the nations (*the WHOLE house of Israel*) — and then place these individuals, or even nations, in a position where they cannot do so.

How does a person befriend anyone, yet remain separate from their actions, whether right or wrong? The answer regarding befriending the Jewish people is the same.

# 5

## Three Days and Three Nights

AS JONAH, SO ISRAEL, SO THE SON OF MAN

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

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

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

The book though is more specifically about one son, about *Israel*, with the time which both Sons would spend in the place of death seen in the time which Jonah spent in the place of death.

Thus, the book, in a larger scope, is about both Sons — much like Hos. 11:1, a reference to Israel under Moses used as a reference to Christ in Matt. 2:15.

This time spent in the place of death is expressed in Jonah (1:17) and referenced in Matthew (12:40) as “three days and three nights.” And a mistake, having major negative ramifications in Biblical interpretation, is often made through seeking to understand this expression in a Western mind-set rather than through comparing Scripture with Scripture, allowing Scripture to interpret the expression.

The expression “three days and three nights” is often understood as a period of time comprised of three twenty-four-hour periods — three full days and nights, *i.e.*, seventy-two hours.

Or, other individuals take a slightly different approach, not contending for three full twenty-four-hour periods but contending for at least parts of three literal days and three literal nights.

And to follow either of the preceding, or any other similar form of the preceding, is where mayhem in Biblical interpretation enters into the matter, not only in how Scripture deals with the expression itself but what this does to numerous passages of Scripture, including the overall scope of the manner in which the whole of Scripture is structured.

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

### Facts that One Must Face

*Christ was raised from the dead after two days, on the third day* (Luke 24:7); and He was also raised *after three days* (Mark 8:31). *Both are true and both MUST be understood in not only the light of one another but the remainder of Scripture as well.*

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

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

And it should go without saying that Christ's resurrection *on the third day, ALONE*, would preclude understanding the expression, "three days and three nights," as referencing a full seventy-two-hour period. Christ was raised *on the third day, NOT* at the end of or following the third day [which a full seventy-two hours would require].

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

*Israel, seen in the place of death today* (note both the sign



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

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

That is to say, Jonah was raised from the dead *after two days, on the third day* (note that Jonah died in the belly of the fish; he is seen crying out from *Sheol* [Jonah 2:2], the place of the dead). As well, Jonah was raised *after three days*.

And, exactly as in the two antitypes (Christ and Israel), these statements *MUST* be understood not only in the light of one another but also in the light of the remainder of Scripture.

As well, the preceding is perfectly in line with the septenary structure of Scripture, which *MUST* be the case with any part of Scripture.

This septenary structure is set forth in the opening two chapters of Genesis, beginning the Old Testament; and it is also set forth in the opening two chapters of John, beginning the New Testament.

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

The whole of Scripture is built upon this septenary structure, which is seen through the manner in which each Testament opens.

And this structure is dealt with after different fashions numerous places throughout Scripture (e.g., the Sabbath given to Israel, pointing to that coming seventh day of rest, the millennial day; or, it can be seen in the subject at hand — the raising of Jonah in the type, then Christ and Israel [yet future] in the antitype).

(Refer to the author’s book, *End of the Days*, for additional information on the preceding.)

## Problems that Are Encountered, If...

If a person follows the approach numerous individuals have taken when dealing with the expression, "three days and three nights," in relation to the timing of Christ's crucifixion and resurrection, attempting to understand this period of time as either a full seventy-two hours or a time encompassing at least parts of three literal days and three literal nights, that person will encounter *insurmountable problems with either position, along with committing mayhem in numerous facets of Biblical interpretation.*

(Those individuals contending for three full twenty-four-hour periods believe in a Wednesday crucifixion in order to allow for what they see as a full three days and three nights — seventy-two hours — between Christ's crucifixion and His resurrection on Sunday [the day Scripture states that He was raised, the first day of the week, the day following the Sabbath, on the feast of First Fruits]. Any day other than Wednesday for the crucifixion would not allow the full seventy-two hours that they believe are needed.

Those individuals contending for parts of three literal days and three literal nights believe in a Thursday crucifixion. This allows for part and/or all of three literal days and three literal nights, though not the full seventy-two hours.

And, as will be shown and dealt with later, the preceding way of viewing matters [seeing a Thursday crucifixion] is usually followed in an effort to allow for a resurrection on the third day.)

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

### 1) Insurmountable Problems

Holding to a Wednesday crucifixion, *nothing* fits, not even the "three days and three nights," the *supposed* seventy-two-hour period.

Note that Christ died in the middle of the afternoon. This is when His soul descended into *Sheol/Hades*. His body was then taken down from the cross, prepared for burial, and placed in the tomb

shortly before the beginning of the next day (sometime before sunset).

Then He was raised sometime after the beginning of the day following the Sabbath (sometime after sunset ending the Sabbath, on the first day of the week).

If He was crucified on Wednesday, nothing short of time extending to at least about seventy-five hours could possibly exist (time beginning when He died, 3 P.M.).

Then, if one attempts to begin the *supposed* seventy-two hours of Jonah 1:17 and Matt. 12:40 at the time His body was placed in the tomb (shortly before sundown), that won't work either. Raising Christ exactly seventy-two hours from that point would put the resurrection occurring shortly before sundown on the Sabbath.

Then there is the matter of Christ being raised on the third day. Sunday is the fifth day from Wednesday, not the third day. "After three days," as used in Matt. 27:63 and Mark 8:31 would seemingly fit, but not so. This expression must be harmonized with, "on the third day," and has reference to *THIS day*. *Scripture MUST be compared with Scripture*.

Then there is the matter of the day following the crucifixion being "a high ['great'] day," i.e., contextually, *a high (great) Sabbath* (John 19:31). Though the day following the Passover was the beginning day of the feast of Unleavened Bread (a Sabbath day), *this day, standing alone, could not be referred to as a high (great) Sabbath*.

The *ONLY WAY* one could have a *high (great) Sabbath* in the camp of Israel was *for one of the feast days in Leviticus chapter twenty-three to fall on the regular weekly Sabbath* (Alfred Edersheim would be one well-known authority calling attention to this fact). Thus, a Wednesday crucifixion fails at this point as well.

And different things from the preceding could be said about those contending for a Thursday crucifixion in order to fit at least parts of three literal days and nights into the matter. Suffice it to say though, contending for a handling of the expression "three days and three nights" in this manner (necessitating at least parts of three literal days and nights) is, as will be shown, as fallacious as the prior position (contending for a Wednesday crucifixion), for it, as well, is not the way Scripture handles the matter at all, introducing even additional error into the matter.

## 2) *Mayhem in Biblical Interpretation*

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

And exactly the same problem would confront those holding to a Thursday crucifixion. Contending for a Thursday crucifixion, exactly as contending for a Wednesday crucifixion, would run counter to Scripture's septenary structure as well.

(There is seemingly a way that those contending for a Thursday crucifixion can show a Sunday resurrection occurring on the third day, but it is a way arrived at through humanistic reasoning, completely out of line with the way that Scripture handles different things about the matter. Accordingly, the day of Christ's resurrection through this means is not a third day at all, but a fourth day following the crucifixion.

The Biblical day ends at sundown, with a new day beginning at that time [which the Jews have followed down through the years (Gen. 1:5, 8, 11, 15, 23, 31)]. Individuals following a Thursday crucifixion ideology, referencing Jonah 1:17 or Matt. 12:40, take part of the day preceding sundown Thursday and all of the day preceding sundown both Friday and Saturday, giving them three days. Then they take all of the night following sundown both Thursday and Friday [which would be the beginning part of the next two days from the previous two days], along with part of the night following sundown on Saturday [which would be the beginning part of the next day from the previous day]. And, with Christ raised sometime following “the end of the Sabbath” [Matt. 28:1; *lit.*, ‘the end of the Sabbaths’ (the Passover, the feast of Unleavened Bread, and the regular weekly Sabbath — three Sabbath days together)], during the night period of Sunday, before daybreak [which Scripture attests to], Christ is seemingly raised on the third day, and the supposed requirement seen for part or all of three actual days and three actual nights has been met.

The preceding, held by a number of Bible students, may sound good on the surface, but it is shot through and through with the same problems that confront those holding to a Wednesday crucifixion, with an extra problem added.

Suffice it to say, as will be shown later in this chapter, this is not the way Scripture handles the matter at all. The whole of the matter, as seen

in holding to a Wednesday crucifixion, is little more than substituting humanistic reasoning for comparing Scripture with Scripture, and not allowing Scripture to interpret and handle the matter.

With a Thursday crucifixion, *the time before sundown* Thursday, Friday, and Saturday is, in each case, connected with *the time following sundown* on each of the subsequent three days. In each case, this has to do with taking part of one day, then part of the next day, and viewing these parts of two different days as one day, something alien to how Scripture views “days.” Scripture, as established in the opening chapter of Genesis, views *the time following sundown to the time following the next sundown as forming “a day”* [evening, morning, in that order, not morning, evening, as required by those holding to a Thursday crucifixion].

“Three days and three nights,” in Scripture, can only be understood as synonymous with “three days,” with each day including *its corresponding evening and morning*. “A day” simply CANNOT be understood as a combination of parts of two separate days, which the Thursday crucifixion ideology necessitates [in this case, even mixing two parts of the weekly Sabbath with parts of two non-Sabbath days — Friday and Sunday].)

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

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

Note what attempting to see a full seventy-two-hour period in the expression “three days and three nights” does to the preceding, to the last three days in God’s septenary structure of Scripture. Or note what attempting to see at least parts of three literal days and nights in this expression, because of how it is done, does to the septenary structure of Scripture after exactly the same fashion.

The former has Christ’s resurrection, Israel’s as well (yet future), occurring *on the fifth day*; and the latter has these resurrections occurring *on the fourth day*. But Scripture has these, and any other resurrections at the end of Man’s Day, occurring *on the third day*.

And, as previously stated, properly understanding the timing of Christ’s crucifixion should not be thought of as something minor in Biblical interpretation, making no real difference what one

believes. Rather the opposite is true. This is something *MAJOR, VERY MAJOR*. It makes *A GREAT DEAL OF DIFFERENCE* what one believes about the timing of the crucifixion.

*The timing of the crucifixion, followed by Christ's resurrection, is inseparably tied to how God has structured His Word — a septenary structure set forth at the beginning (Gen. 1:1-2:3), with resurrection seen on THE THIRD DAY within this septenary structure, set forth at the beginning (Gen. 1:9-13), something which CAN NEVER CHANGE throughout Scripture.*

Thus, not understanding how God has structured His Word in this respect — revealed at the outset in Genesis and revealed at the outset in John's gospel as well (John 2:1ff), beginning the N.T. — is no small matter in Biblical interpretation.

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

If a person interprets Scripture in the light of Scripture when dealing with the expression, "three days and three nights," the previously existing problems, or any other similar problems, will not exist; and everything, in turn, will fit into its proper place.

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

#### *1) The O.T. Handling of Days, "Three Days and Three Nights"*

There are two other places in the Old Testament where the same or a similar expression to that seen in Jonah 1:17 is used (I Sam. 30:1, 11-13; Esther 4:16-5:1). And in both of these places, along with several other companion places (Gen. 40:12-20; 42:17-20; II Chron. 10:5, 12; Matt. 27:62-64), Scripture relates exactly how Jonah 1:17 and Matt. 12:40 are to be understood, leaving no room for questions in anyone's mind about how this expression is to be understood when Scripture is allowed to interpret itself.

"And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire...

And they found an Egyptian in the field, and brought him to David,

and gave him bread, and he did eat; and they made him drink water;

And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, *three days and three nights*.

And David said unto him, to whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because *three days ago* I fell sick" (I Sam. 30:1, 11-13).

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink *three days, night or day*: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass *on the third day*, that Esther put on her royal apparel, and stood in the inner court of the king's house..." (Esther 4:16-5:1a).

*The Old Testament views any part of a day as covering the whole of that day, with the day's corresponding night period as well* (Gen. 40:12-20; 42:17-20; II Chron. 10:5, 12; Matt. 27:62-64; cf. Matt. 4:2; Mark 1:13). A twenty-four-hour period is not involved at all.

Nor can non-corresponding parts of different literal days and nights (parts of two different days of the week seen forming a day) be involved in the expression, "three days and three nights." That's evident six different places in the opening chapter of Genesis, where a day and night ("*evening*" and "*morning*", in that order [Gen. 1:5, 8, 13, 19, 23, 31]) are dealt with together as a unit, referred to as "a day" ("...'*evening*' marks the conclusion of the day, and '*morning*' marks the conclusion of the night" [H. C. Leupold]).

And this initial order establishes how any twenty-four hour period is to be viewed throughout all subsequent Scripture, even if "day," used with "night," as in Jonah 1:17, is mentioned first (cf. Esther 4:16, where "night" is mentioned first).

Exactly the same thing can be seen in both of the previously quoted verses — I Sam. 30:1, 11-13 and Esther 4:16-5:1 — where either the same or a similar expression can be found to the expression in Jonah 1:17 and Matt.12:38-40. In both places, as in

the opening chapter of Genesis, a day and night are dealt with together as a unit, referred to as "a day."

And this *MUST* be true of any Scriptures beyond the opening chapter of Genesis which deal with the subject, *for this is the manner in which the matter has been unchangeably established at the outset.*

Thus, *viewed solely from a Scriptural standpoint*, any part of Friday, all of Saturday, and any part of Sunday would be "three days and three nights."

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

## 2) The High (Great) Sabbath, the Third Day

Then there is the matter of a *high (great) Sabbath* occurring the day following the crucifixion, which can be fulfilled *ONLY* by a *Friday crucifixion* (allowing a feast day from Lev. 23 to fall on the regular weekly Sabbath [ref. previous comments, p. 67]).

And, as previously seen, a Friday crucifixion is *THE ONLY DAY* which would allow the resurrection on Sunday to have occurred on *the third day* (on the feast of First Fruits [cf. Mark 16:9; I Cor. 15:20, 23]).

In reality, all one has to do to ascertain the day of the crucifixion is to count back three days from Sunday, which takes one to Friday. The matter is really that simple if one remains within Scriptural guidelines and allows Scripture to interpret itself.

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

*And the preceding could ONLY be the case, for Scripture does NOT run counter to itself. That's left solely for man to do, which he too often does, something which he seems to do best when it comes to Biblical interpretation.*



## 6

### Jonah Dealt with in the Sea

*BROUGHT TO THE PLACE OF REPENTANCE WHILE IN THE SEA*

“Then Jonah prayed unto the Lord his God out of the fish’s belly,

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell [*Sheol*] cried I, and thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord” (Jonah 2:1-9).

Jonah’s experiences in chapter two foreshadow Israel’s experiences during the latter half of the Tribulation, extending into events immediately following Christ’s return at the end of the Tribulation.

The things related in the first six verses of this chapter deal with *that which it will take to effect Israel’s repentance preceding Christ’s return, ending with Israel’s salvation following Christ’s return.*

Metaphors and descriptive language are used throughout this second chapter.

The experiences of Jonah in the sea foreshadow Israel, *out among the nations during the latter half of Daniel's Seventieth Week, suffering abuse at the hands of the nations* ("I cried by reason of mine affliction"; "the waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head"), *occupying the lowest place possible* (at "the bottoms of the mountains" [beneath all Gentile kingdoms, when they were called to occupy a place above all Gentile kingdoms]), *removed from the Lord's sight* ("I am cast out of thy sight"), and *in a position of no escape* ("the earth with her bars was about me forever").

God has used this metaphorical and descriptive type language to picture His concluding work (cf. Ps. 18:3-6; 31:22; 42:7; 69:1, 2; 120:1; 130:1; Lam. 3:54) — a work dating back 3,500 years to Moses' day — with a stiff-necked and disobedient people in order to bring them into a position where they can realize their calling as God's witness to the nations (Rom. 11:29).

### **Scattered among the Nations during the Tribulation**

All of the persecution at the hands of the nations down through the centuries has proved insufficient to effect correction after the manner depicted in Jonah chapter two. Even the death of 6,000,000 Jews during modern times in the Holocaust, one-third of world Jewry (two-thirds of Europe's Jews) at that time, didn't do it.

Thus, the Jewish nation has left the Lord with *ONLY one recourse: ANOTHER HOLOCAUST! But this time ONE FAR, FAR WORSE, FAR, FAR MORE HORRENDOUS WILL, OF NECESSITY, HAVE TO OCCUR!*

The Jewish people today, relative to the past Holocaust and what they envision the future holding for them, *often echo one two-worded statement, usually in a somewhat defiant manner: "NEVER AGAIN!"*

*BUT, Israel's own Prophets HAVE ALREADY SPOKEN; and, in essence, they ALL say EXACTLY the same thing about the matter: "YES, AGAIN!"*

But this time, unlike the past Holocaust which *directly affected only the Jews throughout Europe*, the coming Holocaust will *directly affect all Jews worldwide*, beginning with the 6,000,000 forming the

presently existing Nation of Israel either being slain or uprooted from their land and driven back out among the Gentile nations. And, with these Jews scattered among the nations, the Gentiles worldwide will not only be caught up in the whole of the matter but be the very instrument which God will use to effect correction among His people.

And, a worldwide persecution by the Gentile nations will, at that time, of necessity, be of such a nature that persecution throughout Europe during the WWII years can only pale by comparison. This would have to be the case, for *the WWII Holocaust DIDN'T effect correction, and the coming Holocaust WILL.*

As well, Scripture's depiction of the horror which will be unleashed during those days *FAR, FAR eclipses anything seen during WWII or at any other time throughout Jewish history, going back 2,600 and 2,700 years to the Babylonian and Assyrian captivities, or 3,500 years to the inception of the nation during Moses' day.*

Thus, in that coming day, God will use the nations among which the Jewish people have been scattered to effect His purpose, as He conducts His corrective work. Then, when God is finished with the nations, when correction has been effected, He will judge these same nations for their ill-treatment of His people (Gen. 12:1-3).

But, though correction has not been effected in past time (except for short-lived instances, with disobedience once again subsequently occurring), God has taken the Jewish people through the past centuries and even millenniums 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 PLACE and 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 millenniums of Jewish persecution.*

*"The place and condition"* have to do with *the place which the Jewish people, in their current unbelieving and disobedient condition, 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 and condition 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.*

### **World War II, Europe, the Holocaust**

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 a Messianic 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, the Third Reich came into existence, and things began to change rapidly 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 would make any past persecution of the Jews in that part of the world 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 alternative 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 HAD REMAINED TRUE TO HIS WORD:*

- 1) *GOD HAD TOLD the Jewish people what He would do if they disobeyed His covenant (the Mosaic [Lev. 26:14ff; Deut. 28:15ff]).*
- 2) *The Jewish people HAD DISOBEYED.*
- 3) *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 HAD SIMPLY KEPT HIS WORD, nothing more, nothing less.*

(Some individuals today — not understanding the preceding or what is about to occur on a far greater scale, and why — are often critical of Allied governmental leaders during WWII [mainly Roosevelt and Churchill] for knowing, early in the war [during the summer of 1941, before the U.S. had even entered the war], about the slave labor and death camps in Germany and Poland but choosing against direct intervention in what was happening. Direct intervention, to a large degree, would have involved bombing the rail tracks leading into these camps, attempting to curtail or stop the transportation of Jews to the camps.

Why didn't Allied governmental leaders try to do something of the preceding nature, or of a similar nature, during WWII about what was happening in these camps, located mainly in Poland? Why weren't planes sent in to bomb the rail tracks leading into these camps?

Some individuals believe that literally millions of Jewish lives could have been saved had they done so, leaving Allied governmental leaders somewhat in the position of having blood on their hands.

But, is there any validity to these charges? Is any of this even true?

The preceding questions can be addressed from two sources: from governmental records of those days, in conjunction with plain common sense; and from what Scripture has to say about how God effects correction of His oft wayward son, Israel [Ex. 4:22, 23; Hos. 11:1].

For the Allies to have dealt with what was happening in the death camps, after any fashion, would have involved diverting machinery from the war effort, in this case, medium-size bombers, which were badly needed elsewhere. It would have involved flying distances on the edge of or greater than the range of the planes being used — to places located mainly in Poland, beyond Germany, flown from bases in either England or Italy. And they would be flying greater distances than the large bombers being used for bombing runs over Germany, greater distances over enemy or occupied territories, without fighter escorts.

Then, beyond that, even hitting the five-foot-wide rail tracks with bombs would have presented its own set of problems. Precision bombing was unknown in WWII, by either side, with bombing the tracks, for any type accuracy, having to be done at much lower altitudes than the large bombers flew [which, for them, was near 20,000 feet]. Numerous medium-size bombers and their crews would undoubtedly have been lost attempting bombing runs of this nature.

And, even if the bombers could have destroyed parts of a rail track, work crews could have had that track repaired, with a train running back over it, before the bomber crews had even returned to and landed back at their home base. Destroyed sections of rail tracks, with proper work crews, can usually be repaired in a matter of hours.

Then there is the matter of saving Jewish lives and the probable loss of other lives in the process. Had badly needed material and manpower been diverted from the war effort in an effort to stop the killing of Jews, particularly by bombing runs around or across Germany into Poland, it could only have been largely ineffective. And, beyond that, it could very well have prolonged the war and the killing in the death camps, with possibly more than 6,000,000 Jews slain in the end, along with the deaths of more Allied personnel, particularly air crews.

All of these things evidently figured in the decision by Allied leaders to stop the killing through another means: Defeat the one doing the killing as soon as possible. More lives would be, and undoubtedly were, saved this way than the way many today criticize them for not taking.

But, the main thing that figures into all of this, which few seem to consider, at least consider after a proper fashion, has to do with the

identity of the people that the Third Reich sought to destroy, producing a Jew-free Europe. This was God's firstborn son, the one with whom God had made a covenant at Sinai 3,500 years earlier.

*And the passage of generations had changed NOTHING relative to the individual Jew and this covenant.* Every Jew alive during the Holocaust, or today, or anytime in the past or the future during Man's Day, could / can only be looked upon as forming part of a nation which was / is / will be just as much bound by the terms of this covenant as the generation living during Moses' day [cf. Matt. 23:32-39].

God had told the Jewish people through Moses what He would do if they obeyed the terms of the covenant and what He, on the other hand, would do if they disobeyed the terms of the covenant [Lev. 26: Deut. 28]. And, as horrendous as the Holocaust was, some of the things which God had said would happen if they disobeyed the terms of the covenant [which they did] were far worse than anything which occurred during the Holocaust.

Now, a couple of questions...

*WHEN God does what He clearly said that He would do, WHY are people surprised and/or disturbed?*

*Or, WHY do individuals want someone to step in and stop what God clearly said that He would do when He does do it?*

God could have stopped what was happening during the Holocaust had He so desired. *After all, He was there, suffering right along with His people* [Isa. 63:8, 9]. *But God always honors His Word!* And, in so doing, He allowed His people to suffer at the hands of the Third Reich; as well, He Himself suffered right along with His people.

And all of this occurred, through God's sovereign control of all things, completely apart from any Allied interference, with the suffering [God and His people together] lasting until the Third Reich was no longer able to administer the affliction.

And *EXACTLY* the same thing is about to be seen again in the immediate future, with God possibly having used the severity of the past Holocaust to prepare His people for the future Holocaust, *which will be FAR, FAR worse than the past Holocaust.*

During this time God will once again, *FOR THE LAST TIME*, use a Gentile power to afflict His people, while He suffers right along with them, suffering all that they suffer. And He will do this to bring about correction for His wayward son, in order that His son might ultimately fulfill the purpose for his existence.)

## The Time of Jacob's Trouble — The Holocaust, Worldwide

With the preceding in mind, *note how God is about to, ONCE AGAIN, keep His Word.*

*Hitler and his Third Reich sought to produce a Jew-free Europe. But the man whom God is about to place in power, bringing an end to the matter of Gentile persecution of Israel in order to effect correction, will, during his reign, be seated on Satan's throne, exercising Satan's power, and 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 (cf. Ex. 9:15, 16; Rev. 17:16-18).*

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 alternative during the diaspora. Then God moved, placed a particular man in power, and things began to change almost overnight.*

*And the stage is presently being set for that which is about to happen to the Jews in the Middle East, forming the present Nation of Israel. And, as well, this is presently 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! NOR CAN THEY DO IT TODAY!*

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* (cf. Lev. 26:18-32; Dan. 3:19-25).

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 their own land today awaiting their Messiah. But not so! They, in reality, are back in this land awaiting the man of sin (John 5:43).

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 Dan. 8:9-14; 9:26, 27; II Thess. 2:3, 4; Rev. 11:1, 2 that a Temple, with sacrifices being offered, will exist in the land shortly after God raises up a man at the beginning of the Tribulation, who, near the middle of the Tribulation, comes into a position of world power. This man will be 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 will have to *lose this time* — which will not be 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.*

*These are the things that will ALL 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. And their Temple, Jerusalem, other cities, and the land itself will be destroyed (*cf.* Lev. 26:29-32; 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!*

Now, something similar to this has happened two times in Jewish history.

It happened in 605 B.C. when Nebuchadnezzar came over from Babylon, taking the southern two tribes into captivity (the northern ten tribes had been taken into captivity by the Assyrians over 100 years earlier), bringing about an end to the theocracy with the departure of the Glory about 586 B.C.

And it happened again in 70 A.D. when Titus and his Roman legions uprooted the Jewish people from their land, slaying one-half to one million Jews in the process (historians differ on the probable number slain). The city and Temple were again destroyed, though no theocracy existed at this time (for there was no restored Glory).

And it is about to happen again, with a rebuilt Temple, though, as in 70 A.D., there will be no restored theocracy (for there will be no restored Glory).

So, if the same basic thing has happened twice before in Jewish history, with repentance not forthcoming either time, what will be different this time, effecting repentance?

During these past two uprootings of the Jewish people (along with the destruction of their city and Temple), persecution of a nature which is about to follow the future uprooting of the Jewish people from their land (along with the destruction of Jerusalem and the Temple), *did not occur.* This time though, *a Holocaust FAR, FAR WORSE than the WWII Holocaust WILL FOLLOW.*

*And the Jewish people's dire condition at this future time when they will have seemingly lost EVERYTHING — uprooted from their land, their rebuilt temple and cities destroyed, combined with what will then happen over the next three and one-half years (a concerted effort to do away with every living Jew, from off the face of the earth, "cut them off from being a nation; that the name of Israel may be no more in remembrance" [Ps. 83:4]) — WILL bring the nation to the place of repentance.*

*The Jewish people will, in this manner, be brought to the end of themselves. And, God's millenniums-old work with Israel, brought about because of covenantal disobedience, will be concluded.*

*The Jewish people, at long last, will be brought to the place of repentance. Then, following their Messiah's return and their national conversion, they will be restored to their land and be placed under a new covenant, NEVER to depart from obedience to their God again.*

*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 the nation's Messiah.*

### **Jacob, Israel**

Note that the coming Tribulation is referred to in Scripture as "the time of Jacob's trouble" (the time of trouble for the fleshly man; Jer. 30:7), not "the time of Israel's trouble" (which would be a time of trouble for the spiritual man, a prince with God).

*"Jacob" HAS YET to become "Israel."*

In that respect, the Jewish nation in the Middle East today has been misnamed. The nation, solely from a Biblical standpoint and the current status of the nation, should be called, "*the Nation of Jacob,*" *the Nation of the Fleshly Man*, NOT "*the Nation of Israel,*" *the Nation of the Spiritual Man, a Prince with God.*

This is clearly seen in the overall typology of Gen. 28-33. From Gen. 28:15 to 31:3 Jacob is in exile, with the heavens closed relative to God speaking to him, particularly relative to a return to his own land. Then, after he has acquired all of Laban's wealth, the heavens reopen, with God issuing the command for him to return to his own land.

Continuing into the next chapter (ch. 32), "Jacob" is seen

wrestling with God, with his name subsequently being changed to "Israel." Then in the next chapter (ch. 33) "Israel," no longer "Jacob," meets Esau and finds that Esau is no longer his enemy.

Moving all of this over into the antitype, God's dealings with Israel (actually, "Jacob") *during the coming Tribulation, then with "Israel" beyond the Tribulation, during the Messianic Era*, are in view.

And, *EXACTLY as in the type*, the heavens *ARE PRESENTLY CLOSED* relative to God's dealings with "Jacob," *PARTICULARLY relative to a return to the nation's own land*. And they will remain closed *UNTIL* the time seen in Gen. 31:3ff — *UNTIL* "Jacob" comes into possession of all the wealth of the Gentiles (Isa. 60:1-12).

Then, *EXACTLY as in the type as well*, something else is seen in the next chapter (ch. 32) — Jacob wrestling with God, with his name subsequently changed to "Israel," picturing "Jacob" during the Tribulation wrestling with God, and God *THEN* changing "Jacob's" name (*the man of flesh*) to "Israel" (*a prince with God*).

"Jacob" wrestled with God *throughout the night, until the breaking of the day*, as "Jacob" yet future will do during the *long night of the Tribulation, until "the Sun of righteousness" arises "with healing in his wings"* (Mal. 4:2).

Beyond that, in type or antitype, "Israel" *ALONE* is in view.

And the next chapter (ch. 33) shows the resulting change which will then have occurred. Esau — now that "Jacob" was no longer "Jacob," but "Israel" — was no longer his bitter enemy.

This foreshadows the Gentile nations' attitude toward "Israel" yet future, *AFTER* "Jacob," whom they had previously tried to slay (cf. Gen. 27:41), is no longer "Jacob," but "Israel" (cf. Zech. 8:20-23).

This is what lies in store for Israel and the Gentile nations.

*But FIRST, the long night of the Tribulation...*

*THEN...*

(Note that the tumultuous storm on the sea *ceased* after Jonah had been cast into the sea [1:15]. This had to do with *THE REASON* for the storm — *Jonah, on board the ship, was out of place [as Israel is out of place in the land today, and will be during the Tribulation, with the nations raging]*.

*But the real storm for Jonah lay ahead, as God dealt with him IN THE SEA; and the real storm for Israel lies ahead, during the latter half of the Tribulation, as God deals with the Jewish people OUT AMONG THE NATIONS.)*

# 7

## A Woman Dealt with in the Wilderness

*BURNED WITH FIRE, HER SMOKE ROSE UP FOREVER AND EVER*

(A vital, companion part to Jonah 2, Rev. 12, 17-19a, will be dealt with in this present chapter. Revelation 12, 17-19a sheds light upon Jonah 2, and vice versa, adding to and helping clarify the complete word picture being developed.

Also, refer to the author's book, *Mystery of the Woman*.)

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

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:1, 6).

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns...

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest is that great city, which reigneth over [*lit.*, 'which possesses kingly authority over'] the kings of the earth" (Rev. 17:1-3, 16-18).

Both the Gospel of John and the Book of Revelation, written by the same person, deal with different facets of the same subject and are structured after a revealed, similar fashion.

The Gospel of John is built around eight signs and was structured in this manner for reasons given toward the end of the book, in John 20:30, 31.

The Book of Revelation was structured in a related manner and written after a fashion and for purposes seen in the opening verse.

### **Subject Matter and Structure of Revelation**

The Book of Revelation has to do with *an unveiling of the Son, which has been made known a certain way*, through the means stated in the English text, "signified" (KJV). This is simply another way, as through "signs" (a similarly related way), or through the types (as in Jonah), that God has made His Word known to man.

And, when studying the Book of Revelation, if individuals would give more thought to the opening verse of the book — relating the subject matter of the book, along with how the book has been structured — *they would have far, far less trouble with interpretation in the book.*

(There is a well-known statement often alluded to in Biblical studies, forming a rule, somewhat of an axiom, that many Bible teachers and Bible students try to follow: "When plain sense makes common sense, seek no other sense.")

That statement may be all good and well. *BUT*, when dealing with "types" [as in Jonah], "signs" [as in John's gospel], or the Book of Revelation after the stated manner in which it has been structured ["signified"] — among other ways Scripture has been structured — an individual has to have a mind for the God-designed structure of the portion of Scripture at hand, understanding things about types, signs, etc., for this statement about plain sense and common sense to be used and understood in a proper manner in relation to the text.

*Plain sense WILL make common sense at all times in Biblical studies, BUT ONLY when an individual remains within and understands the way God has structured that part of His Word being studied.*

However, if an individual attempts to understand Scripture outside

the manner in which God has structured His Word, plain sense and common sense will probably not come together for him, causing that person to begin seeking other sense, leading him into error.

And, with the preceding in mind, be sure to pay particular attention to how the Author of the Book of Revelation tells you that He has structured the book when beginning a study of this book.

The Spirit of God, through John, *relates this in the very opening verse so that it can't be missed*. But, though that is the case, almost everyone misses it, which is a main reason why the various interpretations of the book are often at variance with not only what the book might clearly state but what corresponding Scripture elsewhere might clearly state as well.

The Book of Revelation is far from difficult to understand. *Man has made it difficult by his non-adherence to how the Spirit of God, at the outset, clearly relates that He moved John to structure the contents of this book.*)

The word “signified” (v. 1) — “...and he sent and *signified* it by his angel unto his servant John” — relating how the book has been structured, is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” (*semeion*). The Apostle John introduced, opened up, and developed matters in his gospel account through *signs*. And in the Book of Revelation, he introduced, opened up, and developed matters *in a quite similar manner*.

God, throughout His revelation to man, shows an affinity for the use of *types*, *numbers*, *signs*, and *metaphors* to make Himself, His plans, and His purposes known. And *this MUST be recognized*, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history. Or if *numbers*, *signs*, or *metaphors* are used — which they often are — he will find himself failing to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured in a *particular manner*, closely related to the manner in which the Spirit had led John to structure his gospel.

The Gospel of John was built around eight signs, taken from among the numerous signs which Jesus had previously performed

during His earthly ministry; and, as evident from the revealed purpose for these signs (John 20:30, 31), *they were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel* (which occurred between 33 A.D. and about 62 A.D.).

(Note that the preceding, of necessity, requires a much earlier date for the writing of John's gospel than often thought [an earlier date which is very much in line with the conclusions of many who study these things today, though for reasons other than seen here].

And the Book of Revelation could very well have been written much earlier than usually thought as well.)

To understand how the word *semaino*, translated "signified," is used introducing the Book of Revelation, note how John uses this same word three times in his gospel (12:33; 18:32; 21:19). The context leading into each verse provides an illustrative statement which allows that stated in the verse to be understood.

Note the first of these three usages, within context:

"And I, if I be lifted up from the earth, will draw all men unto me.

This he said, signifying [from *semaino*] what death he should die" (vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John's gospel, the only other usages of *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, "signified," a translation of *semaino*, has to do with making something known through a manner which carries the reader *from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

This is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well. And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.



## The Woman in Revelation

With the preceding in mind on the subject matter and manner in which the book has been structured, note the same account of Israel during the last half of the Tribulation and beyond that was seen in Jonah via types now seen in Rev. 12, 17-19a through a means closely related to signs. In fact, the Greek word for “sign” (*semeion*) is used introducing this section (12:1).

It is *EXACTLY the same account previously dealt with in Jonah 2:1ff*, through another one of the numerous ways that God has structured His Word. And, through comparing the two accounts, comparing Scripture with Scripture, a number of things will show up in the developing word picture that would not appear if only one account was dealt with, apart from the other.

Revelation 6:1-19:21, a section comprising most of the Book of Revelation, *has to do with events surrounding Israel and the nations — events which will shortly occur on the earth, lasting slightly over seven years.*

Events occurring during and immediately following these seven years — *having to do with events occurring immediately preceding Christ’s return* (events occurring during the seven years, during the Tribulation) *and with events occurring immediately following Christ’s return* (events occurring immediately following the Tribulation but preceding the Millennium, evidently during a 75-day period [Dan. 12:11-13]) — *will bring matters to completion during Man’s 6,000-year Day, ushering in the Lord’s 1,000-year Day.*

These events, bringing Man’s Day to a close, had previously been seen throughout Moses, the Psalms, and the Prophets; and these events dealt centrally with *a woman, Israel, the wife of Jehovah, who was given regal authority over the nations within a theocracy* (Ex. 4:22, 23; 19:5, 6), with this woman seen to have later departed from her exalted position, *becoming involved in a forbidden, adulterous relationship with the nations* (Isa. 1:21; Jer. 3:1-11).

The Old Testament is replete with information pertaining to God dealing with this harlot woman, over centuries and millenniums of time, with a view to *the woman ultimately being cleansed of her harlotry and then realizing the regal position to which she had been called* (Isa. 1:25-2:4; Jer. 3:12-25).

Then, in complete conformity with the preceding, the Book of Revelation — dealing with events during and immediately beyond the last seven years of Man's Day, *events toward which all Scripture regarding Israel and the nations moves (whether O.T. or N.T.)* — this closing book of Scripture could *ONLY* be seen dealing extensively with the *SAME* woman previously seen throughout the Old Testament.

*NO* other central subject could possibly be in view and remain in line with that previously set forth time and time again throughout the Old Testament.

And, in complete conformity with the preceding, *this woman in Revelation — EXACTLY as set forth in the Old Testament, for it can ONLY be the same woman* (Rev. 6-19 deals with Israel and the nations) — *could ONLY be one possessing a God-given regal authority over the nations, though one not presently exercising that authority, but, instead, estranged from God and involved in harlotry, with cleansing in the offing and ultimately occurring.*

And the former part of the preceding is *EXACTLY* what is seen in chapter twelve (also in ch. 17), and the latter part of the preceding is *EXACTLY* what is seen beginning in chapter seventeen and continuing through the first part of chapter nineteen.

Placing the information in these four chapters together after this fashion is, for it can only be, *IN COMPLETE CONFORMITY to ANY and ALL things in the Old Testament having to do with this SAME subject matter.*

As well, at any place in the Book of Revelation, *ALWAYS* keep in mind the way in which the book has been structured, stated in the opening verse: *making something known through a manner which carries the reader from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

And that seen throughout chapters 12, 17-19a forms a *perfect example of the preceding.* Stay with the manner in which the book has been structured, and you likely won't go wrong; depart from this manner, and you likely will go wrong.

### 1) Revelation 12:1-17

The woman in chapter twelve is *identified several different ways.*

One way is seen in the opening verse, *through ascribing to the*

woman regality in relation to the nations (exactly as seen of Israel in the O.T. at the time of the nation's inception [Ex. 4:22, 23; 19:5, 6]).

Another way is seen through the woman giving birth to the man-child (the 144,000 Jewish evangelists in chs. 7, 14, who will proclaim "the gospel of the kingdom" to the nations worldwide during the last half of the Tribulation [Matt. 24:13, 14; Rev. 12:17; 14:1-7]).

And a third way is seen through the woman fleeing into the wilderness in the middle of the Tribulation, shortly after giving birth to the man-child (in complete keeping with that seen happening to Israel at this time in the three synoptic gospels [Matt. 24:8, 15ff; Mark 13:8, 14ff; Luke 21:20ff]).

Metaphors are used extensively throughout Scripture, which is one of the ways God has structured His Word, and Revelation chapter twelve is filled with this type language.

Note the three central personages — *the woman, the dragon, and the man-child*.

"The woman" is not a literal woman, but is used referring to *Israel*; "the dragon" is not a literal dragon, but is used referring to *Satan*; and "the man-child" is not a literal man, but is used referring to *the 144,000*.

("The man-child" is identified far more often than not as *Christ* by expositors, but such an identification can only be seen as erroneous by the use of metaphors throughout. Aside from that, textually, the man-child is seen brought forth during the Tribulation, just before the middle, following Satan being cast out of heaven but before the Jews in the land flee into the wilderness.

Information concerning Israel bringing forth the man-child is dealt with other places in the Book of Revelation, along with the Olivet Discourse accounts in all three synoptic gospels. And, identifying the man-child as "Christ" can only negatively impact one's understanding of all the Scriptures on the subject in these different places.

For additional information on the man-child [from Rev. 12, referencing the gospel accounts], refer to Chapter XXI, "A Woman, a Dragon, a Man-Child," in the author's book, *Time of the End*.)

Then note the use of heavenly bodies — *the sun, moon, and stars* — in this same metaphorical respect.

The manner in which the woman appears in verse one — *clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head* — forms an allusion back to Joseph's second dream in Gen. 37:9, 10, depicting *regality* in both Genesis and Revelation.

*The sun, moon, and stars* are used in this same metaphorical respect both places. In Genesis, they are used relative to Joseph ruling over his family; and in Revelation, they are used relative to the woman, Israel, ruling over the nations (*possessing regal authority over the nations at this time, with a view to occupying that position yet future*).

(There are two words for "crown" in the Greek text of the N.T. — *stephanos* and *diadema*. The former word [*stephanos*] would be used of an individual not presently seated on the throne, not holding the sceptre, not reigning at the present time, *though in a position to reign*; the latter word [*diadema*] would be used of one presently seated on the throne, one holding the sceptre, one presently reigning [e.g., note the use of *stephanos* in Rev. 12:1 and *diadema* two verses later, in v. 3, both translated "crown"].

As noted, the word used for "crown" in the text of Rev. 12:1 is *stephanos*, indicating a present nonreigning position for the woman, for Israel, though also indicating that this woman is in a position to hold the sceptre and reign at a future time [cf. Rev. 17:18]. And at that future time the "crown of twelve stars" would no longer be described through the use of *stephanos* but, rather, through the use of *diadema*.)

*Regality*, as seen in the preceding, is *a position which Israel has not only held since the inception of the nation during Moses' day, 3,500 years ago, but will ALWAYS hold*. And the Book of Revelation — dealing with over three millennia of Israeli history brought to fruition, in complete conformity with that previously seen in Moses, the Psalms, and the Prophets — *takes the matter on into that coming day when Israel ascends the throne and rules the nations*.

"For the gifts and calling of God are without repentance [without a change of mind, irrevocable]" (Rom. 11:29).

God will not, He cannot, change His mind concerning the reason that He called Israel into existence — something which will be worked out and realized in the immediate future, for we

are almost at the end of Man's Day.

In line with the preceding, Bible teachers who deal with the Book of Revelation today, with few exceptions, correctly identify "the woman" in chapter twelve as *Israel*.

However, exactly the opposite is true when it comes to the identity of "the woman" in Rev. 17:1-19:6. Almost without exception, not a single one of these same Bible teachers will identify "the woman" in these chapters as *Israel*. In fact, there is often an overt aversion to this type identification among these individuals, usually attempting to identify "the woman" as *the Church of Rome*, or as *some other type false religious system in the end time*.

But, suppose we stay in line with Rom. 3:4, which, contextually, is about Israel — "yea, let God be true, but every man a liar" — and see what Scripture has to say instead!

As well, *IF* the harlot woman in Rev. 17-19a is seen as other than Israel — which, as will be shown, *is ignoring Scripture's own built-in identification* — then a major subject regarding Israel in the Old Testament is *NOT* dealt with during "the time of Jacob's trouble" in this concluding book.

## 2) Revelation 17:1-19:6

The woman reappearing in chapter seventeen is, as back in chapter twelve, identified several different ways. And, in one respect, *this identity is made even clearer when the woman reappears in this chapter*.

Scripture does something in chapter seventeen concerning the identity of the woman which is not seen in chapter twelve. In Rev. 17:18, *the woman is clearly identified BY NAME* — "And the woman which thou sawest is..." Then, the verse goes on to connect this woman with *the same regal authority seen back in chapter twelve*. The verse in this respect goes on to state, "which reigneth over [lit., 'which possesses kingly authority over'] the kings of the earth."

The woman is first *CLEARLY identified in a DIRECT statement*: "The woman which thou sawest is *that great city*..." (v. 18a). "That great city" is used nine times in chapters eleven through eighteen; and the first usage identifies this city as "Jerusalem" (11:8), with "Jerusalem," seen inseparably related to its people in Scripture

and often used as a synonym for *the Jewish people*, for *Israel* (cf. Isa. 1:21; Lam. 1:7-9; Matt. 23:37-39; Luke 13:33-35).

In short, in the light of related Scripture, Rev. 17:18 should be understood as, "The woman which thou sawest is *ISRAEL*." And the remainder of the verse — "the one possessing kingly authority over the kings of the earth" — further substantiates this identity, for this statement, completely in line with Rev. 12:1, *COULD NOT possibly be used of anyone on the earth at this time other than ISRAEL*.

(A further means of identifying the woman, the harlot, in Rev. 17-19a, beyond question, is seeing that the woman is guilty of the blood of the Prophets, among others [Rev. 18:20, 21, 24; 19:2]. If Scripture is compared with Scripture, *JERUSALEM ALONE* — referring to *THE JEWISH PEOPLE, ISRAEL* — is guilty of *the blood of the prophets and of all slain upon the earth* [Matt. 23:34-37], which is said of the woman in Rev. 17:6; 18:24; 19:2. *THE JEWISH PEOPLE ALONE* carry this guilt. It is *NOT POSSIBLE* for any other city, nation, segment of society, or religious group to be looked upon in this manner. This fact is *CLEARLY STATED* in Luke 13:33:

"...it cannot be [*lit., '...it is NOT possible'*] that a prophet perish out of Jerusalem [*apart from the Jewish people; cf. Matt. 23:35-37*]."

And it is clear from the subsequent verse [v. 34] that "Jerusalem" is used in verse thirty-three referring to *the entire nation* — *the Jewish people* — exactly as it is used in Rev. 17:18.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee..." (Luke 13:34; cf. Matt. 23:37).

Thus, according to Scripture, *ISRAEL ALONE* can be considered guilty of blood in this respect. And in keeping with this thought, Christ died in the capital of Jewry at the hands of the Jews [Matt. 16:21; Acts 2:23, 36; Rev. 11:8]; and the Apostle Paul, as well, was prepared to die in Jerusalem at the hands of the Jews, "for the name of the Lord Jesus" [Acts 21:11-13].

Then note another connection from chapter twelve, seen earlier in that stated about the woman in chapter seventeen. In chapter twelve, *the woman FLEES* into "the wilderness" in the middle of the Tribulation. And, in chapter seventeen, *the woman IS SEEN* in "the wilderness," in the kingdom of the Beast (cf. 12:6, 14; 17:3).

## 3) A Place in the Wilderness

The Scriptures following this paragraph — from four different books, two from the Old Testament (Isaiah and Jonah) and two from the New Testament (Matthew and Revelation) — are the main verses one would normally go to when dealing with that which will happen to the Jews in the land of Israel (presently about 6,000,000) when events surrounding the man of sin, the Beast, breaking his seven-year covenant with Israel, begin to occur.

“Come, my people [*ISRAEL,* NOT the Church and the rap-ture; this verse has to do with a people who have something to do with *the Tribulation*, and *the Church has NOTHING to do with this time, ONLY Israel*], enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation [the Tribulation] be overpast.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity...” (Isa. 26:20, 21a).

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

“When ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Then let them which be in Judaea flee into the mountains” (Matt. 24:15, 16; cf. Luke 21:20, 21).

“And she brought forth a manchild, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days...

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Rev. 12:5, 6, 13, 14).

First, *it is IMPORTANT TO UNDERSTAND that the Jewish people are NOT back in the land in fulfillment of any type Old Testament*

*restoration promises. That is, they are NOT back in the land through any type fulfillment of promises pertaining to God regathering His people back to the land.*

*(As previously seen, the heavens are CLOSED today relative to God speaking to His people pertaining to a return to their land; NOR are the Jewish people even in a position to return.*

*The return of Jews back to the land since the establishment of the nation in the late '40s can, of course, have NOTHING to do with any type restoration of the people in accordance with any of the O.T. Prophets. God simply is NOT dealing with [speaking to] Israel in such a respect today, which His having a part in any type restoration would necessitate.*

*Rather, the present migration of Jews to the land has to do with God, in His omniscient control of all things, allowing the Jewish people to rise up and seek to emancipate themselves — apart from their Messiah, in their present unbelieving and unrepentant state — and reenter an "empty, swept, and garnished" house. And God has allowed this to occur in order to bring about end-time events relative to Israel and the nations [Matt. 12:43-45; 23:37-39].*

*But, seeking to relate all of this to any type O.T. prophecies concerning God speaking to Israel at a time when the heavens are closed is an entirely different matter. It HASN'T happened and it's NOT happening for the simple reason that, from a Biblical standpoint, IT CAN'T HAPPEN!*

*For additional information on the preceding, note the author's books, *Never Again! or Yes, Again!* and *End of the Days*, where this overall subject is dealt with in different chapters.)*

*Now, dealing with the matter of the Jewish people being uprooted from their land and fleeing into "the wilderness" in the middle of the Tribulation, when the man of sin turns against them (i.e., against the Jews presently in the land, some 6,000,000 today), why has so much time been spent different places in this chapter, along with other places in preceding chapters, on the way a large segment of Christendom looks upon that which has been happening since the spring of 1948 and continues happening today?*

*The answer, at this juncture in the chapter, has to do with what numerous Christians often find themselves faced with today because of a major way that a large segment of Christendom views Scriptures pertaining to the woman fleeing into the wilderness in the Olivet Dis-*



*course accounts in the three synoptic gospels and in Rev. 12:1ff, along with the reason why they view these Scriptures this way.*

Though, in reality, *THE ONLY THING* a person really needs to know about the matter is what Scripture has to say (Isa. 8:20), *he is confronted on almost every hand with individuals teaching things about Israel and the nations which are completely contrary to Scripture. And, again, relative to the subject matter at hand, this is especially true about that often taught on Rev. 12, 17-19a.*

These individuals see the Jewish people presently in the land — not necessarily all of those in the land, but large numbers — forming some type remnant that will flee to a designated place in or near the land (e.g., fleeing to Petra), there be protected from harm, be furnished with the necessities of life, and be dealt with by God during the last half of the Tribulation.

And they, in a respect, find themselves somewhat forced into this position, for they see God having brought the Jewish people back into the land in order to deal with them, after a particular fashion, *in or near the land rather than out among the nations.*

Then, beyond that, as previously stated, some, viewing matters in a different respect, even go so far as to see the present returning Jews as a people who can never again be uprooted from their land.

Scenarios concerning any of the preceding though are built on previous error and are as far removed from that which Scripture has to say about the matter as that upon which they are built.

And the previous error has to do centrally with their position concerning God speaking to the Jewish people today, when the heavens are closed, restoring them to their land (whether in unbelief, or in any other fashion).

And since the preceding is what so many Bible teachers believe and teach, and what so many Christians are confronted with by these numerous Bible teachers today, it has all been laid out before presenting the simple truth of the matter.

*Bear in mind that God will ALWAYS ACT in a completely consistent manner, which could be stated in two different ways: God will ALWAYS act in complete accordance with His Word; and God will NEVER act in a manner contrary to His Word.*

And going wrong relative to God's present and future dealing with Israel and the nations, as so many have done, is *going wrong AT THE FOUNDATIONAL BASE. And correct teaching simply CANNOT be drawn from an incorrect base to work from.*

#### 4) So, What Does Scripture Say?

The matter regarding Israel fleeing into the wilderness, where they will flee — *i.e.*, the location of "the wilderness" — is quite plainly stated in Scripture. And one sometimes wonders how anyone could ever miss it, though the reasons so many miss it are obvious.

A main reason has already been stated, but there are more.

When the manner in which God has structured Old Testament history is largely ignored (which is highly typical), leaving one estranged from a large section of God's Word, *one reason is provided.*

How God uses metaphors, which in this case are largely ignored as well, *another reason is provided.*

Then there is the matter of comparing Scripture with Scripture, *which, in this case, is also largely ignored.*

*Thus, without using the means which God has provided in His Word, what can one expect but the error which has resulted?*

The location where Israel will flee in the middle of the Tribulation is provided in a *very clear manner in Scripture. BUT, the plain sense of the matter won't make common sense UNLESS the means in which God has structured His Word different places is followed and Scripture is compared with Scripture.*

Take the type in Jonah, the reference in Matthew, the reference in Revelation, compare Scripture with Scripture, bring in other related Scriptures, keep in mind how God uses metaphors, and *Scripture sets forth the whole of the matter for you.*

In the middle of the Tribulation the Jewish people in the land are said to flee into "the wilderness" in Rev. 12:6, 14. The word "wilderness" is a translation of the Greek word *eremos*, and "wilderness" is a good translation. The word is used in the New Testament referring to desolate places both in and out of the land of Israel (John 1:23; 3:14).

And, aside from the two usages of the word in Revelation chapter twelve, it is used only one other place in this book, referring to

*the same regal woman, though now depicted as a harlot, out among the Gentile nations* (Rev. 17:3; cf. 12:1ff; 17:1, 15, 18).

The scene presented in Rev. 17:1ff is clearly that of *Israel* (identified in v. 18), at a time following the nation's flight into the wilderness back in chapter twelve — now out among the nations (referred to as "the wilderness" in v. 3), in the kingdom of the Beast.

And both Matthew and Jonah present exactly the same picture, seen from different perspectives.

In Matthew, instead of "the wilderness" it is "the mountains," with "a mountain" used in Scripture to metaphorically signify a kingdom (cf. Isa. 2:1-5; Matt. 16:28-17:5). And with "mountains" (plural) in view, the text can only point to the *Gentile nations*.

And this is perfectly in line with Jonah, typifying Israel, being swallowed by the great fish and there protected by God. The fish was in the sea, with "the sea" used as a metaphor for the *Gentile nations* (cf. Dan. 7:2, 3; Matt. 13:1; Rev. 13:1).

And, as Jonah, so Israel — in the sea, out among the nations, in the place which God had originally prepared for Israel, where He will protect and care for the nation.

Thus, Scripture is quite clear. In the middle of the Tribulation when the Beast breaks his covenant with Israel, the Jews in the land, other than those who are slain at this time, will be uprooted from their land and driven back out among the nations — where they were before the Jewish people sought to emancipate themselves, apart from their Messiah, by reentering an "empty, swept, and garnished" house, one left "desolate."

They will be driven back out where the remainder of world-Jewry resides — some seven to eight million more Jews, and there God will deal with ALL of them together — the COMPLETE nation, the WHOLE house of Israel, IN the kingdom of the Beast.

They will be scattered among the nations, persecuted by the Gentiles — EXACTLY where and how God had previously decreed that He would deal with His people relative to correction, which is what is in the offing for the 6,000,000 presently in the land.

And it will be here, OUT among the nations, IN the diaspora, that God will bring His people through the fire, providing for and protecting them, as seen in Rev. 12:14 — not necessarily as individ-

uals, for over 9,000,000 (by today's count) will perish — but *as a nation*. For the nation, with God residing in the nation's midst, *where He has always been*, cannot perish, else God Himself would have to perish as well (cf. Ex. 3:1-7; Dan. 3:19-27).

And it will be here, as God brings His people through the fires of Gentile persecution — *the whole house of Israel together, out among the nations, through fires unlike any that have ever confronted the Jewish people before* — after 3,500 years, will be brought to the end of themselves.

"Jacob," throughout the long night of the Tribulation will wrestle with God, with the day eventually dawning, the "Sun of righteousness" arising "with healing in his wings," and "Israel," rather than "Jacob," then emerging.

The Jewish people, as Jonah, in their affliction in the sea, following two days, on the third day, following two millennia, on the third millennium, will cry out, "Salvation is of the Lord," and be delivered from the sea, placed back in their own land.

*It is ALL there, in Moses, the Psalms, and the Prophets. It has been there for millennia. No one has ever taken anything from it, and no one can ever take anything from it. And it will be there forever, awaiting any and all who want to know the truth about the matter.*

#### 5) *The Harlot Burned with Fire, Smoke Ascending up Forever*

"The great whore" in Revelation chapter seventeen through the first part of chapter nineteen is seen being *burned with fire* (17:16; 18:8, 9, 17-21; 19:2, 3). This is the picture which Scripture provides of *Israel's harlotry being done away with*. God is seen using the Beast and his kingdom to do away with Israel's harlotry through a persecution of such an intense nature that "except those days should be shortened, there should no flesh be saved" (cf. Matt. 24:22). And this will occur after 2,600 years of Gentile dominance and control.

*Israel will be brought to the place where the nation will have nowhere to turn other than to the God of their fathers. (Rev. 17:16, 17; cf. Ex. 3:23ff). Repentance and cleansing will then occur (Isa. 1:16-21), Israel's harlotry will be a thing of the past (Rev. 18:8-10), and it will never again be an issue (Rev. 19:3).*

Note how Rev. 19:1-3 is worded:

“After these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up forever and ever.”

(The words, “forever and ever,” in v. 3 are a translation of the Greek words, *eis tous aionas ton aionon*, and should literally be rendered, “unto [or, ‘with respect to’] the ages of the ages.”

The Greek language, as the Hebrew language, does not have a word for “eternal” per se. And this is one of two different ways that the Greek text can express “eternal,” apart from textual and contextual considerations.

The other way is through using a plural form of the word *aion*, meaning “age,” as the word is used in Heb. 13:8, where Christ is said to be “the same yesterday, and today, and forever [Gk., *eis tous aionas* (a plural, articular use of *aion* preceded by the preposition *eis*, meaning ‘into,’ ‘unto,’ or ‘with respect to’); *lit.*, ‘unto (or, ‘with respect to’) the ages,’ *i.e.*, throughout the endless ages, forever].”

The thought set forth in Rev. 19:3 by the smoke of the burned harlot continuing to rise up throughout the endless ages has to do with Israel’s harlotry never again being an issue. The nation’s harlotry will be completely consumed by the fire, never to rise again [again, note the type pictorial language being used].)

This picture of *the harlot being burned with fire* was introduced in chapter seventeen (v. 16) and is dealt with extensively throughout chapter eighteen. *In fact, this entire chapter, one way or another, is taken up with the harlot’s destruction*, with attention called to this destruction occurring through *a burning with fire* several places (vv. 8, 9, 18).

“Fire” is seen in Scripture as *a purifying agent* (Zech. 13:8, 9; Mark 9:49, 50). And “fire,” as well, is seen as *a separating agent*, separating that which is of value from that which is worthless — by burning the latter, with the former enduring the fire (Matt. 3:11, 12; I Cor. 3:11-15; I Peter 1:7).

Thus, the picture of the harlot being burned throughout these chapters has to do with the harlot — Israel playing the harlot — passing through a burning fire which destroys in one respect and purifies in another through separating that which is worthless from that which is of value.

Once this separation occurs, Israel's harlotry will be *completely destroyed by the fire*; but, on the other hand, a purified nation will *remain untouched by the fire*.

Nebuchadnezzar used fire in his attempt to destroy three Israelites, foreshadowing Antichrist's attempt to destroy the entire nation — and *failed completely* (Dan. 3).

With an oven heated seven times hotter than normal and three Israelites thrown into the midst of this fire ("seven," *a complete number, showing the completeness of that in view*, probably indicating that the furnace was heated as hot as possible without destroying the furnace), *not a single hair on the head of any one of the three was even singed* (note their testimony, also seen the antitype [vv. 16-18]).

Nor could Darius in the succeeding Medo-Persian kingdom get the lions to eat Daniel. Note also Daniel's testimony (Dan. 6:4ff).

Israel has a God-given promise that the fire (or anything else) can't hurt them (Isa. 43:1-3). *They can remain in the fire (or anywhere else) forever and remain unharmed, unconsumed* (Ex. 3:1-7).

And, as seen in the previously referenced passage, the reason is evident. *God resides in the midst of the nation, and to destroy the nation, God would have to be destroyed*.

But still, Israel is going to have to pass through *ONE more fire*, for there is the matter of *Israel's harlotry, which has to be removed by the fire*. And the nation's harlotry has *NO CHANCE against the fire*. The harlot is going to *be made desolate, naked, her flesh will be eaten, and she will be UTTERLY BURNED with fire* (Rev. 17:16).

That is the picture which Scripture provides of God's dealings with Israel and the nation's harlotry. *The harlot will be UTTERLY DESTROYED — CONSUMED by fire on the one hand, and a nation PURIFIED by the fire will live on the other*.

*Then, and ONLY then, can God complete His dealings with Israel, then with the nations, Satan and his angels, and usher in the Messianic Kingdom.*

## 8

# Jonah Delivered while in the Sea

*REPENTANCE EFFECTED, SALVATION REALIZED, WHILE IN THE SEA*

“...yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land” (Jonah 2:6b-10).

The coming seven-year Tribulation is referred to in Jer. 30:7 as “the time of Jacob’s trouble.” This will fulfill *the last seven years of the previous Jewish dispensation, completing the remaining seven years in Daniel’s Seventy-Week prophecy* (Dan. 9:24-27).

And, as well, these final seven years will complete Man’s 6,000-year Day, with the Lord’s 1,000-year Day to follow.

The Jewish dispensation began with the birth of Abraham and was interrupted at the time of the crucifixion, seven years short of completion, allowing for the present dispensation. And events which will occur on earth during these final seven years of Man’s Day, along with corresponding and concluding events which will occur immediately following Christ’s return at the end of the Tribulation (evidently during a 75-day period referred to in the closing three verses in Daniel, *completing “the time of Jacob’s trouble” [12:11-13]*) *have been predesigned by God for ONE CENTRAL PURPOSE.*

*This time — these final seven years and the short period of time immediately following — has to do CENTRALLY WITH ISRAEL. And events which will occur during this time, encompassing only a few short years, have been predesigned by God to finally, after millenniums of time and work on His part, bring about Israel’s repentance and succeeding events.*

Different things about these final years are seen numerous places throughout Moses, the Psalms, and the Prophets. There is so much information in Scripture, particularly in the Old Testament, about these final years of Man's Day that an individual could literally spend a lifetime studying and dealing with the vast amount of material on the subject and not even begin to exhaust that which God has provided.

*That's how vast this array of material is and how important events during this period of time are in God's sight.*

For example, in Genesis, the opening book in Scripture, numerous parts of chapters, or whole chapters, are given over to events during this time. So much material is covered on the subject in Genesis that it is seemingly difficult to find a chapter in this book where at least something on the subject is not dealt with.

Then, in the next book, in Exodus, the whole book is given over to events during this time. And one could go on and on listing books, chapters, or passages in the Old Testament which deal with this subject.

Then in the New Testament, this is the main subject seen in the Olivet Discourse accounts of the three synoptic gospels (climactic sections immediately preceding the crucifixion, appearing at this point in the accounts because of that which had preceded, covering the whole of the gospels); and most of the closing book in Scripture, the Book of Revelation, deals with events during this time.

And the reason for the prevalence of information throughout all Scripture on events during this relatively short period of time can only be evident. *These seven years, and the time immediately following, will bring about a CULMINATION to God's work with a stiff-necked and rebellious people, covering millenniums of time.*

This period of time, lasting slightly over seven years, will bring about a CULMINATION to the COMPLETE sufferings of God — suffering both at the hands of His people and with His people, suffering not only EVERYTHING that they have suffered, but MORE (climaxed in one respect at Calvary, but sufferings during the Tribulation await, bringing about a complete and final climax to these sufferings [Isa. 63:8, 9]).

And, as well, this period of time will bring about a culmination to ALL of the sufferings that God's people have endured at the hands



*of the Gentile nations throughout the past 3,500 years (Lev. 26:14ff; Deut. 28:15ff).*

All of this past suffering — *of GOD and HIS PEOPLE* — will be culminated by God heating the furnace *seven times hotter* than it has ever been heated at any time throughout all of Israel's preceding history.

*God Himself, suffering right along with His people, is going to increase the intensity of ALL SUFFERING — sufferings FOR HIMSELF AND HIS PEOPLE ALIKE — in order that He might bring this nation to the place where the Jewish people CAN FULLY REALIZE THE PURPOSE FOR THEIR VERY EXISTENCE, allowing for "JOY...in the morning," when "the Sun of righteousness" arises "with healing in his wings" (Ps. 30:5; Mal. 4:2).*

And this will be accomplished through seven years of untold suffering, with, again, *GOD SUFFERING RIGHT ALONG WITH HIS PEOPLE.*

Because of what will ultimately be accomplished through the untold sufferings during this time, an individual with a mind for the things of God, understanding these things, can begin to grasp *WHY God places such importance upon that which He has predesigned to occur during these closing years of both a past dispensation and Man's Day.*

*Thus, is it any wonder that material dealing with this time occupies A MAJOR, MAJOR place in Scripture?*

In essence, God is working six days, 6,000-years to restore a ruined creation, "man," in exact accord with the pattern established in the thirty-one verses comprising the opening chapter of Genesis. And for the past 3,500 years God has, as well, correspondingly, been working with a nation, the nation of Israel, in this same respect.

At the end of the complete six days, 6,000 years — or at the end of the last 3,500 years of this 6,000-year period, dating back to the inception of the nation during Moses' day — *God is going to have A RESTORED NATION OF ISRAEL.* And this restored nation, fulfilling her calling as God's witness to all of the Gentile nations (Isa. 43:1-10; 44:2, 21-24), will then continue this work of restoration while God rests for 1,000 years, in exact accord with the opening three verses of Genesis chapter two.

Thus, during this time, while God rests from all of His work for a day, for 1,000 years, *those forming a converted Jewish nation will go forth throughout the earth carrying God's message of redemption/restoration to all the Gentile nations of the earth.*

This is the reason why the terminal seven years of God's redemptive work — 6,000 years with man, the past 3,500 years also with a nation — are dealt with so extensively in Scripture.

And this is only one of two major parts to the matter. *A redeemed bride of Christ forms the other.*

But, remaining with the subject at hand, material being developed at this point in this book has to do with a repentant and restored Jonah foreshadowing a repentant and restored Israel.

(For a study about the other major part to the developing word picture — *the Church* — one should begin at the same place in Scripture that he would logically begin when studying about Israel, or any other subject in Scripture, *which is GENESIS. A person MUST understand the foundational material set forth IN GENESIS in order to properly understand the superstructure dealt with throughout all subsequent Scripture.*

And, as complete books deal with Israel [e.g., "Esther," "Jonah"], complete books also deal with the Church [e.g., "Ruth," the N.T. epistles].

On the preceding, refer to the author's books, *Ruth [about Christ and the Church]* and *Esther [about God and Israel].*)

## Israel's Repentance

One of the best places to go when dealing with Israel's repentance toward the end of the Tribulation is the Book of Exodus.

Groundwork for different parts of the matter were laid in Genesis. Then in Exodus, Moses, continuing to be moved by the Spirit, began building upon that previously set forth in Genesis by putting matters together regarding Israel and the nations at the end of Man's Day in a complete, chronological sequence of events.

These events begin in chapter one, with Israel, in a typical respect, in the future Tribulation. And these events then, in a continuing typical respect, move through thirty-nine more chapters, ending with the establishment of the theocracy in chapter forty.

Thus, that seen throughout these forty chapters covers events

which will occur during Daniel's Seventieth Week and the seventy-five days at the end of Daniel's prophecy. In this respect, if an individual wants to know about events, sequences of these events, and details about what will occur during this period of time, that set forth in the forty chapters comprising the Book of Exodus will supply a wealth of information in this respect.

(Refer back to Chapter III in this book for an overall presentation of the Book of Exodus in the preceding respect [pp. 26ff].)

Also, sections of the remainder of this chapter will cover material based on an understanding of this overall typical framework [from this previous chapter], showing how the forty chapters of Exodus are laid out.

One thing not dealt with in the overall presentation of Exodus in Chapter III has to do with the dual nature of the type in Ex. 2.

The persecution of the Jewish people by the Assyrian pharaoh from Ex. 1 continues through ch. 2 and beyond, which presents one part of the dual nature of the type, a continuing part from ch. 1. But this chapter also presents another part to the type, not continued from ch. 1 — that of the birth of Moses, his later going to and being rejected by his brethren, then going into another country, and while in this country [separate from Egypt] taking a Gentile bride.

The antitype in Ex. 2 is, of course, of the same dual nature — one aspect has to do with the persecution of the Jewish people continuing from ch. 1, showing Israel in the Tribulation; and the other aspect, not continuing from ch. 1, has to do with Moses as a type of Christ at His first coming — Christ's birth, His later going to and being rejected by His brethren, then going into a far country, and while in the far country [separate from the world] taking a Gentile bride.

This dual aspect of the type needs to be properly understood, for shortly after this in the type [though actually forty years later] God deals with Moses relative to returning to and delivering His persecuted people.

And, of course, exactly the same thing is seen in the antitype. After a complete period of time, seen by the forty years in the type [2,000 years in the antitype], God is going to send His Son back to deliver His persecuted people.

And the Book of Exodus provides details pertaining to exactly how God is going to bring all of this to pass.)

Preceding God sending Moses back to His people in the type and

preceding God sending His Son back to His people in the antitype, exactly the same thing was/will be seen among the Jewish people.

In the type, they had been afflicted to such a degree that they had no place to turn other than to the God of their fathers, crying out to God (Ex. 3:7).

And in the antitype, they will be afflicted to such a degree that they, in like manner, will have no place to turn other than to the God of their fathers, crying out to God (*cf.* Lev. 26:39-42; Deut. 30:1-3 [*ref.* Appendix IV in this book, "If My People"].)

In the type, once the Jewish people, through persecution, had been driven to this point and called upon the God of their fathers, God heard and acted (Ex. 2:23-25; 3:8).

And when the Jewish people yet future, in the antitype, have, through persecution, been driven to this same point and call upon the God of their fathers, God will hear and act (II Chron. 7:12-14).

*The Jewish people had/have a promise to this effect.*

In the type, God sent Moses back to deliver His afflicted people.

And in the antitype God is going to send Jesus back to deliver His afflicted people.

The whole of the matter is set forth in the Book of Exodus, along with much, much more, as will be shown.

### **Messiah's Return**

In Luke 19:11-27, in the parable of the pounds, a Nobleman, about to take a journey into "a far country," called *ALL* of His servants, delivered *ALL* of His goods ("ten pounds," showing completeness) into their hands, and commanded these servants to stay busy UNTIL He returned. And, of course, the clear inference was that they were to stay busy with that which He had placed in their charge before He left (which later parts of the parable clearly show [vv. 15-26]).

The picture is that of Christ, about to depart, calling *ALL* of His servants (in this case, those who would later form the Church, consequently, *ALL* Christians), delivering *ALL* of His goods into their hands, and then commanding them to stay busy UNTIL He returned. And, again, the clear inference is that they were to stay busy with that which He had placed in their charge before He left.

(In John 17:14, Christ, relative to the same matter before He left, stated, "I have given them thy word..." This is why Timothy was told, "Preach the Word..." [II Tim. 4:2]. *That's not only WHAT was left in his charge but that's ALL that was left in his charge, to stay busy using, during the time of the Nobleman's absence. And he was to stay busy proclaiming what this Word had to say throughout THE ENTIRE TIME of the Nobleman's absence.*

But what are Christians doing in this respect today? Are Christians busy today proclaiming the Word?

Hardly! From that being proclaimed on practically every hand, it is becoming increasingly difficult to even find the Word within that emanating from the pulpit, the printed page, etc. And even when the Word is found scattered among that being proclaimed, it is often so skewed that the speaker or writer might as well have simply remained, in a complete respect, with that which was not the Word.)

The Nobleman went away, Christ has gone away, "to receive for himself a kingdom, and to return." And, as seen in Dan. 7:13, 14, *this kingdom will be given to Him by His Father while He is away, before He returns.*

(This kingdom, the earth, is presently being administered by its first ruler — *Satan, along with his angels.* But the kingdom is about to change hands and be administered by a second ruler — *Christ, along with His co-heirs.* And the latter awaits the Nobleman's return in possession of the kingdom.)

In this respect, note Matt. 16:28-17:5, which deals with *that future day after Christ has received the kingdom from His Father and returns.* The opening verse relates what is about to follow and calls it "the Son of man coming in his kingdom."

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elijah talking with him.

Then appeared Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee,

and one for Moses, and one for Elijah.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

As can be clearly seen, Matt. 17:1-5 depicts that stated in the last verse of the preceding chapter (v. 28). This is *NOT* a foreview of or something like Christ's return in possession of the kingdom at this time. Rather, *EXACTLY as the text states*, some standing there saw "the Son of man coming in his kingdom."

God can deal with *time* and with *events during time* in this manner if He so desires.

God can move man back in time, or forward in time (*e.g.*, He moved Ezekiel back in time and John forward in time [Ezek. 8:1ff; Rev. 1:10ff]). As well, God can change time as we know it if He so desires (Josh. 10:12-14; Isa. 38:7, 8; Amos 8:9; Matt. 24:22; II Peter 3:8). Then God can deal with events occurring during the time in which man has been placed.

### 1) The Scene in Matthew 17:1-5

*The time* when the Son of Man will come in His kingdom is seen to occur "after six days," which places it in complete accord with all related Scripture — *on the seventh day, the seventh 1,000-year period*.

This is the way matters are presented, at the very beginning of the Old Testament, in the opening two chapters of Genesis, establishing a *foundational basis* for all which follows.

And, as well, this is the way matters are presented at the beginning of the New Testament, in the opening two chapters of John's gospel, again setting forth *the same foundational basis previously seen beginning Genesis* for all which follows.

(Refer to Chapter I, "Genesis and John," in the author's book, *Moses and John*, showing *why John MUST be seen as the gospel beginning the N.T., not Matthew*.)

Also, refer to Chapter V, "Three Days and Three Nights," in this book for information on the "timing," within Scripture's septenary structure, of Christ's future appearance after receiving the kingdom from His Father.)

*The location* used to show the Son of Man coming in His kingdom was “an high mountain.” “A mountain” is used in Scripture to depict *a kingdom*. And Christ didn’t select just any mountain to show that which was in view. Rather, Christ took three of His disciples up into “an high mountain.”

Note how “a mountain” is used in a metaphorical respect in Isa. 2:1-4 to depict not only Christ’s kingdom but lesser kingdoms on earth in that coming day:

“And it shall come to pass in the last days, that the mountain of the Lord’s house [Christ’s kingdom] shall be established in the top of the mountains [all the subordinate world kingdoms, referred to in this respect later in the verse through the use of ‘hills’ (translation of a different Hebrew word than the one used for mountain)]...” (v. 2a).

Or, Dan. 2:35, 44, 45, as Rev. 11:15, shows the matter after a slightly different fashion. In these sections of Scripture, the kingdom of Christ alone is seen, with all of the lesser world kingdoms seen as forming part of the worldwide kingdom of Christ.

In Daniel 2:35, 44, 45, Christ is seen smiting the final form of Gentile world power at the time of His return (which will be a worldwide power under the Beast, Antichrist). And “a great mountain” is used to depict the kingdom of Christ as it will exist following the destruction of that depicted by the image.

Then Rev. 11:15 simply states the same thing at the same time, apart from the use of metaphors:

“The kingdom of the world has become the kingdom of our Lord, and of His Christ, and He will reign forever and ever” (NASB).

*Those present on the Mount* were Christ, Moses, Elijah, and three of the twelve disciples (Peter, James, and John).

Christ was “transfigured” before the disciples (enswathed in the Glory of God).

Moses and Elijah “appeared in glory” with Christ (both evidently enswathed in Glory as well [Luke 9:31]), and “a bright cloud” overshadowed all present on the Mount (which could only be the Glory seen in an overall respect in the kingdom).

Thus, Peter, James, and John — though not enswathed in Glory, as the Others — were present within the overall scope of the Glory overshadowing everyone.

And Peter recognized this scene *to be EXACTLY what he was witnessing*. He suggested building three "tabernacles," *one for Jesus, one for Moses, and one for Elijah*.

This would be an allusion to *the feast of Tabernacles*, the seventh and last of the Jewish festivals, depicting offerings and a time of rest at the termination of that set forth by the previous six festivals (foreshadowing offerings and a time of rest during the earth's coming Sabbath, the Messianic Era [Ezek. 43:13ff]).

(These seven festivals form the prophetic calendar of Israel, having to do with *a sequence of events* which will transpire following Christ's return at the end of the Tribulation, leading into the Messianic Era.

Refer to Appendix V in this book.)

## 2) Jesus, Moses, and Elijah

When Jesus returns to the earth — that is, *when the Son of Man comes "in his kingdom"* — He will be accompanied by "the armies... in heaven" (Rev. 19:14), seen and identified elsewhere as "*angels*" (cf. Matt. 24:31; II Thess. 1:7).

As well, according to the scene on the Mount in Matt. 17:1-5, Christ will be accompanied at this time by "*Moses*" and "*Elijah*."

The matter can't possibly be viewed after any other fashion. *That which has already occurred in the respect depicted in Matt. 17:1-5 CANNOT be changed*. Attempting to see Christ returning at the end of the Tribulation — "the Son of man coming in his kingdom" — apart from seeing Moses and Elijah accompanying Him would be *EXACTLY the same as attempting to change something in past history*.

The scene in Matt. 17:1-5 is simply future history which has already been depicted (has already occurred in one respect, and Scripture is filled with this type material), though it will occur at a yet future date. And it *MUST occur in the future EXACTLY as it was seen to occur in the past, for that seen in the past WAS the future occurrence*.

This will explain why two men were present on the Mount of Olives in Acts chapter one when Christ ascended, for He is to



return in exactly the same manner that He went away (Acts 1:9-11). *Two men were present when He went away, and two men will be present when He returns.* And these two men are identified in Matthew chapter seventeen.

The whole of the matter is that simple. And man hasn't been called to explain it, just to believe it.

(Why will these two particular men — Moses and Elijah — be with Christ at the time of His return? Aside from the simple fact that this is the way Biblical revelation presents the matter, *there are evident, inseparably related reasons WHY these two men will be present.*)

### 3) Necessity for Moses and Elijah's Presence

Different, though similar, expressions are used in Scripture to depict *the whole of Scripture* — e.g., “To the law, and to the testimony” (Isa. 8:20); “Moses and all the prophets,” “the law of Moses, and the prophets, and the psalms” (Luke 24:27, 44); or “Moses and the prophets” (Luke 16:29, 31).

By placing Moses and Elijah together in the last three verses in the Old Testament (Mal. 4:4-6), *the whole of Scripture* is once again in view. *The Law* was given through “Moses,” and “Elijah” was one of *the prophets*.

The same thing is seen through Moses and Elijah's appearance together in Matt. 17:1-5 and Acts 1:9-11.

Then there are a series of events of equal significance concerning these two men which will occur yet future, at two different periods of time.

One has to do with a manifestation of “*signs*” by two prophets (the two witnesses) during the Tribulation, along with an evident counter manifestation of “*signs*” by the false prophet (Rev. 11, 13). And, comparing Scripture with Scripture, these two prophets could only be identified as *Moses* and *Elijah*.

(These two prophets are “the two anointed ones” in Zechariah's fifth vision [Zech. 4:1-14].

Because of the importance of Elijah's future ministry to Israel, as seen in Mal. 4:5, 6, it would appear strange indeed if he were not mentioned someplace in Rev. 6-19a [that section of the book covering

the Tribulation]. And, in the light of other Scripture, it would appear equally strange if Elijah appeared unaccompanied by Moses.

And Rev. 11:3-12 is the only place throughout these fourteen chapters of the book where we have two men of this nature appearing to Israel during this time. Also, "signs" associated with their ministry reflect back on "signs" performed by Moses and Elijah [v. 6].

For additional information on Moses and Elijah's ministry to Israel during the Tribulation, refer to Chapter XX, "The Two Witnesses," in the author's book, *The Time of the End*.)

Then, following the Tribulation, when these two men return with Christ — *i.e.*, when these two men, depicting *the complete written Word* [which is living], return with *the Word manifested in the form of flesh* [again, the living Word] — according to Biblical typology, there will be a continuation and conclusion to their preceding ministry during the Tribulation (Ex. 5:1ff; I Kings 17:25ff).

Events which occurred in Exodus following Moses' return to and appearance to the Jewish people would evidently have to do with Moses' future ministry during this time. And that stated concerning Elijah's ministry in relation to *the Jewish people and the theocracy*, seen in Isa. 40:1-5 and Mal. 3:1-4; 4:5, 6, *MUST be brought to pass* (both of these are dealt with later in the chapter).

Also, inseparably connected with the preceding and inseparably connecting these two men for all time in relation to *Israel and the theocracy*, there are only two instances in all of the Old Testament (in Moses and the Prophets) *where God empowered individuals to perform supernatural "signs."* The first occurred under Moses and his successor Joshua, and the second occurred under Elijah and his successor Elisha.

The first occurred in connection with *the Jewish people and the theocracy* — the Jewish people leaving Egypt with a view to realizing an inheritance in a theocracy in another land. Thus, *a first-mention principle regarding "signs," which can NEVER change, was established at this point in Scripture.* Accordingly, any future manifestation of "signs," through individuals empowered to perform these "signs," *could only have to do with the Jewish people, with the theocracy in view.*

Remove either (*the Jewish people, or the theocracy*), and "signs"

of the nature seen in Scripture *CANNOT* exist. *BOTH ISRAEL and THE KINGDOM MUST BE IN VIEW TOGETHER* for these supernatural “signs” to exist.

This is why *EXACTLY the same thing* is seen through a manifestation of “signs” during Elijah’s and Elisha’s ministries.

This was one of the darkest days in Israeli history. Ahab and his wife Jezebel had led the people completely away from God, into Baal worship. The theocracy was in existence, though in a divided kingdom. And the manifested “signs” had to do with *Israel and the kingdom — a call for the Jewish people to return to the God of their fathers.*

The same thing was seen in the gospel accounts and the Book of Acts during the offer and re-offer of the kingdom to Israel — an unparalleled manifestation of “signs.”

And the same thing will again be seen during the first half of the Tribulation, through the ministry of the two witnesses, through the ministry of Moses and Elijah to Israel during this period. And the “signs” *WILL, they MUST, have to do with Israel and the kingdom during this future time.*

*The kingdom will be in the offing, for the time will be at hand when the kingdom will be restored to a repentant and converted nation.*

(For additional information on “signs” in the preceding respect, refer to the author’s article, “Signs, Wonders, Miracles.”)

As well, many Bible students have trouble understanding that John the Baptist only came “in the spirit and power of Elijah” and did not fulfill any of the Old Testament prophecies pertaining to Elijah.

John clearly stated that he was not Elijah [John 1:21]. Jesus, on the other hand, said that he was Elijah [Matt. 11:10-14; 17:10-13]. But there was an “if” in connection with John being identified as Elijah by Christ in Matt. 11:14 — “if ye will receive...”

Elijah is to be Christ’s forerunner at the time *Israel receives her Messiah*. God, in His foreknowledge, knew what the nation would do at Christ’s first coming. Thus, John was sent “in the spirit and power of Elijah,” but not in fulfillment of any prophecies about Elijah.

[Scripture sometimes has near and far fulfillments of events in the preceding respect. Note Hos. 11:1 and Matt. 2:15 for example — “Out of Egypt have I called my Son.” The prophecy

in Hosea is clearly about *Israel*, God's firstborn son, at the time of the Exodus. In Matthew though, the prophecy was fulfilled by God's other firstborn Son, at the time He was removed from Egypt as a child]. And it will have a future fulfillment in the antitype of the Exodus under Moses].

The fulfillment of that seen in Isa. 40:3; Mal. 3:1; 4:5, 6 can only occur at a *time when the Jewish people receive their Messiah*. Note that the context of Isa. 40:3 is millennial. Also, note that which Elijah will do in Mal. 4:6, which John didn't do in his ministry.

Elijah, exactly as he did with the prophets of Baal on Mount Carmel in I Kings 18:25ff, will turn "the heart" of the Jewish people back to their fathers [back to believing the prophets], and "the heart" of their fathers [the prophets] back to the Jewish people. Note the direct statement regarding this in the historical account following the fire falling from heaven on Mount Carmel [*cf.* I Kings 18:37-39; Mal. 4:5, 6].

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God" [vv. 37-39].

John, as Christ's forerunner at His first coming, aside from a near fulfillment of Isa. 40:3, did not fulfill any of the prophecies pertaining to Elijah. Thus, through any sound system of Biblical interpretation, *John CANNOT possibly be seen fulfilling the Old Testament prophecies concerning Elijah*.

Elijah will come yet future, fulfilling Isa. 40:3; Mal. 3:1; 4:5, 6. And, once again, he will be God's instrument to turn the people of Israel *FROM unbelief TO belief*, possibly in a similar manner to the way he accomplished this on Mount Carmel over 2,800 years ago [I Kings 18:25-39].)

#### 4) *Moses and Elijah, During the Tribulation*

When Elijah returns to minister to the Jewish people before "the coming of the great and dreadful day of the Lord," he will be accompanied by Moses, both during the Tribulation and with Christ following the Tribulation. And his fulfilling the passages in Isaiah and Malachi may very well occur both during and following the Tribulation when both he and Moses return with Christ, for

events throughout this period will occur prior to “the great and dreadful day of the Lord.”

(For information concerning when the Day of the Lord begins, which will follow the Tribulation and Christ’s return, refer to Chapters IV, V, “In the Lord’s Day [Parts I, II],” in the author’s book, *The Time of the End*.

“The great and dreadful day of the Lord” would refer more specifically to that time when Gentile world power is destroyed following Christ’s return [Joel 2:1-11, 30-32; 3:1-16].)

During the Tribulation (first half), Moses and Elijah will minister to Israel. They will evidently be instrumental in the conversion of the 144,000 Jews who are to proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation (Rev. 7, 12, 14). As well, they will evidently confront Antichrist and his false prophet, through *supernatural powers*, “*signs*” (cf. Rev. 11:3-6; 13:13-15).

But the entire nation being brought to the place which Elijah brought them in history on Mount Carmel will await Moses and Elijah’s return with Christ at the end of the Tribulation.

(At the end of their ministry during the Tribulation, Moses and Elijah will be slain. And this may very well be the time when Antichrist breaks his covenant with Israel and turns against the Jewish people in all his fury, as seen in Matt. 24:15ff [cf. Rev. 11:13].

Three and one-half days following their death, Moses and Elijah will be raised from the dead and be removed into the heavens, awaiting Christ’s return three and one-half years later.)

Biblical prophecy places Israel’s repentance near the end of the Tribulation and the birth of a nation following Christ’s return at the end of the Tribulation.

Moses and Elijah’s ministry to Israel during the first half of the Tribulation may very well be of such a nature that over three years following their ministry, near the end of the Tribulation, in Israel’s darkest hour, their prior ministry will play a part in the entire nation turning to and calling upon the God of their fathers (*EXACTLY as seen in the type* in Ex. 2:23).

And, *EXACTLY as seen in the type*, when the Jewish people have

been brought to this state, *God will hear, remember His covenant with Abraham, Isaac, and Jacob, and send the One greater than Moses back to deliver His people* (Ex. 2:24ff; cf. Zech. 12:10ff).

#### 5) *Moses and Elijah, when Christ Returns*

When Christ returns, accompanied by Moses, Elijah, and the armies in heaven (angels), He will return to the Mount of Olives. But this will not be the time when the Mount splits, as seen in Zech. 14:4. Numerous events must occur first (*ref. Ch. X, pp. 161, 162*).

The antitype of the confrontation with the Assyrian Pharaoh in Egypt during Moses' day (typified by the ten plagues) will occur at this time. And God will evidently use Moses, exactly as in the type in Exodus, to bring this to pass.

Elijah, on the other hand, can only be seen turning his attention to Israel during this time, bringing about and fulfilling that seen in Mal. 4:5, 6.

Christ and Moses (as Moses and Aaron in the type) will evidently appear to the Assyrian of that day with the same message which God instructed Moses to take to the Assyrian of his day.

"Israel is my son, even my firstborn...Let my son go that he may serve me..." (Ex. 4:22, 23).

And judgments will follow when the Assyrian refuses, *exactly as in the type*.

Elijah, on the other hand, can only be ministering to a scattered Jewish people at this time. He will be ministering to the nation in line with Mal. 4:5, 6, readying the nation for Christ's appearance to them, *when they look upon the pierced One, resulting in individual births and a national rebirth* (cf. Isa. 66:8; Zech. 12:10-14).

(The tenth and final plague in the type was the death of the firstborn, the Passover. *This plague had both individual and national implications for both Israel and Egypt.*

As to *individual implications*, the firstborn in every household, Israelite and Egyptian alike, fell under the sentence of "death."

In the camp of Israel though, a substitute was provided for the firstborn in the family — a slain lamb, with the blood properly applied. *Thus, the firstborn could die vicariously.*

But this was not the case outside the camp of Israel. The firstborn in every Egyptian house *could ONLY die personally, APART from a substitute* [note that *the paschal lamb was given TO ISRAEL ALONE, and ISRAEL ALONE could slay this lamb* (Ex. 12:3ff; cf. Acts 2:23, 36, 7:52)].

Then Israel was/is God's firstborn son [Ex. 4:22, 23]; Egypt, associated with Satan and his kingdom in this respect, was not. One nation [God's firstborn son] *could die vicariously, the other nation could not* [which could only be seen as a firstborn son in this respect, though associated with Satan, the god of this age].

This is the time when Israel's *national birth* occurred / will occur in the order of events seen in the seven Jewish festivals [a nation born/reborn in a day (cf. Ex. 12:1, 2; Isa. 66:8)].

And, with both God's firstborn son and Satan's firstborn son [as it were] on the scene in this manner, this is where *DEATH in relation to Gentile regality in Egypt occurred in the type and will occur in the antitype, with Gentile power subsequently slain, destroyed, in both instances* [one past, the other future].

Then, the remaining six festivals outline a sequence of events relative to Israel, leading into the Messianic Era.

In the preceding respect, the Passover, the first of the festivals, *remains unfulfilled by two national entities in two realms, individually and nationally: unfulfilled in this manner by both Israel and the nations. And NONE of the remaining six festivals can be fulfilled UNTIL the first festival has been fulfilled.*

*Israel, God's firstborn, has slain the Lamb; but they have yet to apply the blood, with the firstborn [Israel, in that day] experiencing death, individually and nationally, vicariously through the slain Lamb.*

*The nations though — Satan's firstborn, as it were — have no substitute; and they will have to pay the penalty which God has decreed must befall the firstborn themselves [death], both individually and nationally.)*

As previously seen, Moses and Elijah will be very instrumental in events surrounding Christ's return, both immediately preceding His return (during the Tribulation) and at the time of and immediately following His return. Christ will return, not only accompanied by angels (for particular, revealed reasons), but also accompanied by Moses and Elijah (for particular, revealed reasons as well).

Angels accompanying Christ will be sent out to regather the Jewish people from a worldwide dispersion, but only following

certain events (Matt. 24:29-31). And they will evidently be instrumental in His numerous dealings with the Jewish people at this time, as angels were instrumental in God's numerous dealings with His people in the past (*cf.* Gen. 18:1ff; Ex. 23:20-23; Deut. 33:2; II Kings 19:35; Ps. 68:17; 78:25; Dan. 6:22; Acts 7:53; Gal. 3:19; Heb. 2:2).

Moses and Elijah accompanying Christ will be instrumental in events occurring in two realms:

- 1) *The nations*, under the Assyrian (the Beast, the Anti-christ) ruling the world in that day.
- 2) *Israel*, scattered among these same nations.

Moses, as in the type in Exodus, will evidently be instrumental in God's dealings with *the nations* at this time.

And Elijah, as in the type in I Kings, in line with that prophesied concerning Elijah in Mal. 3:1-3; 4:5, 6, can only be seen as instrumental in God's dealings with *the Jewish people* at this time.

#### a) *Elijah and Israel*

The type which one can draw from pertaining to Elijah has to do with his experiences with *Ahab* (the king in Israel during Elijah's day, who had married Jezebel, a pagan king's daughter) and his subsequent experiences with *the prophets of Baal and with unbelieving Israel on Mount Carmel*.

This was one of the darkest periods in Israeli history. Ahab had led Israel into Baal worship, along with other forms of idolatry; and during his reign the city of Jericho was rebuilt (a curse rested upon anyone rebuilding this city [*cf.* Josh. 6:26; I Kings 16:34]).

Scripture states that "Ahab did more to provoke the Lord God to anger than all the kings of Israel that were before him" (I Kings 16:30-34).

This was the situation when Elijah appeared on the scene, beginning a sequence of events — lasting three and one-half years, during which no rain fell throughout all the land — which was climaxed by *belief in Israel, the prophets of Baal being slain, and rain falling in torrents* (I Kings 17:1-18:45; James 5:17, 18).



And when Elijah appears to Israel following the Tribulation, it will be after three and one-half years of a rule of the most corrupt and wicked Gentile king that the world will have ever known, one who will seek to destroy Israel from off the face of the earth.

And Elijah, possibly after a similar fashion, will once again bring about that which he brought to pass on Mount Carmel. He will bring about conditions of a nature which will cause the hearts of the people to turn to the Prophets and the hearts of the Prophets to turn to the people, *i.e.*, bring about *belief* among the Jewish people where unbelief had previously existed, *belief and adherence* to that which the Prophets had previously stated (*cf.* I Kings 18:37-39; Mal. 4:5, 6).

Then, in conjunction with the preceding, Elijah is going to bring about a people ready to receive their Messiah when He subsequently reveals Himself to them.

Two complete chapters in the Book of Revelation, extending into part of a third chapter (chs. 17-19a), are given over to depicting Israel in the kingdom of Antichrist and that which will happen as a result of Elijah's ministry immediately following the Tribulation. Israel's harlotry is seen at an apex and then quickly brought to an end in these chapters. And Scripture elsewhere, having to do with Elijah's future ministry, tells how this will be accomplished (*ref.* Chapter VII in this book).

#### *b) Moses and the Nations*

The things having to do with that which will evidently be Moses' ministry as it pertains to the nations during this same time also occupy several chapters in the Book of Revelation (chs. 8-10, 16).

When the sixth seal of the seven-sealed scroll (ch. 5) is opened in Rev. 6:12, events being depicted will occur near and at the end of the Tribulation. The kingdom of the Assyrian is seen in utter chaos, a decimated kingdom. Then the heavens are opened (exactly as given in Rev. 19:11ff, for they are two depictions of the same scene [a third depiction is given in Rev. 14:14-20]), with God's Christ coming forth as "King of kings, and Lord of lords," though described in a different manner in Rev. 6:16 (as *One seated* "on a throne," or in Rev. 14:14 as *One wearing* "a golden crown").

And those on the earth — from governmental rulers on thrones to individuals in prisons — will seek to distance themselves from the One coming forth. The kingdom of this world will be in shambles at this time, and those on the earth will evidently have some understanding of what the presence of the One coming forth means, for they will seek to hide themselves and say to the "mountains and rocks":

"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

("Dens" and "rocks of the mountains," as in that which precedes, are used in metaphorical respects. Hiding themselves in the places described and looking to these places as possibly some type sanctuary or shield from that occurring could only have to do with seeking some type help or aid from a government in complete disarray ["dens" and "rocks" (safe places) "of the mountains" (of the world kingdoms)].

And, of course, no help or aid will be forthcoming, for the Assyrian's kingdom of that day will be unable to help; it will be in complete shambles.)

The seventh seal has yet to be broken at this point in time, containing *the climactic judgments which will occur FOLLOWING Christ's return*, the seven trumpet and seven vial judgments (which are *the same judgments described two different ways*, in the same manner that *the three depictions of the heavens being opened and Christ coming forth are seen and described in the book three different ways*).

(Note that Scripture is quite often structured in the preceding manner, beginning in Genesis and ending in Revelation [e.g., the first thirty-four verses of Genesis cover the whole of Scripture in a skeletal framework; then commentary is provided, adding the sinews, flesh, and skin; or, in the Book of Revelation, note that 1:10, 11 and 4:1, 2 describe exactly the same scene (the removal of the Church at the end of the dispensation); or note the same thing in 10:1-7 (cf. 11:15) and 16:17-21 (the completion of the seven-sealed scroll judgments at the end of Man's Day)].

Refer to the author's book, *The Time of the End*, where this structure of Scripture is discussed different places.)

The judgments under the seventh seal (the seven trumpet and seven vial judgments) have to do with judgments upon the kingdom of the Assyrian of that day, which will already be a decimated kingdom when the seventh seal is broken and these judgments commence. And these judgments *PARALLEL the ten plagues* which befell the kingdom of the Assyrian in history, following Moses' return in the type and Christ's return in the antitype (Ex. 7-12).

Both "seven" and "ten" are *complete numbers*, showing *complete judgment befalling the kingdom of the Assyrian in both history and prophecy*.

And the reason why judgment of this nature will befall the kingdom of the Assyrian in the future can only be the same as the reason why it befell the kingdom of the Assyrian in the past.

The Assyrian during Moses' day was not only seeking to destroy the Jewish people but he would not allow them to leave Egypt in order to realize the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob.

And the Assyrian during "the days of the Son of man" will do exactly the same thing relative to the Jewish people scattered worldwide, scattered throughout his kingdom.

(God's power, of course, could easily have overridden the Assyrian's power in the past, as will be the case with the Assyrian's power in the future as well [that is, God could have simply removed His people / can one day simply remove His people through Divine power, regardless of the Assyrian's attitude, with that being the end of the matter].)

But that is all beside the point. God has chosen to exhibit His power after another fashion entirely. God has chosen to bring matters to pass *His WAY, through His MEANS, evidently resulting in an even GREATER show of the manifestation of Divine power* [cf. Ex. 9:15, 16; Rev. 17:16, 17].)

In the past, Moses and Aaron confronted the Assyrian, with *ONE message from God*. And, in the future, evidently Christ Himself and Moses will confront the Assyrian, with *the SAME singular message*:

"Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go that he may serve me [realizing the rights of the firstborn, in another land]: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn" (Ex. 4:22, 23).

In the past, the Assyrian's kingdom was decimated following Moses and Aaron's appearances before him, with the Assyrian and his armed forces destroyed in the Red Sea following Israel's removal from Egypt.

And in the future, matters will occur exactly the same way. The Assyrian's kingdom will be even further decimated (following Christ's return, with His and evidently Moses' appearance[s] before him), with his kingdom completely destroyed after Israel has been removed from that which Egypt typifies, from a worldwide dispersion (Isa. 63:1-4; Ezek. 38, 39; Joel 2:1ff; 3:1ff; Rev. 19:17-21).

(Note also relative to Christ's return at the end of the Tribulation and those accompanying Him that Christ's bride [comprised of Christians previously removed from the earth before the Tribulation] *WILL NOT be with Him at this time. Scripture is quite clear on this matter, many notwithstanding.*

*There are NO Scriptures which would even remotely suggest such a teaching. Actually there couldn't be any Scriptures of this nature for the types are quite clear that Christ's bride WILL NOT be with Him at this time.*

Note, for example, that Asenath was in another part of the palace when Joseph dealt with and revealed himself to his brethren in Gen. 45:1ff, or at any time prior to that in his dealings with his brethren; And, in like manner, Zipporah was not with Moses when he returned to and dealt with his brethren in Ex. 3:10ff.

*The location of Christ's bride during this time [still His bride, not yet His wife] is unrevealed. Possibly, as Zipporah, she will go part way with Christ and remain in the New Jerusalem above the earth during the time that Christ deals with Israel and the nations on earth. We're simply not told.)*

## Israel's Salvation

The type in Exodus presents *an orderly arrangement of events which MUST be followed*. As well, the seven Jewish festivals in Lev. 23:1ff present *a complementary arrangement of events which MUST also be followed*.

And, to better understand and grasp the complete sequential

picture as presented by both, one could place the seven festivals within the framework of the Book of Exodus, for the Book of Exodus covers the complete panorama of that dealt with in all seven festivals.

(Ref. Appendix V in this book; also refer to Chapter X, pp. 164-166, for more specific information on the fulfillment of the last two festivals [Day of Atonement and feast of Tabernacles], seen in Leviticus and Joshua.)

Israel's salvation — *which has to do with death and shed blood, the death of the firstborn, both individual and national* — will occur in the exact order and place as seen in the type in Exodus. Or, for that matter, it will occur in the order seen in the seven festivals, which can only be the same.

In the type in Exodus, this occurred after Moses had returned to Egypt, after he had dealt with the Jewish people and then with the Assyrian pharaoh. *Only then* did death and shed blood, having to do with the death of the firstborn, enter into the picture. And *the Jewish people were still in Egypt when this occurred.*

In the antitype, this will occur after *EXACTLY* the same fashion, after Christ has returned at the end of the Tribulation, after he has dealt with the Jewish people and then with the Assyrian ruler (Antichrist). *Only then* will death and shed blood, having to do with the death of the firstborn, enter into the picture. And *the Jewish people will still be scattered among the Gentile nations when this occurs.*

This is when the Passover, the first of the seven Jewish festivals, will be fulfilled. Israel has already slain the Lamb; but, they have yet to apply the blood, which the Jewish people will do “by faith” in the One who died and shed His blood.

The Passover is the tenth and final plague in the type, dealt with in Ex. 12, leaving a two-fold picture of events that night after the Lord had passed through the land of Egypt:

- 1) *A vicarious death of the firstborn had occurred, was realized, in two respects — individual and national — for ALL those in the camp of Israel.*
- 2) *A non-vicarious death of the firstborn had occurred, was realized, in two respects — individual and national — for ALL those outside the camp of Israel.*

After the Lord had passed through the land of Egypt that night, looking for one thing — "when I see the blood" (Ex. 12:13) — on the one hand, there was a *new-born nation* ready to depart Egypt and realize her calling within a theocracy in a land removed from Egypt; and, on the other hand, there was a *decimated nation* awaiting destruction.

And the whole of the matter in the antitype *can only be EX-ACTLY the same*. In that coming day, after Christ returns and deals face-to-face with Israel (Ex. 4) and evidently also with the Assyrian ruler of that day after the same fashion as well (Ex. 5-11), *the fulfillment of the Passover will then occur* (Ex. 12), with Israel still scattered among the Gentile nations (while still in Egypt).

This will be the time when Israel looks upon and recognizes the One Whom they had previously rejected and crucified. This will be the time when there will be a great mourning in the camp, and *this will be the time of both individual salvation and the rebirth of a nation in a day*.

The Passover will, as well, exactly as in the type, be the concluding judgment upon the Assyrian's kingdom prior to the destruction of his kingdom, following the restoration of a redeemed people forming a reborn nation back to a healed land.

The Jewish people, after being afflicted throughout "the time of Jacob's trouble," *will realize salvation — individual, national, and the land itself — at the hands of their Messiah, with a view to realizing their calling in their own land within a restored theocracy*.

The Gentile nations on the other hand, after administering the affliction *upon the Jewish people* (and, as a result, *upon God Himself*) during "the time of Jacob's trouble," *will, at the same time, realize devastation at the hands of Israel's Messiah, awaiting destruction after Israel has been restored to her land* (Joel 2:1-3:21).

Thus, there are both *individual* and *national* aspects to the fulfillment of the first of the Jewish festivals, the Passover (Isa. 66:8, 9; Zech. 12:10-14; 13:1-6).

All of the preceding is in view in Jonah 2:6b-10, though dealt with in many different parts and ways in numerous other sections of Scripture, forming commentary for the verses in Jonah and helping to fill in the complete word picture which Scripture provides.

## 9

### Jonah Delivered from the Sea

REMOVED FROM THE SEA AND RESTORED TO HIS OWN LAND

“...yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land” (Jonah 2:6b-10).

Following Jonah’s *repentance* and acknowledging, “*Salvation is of the Lord,*” Jonah was delivered from the sea and restored to his own land.

Following Israel’s *repentance* and *salvation*, both *personal* and *national* — acknowledging, “*Salvation is of the Lord*” — the Jewish people will be delivered from the Gentile nations and restored to their own land.

This is what the type states. And, as *CAN ONLY BE the case, this is completely in line with any Scripture bearing on the subject.*

This is the way matters were established and set in the basic, overall type in Exodus; and *any subsequent type, such as Jonah, MUST deal with the subject EXACTLY as seen in this overall, foundational type.*

And, of course, *the antitype CAN ONLY OCCUR completely in line with ALL the different, uniform types.*

(Though the type in Jonah simply states that Jonah was placed “upon the dry land,” in the light of that seen in other types, the Prophets, and the antitype, “the dry land” can only be understood as referring to *one place — the land of Israel.*)

In Exodus, as in Jonah, deliverance from Egypt, from the Sea — foreshadowing *Israel's deliverance from the nations* — occurred *ONLY following the salvation issue being dealt with*. And "salvation" while still in Egypt, followed by "deliverance" from Egypt, had to do with *the death of the firstborn*. There was a vicarious death, the *shedding of blood, with the blood properly applied* (Ex. 12).

In Jonah this had to do with acknowledging, "Salvation is of the Lord" (2:9). Jonah though really provides no details at this point in the account, just the bare facts — *Jonah acknowledges that salvation is of the Lord, and he was THEN delivered from the sea*.

A number of details not dealt with in Jonah are provided in Exodus, others elsewhere. And this illustrates a main reason why *Scripture MUST be compared with Scripture*.

Jonah would provide very little in the way of a word picture through this one succinct statement. But there are a number of other places in Scripture that deal with different facets of this subject. And when they are brought together, *comparing Scripture with Scripture, a far more developing word picture begins to take shape than seen in just Jonah alone*.

(Salvation, as *unchangeably established and set* in Gen. 1, 3, occurs on the basis of *death and shed blood*. In Jonah's case, there is no mention of or reference to death and shed blood [the same is seen in the initial statement in Gen. 1:2b-5, though Gen. 3:6-21 follows, providing additional details].

Jonah simply states, "Salvation is of the Lord." And, not only was salvation of the Lord during Jonah's day, but also prior to that time dating back to Adam's day, and following Jonah's day down to the present day, or at any time in the future. *Salvation has always existed and always will exist through ONE MEANS ALONE, as clearly stated in Jonah 2:9 [Acts 4:12]*.

But how could there have been death and shed blood in connection with Christ preceding Calvary, allowing for salvation during Jonah's day or at any other time during the first 4,000 years of human history?

Note that Christ's death occurred at a time preceding man's creation and fall [Rev. 13:8], allowing for that seen in the opening three chapters of Genesis, or in Jonah 2:9, or any place else during these first 4,000 years.

This will also explain why efficacy could be seen in animal sacrifices throughout the O.T. [note also the basis for animal sacrifices which will occur during the Millennium (Ezek. 43:13ff) — the events of Calvary].



In this respect, as today, or at any point in the past or future, *death and shed blood WOULD HAVE TO underlie a statement such as seen in Jonah 2:9.*)

Jonah deals with a sequential order, beginning with a history of Israel in the opening three verses of the book — Israel's call to carry God's message to the Gentiles, Israel's refusal to go, and Israel's efforts to distance herself from the Lord's presence.

Then, to effect Israel's repentance, matters in the succeeding verses (vv. 4ff) begin and continue with events foreshadowing Israel in and beyond the Tribulation.

In this section, at the beginning (vv. 4-14), Israel is pictured in the nation's own land (out of the sea, on the ship) but, of necessity, subsequently removed from her land and driven out among the nations (removed from the ship and cast into the sea [v. 15]).

And Israel being removed from her land and driven out among the nations yet future will be for a revealed purpose — something which, if for no other reason, *MUST OCCUR because of that which happened to Jonah.*

God had previously decreed, 3,500 years ago during Moses' day, that He would deal with His people, relative to disobedience, *out among the nations.* God though, at times, has dealt with them in the land by allowing Gentile nations to come into the land and subjugate His people (*ref.* Chapter III in this book).

But, dealing with His people in the land has not been the central way that God has conducted matters over the past centuries and millenniums of time; nor, *according to the Prophets,* is it the way that He will conduct matters this final time.

Israel will be removed from her land in the middle of the Tribulation and driven back out among the nations; and, as Jonah was dealt with *in the sea*, Israel will be dealt with in the place which the sea typifies — *the nations* — during the last half of the Tribulation (Deut. 30:1-3; Isa. 26:16-27:13; Ezek. 37:1-14; Jonah 1:17-2:6a; *cf.* Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14).

An entire 2,000-year period, extending into a third 1,000-year period is foreshadowed in Jonah 1:17. But the context on both sides of this verse (1:4-16 and 2:1-6a) deals specifically with the last seven years of this 2,000-year period.

Israel, during this time, through the intensity of the nation's sufferings during the last half of the Tribulation, as Jonah experienced in the sea, will, as Jonah, be brought to the place of repentance, followed by the nation's salvation (2:6b-9).

Then, Jonah chapter two closes by depicting the Jewish people, as Jonah, restored to their own land (v. 10).

In the preceding respect, the first two chapters of Jonah cover 3,500 years of Jewish history, with most of chapter one (vv. 4ff) and all of chapter two dealing with future events during the last seven years of this time, along with the seventy-five-day period which immediately follows these seven years.

An overall, succinct sequence of events is given in Jonah; but major things which will occur throughout this entire sequence, not seen in Jonah, are provided numerous places elsewhere in Scripture.

In this respect, Scripture provides detailed accounts of *the sequence of events during the Tribulation, which bring about Israel's repentance.*

And, in this same respect, Scripture also provides detailed accounts of *the sequence of events leading into Israel's subsequent salvation* immediately following the Tribulation — which has to do with the fulfillment of the Passover, the first of seven Jewish festivals — *with all that is involved in the death of the firstborn* (both personal and national, as it has to do with both Israel and the nations).

(Note that Israel has already slain the Lamb [2,000 years ago], but has yet to apply the blood of this slain Lamb. The Jewish people have yet to acknowledge the identity of the Lamb, followed by belief.

Refer to the previous chapter in this book, Chapter VIII.)

*Then Scripture provides details concerning things which will occur FOLLOWING Israel's salvation but BEFORE their restoration to a healed land.*

Events leading up to and including *Israel's repentance and the nation's salvation* have been covered in previous chapters in this book. But, things *following* the Jewish people's personal and national salvation have yet to be covered.

## Order of Events Revealed in The Jewish Festivals

In the order of events seen in the seven Jewish festivals (*ref.* Appendix V in this book), Israel's restoration to the nation's land does not occur until that foreshadowed by events in the fifth festival, *the feast of Trumpets*. And the fulfillment of this festival will occur when Christ sends forth the angels that will have accompanied Him at the time of His return, as seen in Matt. 24:31 (*cf.* Isa. 27:12, 13):

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

The first festival, *the Passover*, will have been fulfilled through Israel's salvation being brought to pass and the Gentile nations' non-salvation status being revealed, resulting in Israel awaiting *deliverance* and the nations awaiting *destruction*.

Then that foreshadowed by the next three festivals — *the festivals of Unleavened Bread, First Fruits, and Pentecost* — await fulfillment prior to the Jewish people's deliverance from the nations and restoration to their land. *ONLY when that foreshadowed by all three of the festivals following the Passover has been fulfilled will Christ send His angels forth to regather His people from among the nations, leading them back to a healed land, fulfilling the fifth festival, the feast of Trumpets.*

Most of the preceding is not dealt with per se in Jonah; but, comparing Scripture with Scripture, a more complete word picture of corresponding events which will transpire at the time of Christ's return can be seen.

(Also refer to the previous chapter in this book, Chapter VIII, for information on the ministries of Moses and Elijah at this time.

Numerous events will occur following Christ's return, things revealed in Scripture but often glossed over by individuals when dealing with the subject.)

### 1) *The Passover*

The Passover, the first of the seven Jewish festivals, has already been covered in the preceding pages (*ref.* also to the previous chapter

of this book). Thus, it is being listed here only to keep the order of the festivals in their proper numerical sequence, avoiding confusion.

## 2) Festival of Unleavened Bread

In the chronology of events following the Passover in Exodus, the observance of the feast of Unleavened Bread immediately followed the Passover, a festival which was to be observed for seven days, *a complete period of time* (Ex. 12:15ff). And this festival in Exodus was observed *while the Israelites were still in Egypt*.

This festival has to do with *the removal of anything associated with uncleanness, corruption, sin from the house (house of Israel) immediately following the Passover*. Of what uncleanness, corruption, sin is Israel guilty? Israel is guilty of disobedience over centuries of time — covenantal disobedience, harlotry out among the nations, etc. Then the Jewish people brought matters to an apex by crucifying their Messiah when He appeared.

And, because of this climactic act, Israel is presently *unclean through contact with the dead body of God's Son* (Num. 19:1ff), and will remain unclean for *two days* (2,000 years).

Then, after two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), Israel is going to acknowledge her sins in the presence of the very One Whom the Jewish people crucified (*cf.* Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel [Hos. 6:1-3]).

(The passage of generations in the preceding respect is *meaningless*. ALL Jews living today, or at any time in the past or the future, are JUST AS GUILTY of crucifying their Messiah at His first coming, among other things, as the Jews living 2,000 years ago who committed this act.

Note that the Jewish people in that future day are going to look upon the One Whom THEY PIERCED, not just the One Whom THOSE 2,000 years ago pierced, but the One Whom THOSE who see their Messiah at the end of the Tribulation pierced [*cf.* Zech. 12:10; Matt. 23:34-39].)

## 3) Festival of 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). And the main harvest will follow.

The resurrection of Old Testament saints will occur *following* Christ's return, *following* a number of events leading to Israel looking upon the One Whom they pierced (e.g., the ministries of Moses and Elijah), with a nation born in a day, but preceding the Jewish people being removed from the Gentile nations and restored to their own land.

The Old Testament saints, raised from the dead in places like ancient Assyria, Babylon, and Persia (Iran today), will return with the living. And these raised dead, along with those Jews having gone through and survived the Tribulation, *will, TOGETHER, be restored to the land covenanted to Abraham, Isaac, and Jacob.*

This is the same sequence of events depicted in Ezek. 37, having to do with the restoration of "the *WHOLE* house of Israel," with the destruction of Gentile world power following their restoration, seen in the two chapters immediately following, in Ezek. 38, 39.

This is shown in the type in Exodus by Moses, at the time of the Exodus, taking the bones of Joseph with them (Ex. 13:19), showing those who had died in past time returning with those alive at that time.

And, as the destruction of Gentile world power is seen following the Exodus from Egypt under Moses (Ex. 13, 14), so is the destruction of Gentile world power seen following the restoration in Ezek. 37 (chs. 38, 39).

That seen in Ex. 13, 14, that seen in Ezek. 37-39, or that seen in the festivals from Lev. 23 all point to and deal with the same sequence of events. And these are just three places in Scripture where these things are dealt with.

(For more detailed information on Ezek. 37-39, refer to Appendix III in this book.)

#### 4) *Festival of 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 yet future, after the resurrection of Old Testament saints* (Joel 2:27-32).

*The festival of Pentecost*, the last of four festivals to be fulfilled *before* Christ sends His angels out to regather His people from the nations, is the only one of these festivals not dealt with after some fashion in the Book of Exodus. And there would be an evident reason why the observance of this festival is not dealt with in the Exodus account.

This festival, as seen from both that stated in Joel 2 and Acts 2, had to do with something which the Israelites under Moses were not ready to enact at the time of the Exodus and wouldn't be ready to enact for years to come. This festival — the pouring out of the Spirit upon "all flesh" (a reference to Israel, not Gentiles) — had to do with *empowering the Jewish people to fulfill their calling as God's witness to the nations*.

(Note what happened in Acts chapter two when this festival began to be fulfilled. The disciples were *empowered to boldly speak languages which they had no knowledge of* [vv. 4-11], allowing Jews who had traveled to Jerusalem from numerous other nations to hear the message *in their own language*.

Following the future fulfillment of the feast of Pentecost, Jews returning to the land after Christ sends His angels out to regather them from the nations — both the raised dead and those living at that time — will each possess a knowledge of one or more Gentile languages. And these Jews, once settled in the land, *will be able to immediately go out among ALL the nations, boldly carrying God's message to these nations, with each nation being able to hear the message in their own language*.

For comments on Zeph. 3:9 and Matt 25:31-46 in the preceding respect, refer to pp. 168-171 in the next chapter of this book.)

The initial task of the Israelites under Moses, later under Joshua, had to do with *making things ready* to fulfill their calling as God's witness to the nations. But fulfilling their calling in this respect was not something which they were to immediately undertake.

Numerous Gentile nations dwelled throughout the land which they were to inhabit — the land previously covenanted to Abraham, Isaac, and Jacob — and rather than going into the land with God's message of salvation, dealing with the various nations in their own language, they were to do something completely different. They were to go into the land and *slay, utterly destroy, or drive out ALL of the nations dwelling in the land* (Deut. 7:1-16; 20:16, 17; Josh. 23:1-5).

And they were to destroy these nations over a period of time, not all at once, "lest the beasts of the field increase" upon them (*i.e.*, lest the wild animals feeding upon a continuous excess of dead carcasses multiply and cause problems [Deut. 7:22-24]).

Thus, seeing a fulfillment of the feast of Pentecost in the sequence seen in Ex. 12-14 would have been out of place at this time. The Jewish people realizing God's calling as His witness to the nations was not something lying in the immediate future at the time of the Exodus. Rather, they had to first rid the land of the nations dwelling therein, which would take time.

Only after this had been done could the theocracy be properly established in the land and the Jewish people realize their calling as God's witness to the nations of the earth. Only after this had been done could there be a realization of that portended by the fulfillment of the feast of Pentecost in the camp of Israel.

### 5) *Festival of 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 and the fulfillment of that foreshadowed by events in the previous four festivals (*cf.* Matt. 24:29-31; I Thess. 4:16-18).

## **Pentecost Widely Misunderstood in Christendom Today**

The *true nature* of the events which occurred on the day of Pentecost, as recorded in the first two chapters of the Book of Acts — when the re-offer of the kingdom of the heavens to Israel began — is generally not understood in Christendom today at all.

And because of this, among other things, whole denominations have been built on a false understanding of these chapters.

Then, this false understanding has resulted in *related problems*. That which occurred in Acts 2 on the day of Pentecost (vv. 1-13), followed by Peter's explanation of matters (vv. 14-36), is seen coming to a climax in verses 37, 38. And cult groups, not understanding the things revealed in this chapter at all, have isolated and singled out Acts 2:38 as revealing the way in which a person is to be saved.

And numerous individuals, to counter the teaching of the cults on this verse, though not understanding the context either, have taught things concerning Acts 2:38 which are equally erroneous.

And, if either the Christian groups or the cult groups *rightly understood that which is stated in the verses leading into Acts 2:38*, the whole matter wouldn't even exist. Neither would act so completely out of line with Scripture.

In this respect, the matter really doesn't revolve around what Acts 2:38 states per se. Rather, the matter revolves around what is stated in the verses leading into Acts 2:38.

*Understand the contextual verses first; then the text can be properly understood. But, attempt to isolate a verse such as Acts 2:38 from its context, and an individual finds himself in exactly the same place that so many find themselves today — committing mayhem with Scripture and involved in cultic teachings.*

*Correct Scriptural interpretation and understanding is really that simple. Note the EXACT wording of the text, READ and UNDERSTAND the context, and COMPARE Scripture with Scripture (I Cor. 2:9-13).*

On the day of Pentecost, 33 A.D., one hundred twenty believers were waiting in a house in Jerusalem for the Spirit which Jesus had, ten days prior to that time, promised. They were "all with one accord in one place," *waiting* (Acts 1:15; 2:1).

(Note the significance of the number *one hundred twenty* [10X12], particularly contextually. "Ten" is the number of *numerical completeness*, and "twelve" is the number of *governmental perfection*.



Christ has just spent “forty” post-resurrection days instructing His disciples in things pertaining to “the kingdom of God” [Acts 1:3]. Now, ten days later [again, completeness shown in both the numbers “forty” and “ten”], something very significant in relation to the kingdom previously proclaimed was about to occur [events on the day of Pentecost].)

Then, “when the day of Pentecost was *fully come*,” just as the Lord had previously promised (though not having specified the particular day), the one hundred twenty were all “immersed in the Holy Spirit” (literal rendering of the promise in Acts 1:5 [cf. Matt. 3:11, *lit.*, immersion “in water,” “in Holy Spirit,” “in fire”]):

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4).

As seen, the promise concerning the Spirit being sent in Acts 1:5 had to do with an *immersion in the Spirit*; and that promise was fulfilled in Acts 2:2 (the house *filled*, those inside *immersed*). Then these disciples were also correspondingly *filled with the Spirit* (v. 4). And the latter can be seen occurring at subsequent times in other parts of the Book of Acts as well (*e.g.*, 10:45; 11:15, 16; *cf.* 9:17, 18; 13:9).

A two-fold experience of the nature seen in Acts 2:2-4 though has NO PARALLEL in Christendom today.

When an individual is saved by grace through faith today, the norm is *ALWAYS the same*. “Immersion” in the Spirit *ALWAYS* occurs at the point of salvation (I Cor. 12:13), and “a filling” with the Spirit is *ALWAYS* a subsequent experience, progressively occurring over time (*having to do with maturity in the faith, wrought through an assimilation of the Word* [cf. Eph. 5:18-20; Col. 3:16, 17]).

(Note that neither *immersion in the Spirit*, occurring at the time of one’s salvation, nor the subsequent *filling with the Spirit* can have anything to do with one’s salvation experience per se. If either had to do with one’s salvation, then salvation could only be seen occurring different ways in different dispensations, for, throughout the three dispensations

during Man's Day — Gentile, Jewish, Christian — immersion in the Spirit is something peculiar to the present [Christian] dispensation.

The means which God uses to restore ruined man *were set in the opening chapters of Genesis and CAN NEVER change*. Thus, to see either *the immersion in the Spirit or a filling with the Spirit* having to do with one's presently possessed salvation today *is an impossibility*.

The immersion in the Spirit has to do with *the new creation "in Christ,"* [cf. II Cor. 5:17; Gal. 3:26-29], which, again, *has nothing to do with one's presently possessed salvation*; and the filling with the Spirit, having to do with dwelling in the Word — an eating of His flesh and a drinking of His blood [cf. John 6:53-56; Eph. 5:18-20; Col. 3:16, 17] — *has to do with something subsequent to the immersion in the Spirit, with the continuing process of salvation, the salvation of the soul*.

And, though one's eternal salvation always remains in view, *the central subject in the whole of the matter, as seen in Scripture, is ALWAYS upon the continuing part of salvation, which has to do with the coming kingdom of Christ, with realizing or not realizing an inheritance in this kingdom.*

Thus, the immersion in the Spirit and the filling with the Spirit *NEVER occur at the same time today*, as in the first two chapters of Acts and several other parts of the book. And there is *a clearly revealed reason why these differences exist in Scripture*.

In short, one experience (a filling with the Spirit, as seen in Acts chapter two) is seen *ONLY DURING the time when the kingdom was being re-offered to Israel* (especially during the early years); and the other (an immersion in the Spirit) is seen *DURING this time as well, but this experience CONTINUES FOLLOWING this time*.

The emphasis in Acts chapter two is on *Israel and the kingdom, NOT on the Church*. Though the Church was brought into existence on this day as the entity in possession of the kingdom of the heavens and the entity through which God would begin extending a re-offer of the kingdom to Israel, events throughout Acts chapter two *are essentially Jewish, not Christian*.

Acts chapter two records the beginning of a re-offer of the kingdom of the heavens to Israel, an offer connected with Joel's prophecy (vv. 16-21), and an offer attended by signs, wonders, and miracles (vv. 6-13, 43). And *the immersion in and the filling with the Spirit* which were brought to pass on this day had to do with two things:

- 1) *The beginning of the Church (an immersion in the Spirit).*
- 2) *A beginning fulfillment of Joel's prophecy (a filling with the Spirit).*

A filling with the Spirit *in connection with Joel's prophecy* — something experienced by individuals on the day of Pentecost and at subsequent times during the period when the kingdom was being re-offered to Israel (from 33 A.D. to about 62 A.D.) — *CANNOT be the norm for any type Christian experience today, for Joel's prophecy is not presently being fulfilled.* The fulfillment of this prophecy has been set aside until such a time as God once again resumes His dealings with Israel.

### 1) Two Explanatory Greek Words

Though *Christians experience an immersion in and a filling with the Spirit throughout the present dispensation*, there are marked differences when these experiences are viewed in the light of a beginning fulfillment of Joel's prophecy in Acts chapter two. The latter is something which the Spirit of God deals with in the New Testament through the use of two different Greek words for "fill."

#### a) *Pimplemi*

The word in the Greek text for *fill* in Acts 2:4 is not the same as the word for *fill* in Eph. 5:18 (for Christians today). The word used in Acts 2:4 is *pimplemi* (*pletho* [a different rendering of the same word] in some lexicons or concordances), and the word used in Eph. 5:18 is *pleroo*. Both words mean "to fill"; but there is a contextual difference in how the words are used, seen in *the purpose* in view.

*Pimplemi* in Acts 2:4 is used in a manner which refers to individuals being filled with the Spirit in view of *an end to* or *a conclusion of* something being attained. This is the word, for example, which is used referring to Elizabeth being brought to full-term in her pregnancy, prior to the birth of John the Baptist (Luke 1:57). And, in conjunction with this thought, it is also the word used of John the Baptist being "filled with the Holy Spirit, even from his mother's womb" (Luke 1:15).

John was the forerunner of the Messiah. He was the one who *initially* appeared to Israel with the message, "Repent ye [a plural pronoun, *the entire nation*], for the kingdom of the heavens is at

hand" (Matt. 3:2). And note the terminal point — *the kingdom WAS AT HAND*. And John was *filled with the Spirit, from his mother's womb, to proclaim this fact as he went forth preparing the way for the Messiah*.

This word is used *five times* in the Book of Acts referring to individuals being filled with the Spirit.

*The first occurrence* has to do with events on the day of Pentecost (2:4); *the second* has to do with Peter addressing the Sanhedrin (4:8); *the third* has to do with individuals collectively (as on the day of Pentecost [4:31]); and *the fourth and fifth* have to do with Paul, following his conversion on the Damascus road (9:17; 13:9).

*In the first three occurrences*, where a filling with the Spirit is referred to by the word *pimplemi*, a message to the Jews is in view; and that message is accompanied by signs, wonders, and miracles (2:43; 4:14-16). That is, a re-offer of the kingdom to Israel is in view, accompanied by miraculous signs.

And the re-offer of the kingdom is continued *in the fourth and fifth occurrences* of the word, following Paul being introduced in the book.

When Israel had reached a climactic point in the nation's rejection of the kingdom in Acts 7:54ff (similar to the climactic point which the nation reached in the original offer [Matt. 12:22ff]), Paul appears in the book for the first time (Acts 7:58), the Samaritans from Acts 1:8 appear in the book for the first time (Acts 8:5), and Paul was subsequently set apart as the apostle who would carry the message concerning the proffered kingdom to the Gentiles (Acts 9:1-15).

Note the order for the proclamation of this message as originally given to the disciples in Acts 1:8:

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Paul was the one called to carry this message to the latter group (Rom. 11:13; Gal. 2:7). And the word *pimplemi* is used of Paul being filled with the Spirit for power, to carry this message, simply because the offer of the kingdom was still open to Israel (with the fulfillment of Joel's prophecy still being in view); and the offer would remain open for over two more decades.

The fact that the offer was still open to Israel was the reason Paul ALWAYS went “to the Jew first” before turning to the Gentiles, though he was the apostle called to go to the Gentiles.

The order in Rom. 1:16, in accord with Acts 1:8, was “to the Jew first, and also to the Greek [Gentile]” (cf. Rom. 2:9, 10); and Paul didn’t, he couldn’t, violate this order (note that the Book of Romans was written very near the end, though within the approximate-thirty-year period in which the kingdom of the heavens was re-offered to Israel).

#### b) *Pleroo*

The word *Pleroo* though, used for being filled with the Spirit in Eph. 5:18, is used in a different manner. Both *pleroo* and *pimplemi* mean “to fill”; and both words can be used referring to an end or to the fulfillment of something, such as “time,” etc. (e.g., Acts 7:23, 30); but the use of *pleroo* in Eph. 5:18 is not connected with Joel’s prophecy. The Holy Spirit previously used *pimplemi* for that purpose, at a time when the fulfillment of Joel’s prophecy was in view.

(Note that the Holy Spirit was very careful in His use of words in Acts 2:2-4.

The word used for “fill” in verse two is *pleroo* [same as in Eph. 5:18], referring to the house where the one hundred twenty disciples were waiting *being filled* by “a rushing mighty wind”; but the Spirit of God changed words when He wanted to reveal that those inside that house had been “filled” with the Spirit in verse four, *having to do with Joel’s prophecy*.

Here He used *pimplemi*, and He continued to use *pimplemi* for this purpose [or a cognate, *pleres* (6:3, 5, 8; 7:55; 11:24)] in other parts of the Book of Acts.)

Joel’s prophecy either being fulfilled or not being fulfilled is *the key*. The Spirit used *pimplemi* to describe His filling work *IN CONNECTION WITH the fulfillment of Joel’s prophecy*; and the Spirit later used *pleroo* to describe His filling work *APART FROM the fulfillment of Joel’s prophecy*.

This is *the distinguishing difference* which marks the way that the two words are used in Scripture.

(The preceding presents the basics of how two different Greek words for "fill" are used in the New Testament — something which will allow a person to better grasp the true nature of that which began on the day of Pentecost and continued for about thirty years.

And possessing at least some understanding of this period is vital to a correct understanding of the central subject matter in both the Book of Acts [which presents a history of this period] and the epistles which follow [which were written both during the latter part of and immediately following this period].)

## 2) *The Scene in Jerusalem, 33 A.D.*

On the day of Pentecost in 33 A.D. there were Jews gathered in Jerusalem from every nation under heaven. Josephus, a first-century Jewish historian, states that it was not uncommon to have as many as 2,000,000 Jews in Jerusalem on this day.

The day of Pentecost was one of three annual feast days (Unleavened Bread, Pentecost, and Tabernacles) which adult Jewish males were required to keep *in Jerusalem* (Deut. 16:1-16), and some had to travel great distances to get to Jerusalem in order to keep these feasts. Consequently, it was only natural that many Jews who came for the feast of Passover would remain in Jerusalem until the feast of Pentecost, slightly over fifty days later.

Thus, the Spirit was sent on a particular day — the day of Pentecost, effecting a beginning fulfillment of this festival — when numerous Jews from "every nation under heaven" were in Jerusalem; and those filled (*pimplemi*) with the Spirit (the one hundred twenty) were empowered to proclaim a message concerning the kingdom to these Jews, in all the various languages of their native countries. And these Jews, having heard the message, were, in turn, evidently expected to carry this message back to other Jews in the countries from which they had come.

This was the beginning of the re-offer of the kingdom to Israel, a ministry which would last for about thirty years (until about 62 A.D.).

Then, as previously stated, all of this was inseparably connected with a beginning fulfillment of Joel's prophecy (vv. 15-21). And immediately afterward, Peter delivered a message to Israel, which, after different fashions, became quite common in the re-offer of

the kingdom to Israel (vv. 22-36; cf. 3:12-26; 4:5-12; 5:12-16, 29-32; 6:8-7:53). And that which the religious leaders and all the others in Israel were accordingly confronted with is also something which became quite common in this re-offer of the kingdom (vv. 37-41; cf. 4:1-4, 13-22; 5:17-28, 33-42; 7:54-60).

The religious leaders in Acts 2, confronted with what they had done, asked:

“Men and brethren, what shall we do?” (v. 37).

And Peter told them exactly what they must do:

“Repent [*i.e.*, ‘Change your minds’], and be baptized every one of you [national repentance and baptism]...” (v. 38; cf. Matt. 3:1ff).

Only through this means could the wrong be corrected (the Jewish people, having previously rejected the message and crucified the Messenger, *now* being called upon *to change their minds* [vv. 22, 23, 36-38a]); only through this means could the Jewish people receive “the gift of the Holy Spirit” (v. 38b; cf. vv. 4, 16-21; Acts 10:45; 11:15, 16), which had to do with Joel’s prophecy and a filling with the Spirit in connection with the Greek word *pimplēmi*.

And only after the Jewish people had done this would Messiah return and dwell in Israel’s midst, resulting in a continued and complete fulfillment of Joel’s prophecy — the entire Jewish nation filled with the Spirit, speaking other languages in a bold manner, enabling them to go forth to the Gentile nations of the earth with God’s message (Joel 2:27-32; Acts 3:19-21; 7:51-56).

(Note two things about Acts 2:38, one positive, the other negative:

- a) *That dealt with in the verse.*
- b) *That not dealt with in the verse.*

Acts 2:38 has to do *solely with a message to Israel pertaining to the kingdom*. Accordingly, this verse has *NOTHING to do with unsaved man today — Jew or Gentile — in relation to eternal life*.

Acts 16:31 would address the latter issue, answering the question in verse thirty [“Sirs, what must I do to be saved?”] and being perfectly in line with all of the Old Testament types bearing on the subject.

Attempting to see Acts 2:38 as having to do with the unsaved and eternal verities — then or today — is *completely out of line with*:

- a) *That which this verse states.*
- b) *The question asked in the preceding verse.*
- c) *The context leading into this question and the response.*
- d) *All Old Testament typology dealing with the subject.*

Refer to the next chapter in this book for more information about events on the day of Pentecost, leading into vv. 37, 38.)

## **A Regathered and Restored Nation**

Thus, The Jewish people following Christ's return at the end of the Tribulation will be regathered back to their land *ONLY following a number of revealed events*. This includes the fulfillment of the ministries of Moses and Elijah, who, along with angels, will have accompanied Christ back to the earth. And this includes the fulfillment of that foreshadowed by the first four of Israel's seven festivals — *Passover, Unleavened Bread, First Fruits, and Pentecost*.

*ONLY THEN* will Christ send His angels forth to regather the Jewish people from the nations where they will have previously been scattered, with the resurrected Old Testament saints returning with those having survived the judgments of the Tribulation.

*And ALL of these things, along with Israel's restoration to her land, will occur BEFORE the destruction of Gentile world power.*

(Again, the complete sequence, beginning with Israel's restoration and ending with the subsequent destruction of Gentile world power, as set forth in type in Ex. 12-14, can be seen in Ezek. 37-39.

Refer to Appendix III in this book.)

### *1) Israel's Restoration, Followed by Armageddon*

*Every nation which has lifted its hand against Israel throughout history has either suffered destruction or awaits destruction.*

The Assyrians and the Amalekites, for example, *were wiped out of existence* for allowing themselves to be used by Satan against Israel, the Amalekites *terminally* (cf. Ex. 17:8-14).

No trace of the Amalekites can even be found today in either



the history of nations or in archaeology. *The sole record that the Amalekites ever even existed can be found ONLY on the pages of Scripture. That is how COMPLETE God wiped this nation out of existence.*

Other nations throughout history which succumbed to the same manner of Satanic leadership have also suffered destruction, though many have been allowed to continue their national existence as base powers. Not a single nation has escaped the edge of the sword, though for some today, judgment is pending.

*Biblical principles governing Israel and her relationship to the Gentile nations have been established, and God MUST ALWAYS act in complete accordance with principles set forth in His Word.*

During modern times the world has witnessed anew one of the worst atrocities ever perpetrated upon the Jewish people by a Gentile nation. The leaders of the German Third Reich allowed themselves to be used by Satan in his ceaseless efforts to destroy Israel.

The result of this effort at the end of twelve years (1933-1945) was the death of six million Jews, the death of millions of others in slave labor or death camps, the death of six and one-half million Germans (both military and civilian), and the German nation itself left in ruins.

Germany, by no means though, has been the last of the nations to raise its hand against Israel and suffer destruction, for Satan remains very active in the affairs of man within his kingdom. Consequently, anti-Semitic nations presently exist — nations awaiting destruction (*e.g.*, Iran and others today, along with Gentile nations worldwide which will turn against Israel during the Tribulation and appear at the battle of Armageddon).

(There is an irony seen in anti-Semitism. Israel was brought into existence to be the channel through which *God would bless all of the Gentile nations* [Gen. 12:1-3]. And the practice of anti-Semitism by any nation is simply *an attempt by that nation to separate itself from God's blessings.*)

The battle of Armageddon, which will occur following Israel's restoration to her land, has to do with Satan's final attempt to prevent Israel's Messiah, Who will be present in Israel's midst at the time, from exercising the dominion which he himself presently

possesses, to prevent the nation of Israel from occupying the supremacy which Gentile nations have occupied for the past 2,600 years, and to prevent this nation from carrying God's message to these same Gentile nations worldwide. This final and climactic battle will be the outgrowth of all Satan's efforts to destroy Israel through the man of sin during the Tribulation.

Satan's final effort preceding Christ's millennial reign, climaxing in Armageddon, is foreshadowed in Ps. 83:1-8 by a ten-kingdom confederation of nations moving against Israel. Their avowed purpose in this Psalm echoes Satan's unchanging approach throughout history:

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

The thought goes all the way back to the death of the firstborn in Egypt (Ex. 4:23; 12:1ff), and God's subsequent announced destruction of the Amalekites in the wilderness (Ex. 17:14). The expressions "my son [God's son], even my firstborn" and "thy son [Pharaoh's son], even thy firstborn" in Ex. 4:22, 23 refer to both *personal* and *national* entities, with "sonship" having to do with *rulership*.

*Egypt* was the ruling nation under Satan, and *Israel* was about to become the ruling nation under God. God destroyed Satan's firstborn (Egypt) in the Red Sea following Israel's deliverance from Egypt.

Armageddon will be Satan's final, climactic attempt prior to the Millennium to reverse the God-decreed death of his firstborn (the future world kingdom under the Assyrian, typified by the Egyptian kingdom under the past Assyrian). And he will vainly seek to accomplish this task by destroying God's firstborn (Israel), *"that the name of Israel may be no more in remembrance."*

*It will be then* — prior to the actual ushering in of the Messianic Era — that the kings of the earth with their armies, under the leadership of "the beast," will move against the "King of kings, and Lord of lords" in Jerusalem (cf. Joel 3:16; Rev. 19:19).

Just as Satan has used various Gentile nations throughout Man's Day, vainly seeking to accomplish his God-dishonoring purpose, he will use all the Gentile nations of the world in his

last great attempt to effect his plans and purposes, immediately preceding his dethronement.

"The beast, and the kings of the earth, and their armies," will be "gathered together to make war against him [Christ]... and against his army" (Rev. 19:19). Although Christ will possess an accompanying army (comprised of angels [*cf.* I Thess. 3:13; II Thess. 1:7; Jude 14; Deut. 33:2]), He will enter the battle *ALONE*.

It was *ALONE* that He suffered, bled, and died; and He will be *ALONE* when He treads the winepress, treads His enemies under His feet (Isa. 63:1-6).

At Christ's first coming, immediately before His crucifixion, Roman soldiers led Him to the governor's palace, stripped Him of His garments, arrayed Him in a scarlet robe, and placed a crown of thorns on His head and a reed (symbolizing the sceptre of governmental power) in His right hand. This was done in order to openly ridicule the "King of the Jews," Whom the Jewish people had rejected, subsequently claiming allegiance to Caesar (John 19:1-15).

The Romans (the center of Gentile world power in that day) had subjugated God's son, Israel; and soldiers from this same Gentile nation were ridiculing God's Son, Jesus.

"...they bowed the knee before him, and mocked him, saying, 'Hail, King of the Jews!'

And they spit upon him, and took the reed, and smote him on the head" (Matt. 27:29b, 30).

"This same Jesus" is the One Who will *tread the winepress alone*. He appeared on earth the first time as "the Lamb of God," but He will reappear as "the Lion of the tribe of Judah" (*cf.* John 1:29; Rev. 5:5).

(Actually, when Christ returns at the end of the Tribulation, His actions will emanate from His positions as both "the Lamb of God" and "the Lion of the tribe of Judah.")

The judgments of the seven-sealed scroll in Rev. 5 have to do with *the redemption of the inheritance* [this earth, presently under Satan's dominion], which has to do with Christ's position as a "Lamb," not as a "Lion." And the judgments seen in the seven-sealed scroll will not be completed

until after Christ returns. The seventh seal containing the trumpet and vial judgments [same judgments described two different ways] will not be broken until after Christ returns, following the Tribulation.

This is why, in the Book of Revelation — which is a book having to do with *redemption through judgment* — Christ is referred to as a "Lion" only once [5:5] but as a "Lamb" twenty-eight times [e.g., 5:6, 8, 12, 13].

For information on this subject, refer to Chapters VIII, IX, XIX in the author's book, *The Time of the End*.)

*Christ was mocked in the governor's palace and smitten upon His head with the sceptre.* But in that coming day, when He reappears, *He will break the sceptre held by the Gentiles*, executing "judgment" resulting in "victory" (cf. Matt. 12:20; Isa. 42:1-3).

That will be the day when *the Seed of the woman* in Gen. 3:15 crushes *the head of the Serpent, the head of Satan*.

*The same scenes* which witnessed Christ's sufferings and humiliation *will one day* witness His glory and exaltation.

Satan's final attempt to prevent the transfer of power — his own (exhibited through *the Beast* in that day), his angels, and the Gentile nations, which will be transferred to Christ, the Church, and Israel respectively — will, as in all previous attempts, be quelled.

The Beast and False Prophet will be taken and cast alive into the lake of fire, becoming its first occupants. The kings of the earth, along with their armies, will then be slain in the plain of Megiddo; and Satan (along with his angels) will be bound in the abyss.

## 2) Then...

Following the battle of Armageddon, *GOD'S FIRSTBORN SONS will then exercise their rightful positions of authority and power on and over the earth.*

*God's firstborn son, ISRAEL*, will be the supreme nation on earth, holding the sceptre previously held by the Gentile nations.

*God's firstborn son, THE CHURCH* [following the adoption], will exercise supremacy over the nations from the heavens, holding the sceptre previously held by angels ruling under Satan.

And *God's firstborn Son, JESUS*, will exercise supremacy over all things, holding the sceptre (and far more) previously held by Satan.

Thus will the present age end and the new age begin.

# 10

## Jonah Recommissioned

*NOW WILLINGLY GOES TO THE GENTILES*

“And the word of the Lord came unto Jonah the second time, saying,

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown” (Jonah 3:1-4).

Considerable time was spent in the previous chapter dealing with events occurring on the day of Pentecost in Acts 2; and, because of the importance of properly understanding that which occurred on this day in 33 A.D., along with events leading into this day during Christ's forty-day post-resurrection ministry, most of this chapter will deal with the same subject as well, somewhat continuing from the last chapter.

As previously seen, the Book of Jonah presents an overall picture of that which lies in store for Israel and the nations yet future. But Jonah, in most instances, presents little more than the bare facts. The details are seen elsewhere in Scripture through comparing Scripture with Scripture.

And with *the heart of the matter at this point in the Book of Jonah* (3:1ff) seen in events during Christ's post-resurrection ministry and on the day of Pentecost following His ascension, material in this chapter will continue providing data for the overall word picture presented in Jonah, helping one to better see and understand the complete picture as presented throughout the whole of Scripture.

## Had Israel...

The ministry of the apostles (and others), seen beginning anew as the kingdom began to be re-offered to Israel on the day of Pentecost, *would have had to be IN COMPLETE KEEPING with Christ's previous commission to them*, seen at the end of the three synoptic gospels and the beginning of the Book of Acts.

*The message COULD NOT possibly have been separated from this previous commission. One COULD ONLY have been part and parcel with the other.*

Christ's commission to His apostles during His forty-day post-resurrection ministry appears to have been given in four different parts at different times, *with all four parts together forming the whole of the commission as it COULD ONLY be seen and understood.*

(This would be similar to the statement Pilate placed above Christ's head at the time of His crucifixion — "This is Jesus of Nazareth the King of the Jews." All four of the gospel writers record a part of this statement, but not the complete statement. The complete statement is seen *only through comparing all four.*

Four parts of a complete commission, forming the whole of that commission, would also be completely in line with the way Scripture is structured throughout. No one part of Scripture provides the complete picture. But, comparing Scripture with Scripture, as Scripture is added to Scripture, *the picture ALWAYS progressively comes more and more into focus.*)

Thus, the different recorded accounts in which Christ commissioned His apostles during the forty days following His resurrection — given at the end of Matthew, Mark, Luke, and at the beginning of Acts — *CAN ONLY be viewed as different parts or forms of one commission, with ALL FOUR having to do with EXACTLY the same thing.*

These different accounts of what *CAN ONLY be seen as ONE commission MUST ALL be seen as a message "beginning at Jerusalem," with the message to the Jews in Jerusalem (also elsewhere to both Jews and Gentiles, but proclaimed by Jews and attended by signs, wonders, and miracles [cf. Matt. 28:18-20; Mark 16:15-18; Luke 24:46-49; Acts 1:8]).*

And, as becomes quite evident, the carrying out of this commission began to occur ten days following Christ's ascension — on the feast of Pentecost. As well, that which occurred on this day, inseparably associated with the carrying out of this commission, was the beginning of the re-offer of the kingdom to Israel, along with bringing the Church into existence (*forming those who would begin carrying out this commission during the re-offer of the kingdom to Israel*).

The beginning of and initial carrying out of this commission on the day of Pentecost had to do with one hundred twenty disciples *filled with and empowered by the Spirit, speaking other languages, beginning at Jerusalem, with everything completely in line with that which Christ had previously laid down when He gave the commission* (cf. Acts 1:8; 2:2-43; 3:1-4:13).

### 1) The Commission and Pentecost

The fact that the message was to be carried to Israel *first*, attended by supernatural signs (Acts 2:4-43; 3:1ff), reveals one truth. And the fact that the message was subsequently to be carried to the Gentile world, also attended by supernatural signs (Mark 16:15-18; Acts 1:8), reveals another.

(In the previous four gospel accounts, during the offer of the kingdom to Israel, there are at least thirty-five separate *signs*, along with a number of general statements regarding signs [often referred to as “miracles,” *i.e.*, *miraculous events* forming “signs”]. Several of the same signs appear in all four gospels, a number appear in all three synoptic gospels, and a few appear in only one gospel, particularly in John's gospel.

In the Book of Acts, during the re-offer of the kingdom to Israel, there are at least thirty separate signs, along with a number of general statements regarding signs.

But these are only the recorded signs. Note the statement in John 20:30: “And many other signs...” [many unrecorded (John 21:25)]. And continuing “signs” in Acts could only be looked upon *in the same manner*.)

Israel, hearing the message *first*, beginning on the day of Pentecost, was expected to repent, bringing to pass *the return of the King and the restoration of the kingdom*.

And, following Christ's return and the restoration of the kingdom, Israel was to carry this message *to the Gentile world*. The nation was to fulfill its calling as *Jehovah's witness to the ends of the earth* (Isa. 43:1-10), carrying the message concerning the King and the kingdom to the Gentiles worldwide.

Viewing Mark 16:16 and Acts 2:38 together, one can easily see and understand this complete, overall truth. And these are two verses which have suffered about as much at the hands of Christians in general as they have from the cult groups.

Cult groups have removed these verses from their contexts to form a basis for their false salvation doctrines and practices. And numerous Christians, attempting to counter the cults — but, as the cults, seeing only basic issues surrounding one's eternal salvation in these verses — have, as well, removed them from their contexts (though interpreting them quite differently, but *ALWAYS non-contextually*).

Thus, with respect to correct, basic interpretation, both groups — usually attempting to align all Scripture, regardless of the text and context, with basic issues regarding the salvation message — *have missed the mark COMPLETELY. Both have ignored and, accordingly, have not dealt with THE SUBJECT AT HAND.*

Note how these two verses read:

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:16).

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

The verse in Acts has to do solely with *Israel and the kingdom* (vv. 36, 37, 43). The fulfillment of this verse does not extend beyond Jerusalem and Judaea in the Lord's commission.

But the verse in Mark has to do with *the Gentile nations and the kingdom* (v. 15), *with Jews proclaiming the message*. The fulfillment of this verse extends beyond Jerusalem and Judaea, into Samaria and unto the uttermost parts of the earth.

*But Jews MUST be the ones present as the proclaimers of this message, for "signs" would accompany the message* (v. 17).



(Note something about *the message to the Gentiles in Mark 16:15-18*. “Signs, wonders and miracles” cannot exist apart from two things being present — *Israel, and the kingdom*. This is the way matters were set forth at the beginning in the O.T., forming a first-mention principle, necessitating that matters remain this way throughout the remainder of Scripture.

Thus, first and foremost, the message seen in Mark 16:15-18 *CAN ONLY have to do with Israel and the kingdom*. Accordingly, it *CAN ONLY have to do with saved Jews proclaiming the message to saved Gentiles, with the message having to do with the kingdom, NOT salvation by grace through faith*.

This, as well, is perfectly in line with the commission as seen in Matt. 28:18-20. There is *NOTHING in this part of the commission about salvation by grace*. Rather, matters begin with baptism and progress to discipleship and keeping the Lord’s commandments.

And, the other two forms of the commission [Luke’s in both his gospel and in the Book of Acts] *MUST be understood in this same respect*.

Attempts to associate any of the four forms of this commission with the Church and evangelism, as has invariably been done over the years, is *completely out of line with any type sound Scriptural interpretation, closing the door to any correct understanding of the complete, overall message as presented in Scripture.*)

Israel though, preceding the carrying of this message to the Gentiles, had to repent and be baptized *first* (national repentance and baptism [Acts 2:38]) — same message as seen in the original offer of the kingdom in the four gospel accounts. And this would result in the nation receiving “the gift of the Holy Spirit” — as previously seen (vv. 4-38), *the Spirit being poured out on all flesh (i.e., those forming the Jewish nation being filled with and empowered by the Spirit, being able to deliver the message in all of the different Gentile languages worldwide (cf. Joel 2:28-32; Acts 2:15-21).*

Then Israel, as Jehovah’s witness (Isa. 43:1-10), would be in a position to go forth to Samaria and to the Gentile nations throughout the earth, *boldly carrying the message to these nations in their own languages*, bringing about the fulfillment of the Lord’s commission in Mark 16:15 (cf. Matt. 28:19; Luke 24:47; Acts 1:8).

And supernatural signs would follow the proclamation of the message to *ALL seen throughout the commission* — whether to Jews, to Samaritans, or to Gentiles throughout these different nations.

Had Israel followed Peter's instructions on the day of Pentecost (in response to the question which had been asked, "Men and brethren, what shall we do?" [Acts 2:37] — "Repent, and be baptized..." [v. 38]) — Christ would have returned and restored the kingdom to Israel.

And the nation — following the reception of "the gift of the Holy Spirit" (a continued and complete fulfillment of Joel's prophecy) — would subsequently have gone forth to the Gentiles with the message concerning the King and the kingdom, fulfilling Mark 16:15ff, along with that seen in the other three forms of the commission.

Christ's return and the "restitution ['restoration'] of all things" (which would have included the restoration of the kingdom to Israel) was contingent on *Israel's repentance* (Acts 3:19-21; cf. Acts 7:51-56). And the ministry of the disciples throughout the Book of Acts was a ministry toward this end.

*That toward which ALL THINGS had been moving for the past 4,000 years was in the offing.*

*A repentant and restored Jewish nation would dwell in a restored land, the theocracy would be restored to Israel, and the Gentile nations of the earth would be reached through the Jewish people going forth as God's witness to these nations, fulfilling their calling.*

And these disciples, realizing the importance of Israel's repentance in the preceding respect, carried the message to the nation after *such a zealous fashion and with such fervor* that they were threatened, beaten, imprisoned, and even killed by the Jewish religious leaders (Acts 3:1ff; 4:1ff; 5:1ff; 7:1ff).

And Paul, *comprehending the importance of this matter*, near the close of the re-offer of the kingdom to Israel, went so far as to say:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh [if such could bring about Israel's repentance and that which would follow]" (Rom. 9:3).

(Note that the previous statement had to do with *Paul's position in the kingdom*, not with his eternal salvation. The former could be forfeited, but not the latter.

*Israel's repentance was of SUCH IMPORT that Paul, knowing and understanding THE GRAVITY of that involved, was willing to go to the extent of relinquishing HIS OWN POSITION in Christ's coming kingdom IF the nation's repentance could be effected through such actions on his part.)*

But Israel didn't repent — not on the day of Pentecost nor on any subsequent day throughout the approximately thirty years in which the re-offer of the kingdom remained open. Thus, since Israel didn't repent, Mark 16:15ff not only remained unfulfilled but, in actuality, *CAN'T be fulfilled today.*

## 2) *The Commission, Israel, the Church, the Nations*

All things with respect to miraculous signs, Israel, and the Gentile nations can perhaps best be seen in their proper perspective by observing the Lord's commission in Matthew in the light of the forms of this commission seen in Mark, Luke, and Acts (particularly in Mark). In so doing, it can only be seen that what is often called "The Great Commission" in Matthew's gospel has to do, *NOT with the Church, but SOLELY with Israel and the kingdom.*

And once God had terminated His dealings with Israel relative to the kingdom — at the end of the re-offer of the kingdom to Israel, about 62 A.D. — the commission given by Christ following His resurrection but prior to His ascension *could no longer have to do with Israel and the nations in the same respect that it had before this time.*

Beyond this time, and for the remainder of the dispensation (lasting over 1,900 years), individuals in the Church would continue carrying a message regarding *baptism* (following salvation) and *discipleship*; but this would be done *APART FROM Christ's commission and APART FROM dealing with Israel in any way relative to national repentance and the kingdom being restored to the nation.*

And since Israel would no longer occupy her previous position in relation to the proclamation of the message and the kingdom, *miraculous signs would, as well, no longer exist.*

In relation to the Church, Christ's commission given to His disciples before His ascension could involve no more than *an application* of the different parts of the commission found in the three gospels and in Acts. But, applying any part of this commission to the Church

would, of necessity, involve a *completely different approach*.

It would involve the proclamation of *the gospel of the grace of God* on the one hand and the proclamation of *the gospel of the glory of Christ* on the other (cf. Eph. 2:8-10; I Tim. 1:11; 2:4). In fact, so little would be the same or could be associated with or drawn from this commission that *it would undoubtedly be best to not even attempt to associate one with the other, avoiding confusion*.

(An application of this commission to the Church today would be somewhat like trying to apply II Chron. 7:14 to the Church [ref. Appendix IV in this book, "If My People"].

None of the four forms of the commission deals with salvation by grace per se. Nor could they, for *ALL of them deal with the same thing, which has to do with a continuing message beyond the simple salvation message*. All deal with "Jews" who are filled with and empowered by the Spirit proclaiming this message, in fulfillment of Joel's prophecy, as seen in Acts 2.

NONE of the preceding could possibly have had anything to do with the Church after about 62 A.D., when the re-offer of the kingdom to Israel ceased. And this commission *COULD ONLY have had to do with the Church before that time — from 33 A.D. to about 62 A.D. — in ONE RESPECT:*

*Those forming the Church, beginning on the day of Pentecost in 33 A.D., were the ones now in possession of the kingdom [the kingdom of the heavens, not the earthly segment of the kingdom covenanted to David, which can NEVER be taken from Israel (cf. Matt. 21:43; I Peter 2:9, 10)]. And they were the ones whom God was using to re-offer the kingdom to Israel.*

Beyond this time [beyond about 62 A.D.], salvation by grace could only have been the central message proclaimed by Christians going forth to the nations. And the proclamation of salvation by grace would have a *purpose in view beyond the message* [which would fall more in line with that seen in Christ's commission to His disciples, but not the same at all]; and that purpose is to be seen in *the gospel of the glory of Christ, to be proclaimed to individuals after they have been saved*.

The preceding, beginning with the gospel of grace, as stated, is *by application only*. Things seen in the commission which Christ gave to His disciples, preceding Pentecost, begin at a point in time *following* the salvation message. This commission has to do with *baptism and discipling all nations*, not with proclaiming the gospel of grace ["teach," KJV, in Matt. 28:19, 20, should be translated,

“disciple”]. And discipling individuals has to do with *a work among the saved*, not the unsaved.)

### 3) Exact Wording of Text

In most versions of Scripture, as in the KJV, Matt. 28:19 begins with a command: “Go ye therefore...” However, in the Greek text, the verse begins with an aorist participle, which could be better translated, “Having gone...” The thought is that Israel was *expected to repent*; and because of the nation’s calling — called to be Jehovah’s witness to the Gentile nations of the earth (Isa. 43:1-10) — Israel, following the nation’s repentance and the reception of “the gift of the Holy Spirit” (filled with and empowered by the Spirit, in fulfillment of Joel’s prophecy), *would have then been expected to go to the Gentiles in fulfillment of her calling* (as Jonah did following his repentance and removal from the place of death).

The command in this verse actually begins with the word “teach [lit., ‘disciple’].” This word is an imperative in the Greek text; and the thought is that Israel, having gone out among the nations with the good news (concerning salvation, the King, and the kingdom), was to bring forth *disciples*. Saved individuals, in line with that stated in Matt. 28:19, 20, were to be *baptized and taught*, in that order.

Now, with these things in mind, note the form of the commission as given in Mark 16:15-18. The words “Go ye” (v. 15, KJV) are a translation of the same aorist participle seen in Matt. 28:19. And the translation here, along with the expectation relative to Israel repenting and going, would be the same as in Matthew’s gospel — “Having gone...”

The command (imperative) in Mark 16:15 is in the word “preach.” That is, “Having gone into all the world,” they were then to “preach the gospel to every creature.” And the message, as Israel went forth, would be attended by signs, wonders, and miracles (vv. 17, 18). Supernatural manifestations of power would accompany the message because of the presence of not only *Israel* but a message pertaining to *the kingdom* (not the message of salvation by grace, which is *NEVER proclaimed in connection with signs*), with the end result of the message having to do with blessings to be realized by the Gentiles in the kingdom.

(Note John's gospel in the preceding respect. This gospel is built around *eight signs*, and the *purpose for these signs* is given toward the end of the book, in 20:30, 31:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these [these eight signs] are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name."

The eight signs were originally performed by Christ and were now recorded in the manner seen in this gospel *to effect belief that Jesus was the Christ, God's Son, providing life for those believing [NOT eternal life but "life" in relation to that toward which the signs pointed and had to do with — THE PROFFERED KINGDOM].* And those to whom the message was directed *could only have been the Jewish people.*

These supernatural signs were performed by Christ *to effect belief among the Jewish people during the original offer of the kingdom;* and these signs, later recorded in the gospel of John, had to do with *effecting belief among the Jewish people during the re-offer of the kingdom* [placing the writing of John's gospel at a time prior to about 62 A.D., which is perfectly in line with late scholarship on the matter].

And "belief" during the offer or during the re-offer of the kingdom to Israel had *NOTHING to do with the gospel of grace or with eternal salvation.* Eternal salvation is simply *NOT a message connected with signs.*

Numerous Christian groups today though associate that stated in John 20:30, 31 with the simple salvation message, *associating belief and signs therein with the gospel of grace,* not only corrupting this message on the one hand but destroying the central message of John's gospel on the other.

And something quite similar is seen in the Lord's commission to His disciples following His resurrection, as recorded in the three synoptic gospels and the Book of Acts. *This commission, as the signs in John's gospel, has NOTHING to do with the simple preaching of the gospel of grace by the Church today.*

*The whole of the matter is Jewish, having to do with the kingdom; and the signs and/or commission MUST be understood in this manner.*

Refer to the author's book, *Signs in John's Gospel*, or the author's article, "Misuse of John 20:30, 31," for more information on the preceding.)

The commission which Christ gave to His disciples following His resurrection, was to bring about *a salvation* connected, textually, with *belief* and *baptism*: “He that believeth and is baptized shall be saved...” (Mark 16:16a).

With the commission beginning at Jerusalem and Judaea — “Repent, and be baptized...” (Acts 2:38a) — *repentance* (a change of mind) would result in *belief*, followed by *baptism* (same as the original offer of the kingdom in the four gospels).

Then the Jewish people, following the reception of the gift of the Holy Spirit, would carry this message to the nations, with *belief*, followed by *baptism*, being the issue regarding *salvation*, as seen in Mark 16:16. And *belief*, *baptism*, and *salvation*, as the words are used in this verse, of necessity, deal with *issues beyond the thought of individuals passing from death unto life*.

These words used together in this manner, textually, have to do with *discipleship*, as in Matt. 28:19, 20. And *discipleship* is seen to be for a purpose, to be realized in the associated kingdom being re-offered to Israel.

This CAN ONLY BE the case, for *belief*, *baptism*, and *salvation* in Mark 16:16 or *repentance* and *baptism* in Acts 2:38 (note how *salvation* is used in v. 40), are associated with *a manifestation of signs, wonders, and miracles* (Mark 16:17, 18; Acts 2:43), which have to do with *the kingdom*. And all of this sets forth the indisputable fact that “salvation” or “the gift of the Holy Spirit” in these verses CANNOT have to do with *the gospel of grace and eternal life*.

“Salvation” in these verses is inseparably associated with events on *the day of Pentecost*, and, in turn, inseparably associated with *Israel and the kingdom*.

In this respect, note that seen in Acts 2:21 relative to these events:

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved [a quotation from Joel 2:32 pertaining to ‘deliverance’ during the Messianic Era (cf. Rom. 10:13, 14)].”

And, in this same respect, note *the type* which begins in Exodus chapter twelve, and matters should become quite clear. Things having to do with one’s *eternal salvation* are dealt with in events surrounding the death of the firstborn at the very beginning (in ch.

12). But *belief, baptism, and salvation*, as in Mark 16:16, textually, are associated with a *subsequent deliverance* (made possible because of the *previous death of the firstborn and associated deliverance*).

In the type, *this subsequent deliverance* had to do with events *beyond the death of the firstborn*. This deliverance had to do with the *Red Sea passage (foreshadowing baptism and all which is involved [Ex. 13, 14])*, looking out ahead toward *the land of Canaan (the land in which the theocracy, the kingdom, was to be realized)*.

And these are the things which, *first and foremost*, are involved in the Lord's commission to the disciples, whether seen in Matthew, Mark, Luke, or Acts.

(Note pp. 166-172 in this chapter for continuing thoughts on *THE RESULTS of the fulfillment of the feast of Pentecost in the camp of Israel yet future, following Christ's return and the nation's restoration to their land.*)

#### 4) The Message Today

As previously seen, the gospel to be proclaimed in the Lord's commission in Mark 16:15ff, or in any of the other forms of the commission, was *the gospel of the kingdom*; and the message was to be attended by *signs, wonders, and miracles*.

And all of this is *COMPLETELY ALIEN* to the message which is to be proclaimed by the Church today, to either Israel or to the Gentile nations.

The message which the Church is to carry today *begins with the simple gospel of grace, progressing to the gospel of glory*. Israel has been set aside, and the kingdom is no longer "at hand." And with Israel set aside and the kingdom no longer at hand, signs, wonders, and miracles can no longer form a part of any message being proclaimed.

Thus, a message today, in line with that which is stated in Mark 16:15-18, would be *COMPLETELY out of place*.

A message of this nature, under the direction and power of the Spirit of God, *CANNOT possibly exist during the present time*. Such, from a Biblical standpoint, would be *IMPOSSIBLE*.

And the reason for *the impossibleness of the matter* is very simple: The Spirit of God empowering individuals to manifest supernatural signs today would be acting contrary to the very Word which He had previously moved men to pen.



But, note what can presently be found in Christendom.

Entire denominations have been founded on seeking after signs, wonders, and miracles, as seen in parts of Christ's commission to His disciples, along with related parts of the gospels and Acts (also I Corinthians, written during the time covering Acts).

And the present Charismatic Movement, which has crossed all denominational lines, has been founded upon and proclaims the same erroneous view relative to these supernatural signs.

This whole thing has taken its toll in Christendom over the years. And Christians today, seeing all of this, *are confused to say the least*. They generally have little to no understanding of the place which signs, wonders, and miracles occupy in Scripture; and Christians, on a scale larger than at any other time in history, *are, accordingly, being misled on every hand* (cf. Matt. 7:21-23).

And note the serious nature of the matter. We're dealing with *the very crux* of a central teaching in Acts, which will allow one to properly understand this book, a book leading into the epistles.

*Go wrong here, and you will remain wrong the rest of the way.*

### **But, Before...**

Before there can be *a fulfillment* of that which began to occur on the day of Pentecost in 33 A.D., *by a Spirit-filled and empowered Jewish nation going forth to the Gentile nations of the earth with God's message*, other prophesied events will have to occur first.

After the festival of Pentecost is fulfilled yet future by the Spirit being poured out upon all flesh, followed by the Jewish people subsequently being restored to their land (the entire house of Israel, both the resurrected dead and the living), at least *six major events* will have to occur before Israel is sent forth to the nations, fulfilling their calling as God's witness to these nations.

#### *1) Destruction of Gentile World Power*

The destruction of Gentile world power was dealt with in the previous chapter of this book (Chapter IX), and background material can be found in several other previous chapters. Attention is referred to the matter here only to keep events following Israel's

restoration to her land in a proper sequence, along with one other thing which has not been dealt with before — Zech. 14:4 and Christ's return to the Mount of Olives.

When Christ returns back to the earth accompanied by Moses, Elijah, and His angels, He will return to the same place from whence He departed 2,000 years ago, to the Mount of Olives (Acts 1:9-11).

In Zech. 14:4, reference is made to a time, "in that day," when His feet shall stand on this Mount, with the Mount splitting from East to West, with part of the Mount moving toward the North and part toward the South. And Scripture clearly reveals that the time when this occurs *will NOT be at the time of Christ's return but at a later time.*

Zechariah 14:4 will be fulfilled at the time Gentile armies, led by the Beast, come against a restored Jewish nation, coming against them at Jerusalem, as seen in Ezek. 37-39, among numerous other places in Scripture. The correct timing on the fulfillment of Zech. 14:4 can be clearly seen in the preceding verse — "*THEN shall the Lord go forth, and fight against those nations...*" (v. 3).

Thus, though Christ's feet will stand upon this Mount at the time of His return, the scene in Zech. 14:4 occurs at a *later time.* That seen in this verse will occur at a time following Israel's national conversion, the resurrection of Old Testament saints, the pouring out of the Spirit, and the restoration of "the whole house of Israel" (the resurrected dead along with those living at that time) to the land of Israel (Ezek. 37:1-14).

## 2) New Covenant Made with Israel

Following the sequence of events from the type in Exodus, the old covenant, the Mosaic Covenant, was made with Israel at Sinai. This occurred after Israel had been supernaturally delivered from Egypt (by the parting of the waters of the Sea) and the power of Egypt had been supernaturally destroyed (by the closing of the waters of the Sea upon them [a destruction of the Gentile world power of that day]).

The typology of Israel removed from Egypt to another land is similar to the typology of Jonah still on the ship out of the sea. The actual land of Israel is not seen in either account, but typified in both accounts.

(That is, “Egypt” in Exodus and “the sea” in Jonah both typify *the nations*.)

In the Book of Exodus, *Israel was removed from Egypt*; and in the Book of Jonah, while on the ship, *Jonah was not in the sea*. And only *ONE place on earth* can be seen as separate from the nations, typified by “Egypt” and “the sea” — *the land of Israel*.

Thus, in both accounts, the Jewish people are seen, typically, at different times, in both places, *in both the nations and the land of Israel*. In one account [Exodus], the Jewish people were removed from the nations to their land; in the other [Jonah], a Jewish prophet is seen removed from his land and cast out among the nations.

And it was after the Jewish people under Moses had been removed from Egypt [typifying the nations] that the power of Egypt [typifying Gentile world power] was destroyed, with a covenant subsequently made with Israel at Sinai [typifying the new covenant to be made with the house of Israel at this same time in the antitype].)

Thus, the new covenant (Jer. 31:31-34; 32:37-40; Ezek. 34:25-31; 37:26-28), replacing the old covenant, will be made with the house of Israel at *a time exactly in line with the type, for the antitype MUST follow the type in exact detail—following not only Israel’s removal from the nations and being placed in their own land but following the destruction of Gentile world power as well*.

(Note that the new covenant, as the old, or as Christ’s commission to His disciples, *has NOTHING to do with the Church*. Covenants are made *with Israel, NOT with the Church*.)

### 3) Establishment of the Priestly Ministry

Basic things pertaining to the Law — the old covenant, the Mosaic covenant, the Magna Charta for the kingdom — were given in Ex. 20-23. Then, different places in Ex. 24-39, instructions were given for the building of the Tabernacle and its associated priesthood.

Exactly the same thing is seen to occur yet future. Following a new covenant being made with Israel, following a new Magna Charta for the kingdom being given to the Jewish people (Ezek. 34, 37), instructions are then given concerning the Temple and its associated priesthood (Ezek. 40-46).

Then the last two chapters in Ezekiel (47, 48) deal with a division of the land among the twelve tribes of Israel (see Part 6, p. 166).

#### 4) *The Theocracy Restored to Israel*

In Ex. 40, the last chapter in the book, the work on the Tabernacle was completed, "the Glory of the Lord" filled the Tabernacle, and a theocratic kingdom then came into existence in the camp of Israel at the base of Sinai (*removed from Egypt, typically in the land*).

At that time, with a completed Tabernacle and the previously completed instructions for the priestly ministry associated with the Tabernacle, instructions for different offerings could be given and a high priest could be anointed, allowing the priestly ministry in association with the Tabernacle to commence (Lev. 1ff).

And in that coming day under the One greater than Moses, Israel, with a rebuilt Temple and the Glory restored to the Temple (Ezek. 43:2-5), will realize a restored theocracy.

And there will not only be a Temple (which Messiah Himself will have built) and a restored theocracy under a new covenant (with instructions for offerings in connection with the Temple and a High Priest [43:19ff]), but *Messiah Himself will be the High Priest in that day (the One Whose blood is on the mercy seat of the heavenly Tabernacle), exercising a priesthood after an entirely different order, after the order of Melchizedek — a King-Priest* (see next section).

#### 5) *The Day of Atonement*

The Day of Atonement is the sixth of the seven Jewish festivals and is placed at a time between the feast of Trumpets (Israel's restoration to her land) and the feast of Tabernacles (a time of rest at the termination of that seen in the previous six festivals, pointing to the day of rest after six days of work, the Messianic Era [*cf.* Ex. 31:13-17; Heb. 4:4-9]).

The Day of Atonement had to do with *a national cleansing* for a people who had, following the Passover (having to do with their salvation), previously put all that defiles (anything associated with sin) out of the house (having kept the festival of Unleavened Bread).

Activities surrounding the Day of Atonement had to do with death, shed blood, the proper application of the blood, a scape

goat, and burnt offerings, with the high priest in the camp of Israel performing the work on behalf of himself, the other priests, and the people forming the nation.

This festival is not seen *per se* in Exodus, for the necessary Tabernacle was not erected until the end of Exodus (ch. 40); nor was there a priestly ministry until following the erection of the Tabernacle (seen in the next book, in Leviticus).

Aaron is seen anointed high priest in Lev. 8:12, with instructions pertaining to a number of different offerings seen in the first part of Leviticus. Thus, the Day of Atonement is not seen until Lev. 16, after a Tabernacle, a priesthood, and instructions concerning the different offerings existed in the camp.

(The opening fifteen chapters of Leviticus reveal a number of different offerings. Each offering was for a *different type sin*.

Then, concluding this section in Leviticus, the sixteenth chapter deals with the Day of Atonement — with sacrificial offerings which were all-encompassing, having to do with *all sins committed by both the priests and the people*.)

And the Day of Atonement foreshadows activities in that future day following Christ's return, the conversion and restoration of Israel, and the building of the Temple by Messiah Himself (Zech. 6:12, 13).

Then, Christ, as the great King-Priest after the order of Melchizedek can minister on behalf of a redeemed people who had previously put sin out of the house. He can then provide cleansing for the people, in fulfillment of the sixth of the seven Jewish festivals, the Day of Atonement, in line with verses such as Ezek. 36:24-27:

"For I will take you from among the heathen, 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.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

And relative to the fulfillment of that foreshadowed by the feast of Tabernacles — a time of rest at the conclusion of the previous six festivals — this is not seen in the overall type until about ten years after Joshua had led the nation into the land, following a destruction of at least part of the nations inhabiting the land, with the Jewish people realizing an inheritance in the land (Josh. 21:43-45).

And the fulfillment of the feast of Tabernacles yet future will be when the One greater than Joshua has led the Jewish people back into their land, with those forming the nation realizing an inheritance in the land.

#### 6) *Division of the Land*

The land in that coming day will be divided among the twelve tribes of Israel, with "the Prince" and the Levites occupying a place in connection with the Temple and the remaining eleven tribes occupying places in a division of the remainder of the land.

Apart from the place occupied by "the Prince" and the Levites, the land will be divided into twelve parts among the remaining eleven tribes. The tribe of Joseph will receive two parts, a double portion, resulting from Reuben's forfeited birthright (Gen. 35:22), which will be realized through the two tribes descending from Joseph's two sons, Ephraim and Manasseh (Ezek. 48:4, 5).

The division of the land for "the Prince" and the Levites is seen in Ezek. 48:8-22, and the division of the land for the remaining eleven tribes is seen in Ezek. 48:1-7, 23-27.

("The Prince" in Ezek. 44-48 is unnamed, though referred to a number of different times. And a great deal of controversy has surrounded His identity over the years among those dealing with the subject.

The prominence of this individual in the priestly ministry in that day could only point to *Christ Himself or to someone directly under Christ in a priestly capacity* [much like David directly under Christ in a kingly capacity].

And, since Scripture does not identify "the Prince," it would undoubtedly be best to simply leave the matter as it exists.)

### **Then, Israel Recommissioned**

The festival of Pentecost began to be fulfilled in 33 A.D. But,

as previously seen, *at the end of the re-offer of the kingdom to Israel* — about 62 A.D. — *because of Israel's continued rejection of the message, any continued or complete fulfillment was set aside with the nation.*

The continued and complete fulfillment of this festival *awaits a future day.* And that time will both immediately *PRECED*E Christ's return and follow a number of events occurring *AFTER* Christ returns at the end of the Tribulation (with the festival being completely fulfilled *BEFORE* Christ sends His angels forth to regather the Jewish people from the nations).

(A converted and restored Jewish nation going forth to the Gentile nations of the earth in fulfillment of Israel's calling will be preceded during the last half of the Tribulation by 144,000 converted Jews going forth to the nations in the same manner [Rev. 7, 12, 14]. These individuals will form *a first fruit of the nation* [Rev. 14:4], with the entire nation during the Millennium forming *the main harvest.*

From that stated in Rev. 7:9-17 — individuals reached by the 144,000 [vv. 1-8], “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...” — *a precursor is seen of that about to occur when the entire nation goes forth in this same manner.*

And from the thought of “all nations...and tongues” — along with that which occurred in Acts 2, the time when that seen in Rev. 7:9-17 will occur, those who will carry the message to the nations at this time, and that which is about to occur relative to the entire nation in the same respect — *only ONE THING could be concluded.*

These 144,000 Jews, going forth as a first fruit of the complete Jewish nation, proclaiming “the gospel of the kingdom” to the Gentiles worldwide [Matt. 24:14], *WILL HAVE TO BE filled with and empowered by the Spirit, possessing the ability to speak in the different languages of the nations* [a continuing fulfillment of Joel's prophecy], *EXACTLY* as those were on the day of Pentecost in 33 A.D., and *EXACTLY* as those forming the entire Jewish nation will be during the Millennium.

And, if 144,000 Jews going forth in this manner for no more than three and one-half years can produce the results seen in Rev. 7:9ff, think what an entire Jewish nation going forth in this same manner can produce in 1,000 years.)

## 1) A Common Perspective Seen Today

In that future day when the feast of Pentecost will once again

be kept after the fashion seen in 33 A.D., *being completely fulfilled — with the Spirit poured out upon an entire converted Jewish nation, about to be restored* — conditions are, far more often than not, seen by Bible teachers and students to be quite different among the Gentile nations than existed in 33 A.D., or at any time since.

Bible teachers and students who deal with the subject, almost without exception, see only saved individuals forming the nations entering into the Millennium. That is to say, at the beginning of the Millennium, there will be no unsaved individuals on earth, whether in the camp of Israel or out among the nations.

And many of these same individuals believe that only one language will be spoken worldwide, which they usually see as the Hebrew language.

The first part of the preceding (everyone on earth saved) is based on a misunderstanding of Matt. 25:31-46, often called "the judgment of the nations."

And the second part of the preceding (a common language spoken worldwide) is based on a misunderstanding of Zeph. 3:9.

#### a) *Matthew 25:31-46*

There are two groups of individuals being judged in this passage — those on Christ's right hand, and those on His left hand.

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 (eternal salvation and/or eternal damnation) 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 heretical doctrine is taught and 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.*

The judgment in Matt. 25:31-46 *can ONLY have to do with a judgment of saved Gentiles following Christ's return.* And the judgment has to do with *the kingdom at hand, NOT with eternal verities.*

There is *NO such thing in Scripture* as a judgment of saved and unsaved individuals together, at the same time. *NOR is there such a thing in Scripture* as a judgment of the unsaved before the Millennium. The judgment of the unsaved occurs *ONLY AFTER the Millennium.*

And one's eternal salvation can *NEVER* enter into any future judgment, whether of the saved prior to the Millennium or the unsaved following the Millennium. *That judgment, whether saved or unsaved, HAS/WILL HAVE ALREADY OCCURRED.*

Note John 3:18 in this respect:

"He that believeth on him is not condemned [*lit.*, 'judged']: but he that believeth not is condemned already [*lit.*, 'has already been judged'], because he hath not believed in the name of the only begotten Son of God."

All of those appearing in judgment before the Millennium *will have believed in the Son*; all those appearing in judgment after the Millennium *will not have believed in the Son.* And, for *ALL* in either segment, *they will HAVE ALREADY BEEN JUDGED relative to believing or not believing in the Son, with eternal verities in view.*

That is why "works" of the individual being judged, *NOT* belief or non-belief in God's Son, are seen *in any future judgment as the basis for judgment* — whether saved or unsaved, whether before or after the Millennium — *for works are THE ONLY BASIS LEFT upon which individuals can be judged* (cf. I Cor. 3:13-15; Rev. 20:13).

And "works" *CAN NEVER be used as a basis to show whether a person has or has not been saved.*

Thus, the teaching that only saved individuals will enter into the Millennium, forming the Gentile nations, *has absolutely NO BASIS in Scripture whatsoever.*

From all indications in Scripture dealing with the matter, the Gentile nations entering the Millennium will be comprised largely of unsaved individuals, with the Jewish people immediately going out to these nations, fulfilling their calling for the full 1,000 years as God's witness to the nations.

(All of the different judgments in Scripture relate to that which lies out ahead at the time of the judgments.

Judgments *BEFORE* the Millennium relate to the Millennium; the great white throne judgment *FOLLOWING* the Millennium relates to the eternal ages.

The saved, judged *BEFORE* the Millennium, are dealt with, in relation to *works*, with a view to realizing or not realizing an inheritance in the kingdom.

The unsaved have *NOTHING* to do with the kingdom in this respect. Thus, their judgment, with *works* in view as well, is reserved for a time *FOLLOWING* the Millennium.)

#### b) Zephaniah 3:9

Seeing one universal language during the Millennium from Zeph. 3:9 is derived mainly from a mistranslation of this verse. Note how the verse reads in the KJV:

"For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."

The problem lies in the words, "a pure language." These words should be translated and understood as "a purity of lips." And, rather than having to do with a common language, the text would have to do with exactly what it states — *undefiled speech among those forming the nations*, in line with that seen in Ezek. 36:36; 39:20-23; Zech. 8:20-23.

As well, Zech. 8:23 refers to *different languages* among those expressing "purity of lips" in that coming day:

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

The reference, using the number “ten,” is to *ALL of the Gentiles throughout the nations, with their various languages*. And the verse has to do with the Gentiles’ outlook upon and attitude toward the Jews in that coming day, recognizing that God is not only with the Jewish people but dwells in their midst within the theocracy.

Numerous individuals and nations today shun the Jewish people, wanting nothing to do with them. Some even want to see them driven into the sea.

In that coming day, it will be just the opposite. Individuals and nations in that day will want to be around the Jewish people, or have the Jewish people around them, for God will, at long last, because of Israel’s repentance, be able to take His restored wayward son and bless the Gentiles through this son.

(Note relative to attempts from Zeph. 3:9 to see one universal language spoken during the Millennium, the earth existed this way at one time in the past, causing problems [Gen. 10:5-11:9]. And God rectified matters through both a scattering of the people across the face of the earth and giving them different languages.)

## 2) *Israel and the Nations in That Coming Day*

A converted and restored Jewish nation going forth to the Gentile nations of the earth in fulfillment of Israel’s calling will, as previously seen, be preceded during the last half of the Tribulation by 144,000 converted Jews going forth to the nations in the same manner [Rev. 7, 12, 14]. These individuals will form *a first fruit of the nation* (Rev. 14:4 [Gk., “first fruit,” singular, referring to the entire group collectively, the man-child from Rev. 12]), with the entire nation during the Millennium forming the main harvest.

From that stated in Rev. 7:9-17 — individuals reached by the 144,000 [vv. 1-8], “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...” — a precursor is seen of that which is about to occur when the entire nation goes forth in this same manner.

And from the thought of “all nations...and tongues,” that which occurred in Acts 2, the time when the things in Rev. 7:9-17 will occur, the identity of those carrying the message at that time, and that which is about to occur relative to the entire nation in

the same respect, *only ONE THING can be concluded.*

These 144,000 Jews — going forth as a first fruit of the complete Jewish nation, proclaiming "the gospel of the kingdom" to the Gentiles worldwide (Matt. 24:14) — will be filled with and empowered by the Spirit, possessing the ability to speak in the different languages of the nations, *EXACTLY* as those were on the day of Pentecost in 33 A.D. And they will go forth in this manner *in a beginning end-time fulfillment of Christ's command to His disciples prior to His departure 2,000 years ago.*

And the entire Jewish nation will continue the matter during the Millennium — spirit-filled, empowered individuals, speaking all the languages of the nations, and *fulfilling Christ's command to His disciples at His first coming.*

And, as previously stated, if 144,000 going forth in this manner for no more than three and one-half years can produce the results seen in Rev. 7:9ff, think what an entire restored Jewish nation going forth in the same manner can produce in 1,000 years.

Thus, those comprising *the entire nation of Israel*, "the whole house of Israel" (the resurrected Old Testament saints with the living), following their being empowered to boldly speak other languages through the Spirit being poured out (*with that which began on the day of Pentecost in 33 A.D. being fulfilled as Israel keeps the festival of Pentecost yet future*) will be restored to their land.

And following the destruction of Gentile world power, a new covenant being made with the Jewish people, a priestly ministry for the Temple being made ready, Messiah Himself building the Temple, with the associated restoration of the theocracy to Israel, and the Day of Atonement being kept, matters will move into the fulfillment of the feast of Tabernacles — the ushering in of the Messianic Era.

Then Israel will go forth in a bold manner *to ALL the nations of the earth, speaking all the various languages of the nations, with God's message, in keeping with and in fulfillment of the commission given in the three synoptic Gospels and the Book of Acts.*

These are the things involved in that foreshadowed by Jonah's restoration to his own land, his recommission, and his ministry to the Gentiles in Nineveh (*ref. next chapter*).

# 11

## Result of Jonah's Recommission

*THE SALVATION, DELIVERANCE, OF THE GENTILES*

"And the word of the Lord came unto Jonah the second time, saying,

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:1-10).

Insofar as the record is concerned (Jonah 3:1-10), the message which the Lord had Jonah proclaim in Nineveh was *a salvation message only with respect to physical deliverance*. His message was one of repentance (a change of mind), though in an indirect manner — *i.e.*, proclaiming impending Divine judgment, destruction, which would result in repentance.

Nineveh itself was "an exceeding great city of three days' journey." And Jonah "began to enter into the city a day's journey," crying out, "Yet forty days [indicating a complete period of time], and Nineveh shall be overthrown" (vv. 3, 4).

(As previously seen, Jonah 3:3 speaks of Nineveh being "an exceeding great city of three days' journey." And the next verse speaks of Jonah beginning to enter the city "a day's journey" as he announced Nineveh's impending destruction.

What is meant by "a day's journey" and "three days' journey"? Expressions of this nature are used in Scripture to measure distance over time — the distance which a man could normally walk in a day — which was usually understood to be about twenty miles [*cf.* Ex. 8:27; Num. 10:33; Deut. 1:2].

Some individuals, in this respect, have understood Nineveh to have been a city extending some sixty miles across. But archaeologists can find no trace of Middle Eastern cities anywhere near this size in the world of Jonah's day. Rather, archaeological finds reveal that Nineveh, though referred to as "an exceeding great city," was only a few miles across.

The reference to "an exceeding great city," though used in a context in connection with the size of the city ["three days' journey," 120,000 inhabitants (Jonah 4:11)], could refer to more than just the physical size.

The "three days' journey" [v.3] could only be understood in the light of other Scripture, having to do with time and distance. But in Jonah, the distance would evidently not have been in a straight line, though perhaps covering as much as about sixty miles over three days' time.

In this respect, "three days' journey," having to do with time and distance, was evidently the length of time that it would take Jonah to walk throughout the different parts of the city, proclaiming God's message, covering a distance of about sixty miles or so in the process.

And the way verse four is worded, Jonah evidently began preaching as soon as he entered into the city and continued preaching throughout the entire day's journey, leaving two days to go in order to cover the

entire city in this manner.

And Jonah may or may not have gone throughout the city after this fashion more than once, we're not told. The account in Jonah simply covers the bare facts of Jonah's ministry in Nineveh, apart from detail of this nature.)

This warning from the Lord through Jonah, as Jonah proclaimed the message which the Lord had instructed him to proclaim (v. 2), led to the people's repentance ("from the greatest of them even to the least of them" [v. 5]), then to the king's repentance (v. 6; *cf.* Matt. 12:41), with both the people and the king (the king having removed himself from his throne and laid aside his robe) arraying themselves in "sackcloth" (with the king not only covered in sackcloth but seated in ashes).

And this, in turn, led to a decree by "the king and his nobles" which was binding upon both man and beast. Neither man nor beast was to eat food or drink water, with both man and beast to be covered in "sackcloth."

The people were then to cry "mighty unto God," with everyone turning "from his evil way, and from the violence" that was "in their hands" (vv. 7, 8).

This was done with the hope that God, seeing their actions, would turn "from his fierce anger" and spare the city (v. 9).

And, accordingly, when God "saw their works, that they turned from their evil way," He spared the city (v. 10).

### **The Message Jonah Proclaimed — Type, Antitype**

Jonah proclaimed that which the Lord had instructed him to proclaim (vv. 2-4), which was *not a salvation message in the same respect that man today usually references the subject*. Rather, as previously seen, it was a message which would bring about repentance and result in physical deliverance.

And, beyond this point, after the Lord had gotten the people's attention — from the king to the least of those in the city — this could possibly have been followed by a different type salvation message, one relating to spiritual values. We're simply not told.

(Note, contrary to popular belief, "repentance" [a change of mind] and "belief" *are NOT the same thing* [as often erroneously expressed, "two sides of the same coin"]. And, part and parcel with the preceding, contrary to popular belief as well, *repentance is NOT part of the simple salvation message, the gospel of grace.*

In the account of Jonah's preaching in Nineveh, the people believed the judgmental message which Jonah proclaimed, believing that it was *a message from God* [vv. 4, 5]. This, in turn, led to *a change of mind and action on their part in an effort to avert judgment*. Then, because of that resulting from their changed mind, *God changed His mind and spared Nineveh* [vv. 6-10].

The simple message of the gospel of grace, on the other hand, has to do with death, shed blood ["Christ died for our sins according to the Scriptures" (I Cor. 15:3b)], and belief. "Repentance" can enter *ONLY if a person has to change his mind prior to belief* [e.g., a Jew believing that Jesus is not the Christ, having to change his mind prior to belief].

But, even if repentance does enter into the matter, *it is still NOT part of the gospel of grace*. Repentance only places a person in a position where he can believe and be saved.

Actually, most individuals would probably have to make up their minds more so than change their minds prior to belief. But, still, *BELIEF* is what saves an individual, not making up or changing one's mind.)

Jonah, in the type, proclaimed the message that God had instructed him to proclaim, and salvation resulted (though, again, seen as "physical").

And in the antitype, Israel, during the Tribulation (the 144,000) and during the Messianic Era (the entire nation), is going to proclaim the message that God instructs them to proclaim — *"the gospel of the kingdom," a message having to do with both spiritual and physical values.*

(Note that a form of the gospel of the kingdom was the message proclaimed to Israel during Christ's earthly ministry, offering the nation "the kingdom of the heavens" [cf. Matt. 10:5-7; 11:12; Luke 16:16].

The message in view throughout the four gospels, beginning with John the Baptist in Matt. 3:1ff, was a call for the Jewish people to repent, with a view to the kingdom of the heavens being "at hand." That is, there was an offer of *the heavenly sphere of the kingdom* to the Jewish people, contingent on national repentance and baptism [though this heavenly sphere of the kingdom could be realized by the Jewish people



*ONLY with the earthly sphere of the kingdom, the kingdom covenanted to David, also being realized].*

This, as well, was the message seen throughout the re-offer of the kingdom in the Book of Acts. And the message, whether in the gospels or in Acts, *had NOTHING to do with salvation by grace*. Rather, it had to do with *a continuing aspect to salvation* — *God's dealings with a saved people rather than with an unsaved people*. And that being proclaimed and offered to the nation had to do with both spiritual and physical values, like the type in Jonah having to do with the physical [with possibly spiritual following, though something not dealt with in the account].

And the message in the continuing epistles [some written during the Acts period, some following this time] *can be seen to be perfectly in line with what one sees emanating out of events in the gospels and in Acts*.

*The continuing message in the epistles has to do centrally with THE SAME heavenly sphere of the kingdom, not with salvation by grace [i.e., with the heavenly sphere of the kingdom which had been taken from Israel and now being offered to those comprising the Church, the new creation "in Christ," though in a future respect rather than "at hand" (Matt. 21:43; Eph. 2:11-15; I Peter 2:9-11; ref. the author's book, Message in the Gospels, Acts, Epistles)].*

It matters not where one looks in Scripture, O.T. or N.T., salvation by grace is *NEVER seen as the central message* — *NOT in any of the gospels, including John; NOT in Acts; and NOT in any of the epistles, including Romans*. The central message throughout *ALWAYS has to do with issues beyond salvation by grace, which ALWAYS has to do with salvation in relation to the coming kingdom*.

*Salvation by grace is ALWAYS seen, it ALWAYS MUST be seen, as the beginning point throughout Scripture. But Scripture NEVER stays at this beginning point; and neither should saved man, though he quite often does.)*

People are often quick in Bible studies to attempt to make everything relate, after some fashion, to salvation by grace through faith. And they do this because this is the central message which they erroneously see dealt with throughout Scripture.

However, as previously seen, and as will continue to be shown, *Scripture deals sparingly with salvation by grace in relation to how it deals with continuing aspects of salvation, with everything moving toward one goal—the Messianic Kingdom*. And, the beginning aspect of salvation, which so many want to deal with *as the central aspect of salvation* (sometimes, *"as the only" aspect of salvation*), is often *NOT* even mentioned when continuing aspects of salvation are being dealt with.

(E.g., note that Abraham, following his call while in Ur of the Chaldees at age seventy, went out "by faith." Thus, Abraham's salvation *HAD TO precede his leaving Ur, else he could NOT have exercised faith after this fashion and gone out in the manner seen in Scripture* (Heb. 11:8ff).

Abraham's salvation per se is simply not dealt with in Scripture, only issues beyond this point [cf. Ex. 12:40, 41; Gal. 3:16, 17].

[Some attempt to deal with Abraham's salvation by means of the "righteousness" reckoned to Abraham in Gen. 15:1-6 (cf. Rom. 4:1-3), some fifteen years after he had left Ur (cf. Gen. 11:32, 32; 12:4; 16:3). *But the context has nothing to do with eternal salvation. Rather, it has to do with Abraham believing God relative to a promised seed and land.*

Aside from the preceding, seeing Gen. 15 and Rom. 4 dealing with eternal salvation would have Abraham being saved via a means other than the unchangeable means laid down in the opening three chapters of Genesis, requiring death and shed blood.

Some though recognize this problem and have Abraham being saved through looking beyond his immediate seed, down through the centuries of time to Christ and His crucifixion, seeing the required death and shed blood as yet to occur. But that type thinking only builds upon and continues the error — attempting to explain something which doesn't even exist.

*Abraham's eternal salvation is simply NOT what the passage is about. Nor is Abraham being dealt with as an unsaved person. This is simply another attempt to read eternal salvation into a passage which has NOTHING to do with the subject].*

Or, relative to the message of eternal salvation, as previously seen, note Israel in the gospels and in Acts. Those comprising the Jewish nation, as Abraham in Genesis and Romans, *were dealt with [beginning with John, then Jesus, the Twelve, the Seventy, then the Disciples in Acts] as a people who had already been saved*, though nothing is said about this per se. It is seemingly taken for granted that *the reader would know and understand this from the past history of the nation, with the whole matter NOT even being an issue in the subject at hand.*

Those comprising the Jewish nation in the gospel accounts and in Acts are simply seen as a people who were continuing to sacrifice the paschal lamb year by year [sacrifices preceding Calvary], as seen 1,500 years prior to this time in the camp of Israel during Moses' day. And they would have been just as saved — saved on the same basis — as the generation during Moses' day, or generations of Jews continuing to sacrifice the paschal lamb year after year at any other time in between.)

*A passing "from death unto life" HAS TO BE the beginning point when spiritual values are being dealt with, but an individual is NOT TO REMAIN at this point. Rather, he has been saved for a purpose, and he is to MOVE ON toward the revealed goal out ahead.*

### 1) Salvation and Purpose, as Seen at the Beginning

Note how the beginning point in relation to continuing aspects of salvation are dealt with in the opening chapter of Genesis, along with the purpose in view, *establishing a foundation upon which all that follows MUST rest.*

Then, in connection with that seen in the opening chapter, death and shed blood are seen in chapters three and four, presenting a more complete picture of salvation by grace through faith. *And this picture NEVER changes. This is simply that which God requires — NO MORE, NO LESS — set forth at the beginning of His Word.*

In the opening verses of Genesis God sets forth *the unchangeable manner* in which He, in His infinite knowledge and wisdom, restores a ruined creation. There is *a restorative work* which follows *a specific pattern*, and the matter is accomplished entirely through *Divine intervention.*

And within this pattern set forth and established in a perfect, God-ordained fashion at the very beginning, God reveals how any subsequent ruined creation would, *of necessity*, have to be restored. It would have to be restored *in complete accord with the established pattern.* In this respect, it would have to be restored after *a certain order*, and it would have to be restored entirely through *Divine intervention.*

Thus, to establish correct thinking relative to the fundamentals of salvation (restoration), one *must begin where God began* — in the opening verses of Genesis chapter one.

In these opening verses, God begins by revealing His creation of the heavens and the earth (v. 1). Then, immediately following this, in the first part of the second verse, God reveals that the earth became a ruin (which, as subsequent Scripture reveals, could only have resulted from God's actions following Satan seeking a higher regal position than the one which he held [the God-appointed ruler over the earth (Isa. 14:12-17; Ezek. 28:14-16)] and be "like the most High" [be like

the Ruler over the entire universe, like God Himself (Ps. 103:19)).

Then, immediately following the statement in Gen. 1:2a concerning the ruin of the material creation, God reveals the means which He used to restore this ruined creation (vv. 1:2b ff) — *a restoration accomplished over six days, entirely through Divine intervention.*

The importance of understanding that which is revealed in these opening verses *cannot be overemphasized*, for man, a subsequent creation of God, *also* fell into a ruined state because of Satan's actions (Gen. 1:26-28; 3:1ff). And if ruined man was to be restored (as the ruined material creation had previously been restored), it would have to be accomplished *EXACTLY in accordance with the previously established pattern.* It would have to be accomplished *EXACTLY in accordance with the method which God revealed at the beginning of His Word concerning how He restores a ruined creation.*

This is the first of numerous unchangeable ways in which God has revealed Himself, His plans, and His purposes to man in His Word.

*Once God establishes a pattern (which can only be perfect), NO CHANGE can ever occur (for any change would be short of perfection).* And God has forever established, once for all, at the very beginning of His Word, *EXACTLY how He goes about restoring a ruined creation.*

Genesis 1:2b, 3 records *the initial act* of the triune Godhead in bringing about the restoration of the ruined material creation — an act in which *the Father, the Son, and the Holy Spirit* each participated.

In this foundational pattern, forming a type, *the Spirit of God moved, God spoke, and light came into existence* (note that *NOTHING* can come into existence apart from the Son, Who is "the light of the world" [John 1:3, 9; 9:5]).

And in the antitype, within the framework of man's salvation experience, the matter is *identical*. Salvation can occur *only* through a work of the triune Godhead, and this Divine work follows an established pattern.

Thus, there is *an initial past work* of the triune Godhead which foreshadows *an initial present work* of the triune Godhead:

In God's *initial past work* of restoring the ruined material creation in Genesis chapter one, *the Spirit of God moved, God*

*spoke, and light came into existence.*

*In God's initial present work of restoring ruined man, the Spirit of God moves, God speaks, and light comes into existence.*

*This is the manner in which God began/begins His unchangeable, restorative work.*

And, relative to God's present restorative work, foreshadowed by the foundational pattern surrounding His restorative work on day one in the type, *EVERYTHING within the outworking of that revealed in this pattern is based on ONE THING — the Son's finished work at Calvary almost 2,000 years ago* (progressively opened up and brought to light in subsequent types [e.g., Gen. 3, 4, 22, 37; Ex. 12]).

(Note that God's initial restorative work, seen on day one in the Genesis account, is the *ONLY* part of His six-day restorative work which would have to do with salvation by grace. There *HAD TO BE* an initial work, producing light shining out of darkness, before God could continue His restorative work.

And, accordingly, *EXACTLY* the same thing is true concerning ruined man today. Ruined man *HAS TO* initially be made alive spiritually — pass “from death unto life,” light has “to shine out of darkness” [John 1:5; II Cor. 4:6] — before God can continue a restorative work.

Man today [saved man] has a redeemed spirit dwelling alongside an unredeemed soul, with both housed in an unredeemed body. That foreshadowed by God's work on day one in the Genesis account has to do with *man's spirit*, and that foreshadowed by His work on days two through six has to do with *man's soul*, with *the body* to be redeemed at the end of that foreshadowed by God's work throughout the entire six days.)

When the Son cried out from the Cross, “It is finished” (John 19:30; cf. Luke 23:46), He, the living Word, meant *EXACTLY what is stated*; and when God's written Word reveals that we have a salvation of Divine origin, based entirely on the Son's finished work, this Word also means *EXACTLY what is stated*.

When man sinned in the garden, he died *spiritually*; and when unregenerate man, “dead in trespasses and sins” (Eph. 2:1), is made alive today, he is made alive *spiritually*. The movement of the Spirit (Gen. 1:2b) and God speaking (Gen. 1:3) in order to restore

the ruined creation are simultaneous events. It is the Spirit using the Word, which is God — the finished work of the written Word which became flesh (cf. John 1:1-3, 14) — to effectually perform a supernatural work in unredeemed man.

It is at this point — through the in-breathing of God — that *life* is imparted to that which previously had no life. It is at this point that God breathes into lifeless man (the Spirit imparting *life*, in accordance with the God-breathed Word, based on Christ's finished work), and man is "quickened ['made alive']" (Eph. 2:1; cf. Gen. 2:7; II Tim. 3:16).

At this point, light *shines* "out of darkness" (II Cor. 4:6), a *division* is made between the light and the darkness (Gen. 1:4), and the darkness has no apprehension or comprehension of the light (John 1:5; cf. I Cor. 2:14).

The "spirit" of unsaved man, associated with "darkness," is *dead*. It is a part of the totally depraved man, with his "body of... death," in which there dwells "no good thing" (Rom. 7:18, 24). But, with the movement of the Spirit — breathing life into unsaved, lifeless man — man's spirit is made *alive* and, at the same time, *separated* from his soul (Heb. 4:12).

The "soul" remains within the sphere of darkness, which is why "the natural [Gk., *psuchikos*, 'soulical'] man" cannot understand "the things of the Spirit of God" (I Cor. 2:14). That which remains in the sphere of darkness can have no apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the two which cannot be crossed over (cf. Luke 16:26).

And the continuing aspect of salvation — initially set forth in God's restorative work on days two through six in Genesis chapter one — has to do with overcoming or being overcome by the fleshly impulses of the soul. *And Scripture, in the main, when dealing with the salvation issue, deals with the latter, not the former.*

Note that only *one day* in the original pattern is taken up with the former, but *five days* with the latter. And the whole of subsequent Scripture, following this pattern, *deals with salvation after EXACTLY the same fashion.*

*The emphasis in Scripture is ALWAYS, as seen in the original pattern,*

*placed on present and future aspects of Salvation, not the past aspect.*

Thus, the unchangeable method which God uses and the pattern which He follows to restore a ruined creation have *forever* been set forth at the beginning of His Word, through the account of God's restoration of the ruined material creation.

And, as previously stated, additional information is given in chapters three and four, showing death and shed blood in connection with that seen in the opening day in the first chapter, presenting a more complete picture of that which God requires relative to unsaved man and eternal salvation.

But, again, matters *DO NOT end with God's activity on day one in Genesis chapter one*. Rather, in God's restorative work, dealing with the ruined material creation, *five more days of work are seen*.

*And it is THE SAME with ruined man*. God's work of restoration *DOESN'T END* with events seen on day one. Rather, *THE LARGER PART of His restorative work lies ahead, seen in events during the subsequent five days*.

And *EVERYTHING* — *that seen throughout the entire six days — is with a view to that seen on the seventh day, beginning chapter two*.

*ALL of God's restorative work — whether type (the ruined material creation) or antitype (ruined man today) — is with a view to that seen on the seventh day, a day of rest following the six days of work, the Messianic Era*.

(For additional information on the preceding — past, present, and future aspects of salvation — refer to the author's books, *Salvation by Grace through Faith* and *Salvation of the Soul*.)

## 2) After Six Days, on the Seventh Day

As previously seen, salvation in Scripture — whether foreshadowed by events on day one, or events during the continuing five days in Genesis — is *ALWAYS for a revealed purpose and ALWAYS moves toward one goal*. And this is not something isolated to parts of Scripture, leaving possible room for some to question the importance which God places on the subject. Rather, *this is something which pervades all Scripture, beginning in the opening verses of Genesis, leaving no room whatsoever for anyone to question the place which*

this occupies in God's economy, as seen throughout His Word.

People want to talk about salvation by grace and going to heaven (day one in Genesis chapter one), not about an on-going process of salvation following salvation by grace, leading into the Messianic Era (days two through six, with the seventh day in view).

But, as previously seen, *this is NOT the way Scripture deals with the salvation issue. The whole of subsequent Scripture rests upon and deals with the salvation issue in exact accord with the way that it is set forth in these opening thirty-four verses of Genesis.*

(For additional information on the preceding, refer to Chapters I, II, "On the Third Day, Seventh Day" and "After Six Days, on the Seventh Day," in the author's book, *End of the Days*.)

## **Results of the Message Jonah Proclaimed — Type, Antitype**

A Jewish prophet had traveled some 600 miles to the capital city of the Assyrian Empire (the leading world power of that day) for a singular purpose. God had a message for those in this city — "an exceeding great city," filled with "wicked" and "violent" people.

And God's to-the-point message — "Yet forty days, and Nineveh shall be overthrown" (v. 4) — was to be delivered by a particular Jewish prophet whom He had chosen to carry out His instructions.

Here was one man proclaiming a message of judgment about to befall an entire city, surrounded on all sides by "evil" and "violent" men, which seemingly would have simply sought to do away with the prophet and put an end to his message.

But something completely different happened. Jonah not only garnered the attention of *ALL those in the city, great and small, but even the king himself, along with his nobles.*

And the people saw Jonah's preaching as something far more than just the prophet's words. They saw this as *a message from God* (v. 5), a message which the prophet was only carrying and conveying to them, a message from One Who was well able to carry out the announced destruction, prophesied to occur in forty days.

Accordingly, those from the king to the lowest in the city did everything that they could possibly do in order to avert the prophesied destruction.



*Following the people arraying themselves in sackcloth, the king vacated his throne, arrayed himself in sackcloth, and sat in ashes. And the king and his nobles then issued a decree which affected all in the city, including even the animals, a decree having to do with being arrayed in sackcloth, abstaining from food and drink, and turning from their evil and violent ways.*

But, how did Jonah capture the attention of those in Nineveh to this extent?

This though may or may not have occurred immediately, for we do not know how long Jonah's preaching lasted — maybe only three days, maybe longer. Nevertheless, how did a Jewish prophet garner such attention from those in Nineveh, extending from the king on his throne to the lowest person in the kingdom?

We're not told; nor are we told other things which could enter into the matter, *e.g.*, the people knowing that Jonah was God's prophet, or how Jonah was able to go into another country and proclaim the message in what was evidently their own language.

Again, we're not told in the account, *BUT comparing Scripture with Scripture, one could arrive at probable answers along these lines.*

First, Jonah preaching throughout Nineveh, along with the results of his preaching, forms a type of the entire nation preaching throughout the earth during the Messianic Era, along with the results of their preaching.

Note in the antitype *HOW the Jewish people will go forth to the nations yet future, producing these results.*

*They will go forth filled with and empowered by the Spirit, supernaturally possessing a knowledge of the various Gentile languages which they will need to proclaim the message, with those hearing the message knowing that they are hearing a message from God by God's chosen messengers (ref. the previous two chapters in this book, Chapters IX, X).*

From seeing Jonah as a type of the entire nation yet future, along with a recognition of his true identity, the results of his preaching, and the possible language problem, information concerning *HOW all of this came about*, if that information exists, lies in viewing the type and antitype in the light of one another.

And deriving this information through this means appears to be more than just conjecture. Scripture may very well be far

from silent on the subject.

Seeing the results of Jonah's preaching and the inseparably related other things previously mentioned in the light of the antitype, only one thing could really come to mind. Jonah, very likely, went forth to those in Nineveh *AFTER EXACTLY THE SAME FASHION* that a first fruit of the nation, the 144,000, will go forth during the Tribulation, and as the main harvest, the entire nation, will go forth during the Messianic Era to follow.

### **Thus, Israel Yet Future**

If one wants to envision the results of Israel's ministry to the nations of the earth during the Messianic Era, he can do so *two major ways in Scripture*. He can look at the type, the ministry of Jonah in Nineveh, or he can look at the ministry of a first fruit of the entire nation, the 144,000, in the Book of Revelation.

Jonah produced such results — in either three days' time, or in an unrevealed number of days following — that the king himself vacated his throne, cast off his royal garments, arrayed himself in sackcloth, sat in ashes, and, with his nobles, issued a decree covering everyone in the kingdom, even the animals, concerning the matter at hand.

The 144,000, during the latter half of the coming Tribulation — during the space of three and one-half years, or less — will produce results, in the very face of death itself (Rev. 6:3-11; 7:13-17; 20:4), of such a nature that "no man" will be able to "number them"; and these individuals will come out of "all nations, and kindreds, and people, and tongues" (Rev. 7:9).

This is what a 2,800-year-old prophecy will relate on the one hand and what a prophecy about events in the immediate future will relate on the other.

*ALL of this has to do with a Jewish nation and the Gentile nations of the earth, with that toward which God has been working for centuries and millenniums, at long last, being brought to pass.*

*And to bring ALL of this to pass, the antitype of that seen in Jonah 2:6b-10 will, of necessity, have to occur, resulting in the long-awaited Messianic Era and "peace of Jerusalem" (Ps. 122:6).*

# 12

## A Recounting of the Account

*THE COMPLETE ACCOUNT SEEN AFTER ANOTHER FASHION*

“But it displeased Jonah exceedingly, and he was very angry.

And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?” (Jonah 4:1-11).

There are four chapters in the Book of Jonah; but the complete story dealt with in the book ends in chapter three, though, as will be shown, it ends a second time in chapter four.

### Chapters One through Three

The type-antitype structure of Jonah, beginning in chapter one and ending in chapter three, foreshadows *the complete history of the nation of Israel*.

Only the opening three verses of the book though cover the history of the nation from the time of its inception 3,500 years ago during Moses' day to modern times. The remainder of chapter one and all of chapters two and three cover the history of Israel during time yet future, during the coming Tribulation (1:4-2:6a), during time immediately following the Tribulation and Christ's return (when numerous events will occur — summation events having to do with the end of Man's Day on the one hand and preparatory events for the beginning of the Lord's Day on the other [2:6b-10]), and during the Messianic Era which follows (3:1-10).

Israel's disobedience to the nation's calling, seen at the beginning of chapter one, is seen as having been Divinely corrected in the latter part of chapter two, leading into chapter three. And God's means to bring this to pass — subjugation and persecution at the hands of the Gentiles, climaxed during and immediately following the Tribulation — is seen between these two points.

And this is the way that matters are handled throughout Moses, the Psalms, and the Prophets. A history of the nation is given; but, as in Jonah, the emphasis is *ALWAYS on the end of this history, which is yet future. The emphasis is ALWAYS on Israel during and immediately following the Tribulation, and the Messianic Era which follows.*

#### 1) The Septenary Structure of Scripture

Events dealt with throughout Scripture — until one arrives at the closing two chapters — are simply not carried beyond the Messianic Era, remaining within the confines of the seven days, the 7,000 years, seen at the beginning of Scripture.

Scripture concerns itself with man, the earth, and events during “time,” *7,000 years of time*. This is the way matters were established in the opening thirty-four verses of Genesis (1:1-2:3), and the whole of subsequent Scripture, *of necessity, MUST concern itself with events occurring during the revealed time introducing Scripture, during seven days, during 7,000 years* (cf. II Peter 3:3-8).

Scripture has very little to say about that which occurred before this time began, and Scripture has very little to say about that which will occur after this time has been completed — only enough to allow man to piece matters together as it pertains to this earth, both preceding and following the 7,000 years.

(Some individuals erroneously see the Millennium as the first of the eternal ages, not as the final 1,000 years in a septenary arrangement of years, set forth in an established and unchangeable manner in the opening thirty-four verses of Genesis. Seeing the Millennium outside this septenary structure though [as the first of the eternal ages] not only negatively reflects upon the way Moses began Genesis in the O.T. but upon the way John began his gospel in the N.T., or at any other place in Scripture where the matter is dealt with.

Seeing the Millennium as the first of the eternal ages, not properly separated from these ages, is, as well, a main reason for the corresponding widely-held, erroneous teaching and belief that rewards have to do with the eternal ages, not with the millennial age alone.

Attention is called to this false teaching for a reason. Note how this teaching would militate against any proper understanding of the direction toward which all things move in the Book of Jonah in relation to the septenary structure of Scripture, unchangeably set in the opening thirty-four verses of Genesis. And this same thing is not only true concerning Jonah but Scripture as a whole.

*This is simply another example of how false teaching at one place in Scripture can negatively affect a proper understanding of Scripture elsewhere.)*

## 2) Jonah, within This Septenary Structure

The subject matter throughout the first three chapters of Jonah though doesn't cover events during the entire 7,000 years, only during the last 4,500 years of this time. And these chapters cover events from the beginning to the end of this time.

Israel was brought into existence as a nation 2,500 years beyond man's creation, during Moses' day. And the complete account — Jonah presenting a complete history of Israel, past, present, and future — has to do with Israel and the Gentile nations during the last 4,500 years (3,500 years completing Man's 6,000-year Day, and 1,000 years completing not only the Lord's Day but completing the entire 7,000 years).

## Chapter Four

Why does Jonah continue for another chapter beyond the seeming end of the book? After all, the complete story, in line with the whole of the rest of Scripture, ends with chapter three, during the seventh millennium, during the Messianic Era, completing the full history of the nation within the time foreshadowed in the opening thirty-four verses of Genesis.

(Note that the beginning of chapter four would appear to reflect back on chapter three and typify the Jewish people's change-of-attitude during the Millennium, following their seeing countless Gentiles from all nations saved through their ministry — "But it displeased Jonah exceedingly [the repentance of those in Nineveh], and he was very angry.")

Two major things though would show that the preceding *could not possibly be the correct way to understand that foreshadowed by Jonah 4:1ff.*

First, *there are NO OTHER SCRIPTURES that would show something of this nature.* It would have to stand alone in this respect, and Scripture is simply not structured in this manner. Scripture does not stand alone. Scripture is to be understood in the light of Scripture.

Second, *Scripture is clear that Israel, during the Millennium, WILL NOT DEPART from the nation's calling in a manner that this type understanding of Israel's ministry to the nations during the Millennium would portend.*

Note, for example, that the harlot [Israel] in Rev. 17-19a is burned with fire [the harlot destroyed, a cleansed nation remaining], and the smoke of this destroyed harlot is seen rising up from that point in time throughout not only the Millennium but throughout the endless ages which follow [*showing that Israel WILL NEVER AGAIN play the harlot*]. Israel will never again be disobedient in this manner, which would portend any other manner as well.

[For additional information on the preceding, refer to Chapter VII, pp. 100-102 in this book and Chapter III, "That Mighty City, Burning," in the author's book, *Mystery of the Woman*].

Jonah chapters one through three are complete in themselves, relating the complete story of Israel and the nations from Moses' day to the end of the Millennium. And the additional account in chapter four is complete in itself, relating, as will be shown, *the complete story once again*.

That being dealt with beginning in chapter four parallels that previously dealt with beginning in chapter one, not an account continuing from chapter three.

This is simply the way Scripture is structured throughout. A complete section is given; then commentary on that section often follows.)

Then, understand something else about additional revelation of this nature beyond the end (*i.e.*, beyond the end seen in ch. 3, or anyplace else in Scripture).

*This additional revelation CANNOT deal with something occurring during time beyond this point, beyond the end, during the eternal ages which follow; nor can it deal with something occurring during time prior to the beginning, which, in relation to the subject being dealt with, as previously shown, would have to do with time prior to the inception of the nation of Israel during Moses' day (or, in this case, with time during events immediately preceding but connected with the inception of the nation [Ex. 1ff]).*

And the latter would be perfectly understandable, for this additional revelation, of necessity, would not only have to be in line with that seen throughout the whole of Scripture (covering the full 7,000 years) but, contextually, it must deal with Israel and the nations during the time seen in the first three chapters of Jonah (during time covering the existence of the nation, during the last 4,500 years of the full 7,000 years).

In short, that seen in the fourth chapter has to be understood in the light of that already seen in the preceding three chapters, which covers two things:

- 1) The complete history of Israel—past, present, and future.
- 2) This complete history dealt with within the confines of the seven days, the 7,000 years and more particularly within the confines of the last 4,500 years of this complete time.

And studying chapter four in this respect — since material in this chapter can only be completely in line with the previous subject matter (Israel and the nations) and has to deal with this subject matter within the same time-frame seen in the previous three chapters (from Moses' day to the end of the Messianic Era) — *it becomes increasingly easy to see and understand that chapter four can only form commentary on the material seen in the previous three chapters.*

And further, it can also be easily seen that chapter four covers the complete scope of that seen throughout the preceding three chapters, *forming a type of an epilogue, in the form of a succinct summary, to the complete story previously told.*

The complete story is told once again, as it is told and re-told so many different times and ways throughout Scripture. And this complete recounting of the account is done in a very succinct and quite different manner than seen in the previous three chapters.

And this is completely in line with the way that the whole of Scripture has been structured. A complete account is given; then commentary is given pertaining to the account. This is the way Scripture is structured beginning in the opening verses of Genesis and continuing throughout.

The eleven verses in this fourth chapter, re-telling the story once again, can be logically divided into four sections, beginning with that previously seen beginning the first chapter and ending with that seen throughout the third chapter.

Thus, the remainder of this closing chapter in this book will be taken up with these four sections.

### 1) *Jonah's Disobedience (vv. 1-5)*

Jonah is presented in the opening part of this chapter as angry and displeased over what had occurred as a result of his ministry in Nineveh. Jonah, from the vantage point seen beginning this chapter, had no interest whatsoever in seeing that which had just occurred — those in Nineveh, over 120,000, spared destruction. And he was so set in his ways along these lines that he preferred to die rather than see God spare those in Nineveh.

This part of chapter four, the first five verses, parallels that seen about Jonah in the opening three verses of the book, fore-



shadowing Israel from Moses' day to modern times.

From the time of the nation's inception in Egypt during Moses' day, the Jewish people have had little interest in fulfilling one facet of their calling, that of being God's witness to the Gentile nations of the earth.

And from a naturalistic standpoint, that would be quite understandable. A Gentile nation mistreated and sought to destroy the Jewish people before, at the time of, and following the nation's inception; Amalek then laid wait and attacked the Jewish people from behind while they were en route to Sinai; Gentile nations dwelled in their land, which Israel dealt with for centuries; Gentile nations eventually uprooted them from their land and took them captive, transporting them into Gentile lands; and numerous Gentile nations, from the beginning until modern times, have always been at odds with the Jewish people, never having any use for them.

And that can easily be seen during modern times — from the Third Reich's attempt to produce a Jew-free Europe to an ever-increasing anti-Semitism in the world today, which is about to culminate in something *FAR, FAR WORSE than existed in Europe during the twelve-year reign of the Third Reich.*

*This time though it will be WORLDWIDE, not just in Europe.*

Thus, it is little wonder that the Jewish people, like Jonah and his attitude toward the Assyrians, have never cared about fulfilling their calling relative to the Gentile nations. And, like Jonah as well, the Jewish people, for centuries extending into millenniums, have sought to distance themselves from the Lord and His calling.

And that is the way Jonah chapter four begins, the same as chapter one. Chapter four is *a re-telling of the complete story once again, from a different vantage point.* Instead of using Jonah's experiences in connection with a ship, the sea, a great storm, and a giant fish, the Lord uses his experiences in connection with a gourd (*lit., a plant*), a worm, a vehement east wind, and a scorching sun.

*(There is ONE THING that all anti-Semitic nations — past, present, and future — have in common: The epitaph on the tombstones of ALL these nations, though some are still pending, READS EXACTLY THE SAME WAY: "Fallen because of this nation's attitude toward and treatment of the Jewish people.")*

## 2) God's Protection during Disobedience (v. 6)

(Note that Israel's disobedience, typified by Jonah's disobedience, involved much more than just the Jewish people's refusal to carry God's message to the nations [e.g., covenantal disobedience, harlotry, etc.].

But *the subject at hand in the Book of Jonah* has to do more specifically with their refusal to fulfill their calling as *God's witness to the nations*.)

Jonah, during his time of disobedience, despite his disobedience, *is afforded protection by the Lord*.

In the account, as seen in Jonah 4:6, the Lord prepared a plant to cover Jonah, providing shade, to help with his grief (*cf.* Deut. 28:64-67). And exactly the same thing as shown by the symbolism used in Jonah has existed relative to God's care for His people down through the centuries of time.

God called the nation of Israel into existence for particular purposes *which will ultimately be realized*, for "the gifts and calling of God are without repentance [apart from a change of mind on God's part]" (Rom. 11:29).

*God WILL NOT change His mind concerning the reason that He called this nation into existence. EVERYTHING surrounding this purpose will be brought to pass, but through God's WAY and in His TIME.*

And from the past time of Israel's inception to that future time when God's complete purpose for Israel's existence has been realized, *NOTHING can thwart God's plans and purposes surrounding this nation. ALL will ultimately be brought to pass, but, again, through God's WAY and in His TIME.*

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

It is evident from the context — "I have seen the affliction of my people which are in Egypt..." (v. 7) — that the continuously burning, unconsumed bush represented *Moses' people in Egypt, persecuted by an Assyrian Pharaoh*. And note God's position in relation to the Jewish people, ever burning in the fires of Gentile

persecution. *God is seen in the midst of the burning bush, in the midst of His persecuted people, viewing the persecuting Egyptian nation (controlled by the Assyrians) from this vantage point, through Israel.*

Then one additional thing is seen, in Isa. 63:8, 9: *“IN ALL THEIR AFFLICTION HE WAS AFFLICTED”* (cf. Judg. 10:16).

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

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

Then, bringing this down into modern times, where was God when 6,000,000 Jews were slain during the twelve-year reign of the Third Reich? The answer, of course, is seen in Exodus and Daniel. *God was there, in the midst of His people, viewing the persecuting Gentile nation from that vantage point, suffering, as well, right along with His people* (again, *“IN ALL THEIR AFFLICTION HE WAS AFFLICTED”*).

And though 6,000,000 Jews perished, the nation itself lives. *Israel can no more perish than could the burning bush in Exodus be consumed, or the three Hebrews in Daniel be slain, or God Himself perish.*

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

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

So, where does that leave the world with the current situation in the Middle East — with Israel in the midst of nations which would like to see the Jewish people uprooted from their land and driven into the sea?

It leaves the world *at exactly the same place seen anywhere else in the Old Testament where the subject is dealt with.* It leaves the world *with God in the midst of His suffering people, suffering right along with them, viewing the surrounding, persecuting Gentile nations from that vantage point, viewing them through the very nation being persecuted.*

Note Jer. 31:35-37 in this respect:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

### 3) *God's Wrath Because of Disobedience* (vv. 7-9)

God brought conditions to pass in the account of such a nature — causing a worm to destroy the plant that provided shade, causing a vehement east wind, and causing the sun to beat down on Jonah — that Jonah wished to die, saying, "It is better for me to die than to live" (cf. Lev. 26:36-39).

And God did this to bring Jonah *to the end of himself, resulting in a complete change in Jonah relative to that which the Lord had told him to do concerning going to and proclaiming His message to those in Nineveh.*

This part of the chapter, verses seven through nine, parallels that previously seen in Jonah 1:4-2:6a, which covers "the time of Jacob's trouble" yet future (Jer. 30:7).

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. 54:8).

As seen in Dan. 3:19ff — typifying Israel during the time of God's "wrath," when He hides His "face" from them "for a moment" — the furnace (God's wrath, the Tribulation) is going to be heated seven times hotter than normal. And this will be done to *bring the Jewish people to the end of themselves, leaving them without a choice other than to call upon their God for deliverance.*

Note this same *sevenfold intensity* of this time referenced *four times* in Lev. 26:18-31 (vv. 18, 21, 24, 28 [cf. Ex. 3:1-7]).

The furnace during the Tribulation — particularly during 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 WILL TAKE to bring Israel to the place seen in Genesis chapter forty-four (Judah confessing, in Joseph's presence, that which had occurred in the past), with a view to that seen in chapter forty-five (Joseph revealing himself to his brethren).*

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 Jewish people 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 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 millenniums of time.*

*And the Gentile nations, which God will use as His instrument to effect this judgment, will subsequently 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!*

#### 4) Matters Then COMPLETELY Reversed (vv. 10, 11)

In the closing two verses of the book, which parallel the latter part of the second chapter and all of the third chapter (2:6b-3:10), Jonah is first pictured as a man interested in material and temporal things (v. 10). Then, through a Divine work (alluded to here, seen

elsewhere), Jonah is brought into a completely different frame of mind, viewing matters the way that God sees them, not the way that he had previously been seeing them (v. 11).

Note that the way God, down through time, has always viewed matters — with His Spirit moving Jewish prophets to record God's thoughts — *has always been after a fashion that finite man, through simple BELIEF, could be of the same mind as God concerning that seen in His revealed Word* (cf. I Cor. 2:9-14; I John 1:1-4).

And, within the confines of that revealed in His Word, this would include:

"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.

As previously stated, 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.

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

There are several books in Scripture which present the whole of the matter from a somewhat unique perspective. And the Book of Exodus is one of these books. This book relates, *AT THE SAME*

*TIME, both the beginning and the end. Exodus relates, AT THE SAME TIME, through using THE SAME SCRIPTURES, events having to do with the beginning of the nation during Moses' day AND events surrounding the restored nation yet future following Christ's return, immediately preceding and during the Messianic Era.*

The book begins with the Jewish people in Egypt under bondage to an Assyrian ruler, in connection with but prior to the nation's inception. And this opening scene in Exodus foreshadows these same Jewish people, following generations of time, in bondage to another Assyrian ruler, with exactly the same thing about to occur with this latter generation as occurred with the generation in Exodus during Moses' day.

The next thirty-nine chapters in Exodus relate the complete story as seen in the beginning, during Moses' day; and that which the entire account foreshadows, at the same time, relates the complete story at the end as well, during the days of the Son of Man.

*(Refer to Chs. III and VIII in this book for information on the overall picture in Exodus. And from that dealt with in these two chapters, the entire account can be studied, not only from the perspective of God seeing the end from the beginning, but also through God dealing with BOTH [the beginning/ the end] at the SAME time.)*

And the type-antitype structure of Jonah — whether in chapters one through three, or in chapter four standing alone — the same thing can be seen. Jonah lacks detail, particularly detail as seen in Exodus. But, though Jonah lacks this detail, whether seen in Exodus or numerous other places in Scripture where this subject is dealt with, this book will contain some things not seen in any of the other places, adding to the developing word picture.

*Each part of a word picture, each book or part of a book forming parts of the complete word picture, is vitally important, else it would not be part of the complete revealed Word. And understanding different parts of the word picture ARIGHT can only be part and parcel with understanding the complete developing word picture ARIGHT as well.*

The end of both Jonah chapter three and chapter four take an individual to EXACTLY the SAME place, the place toward which all Scripture moves, seen throughout Moses, the Psalms, and the Prophets.

"*IN THAT DAY*," when Israel fulfills the nation's calling and goes to the Gentiles with God's message, note from sections of Scripture in Isaiah and Zechariah how conditions will exist between Israel and the Gentile nations, which will be completely reversed from the way that they exist today (*ref.* Chapter IX, "In That Day," in the author's book, *Never Again! or Yes, Again!*):

"*IN THAT DAY* shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord *IN THAT DAY*, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

*IN THAT DAY* shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

*IN THAT DAY* shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:19-25).

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

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

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

Thus saith the Lord of hosts; *IN THOSE DAYS* it shall come to pass, that ten men ['ten men,' *a complete number*, an evident reference to *ALL* men] shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:20-23).



# Appendix I

## TYPES AND ANTITYPES

*One of the Many Ways God Has Structured His Word*

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

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

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

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

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

The Old Testament Scriptures not only provide an account of true history, but, through this history, these Scriptures also provide an account of *ALL the various facets of the person and work of God’s*

Son — *past, present, and future*. And the latter has been accomplished through God structuring Old Testament history after such a fashion that this history is *highly typical* in nature.

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

And, not only *MUST such a study begin with Moses, but these Old Testament Scriptures MUST be viewed after a certain fashion*. They *MUST* be viewed after the fashion in which they were written. They *MUST* be viewed after the fashion in which God structured Old Testament history, *after a typical fashion*.

*ONLY through so doing can man come into a correct understanding of that which God has revealed.*

## Place and Importance of Types

Typology is *the great unexplored mine in the Old Testament*. Studying the types will open the door to an inexhaustible wealth of information which God has provided, information necessary to properly understand God's revelation to man.

On the other hand, it goes without saying that ignoring the types, as so many have done, will produce the opposite result and leave this door closed.

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

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

I Corinthians 10:11 draws from a context (vv. 1-10) which refers to the history of Israel, extending from events immediately following the death of the firstborn in Egypt to the overthrow of an entire accountable generation in the wilderness, save Caleb

and Joshua (Ex. 12 - Deut. 34). However, the thought of events occurring as *types* in I Cor. 10:11 (*cf.* v. 6) *MUST*, of necessity, encompass a much larger scope than this one segment in the history of Israel, which it does. Christ's statements in Luke 24:25-27, 44; John 5:45-47, along with the evident structure of Old Testament history, leave no room to question the fact that *ALL Old Testament history MUST be viewed as highly typical.*

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

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

This entire account in the opening verses of Genesis is *fraught with significance and meaning*. The account has not only been arranged in a *typical fashion* but, within this typical fashion, it has been set in a *septenary structure* as well.

The entire 7,000-year history of man can be seen in these verses through the manner in which God structured His Word at the very outset. Beginning with the creation of the heavens and the earth, the whole of that which God revealed throughout all subsequent Scripture can be seen in four parts:

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

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

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

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

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

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

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

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

"The Flood" can only be a type of *the coming Tribulation*.

"Enoch" typifies *the one new man* "in Christ" (comprised of all Christians), who will be removed at the end of the present dispensation, at the end of one complete period of time.

And "Noah" typifies *the nation of Israel*, which will be left on the earth to pass safely through the Tribulation, "the time of Jacob's trouble" (Jer. 30:7) — completing the last seven years of the previous dispensation, at the end of another complete period of time, with a new beginning, the Messianic Era, to follow.

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

It is in Genesis that we find Scripture forming detailed dispensational structures, as previously seen in chapters five through nine. Another such structure — covering events extending from the birth of Christ to the Messianic Kingdom — can be seen in Gen. 21-25.

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

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

— Andrew Jukes

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

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

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

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

in this same passage (v. 42).

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

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

John the Baptizer referred to the position which Christ occupied in relation to an Old Testament type when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Paul spoke of this same truth when he declared Christ to be "our passover" (I Cor. 5:7).

The writer of Hebrews derived the major portion of the teachings in his book from Old Testament typology, and this book cannot be properly understood apart from viewing material in the book in a type-antitype framework.

Hebrews chapters three and four are built around the wilderness journey of the Israelites. And the key to a correct interpretation and understanding of the passage in Hebrews which gives so many a problem, Heb. 6:4-6, can be found by contextually paralleling that which is stated in the passage with a type-antitype treatment of chapters three and four.

In Hebrews chapters five through seven, Melchizedek is mentioned nine times; and, in the light of that revealed about Melchizedek in the Old Testament, the things stated about Melchizedek in these chapters can only be *Messianic* in their scope of fulfillment (*cf.* Gen. 14:18, 19; Ps. 110:1-4 [only references to Melchizedek in the O.T.]).

In Hebrews chapters eight through ten, the tabernacle with its Levitical priesthood and sacrificial system is said to be a "pattern" (Gk., *tupos*, "type" [8:5]).

And in Hebrews chapters eleven and twelve, numerous Old Testament individuals who typify some aspect of the work of the triune Godhead in the history of Israel and/or in the life of the Christian are set forth.

## Extent and Purpose of Types

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

The Old Testament is written in such a manner that God has interwoven prophetic types into historic events. *NO proper study of either the Old or New Testaments can ignore types and antitypes.* This is simply one of the numerous ways that God structured His Word (Heb. 1:1, 2).

*Accordingly, to ignore types is to ignore a part of the Word itself.*

*The Old Testament is highly typical. The New Testament is simply the Old revealed. Thus, within the Biblical framework of correctly teaching and understanding the Word of God — Old Testament or New Testament — types and antitypes MUST occupy a prominent place.*

Jesus said:

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

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

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

The word for “search” in the Greek text implies *a close examination, a thorough search*, and the word is used in this passage in the sense of a hunter stalking game, who directs all his attention to marks which will lead to the quarry. An individual searching the Scriptures in this manner will fix all his attention on the Scriptures,

closely examining and thoroughly searching every aspect of this revelation. The folly of those who refuse to dwell deeply in the Word can immediately be seen. Such Christians are not only robbing themselves of great spiritual blessings, but, if occupying teaching positions, they are also robbing others of these same blessings.

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

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

The Son was with the Father in the beginning. Apart from Him not one thing which presently exists came into existence. Or, for that matter, neither does it continue to exist (*cf.* Gen. 1:1; John 1:1-3; Col. 1:16, 17). *The ENTIRE Old Testament — Genesis through Malachi — is about Him.*

Then, "the Word became flesh and dwelt among us..." (John 1:14a). From that point, the New Testament *continues* to be a revelation of God's Son.

And the last book in the Bible — the Book of Revelation, the Revelation of Jesus Christ (1:1) — is the capstone of all previous revelation, an opening up and unveiling of the One seen throughout all previous Scripture, beginning with "Moses and all the prophets."

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



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

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

## Fundamentals of Types

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

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

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

drawn from the types, of what value are the types?

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

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

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

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

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

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

## Appendix II

### PARABLE OF THE FIG TREE

*“When His Branch Is Yet Tender, and Putteth Forth Leaves...”*

(The parable of the fig tree in the three synoptic gospel accounts is, far more often than not, associated with the existence of the present nation of Israel in the Middle East, with the matter carried back to May 14, 1948 as a beginning point in time. However, *one has absolutely NOTHING to do with the other.*

*“The fig tree,” representing Israel, has to do with the WHOLE house of Israel, whether in or out of the land [as the Church is seen as a nation, though having no land today (Rom. 10:19; I Peter 2:9, 10)]. When Christ cursed the fig tree in Matt. 21:18, 19, He didn’t curse just those Jews residing in the land at that time, but the WHOLE house of Israel, whether in or out of the land — the ENTIRE nation.*

Attempting to associate this parable with the present Israeli nation in the Middle East is doing the same thing that so many do with the vision of the valley of dry bones in Ezek. 37:1-10. They interpret the Lord’s Own interpretation in vv. 11-14 [which *also* has to do with “the WHOLE house of Israel” (v. 11)], arriving at the same basic erroneous teaching being dealt with here [ref. Appendix III].

Following that widely taught on the parable of the fig tree has to do not only with a removal of this parable from its context in the Olivet Discourse but with ignoring things said about the fig tree in contextual settings elsewhere in Scripture.

It is taking *a nation which has been cursed for an age relative to fruit bearing, a nation left desolate* [both the people and their land], a nation which had been driven out among the Gentile nations to effect repentance, and see God, *completely contrary to His Word*, begin progressively removing the Jewish people from the Gentiles and begin restoring them to their land — *begin restoring a non-repentant people whom He had “cursed” and left “desolate” to a house which He had left “empty, swept, and garnished”* [Matt. 12:43-45; 21:18, 19; 23:37-39].)

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:32-34).

"Trees" are used in Scripture to symbolize *national powers*. In Judges 9:8-15, which relates the oldest known parable in the world, "trees" are seen as representative of *nations* which sought to elect a king to reign over them. Daniel 4:10-12 refers to the vision of "a tree in the midst of the earth," which is revealed to represent *the kingdom of Babylon* (vv. 20-22).

And the Lord used trees on more than one occasion during His earthly ministry within this same framework in order to teach His disciples great spiritual truths concerning the Church, Israel, and the Gentile nations.

He referred to the "mustard seed" which germinated, experienced an unnatural growth, and became *a tree*.

He later referred to "the fig tree" on several occasions, and on one of these occasions He referred to "all the trees" in conjunction with *the fig tree* (Matt. 13:31, 32; 21:19, 20; 24:32; Mark 11:13, 14, 20, 21; 13:28; Luke 13:6-9; 21:29).

### The Fig Tree — Israel

The manner in which the Lord used "the fig tree" in Matt. 21:19, 20 and Mark 11:13, 14, 20, 21 (see also Luke 13:6-9) clearly reveals that He was referring to *Israel*. Contextually, even apart from an understanding of how God had previously used "the fig tree" in the Old Testament Scriptures as a reference to *Israel*, *NO* other conclusion can be drawn.

And His subsequent use of "the fig tree" in the Olivet Discourse accounts must be understood in this same sense, for "the fig tree" had not only previously been singled out to represent *Israel* (in line with the fact that "trees" are used in Scripture to represent *nations*) but the textual setting and things stated about "the fig tree" in

the Olivet Discourse accounts preclude any other interpretation. In this same light, “all the trees” in Luke 21:29 would have to be a reference to *all the Gentile nations*.

Though there are several references in the Old Testament to the use of “the fig tree” to represent *Israel* (e.g., Hosea 9:10; Micah 4:4; Hab. 3:17), the Book of Joel contains the most extensive use, clearly and unmistakably associating “the fig tree” with *Israel*. This book deals with the complete Times of the Gentiles (ch. 1), but more extensively with the Times of the Gentiles being brought to an end, followed by Israel (“the fig tree” [1:7, 12; 2:22]) occupying her proper place in relation to the nations (“all the trees of the field” [1:12]) in a restored theocracy.

The Book of Joel contains an abundance of metaphors and symbolism. And this type use of language must be recognized when studying through the book. In fact, God, throughout His Word, has an affinity for the use of this type language, a type language used more commonly in the East (where Scripture was written) than in the West.

The book begins by calling attention to four types of locusts — together, showing *the complete destructive power of the locust* — which are used to symbolize *the complete destructive power of a Gentile nation* (in this case, the kingdom of Babylon under Nebuchadnezzar), which, itself, is symbolized by *the destruction which a lion with its powerful teeth and jaws can produce* (1:4-6).

In the preceding respect, the writer uses two metaphors (the destructive powers of both *the locust and the lion* [vv. 4, 6]) to describe the same thing, that seen in the next verse, in verse seven — the destruction which the Lord allowed *a Gentile nation* to wreak upon the nation of Israel:

“He [the Gentile nation (v. 6)] hath laid my vine waste, and barked [‘fragmented,’ ‘broken’] my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white [the bark missing from the branches, descriptive of the chewing work of locusts].”

Not only is reference made to “my fig tree,” but a previous, introductory reference is made to “my vine.” This is the translation of a Hebrew parallelism, something seen quite often in the

Hebrew text of the Old Testament. That is to say, a statement is made, then the same statement is repeated another way.

"My vine" is mentioned first. The vine had been laid waste by the destructive power of the Gentile nation referred to in the previous verse, and there can be no possible mistake concerning the identity of the nation referenced by "my vine" and that which is referred to by this sequence of events through the use of metaphors and symbolism.

The entire picture was presented earlier in Isa. 5:1-13, preceding both the Assyrian and Babylonian captivities (occurring about 722 and 605 B.C. respectively), with "the vineyard of the Lord of hosts" specifically said to be *the house of Israel, and the men of Judah* (a reference to both the northern and southern kingdoms in this case — *the whole house of Israel* [v. 7]). And, in the same passage, because of the nation's failure to bring forth the type fruit which the vineyard was supposed to produce, the Lord not only took away His protection, but He allowed Gentile nations to come into the land and take His people captive.

Then to further explain "my vine [i.e., *the whole house of Israel*]" being *laid waste in this manner* in Joel 1:4-7a, the writer goes on to refer to exactly the same thing under the symbolism of "my fig tree," completing the Hebrew parallelism (v. 7b).

Further down in the chapter (v. 12), there is a reference to "the vine" and "the fig tree" again, followed by a reference to "all the trees of the field" (a reference to the surrounding nations — the same nations seen through the symbolic use of "all the trees" in Luke 21:29, 30). And, in this verse, because of that which happened to the fig tree, to Israel, the surrounding nations are seen suffering *a similar fate*.

(In relation to the surrounding Gentile nations, Israel had been called into existence as the nation through which God would not only reach the Gentile nations with His message but the nation through which He would bless the Gentile nations as well.

But, with Israel removed from the position which the nation had been called to occupy, *the Gentile nations, from a spiritual standpoint, could rise no higher than Israel. The nations, from a spiritual standpoint, could only occupy a position in keeping with the position in which God had placed Israel.*)

But Joel doesn't end his prophecy at this point. Rather, the main part of the prophecy has to do with that coming day when God will restore His vine, His fig tree. And, with the restoration of the fig tree, the trees in the field would be dealt with accordingly, through Israel fulfilling her calling, reaching the nations with God's message and the nations being blessed through Israel (something seen also in Luke 21:29, 30, *when not only the fig tree shoots forth but all the trees as well*, verses which must be studied and understood in the light of Joel's prophecy).

(As "all the trees," from a spiritual standpoint, could not occupy a position above the broken, fragmented position occupied by "the fig tree," the opposite concerning "all the trees" would be true when "the fig tree" is one day allowed to *shoot forth*.

When this occurs, then "all the trees" *can shoot forth*. Then, *ALL the Gentile nations can be reached by and blessed through Israel*.)

Note how this condition relative to "the vine" and "the fig tree" — which, collectively, will result in blessings for "all the trees," seen in Luke 21:29, 30 — is dealt with in Joel once the Lord steps back into the picture and completes His dealings with Israel, with the Messianic Era in view:

"Fear not, O land; be glad and rejoice: for the Lord will do great things.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength...

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed" (Joel 2:21, 22, 27).

### The Fig Tree — Cursed

Christ, at His first coming, appeared in two related fashions, seen in John 1:11:

"He came unto his own [neuter in the Greek text, referring to *His Own things*], and his own [masculine in the Greek text, referring to *His Own people, the people of Israel*] received him not."

*His Own things* to which He came had to do with those things rightfully belonging to the One "born King of the Jews" (Matt. 2:2): the throne of David, His Own throne, the domain over which He was to rule, etc. He offered that which pertained to *His Own things* to *His Own people* (the nation of Israel), and He was rejected.

As a consequence, Israel was, in turn, rejected. God set Israel aside while He called out a separate and distinct "nation," comprised of those who were neither Jew nor Gentile, to be the recipient of that which Israel had rejected.

Matt. 21:1-11 records the account of Jesus' entry into Jerusalem as Israel's King in fulfillment of Zech. 9:9. This was the final, climactic offer of *His Own things* to *His Own people*.

And the continued rejection by the "chief priests and scribes [also the Pharisees elsewhere]" (v. 15) brought about the cursing of the fig tree (vv. 18, 19), the utterance of two parables pertaining to Israel and their unbelief (vv. 28-42), and the announcement that the kingdom which had been offered to and rejected by the Jewish people would be taken from them and given to "a nation bringing forth the fruits thereof" (v. 43).

Note the place which the cursing of the fig tree occupies in this sequence of events. It appears *immediately after* Christ's final, climactic rejection by Israel and *immediately before* Christ announced that the "kingdom of God [i.e., that part of the kingdom which had been offered to the nation — 'the kingdom of the heavens']" would be taken from Israel.

Understood contextually, the symbolism involved in the cursing of the fig tree becomes a relatively simple matter to ascertain. *Christ came to the fig tree seeking fruit and found none* (exactly as seen when God came to His vineyard in Isa. 5:1-7 and found no fruit, a section of Scripture alluded to in Matt. 21:33ff which related to Israel's fruitless condition at Christ's first coming). *A curse was THEN pronounced upon the tree (in relation to the tree bearing fruit):*

"Now in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever [*lit.*, 'henceforward with respect to the age,'



referring to the coming age, the Messianic Era]. And presently the fig tree withered away" (Matt. 21:18, 19).

(Note that this curse relative to the nation bearing fruit was in relation to the proffered kingdom, *the kingdom of the heavens*. In relation to the rejected kingdom in Matt. 21:18, 19, Christ's previous words in Matt. 12:31, 32 would, of necessity, have to apply.

In these verses, "the blasphemy against the Holy Spirit [attributing to Satan the power through which Christ was performing miraculous signs]" would not be forgiven Israel's religious leaders [something seen extending to the nation at large in subsequent verses and the next chapter] "neither in this world, neither in the world to come [*lit.*, 'neither in this age (Man's 6,000-year Day), nor in the one about to come (the age about to come, the Lord's Day, the 1,000-year Messianic Era)']."

The same thing is in view relative to fruit bearing in Matt. 21:18, 19. Fruit bearing in these verses has to do with *the kingdom of the heavens*. And "the fig tree," *Israel*, will not bear fruit relative to this facet of the kingdom even during the Messianic Era — during the same time seen in Matt. 12:32, which covers not just Man's Day but the future Lord's Day as well.

In that future day though *Israel WILL bear fruit*. In fact, Israel will be *VERY fruitful in that day, just not in relation to the heavenly sphere of the kingdom.*)

Christ came to Israel seeking fruit, found none, and Israel was set aside for a dispensation. "The fig tree," *Israel*, is to bear no fruit during the present dispensation; nor is Israel to bear fruit during the last seven years of the past dispensation — during the coming Tribulation, when *time* during the seven concluding years of this past dispensation will be fulfilled. Israel is presently under a curse in this respect and will remain in this status (relative to fruit bearing) until the Messianic Era.

But even during the Messianic Era, Israel's fruit bearing will be limited to *the earthly sphere of the kingdom*. And in this respect, after Israel has been restored, fruit *WILL* appear on the tree. In fact, *restored Israel will be VERY fruitful* (note *Sarah*, who was barren [Gen. 16:1ff; 23:1, 2], and *Keturah*, who was very fruitful [Gen. 25:1, 2], within the overall framework of the typological teachings drawn from Gen. 21-25).

(For information on the typological teachings drawn from Gen. 21-25, refer to the author's book, *Search for the Bride*. This book has to do mainly with events in ch. 24 but covers the overall scope of events in these five chapters.)

As previously seen, the fig tree which Christ cursed had *leaves only*. Mark, in his account, adds a statement not found in Matthew's gospel: "...for the time of figs was not yet" (Mark 11:13).

It was *NOT* time for fruit to appear on either the tree which Christ cursed or the nation which the tree represented. It was too early in the season for the fig tree to bear fruit (although "leaves" portended *fruit*, for the appearance of fruit normally preceded or accompanied the appearance of leaves — a peculiarity of the fig tree); and, in this same respect, it was too early in God's septenary arrangement of time for Israel to bear fruit, though the nation will one day bear fruit.

### **The Fig Tree — Tender Branch, Leaves**

Though the fig tree is cursed for the duration of the present dispensation, the tree, near the end of the age, is to reappear as it was seen in Matt. 21:19 prior to being cursed — *with leaves, but no fruit*. This will occur prior to the time that the curse is lifted, the Glory is restored, and fruit correspondingly appears on the tree. *The reappearance of the fig tree, possessing leaves only, is THE SIGN which Scripture provides to show that the end of the age is very near.*

*This is something though which will occur ONLY AFTER God resumes His national dealings with Israel — during the Tribulation — NOT something occurring near the end of the present dispensation.*

*Accordingly, the fig tree reappearing with leaves only has NOTHING to do with the present existence of a Jewish nation in the Middle East, during the closing days of the present dispensation.*

*And this same thing would be true EVEN during the Tribulation, when God will have resumed His national dealings with Israel and the fig tree is seen with leaves once again.*

It's *NOT* just the Jews comprising the nation in the Middle East which are in view. Rather, *THE WHOLE of world Jewry is in view*, with most of the Jews still scattered among the nations — *the SAME ones*

*in view when the fig tree was cursed*, which can't possibly be limited to Jews in the land of Israel almost 2,000 years ago.

The Jews in the land today — comprising the present nation of Israel, as it is recognized by other nations — are there in *unbelief*. And it is this present nation which will be there during the first three and one-half years of the Tribulation. This nation will then be uprooted (in the middle of the Tribulation) and driven back out among the Gentile nations.

One-tenth of those presently in the land will be slain, with the remainder driven back out among the nations with the rest of world Jewry (Isa. 5:9-13; Matt. 24:15, 16; Rev. 12:6, 14).

And with that in mind, two things must be understood about the reappearance of the fig tree with leaves.

1) The fig tree has to do with *the whole house of Israel*, which, since the days of Moses, has never ceased to have *both a national and racial existence*. The national existence may not be recognized by man between about 605 B.C. and 535 B.C. and between 70 A.D. and 1948 A.D., but nonetheless it has always existed throughout the Times of the Gentiles, always including *the WHOLE house of Israel, NOT just a remnant in the land returning from the days of the Babylonian captivity, or the remnant in the land under a Zionist movement today*.

Possessing a national existence does not necessarily involve being separated from the rest of the nations and occupying a separate land. The Church has always possessed a national existence (*cf.* Matt. 21:43; Rom. 10:19; 1 Peter 2:9, 10), separate from either Israel or the Gentile nations; and those comprising the Church have always been found scattered among these nations, without a present land of their own.

(The land belonging to Christians though is in *the heavens*, presently occupied by Satan and his angels. Thus, Christians *CANNOT* occupy a land during the present time, *ONLY* during that future day *AFTER* Satan and his angels have been cast out.)

2) The fig tree with leaves will exist *throughout the seven years of the Tribulation*, not just during the first three and one-

half years while a Jewish nation exists in the Middle East (note that a Jewish nation will not exist in the Middle East during the last three and one-half years of the Tribulation, though the fig tree with leaves will remain in existence).

In this respect, *the existence or non-existence of a Jewish nation in the Middle East during modern times really has NOTHING to do with the matter seen in Matt. 24:32-36, for, again, THE WHOLE house of Israel is in view — EXACTLY as seen in the cursing of the fig tree in Matt. 21:18, 19 — NOT just the remnant in the land.*

Israel will be in travail throughout the entire seven years of the Tribulation (cf. Isa. 66:7, 8; Matt. 24:8; Rev. 12:1, 2), the birth of the nation will be about to occur, leaves will appear on the tree (anticipating fruit), and Satan will know these things. Thus, he, through the man of sin, will use and maximize every resource at hand, as he turns his attention toward one goal: *the final solution to the Jewish problem — the complete and utter destruction of the nation of Israel, beginning with the remnant in the land and then continuing with the Jews dispersed among the nations worldwide.*

"Birth pangs" though portend *birth*, "leaves" portend *fruit*, and *God's promises to Israel will NOT fail*. Though the nation will have to pass through its darkest hour, the dawn will arrive:

"The Sun of righteousness" will "arise with healing in his wings..." (Mal. 4:2).

In Matt. 24:33, when those during the Tribulation "see all these things" (things surrounding the fig tree with leaves in conjunction with the things seen back in previous verses, things which will occur during the Tribulation [vv.4-26, 32-36]), those on earth in that day, particularly the Jewish people, can know that Israel's Messiah is "even at the doors."

And the "generation" which sees these things come to pass during the Tribulation will not pass off the scene "till all these things be fulfilled" (v. 34).

The word translated "generation" in this verse (Gk., *genea*)

could be understood in the sense of either “race” or “generation.” It is used both ways in Scripture.

If the former (“race”), the word would refer to *the indestructibility of the nation of Israel*; if the latter (“generation”), it would refer to *the same generation which sees the beginning will see the end*.

And since only seven years are involved from beginning to end, the former understanding of the word would evidently be the way in which the word is to be understood, i.e., a reference to *Israel’s indestructibility* (cf. Isa. 54:17; Jer. 31:35-37; 33:20-26).

As well, this understanding of the word *genea* would be more in keeping with the overall scope of events seen in the Jewish section of the Olivet Discourse, with Satan in this section of Scripture, seen attempting, through every means at his disposal, to eradicate the nation of Israel from off the face of the earth.

### Concluding Remarks — Fig Leaves

The appearance of the fig tree with leaves once again will portend that which can only follow — the appearance of fruit on the tree, the appearance of Israel bearing fruit.

Israel though must *first* pass through the nation’s greatest time of suffering, the Great Tribulation. *Then*, the nation will realize a calling which has been delayed for millenniums. *The Glory and the theocracy will be restored, and fruit will appear on the tree.*

#### 1) Fig Leaves in Genesis

The fig tree with leaves only, representing Israel in the same condition, should be understood in the light of the first mention of fig leaves in Scripture, for a first-mention principle regarding fig leaves — which remains unchanged throughout the remainder of Scripture — is seen in this opening part of Scripture.

Adam and Eve, following the fall, suddenly found themselves in a naked condition and tried to cover their nakedness with *fig-leaf aprons* (Gen. 3:7). It is evident that *the fig-leaf aprons* constituted their efforts to replace *a covering of Glory* which they lost at the time Adam, as the federal head of the human race about to descend from his loins, partook of the tree of the knowledge of good and evil.

God is clothed "with light as with a garment" (Ps. 104:2), and man was created in the "image" and "likeness" of God (Gen. 1:26-28). Man, at the time of his creation, could only have been enswathed in a *covering of Glory*, which had to do with the presence of God at all times. This covering was lost at the time of the fall, *separating man from God*, revealing the primary meaning of the word "death" — i.e., *separation from God* (cf. Gen. 2:17).

(Two different words are used for "naked" in the Hebrew text of Gen. 2:25; 3:7. The latter word, used in ch. 3, following the fall [*geyrom*], has to do with *utter, complete nakedness*. But something different is seen with the word used in ch. 2 before the fall [*garom*].

The word used before the fall could refer to a *man partially clothed, though viewed as naked because of the way he was partially clothed* — e.g., possessing an inner garment but not an outer garment.

Adam and Eve, before the fall, possessed *coverings of Glory* [the inner garments] but not the regal outer garments which they had been created to ultimately wear. *They were "naked" in this respect.*

Then, following the fall, with their loss of the coverings of Glory, with their *complete nakedness*, they were in *NO* position to wear regal garments.

Thus, the thought of *redemption* enters into the picture at this point in Scripture [latter part of ch. 3, continuing into ch. 4]. And *redemption* is seen to be for *ONE central purpose* — *in order that man might be placed back into a position where he can one day wear regal garments, ultimately occupying the position for which he had been created in the beginning.*)

From the point Adam sinned until the present time there has existed in Scripture what could be called "the fallen image," a condition wrought through Adam's fall, which will one day be rectified.

(Note Rom. 3:23 in this same respect:

"For all have sinned and come short of the glory of God."

It is not "eternal salvation" that *man comes short of* in this verse. Rather, it is "the glory of God" [see also Rom. 5:2].

This Glory was lost through "sin" in the past; and this is the manner in which conditions continue today.)

This fact will also reveal what is wrong with man's body of "flesh" today. "Flesh" is presently spoken of as *sinful*. We read about the "works of the flesh" as opposed to the "fruit of the Spirit" (Gal. 5:16-23; cf. Rom. 8:8; 13:14; Eph. 2:3), or about Christ coming to this earth in "the likeness of sinful flesh" (Rom. 8:3).

There is really nothing wrong with *flesh* per se. Man was created with a body of flesh, and redeemed man will possess a body of flesh throughout not only time (the millennial age) but eternity (the ages beyond).

The problem exists where there is *a body of flesh without the covering of Glory*, a problem which has not always existed in the past and will not always exist in the future.

Christ coming in "the likeness of sinful flesh" is a reference to His appearance on this earth *WITHOUT the covering of Glory*; and except for the brief appearance after a different fashion on the Mount in Matt. 17:1-8, He lived on this earth and died at Golgotha *apart from this covering*. He was stripped of His garments, exposing the uncovered flesh, and arrayed as a mock King immediately preceding Calvary.

As He stood there in this array, *apart from His Glory*, He was spat upon, mocked, and smitten with a reed (representing a sceptre, which had been placed in His hand). He was then stripped of His garments again at Golgotha, exposing the uncovered flesh, bearing the sins of the world "in his own body" (Matt. 27:27-31; John 19:23; I Peter 2:24).

*The ignominy and shame of these experiences cry out for the same scenes which witnessed His sufferings and humiliation to also witness His Glory and exaltation.*

## 2) Fig Leaves in the Gospel Accounts

Now, what do these things have in common with *the fig tree* being cursed by Christ at the termination of His earthly ministry? What does the mention of *fig leaves* in connection with the fall of Adam have to do with Israel typified by *a fig tree with leaves only*?

*First*, note the reason for Adam's creation. Adam was created to supplant Satan as the ruler over this earth, and Eve was

removed from Adam's body to reign as consort queen with him (Gen. 1:26-28; 2:21-25). Satan, through sin, had been disqualified as the earth's ruler (Isa. 14:13, 14); and an entirely new creation, created in the image and likeness of God, was brought on the scene to hold the sceptre.

However, Satan knowing this, brought about the first Adam's fall and his resulting disqualification to assume the position for which he had been created. Thus, Satan continued to reign, even though disqualified to do so.

This reveals a principle of Biblical government. An incumbent, even though disqualified and rejected by God, continues to hold his divinely appointed office *until* he is actually replaced, which requires the one replacing him to not only be present but to also be ready to ascend the throne.

(Ref. the author's article, "Saul and David, Satan and Christ.")

*Second*, note the reason that Israel was brought into existence and established in the position of God's "firstborn son" (Ex. 4:22, 23).

Israel, *a special creation* of God (Isa. 43:1), was called out of Egypt under Moses *to exercise the rights of primogeniture in the land covenanted to Abraham, Isaac, and Jacob. Israel was to be the ruling nation on earth and the nation through which all of the Gentile nations would be reached and blessed* (Gen. 12:1-3; Ex. 19:5, 6).

(Israel, as Abraham's seed, was *ALSO* made the repository for *HEAVENLY promises and blessings* [Gen. 14:18, 19; 22:17, 18; 26:3, 4; 28:12-14]. These promises and blessings though were taken from the nation following the cursing of the fig tree [Matt. 21:18, 19, 43] and are presently being offered to a separate and distinct nation, which is comprised of individuals who are neither Jew nor Gentile [cf. I Peter 2:9, 10; II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15].

But the *earthly promises and blessings* — which were *NOT* in view at Christ's first coming, which were *NOT* in view in the kingdom offered to Israel — will one day be entered into and experienced by the nation. These promises and blessings, having to do with the kingdom covenanted to David [cf. II Sam. 7:5-17; Ezek. 37:21-28; Luke 1:31-33], *can NEVER be taken from Israel.*



For additional information on the preceding, refer to the author's book, *Message in the Gospels, Acts, Epistles.*)

In connection with Israel's calling, *the Glory* which man lost at the time of the fall was, after a fashion, restored to man at Mt. Sinai. Rather than *this Glory* abiding directly with man as preceding the fall though, an earthly tabernacle, patterned after an existing tabernacle in the heavens, was constructed to house *the Glory*.

Two things become evident at this point in Scripture:

- 1) No restoration of this aspect of Edenic conditions — man enswathed in a covering of Glory — can exist as long as man resides in a body of death.
- 2) The Glory is inseparably associated with man's rule over the earth.

The day came though, centuries later, because of continued disobedience, when this *Glory* was taken from Israel. About nineteen years after Nebuchadnezzar began carrying away Jewish captives into Babylon, God removed His Glory; and this Glory will not be restored until that time when God places Israel under a new covenant and the nation occupies the position portended by the Glory.

Between these two times the nation can rise no higher in relation to regality than Adam following the fall — *possessing nothing more than fig leaves at the very most.*

*Third*, note that the cursing of the fig tree was a miraculous work. It was actually one-of-a-kind among miracles (signs) which Christ performed during His earthly ministry.

All Christ's other miraculous works dealt with *deliverance*, but this one dealt with *judgment*. And miraculous works performed by Christ (or for that matter, miraculous works performed by individuals anywhere else in Scripture were *all peculiarly related to both Israel and the theocracy.*)

Now, tying all of this together, one should be able to clearly see that all these things are intimately associated with *the government of the earth.*

Adam was created to rule and reign. But, because of sin, *the enswathment of Glory* (that which covered Adam's and Eve's bodies before the fall, associated with God's presence) had departed; and *nothing was left but fig leaves*.

It was the same with Israel. Israel had been brought into existence — a special creation (Isa. 43:1) — *to be the ruling nation within a theocracy*. But, because of sin (continued disobedience, over centuries of time), *the Glory* (the presence of God among His people, dwelling in the tabernacle and later the temple) had departed; and *nothing was left but fig leaves*.

The time when the Glory will be restored and fruit will reside on the tree is yet future. It will occur when man is brought back into *a realization of that which was lost in Adam being regained during the coming age in Christ, the second Man, the last Adam*.

## Appendix III

### EZEKIEL THIRTY-SEVEN — THIRTY-NINE

#### Part I

#### 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 unwallled 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, in THAT order* (v. 14).

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, 19; 39:8, 11).

## **An Overview of Six Chapters**

This third appendix thus far has dealt only succinctly with material in three chapters of Ezekiel, 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 [see indented data at the end of this section, p. 230]).* 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 heretofore unknown (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 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 Chapter IX in this book. Also see 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 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 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*. Again, as previously seen, note in Isa. 34:1ff, also 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.*



# EZEKIEL THIRTY-SEVEN — THIRTY-NINE

## Part II

### 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. Again note that "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, again 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.* Part I in this third appendix, "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 V 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 Own 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, 19; 39:8, 11) — an expression which *MUST* be understood contextually, but far more often than not refers to events in the Lord’s Day, which *CAN’T* begin until Man’s Day is over.

(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 (*ref.* Chapter VII in this book). *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 will also ONLY end up in a sea of misinterpretation every time!*

# EZEKIEL THIRTY-SEVEN — THIRTY-NINE

## Part III

### 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 part in this appendix, Part II)]: 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 unwallled 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, which include 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 in the preceding manner 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 IV, "After 70 Years, 490 Years," in the author's book, *End of the Days*].

The present restoration of some 6,000,000 Jews to the land can **ONLY** be a Zionist 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

Note the context both preceding and following Ezekiel 38, 39.

### 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).

Again note that "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, again 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']."

As well, again note that "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 Itself**

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).*

Again, there could be no possible problem seeing *all nations represented by only certain powers mentioned in Ezek. 38:2-6.*

As previously seen, note in Isa. 34:1ff, also 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.

*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, 19; 39:8, 11. Refer to Chapter IX, “In That Day,” in the author’s book, *Never Again! or Yes, Again!* )

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).*

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 IV

### IF MY PEOPLE...

*God's Conditional Promise to Israel  
Regarding an Unconditional Covenant*

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

If my 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. 7:12-14).

Solomon's prayer, appearing in II Chron. 6:12-42, follows the completion of the building of the Temple, the Glory filling the Temple, and a succinct reiteration of Israel's history up to this time, with an emphasis on the completed Temple (II Chron. 5:1-6:11).

Solomon's prayer was followed by sacrifices, praises, and keeping a seven-day feast, all having to do with the dedication of the Temple (II Chron. 7:1-11).

And these things which followed Solomon's prayer were then followed by God's response to the whole of the matter (II Chron. 7:12-22).

Only the first three verses from God's response have been quoted from the eleven verses comprising His complete response. God's complete response following this quoted opening part has to do centrally with what He will do in two opposite instances, previously seen detailed in God's Word given through Moses in Leviticus chapter twenty-six and Deuteronomy chapter twenty-eight.

This response has to do with what God will do *if the people obey His voice*, or what He will, in turn, do *if the people, instead, disobey His voice* (obeying or disobeying the covenant given through Moses at Sinai, inseparably associated with the Abrahamic Covenant, first mentioned 430 years prior to the covenant given at Sinai).

(Note that the covenant made with Abraham, having to do with a seed [the Jewish people] and a land [the land of Israel] is *unconditional*. *Israel can never do anything to void the terms of this covenant* [Gen. 12:1-3; 15:17-21].

The covenant made through Moses at Sinai though, having to do with God acting in regard to the Abrahamic Covenant, is *conditional*. It is conditioned upon *the obedience of the Jewish people to God's Law* [the Magna Charta for the Kingdom, the rules and regulations governing the people of God within the theocracy (Ex. 19:5, 6; 20:1ff; Gal 3:16-18)].

And, the very nature of these two inseparable covenants, *NECESSITATES, DEMANDS* that Israel one day be brought to the place of "repentance" — *allowing the unconditional promises in the Abrahamic Covenant to be fully realized* — which is what this section in II Chronicles is really all about.)

And II Chron. 7:14, often removed from its context, misquoted, partly quoted, etc., has not only served to add to *the existing confusion about Israel* but, as well, to an existing confusion relative to *the Church and the Gentile nations when well-meaning individuals commit mayhem through removing this verse from its context and misusing it different ways*.

### About the Verse

II Chronicles 7:14, contextually, has to do with *Israel, the land of Israel, the city of Jerusalem, and the Temple*. It has to do with a people who have broken a 3,500-year-old covenant (the Mosaic Covenant); and, as previously seen, this broken covenant is inseparably connected with a 4,000-year-old covenant (the Abrahamic Covenant).

II Chronicles 7:14 has *NOTHING* to do with the Church or the Gentile nations, for the covenants, made with Israel and insepa-

rably connected with this verse, have *NOTHING* to do with either. Covenants are *NOT* made with the Church or the Gentile nations; they are made with *Israel ALONE*.

Then, relative to a Temple and the healing of a land, the Church has no Temple (aside from the individual Christian himself [I Cor. 3:16; 6:19, 20]) or a land to be healed (unless one looks out ahead toward that heavenly land, in which Christians will one day realize an inheritance, a land presently occupied by Satan and his angels, with the land needing to be cleansed, healed [cf. Job 15:15; 25:5; Eph. 3:9, 10; 6:12; Rev. 12:7-9]).

And, though the Gentile nations possess lands, these lands are *always* seen in Scripture as lands separate and distinct from the land in the Abrahamic Covenant.

One could possibly use II Chron. 7:14 in a *secondary sense relative to the Church today*; but because of that which would invariably result from doing this, apart from some type explanation (obscuring and/or destroying a correct understanding of the verse within context), it would undoubtedly be best to not do this.

And to use the verse relative to any Gentile nation and its land (sometimes used by politically minded Christians relative to a governmental system and land in which Christians presently dwell, with the government and land seen as being healed) is, from a Biblical perspective a stretch beyond stretches, little more than pure nonsense.

### **More Specific, Current Misuse of This Verse**

Several years back, a number of large wildfires were destroying sections of forested lands in Israel, lands which would have required years for the vegetation, trees, and wildlife to return after some semblance approximating that existing before the fires. And some, perhaps many, individuals in Israel and elsewhere were praying not only about the current situation but *that God would subsequently heal this fire-ravaged land, claiming His promise in II Chron. 7:14 to do so*.

One question relative to the preceding would be, "Would God, based on His promise in II Chron. 7:14, honor their prayers and

subsequently heal the fire-ravaged land?"

A better question though would be, "How can God, based on this verse, possibly honor their prayers and subsequently heal the fire-ravaged land?"

Then, another question would be, "Would God, based on this verse, even hear or respond to such prayers?"

God has *CERTAIN CONDITIONS* in II Chron. 7:14 which *MUST BE MET* before He will act relative to healing any part of the land of Israel —fire ravaged parts or any other parts — and prayer forms only *one* of these conditions.

Read the verse again!

Relative to the overall matter, note:

"He that turneth away his ear from hearing the law [the covenant associated with II Chron. 7:14; cf. v. 17], even his prayer shall be an abomination" (Prov. 28:9).

"They are turned back to the iniquities of their forefathers, which refused to hear my words: and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the Lord, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them" (Jer. 11:10, 11).

Why would people in Israel, or anyplace else, claim II Chron. 7:14 and think that God would act in accordance with His promise in the verse if only one of His conditions in the verse had been met?

This is how slipshod the Word is often being handled these days. And the sad truth of the matter is that though these people mean well they really don't know any better, which often emanates from and is somewhat part and parcel with things being taught by the majority of today's Bible teachers that deal with different things pertaining to some 6,000,000 Jewish people back in the land today, forming the current Nation of Israel.

It is often taught that the current Jewish nation in the Middle East, dating back to the founding of the nation May 14, 1948, has to do with *God progressively restoring The Jewish people to their land in accordance with His numerous Old Testament promises to do*



so. And many of the same individuals teaching the preceding also teach that *God, as well, is progressively healing the land (results, over time, of tilling the land), also in accordance with His numerous promises to do so.*

Some Bible teachers seeing a problem with the preceding — for a non-repentant and unbelieving people are being restored — follow a somewhat milder form of the matter. They see God restoring the Jewish people relative to only certain O.T. promises in order to later deal with them concerning repentance and belief.

But the latter is as far removed from what Scripture teaches as the former. On either of the preceding, it's still back to II Chron. 7:14. God simply will not act relative to that in view *UNTIL...*

And II Chron. 7:14 is only one of numerous sections of Scripture on the subject which are being misused, abused, ignored, etc.

And this *should not be taken lightly*. If one is misled concerning God's dealings with Israel at this point, he may never get straightened out. Erroneous information in this realm will negatively impact numerous things about God's present and future dealings with Israel.

(For additional information on the preceding, refer to the author's books, *Never Again!* or *Yes, Again!* and *End of the Days.*)

### Correct Use of the Verse

There are four separate conditions in II Chron. 7:14 which must be met by the Jewish people before God will act in accordance with His promise in the verse. And these conditions have to do with the Jewish people in relation to God's covenants, incorporating promised blessings and curses.

- 1) They *MUST* humble themselves.
- 2) They *MUST* pray.
- 3) They *MUST* seek the Lord's face.
- 4) They *MUST* turn from their wicked ways.

After the people and the land have been healed, *matters will be nothing like that which exists in the Middle East today*. The Lord, in

that day, will have a believing, redeemed, and restored people (all of the Jews worldwide, not just part) *whose focus will be completely and only upon Him*. They will, in that day, *recognize and receive the Messiah Whom they rejected and crucified 2,000 years ago*.

And, in turn, God will have a people, a kingdom of priests, *who will not only carry the message of the one true and living God to the nations but a people through whom He can bless the nations as well — even the Iranians and all other nations of like mind, echoing or about to echo:*

"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).

Conditions seen or brought to light in II Chronicles chapters five through seven will mark that day. *A greater than Solomon will be present, and a restored people will dwell in a restored land with a rebuilt Temple housing the Glory of God.*

The people of God, the Jewish people, will have *humbled themselves, prayed, sought the Lord's face, and turned from their wicked ways.*

In turn, *the Lord will have heard from heaven, forgiven their sins, and healed their land.*

*UNTIL that day, curses will prevail; but IN THAT DAY, blessings will prevail.*

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

## Appendix V

### THE PROPHETIC CALENDAR OF ISRAEL *Prophetic Significance of 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 has been understood different ways over the years, though almost all view it as referencing time within a range extending from 3 P.M. until darkness].

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 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. 37:1-10, 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" [Ezek. 37:11-14] in that day [ref. Appendix III in this book].)

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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