

Middle East Peace

How? When?

Can Be Effected Only One Way by One Person

**A Study about the Reason for All of
the Unrest in the Middle East and the
Only Way Peace Can Ever Be Brought
to Pass in That Part of the World**

Arlen L. Chirwood

On May 14, 1948, after almost 1,900 years — dating back to the time when Rome ruled the then-known world — an Israeli nation once again existed in the land covenanted to Abraham, Isaac, and Jacob.

The time when this occurred was near the end of the 6,000 years allotted to man. That is to say, the re-emergence of Israel in this respect was near the end of Man's Day, near the time which the Prophets had declared that God would regather and restore His people to their land (*cf.* Isa. 1:25-2:5; Ezek. 39:25-29; Joel 3:1-21).

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

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

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

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

Numerous Scriptures are being used to show that the things which have occurred and continue to occur are a fulfillment of God's promises. *BUT, are these Scriptures being interpreted and used correctly? Or, are they being misinterpreted and misused instead?*

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

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“He sheweth his word unto Jacob, his statutes and his judgments unto Israel

He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord” (Ps. 147:19, 20).

“What advantage then hath the Jew? Or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God” (Rom. 3:1, 2).

“Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever” (Rom 9:4, 5).

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:25, 26).

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by
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By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
DISTANT HOOFBEATS
THE BRIDE IN GENESIS
SO GREAT SALVATION
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
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
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
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
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
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FOREWORD

This book is about what many might consider *the most intractable problem that exists in the world today — how to bring about peace in the war-torn Middle East.*

But, actually, the problem is *anything but intractable*. In fact, the solution is *really quite simple*.

And the difference between the two preceding statements lies in how the problem is approached. You can either *follow modern-day thought and reasoning*, which almost everyone does; or you can *consult the 2,800-year-old guidebook*, which almost no one does.

The former will leave you with *the aforementioned intractable problem*, the latter will provide you with *the ONLY workable solution*.

The world has seen over and over where humanistic reasoning, no matter how well thought out, takes one.

But what does the guidebook say?

The usually-ignored 2,800-year-old guidebook lays the matter out in a quite simple, concise, and understandable manner:

Jonah, a disobedient Jewish prophet, *HAD TO BE cast from the ship which he was on into the Sea* (ch. 1).

THEN, once in the Sea, God dealt with him relative to the matter at hand, rectifying the problem (chs. 2, 3).

The preceding is the type; now note the antitype, that which the type foreshadows:

Israel, a disobedient Jewish nation in the Middle East, *HAS TO BE removed from her land (from the ship) and driven back out among the Gentile nations (cast into the Sea), where the remainder of world Jewry already resides.*

THEN, once out among the nations, God will deal with *ALL* of the Jewish people *TOGETHER — in the SAME place, at the SAME time —* relative to the matter at hand, rectifying the problem.

This is really ALL that there is to the matter of how to bring about peace in the war-torn Middle East.

And this is *the ONLY thing that WILL work*, which will explain why man has met with failure after failure at everything which he has tried over the years.

In a respect, *ALL of this is rather amazing.*

The solution has not only existed throughout the time of the modern-day problem but has been in man's hands for the past 2,800 years; *and man, after all this time, pays absolutely NO attention to it.*

Man, instead, continues to go about trying to quell the storm other ways, other than what the prophet (and other prophets) has said MUST be done.

And Christians often fare little better when it comes to their knowledge of and reaction to the matter.

The mariners during Jonah's day, when they tried to save the ship in the existing storm, COULDN'T do it their way. They were completely helpless, with the storm continuing to rage.

NOR can man during modern times do anything about the existing storm or where it is about to take things in both the land of Israel and the whole of the Middle East. Man today, as well, is completely helpless.

Actually though, man CAN'T be involved — past, present, or future.

The entire matter during Jonah's day involved *an issue between God and Jonah*, which was worked out in God's way and time.

And the entire matter today involves *an issue between God and Israel*, which will be worked out in God's way and time.

But, though *man CAN'T be involved*, he needs to know what the prophet (and other prophets) has to say about the matter.

On the one hand, it would save a lot of expended energy and expense on the part of the nations, along with providing information to channel any actions pertaining to the Middle East in a proper direction.

And, on the other hand, it would save a lot of promulgated false thinking and teaching on the part of Christians, along with providing information for a correct outlook on the Jewish people, whether in the land or out of the land.

(For more information on the preceding, refer to the author's book on Jonah, *O Sleeper! Arise, Call!*)

Or, refer to Chs. V, VI in this book for a condensed version of the preceding book.)

1

Your House Left Desolate (I)

THE HOUSE OF ISRAEL LEFT DESOLATE AT CHRIST'S FIRST COMING

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

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

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:34-39).

When God called Israel out of Egypt under Moses, *ONE central purpose* was in view. The nation, God's firstborn son (Ex. 4:22, 23), had been called out of Egypt *to enter another land*—*a land previously covenanted to Abraham, Isaac, and Jacob*—*and exercise the rights of the firstborn, the rights of primogeniture, in that land* (Ex. 19:5, 6).

And *EVERYTHING* which has occurred within Israeli history down through the years, from Moses' day until the present day, has had its roots within *Israel's calling as God's firstborn and that which Israel has done relative to this calling*.

A theocracy, with God's firstborn son realizing the rights of primogeniture within that theocracy, was in the offing during Moses' day. But, because of *unbelief*, the people refused to enter the land at Kadesh-Barnea and conquer the inhabitants, as God had commanded.

And, as a result, the Israelites entering the land and realizing a theocracy within the land was delayed until that entire unbelieving and accountable generation (those twenty years old and above [Num. 14:29]) had passed off the scene.

As well, because Moses subsequently struck the rock in Num. 20:8-11, in direct disobedience to God's command, he was also numbered with that generation and was not allowed to lead the Israelites into the land. The Lord, instead, subsequently appointed Joshua for this task (Num. 20:12; 27:12-14; Deut. 34:1-12).

Thus, once all those having a part in the unbelief exhibited at Kadesh-Barnea had died, along with Moses, Joshua was allowed to lead the nation into the land.

And the theocracy, which had come into existence at Mt. Sinai thirty-nine years earlier when *the Glory of the Lord* "filled the tabernacle" (Ex. 40:34), first existed in the land under Joshua's leadership and lasted for about eight hundred years.

The theocracy lasted until the time of the Babylonian captivity, when *the Glory departed from the Temple* (Ezek. 8:4, 6-9; 9:3; 10:4, 18; 11:22, 23).

The theocracy though, throughout the centuries of its existence — because of continual disobedience on the son's part — never came anywhere near the heights which God's calling for His son involved.

Then, when Christ came about six hundred years following the Babylonian captivity and *the END of the theocracy*, a remnant had returned to the land (a return which had begun under Zerubbabel over five centuries earlier).

And though a remnant was in the land at this time, forming an Israeli nation, *there was NO restoration of the theocracy, for there was NO Glory*.

The Glory would not return until following Israel's repentance and the restoration of the complete nation to the land (*cf.* Ezek. 36:16-38; 39:21-29; 43:1-5).

The Times of the Gentiles

The Times of the Gentiles has to do with *that period of time during Man's Day when the Gentiles hold the sceptre*, when the Gentiles exercise control in the government and in world affairs.

The Times of the Gentiles has to do with *that period of time during which there is NO Glory in the camp of Israel* (though there may be an existing Temple).

Or, another way of stating the matter, *this period has to do with the time lying between the departure of and the subsequent restoration of the Glory.*

The Times of the Gentiles was running its course when Christ was here the first time. Rome was the world power, and Rome not only possessed governmental control over the remnant in the land but also over the Jewish people scattered throughout the Roman world of that day.

And, though a Temple existed in the land, *there was NO Glory*, as had filled the Tabernacle during Moses' day and had filled the Temple during Solomon's day. *Thus, there was NO theocracy.*

Israel had been called into existence to exercise governmental power and control over the Gentile nations, for purposes involving God's blessings (Gen. 12:1-3; 22:17, 18; Ex. 19:5, 6).

Israel was to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations; and God was not only to bless Israel but God was to bless the nations of the earth *through Israel. ALL spiritual blessings were to flow to and through Israel in this manner.*

But events transpired which resulted in *a complete reversal* of the position which Israel had been called to occupy relative to the nations. The Gentiles had been allowed to invade the land of Israel and take the Jewish people captive (the northern kingdom by the Assyrians about 722 B.C., and the southern kingdom by the Babylonians about 605 B.C. [beginning the Times of the Gentiles]).

And centuries later, when Christ was upon earth, the Gentiles still exercised control over world affairs, something which has continued down to the present day and time.

WHY had this been allowed to occur?

WHY had matters been allowed to go in this direction, with the Gentiles exercising governmental control after this fashion — control which included both *the Jewish people and their land*?

WHY had God dealt with Israel in this manner?

And not only was Israel under Gentile dominion when Christ came the first time, but the nation, in its unbelief and disobedience, *wanted NOTHING to do with the One announced by the wise men to be their King.*

NOR did they want anything to do with the proffered kingdom.

WHY?

After all, acceptance would have freed them from Rome's control and Gentile dominion in general.

But, in spite of this, *there was ONLY rejection on Israel's part.*

1) *The Offer and Re-offer of the Kingdom*

God went to great lengths in both *an offer of the kingdom preceding Christ's crucifixion* (an offer lasting about three and one-half years) and *a re-offer of the kingdom following Christ's resurrection and ascension* (a subsequent offer lasting about thirty additional years). But Israel rejected the proffered kingdom both times.

In the first offer of the kingdom, the Jewish people, in their rejection, went so far as to crucify the One making the offer.

The religious leaders, even though they knew Christ's identity — One Who had come from God, *the Heir of the vineyard* — *were NOT going to have this Man reign over them.* Thus, they not only cast Him out of the vineyard but slew Him (*cf.* Matt. 21:33ff; John 3:2).

Then, *in the re-offer of the kingdom*, Israel's religious leaders reacted to the message *the SAME way* that they had reacted in the original offer.

They began to threaten, beat, imprison, and even kill the ones proclaiming the message (*cf.* Acts 5:40-42; 7:54-60; 8:1-3; 9:24, 29).

They still were NOT going to have the Heir of the vineyard reign over them (which would, during the re-offer of the kingdom, have necessitated His return from heaven [*cf.* Acts 3:19-21; 7:56, 57]).

The entire nation, save "a remnant according to the election of grace" (Rom. 11:5), followed the downward course set by its

religious leaders; and this resulted in God eventually ceasing His dealings with Israel (about 62 A.D.) for the remainder of what can only be seen as a new dispensation (no longer a Jewish dispensation, but now a Christian dispensation [moving from the typology of Gen. 23 to that of Gen. 24]).

Jerusalem was then destroyed by the Gentile world power of that day (by Rome, in 70 A.D.), and the Jewish people were subsequently scattered among and left at the mercy of the Gentile nations.

(Israel was set aside in 33 A.D. at the time of Christ's crucifixion, at the end of the sixty-ninth week in Daniel's Seventy-Week prophecy [Dan. 9:24-27]. God, so to speak, stopped the clock marking off time in the prophecy, and set the nation aside until time in the prophecy again resumes [seven years remain in the prophecy, which will be fulfilled during the coming seven-year Tribulation].

Then, fifty-three days later, on the day of Pentecost, God called into existence *the one new man* "in Christ," to be the recipient of that which Israel had rejected, which had been taken from Israel [Matt. 21:43; I Peter 2:9, 10] — the proffered kingdom, *the heavenly sphere of the kingdom*, not the earthly sphere [the kingdom covenanted to David, which can never be taken from Israel].

And though Israel had been set aside, with the kingdom taken from Israel and *a new man* called into existence to be the recipient of this kingdom, God still dealt with Israel in a special and particular way relative to the kingdom for about the next thirty years, re-offering the kingdom to the nation.

As *the Twelve* and *the Seventy* had been called to carry the message to Israel during the original offer [Matt. 10:1ff; Luke 10:1ff], *the one new man* "in Christ," among others [Jews subsequently being saved] was called to carry the message to Israel during the re-offer [Acts 2:14ff; 3:12ff; 4:8ff; 5:12ff; 6:8ff].

And *the reason* for the re-offer of the kingdom [as seen in the parable of the marriage festivities in Matt. 22:1-14] could only be *the SAME* as *the reason for previous offer*.

It had to do with Israel's continued, unchanging position as God's firstborn son, with all that is involved therein. And a saved generation of Jews remaining in existence for about three decades beyond the events of Calvary allowed a re-offer of the kingdom to occur, continuing throughout this time.)

2) Blessings and Curses

But, even though Israel had been set aside, allowing God to deal with a separate people for a dispensation (those forming *the one new man* “in Christ”), principles established by God relative to Israel and the nation’s calling still remained in effect.

And these principles centered around *blessings* and *curses*, not only for Israel but for the Gentiles as well. Israel, because of disobedience, would fall into the latter category (curses); and the Gentiles, depending upon their attitude toward and treatment of Israel, could fall into either category (blessings or curses).

(God, through Moses, had outlined this entire matter in graphic and minute detail to Israel after He called the nation out of Egypt. There are two long chapters in the revelation given through Moses — Lev. 26; Deut. 28 — where God went to great lengths to relate that which would occur if the Jewish people were *obedient* to His commandments or that which, on the other hand, would occur if they were *disobedient*.)

Israel had chosen *the latter path*. Israel had been disobedient to the Lord’s commandments. And, true to His Word, God had allowed Gentile powers to come into the land and uproot the Jewish people (Lev. 26:33; Deut. 28:64).

And throughout the remainder of that dispensation and the ensuing dispensation, during the time when Israel was out of favor with God, *ONE thing could NOT occur*:

The Gentile nations could NOT be blessed in the manner which God had intended through Israel’s calling, for these blessings HAD TO flow through Israel dwelling in the land within a theocracy.

Blessings of this nature *would have to await a time when Israel was once again in favor with God*. They would have to await Israel’s future restoration, which would, of necessity, have to include the restoration of the theocracy to Israel.

The picture is that of *God’s firstborn son, Israel* — whom the Father had called into existence to be the channel through which He would bless all the Gentile nations — being out of favor with the Father (through disobedience). As a result, chastisement has befallen this son, with the Father allowing the Gentile nations to subdue and control

His son, resulting not only in the son being chastened by the Father but also in the numerous blessings which God had reserved for the Gentile nations being withheld from these same nations.

However, some of the Gentiles (nations and individuals) — not really understanding that which has happened — have brought curses upon themselves by seeking to help God chasten His son.

“And I will...curse him that curseth thee...” (Gen. 12:3a).

“...I am jealous for Jerusalem and for Zion with a great jealousy.

And I am very sore displeased with the heathen [the Gentiles] that are at ease; for I was a little displeased [with my son], and they helped forward the affliction [anti-Semitic actions of the Gentiles]” (Zech. 1:14b, 15).

Others (nations and individuals), on the other hand — some understanding, some not understanding that which has happened — have brought blessings upon themselves by being a friend to the Father’s son (though not the abundance of blessings reserved for the Gentiles, with Israel in favor with God).

“And I will bless them that bless thee...” (Gen. 12:3a).

3) *Recognizing Israel's Place in God's Economy*

The whole of world conditions down through the centuries has revolved around God’s plans and purposes surrounding Israel in the preceding respect — *i.e., His dealings with Israel relative to the nation’s calling, and His resultant dealings with the Gentile nations relative to Israel’s calling.*

Everything in this respect has revolved around and continues to revolve around Israel.

ISRAEL ALONE IS THE CENTERPIECE.

And, apart from the Gentile nations of the world occupying their proper place in God’s plans and purposes surrounding Israel, *there can NOT even be a beginning of a solution to any one of the problems which confront these same nations.*

That’s how IMPORTANT the nation of Israel is in the affairs of world history (Deut. 32:8; Isa. 43:1-10; Acts 17:26, 27).

NOR, can that which has happened to Israel over the centuries — from the brickyards in Egypt to the crematoriums in Auschwitz,

typified by the ever-burning bush in Arabia during Moses' day, or the three Hebrew men in a furnace heated seven times hotter than normal during Daniel's day — be explained any way other than that which is set forth in Scripture relative to the nation's calling.

The Father is *chastening His son, because of disobedience*. And, at times, the Gentile nations have stepped in and "helped forward the affliction [the chastisement]," *something which God has allowed in order to effect His purpose for uprooting His people from their land and scattering them among the nations* (though these same Gentile nations have paid or will pay dearly for their part in the matter [Gen. 12:3]).

As long as God's son continues unrepentant, the chastisement will continue. And not only will it continue, but in the latter days, through the Gentiles seeking to help "forward the affliction," conditions will become so tumultuous that "except those days should be shortened, there should no flesh be saved" (Matt. 24:22a).

But in That Day

But in that day, God is going to intervene in man's vain attempts to help chasten His son. God is going to supernaturally shorten those days, and He will do this for the sake of His son.

And it will be following this time that all of the past chastisement will bear fruit. The son will ultimately be brought to the place of repentance, allowing God to send the Deliverer, restore a converted Jewish people to their land, bring the Times of the Gentiles to an end, and restore the theocracy to Israel.

There is that which *Scripture has to say* about the matter, and there is that which *man may think or say* about the matter.

The two are worlds apart.

The Creator has stated the matter in no uncertain terms, and He has stated the matter to both *inform* and *warn* His son. *Obedience results in blessings, and disobedience results in curses.*

God's disobedient son *MUST* be brought to the place of repentance. *ONLY THEN* can God bless Israel and the Gentile nations through Israel.

(For additional information on the preceding, refer to the author's books, *Never again! or Yes, Again!* and *O Sleeper! Arise, Call!*)

2

Your House Left Desolate (II)

DESOLATION TO CONTINUE UNTIL... THEN...

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

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

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:34-39).

When Christ came the first time, He appeared to Israel and offered *the kingdom of the heavens* to the Jewish people, based upon *national repentance*.

The message, in the light of Jewish history and O.T. revelation, was very clear and simple:

“Repent ye [the entire nation]: for the kingdom of the heavens is at hand” (Matt. 3:1, 2; 4:17; 10:1-7).

The theocracy could have been restored (*cf.* Acts 1:3-7); and though only *the heavenly aspect of the kingdom* was being offered to the nation at this time, any realization of *the heavenly* would have necessitated a realization of *the earthly* as well. *One could NOT be realized in its fulness in this respect apart from the other.*

Israel, at Christ's first coming, was viewed as *sick*, "from the sole of the foot even unto the head" (Isa. 1:4-6). *Supernatural signs* were being manifested — supernatural healings of individuals, supernatural provision (Matt. 4:23-25; John 2:7-10) — pointing to that which the entire nation could experience and have *IF the nation would repent.*

("Repentance" and the use of the word in Scripture is, more often than not, misunderstood [*e.g.*, unsaved individuals often called upon to *repent prior to believing* (some attempt to make *repentance* and *belief* synonymous or inseparable); or, in a similar respect, seeing the call for Israel to repent in the gospel accounts and in Acts as a call to the unsaved].

The word "repent" is a translation of the Greek word, *metanoia*, or in its verb form, *metanoeo*. Both are compound words [the preposition *meta* (meaning, "with") prefixed to words derived from *vous* (meaning, "mind")]. Thus, these compound words, in their base sense, mean "with the mind."

The word [either noun or verb form] refers to *doing something with the mind*, and that referenced through the use of this word has to do with *changing one's mind*. And that is really *ALL* that the word means.

The Jewish people in the gospels and Acts were called upon to *change their minds relative to their continued disobedience*, which would lead to a change of actions, etc.

Relative to salvation today, does an unsaved person have to repent?

He does if he has to change his mind about Christ before he can believe, though most today would probably have to make up their minds rather than change their minds prior to belief. But either way, it is *believing* that saves a person, not making up or changing one's mind. The latter would only place a person in *the position where he could believe and be saved.*)

The message proclaimed to Israel during Christ's earthly ministry was God through one Son calling His other son *to acknowledge that which had been done, and repent* (*cf.* Ex. 4:22, 23; Hos. 11:1; Matt. 2:15; Heb. 1:6).

But the other son refused, and the story of Cain and Abel in

Genesis chapter four began to be fulfilled in the antitype.

One son rose up against the other Son, and slew Him.

As Cain rose up against Abel and slew him, Israel rose up against Christ and slew Him. And as the blood of Abel cried out “from the ground,” the blood of Christ “speaketh better things than that of Abel” (*cf.* Gen. 4:10; Heb. 12:24).

Then the story continues from Genesis chapter four. Cain’s punishment for this act was something which he looked upon as greater than he could bear. He was to be driven from the Lord’s face out upon the earth, he was to be “a fugitive and a vagabond in the earth [a fugitive moving from place to place across the face of the earth, with no permanent home]”; and, in this condition, he would find himself at the mercy of those upon the earth.

Others would seek to slay him, but would be unable to do so. God, in spite of that which Cain had done, would not only supernaturally protect Cain, but He would judge those who did seek to slay him (Gen. 4:13-15).

And this is *EXACTLY* what has happened to the Jewish people over the centuries since they slew their Brother.

Israel has been driven from the Lord’s face out upon the earth (among those “without God,” dwelling in the tents of Ham and Japheth [*cf.* Gen. 9:26, 27; Eph. 2:12]). Israel has been scattered among the nations — a fugitive, one guilty of blood, with no permanent home (*cf.* Deut. 28:64-67) — and Israel, in this condition, has been placed at the mercy of these same nations.

Israel and the Nations — Past, Present

Some of these Gentile nations where the Jewish people have been scattered have sought to help God chasten His son through *forwarding the affliction* (Zech. 1:14, 15). They, as Cain feared would happen to him when he was driven out in this manner, have sought to take Israel’s life (Gen. 4:14).

But Israel possesses *the SAME promise* Cain possessed. God would supernaturally intervene, protect His son’s life (though allowing the nations to enact their anti-Semitism), and then judge the nations which did interfere with His treatment of His son.

The classic example of this in modern times would be that which occurred in Europe during the reign of the Third Reich (1933-1945). Germany, not realizing Who they were dealing with (God and His son) or what they were doing (another Gentile nation fulfilling that stated in Gen. 4:14, 15; Zech. 1:15), sought to help God chasten His son — though, in the process, attempting the impossible, *attempting the destruction of God's son* — with grave consequences following in the wake of this attempt.

The Third Reich built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles, two-thirds of Europe's Jewish population) died during this time.

Where though was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provides the answer to that question as well, along with the answers to any other questions which can be raised relative to the Jewish people.

The answer is seen by asking: Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses' day? He was in *the SAME place* during Jewish suffering in modern times as He was during the sufferings of *these SAME people* in Moses' day, or during *ANY other sufferings* which the Jewish people have undergone over the course of the intervening centuries and millenniums.

Note where God was during the sufferings of the Jewish people in Moses' day:

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

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

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

And the Lord said, *I have surely seen the affliction of my people which are in Egypt...*" (Ex. 3:2-4, 7a).

The picture is that of *Israel ever-burning in the fires of Gentile persecution, with God in the midst of the nation.*

God was allowing the Gentiles to help “forward the affliction”; and, at the same time, *He was in the midst of His people, who were being afflicted. God Himself, along with His son, was being afflicted.*

(*EXACTLY the same thing* can be seen through the sufferings of God’s Son at Calvary. One Son died, and this Son was God Himself.

It was God Who suffered. It was the very blood of God which was shed at Calvary [Acts 20:28].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself (Matt. 25:31-46). It was God Himself, manifest in the flesh, dying at Calvary. *And God is ALWAYS seen in the midst of Israel. He is seen standing with His son, receiving EXACTLY the SAME thing which the son receives (Isa. 63:9).*

The burning bush during Moses’ day, representing Israel continuously suffering in the fires of Gentile persecution, couldn’t be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though nothing was being consumed in the process, for God could not/cannot be consumed.

Thus, where was God when the Jewish people were being gassed and placed in the crematoriums at Auschwitz, among other death camps? The answer is simple: *God was there!* God was in the midst of His people, just as He was in “the midst” of the burning bush during Moses’ day. And, as the bush couldn’t be consumed during Moses’ day almost 3,500 years ago, neither could the nation be consumed in the gas chambers and crematoriums during modern times. It was *the SAME nation, with the SAME calling, with the SAME unchangeable God dwelling in the nation’s midst.*

Israel could no more be consumed in the gas chambers and crematoriums during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar’s day — a furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into *the furnace* (“seven,” a complete number, evidently indicating that *the furnace was to be heated as hot as possible without destroying the furnace*).

The fire though had no power over these Israelites, none whatsoever. Not a single hair on their heads was singed by the fire; nor was there even the smell of fire or smoke on them or their undamaged garments.

(For additional information on the preceding, refer to the author's books, *Never Again! or Yes, Again!* and *O Sleeper! Arise, Call!*)

Israel and the Nations — Future

Israel's greatest time of affliction at the hands of the Gentiles still lies in the future. That which occurred in Europe under the reign of the Third Reich is little more than a precursor of that which is about to occur worldwide under the reign of a man who will shortly appear on the scene.

During "the time of Jacob's trouble" (Jer. 30:7), when Antichrist exercises full power, he will enact a form of anti-Semitism without parallel in history. He will seek to destroy the Jewish people, not just in the Middle East and Europe, but *worldwide*. And he will be responsible for the death of far more Jews than were slain in Europe during the war years.

(Some 6,000,000 Jews were slain in Europe immediately preceding and during WWII, mainly from 1938 to 1945.

During the coming Tribulation, mainly during the last half [the last three and one-half years], two-thirds of the Jewish population of the earth will die [above 9,000,000 by today's count]. One part will die as a result of famine and related diseases, the other part by the sword [Ezek. 5:12; Zech. 13:8, 9; Rev. 16:19].

This will be the day when Satan, through the one who will sit on his throne in that day — to whom Satan will give "his power" and "great authority" [Rev. 13:2] — will seek to do and complete that which the Third Reich under Hitler, among others preceding him, attempted. Satan in that day, through the one seated on his throne, will seek to bring about that which the Third Reich called, the "*Final Solution to the Jewish Question*," often termed simply, "*Final Solution*."

And the end result of that which Satan will attempt in that day will be exactly the same as the end result of any and all of his attempts

to destroy the Jewish people down through history. It cannot be otherwise, for he can succeed only by destroying the One in the midst of the burning bush during Moses' day, the fourth Person in the furnace during Daniel's day.

Satan knows that the only way he can remain on the throne is to do away with Israel. Because of the manner in which God has structured the earth's government among the nations [all the nations having descended from the first man, created for *regal* purposes]), he is left without a choice. *Israel MUST be destroyed.*

God has established Israel *at the heart and center of EVERYTHING related to His purpose for man's creation in the beginning*, leaving Satan occupying the position in which he finds himself — a position in which he can only attempt the impossible if he is to attempt anything at all.)

The Jewish people, remembering the Holocaust, have a saying today: "*Never Again!*" But, a problem exists. Israel is saying this in *an unrepentant and unbelieving state, guaranteeing that something similar, if not worse, will happen again.*

And that which is about to occur will be *worse, FAR, FAR worse.*

The Old Testament type for all of this is set forth in the Book of Exodus. Moses wrote about the matter in great detail almost 3,500 years ago — *detail which will be fulfilled EXACTLY as recorded:*

The Assyrian Pharaoh, seeking to destroy the Jewish people in Egypt during Moses' Day (Ex. 1:8ff; Isa. 52:4), typifies the Assyrian (Antichrist) of the end time, who will raise his hand against Israel after the same fashion (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5).

Just as God supernaturally protected His people under the past Assyrian, He will supernaturally protect His people under the future Assyrian (Ex. 1:11ff; Micah 5:5, 6).

Just as the Jewish people in the past were driven to the place where they cried out to God for deliverance, the Jewish people yet future will be driven to the place where they will cry out to God for deliverance (Ex. 2:23; Hosea 5:15).

Just as God heard His people's cry in Egypt, remembering His covenant with Abraham, Isaac, and Jacob, He will hear His people's cry yet future, scattered throughout the earth,

remembering His covenant with Abraham, Isaac, and Jacob (Ex. 2:24-3:9; Hosea 6:1, 2; Ezek. 39:25-29).

Just as God then sent Moses back to His people to deliver them in the past, He will then send Jesus back to His people to deliver them yet future (Ex. 3:10; 4:19ff; Rev. 19:11ff).

Just as the Jewish people received the one whom they had previously rejected (Moses) when he returned in past time, the Jewish people will receive the One Whom they had previously rejected (Jesus) when He returns yet future (Ex. 4:29-31; Zech. 12:10-14).

Just as the Jewish people slew paschal lambs and applied the blood in that past day, the Jewish people yet future will apply (through believing) the blood of the Paschal Lamb Whom they slew 2,000 years ago (Ex. 12:1ff; Isa. 53:1ff).

Just as God, in that past day, then led His people out of Egypt under Moses, God, in that future day, will then lead His people out from a worldwide dispersion under Jesus (Ex. 12:40, 41; 14:13-22; Matt. 24:29-31).

Just as the power of Egypt was destroyed during Moses' day, so will Gentile world power be destroyed yet future, in the Lord's Day (Ex. 14:23-28; Joel 3:9-16).

Just as the Jewish people subsequently dwelled in the land within a theocracy, they, in that coming day, will dwell in the land once again within a theocracy (Josh. 3:1ff; Joel 2:21-32).

The Son of righteousness will arise with healing in His wings (Mal. 4:2), a repentant nation will look upon the One Whom they pierced, a nation will be born in a day, the nation will be restored to the land, and the theocracy will be restored to Israel (Deut. 30:1-3; Isa. 66:8; Ezek. 37:1ff; Joel 3:17-21; Zech. 13:6; Rev. 1:7).

The Prophets have spoken; and it will all happen, EXACTLY as foretold in the unchangeable Word.

THEN and ONLY THEN, will blessings flow out from God through Israel to the Gentile nations of the earth, as God originally intended through Israel's calling.

3

The Intractable Middle East Problem (I) GOD'S NATIONAL FIRSTBORN SON, RETURNING BEFORE THE TIME

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

There is an existing problem in the Middle East, having to do with Israel and the nations (mainly Moslem), which is far from simple.

From a Biblical standpoint though, it is not as complex as one might be led to believe. One might say, *from a Biblical standpoint, a person can understand the problem; apart from a Biblical standpoint, it is not possible to understand the problem.*

“Israel,” of course, is *the KEY*.

And concerning problems existing between Israel and their Moslem neighbors in the Middle East (Arab, Iranian, et al.), during the spring of 1991, James Baker, Secretary of State under the first President Bush, stated:

“This is the most intractable problem that there is.”

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

And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

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

Were James Baker, Lee Hamilton, and others in this group correct concerning the more recent assessment of the Middle East situation?

That could be answered two ways:

1) From a Biblical standpoint, the situation is *far worse* than the report indicates.

2) Also from a Biblical standpoint, the situation is *much brighter* than the report indicates.

And the preceding would require explanation, providing, at the same time, information to address the whole of the issue at hand.

A Biblical Base

First, dealing particularly with the intractable problem in the Middle East, this *MUST* be done from a *Biblical base*.

THERE IS NO OTHER WAY! Apart from a Biblical base, a person will only find himself as mired down trying to deal with the problem as the problem itself has become.

A Biblical base is simple and easy to come by. However, *it would not be acceptable* to the secular world at all.

How could it be acceptable when most of those in the Middle East are Moslems, along with the fact that the Bible would not be acceptable as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere?

Even Israel, which gave mankind the Bible, would have major problems in this respect because of that which would have to be stated and dealt with.

And the preceding would be true even among many Christians in these nations, among those purporting to believe the Bible.

Allow an example to illustrate the point, part of which bears directly on the Middle East situation.

And, in order to understand the existing problem, this would have to be dealt with *first and foremost* anyway.

The One Nation with a God

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

But is the United States really “one nation under God”? Is this true from a Biblical perspective? — *the ONLY means through which one can possibly answer the question.*

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

The Biblical base for this and all the remainder of the Middle East problems can be found in *Moses, the Psalms, and the Prophets*. One doesn’t even have to go into the New Testament.

Such would be of little to no value in the matter anyway, *for there is NOTHING in the New that cannot be found in some form in the Old*. The New is simply an opening up and unveiling of that which had its beginning in the Old. So, for the most part, we’ll simply stay with the Old since all of the information is there anyway.

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

Note Gen. 9:24-27:

“And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Only one of these three sons — *Shem* — is said to have a God (v. 26). Neither Ham nor Japheth had a God, which is evident from the continuing text. If either was to receive spiritual blessings, which could come only from and through the one true God, *they had to go to the one son with a God*. As stated in the text, Ham and/or Japheth *had to* “dwell in the tents of Shem” (v. 27).

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

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

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

Other descendants of Shem, such as the Arab nations (from Abraham through Ishmael, or through one of the six sons of Keturah, or through Isaac’s son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be “reckoned among the nations [Gentile nations].” Israel, on the other hand, is *not* to be “reckoned among the nations” (Num. 23:9; cf. Deut. 14:2).

And the preceding is not only because of that stated in Gen. 9:26 but that stated in Isa. 43:1ff as well. The former forms the base for the latter, explaining the “why” of that stated in Num. 23:9:

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel...

I will say to the north, give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him” (Isa. 43:1a, 6, 7).

Within the lineage from Shem through Abraham to Jacob,

God waited eleven generations until Jacob appeared on the scene to act in a manner which set the one group of people with a God completely apart from the remainder of the human race. God, at this time, performed *a special creation in the person of Jacob*.

God could not have performed this special creative act prior to Jacob, for sons outside the lineage would have been involved in this creative act (e.g., both Abraham and Isaac had more than one son).

Then, with the creation having occurred in connection with the natural man, "Jacob," rather than the spiritual man, "Israel," *the creation can be passed from father to son through the natural man*, allowing all twelve of Jacob's sons, along with their descendants, to be included in this special creative act.

Isaiah 43:6, 7 clearly states that every descendant of Jacob is himself *a special creation*, as Jacob is seen as *a special creation* back in verse one). This can be true because, as previously seen, God performed a special creation in *Jacob, the natural man* (not Israel, the spiritual man). And because of this, God's creation of Jacob can be passed on *via procreation*, making Jacob's twelve sons and all their descendants special creations, separate from the Gentiles.

Thus, the fact remains that, *because of creation*, "Jacob" is seen as *a son of God*; and, *through procreation*, all of his descendants are seen in Scripture individually as *sons of God*, with the nation as a whole seen collectively or corporately as *God's son*.

And, following the adoption, the nation would be viewed as *God's firstborn son, something which can NEVER change* (Ex. 4:22, 23).

(Only "Sons" rule in God's kingdom, whether in the angelic realm or in the human realm. "Sonship" in Scripture has to do with *creation* and *regality*, not with *salvation* [though everything is tied together, and *salvation* results in *creation* (a new creation "in Christ" today) and is for purposes having to do with *sonship* and *regality*].

All angels, because of their individual creation, are seen as *sons of God*. Angels occupy varying positions in God's government of the universe and *MUST* occupy a position of *sonship* to do so.

Note what are evidently *congresses of the sons of God* in the opening two chapters of Job [angelic rulers appearing before the Lord at evidently scheduled times (1:6ff; 2:1ff)], with Satan appearing among other sons of God [Satan, the appointed ruler over the earth, one province in God's

kingdom; the other sons of God appointed rulers over other provinces in the universe]. And Satan, as the others, is seen as a *son of God* simply because “sonship” has to do with *creation* and *regality*, with his fall not causing a change in his position as God’s son.

“Adam” was a *son of God* because of *creation* [Luke 3:38]. God created Adam with *regality* in view [Gen. 1:26-28]. Man was created to replace the incumbent ruler, Satan [man and his progeny to replace Satan and his angels]. But, Adam, as the federal head of a new order of sons, fell, disqualifying him and his progeny from occupying the position which this new order of sons was to assume.

But God provided *redemption*, something previously unknown in the angelic world when Satan and his angels fell. And *redemption* can only be inseparably tied to the reason for man’s creation in the beginning.

And God performed all of this in a manner quite different than man might even think about or consider [Isa. 55:8, 9], which may very well account for much of the existing confusion about “salvation” today [*i.e.*, man dealing with the “why” of salvation more from his own finite wisdom and understanding rather than going to Scripture to see what God has to say about the matter, resulting in numerous non-Scriptural ideologies].

God waited 2,000 years, then called one man out of the human race [Abraham], through whom He would later form a special creation out of his grandson [Jacob] and ultimately form a nation from the descendants of this special creation.

And through this nation *the entirety of God’s plans and purposes would be accomplished, beginning with redemption* [John 4:22], *with the end of the matter seen in regality during the coming Messianic Era and evident regality out in the universe during the ages beyond.*

Thus, there is *the importance of not only Israel but sonship in relation to Israel*; and, as well, this all projects out to *the importance of this nation being brought to the place of repentance.*

And *the importance of adoption*, as seen in Scripture, then comes into the picture at this point as well. In the angelic world, “sons of God” rule [with adoption unknown]; in the human realm, matters move beyond the thought of simply Sons holding regal positions in God’s kingdom to that of *firstborn Sons* holding these positions [God’s act of taking a son and adopting this son into a *firstborn status* (with Christ occupying the position of *God’s firstborn Son* through being begotten)].

Thus, in the human realm, unlike the angelic realm, only *firstborn Sons can rule in God’s kingdom.*

With *regality* in view, *Israel was adopted in past time*, continuing to hold the position of firstborn today [regardless of their unrepentant state, for this has nothing to do with God's past act of adopting the nation]; with *regality* in view, *Christ occupies this position* [that of Firstborn] through a Divine begetting; and, with *regality* in view as well, *the Church awaits the adoption yet future* [awaits being adopted into the position of God's firstborn son].

For more information on this complete subject, including adoption, refer to the author's book, *God's Firstborn Sons.*)

Thus, this entire thought of *creation and sonship, followed by adoption*, is what separates and sets apart both the Jewish people individually and the nation of Israel as a whole from all the Gentiles (individually, or nationally), with Scripture making a sharp distinction between *Israel* on the one hand and *the Gentile nations* on the other (cf. Num. 23:9; Deut. 7:6; Amos 3:1, 2).

(Accordingly, prior to that seen in Isa. 43:1ff, there was only one creation in the human race — *the creation in Adam*.

Following *the creation in Jacob* in Isa. 43:1ff [God taking an individual from the Adamic creation and performing a separate and distinct creation], two creations existed in the human race.

Then, following the events of Calvary and those seen in Acts 2:1ff, a third creation came into existence in the human race — *the new creation "in Christ,"* taken from both Jew and Gentile, from both of the prior two creations.

And though the creation in Jacob can be passed on from father to son [for the creation has to do with *the natural man*], *the new creation "in Christ"* is different. *The new creation "in Christ"* has to do with *the spiritual man* and cannot be passed on from father to son, though available to the son through his own personal exercise of faith.

And, just as the old Adamic sin nature is not done away with in *the new creation "in Christ,"* neither was it done away with in the prior creation in Jacob. All three creations possess this in common. All three have the same inseparable connection with Adam in this respect.)

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

"...the Lord God, the God of Israel..."

And the second verse states:

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

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

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

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

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

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

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

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

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

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

described during the present day and time.

Israel's Position Among the Nations

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

Then, with Israel exercising these rights (which the nation will one day exercise, though that is far from the case today), *the Gentile nations are not only to be ruled by but also to be blessed through Israel* (in accordance with Gen. 12:2, 3, realizing another part of the rights of the firstborn, the priestly rights).

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

(Note the sharp contrast in the government of the earth as it has existed during the last 2,600 years and as it will exist yet future once God's purpose for the Times of the Gentiles has been realized. Conditions in the government of the earth are quite different when the Gentiles hold the sceptre [present], as opposed to Israel holding the sceptre [past, but more particularly future].

As previously seen, the descendants of Shem through Abraham, Isaac, and Jacob — comprising the nation of Israel — form the only nation on the face of the earth with a God [Gen. 9:26; Ps. 33:12]. And for the Gentile nations, without a God, to acquire spiritual wealth and blessings, *they MUST go to the one nation with a God. They MUST go to the nation of Israel* [something really not possible today because of *Israel's condition and position among the nations*].

The Gentile nations though, as previously seen, do possess *gods*, but not the one true and living God. *The gods of the nations* are said to be “nothing” compared to the one true and living God [I Chron. 16:26; Ps. 96:5]. *The gods of the nations* could be anything separate from God Himself — *materialism, demons in Satan's kingdom, etc.*

All of the Gentile nations find themselves in the same position, *in the natural realm*. And they simply cannot move from that realm into the spiritual realm [except, of course, that spiritual realm where Satan and his angels operate, which is aligned with the natural]. The man of flesh simply cannot function in the realm where the man of spirit exists.

Many individuals out of the nations, over centuries of time, have moved from the natural into the spiritual realm *through a Saviour which came from the ONE nation with a God*. But it is *NOT possible* for the nations themselves to do this. Again, nations simply cannot function in this realm.

In this respect, there is *NO such thing as a Gentile nation with a God, or a Gentile nation which can be referred to as a Christian nation* [the Church, taken mainly from the Gentiles, is referred to as a “nation” and has a God, though the Church is neither Jew nor Gentile but *one new man, a new creation* “in Christ,” with a heavenly citizenship (Matt. 21:43; I Peter 2:9, 10; cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; Phil. 3:20)].

Gentile nations, in their governmental structure today, rule within a form of a theocracy, though a corrupted form connected with Satan and his angels. “Satan” is *the god of this present age* [II Cor. 4:4], and he and his angels *rule through the Gentile nations from their place in a heavenly sphere* [Dan. 10:13-20].

God rules the entire universe, and He rules over all parts of His kingdom through angels whom He has placed in regal positions throughout the universe. The earth, one province in the universe, is ruled in this manner, though presently through a rebel ruler. *God presently rules the earth through Satan, the god of this age*.

God has delegated power to Satan, and Satan, in turn, has delegated power to subordinate angels ruling with him. It is this delegated power and regal position [his throne] which Satan will give to the Beast during the coming Tribulation [Rev. 13:2; cf. Ezek. 28:14; Luke 4:5, 6]. Then the Beast will rule in this same manner *under God, as a rebel ruler in a corrupted form of the theocracy*.

It is immaterial whether a nation’s government is like that of the United States [where there is a separation of religious and civil powers] or like that of a Moslem country [where religious and civil powers are inseparably connected], in the final analysis all Gentile governments have a common connection. *ALL occupy their positions directly under Satan and his angels, who rule in a rebel respect under God*.

There is only *ONE nation* on the face of the earth with a government which rules after any other fashion than the preceding, and that’s the one

nation with a God, the nation which is *NOT* to be “reckoned among the nations” [Num. 23:9], *the nation of Israel*. The angelic princes of the Gentile nations [each nation has a prince, with other princes under him], who rule through the nations from a heavenly sphere, are *demons* [Dan. 10:13-20].

But Israel’s angelic prince, ruling through the Jewish nation in the same manner, is *Michael* [Dan. 10:21], and Michael [evidently with a host of angels as well (*cf.* Rev. 12:7)] exercises power under God separate from Satan and his angels.

This is why God could establish a theocracy and rule in the midst of Israel during Old Testament days. As well, this is also why God will be able to establish a theocracy in the world yet future.

“Israel” is *the KEY*. Since Abraham’s day, the separate creation during Jacob’s day, and the subsequent inception of the nation during Moses’ day, *God has looked upon and dealt with the Gentile nations through one nation alone, through Israel* [*cf.* Gen. 12:1-3; Ex. 4:22, 23; 12:2; 19:5, 6; Isa. 43:1-11; Zech. 2:8]. *And the manner in which God deals with the nations in this respect can NEVER change* [Rom. 11:29].

Israel’s position relative to the nations is why Israel *MUST* be brought to the place of repentance, Gentile world power destroyed, Satan and his angels removed from power, and God’s three firstborn Sons [Christ, Israel, and the Church (following the adoption)] placed in power [*cf.* Gen. 1:26-28; Heb. 2:5].

Satan knows this, and over millenniums of time he has done *EVERYTHING* within his power to thwart God’s plans and purposes by launching his attack at the fountainhead, seeking to destroy Israel. And this is why Satan will give *his power, his throne, and great authority* to the earth’s last ruler during the Times of the Gentiles [Rev. 13:2b]. Satan will use this man in a final, climactic attempt to do away with the nation of Israel.

But God though, in His sovereign control of all things, will use this man’s efforts to achieve a *completely opposite end* — to bring about *His Own predetermined plans and purposes for Israel*.

Matters in that day will be as in the words of Haman’s wise men and his wife, Zeresh, relative to Haman attempting to slay Mordecai:

“If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him” [Esther 6:13b].

For additional information on the preceding, refer to the author’s book, *The Most High Ruleth*.)

Satan, of course, knows all of the preceding, whether Israel and the nations, or Christians, know or do not know these things.

And well he should know these things, for he and his angels have been ruling through the Gentile nations (knowing that they can't rule through Israel) for millennia.

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

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

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

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

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

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

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

In Psalm chapter eighty-three, ten Gentile nations are seen allying themselves against Israel in the preceding respect (v. 5), foreshadowing the ten-kingdom confederacy of Gentile nations which will one day rule under Antichrist and ally itself against Israel in exactly the manner presented in this Psalm.

But, as Scripture clearly attests, it will ALL be for naught.

God has already spoken concerning the matter. God has already had the final Word.

4

The Intractable Middle East Problem (II)

GOD'S NATIONAL FIRSTBORN SON, RETURNING BEFORE THE TIME

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

If that seen in Chapter III of this book, pertaining to Israel in the midst of Gentile nations in the Middle East (almost entirely Moslem and mostly Israel's half-brother [centrally, descendants of Ishmael]), wasn't already too much for man to even begin to deal with, there is still more.

And man can't deal with that which remains any more than he can deal with that previously seen. It is all outside of and completely beyond his control.

God alone, in His omniscient, sovereign control of all things, can deal with the present Middle East situation; and He will bring matters to pass, *in His way and time, EXACTLY as they are outlined in His infallible and unchangeable Word.*

An Existing Israeli Nation in the Middle East

In the preceding respect, there is the matter of Israel having been driven out among the nations in time past, *because of unbelief, to effect repentance.*

And a remnant has returned to the land *BEFORE the time, in unbelief, prior to repentance.*

Or viewing the matter from another vantage point, though related to the previous, *the Slayer*, “Israel — ” typified in Numbers chapter thirty-five — has returned to the land of her possession *BEFORE it is time for the nation to return.*

The Slayer, according to the type in Numbers chapter thirty-five, CANNOT return to the land of her possession before Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (cf. Gen. 14:18-20; Ps. 110:1-7; Heb. 5:6-10; 6:20; 7:1-21).

And because a remnant has returned BEFORE the time, BEFORE Christ completes His high priestly ministry in the heavenly sanctuary, a MAJOR Middle East problem has resulted.

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

The preceding two types form Scriptures own word picture and comments pertaining to the dire situation in the Middle East today.

(For information on the preceding types, in relation to the antitype of that seen in Numbers chapter thirty-five and the Book of Jonah, refer to the author's books, *Israel — from death to Life* [Ch. III] and *O Sleeper! Arise, Call!*

Also, refer to chapters V-VIII in this book.)

Then, as if the preceding addition to the existing problem wasn't enough, add something else. God pictures Israel as *having been wounded, as being sick, because of past disobedience* (Isa. 1:2ff).

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

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

The former (WWI) provided England with the Mandate to Palestine ("the administration of the territory of Palestine" given to England by the League of Nations in 1922). And England, prior

to this time, had become sympathetic toward the Zionists' aims of a homeland for the dispersed Jew in the land to which they now held the Mandate, resulting in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

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

On this date, the current Israeli nation was born. A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a recognized nation in the Middle East. And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is some 6,000,000 strong.

And it is *this return* of the Jewish people from a worldwide dispersion (referred to through the name, *Aliyah*) that Bible students often attempt to associate with the prophesied Biblical return.

The fact of the matter though is that the Jewish people have sought to return *through man's own power and strength during a time in which the nation remains in disobedience and unbelief*.

God scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance*. However, *an unrepentant and a disbelieving remnant returned before the time*.

A nation resulted, and that nation has grown over the past seventy-one years to where it comprises a sizeable percentage of the world's Jewish population (about two-fifths).

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

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

Many Bible students today, seeking to align the present return of a remnant to the land with God's promises in the Old Testament to not only restore His people to their land but restore their land as well (e.g., Isa. 35:1, 2) point to the present agricultural progress of the nation, along with other related efforts to produce vegetation, seeking to correspondingly align that with the land being restored in conjunction with the restoration of the people to their land.

But, all teachings of this nature are only man's efforts to attempt something which he cannot do. That seen in Israel today, resulting in man's efforts over decades of time to cultivate and farm the land, along with certain other related efforts to produce vegetation on the barren landscape, has no more to do with Biblical prophecies pertaining to a healing of the land than does the return of a remnant, during the same time, have to do with the healing of the Jewish people.

One cannot be fulfilled apart from the other, with neither having to do with God presently restoring His people to a restored land in accordance with His numerous promises to do so. Man simply cannot circumnavigate the Word and make current events relate to something other than that to which they do relate.

And through attempting to do something of this nature, man not only has to ignore or misrepresent large sections of Scripture but he invariably ends up distorting or doing away with that actually taught in many of these same Scriptures.

Thus, error of this nature is no small thing, for the promises of God are being completely mishandled.

Note Isa. 8:20 in this respect:

"To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them [or, 'no dawn to them']."

That sounds plain enough!

And it not only sounds plain enough, it is plain enough!

The Hebrew language has a way of often repeating the same statement or truth in different words, allowing the text to say the same thing twice. The opening part of Isa. 8:20 is a case in point. Both "Law" and "Testimony" point to the same thing, *the complete Word* (the O.T. at the time Isaiah was written, but including the

N.T. as well today, for *there is NOTHING in the New that cannot be found after some fashion in the Old*).

And everything with the Lord in His Word is either black or white; there is no gray area in the Word (e.g., one is either for or against the Lord, he either scatters or gathers; in-between actions of any type, within the confines of the Word, *do NOT exist* [cf. Matt. 12:30; Luke 11:23]).

Thus, study the Truth, and study the Truth after the manner in which God has laid it out in His Word.

And, if one does that, coming into a knowledge of this Word, it will matter little what type ism or false teaching appears. It will be looked upon and dealt with in the light of the Truth, the Word, wherein no error exists.

With these things in mind, what does “the Law” and “the Testimony” say about a remnant of Jews having returned to the land during modern times? Are these Jews returning in fulfillment of God’s promises to one day regather His people back to the land? And, is the land being restored in a corresponding fulfillment of His promises to do so when the Jewish people are regathered?

According to “the Law” and “the Testimony,” God, in time past, uprooted His people from their land and drove them out among the Gentile nations to effect repentance, and He clearly states that He will remove them from the nations *ONLY following repentance*.

And, further, any restoration of the land is *ALWAYS* connected with that future time when the Jewish people have been restored to the land, which, again, *can ONLY occur following repentance*.

Then, when God restores His people in accordance with His numerous Old Testament promises to do so, *the Jewish people will NEVER be uprooted from their land again* (Ezek. 37:21-28; 39:25-29; Joel 2:27; 3:17-21; Amos 9:14, 15).

But the remnant present in the land *will be uprooted in the middle of the Tribulation* by the actions of the rider on the red horse in Rev. 6:3, 4 (cf. Matt. 24:15ff).

(For information on the actions of the four horsemen in Rev. 6:1-8, refer to the author’s book, *Distant Hoofbeats*.)

Further yet, the time seen in Scripture when God will restore

His people to their land occurs *following the Tribulation*, not before the Tribulation (Matt. 24:29-31).

And this, of course, is perfectly in line with the purpose for that which will occur relative to Israel during the Tribulation — bringing the Jewish people to the end of themselves, through persecution at the hands of the Gentiles of a nature unparalleled in the history of the nation, to effect repentance.

In short, according to the latter part of Isa. 8:20, the teaching that God is presently restoring the Jewish people to their land in accordance with His many promises has “no light” connected with it, for such a teaching is not according to “the Law” and “the Testimony.” The teaching is completely removed from the light of God’s Word and seen in a completely opposite sphere — *darkness*.

And that’s the way anything being taught or anything which has been taught is to be dealt with.

If it is being taught correctly, it *MUST* be according to “the Law” and “the Testimony.” The individual *MUST* proclaim the Word, not what he thinks, *but THAT WHICH THE WORD STATES* (II Tim. 4:2).

Thus, if something taught is to be seen *as Truth, that taught in Scripture*, it *MUST* be in accordance with “the Law” and “the Testimony.” *If it is out of line with this Word, then it is associated with error, NOT truth. It is associated with darkness, NOT light.*

Again, there is no middle ground; it has to be one or the other.

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

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

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

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

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

This restoration *can occur ONLY AFTER Christ has returned at the end of the Tribulation*.

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

This restoration *can occur ONLY AFTER the Times of the Gentiles has been completed*.

This restoration *can occur ONLY AFTER Daniel's Seventy-Week prophecy has been fulfilled* (and seven years yet remain to be fulfilled in this prophecy, during which conditions will become so terrible on the earth that the Jewish people will be left without a place to turn other than to the God of their fathers).

(God pictures the restoration of Israel to their land as having to do with "the house of Israel," *NOT the nation of Israel*. And, in this case, those being restored are more specifically referred to as "the whole house of Israel" [Ezek. 37:11-14; cf. vv. 1-10; Matt. 23:38].

["Nation," both in the Heb. O.T. (*goy*, used over 500 times) and the Gk. N.T. (*ethnos*, used over 150 times) is *almost always* used of the Gentiles, for Israel is "not to be reckoned among the nations" (Num. 23:9); nor are Christians.

The words *goy* and *ethnos* though, in both Testaments, are used sparingly of Israel (e.g., Gen. 12:2; Num. 14:12; John 11:48, 50-52); and, aside from a number of usages during the Acts period to distinguish between saved Jews and saved Gentiles (e.g., Acts 13:46; Gal. 2:2), *ethnos* is used twice in the N.T. referring to Christians (Matt. 21:43; I Peter 2:9, 10).

(For information on the Acts period in the preceding respect, refer to the author's book, *Message in the Gospels, Acts, Epistles*.)

Israel's "national" status in the land today (involving only part of the house of Israel), is man's way of recognizing those in the land, not God's way.

God uses "house," and *it is the WHOLE HOUSE which He has promised to restore, not just PART of the house*].

"The whole house of Israel" [Ezek. 37:11], used referring to Israel's restoration to the land in accord with God's promises, *can ONLY have to do with ALL Jews living at that time, along with resurrected O.T. saints.*

Anything short of this would be out of line with that which the O.T. teaches about Israel's restoration at the time God's promises to His people are fulfilled in this respect.)

The Complete Picture

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

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

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

This is WHY there is a situation rapidly becoming uncontrollable, with the nations raging, in the Middle East today.

This is WHY the world heard the cry from Nasser over five decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation.

And, as well, this is the reason WHY other Middle East rulers since that time have continued to echo the same cry heard from Nassar (e.g., more notably, in past days, Arafat among the Palestinians or Ahmadinejad in Iran).

And this is all perfectly understandable, for note who rules from the heavens through the governmental rulers on earth, both among the nations on the one hand and Israel on the other.

Among the nations (all of the Gentile nations, no exceptions),

it is Satan and his angels.

Then with Israel, it is Michael and his angels.

(These things are clearly stated and dealt with in the latter part of Daniel chapter ten. Refer to pp. 26, 27 in Ch. III of this book.)

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

Both bases are *spiritual* and involve *supernatural powers* — one emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age.

Man's best efforts in either supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

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

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

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

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as The Baker-Hamilton Report (*ref.* Chapter III in this book, pp. 17, 18) *can't even begin to touch the problem, as it exists*.

And this is not to speak negatively of the report. Rather, it is

simply to say, from a Biblical base, as previously outlined, that *there is an existing problem in the Middle East which man CAN'T deal with.*

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

The time is rapidly approaching when the Church will be removed, and after that God will allow conditions to deteriorate to a point, particularly in the Middle East, where Israel will have no place to turn other than to the God of their fathers. Scripture describes that time as a day “that shall burn as an oven” (Mal. 4:1), and Scripture also speaks of conditions deteriorating during that time to a point where “no flesh” would survive apart from Divine intervention (Matt. 24:22).

It will be the story seen in the Book of Exodus all over again. *Israel, through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, and Gentile world power will be destroyed.*

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

THEN and ONLY THEN will the intractable problem in the Middle East be resolved.

THEN and ONLY THEN will there be peace in the Middle East.

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

5

The Turbulent Middle East (I)

Unrest in the Middle East — the Reason, the Solution

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

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

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

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

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

Would you like to know *WHY* unsettled, turbulent conditions currently exist in the Middle East, with seemingly *NO end* to the matter?

The answer to that question was foretold centuries before these conditions ever existed, over 2,800 years ago, in the opening five verses of the Book of Jonah.

Would you like to know *the ONLY solution* to the existing problem in the Middle East?

The answer to that question was foretold centuries before these conditions ever existed as well, again, over 2,800 years ago, in the continuing verses of the Book of Jonah (1:6-2:10).

In this respect, it would appear that man today might want to consult the centuries-old guide Book on the matter.

But, NOT so!

This Book has seemingly been relegated to the last place which man would turn for information on about anything these days.

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

So, let's look at "*the WHY*" of the problem in the opening five verses of Jonah.

Then we'll look at "*the ONLY solution*" to the problem in the continuing verses of this book.

The Why of the Problem

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

Because Jonah had done this, the Lord sent "a great wind" and "a mighty tempest" out on the sea (the Mediterranean) *of such a nature that the ship was about to be destroyed* (vv. 3, 4; cf. vv. 7, 12b).

And though the crew of the ship was *fearful* of that which seemingly was about to occur, Jonah, during all this time, was *asleep* down in the hold of the ship (v. 5).

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

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

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

(For information relative to the expression, “three days and three nights,” seen in Jonah 1:17 [having to do with the length of time that Jonah was in the belly of the fish] and referenced by Christ in Matt. 12:38-40 [having to do with the length of time that He would be in the heart of the earth], refer to Chapter V, “Three Days & Three Nights,” in the author’s book, *O Sleeper, Arise, Call!*)

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

- 1) *To give mankind the Word of God.*
- 2) *To give mankind the Saviour.*
- 3) *To be God’s witness to the nations, proclaiming a Jewish Saviour from a Jewish Book, with the nations being blessed.*

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

And the place where Israel failed in her calling is what the opening part of Jonah is about, in a type-antitype structure.

Israel, as Jonah, refused to go to the Gentiles with God’s message; Israel, as Jonah, went in an opposite direction — a path which Israel persists in continuing to travel down to the present day and time; and, as in the account of Jonah, God has acted accordingly.

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

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

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

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

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

Jonah was a disobedient Prophet, *asleep in a place where he wasn't supposed to be* (on board a ship rather than headed toward Nineveh [or, *in the sea, to effect correction*]).

And *Israel* is a disobedient nation, *asleep in a place where the nation isn't supposed to be* (in the land rather than scattered among the nations).

Israel, because of disobedience (seen in *Jonah's* disobedience), was driven out among the nations to effect repentance. But a part of the nation has returned to the land (under a 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 the disobedient Prophet being on board the ship (out of the sea), *in an unrepentant state, asleep in the hold of the ship, asleep to his calling*.

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

The type has been set and CANNOT be changed!

Thus, the turmoil among the Gentile nations in the Middle East today can be traced to *ONE thing*. This turmoil can be traced to actions which the Lord, in His sovereign direction and control of *ALL things*, has brought to pass *BECAUSE OF the presence of a disobedient and unrepentant Jewish nation in the land*.

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

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

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

To grasp an overall understanding of that which Scripture has to say in this respect, refer to the author's book, *Israel — from Death to Life.*)

The Only Solution to the Problem

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

Jonah told those on the ship *EXACTLY what MUST be done*. *He MUST be cast into the sea (where God would then deal with him relative to repentance)*.

And, after Jonah had been cast into the sea, the sea ceased raging.

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

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

The preceding may sound strange, but NOT so at all!

Unrest among the nations exists BECAUSE OF Israel's presence in the land.

This is what God has brought to pass *BECAUSE OF Israel's present location* (in a place where the disobedient nation is not supposed to be during the present time). And God can bring about a change *ONLY AFTER Israel has been removed from this place (Jonah from the boat, Israel from the land)*.

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

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

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

But, according to Jonah chapter two and related Biblical prophecy, another unrest among the nations at this time will replace the previous unrest, *becoming FAR, FAR more tumultuous*.

This though will be for an entirely different reason, but still having to do with Israel.

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

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

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

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

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

6

The Turbulent Middle East (II)

Unrest in the Middle East — to One Day Cease

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

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

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

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

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

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

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

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

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

In the type, there is a disobedient Jewish Prophet on board a ship headed west toward Tarshish when he should have been back on the land headed east toward Nineveh.

Since Jonah is seen *on the ship rather than in the sea*, he is seen, from a typical standpoint, as being *in the land of Israel* (“the sea” is used in Scripture as a metaphor for *the nations*, along with *the place of death* [Rev. 13:1; 17:1, 15]).

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

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

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

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

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

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

Refer back to the introduction to this book.)

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

God has sent a great storm out on the sea; God has caused great turmoil to exist among the Gentile nations (*though FAR, FAR from the intensity about to exist*). *And it is all BECAUSE OF Israel's presence in the land (present in the land BEFORE the time) and their condition in the land (a DISOBEDIENT and UNREPENTANT people).*

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

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

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

And the time when this will occur CANNOT be far removed.

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

And the whole of that occurring, under God's sovereign direction and control — *because of Israel's presence in the land* — *can ONLY be setting the stage for this man to emerge on the scene.*

This is the man whom God will use in the middle of the coming Tribulation, in the middle of Daniel's Seventieth Week, *to uproot His people from their land and drive them back out among the nations.* Then He will further use the actions of this man *to bring about Israel's repentance.*

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

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

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

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

In the Sea, Then...

One part of the complete story concerning Israel and the nations is seen at this point in the Book of Jonah.

Once Jonah had been cast into the sea, the sea ceased raging; and once Israel has been removed from the land and driven back out among the nations in the middle of the coming Tribulation — *in EXACT accord with the type* — unrest among the nations, relative to the reason that it exists, will cease (*this unrest* will cease because the catalyst for the unrest will have been removed).

Divine power, controlling the matter, was seen in the type; and EXACTLY the same Divine power and circumstances MUST be seen in the antitype.

But, as previously shown, when Israel is driven back out among the nations, things not dealt with in the first chapter of Jonah but dealt with in the second chapter (e.g., vv. 2, 3), along with other Prophets, will then come into play.

Though unrest among the nations will cease because Israel will no longer be present in the land, *unrest among the nations will then begin on an unprecedented scale because of something else* —

anti-Semitism on a scale never before seen in the 3,500-year history of the nation.

The Beast, empowered by Satan and seated on his throne (Rev. 13:2), will seek to destroy Israel from off the face of the earth.

God though, as previously stated, will use this man's actions to effect His Own revealed purposes — bringing Israel to the place of repentance after 2,600 years of Gentile persecution.

And Scripture reveals that it will take the type persecution which will be manifested under the future Assyrian, the Beast, to bring about Israel's repentance.

The Third Reich under Hitler, Eichmann, et al., slaying some 6,000,000 Jews during the WWII years, couldn't bring about Israel's repentance.

But the true Beast, about to appear, will either slay or otherwise cause the death of some 9,000,000 Jews in half the time. And, through his actions, as God uses this man's actions, Israel will be brought to the place where they will have no recourse other than to call upon the God of their fathers.

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

Repentance, Then...

Once Jonah had been cast into the sea at the end of chapter one (Jonah 1:15), the events of chapter two relate the account of Jonah brought to the place of repentance.

And this, of course, foreshadows Israel brought to the place of repentance once the Jewish people have been driven back out among the nations.

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

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

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

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

(For additional information on the preceding, refer to the author's book, *Israel — from Death to Life*.

Also, refer to Chs. XII-XVIII in the author's book, *By Faith*.)

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

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

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

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

(For additional information on the Book of Jonah, refer to the author's book, *O Sleeper! Arise, Call!*)

7

Time of Israel's Restoration (I)

ISRAEL'S RETURN TO THE LAND OF HER POSSESSION

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

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

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

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

For over seven decades, since May 14, 1948 — for the first time in almost two millennia, dating back to the days when Rome ruled the world — a Jewish nation has again existed in the Middle East.

The Old Testament is filled with prophecies pertaining to a future time when God would restore His people to their land (e.g., Deut. 30:1-3; Isa. 2:1-5; 54:1ff; Ezek. 36:24ff; 37:1ff; 39:25ff; Zech. 8:1ff). But can this present restoration be seen as any type fulfillment of God's numerous promises to one day restore His people to their land?

As seen in past chapters in this book, many Bible students have understood the present restoration of a remnant of the Jewish people to be a progressive beginning fulfillment of these numerous prophecies. But, as also seen in these past chapters, this

restoration of a remnant during modern times can have *NOTHING* to do with God's promises to one day not only restore His people to the land but to restore their land as well.

Not only will the Jewish nation be healed in that day, but the land itself will be healed. A repentant and converted Jewish people will be removed from the nations and placed back in a land which is going to "blossom as the rose" (Isa. 35:1ff; Joel 2:18-32; 3:17-21).

It is rather amazing that anyone with an open Bible would equate what has been happening over the past seven decades in the Middle East with God restoring both the Jewish people and their land in accordance with His numerous promises to do so. But many Bible teachers and students do, completely ignoring what is so clearly taught in the Word.

Scripture lays the whole matter out — in numerous ways and places, in a clear and understandable manner — providing sufficient information (actually, an abundance of information) surrounding different things having to do with Israel's prophesied return that no one should ever go wrong in this realm of Biblical study.

And Numbers chapter thirty-five is another one of these places in Scripture which deals with the matter in a clear and easy-to-understand manner.

The matter is dealt with in this chapter after a manner not really seen elsewhere in Scripture, though remaining completely in line with all other places in Scripture where the fulfillment of God's promises to one day restore His people and their land are dealt with. This chapter in Numbers simply presents additional information for a developing word picture on the subject.

In this chapter, "a time" during Man's Day, during the 6,000 years allotted to man, is given *when Israel CAN return*.

And UNTIL this "time" arrives, Israel CANNOT return; but AFTER this "time" arrives, Israel CAN and WILL return, though ONLY following certain other revealed events first coming to pass.

The "time" dealt with in this chapter is only *one part* of the overall equation, though *a very important part*. Thus, one can understand one necessary facet of the matter from that revealed in this section of Scripture.

The Cities of Refuge

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be “cities for refuge.”

And within this account one will find central truths pertaining to that future time — which is dealt with in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek*.

Three of the cities of refuge were to be located on the east side of Jordan, and the three remaining were to be located on the west side of Jordan (Num. 35:14). The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

1) A Sanctuary

These cities were set aside to provide *a sanctuary* for any man who killed another man through an unpremeditated act.

The Divine decree given to Noah and his sons following the Flood required *the death of the slayer* at the hands of man:

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

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

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses.

Consequently, man not being under the Mosaic Economy today has *NOTHING* to do with the validity or non-validity of capital punishment for a capital crime, for not only does the Biblical origin of this injunction *PRECEDE* the giving of the Law through

Moses but the command given to Noah and his sons (approx. 2,300 B.C.) *has NEVER been repealed*.

Although capital punishment for a capital offense has never been repealed, provision was later made for a man who killed another man unintentionally. This was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13).

These cities were to be located at places where at least one city would be accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God's injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, *slay him*.

God's requirement in the matter was *blood for blood* (Num. 35:16-21; *cf.* Deut. 19:21). And God's previous instructions to Noah and his sons remained *unchanged* within the framework of God's instructions to Moses.

Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated manslaughter — a city of refuge.

And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn't touch him.

Any individual though who fled to one of the cities of refuge must, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, in order for that individual to be found guilty of wilful murder, at least two witnesses were required to testify against the man in this respect.

If the slayer was found to be *guilty of wilful murder*, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, would not be guilty of blood himself.

But if the slayer, on the other hand, was found *guilty only of involuntary manslaughter*, he would be delivered out of the hands of the near kinsman and be returned to the safety of the city of

refuge to which he had previously fled (Num. 35:22-28).

2) A Ransom

Then there was the matter of *a ransom*.

This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter.

No ransom though was provided for the life of a person found guilty of wilful murder. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation:

The slayer could NOT avail himself of the ransom until the death of the high priest (Num. 35:28, 32).

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

Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (premeditated or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge.

Today (in the antitype) it is *the entire nation of Israel* which finds itself guilty of manslaughter and in a position to either be slain or be granted protection.

1) Premeditated or Involuntary

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

The paschal lamb was given to Israel, and *ONLY Israel could slay this lamb* (Ex. 12:1ff). "Jesus" was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; and *ONLY Israel could have slain Jesus*, which is exactly what, according

to Scripture, occurred (Acts 2:23, 36; 3:12-15).

Israel today is *unclean* through contact with the dead body of God's Son, with cleansing to be provided *on the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12).

But how is Israel's act, as the slayer, to be reckoned? Was it a *premeditated act*? Or was it an *involuntary act*?

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

However, if Jesus was delivered into Israel's hands after a manner which would allow the nation's act of crucifying her Messiah to be looked upon as *involuntary manslaughter* — i.e., allow the nation's act to be looked upon as having been done through *ignorance* — then Israel could be granted protection and a ransom could be provided.

And beyond that, the nation could one day avail itself of the ransom, at which time Israel would be free to return to the land of her possession (allowing God's promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

2) *The Biblical Testimony*

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

Note the words of Jesus:

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

Then note the words of Peter:

“Ye men of Israel...

But ye denied the Holy One and the Just, and desired a murderer

to be granted unto you;

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

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

Thus, Jesus was delivered into Israel's hands (cf. Ex. 21:13; Acts 2:23) after a manner which not only allowed the Jewish people to act after the described fashion but also prevented them from acting after any other fashion as well.

Consequently, *Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession.*

But this will occur *only after the antitype of the death of the high priest*. And it will be at this time — not before — *that all of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled.*

Christ's Present High Priestly Ministry Patterned After the Order of Aaron, or Melchizedek?

Christ's present ministry in the heavenly sanctuary is often associated with that of Melchizedek rather than Aaron, though Christ exercising a ministry after the order of Melchizedek today is *NOT possible*. As well, associating Christ's present ministry in the sanctuary with Melchizedek will *close the door* to a proper understanding of the typology seen in Numbers chapter thirty-five.

1) Aaron

Aaron was a minister in the sanctuary during that period when the children of Israel, under Moses, traversed the wilderness on their pilgrim journey from Egypt to Canaan. These Israelites constituted a nation which had experienced *death* (via a substitute) in Egypt, *burial* as they moved down into the divide between the waters of the Red Sea from the Sea's western banks in Egypt, and *resurrection* as they moved up out of this divide between the waters on the Sea's eastern banks in the wilderness. *The first had been set*

aside and the second established (Heb. 10:9); and this nation, under Moses, passed through these experiences for *ONE central purpose*.

This nation was to be established within *a theocracy in the land of Canaan as God's firstborn son*; and, occupying this position, the Gentile nations of the earth were to be both subject to and blessed through Israel.

God had previously made certain promises to Abraham, and He had established a covenant with Abraham concerning the land wherein these promises were to be realized.

Before Abraham ever left Ur of the Chaldees, God revealed His plans and purposes in relation to Abraham, his progeny, and the Gentile nations of the earth.

Then, once Abraham had left Ur and entered into the land of Canaan, God established a covenant with him concerning the land itself (Gen. 12:1-3; 13:14-17; 15:18-21; 17:7, 8).

Within God's plans and purposes, a nation, separate and distinct from the Gentile nations, was to be brought into existence through Abraham.

The descendants of Abraham through Isaac and Jacob (Gen. 17:18, 19; 21:12; 27:29), comprising this separate and distinct nation, would come under God's *direct blessing*; but such would not be the case with any Gentile nation. The Gentile nations of the earth were to be blessed *only through* the nation emanating from the loins of Abraham through Isaac and Jacob, the nation of Israel.

And these blessings were to be realized by and through Israel *ONLY* as this nation dwelled in a particular land — the land of Canaan, to which Abraham had been called when he left Ur. God, through an unconditional and everlasting covenant gave this land to Abraham and his seed (Gen. 13:14-17; 15:18-21; 17:7, 8; 26:3, 4; 28:13, 14); and the seed of Abraham through Isaac and Jacob holds (and will always hold) the title deed to this land for one central purpose, recorded in Gen. 12:1-3.

Then, in keeping with Deut. 28:1-14, the Gentile nations being blessed through Israel were also to be subject to Israel. Israel was to be placed at the head of the nations (*cf.* Gen. 22:17, 18; Ex. 19:5; Deut. 7:6), within a theocracy. God Himself was to dwell in the midst of His people (*cf.* Ex. 40:34-38; Lev. 26:11, 12; Joel

2:27-32), blessings were to be poured out on the people of Israel (Deut. 28:2-14), and these blessings were to flow through Israel to the nations of the earth (Gen. 12:3). That is, *the nations of the earth were to be subject to Israel — God's firstborn son, a kingdom of priests — and, in this manner, be blessed through Israel.*

This is how it was to have been under the old covenant during the days of Moses, and later Joshua; and this is how it one day will be when God makes a new covenant with the house of Israel during the days of the Son of Man.

Then, in that coming day, God, in the person of His Son, will dwell among the Jewish people, in a theocracy (cf. Joel 2:27-32).

During Moses' day, Aaron was a minister in the sanctuary on behalf of a people who had been redeemed from Egypt for the purpose at hand. This was *an earthly* sanctuary, and the purpose at hand was *earthly*. The Israelites had been redeemed and called out from one part of the earth to occupy a particular position in another part of the earth, within a theocracy.

In the antitype, Christ is presently ministering in *a heavenly* sanctuary (after which the earthly was patterned), and He is ministering on behalf of a people who have been redeemed from the present world for a particular purpose.

Christians are presently being called out from this world to one day occupy positions in *heavenly places* (paralleling Israel's earthly calling in a type-antitype framework [called to be "kings and priests," "a royal priesthood, an holy nation, a peculiar people"]), within a theocracy (I Peter 2:9; Rev. 5:10; cf. Ex. 19:5, 6).

And Christ, ministering in the heavenly sanctuary today, is ministering *after the order of Aaron*. He is ministering on the basis of shed blood on behalf of a redeemed people removed from this world for a purpose, paralleling Israel's removal from Egypt for a purpose.

(Note that Christ can minister in the sanctuary in this manner today, though not of the Levitical line, because He is not ministering as High Priest to individuals under the Mosaic Economy. Rather, He is ministering on behalf of those who form *the one new man* "in Christ.")

But in that coming day when Israel is brought back into the picture, Christ's priesthood, of necessity, will have to change. In that day

Christ will be the great King-Priest after the order of Melchizedek, a priesthood of an entirely different order [Heb. 7:11ff].)

2) *Melchizedek*

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *MUST* be viewed in the Book of Hebrews.

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

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

It is evident that Melchizedek’s actions in the type during the days of Abraham were *Messianic in their scope of fulfillment in the antitype*.

Immediately prior to Christ’s death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said:

“...I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (v. 29b).

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

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

In this Psalm, the Son is told to sit on the Father's right hand until such a time as His enemies are made His "footstool" (v. 1).

Then, after His enemies have been made His footstool, He is going to *rule* "in the midst" of His enemies (v. 2). He is going to "strike through kings" and "judge among the heathen [Gentiles]" in that coming day of His "power" (vv. 3, 5, 6), a day when He will be revealed as the great King-Priest in Jerusalem, "after the order of Melchizedek" (v. 4).

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies...

The Lord hath sworn, and will not repent [will not change His mind], Thou art a priest forever [Heb., *olam*, 'a long period of time,' not 'forever,' which, contextually, can only refer to the Messianic Era] after the order of Melchizedek" (Ps. 110:1, 2, 4).

Then the subject matter in the Book of Hebrews has been established through seven Messianic quotations from the Old Testament in the first chapter, introducing the book (with the last of the seven quotations taken from Ps. 110:1 [v. 13]).

And the same subject matter is seen after a continuing fashion in the second chapter where it is stated that the world to come — the Messianic Era, dealt with in chapter one — will be governed *by man, NOT by angels* [as the present world is governed (v. 5; cf. Dan. 10:12ff; Eph. 3:10; 6:12ff)]. These are the individuals seen at the end of chapter one (v. 14), who are "about to inherit salvation" (literal rendering of the verse from the Greek text) — a salvation having to do with *rulership in the world to come*.

Then, with the introduction of Melchizedek in chapter five, this same Messianic setting *MUST continue in view*, which is in perfect keeping with that stated about Melchizedek in the Old Testament or elsewhere in the Book of Hebrews:

"Thou [Christ] art a priest forever [Gk., *eis ton aiona*, 'with respect to the age' (singular, *one age*, NOT 'forever'), which can *ONLY* refer to the Messianic Era] after the order of Melchizedek" (5:6; cf. 7:17, 21).

Genesis 14 and Ps. 110 *MUST* be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7 *MUST* be understood in the light of both Old Testament references, along with the subject matter of the book as set forth in the opening chapter. Thus, all eleven references to Melchizedek in Scripture *can ONLY be looked upon after one fashion — as Messianic in that to which they point or in their scope of fulfillment.*

(Christ's ministry in the heavenly sanctuary on the basis of His Own blood on the mercy seat, is something seen in connection with Aaron, not with Melchizedek. This is not to say that Melchizedek ministered as a priest apart from a sanctuary and shed blood. Rather, it is to say that there is no mention of a sanctuary or shed blood in connection with his ministry in Scripture. This is seen solely in connection with Aaron's ministry, forming the basis for his past high priestly ministry, as it forms the basis for Christ's present high priestly ministry.

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

"The Lord hath sworn, and will not repent, Thou are a priest forever ['Thou art a priest with respect to the age'] after the order of Melchizedek.

By so much was Jesus made a surety of a better testament ['covenant']."

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

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

8

Time of Israel's Restoration (II)

ISRAEL'S RETURN TO THE LAND OF HER POSSESSION

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

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

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

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

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

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people.

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

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

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

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

1) *Israel's cleansing from defilement through contact with the dead body of the nation's Messiah.*

2) *A restoration of the Jewish people to the land of their possession.*

Earlier in the Book of Numbers, in chapter nineteen, information was given concerning cleansing for that subsequently dealt with in chapter thirty-five — cleansing for those coming in contact with a dead body. In this chapter, cleansing occurred through prescribed instructions using the ashes of a red heifer, running water, and hyssop, foreshadowing a future cleansing of Israel through *the shed blood of the very One Whom they slew* (foreshadowed also by *the ransom* in ch. 35) — made necessary through *contact with the dead body of their Messiah at the time He was slain.*

Note how Num. 19:11, 12 reads in this respect:

"He that toucheth the dead body of any man shall be unclean seven days.

He shall purify himself with it on the third day [purify himself using the ashes of a red heifer, foreshadowing Israel and the shed blood of the One Whom they slew, placing themselves in the unclean state seen in Num. 19, 35], and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean."

Then, note the use of *the third* and *the seventh* day. Both of these days, in that being foreshadowed [Israel being cleansed, at a future time], refer to *the SAME ending time* — a yet future day when Israel will appropriate that foreshadowed by the ashes of a *red heifer* or *the ransom*, the shed blood of Christ.

The three days have to do with *the time between Israel slaying their Messiah and the Messianic Era* (after two days, on the third day; after 2,000 years, on the third 1,000-year period).

And the seven days have to do with *the entirety of Man's Day, leading into the Lord's Day, the Messianic Era* (after six days, on the seventh day; after 6,000 years, on the seventh 1,000-year period.)

The beginning time of each is different, but the ending time of each is the same.

(After two days, on the third day, and after six days, on the seventh day, are used in the preceding manner numerous times throughout Scripture [e.g., Hosea 5:15-6:2; Matt. 16:28-17:5; Luke 24:21; Heb. 4:4-9].

In fact, the whole of Scripture is built on a septenary structure using *six* [Man's Day] and *seven* [the Lord's Day], or a part of that structure using the last three of the seven days [after two days, on the third day].

The O.T. is introduced this way in Genesis, and the N.T. is introduced this way in John's gospel [which parallels Genesis throughout and should begin the N.T. rather than Matthew].

For information on John introducing the N.T. rather than Matthew, refer to Chapter I, "Genesis and John," in the author's book, *Moses and John*.

Also, to understand how God reckons *time* using days after the manner seen in Numbers chapter nineteen [e.g., be unclean *for seven days*, yet be cleansed *on the seventh day* (Num. 19:11, 12, 19)], refer to the appendix in this book where the expression "three days and three nights" from the Book of Jonah and Matthew's gospel is dealt with from a Scriptural standpoint.)

The High Priest and the Ransom

The word *ransom* (Num. 35:31, 32 [translated "satisfaction," KJV]) is from a cognate form of the word for "atonement" in the Hebrew text. The underlying thought behind "atonement" is *to cover*; and that is the same thought expressed by the "ransom" in this chapter.

This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (necessitating *a prior, unpremeditated act* for the ransom to be made available).

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

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

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

Thus, that being dealt with in Numbers chapter thirty-five — portending a priestly work — had to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], *NOT* with issues pertaining to the death of the firstborn [issues pertaining to eternal salvation].

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

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

Cleansing from defilement [for the saved] during the present dispensation is brought to pass through *only one means* — through Christ's present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat. Though Christ is not of the Levitical line, His

present ministry is patterned after the order of Aaron's ministry; and, because Christ is not of the Levitical line, if God were dealing with Israel on a national basis today, He could not deal with the Jewish people in relation to Christ's present ministry in the sanctuary [else He would violate that which He Himself established].

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

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question in more ways than one*. The Jewish people today find themselves in *an unsaved state*; and Christ's present high priestly ministry, as was Aaron's ministry in past time, is *SOLELY for the saved*.

Even if the Jewish people were in a saved state today, remaining separate from Christians [though an impossibility, for Jews saved during the present dispensation become *new creations* "in Christ"], they could not go to Christ and receive cleansing, for the Mosaic Economy does not recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-efficacious.

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

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, *not only MUST a national conversion occur but Christ MUST terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek*. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

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

Christ's ministry of the preceding nature for Christians will end once the present dispensation has run its course, though this ministry evidently continues for those individuals saved during the Tribulation which follows. In this respect, though Christ will judge Christians following the rapture, preceding the Tribulation, He will evidently still be active as high priest for those individuals saved during the Tribulation.

Then, following the Tribulation He will come forth from the sanctuary and appear to Israel as the great King-Priest after the order of Melchizedek. *ONLY at this time will the Jewish people be able to avail themselves of the ransom.*)

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

Israel though *MUST FIRST* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *ONLY* at the termination of Israel's present blindness (Rom. 11:25).

Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *MUST continue in a blinded condition UNTIL the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect* (cf. vv. 16, 25-27, 31).

In that day, Israel's eyes will be *opened*; and a nation will be "born at once" (Isa. 66:8). The entire nation will experience *the birth from above at the same time* (when the Jewish people look upon

the One Whom “they have pierced” [Zech. 12:10]).

And this will occur *ONLY* after Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek. *THEN* cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.

It will be in that day — *NOT BEFORE* — that Israel will experience her national Passover, subsequently be able to avail herself of the ransom, and then be free to return to the land of her possession.

As long as Christ occupies His present position in the heavenly sanctuary, Israel *CANNOT* avail herself of the paid ransom and return to this land. Israel *MUST* remain in her present condition — blinded — throughout the present dispensation; and, according to related Scripture, Israel will not be removed from this condition until a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

Availing Themselves of the Ransom

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would have to do with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the Feast of Unleavened Bread*, which immediately followed *the Passover*, and *the Day of Atonement*.

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

And in the antitype, it is the same. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time.

And because Israel had previously shed this blood, the entire house of Israel will be found in an *unclean* condition in that day, *an uncleanness which will have to be dealt with*.

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

(Refer to Chapters I, II in this book — *the house will be left completely leavened, desolate, UNTIL...*)

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of Unleavened Bread), *cleansing CANNOT occur UNTIL events surrounding the fulfillment of the sixth festival (the Day of Atonement).*

ONLY THEN will the Jewish people be able to avail themselves of the ransom, be cleansed of defilement resulting from prior contact with the dead body of their Messiah, and be free to return to the land of their possession.

ONLY THEN can the seventh and last festival be realized — the feast of Tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, following the death of the high priest, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen).

Israel in that day will be cleansed of this defilement, and the house will NO longer be leavened, NO longer be desolate (cf. Dan. 9:24).

Accordingly, *ONLY in that coming day, ONLY following cleansing from Israel's present defilement wrought through prior contact with the dead body of the nation's Messiah*, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob.

And *ONLY THEN* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which God intended when He called this nation into existence.

9

The Great Image, Great Beasts (I)

IDENTITY OF DANIEL'S IMAGE, FOUR GREAT BEASTS

The “great image” in Daniel chapter two (divided into four parts [vv. 31-43]), and the “four great beasts” in chapter seven (vv. 1-8), are viewed by most premillennial students of the Word as representing *four successive world kingdoms*. These four kingdoms, as seen by most, begin with Babylon under Nebuchadnezzar and end with a revived Roman Empire under Antichrist.

But is this the correct way to view the matter?

Note a summary picture of the four parts of the “great image” and the four “great beasts” in the preceding respect, as viewed by most Christians who interpret Daniel's prophecies from a premillennial standpoint:

1) *The head of gold* (2:32, 38) and *the first great beast* (7:4) have to do with *the kingdom of Babylon* under Nebuchadnezzar and his immediate successors, extending to Belshazzar (605 B.C. to 538 B.C.)

2) *The breast and arms of silver* (2:32, 39) and *the second great beast* (7:5) have to do with *the Medo-Persian kingdom*, beginning with Darius and Cyrus, rulers of Media and Persia at the time of the conquest (538 B.C. to 330 B.C.).

3) *The belly and thighs of brass* (2:32, 39) and *the third great beast* (7:6) have to do with *the Grecian kingdom* (330 B.C. to 323 B.C. and beyond), beginning with a conquest of the Medo-Persian kingdom by Alexander the Great, who died seven years later (323 B.C.).

The kingdom was then divided into four parts, with Alexander the Great's four generals each commanding a part. And the kingdom, over time, gradually faded from existence as a world power.

4) *The legs of iron and feet part of iron and part of clay* (2:33, 40-43) and *the fourth great beast* (7:7, 8) have to do with *the Roman Empire, forming a Roman kingdom* (27 B.C. to 476 A.D.), followed by a revived Roman Empire, forming a future Roman kingdom.

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most premillennial commentators.

The only part of the prophecy really in question would be the fourth part of the “great image” (ch. 2), or the fourth “great beast” (ch. 7).

Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [*the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar*], and the succeeding two [*Media-Persia and Greece*] by conquering Babylon itself).

And this part of the prophecy has been fulfilled and is a matter of history. But should the fourth part of the image (or the fourth beast) be identified as *Rome*?

There are two main reasons why individuals interpret the prophecy after this fashion:

- 1) Rome was the next world power following Greece.
- 2) The words, “and the people of the prince that shall come shall destroy the city and the sanctuary,” in Dan. 9:26, are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the Beast of Rev. 13:1ff, Antichrist).

In this respect, both the historical and prophetic aspects, as they are said to relate to Rome, are seen connected with the fourth part of the image (or the fourth beast).

Greece was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron

and part of clay) would, from history, seem to be *Rome* — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation would appear to be substantiated by Dan. 9:26.

In this verse, as previously shown, “the prince that shall come,” would be Antichrist; and “the people of the prince [understood as ‘his people’],” who would one day destroy the city of Jerusalem, are looked upon as a reference to the Romans destroying Jerusalem in 70 A.D. under Titus. Thus, Antichrist is said to be a *latter-day Roman prince who will rule a revived Roman Empire*.

In this respect, all four parts of Daniel’s “great image” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “four great beasts” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a fulfillment in both history and prophecy.

The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

But, is the preceding the way Scripture sets forth the fourth and final part of this Babylonian kingdom? Or, is this an attempt to interpret Biblical prophecy through using events in secular history rather than interpreting prophecy by comparing Scripture with Scripture?

The answer is easy to ascertain if one remains SOLELY within that which Daniel (and related Scripture) reveals about the whole matter.

One World Kingdom, in Babylon

Note first of all that Daniel’s image is seen *standing in Babylon* (2:31). This image has to do with a Babylonian kingdom from beginning to end. “The head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38). “The breast and arms of silver” have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31). And “the belly and thighs

of brass” have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

The mechanics of the preceding, of course, form the interpretation held in common by almost anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

But note something often overlooked about the preceding: *This kingdom is Babylonian throughout*. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass *ALL reigned from Babylon*.

When the Medes and the Persians came in and took the kingdom in 538 B.C., they conquered the kingdom at Babylon, reigned from Babylon, and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, he also conquered the kingdom at and reigned from Babylon.

In other words, the image is not seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece.

That’s NOT the picture at all.

The image is seen standing in Babylon. It is Babylonian in its entirety.

(Note that “Babylon” in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel’s image appears [*i.e.*, Babylon existing as a city-state yet future as well]. In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include] a number of Middle Eastern cities or countries; cf. Jer. 51:29-32, 42,43].)

The fact that the image in Daniel chapter two is Babylonian in its entirety is one place where those who view a Roman Empire next in the prophecy go astray. *Rome had NOTHING to do with a reign from Babylon in history. The capital of the Roman Empire was Rome, NOT Babylon.*

And Rome is NOT Babylon, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

Those viewing Rome as representing the fourth part of the

image try to press secular history into Biblical prophecy at a point where it seems to possibly fit, but really doesn't. Then they further complicate the matter by a misinterpretation of Dan. 9:26.

But the most interesting thing about the whole matter — the central thing which *VOIDS all thought of Rome having a part in the prophecy* — is the fact that Daniel identifies *ALL four parts of the image*, and he identifies the fourth part as being *OTHER than the Roman Empire*.

Daniel, in his identity, has Antichrist coming into power *FOLLOWING a four-way division of the kingdom after Alexander the Great's death*. The kingdom under Antichrist *FOLLOWS the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay*.

(*NO break in time* is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to *NO break in time* subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27]. However, it is evident from both Biblical and secular history that a *break in time* exists at these respective points in *BOTH* prophecies.

This break in time though between the third and fourth parts of the image *DOESN'T* lead to and end with Rome. Rather, *it leads to and ends with a kingdom in the Middle East [in Babylon], the kingdom of Antichrist*.

Also, as with Daniel's subsequent prophecy of the Seventy Weeks, *events seen occurring within the prophecy itself CANNOT occur during the break in time not seen in the prophecy. Events seen in the prophecy MUST occur within time covered by the prophecy*.

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] *MUST occur within time covered by the prophecy itself, not outside of this time* [as the destruction under Titus in 70 A.D. would be]. If this prophesied destruction didn't occur during time covered by the first sixty-nine weeks [which it didn't], *then it MUST occur during time covered by the seventieth week*. And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] *MUST* be understood the same way.

In the preceding respect, it is just as *impossible* to fit Rome into the prophecy regarding the great image and the great beasts [chs. 2, 7] as it is to fit Titus' destruction of Jerusalem into the prophecy of the Seventy Weeks [ch. 9].)

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45). And such prominence relative to the fourth part is true elsewhere in Daniel as well (see chs. 7, 8, 11).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image? It's not!

Rather, it's the kingdom of Babylon under its last king (Antichrist) which occupies *the forefront* in the Book of Daniel.

The identities of the last three parts of the image, beginning with the breast and arms of silver, are given in the interpretation of the vision of the "four great beasts," and this interpretation is provided in chapters seven and eight. The "four great beasts" are said to represent *FOUR kingdoms* (four sequential kingdoms forming *the ONE Babylonian kingdom* [7:17; cf. v. 23]); and beginning with the second beast, the last three are identified in chapter eight:

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31).

For the identity of *the third*, compare verses five through eight with verses twenty-one and twenty-two.

For the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

Note that the identity of the second is *Media and Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image), the identity of the third is *Greece* (corresponding to the belly and thighs of brass), and the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

Where is Rome? Rome is *NOT* in the prophecy!

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22), and the vision then goes immediately into *the days of Antichrist yet future* (the "little horn")

in v. 9 is not Antiochus Epiphanes, as many expositors contend, but *Antichrist* [see parallel verses, vv. 23-26]).

Though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great's death (8:8b), it does not cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel's prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e., into the days of Antichrist* (vv. 9ff).

(As previously seen, there is a break in time of *over two millenniums* at this point in the prophecy [UNSEEN in the prophecy], between the four-way division of the kingdom and the rise of the "little horn" [Antichrist], as there is a break in time of *two millenniums* between the sixty-ninth and seventieth weeks of Daniel's Seventy-Week prophecy [UNSEEN in the prophecy as well].)

About three hundred years following Alexander the Great's death, Rome appeared on the scene as the succeeding world power (27 B.C.), *but NOT as a world power fulfilling any part of Daniel's prophecy surrounding the kingdom of Babylon.*

According to the way that the Book of Daniel is structured, *this prophecy CANNOT again continue to be fulfilled until Antichrist appears at the beginning of Daniel's Seventieth Week. THEN, and ONLY THEN,* will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.

(Also, as previously seen, Daniel's image presents matters as if the Babylonian power represented by the fourth part of the image [the future kingdom under Antichrist] immediately follows, in time, that seen represented by the third part of the image [the kingdom under Greece]. However, there is a gap of over two millenniums between these two parts of the kingdom, which is *NOT seen in the prophecy.*

This may seem strange to the Western way of viewing material of this nature, but not so with those in the East. Those in the East are interested in *the NEXT important event, NOT in the time which might intervene between two events.* And Scripture, humanly speaking, is an Eastern book.

Franz Delitzsch, a Hebrew scholar from past years, put the matter in these words: "*Prophecy sees together what history unrolls as separate.*"

This SAME thing can be seen in Daniel's vision of the "four great beasts" in chapter seven and the interpretation of the vision in chapter eight. These four great beasts simply present another picture of the four parts of the image in chapter two, with added details provided in the interpretation. And, as in chapter two, the complete prophecy presents matters as if there were *NO break in time* between any of the four parts, though *the SAME break in time* exists between the third and fourth parts as exists between the third and fourth parts of the image.

Examples of *this SAME thing* can be seen in other parts of Scripture as well. This is simply a peculiarity of the way Scripture is structured, which is seen at the very beginning, in the opening two verses of Scripture.

"In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" [Gen. 1:1, 2].

Scripture presents all of the events in these two verses together, as if no break in time exists. But, in reality, two breaks in time exist, a break between the two verses, and another break between the first two sentences and the third sentence in verse two.

Note another similar example in Isa. 9:6. Over two millennia lie between the first sentence and the remainder of the verse, though Scripture places all of these events together, as if no break in time exists:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Or, another example would be Isa. 61:1, 2:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

Christ, in the synagogue in Nazareth, read most of this passage from a scroll; but He stopped with the words, "To proclaim the acceptable year of the Lord." Then, after rolling the scroll up and handing it to the minister, He sat down. And the eyes of all those in the synagogue

were fastened upon Him when He said:

“This day is this Scripture fulfilled [*lit.*, ‘This day this Scripture has been fulfilled’ (Greek perfect tense, pointing to a fulfillment in past time, with the matter existing during present time in that finished state)] in your ears” [Luke 4:16-21].

Christ stopped reading at this point in the passage because the remainder had to do with events which would occur at the time of His second coming. But note how the whole of the matter has been placed together in the two verses.

And understanding the manner in which Scripture is structured in this respect is vitally necessary when studying Biblical prophecy, particularly in the Book of Daniel when studying prophecies relating to the great image in ch. 2, the four great beasts in ch 7, or the Seventy Weeks in ch. 9.)

The People of the Coming Prince

Now, what about “the people of the prince that shall come” destroying the city of Jerusalem and the Temple in Dan. 9:26?

Many commentators attempt to see this fulfilled in the destruction of Jerusalem by Titus and his Roman legions in 70 A.D., with the Romans then being Antichrist’s people in history.

But, as previously seen, events in the prophecy have to occur *WITHIN* time covered by the prophecy, with the events in 70 A.D. occurring *OUTSIDE* the scope of the prophecy.

First note the expression, “the people of the prince that shall come,” and compare this with a similar expression in Dan. 7:27 — “the people of the saints of the most High [*lit.* ‘the high places’ (also plural in the Hebrew text in vv. 18, 22, 25b)],” who will one day take the kingdom (v. 18).

Note in verse eighteen that the ones who will one day take the kingdom are said to be “the saints of the most High [‘the high places’],” and in verse twenty-seven they are said to be “the people of the saints of the most High [‘the high places’].” The expression, “the people of the saints of the most High [‘the high places’]” in verse twenty-seven, is, contextually, a reference to *the saints themselves* from verse eighteen.

And this same type expression in Dan. 9:26 should be understood the same way that interpretation has already been established in the previous chapter of the book. “The people of the prince” in Dan. 9:26, contextually, *HAS TO BE understood as a reference to the prince himself (and possibly also including those ruling with him)*.

Failure to recognize the book’s own built in interpretation for Dan. 9:26 has resulted in confusion.

And the destruction of Jerusalem in Dan. 9:26, as previously seen, *CANNOT* be a reference to the destruction which occurred in 70 A.D., for this destruction occurred *OUTSIDE the scope of Daniel’s Seventy-Week prophecy*. Rather, since the destruction seen in this verse did not occur during the first sixty-nine weeks of the prophecy, *it can ONLY be a reference to a future destruction under Antichrist during the Tribulation*.

This is the *SAME* destruction referred to in Luke 21:20-24 (cf. Rev. 11:2). Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, depicting events in and around Jerusalem *beginning in the middle of the Tribulation*. Matthew’s gospel centers around one aspect of the matter (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers around another aspect of the matter (the city of Jerusalem itself).

Again, the destruction in Dan. 9:26 *MUST occur within the framework of time covered by the Seventy Weeks*. This destruction has to do with events occurring in connection with Daniel’s prophecy of the Seventy Weeks; and, contextually, it is seen occurring in connection with Antichrist breaking his covenant with Israel (v. 27 [cf. Dan. 11:22-32; 12:11; Matt. 24:15; II Thess. 2:3, 4; Rev. 6:3, 4]).

And where this man’s actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture. This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man’s goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan’s throne itself (Rev. 13:2) — God, *in His sovereign control of all things, will use this man to bring about both Israel’s repentance and the destruction of Gentile world power*.

This will then be followed by *God’s judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

10

The Great Image, Great Beasts (II)

THE FOURTH PART OF THE IMAGE, THE FOURTH GREAT BEAST

The Book of Daniel is about *the kingdom of this world during the Times of the Gentiles, to be succeeded by the kingdom of Christ at the end of the Times of the Gentiles.*

In this respect, Daniel deals with the last 2,600 years of Man's Day, and then projects matters out into the following 1,000-year Lord's Day.

The Times of the Gentiles exists for two main reasons:

- 1) *Because of Jewish transgression.*
- 2) *To bring the Jewish people to the place of repentance, through Gentile persecution.*

The Times of the Gentiles began about 605 B.C., with Nebuchadnezzar's invasion of the southern kingdom of Judah (completing that which began over one hundred years earlier by the Assyrian invasion of the northern kingdom of Israel). At this time the Jewish people began to be uprooted from their land and transported to Babylon in the Mesopotamian Valley.

The sceptre was removed from Israel's hands and placed in the hands of the Gentiles at this time. And the sceptre has remained and will continue to remain in the hands of the Gentiles until the appearance and destruction of the Beast's kingdom, Antichrist's kingdom, yet future.

Antichrist's kingdom, as Nebuchadnezzar's, will be centered back in the Mesopotamian Valley, or in that proximity (Babylon, in history, was a city-state, with part of the kingdom centered in the Mesopotamian Valley and part in the proximity of this valley).

This man will be *the last king of Babylon* (which, in that day, will extend out from the Middle East into a worldwide kingdom).

And once the Jewish people have been removed from his kingdom and placed back in their own land, the sceptre will be taken from the hands of the Gentiles and placed back in Israel's hands.

At THIS time, Gentile world power will be destroyed, and Israel will be elevated to the head of the nations, within a theocracy. *THEN*, with the destruction of Antichrist's kingdom, the Times of the Gentiles will be brought to a close.

The Book of Daniel is the one book in Scripture which deals with *this complete sequence of events, and the whole book is given over to revelation having to do, after some fashion, with this subject.*

That depicted by the "great image" in chapter two and the four "great beasts" in chapter seven deal with *the SAME thing from TWO different vantage points.*

These two sections of Scripture deal with *Gentile world power throughout the Times of the Gentiles (throughout that time when the sceptre is held by the Gentiles), and the overthrow of Gentile world power at the end of the Times of the Gentiles.*

And these two sections of Scripture, together, form *the foundation upon which the remainder of the book rests.*

Final Form of Gentile World Power

The emphasis in Daniel is exactly where it is seen in all other parts of Scripture where the subject is dealt with. It is upon *the FINAL form of the kingdom seen depicted by the fourth part of the great image in chapter two and the fourth great beast in chapter seven.*

And, in a respect, all of the remainder of Daniel forms commentary on that depicted by the great image and the great beasts in chapters two and seven, with the book, particularly from chapter seven forward, centering on *the Jewish people, the last king of Babylon, and the final form and destruction of this man's Babylonian kingdom.*

The subject was introduced some nine hundred years earlier in *Moses, through the TYPES, after EXACTLY the same fashion as later seen in Daniel.* And, accordingly, one can only find that the matter is *NO different in the Psalms or the Prophets.*

And though the gospels, Acts, and the epistles carry matters mainly in an inseparably related, different direction for a time, the Book of Revelation provides summary material for the whole of preceding Scripture. And most of this book is taken up with *the final form of the kingdom, the Jewish people in that day, the last king of Babylon, the utter destruction of this Babylonian kingdom, and that which awaits the Jewish people beyond this time* (chs. 6-19).

The Book of Daniel is the one book in Scripture providing a complete, overall view of the kingdom of Babylon, dealing with all four parts, showing the complete picture of *the kingdom of this world, from beginning to end*. But, as elsewhere in Scripture, *the emphasis in Daniel is on the final form of this kingdom*.

In Daniel's reiteration of Nebuchadnezzar's dream about the great image in chapter two, Scripture devotes four verses to the dream itself — two verses describing the image (vv. 32, 33) and two more verses stating that which would happen when the final form of that depicted by the image appeared (vv. 34, 35).

Then, in the interpretation of that depicted by the great image, Scripture devotes one verse to the head of gold (v. 38), one verse to both the breast and arms of silver and the belly and thighs of brass (v. 39), but six verses to the legs of iron and the feet part of iron and part of clay (vv. 40-45).

And the image is then seen struck at this final form (in both the dream and the interpretation) by a "Stone cut out of the mountain without hands." The complete image is destroyed, and the Stone becomes a great mountain and fills the whole earth (vv. 44, 45; cf. vv. 34, 35).

Years later, in Daniel's reiteration of his own subsequent dream and visions about the four great beasts in chapter seven, Scripture devotes one verse each to the first three great beasts (vv. 4-6). Then, beginning with verse seven and continuing through the remainder of the chapter (vv. 7-28), Scripture deals with things surrounding the fourth great beast, the Stone from chapter two, and the destruction of the kingdom represented by this fourth great beast.

Then, in the interpretation of that depicted by these four great beasts, in chapter eight, the first beast is passed over without men-

tion because that part of the image was about to become history. Though Belshazzar still ruled at the time of this vision (v. 1), the Medes and Persians would shortly conquer the kingdom (5:30, 31).

Thus, the interpretation begins with the second great beast, by picturing *a ram with two horns* (vv. 3, 4, 20).

Then the third great beast is depicted by *a male goat* (vv. 5-8, 21, 22). And quite a bit of space is devoted to information concerning this male goat, apparently because the ruler associated with the fourth great beast (“the little horn” [7:8]) is seen coming out of *a PART of his kingdom* (Alexander the Great’s kingdom).

Then, along with the latter part of chapter seven, the remainder of the book has to do with different aspects of revelation which mainly center around or have something to do with this man and his kingdom, depicted by the fourth part of the great image and the fourth great beast.

The Little Horn The Prince of the Covenant

The “little horn” in Dan. 7:8, 20; 8:9 is none other than *the future world ruler when the final form of the great image or the great beasts is seen — the Antichrist, the man of sin, the Beast*.

This is the man whom the Lord will raise up, place in the highest of regal positions, and use to bring the Jewish people *into such dire straits that they will have nowhere to turn other than to the God of their fathers* (cf. Ex. 3:1ff; 9:16; Dan. 4:17, 25, 26).

Thus, this is the man whom God will use to bring Israel to *the place of repentance*. The Caesars during the time Rome ruled the world *COULDN’T do it*, the different Pogroms, Crusades, and Inquisitions during the Middle Ages *COULDN’T do it*, The Third Reich during modern times *COULDN’T do it*, but the man about to appear on the scene *WILL be able to do it!*

Jewish persecution under this man will *FAR exceed* anything which has ever occurred in the past, resulting in the actions of the wandering and persecuted Jewish people closing out 2,600 years of a human drama in which *NO Jewish person* has ever wanted to participate but in which *ALL Jewish individuals* have had to participate.

As previously seen, this little horn will arise from one of the four divisions of Alexander the Great's kingdom — the northern division, which covered what is today northern Iraq and parts of Iran, Syria, and Turkey (Dan. 8:9). This is the part of the world from which this man will arise, *NOT from Europe but from the Middle East*.

This man's ten-kingdom federation is referenced through the use of "ten horns" in Dan. 7:7, 24, referring to "ten kings."

And he is said to subdue three horns (three kings [7:8]). But these subdued horns (subdued kings), couldn't be three of the ten, for these ten horns (ten kings), are to reign with this man (Rev. 12:3; 13:1; 17:12).

Rather, *let Scripture interpret Scripture, and the matter becomes clear*.

Note the parallel verse in Dan. 8:9, referring to the four parts into which Alexander the Great's kingdom was divided. The three horns, three kings, which he subdues *can ONLY* be those who ruled the other three parts of the kingdom (the matter is viewed, with no break in time seen in the prophecy [ref. Chapter IX in this book, pp. 75-79], as if this kingdom still existed when the little horn comes into power [cf. Dan. 2:44, 45; 7:12], *else he couldn't be seen coming out of one part of the kingdom, then subduing those ruling the other three parts* [Dan. 7:23, 24; 8:8-10, 21-23]).

The kingdom of Babylon, which was divided four ways at the time of Alexander the Great's death — divided among his four generals — *MUST be seen as ONE undivided kingdom in its final form*.

Thus, *the FIRST thing* mentioned is the "little horn" *subduing three kings* — referring, as previously seen, to those ruling the other three parts of the kingdom — *showing the kingdom being brought back together again under ONE ruler*.

Then *the covenant* which this man will make with "many" in Israel, along with his breaking this covenant, occupies a central place in these latter chapters in Daniel. This covenant lies at the center of Daniel's Seventy-Week prophecy in chapter nine, and it is seen again through a large part of chapter eleven (vv. 21-45).

(The word "covenant" appears seven times in the Book of Daniel, all in chapters nine and eleven [9:4, 27; 11:22, 28, 30 (twice), 32].)

The Mosaic Economy, the Temple Mount, the Temple

The covenant which the man about to appear will make with Israel will, of necessity, *have to involve things in the Mosaic Economy, particularly things having to do with the Temple Mount and the Temple itself*. This can be clearly seen both from events which will transpire in Israel during the first half of the Tribulation and from the way this man will break the covenant.

The Jewish people, during the first half of the Tribulation (actually, as will be shown later in this chapter, at or near the beginning of the Tribulation) are going to gain access to the Temple Mount, rebuild their Temple, and reinstitute the Old Testament sacrificial system.

Then, in the middle of the Tribulation, the man having previously made a covenant with Israel is going to break this covenant by stopping the previously instituted sacrifices occurring at the Temple.

And this Temple, of necessity, will have to be located not only on the Temple Mount but be at a particular place on this Mount. The Jewish people *would NOT* consider building their Temple in any place other than “the place which the Lord thy God shall choose,” referring to a place which He chose in past time, where the two previous Temples stood (Deut. 12:11-14; 16:5, 6).

This man is going to walk onto the Temple Mount, enter into the Temple, and desecrate the Holy of Holies (the innermost part of the Temple, the dwelling place of God among His people in the O.T. theocracy), declare himself to be God, and subsequently destroy the Temple and the city of Jerusalem.

And he will then set his sights on efforts to destroy and do away with the Jewish people, not only in Israel but worldwide.

As Hitler sought to produce a *Jew-free Europe*, this man will seek to produce a *Jew-free world*, seeking to destroy the Jewish people from off the face of the earth (*cf.* Esther 3:5, 6; Ps. 83:3, 4; Dan. 9:27; 11:31, 32; 12:11; Matt. 24:15ff; Luke 21:20ff; II Thess. 2:3, 4; Rev. 12:1-17.)

1) A Brief History of Israel, the Temple, and the Theocracy

There is really *NOTHING* more important to the Jewish people than a return to the things connected with the Mosaic Economy.

At the CENTER of everything is a rebuilt Temple on the Temple Mount.

And ALL of this can be clearly seen from that which occurred in 1967 in Israel during the Six-Day War.

But first, in order to better understand that which occurred during this war, note a brief history of Israel over the past 3,500 years in relation to *the Temple and the theocracy*.

From the time of the construction of the Tabernacle during Moses' day to the time of the Babylonian captivity, about eight and one-half centuries passed (about 1445 B.C. to 605 B.C.). And during all of this time, *the people of Israel were in possession of the Tabernacle or the succeeding Temple, with a theocracy existing in the camp of Israel* (discounting the time [about 100 years] that the ark of the covenant was separated from the Tabernacle and in the hands of the Philistines [I Sam 4:11; II Sam. 6:17]).

Then, the Jewish people were without their Temple during the seventy-year Babylonian captivity and the succeeding time which it took for the returning remnant to rebuild the Temple.

This was the same Temple in existence when Christ was on earth the first time, though an extensive rebuilding and refurbishing process had occurred (John 2:18-21).

And, as well, this was the Temple destroyed by the Romans, along with the city of Jerusalem in 70 A.D.

Thus, in the overall history of Israel — from Moses' day to the destruction of the Temple and city of Jerusalem under Titus with his Roman legions in 70 A.D. — the Jewish people, throughout some 1,500 years of Jewish history, were, in reality, *WITHOUT* a Tabernacle or Temple for slightly less than one hundred years.

And though the Glory *did NOT* return to the Temple built following the Babylonian captivity, which would have resulted in a restored theocracy, the shadow of regality remained.

That's plain from Jesus' statement regarding the place which the Scribes and Pharisees occupied 2,000 years ago, as seen in Matt. 23:2. The Scribes and Pharisees were seen *as individuals occupying "Moses' seat."*

However, things have been quite different in this respect for the past nineteen and one-half centuries. Since 70 A.D., when the Temple was destroyed by the Romans under Titus, the people

of Israel have been without a Temple — something completely unprecedented in the 3,500-year history of the nation.

NEVER in Israel's history, prior to the destruction of the second Temple, had generations of Jews come and gone without direct contact with either *the Tabernacle or the Temple*; and *UNTIL* the recent establishment of Israel as a nation in the land once again (on May 14, 1948), the issue of a third Temple could NOT even be raised.

ALL of this though began to change with the establishment of the nation in the land once again, and it is about to change even more, *in a very real and tangible way*. Israel is about to have a *third Temple*, and then a *fourth*, which the Lord Himself will build following His return.

2) A Third Temple — How?

The question is not, “*WILL* a third Temple be built?” The Word of God is clear on this matter. A Temple *WILL* exist in the land during the days of Antichrist, and his assuming power over the earth in the middle of the Tribulation is closely connected with action which he will take concerning this Temple.

As previously seen, Antichrist will, at this time, *desecrate the Temple*; and he will subsequently *destroy the Temple*.

The question concerning the building of a third Temple should thus be, “*HOW...?*,” or “*WHEN...?*,” NOT “*WILL...?*”

There are two major events which have occurred during modern times, with a third yet to occur, which can only be seen as *progressively setting the stage for a rebuilding of the Temple*:

1) *The first* was the establishment of the New State of Israel in 1948.

2) *The second* was the capture of the Old City of Jerusalem (the place of the Temple Mount and thus the Temple site) during the Six-Day War of 1967.

3) *The third* will be that day when the Temple Mount (a part of the Old City still controlled by the Moslems) will come under Jewish control once again.

During the battles which immediately followed Israel's declaration of independence on May 14, 1948, the Old City of Jerusalem

was lost to the Arabs; and the Jews were subsequently barred from this part of Jerusalem. This situation persisted for twenty years; but during the Six-Day War of 1967, Israel captured certain portions of land previously controlled by the Arabs, and among these portions of land was *the coveted Old City of Jerusalem*.

And at the very point of conquest, the interest of the captors became focused on *ONE thing* in the Old City — *the Wailing Wall*, also called “the Western Wall.” *This wall was the ONLY visible, surviving part of the second Temple; and it was to THIS place that the captors of the Old City desperately wanted to go.*

And in many cases, because of unfamiliarity with the Old City, guides had to be employed to direct the troops to the Wailing Wall. Then, as word began to spread, it was not long before governmental leaders, rabbis, and others began to enter the Old City *for the EXPRESS PURPOSE of going to the Wailing Wall.*

They came, stood before the wall, and prayed and wept; and during the days and years since, they have continued to come to stand there, to pray and to weep.

For the Jewish people, *there is presently NO place on earth like the Wailing Wall*. This is the closest they can presently come to their Temple, the central place of a past theocracy and the central place of worship for the people ruling in the theocracy.

And the entire matter dates ALL the way back to the days of Moses — almost three and one-half millennia. It is then NO wonder that they continue to frequent this place day after day after day, standing before this wall, praying and weeping.

But the Wailing Wall is still NOT enough. The Jewish people want that which the Wailing Wall only portends, calls to mind. They want their Temple once again, for they know that WITHOUT the Temple there can be NO restoration of the kingdom and the accompanying Glory.

Unfortunately though, the Temple site, located just beyond the Wailing Wall, is seemingly occupied at the present time by *the Dome of the Rock* (a Moslem shrine). And Jewish law prohibits the disturbance of any religious shrine in Israel.

In keeping with this law, after the Israeli troops captured the Old City of Jerusalem in 1967, Jewish authorities turned over responsibility of the Temple Mount to an Islamic charity.

Then, to further complicate matters, the Dome of the Rock is not just any religious shrine. It dates all the way back to 691 A.D. and is *the third* most sacred site in the world for the followers of Islam (after Mecca and Medina).

The Dome of the Rock stands over the site from which Moslems believe Mohammed ascended (leaped) to heaven. And to even further complicate matters beyond the preceding, the El Aksa Mosque, built after the Dome of the Rock, is also on the Temple Mount.

Thus, even though the Jewish people control the Old City of Jerusalem, *they do NOT control the Temple Mount*; and, under Jewish law, they are prohibited from disturbing Moslem structures on this site.

Not only is this the case, but for Israel to disturb these structures under present conditions, especially the Dome of the Rock, would inflame the entire Moslem world.

Officials in Israel today, viewing this situation, state, “Anything seen as a threat to the Dome of the Rock would be *highly provocative* to Moslems.” And the head of the Supreme Moslem Counsel in Jerusalem echoed the attitude of the followers of Islam toward this place some years back when he stated, “The Moslems are *prepared to die for this place* [a statement actually referring to the Temple Mount, which would include land upon which both the Dome of the Rock and the El Aksa Mosque are built]”; and there are over one-half billion adherents to Islam worldwide today.

What then will transpire to allow Israel access to this site? *If* an answer can be provided, it would have to be within the framework of *the covenant* yet to be made between the man of sin and Israel.

As previously seen, the man of sin will break his covenant with Israel by stopping the Jewish sacrifices, entering into the Holy of Holies, and declaring himself to be God (*cf.* Dan. 9:26, 27; 11:30-32; Matt. 24:15; II Thess. 2:3, 4; Rev. 11:1, 2).

In view of this, the ratifying of the covenant will evidently somehow involve or allow a restoration of the Mosaic Economy, with its Temple and sacrificial system.

Accordingly, this man will evidently be the one to bring about a solution to the present dilemma in which the Jewish people find themselves. We know from Dan. 11:39 and Joel 3:2 that he will

be instrumental in dividing the land (establishing borders) in the Middle East; and the Temple site, located on the Temple Mount, *the most important piece of real estate, not only in the land of Israel, but on earth*, could only form the major part of the territory in view.

To move beyond the preceding thoughts though is to move beyond information which Scripture provides. But, things which we can know for certain are these:

1) A seemingly *intractable situation presently exists*, denying the Jews access to their Temple site.

2) The seemingly intractable situation *WILL one day be resolved*, giving the Jews access to this site (and this is one reason, among others, that Antichrist undoubtedly fits into the picture, *bringing about a resolution to the problem in that coming day*).

3) The Jews *WILL rebuild their Temple*, and, seemingly, it will have to be built where the Dome of the Rock now stands (ref. Rabbi Shlomo Goren's calculations in the next section, Section 3, pp. 91-93).

The Temple MUST be built, as the two previous Temples, in the "place which the Lord shall choose" (Deut. 12:11-14; 16:5, 6).

In 1903, Great Britain offered the Jewish people land for Zionist purposes in British East Africa. The Jewish people though would not even consider such an offer. They were interested in *ONE tract of land ALONE — the land in the Abrahamic covenant*.

In like manner, as previously seen, the Jewish people *would NEVER consider building their Temple on any site other than where it had stood on two previous occasions*.

The Jews have an affinity for *a particular land insofar as the nation is concerned*, and they have the same affinity for *a particular place in that land insofar as the Temple is concerned*.

3) A Third Temple — When?

Note the words of General Shlomo Goren, chief rabbi of the Israeli armed forces, as he stood at the wailing wall on June 7, 1967 following the capture of the Old City of Jerusalem during the Six-Day War (June 5-10):

“We took an oath today, while capturing the city. On our blood we took an oath that we will never give it up, we will never leave this place.

The Wailing Wall belongs to us. The holy place was our place first, our place and our God’s place.

From here we do not move. Never! Never!”

After the Old City of Jerusalem had fallen to the Israeli troops during the Six-Day War in June 1967, the commander of these troops stood at the Wailing Wall and announced:

“None of us alive has ever seen or done anything so great as he has done today.”

Defense Minister Moshe Dayan stood at the Wailing Wall that day and vowed:

“We have returned to the holiest of our holy places, never to depart from it again.”

Rabbi Shlomo Goren stood at the Wailing Wall on that day and cried out:

“We have taken the city of God. We are entering the Messianic Era for the Jewish people...”

Why did the chief rabbi of the Israeli armed forces, the troop commander, and the defense minister view the Wailing Wall after this fashion? Why did the chief rabbi of the Israeli armed forces further associate Jewish possession of the Wailing Wall with the nearness of the Messianic Era?

The answer is singular and very simple:

This site NOT ONLY reflects on a past Temple and theocracy but it ALSO portends a future Temple and theocracy.

General Shlomo Goren, from 1967 to 1994 (the time of his death), became a leading authority on the Temple Mount. A few years before he passed away, he called attention to a well-worn personal map of this Mount, dated June 21, 1967 (two weeks after the Israeli army captured the Old City). *His calculations and recalculations of the area during about two decades led him to only ONE conclusion:*

A third Temple would have to be positioned in the SAME place that the Dome of the Rock is presently located.

When asked about how this could be brought to pass, his reply was simply, "It's a big problem."

The Prince of the Covenant

The "big problem" concerning a particular piece of real estate on the Temple Mount though will one day be resolved. And it will seemingly be resolved through the covenant which the rider on the white horse in Rev. 6:1, 2 will make with Israel.

Scripture clearly reveals what the nation of Israel is about to do concerning a third Temple, along with that which will then occur. The Jewish people will shortly build a third Temple, and it will be built during the opening months of the Tribulation.

Note how Dan. 8:13, 14 reads in a somewhat round-about way of revealing when this Temple will be built:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [220 days (7 months, 10 days) short of the full 2,520 days (7 years)]."

According to these verses, there will be "two thousand and three hundred days" from the point when sacrifices begin in the rebuilt Temple to the end of the Tribulation. This would place the beginning of sacrifices in this Temple in the eighth month of the first year of the Tribulation.

Thus, Dan. 8:13, 14 places the building of the Temple during the first seven or eight months of the Tribulation.

This fact fits perfectly with the covenant to be made between Antichrist and Israel at the beginning of the Tribulation, as well as the fact that the Jewish people will be offering sacrifices in a rebuilt Temple three and one-half years later when this man breaks his covenant with Israel.

The event which will mark the beginning of the Tribulation is the ratifying of a covenant between the man of sin, the Antichrist, and Israel. This, correspondingly, is the event which will mark time resuming in Daniel's Seventy-Week prophecy, with time then continuing until the remaining seven years in the prophecy have been fulfilled.

(For additional information on this covenant which a man about to arise on the scene of world affairs will make with Israel, refer to Chapter V, "Rider on the White Horse," in the author's book, *Distant Hoofbeats*.)

God has placed Israel *in the midst of the nations* (Ezek. 5:5); and God looks upon and deals with the nations, not just in the Middle East but worldwide, *through Israel* (Deut. 32:8-10; Zech. 2:8; cf. Gen. 12:1-3).

Thus, the place which Israel occupies in the Middle East — whether at "peace," or at "war" — has direct ramifications affecting all of the Gentile nations, beginning in the Middle East and extending from there worldwide.

And it is evident from things stated in Daniel's prophecy that the covenant which "the prince that shall come" will make with "many" in Israel will have to do, at least in part — either directly or indirectly — *with a restoration of the Mosaic Economy, evidently somehow guaranteed by this man*.

Israel will, through some means, *be allowed to rebuild her Temple on the Temple Mount and reinstitute the Old Testament priesthood and sacrifices* (evident from things seen in Daniel, Matthew, Mark, Luke, II Thessalonians, and Revelation).

For the Jewish people to attempt something of this nature today, under present conditions and circumstances, would, as previously stated, present insurmountable problems.

If they tried to do this today, the Moslem world surrounding Israel on three sides would undoubtedly erupt, for a Moslem shrine (reputed to be the third most holy place in the world for Moslems) presently occupies the spot on the Temple Mount where many believe that the Temple will have to be erected. And even if the Jews sought to build a Temple any other place on the Temple Mount today, similar insurmountable problems would exist.

But in that coming day things will somehow be quite different. They will have to be different. And this man will apparently possess the ability to bring about the necessary changes to make possible that which man would find impossible today.

In Daniel's prophecy of the Seventy Weeks, where this man and the covenant are first introduced, as previously stated, things related to both his making and then breaking the covenant occupy center-stage. In reality, things surrounding the two together (his making and then breaking the covenant) comprise all that is revealed about this man in the prophecy of the Seventy Weeks.

Then, following the reference to "the prince that shall come" (9:27), he is seen as "the prince of the covenant" (11:22). And Scripture again refers to this covenant several times during things revealed concerning his reign (11:28, 30-32). And the things revealed about this man and the covenant in these subsequent verses have to do with exactly the same things introduced in Dan. 9:27, when he breaks the covenant.

Once the covenant is broken by this man entering into the rebuilt Temple and declaring himself to be God (II Thess. 2:4; cf. Dan. 9:26, 27; 11:30-39), the most horrific time this earth has ever seen will break out overnight. It is at this moment in time that the Jewish people living in the land are told to not take time to pick up anything but to run for their lives, with only that which they have in their possession or on their backs (Matt. 24:15-22).

This man is going to have *an affiliation with those who forsake the covenant, he will pollute the sanctuary, take away the daily sacrifice, and make it desolate*. He will "corrupt by flatteries" those who side with him against the covenant. He will "do according to his will," *exalting and magnifying himself* "above every god" (Dan. 11:30-32, 36; cf. Dan. 9:27; Matt. 23:37-39). He will not regard *any God* [the true God, or false deities of the Gentiles]. Rather, he will "honor the god of forces [power]" (Dan. 11:36-38).

But, after all has been said and done — *following this man's reign of terror, with the nations lying in ruin, and millions on top of millions slain* (one-fourth of the population of the earth [Rev. 6:8], which by today's count would exceed one and one-half billion) — this man is going to "come to his end, and none shall help him"

(Dan. 11:45; *cf.* Isa. 14:15-17; Jer. 4:23-28).

And Israel, in that day...

The story is told and re-told, different ways and through different means, time after time after time in Scripture.

But, though that which God has revealed concerning Israel's future is dealt with over and over, few seem to know that much about any of these things.

Though all of this information is available, and has been for millennia, with the end being told before the beginning (Eccl. 3:14, 15), man, down through the centuries has ignored that which God has revealed and has continued to try the impossible — to do away with the Jewish people. And the last of those attempting the impossible is about to appear on the scene.

Through it all the Lord is seen sitting in the heavens, laughing (Heb., a contemptible type laugh [Ps. 2:4]) at man's feeble efforts to thwart His plans and purposes. Then, in the final analysis of His sovereign control over all things, God will deal with the nations "in his wrath" (Ps. 2:5ff; *cf.* Rev. 6:14-17).

And in that day (Mal. 4:1), following "the Sun of righteousness" arising "with healing in his wings" (Mal. 4:2), matters as they presently exist on the earth will be completely reversed (Mal. 4:3).

Israel, so to speak, will stand on the eastern banks of the Sea, singing the victor's song, with the waters of the Sea covering and destroying the enemy which had sought their destruction (Ex. 15).

Israel, so to speak, will walk out of the furnace heated seven times hotter than normal, completely untouched by the fire, while those casting them into the fire will be slain by the fire (Dan. 3).

Israel, so to speak, will walk out of the lion's den, completely untouched by the lions, while those responsible for their being cast into the den will be slain by the lions (Dan. 6).

The preceding is where matters are headed, and God has laid all of it out in His Word for any and all who would want to see and know these things.

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all the 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. 8:23).

11

The Beast and the Woman (I)

MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS

“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 woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev. 17:1-5).

The Book of Revelation is where many expositors and Bible students commit mayhem in Biblical interpretation, and that is especially true beginning with chapter seventeen and continuing through the first six verses of chapter nineteen.

These are chapters where interpretation, for the most part, has remained unchanged over the years, with expositors seemingly being unable to break away from an erroneous view which has been held by individuals in one form or another for at least the last five hundred years, since the time of the Reformation.

Among those expositors viewing the book in some semblance of the correct manner — referred to as “futurist,” understanding events in the book, particularly in chs. 6-19, *as future and having to do with events during Daniel’s unfulfilled seventieth week* — almost all, when coming to chapter seventeen, seem to forget what the book is about and *begin dealing with material COMPLETELY foreign to the subject matter of the book.*

And this *foreign subject matter*, more often than not, is the Church of Rome (or this Church as the center into which numerous false religions will be drawn in that future day). Individuals seek to understand and present “the harlot” in these chapters in this manner.

Then, if the preceding manner of mishandling Rev. 17:1ff wasn’t enough in and of itself — *i.e.*, attempting to see God dealing with the Roman Catholic Church during “the time of Jacob’s trouble” (Jer. 30:7), the seven-year Tribulation — there is still more.

The “harlot” in Rev. 17:1-19:6 is *CLEARLY identified in these chapters in several unmistakable ways (as OTHER than the Roman Catholic Church), in COMPLETE keeping with the subject matter being dealt with in this section of the book (chs. 6-19).*

Christians will be removed from the earth and dealt with at the end of the present dispensation, prior to “the time of Jacob’s trouble” (chs. 1-3). And it is *COMPLETELY outside the scope of anything taught in Scripture* to attempt to see God dealing with anyone or any group of individuals associated with Christianity (either true Christianity or a so-called false Church) during the Tribulation.

Misguided interpretation of the book of the preceding nature (which is *NOT* really interpretation at all) results in two things:

- 1) People are misled, causing them to believe that which is “not according to this Word” (Isa. 8:20).
- 2) Proclaimed error at any point in Scripture invariably closes the door to a correct understanding of the passage being dealt with, which, many times will close the door to correctly understanding related passages of Scripture as well.

Thus, mishandling Scripture after this fashion is *a serious matter*. The end result can and often does have far-reaching ramifications, moving far beyond one passage dealt with in an erroneous manner.

Again, beginning with Rev. 6:1, this book is dealing with “the time of Jacob’s trouble,” *NOT* the time of the Church’s trouble (either the true Church or a so-called false Church).

God, at this time, will have completed His dealings with the Church during Man’s Day. And beginning with Revelation chapter six, God is seen turning back to Israel and completing His dealings with the Jewish people during the last seven years of Man’s Day, fulfilling events which will occur during the final week of Daniel’s Seventy-Week prophecy (along with the nations to be dealt with through Israel at this time, with the Messianic Era to follow).

Subject and Structure of the Book

Note *the subject matter* of the Book of Revelation and *how the book has been structured*, given in the opening verse of the book.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Then, with these things in view, *the time element* — “the time of Jacob’s trouble,” beginning in chapter six — can be dealt with and understood within its proper context and the manner in which the material has been put together in this book.

The first five chapters of the book deal with events which will occur immediately preceding “the time of Jacob’s trouble” — the Church removed and dealt with at Christ’s judgment seat (chs. 1-3), the twenty-four elders having cast their crowns before God’s throne (ch. 4), and the search for One worthy to break the seals of the seven-sealed scroll (ch. 5).

And, beginning with chapter six and continuing through the first six verses of chapter nineteen, events are dealt with which will occur during or immediately beyond “the time of Jacob’s trouble,” a time when the seven seals of the scroll are broken — *a period dealt with time after time throughout Moses, the Psalms, and the Prophets.*

1) Subject

The word “Revelation” in the opening verse of this book is a

translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

The Book of Revelation, the *Apokalupsis*, the “Apocalypse,” is about a *disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 5:20-22; 7:16; 8:28). And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (cf. Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, in the words of the book itself, that being made known pertains to a *revelation of the Son Himself*.

This book is an opening up of that which relates *ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son Himself*.

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specifically revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.” That is to say, once this revelation of the Son begins through an unfolding of future events, the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

According to John 1:1, 2, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [Heb. 4:12]), and there is *the living Word* (which is the written Word, inseparably connected with the Father, made flesh).

The Book of Revelation is thus an opening up of the Old Testament Scriptures *through a Person, through the Word which became flesh*. And any thought of an opening up of the Old Testament Scriptures extending to and including an opening up of the New

Testament Scriptures as well *could ONLY be completely out of place, for there is NOTHING in the New that CANNOT be found, after some fashion, in the Old.*

If there were, there could NOT be the necessary corresponding completeness between the written Word and the living Word at a time before the New Testament even began to be penned.

The New Testament, at any point, of necessity, can ONLY have to do with revelation which can be seen as having an Old Testament base.

Revelation in the New Testament MUST bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears.

Thus, the existence of the Word made flesh *preceding* the existence of the New Testament clearly relates the truth of the matter concerning the content of the New Testament. *The New can ONLY be an opening up and revealing of that previously seen in the Old.* To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility.*

In short, *the Old Testament is COMPLETE in and of itself; the Word made flesh incorporates this SAME completeness, and the New Testament adds NOTHING per se to this completeness.*

Any supposed subsequent addition would be impossible, for this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh.

The preceding is why Christ, shortly after His resurrection, began at “Moses and all the prophets” (an expression covering the whole of the O.T.) when He appeared to and began *making Himself known* to two disciples traveling from Jerusalem to Emmaus (Luke 24:13-31). The living Word, using the written Word, began putting together different facets of *a word picture pertaining to Himself.* And He could have gone to *ANY part of the Old Testament* to accomplish the matter, for *the WHOLE of the Old Testament was/is about Him.*

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh).

And, comparing the two, they would be able to come into an understanding of not only *the identity of the One in their midst* but an understanding of *that which had occurred in Jerusalem during the past several days as well.*

This is the manner in which God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after exactly the same fashion when making Himself, His plans, and His purposes known to two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then, the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later (Luke 24:36-45; John 20:19-29).

And this is the manner in which the Book of Revelation *MUST* be studied. Since it is an unveiling of the living Word, it is equally an unveiling of the inseparable Old Testament Scriptures, which, throughout, have to do with both of God's firstborn Sons — Christ and Israel (Ex. 4:22, 23; Heb. 1:6), with one Son seen inseparable from the other Son (*cf.* Ex. 12:1ff [John 4:22; Acts 4:12]; Jonah 1:17 [Matt. 12:39, 40]; Hosea 11:1 [Matt. 2:15]).

Then, *another person* is seen throughout the Old Testament as well — *the Beast*, introduced in Gen. 3:15 and dealt with throughout Moses, the Psalms, and the Prophets. And he, accordingly, is seen and dealt with extensively in Revelation chapters six through twenty.

Thus, understanding the Book of Revelation after the preceding fashion is *the ONLY way a person can come into a proper and correct understanding of the various things opened up and revealed in this book, which, of course, would be equally true of any other portion of Scripture.*

2) Structure

The word “signified” in the opening verse of this book 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, matters are introduced, opened up, and developed *in a 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 fail 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 John was led by the Spirit to structure his gospel.

The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs 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.).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God's dealings with the nations through Israel, in chs. 6-19, covering time and events during and immediately following Daniel's Seventieth Week) — uses the verb form of the word for "sign" at the very outset in order to reveal the manner in which this book has been structured.

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, in John 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 the word *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*. And 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.

In the preceding respect, 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*.

“Mystery, Babylon the Great, the Mother of Harlots...”

Note that the identification of the “harlot” in Rev. 17:1ff with “Babylon” is associated with the word *mystery*. And, as well, the identification of “the beast,” the last king of Babylon, is also associated with this word — “the mystery of the woman, and of the beast” (v. 7b).

1) A Mystery

The word, “mystery,” is not part of the harlot’s name — such as *mystical*, etc. Rather, the word, “mystery,” states something about the harlot, aiding in the identification of the harlot.

“A mystery” in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word). This, of course, *COULDN’T be true, for, as previously seen, there is NOTHING in the New that CANNOT be found after some form in the Old*.

Rather, “a mystery” in the New Testament has to do with *an opening up and an unveiling of something previously introduced and dealt with in the Old Testament*. “A mystery” has to do with *additional revelation, commentary, on that already seen in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (e.g., note that a *full revelation of the Son* in the Book of Revelation allows the “mystery of God” [Rev. 10:7] to be correspondingly fully opened up as well, for Christ is God manifested in the flesh).

And the preceding is *EXACTLY* what is in view through referring

to “the woman” and “the beast” by the use of the word *mystery*. There is an opening up, an unveiling of that previously revealed concerning the woman and the Beast, which, of course, would necessitate prior revelation on the subject.

This alone would tell a person that *foundational material for both CAN, and MUST, be found in the Old Testament, for, again, there is NOTHING in the New that does NOT have its roots someplace in the Old.*

And, as previously seen, a relationship of this nature between the two Testaments can be seen in the opening verse of the last book of Scripture, the Book of Revelation, stating at the outset the nature of the book’s contents.

The entirety of the Old Testament is about *the person and work of Jesus Christ* (Luke 24:25-27; John 5:39-47). And the New Testament, continuing from the Old — with “the Word” (the Old Testament Scriptures) *becoming “flesh”* (John 1:1, 2, 14) — *MUST be viewed in EXACTLY the same light.*

The New is *an opening up and unveiling of the Old*; and the Book of Revelation, forming the capstone to all previous revelation (both the Old and New Testaments), *completes the unveiling*. The Book of Revelation, by its own introductory statement — an introductory statement peculiar to this book alone — forms the one book in Scripture which brings *all previous revelation to its proper climax.*

2) *Babylon the Great, Mother of Harlots*

Thus, “the harlot” being inseparably identified with *Babylon* is *NOT something which suddenly appears in chapter seventeen, apart from prior revelation — revelation which would allow one to KNOW who is being referenced and WHY an identification of this nature is being used.*

The word “mystery” alone would tell a person that *prior revelation exists, allowing the referenced identification to be easily understood.*

Most of the prior revelation is in the Old Testament, but some can be found in the immediately preceding chapters of the Book of Revelation. And, even without these immediately preceding chapters — knowing that these are central entities dealt with during “the time of Jacob’s trouble” — plain common sense would seemingly tell any individual with a good grasp of the Old Testament

Scriptures what and who is being dealt with, *for that seen throughout Rev. 17:1-19:6 is a MAJOR subject of Old Testament Scripture.*

Metaphors and other forms of figurative language are used extensively in these chapters, not only relative to “the harlot” and “the beast,” but relative to numerous other things as well (e.g., the descriptive destruction of the harlot, “with fire,” the harlot referred to as “that great city, Babylon,” or the “great riches” enjoyed by the nations at the harlot’s expense). And the use of metaphors or other forms of figurative language is seen throughout the book, in line with “signified [*semaino*]” in the opening verse of the book.

And, with the preceding in mind, relative to the inseparable association of the harlot with Babylon along with the harlot’s identification, note three previous verses — Rev. 11:8; 14:8; 16:19.

In the first verse (11:8), where the first of nine references in the book to “the [or, ‘that’] great city” is found, this city is associated with both Sodom and Egypt and is identified as “Jerusalem”:

“And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

In the second verse (14:8), where the second reference to “that great city” is found in the book, the destruction of the harlot is seen (detailed more fully in chs. 17-19a); and the harlot, previously associated with Sodom, Egypt, and Jerusalem (through an identification with “the great city”), is here associated with Babylon:

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

(The inclusion of “that great city” in this verse is often questioned on the basis of manuscript evidence. But the question, in reality, is mute. Note Rev. 16:19; 18:10, 21, where no manuscript variance exists, with “Babylon” referred to as *that great city* in all three verses.)

In the third verse (16:19), where the third reference to “the great city” is found in the book, the end of the harlot is seen again. But in this verse, additional explanatory material is given. “The great city...Babylon” (cf. 18:10) is seen separate from “the cities of

the nations.” And, with “the great city” having previously been identified as *Jerusalem* (metaphorically, also with *Sodom*, *Egypt*, and *Babylon*), a separation from the nations, as seen in this verse, could only be expected (cf. Num. 23:9; Deut. 14:2):

“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”

(The identification of “the great city” [or, ‘that great city’ (same structure in the Greek text throughout)] with *Jerusalem* is dealt with more fully and after a different fashion in Chapter XII of this book.

Note also that “Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is referenced this same way at times in Scripture [cf. Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].)

Thus, to see “Babylon” used as a metaphor for *Jerusalem* — i.e., referring to *the Jewish people* — in the Book of Revelation, one could only expect to find a *prior Jerusalem-Babylon association in the Old Testament*, for, again, *there is NOTHING in the New Testament that does NOT have its roots somewhere in the Old Testament*.

In this respect, not only should a Jerusalem-Babylon association be found in the Old Testament, one which would allow “Babylon” to be used as a metaphor for *Jerusalem*, but an association of this nature should also exist as it pertains to the numerous other things dealt with throughout Revelation chapters seventeen through the first part of nineteen as well. And this is *EXACTLY* what one finds when going back to the Old Testament, comparing Scripture with Scripture.

Note again that “Babylon” in Revelation chapter seventeen is referred to as not just “Babylon,” but as “a mystery, [which is] Babylon...” (v. 5, NASB), and, as also previously seen, the word “mystery” is used of “the beast” as well (v. 7).

(Note how the preceding would negatively reflect on the false teaching that “the harlot” in Rev. 17-19a is a reference to *the Roman Catholic Church*.

“The harlot” is a *mystery*, necessitating that the harlot be found in the Old Testament. And to carry such a teaching pertaining to the harlot and the Roman Catholic Church through to its logical conclusion, *this Church, of necessity, would have to be found in the Old Testament, which, of course, it ISN'T.*)

Dealing with *Babylon, Jerusalem, and the Beast* in the Book of Revelation, one would naturally turn to the Book of Daniel. Though Babylon, Jerusalem, and the Beast are first mentioned early in Genesis (3:15; 10:10; 14:18), Daniel is the book which deals with the whole of the matter in relation to the beginning, progression, and end of the Times of the Gentiles.

The kingdom of Babylon is brought into full view in this book, Daniel deals with Israel and the nations in relation to this Babylonian kingdom, and Daniel places a particular emphasis on details pertaining to the latter days — details having to do with Babylon's end-time ruler, the Beast, exactly as seen in the Book of Revelation (though this man had previously been introduced in different ways and places in the Old Testament, beginning in Genesis, then quite extensively in Exodus).

The complete period of the Times of the Gentiles is depicted through two main means in the Book of Daniel — *through a four-part great image in chapter two (revealed through a dream) and through four great beasts in chapter seven (revealed through a vision)*.

That depicted by the great image in chapter two is *Babylonian* in its entirety (from the head of gold to the feet part of iron and part of clay), as is that depicted by the four great beasts in chapter seven (from the lion to the dreadful, terrible, and exceedingly strong beast). The great image and great beasts present *EXACTLY the same picture*, though from two different perspectives.

That seen through the great image and the great beasts centers around and sets forth *Gentile world rule during the Times of the Gentiles, from its beginning to its end, as this period relates to Babylon*.

The Times of the Gentiles began in Babylon, and this period of time will end in Babylon.

God used the first king of Babylon (Nebuchadnezzar [the first king during time covered by the great image, or the great beasts]) to complete the removal of the Jewish people from their land — because of their prior, continued disobedience, extending over centuries of time — resulting in an end to the Old Testament theocracy.

And God will use the last king of Babylon (Antichrist) to complete *the reason* for the removal of His people under the first king of Babylon — *to effect repentance, resulting in a reestablishment of*

the theocracy at a future time.

The former theocracy was established under the old covenant, and the latter theocracy will be established under a new covenant (cf. Ex. 19:5, 6; Jer. 31:31-33).

The Visions of Zechariah

With these things in mind, note the eight visions in the first six chapters of Zechariah, for these visions deal with *EXACTLY the SAME thing seen in both the Books of Daniel and Revelation*, though from a different perspective yet. These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And it is within these visions that possibly the best Old Testament basis for an association of “Jerusalem” with *Babylon*, as seen in the Book of Revelation, can be found.

1) Understanding the Visions

These eight visions are introduced by the Lord’s statement surrounding *Israel’s past disobedience, the result of this disobedience, the call for repentance, and that which will result following Israel’s repentance* (1:1-6).

Disobedience resulted in the Times of the Gentiles, and *repentance* would ultimately be effected through Gentile persecution during this period.

Then, following the six introductory verses, the eight visions begin with verse seven and continue uninterrupted until part way through chapter six of the book.

These visions have to be understood *in the light of the manner in which they are introduced*. They have to be understood *in the light of Israel’s past disobedience, which has resulted in the Times of the Gentiles*; and they have to be understood *in the light of the reason for the Times of the Gentiles — Israel not only reaping the consequences of her actions, but ultimately bringing about the nation’s repentance — and that which will occur once God’s purpose for this period is realized*.

The visions, understood contextually, *MUST be looked upon as having to do with Israel and the nations during and at the end of the Times of the Gentiles*.

(Note that one of the laws of the harvest has to do with the fact that a person *NOT ONLY* reaps what he sows but he *ALWAYS* reaps more than he sows. Israel has “sown the wind” [violating God’s covenant through centuries of disobedience, including harlotry], and they will, resultingly, “reap the whirlwind” [Hosea 8:7; cf. vv. 1, 8-14].

Thus, with Israel occupying center-stage, this law of the harvest would reflect upon the reason for the intensity of the judgments and related activity seen during the Tribulation [cf. Matt. 24:14].)

Though God drove His people out among the nations, to effect repentance, the principles set forth in Gen. 12:3 remain. God will not only use *Gentile persecution* to bring about repentance but He will also subsequently *judge the Gentiles* because of this persecution.

Summarily, *these visions bridge the centuries of time between the first and last kings of Babylon*. They have to do with different facets of Israeli persecution at the hands of the Gentiles, with the principles set forth in Gen. 12:3 ultimately being worked out and realized. They have to do with Israel ultimately being brought to the place of repentance, the Times of the Gentiles being brought to an end, and Gentile persecution of Israel being fully dealt with.

ONLY THEN will Israel occupy her proper place at the head of the nations in a restored theocracy, with the nations being blessed through Israel.

That, in short, is how the eight visions in Zechariah *MUST* be understood. *EACH* presents a different facet of the matter, and *ALL of the visions together* form a composite picture of that which God revealed concerning Israel and the nations through Zechariah.

Then, immediately after the last vision (6:1-8, dealing with the destruction of Gentile world power), Zechariah calls attention to the crowning of *Joshua, the high priest*, with reference then made to “the man whose name is The BRANCH,” which is followed by a reference to the building of the Temple (6:11-13).

The name “Joshua” (Heb., *Jehoshua*) is an Anglicized form of the Hebrew name for “Jesus” (Gk., *Iesous*). The Septuagint (Greek translation of the O.T.) uses *Iesous* in Zech. 6:11, and this is the reason that the KJV translators erroneously translated *Iesous* as “Jesus” instead of “Joshua” in Acts 7:45 and Heb. 4:8. They are the same name, whether *Jehoshua* in Hebrew or *Iesous* in Greek.

And the name, "The BRANCH," in Zech. 6:12 is a Messianic title applied to Christ elsewhere in the Old Testament (Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 3:8).

Thus, note that which is in view immediately following the visions in Zechariah, immediately following the Times of the Gentiles, when Israel occupies her proper place at the head of the nations, in a restored theocracy.

Events surrounding *the crowning of Joshua* (at the termination of the visions), the high priest during Zechariah's day, foreshadow future events surrounding the crowning of Jesus (at the termination of that set forth in the visions), Who will then be the great King-Priest.

And *the building of the Temple* following the restoration of a remnant during Zechariah's day foreshadows the building of the millennial Temple by Messiah Himself, in that future day following Israel's restoration.

2) The Woman in the Ephah

Now, with all that in mind, note the seventh of the eight visions — a woman seated in the midst of an ephah (5:5-11) — immediately before the vision having to do with the destruction of Gentile world power (6:1-8). This vision of the woman seated in the ephah has a direct bearing upon a proper understanding and interpretation of Revelation chapter seventeen through the opening six verses of chapter nineteen, paralleling, in a number of instances, that seen in these three chapters.

The destruction of Gentile world power then follows in both Zechariah's visions and that revealed to John in the Book of Revelation.

And the crowning of Joshua and the reference to "The BRANCH" building the Temple foreshadow and have to do with that which also follows in the Book of Revelation — Christ appearing as "King of kings, and Lord of lords" (ch. 19b), with certain events then occurring both preparatory to and during His millennial reign (ch. 20a).

Thus, there is a parallel between the seventh and eighth visions and that which immediately follows in Zechariah *with* that seen in Revelation chapter seventeen through the opening six verses of chapter nineteen. Both sections of Scripture deal with *EXACTLY* the

same thing, from two different perspectives. They deal with Israel and the nations during the Times of the Gentiles, Israel brought to the place of repentance through Gentile persecution, Gentile world power destroyed, and the Messianic Kingdom ushered in.

And similar parallels can be seen between a number of other things in Zechariah's first six visions and other parts of the book of Revelation as well.

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

Then said I to the angel that talked with me, Whither do these bear the ephah?

And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base" (Zech. 5:5-11).

There are numerous metaphors throughout Zechariah's visions, and the vision of the woman in the ephah is no different. Metaphors are used for practically everything in this vision, including "an house in the land of Shinar."

However, metaphors, as used in these visions, or elsewhere in Scripture, do not lend themselves to fanciful interpretation.

Scripture uses metaphors after a consistent fashion (e.g., "a mountain" always has to do with *a kingdom*, "the sea" always has to do with *the Gentiles or the place of death*, "a fig tree" always has to do with *Israel or showing a connection with Israel*, etc.). Metaphors found anyplace in Scripture are to be understood and explained contextually and/or through comparing Scripture with Scripture, in accordance with how Scripture deals with the metaphors being used.

For example, *three women* are in view in this vision — *one* in the ephah, and *two* who transport the ephah bearing the woman.

Since the manner in which the visions are introduced at the beginning of Zechariah has to do with *Israel and the nations*, ascertaining who these three women represent is quite simple, for “a woman” is sometimes used in Scripture, in a metaphorical way, to represent a nation (Isa. 47:1-7; 62:1-5; Rev. 12:1; 17:3ff).

Remaining with *the subject matter of the visions and the metaphorical use of women elsewhere in Scripture*, the “woman” in the ephah can only represent *Israel*, with the “two women” who transport the ephah representing *Gentile nations*. The woman in the ephah is removed from one land and transported to another.

And though the matter has its roots in history, where exactly the same thing occurred, the vision must be understood relative to *the end times*, for the destruction of Gentile world power follows in the next and last vision.

That is to say, the same thing occurred through the Assyrian and Babylonian captivities, bringing about the Times of the Gentiles following the Babylonian captivity; and the same thing will occur yet future, bringing a close to the Times of the Gentiles.

During the end times, the Babylonian kingdom of the man of sin will encompass all the Gentile nations; and “the land of Shinar,” used in a metaphorical sense (in keeping with all the other metaphors used in the vision), would refer, not to one tract of land in the Mesopotamian Valley but to *the origin (the land of Shinar)* of a Babylonian kingdom which will then exist worldwide.

Thus, since the woman is moved to “the land of Shinar,” the only place *from* which the woman could possibly be moved would be *the land of Israel*, for any other part of the earth would be within the scope of the metaphorical use of “the land of Shinar” at this future time.

As previously stated, this occurred in history when the Jews were transported to the actual land of Shinar by the first king of Babylon (the first king as seen in Daniel’s image), and this will occur yet future, once again, when the Jewish people are uprooted from their land and scattered throughout a Babylonian kingdom which will then exist worldwide (though evidently with a Middle

Eastern capital). This disbursement of the Jewish people throughout the Gentile world, both past and future, is exactly what is seen in Rev. 17:1, 15 — the woman, referred to as “the great whore” both here and in numerous Old Testament passages, seated in the midst of the nations, scattered throughout Antichrist’s kingdom (cf. Isa. 1:21-24; Jer. 3:1-14; Ezek. 16:26-39; Hosea 2:1ff).

The woman in the ephah is described by the word “wickedness [or, ‘unrighteousness’]” (v. 8), which would be in perfect keeping with her harlotry as she courts other lovers among the nations, particularly as she continues to court the Gentile nations in the final form of the kingdom of Babylon.

The “ephah” was the largest measure for dry goods used by the Jews, though of Egyptian origin. And the “ephah,” when used in a symbolic sense, would invariably be thought of as referring to *trade or commerce*. This was simply the manner in which the “ephah” was used, allowing it to be a natural emblem for *merchandising*.

The woman seated in the midst of the ephah, in this respect, would point to one characteristic of the Jewish people after being removed from their land — transformed from a nation primarily involved in *agriculture* to a nation primarily involved in *merchandising*.

Note that *merchandising* is a main realm in which the woman is seen involved throughout a large section of Revelation chapter eighteen (vv. 3, 9-23).

The vision of the woman seated in the midst of the ephah though could refer to something else as well. As previously pointed out, the “ephah” was the largest of the measures used by the Jews for dry goods, though of Egyptian origin. “Egypt” is used in Scripture to typify or symbolize *the world outside the land of Israel, the Gentile nations*.

And, in this respect, the woman seated in the midst of the ephah could very well also call attention to *the full measure of Israel’s sin of harlotry, as she finds herself seated in the midst of the Gentile nations (seated in the largest of measures, one of Gentile origin) in the kingdom of Antichrist*.

The woman in the vision sought to escape from the ephah (ref. v. 8, NASB, NIV), probably realizing the fate about to befall her should she remain in the ephah. But she was prevented from

escaping, and she was cast back into the ephah and kept inside by a lead covering placed over the top, weighing a talent.

The woman was to realize *her own inevitable fate, in the MIDST of the ephah in the land of Shinar, i.e., in the MIDST of commercialism, among the nations, in the kingdom of Antichrist.*

THIS is where the harlot would be destroyed, as seen in Revelation chapters seventeen through the first part of nineteen.

A talent of lead placed over the opening of the ephah kept the woman inside. A “talent” was *the largest weight used among the Jewish people*, and “lead” was *one of the heaviest of metals*. Such a covering showed that *there was NO escape from that which MUST occur, for her sins had “reached unto heaven,” and God had “remembered her iniquities”* (Rev. 18:5).

The heaviest of weights (a talent of lead) was placed over the opening of the largest of measures (the ephah) to keep the woman (Israel) inside the ephah, *for a PURPOSE* — to be transported from her land to a place among the nations.

Two women (which could only represent other nations, Gentile nations), with stork-like wings (the stork, an unclean bird [Lev. 11:13, 19; Deut. 14:12, 18]), lifted the ephah up from the land of Israel and transported it out among the nations (to that foreshadowed by the land of Shinar in that coming day).

And THERE, among her Gentile lovers, the woman, Israel, was to be established and dealt with by God in relation to the magnitude of her sin, with a view to repentance.

(The vision of the ephah could only span the centuries of time covering the entire Times of the Gentiles [some twenty-six centuries] as seen in Daniel’s great image or the four great beasts, though with a particular emphasis upon *the latter days*.)

With Israel and the magnitude of her sin over centuries of time in view, note again the laws of the harvest relative to sowing and reaping.

Note, according to Zechariah’s vision of the woman in the ephah, *that which MUST ultimately occur* relative to the remnant of Jews presently in the land of Israel — some 6,000,000 today.

This is EXACTLY the same thing seen in the Book of Jonah and elsewhere in Scripture. The Jews presently in the land *MUST* be cast from the ship into the sea [a place typifying “death” and “the Gentiles”].

They *MUST* be removed from their land and driven back out among the Gentile nations once again. And *among the nations [in the sea]* the Jewish people will be viewed as *dead* [as Lazarus in the seventh sign in John's gospel, John chapter eleven], awaiting God's breath to bring about *life* [Ezek. 37:1-14]. THEN, *and ONLY THEN* [after life has been restored], can they be removed from the sea, from the nations.

God drove His people out among the nations to deal with them there relative to *repentance*, and that is *EXACTLY* where He will deal with them at the end of Man's Day.

If for no other reason than this, the Jewish people presently in the land *MUST* be uprooted and driven back out among the nations.

That is NOT ONLY the place where God has decreed that He will deal with them BUT that is ALSO the place from whence God will regather them when He brings them back into the land, following repentance, belief, and the restoration of life.)

The Jewish people were carried away into Babylon by the first king of Babylon, which marked the beginning of the Times of the Gentiles. This was also the beginning of the Jewish association with Babylon. And most of the Jews carried away never left Babylon at the end of the seventy years to return to their land (Jer. 25:11, 12; cf. II Chron. 36:20, 21; Dan. 9:1, 2). *They had found a home in Babylon.*

In this respect, *as long as Babylon remained in existence, the association of the Jewish people with Babylon could ONLY have continued.*

In the latter days, when the final form of Daniel's image appears — the final form of the kingdom of Babylon — *Israel will be left WITHOUT a choice OTHER than to see the nation's harlotry brought into full bloom within the kingdom of Antichrist.* The things seen in the vision of the ephah will be brought to pass during the days of the last king of Babylon, with "Israel" enmeshed in the final form of this Babylonian kingdom to the extent that *the nation is spoken of in synonymous terms with "Babylon" in Revelation chapter seventeen through the opening verses of chapter nineteen.*

These are the things forming the Old Testament connection which allow "Babylon" to be used as a metaphor for *Jerusalem* in the Book of Revelation — as previously seen, a reference used more directly for *the people of the city, the Jewish people* (cf. Ps. 122:6; Jer. 44:13; Lam. 1:7, 8, 17; Matt. 23:37; Rev. 21:9, 10).

12

The Beast and the Woman (II)

THE WOMAN WHICH THOU SAWEST IS THAT GREAT CITY

“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).

Revelation chapter seventeen through the first part of chapter twenty provides a climactic sequence of events which bring about the only possible proper end to Daniel’s Seventy-Week prophecy — the conclusion seen in the prophecy itself, as laid out in a six-fold manner in the introductory verse of the prophecy, in Dan. 9:24:

“Seventy Weeks [*lit.*, ‘Seventy sevens (contextually, sevens of years — 490 years)] are determined upon thy people [the Jewish people] and upon thy holy city [the City of Jerusalem]”:

- 1) “To finish the transgression.”
- 2) “To make an end of sins.”
- 3) “To make reconciliation for iniquity.”
- 4) “To bring in everlasting righteousness.”
- 5) “To seal up the vision and prophecy.”
- 6) “To anoint the most Holy.”

Four hundred and eighty-three years of Daniel’s prophecy have been fulfilled. They were fulfilled during the years preceding and leading into the time of Christ’s crucifixion (beginning with the decree referenced in the prophecy [issued in 444 B.C.] and ending with the crucifixion [in 33 A.D.], also referenced in the prophecy).

Time being fulfilled in the prophecy though stopped in 33 A.D. On the day that God’s Son was crucified (fulfilling that set forth in the type in Genesis chapter twenty-two [*Abraham offering his son at a particular place which God had revealed to him*]), God, so to speak, stopped the clock marking off time in the prophecy.

God then set Israel aside (fulfilling that set forth in the type in Genesis chapter twenty-three [*the death of Sarah, Abraham’s wife*]).

And, anticipating that set forth in the type in Genesis chapter twenty-four (*Abraham’s eldest servant sent to another land to acquire a bride for Isaac*), fifty-three days later, on the day of Pentecost, God brought into existence *the one new man* “in Christ.”

At this point in time, God began an entirely new dispensation, with the Spirit of God given the specific task of *calling out a bride for God’s Son from among those comprising this new man* (fulfilling that set forth in the type in Genesis chapter twenty-four).

But, seven years yet remain to be fulfilled in the prophecy, which *MUST* come to pass. Once the Spirit has acquired the bride, God will remove *the one new man* “in Christ” (all Christians, as seen in the latter part of Gen. 24), turn back to Israel, begin the clock marking off time once again in Daniel’s Seventy-Week prophecy, and complete the last seven years of the previous dispensation.

And once this time has been completed (the full seventy

weeks, 490 years), the six things listed in the opening verse of the prophecy, pertaining to Israel, will be brought to pass (fulfilling that set forth in the type in Genesis chapter twenty-five [*Abraham again taking a wife, Keturah, who was far more fruitful than Sarah*]).

In short, Israel will be brought to the place of repentance, a nation will be born in a day, Israel's sins — all types of disobedience, including harlotry, resulting in and climaxed by the crucifixion of the nation's Messiah when He came the first time — will be done away with, everlasting righteousness will be brought in, the mystery of God will be finished through a full revelation of the Son (sealing up [nothing more to be added, a bringing to completion] of the vision and prophecy), and the Glory will be restored to Israel within a Temple which Messiah Himself will build (anointing the most Holy).

This is what Revelation chapters six through the first part of chapter twenty are about. They are about God completing His dealings with Israel during and immediately following the seven unfulfilled years of Daniel's Seventy-Week prophecy, bringing the six things seen in Dan. 9:24 to pass, with all that will accompany the realization of these six things being brought to pass as well.

(For additional information on Daniel's Seventy-Week prophecy, refer to Chapter XII, "Daniel's Seventy Weeks," in the author's book, *The Time of the End*.)

For additional information on the typology of Gen. 22-25, refer to Chapter II, "Isaac and Rebekah," in the author's books, *The Bride in Genesis* or *Search for the Bride*.)

And, as well, all the various facets of this same end (that seen occurring at the completion of the time in Daniel's Seventy-Week prophecy) are seen time after time in the Old Testament. A corresponding parallel, as illustrated in the preceding paragraphs (a sequence of events foreshadowed in Gen. 22-25), *can ONLY be expected, for the structure of later revelation MUST always be in complete keeping with the structure of earlier revelation.*

Later revelation MUST always be completely in line with and rest on the foundation set forth in earlier revelation.

This climax, seen in both Testaments — stated in a broad but succinct manner — has to do with:

- 1) The realization of God's purpose for driving the Jewish people out among the nations over 2,600 years ago (bringing all six things seen in Dan. 9:24 to pass).
- 2) The corresponding destruction of Gentile world power.
- 3) The corresponding ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in Revelation chapters six through sixteen, everything is set in place for these climactic events to be revealed and occur.

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, numerous details are given concerning these climactic events, with *three individuals occupying center-stage*:

- 1) *Israel, the nation around which everything revolves* — seen as *the harlot woman* — brought to repentance, cleansed, never to be defiled again (Rev. 17:1ff).
- 2) *Israel's true Messiah — the Lord Jesus Christ* — Whom the nation rejected and crucified, though will one day receive (Rev. 19:11ff; cf. Zech. 12:10-14; Acts 2:23, 36; 3:15; 4:10; 5:30).
- 3) *Israel's false messiah — the Beast* — whom the nation, as a result of their rejection of the true Messiah, is prophesied to receive during the interim (Rev. 17:1ff; cf. John 5:43).

Most of this closing section of the Book of Revelation, leading into Christ's return (19:11ff), the destruction of Gentile world power (19:17-21), and the Messianic Era which follows (20:1-6), is taken up with detailed information pertaining to *the Beast, his kingdom, and a harlot woman occupying a central place in this kingdom* (chs. 17-19a).

This is the subject matter seen in this climactic part of the book immediately preceding Christ's return, climactic dealings with Israel and the nations, the restoration of Israel, the destruction of Gentile world power, and the ushering in of the Messianic Era.

"The Beast" and "the woman" are both referenced in *metaphorical* respects. And that being referenced through the use of both metaphors is *made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the Book of Revelation, and in chapter seventeen through the first part of chapter nineteen as well.

Then, through the use of the word “mystery,” *any teaching surrounding that being dealt with can ONLY be seen as inseparably connected with the Old Testament Scriptures, drawing from these Scriptures.* And both *the Beast* and *the woman* are referred to by this word (17:5, 7).

(As previously seen in Chapter XI of this book, “a mystery” in the New Testament refers to *something made known in the Old Testament which has yet to be fully opened up and revealed.* And the opening up and complete unveiling of that referred to as “a mystery” in the New Testament, referring back to something in the Old Testament, awaited the additional revelation seen in the New Testament.

Dealing with events foreshadowed in Gen. 22-25 in connection with Israel and Daniel’s Seventy-Week prophecy, previously seen in this chapter, would present a case in point. Along with things related to *the mystery of Israel’s blindness* in these chapters in Genesis [chs. 22, 23, 25 (cf. Rom. 11:25, 26)], there are also things related to *the mystery* revealed to Paul [ch. 24 (cf. Eph. 3:1-6)].

And, as seen in Romans chapter eleven [vv. 1-26], one mystery is inseparably linked to the other mystery.

Israel’s blindness [one mystery] allows for and makes room for *those things revealed to Paul* [another mystery]. And placing both mysteries within the scope of Daniel’s Seventy-Week prophecy, *one mystery* [Israel’s blindness] fits *WITHIN* the scope of the prophecy itself [*while time in the prophecy is being fulfilled*]; and *the other mystery* [that revealed to Paul] lies *OUTSIDE* the scope of the prophecy [between the sixty-ninth and seventieth weeks, *while time in the prophecy is NOT being fulfilled*].

There are numerous other places in the Old Testament which deal with things having to do with the mystery of Israel’s blindness and the mystery revealed to Paul, with the Old Testament Scriptures in this respect complete in and of themselves. But, a full opening up and revealing, explaining, these things awaited New Testament revelation.

In the preceding respect, note the folly of individuals having one Testament without the other, particularly the New without the Old [which would be somewhat akin to viewing a house without its foundation]. One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, not only *MUST* material in these chapters in the Book of Revelation (chs. 17-19) be in complete keeping with *the manner*

in which matters are set forth in the Old Testament but this material MUST also be seen as a climactic opening up and unveiling of that previously presented in the Old Testament.

These chapters in the closing part of the Book of Revelation, leading into the Messianic Era, *remove ANY remaining wrappings and present the Beast and the Harlot in FULL exposure for all to behold.*

In Both Testaments

Again, *the two central individuals* seen throughout Revelation chapter seventeen and continuing through the first six verses of chapter nineteen are *the Beast and the Harlot*. And both of these individuals are dealt with extensively in these chapters immediately prior to *a third individual* appearing, coming through an opened heaven on a white charger to take care of matters as they will exist on the earth at this time.

And *conditions on the earth* when this third individual appears — Israel's Messiah, the Deliverer, the One Whom the nation rejected and crucified 2,000 years ago — are quite vividly described in Scripture.

Resulting from famine, various plagues and diseases, and the sword, one-fourth of the earth's population will have died, or will shortly die (over one and one-half billion, by today's count), which will include two-thirds of the earth's Jewish population (some nine million, by today's count). And conditions in general at this time will be of such a nature that "except those days should be shortened, there should no flesh be saved" (Matt. 24:22).

This is where things are headed for our so-called enlightened society of today, with all of its changing mores, political correctness, etc. *And that fast-approaching Day CANNOT be far removed from the present day.*

(For more information in this realm, refer to the author's books, *We Are Almost There*, *Distant Hoofbeats*, and *Israel — from Death to Life*.)

1) The Beast, Seen in Both Testaments

The Beast — the name used in the Book of Revelation for the man of sin, the Antichrist (Rev. 13:1ff; 17:8-14) — is presented a

number of different ways throughout a large section of Scripture in both the Old and New Testaments. Revelation concerning this man (first mentioned in Gen. 3:15) begins with Nimrod, the first king of Babylon, in Genesis chapter ten; and it concludes with the last king of Babylon in the chapters under discussion in the Book of Revelation, chapters seventeen through twenty.

However, throughout Scripture, revelation concerning the Beast is *NEVER* solely about this man alone. Revelation concerning “the Beast” is *ALWAYS* seen in conjunction with revelation concerning Abraham and his lineage through Isaac, Jacob, and Jacob’s twelve sons, — the nation of Israel and Israel’s Messiah.

This is the manner in which revelation about the Beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the Book of Revelation.

When the Beast appears in Scripture, Israel and Israel’s Messiah appear someplace in the text or context as well (e.g., Gen. 9-11 [Shem in ch. 9, Nimrod in ch. 10, and Abraham and his lineage in ch. 11ff]; the Books of Exodus, Esther, and Daniel).

The preceding is an AXIOM in Biblical studies surrounding the Beast — unchangeably set in Gen. 3:15 — which CANNOT be ignored.

Thus, when an individual arrives at Revelation chapter seventeen and sees *the Beast and a harlot woman* (both spoken of in the same metaphorical fashion) extensively dealt with together at the close of Man’s Day, at the close of that part of the Book of Revelation having to do with Daniel’s Seventy-Week prophecy — knowing that both are referred to as a “mystery,” and knowing that the Beast *NEVER* appears in Old Testament Scripture apart from Israel and Israel’s Messiah — *ONLY ONE THING* concerning the identity of the woman could possibly be uppermost in one’s mind.

2) The Harlot, Seen in Both Testaments

In Old Testament history, because of the Jewish people’s continued disobedience over centuries of time, God uprooted His people from their land and drove them out among the nations. And the major part of this disobedience was *harlotry*, which caused God to divorce Israel (Isa. 50:1; Jer. 3:8; Hosea 2:2).

Israel, the wife of Jehovah, was having illicit relations — for-

bidden national relationships — with the surrounding Gentile nations. And when Israel's cup of iniquity became full (*cf.* Gen. 15:16), God divorced Israel, uprooted His people from their land, and drove them out among the nations in order *to effect repentance through persecution at the hands of the harlot's lovers.*

Revelation chapter seventeen through the first part of chapter nineteen presents, in detail, the end of the matter. Israel, in these chapters, is seen *at the height of her degeneracy — enmeshed in and having illicit relations with the most corrupt form of Gentile world power that has ever been or will ever be known by man throughout his 6,000-year history.*

And it is within this setting, as Gentile persecution of Israel reaches heights heretofore unknown, that *Israel is brought to the place of repentance and is cleansed of her harlotry* (*cf.* Judges 19:23-30).

The preceding though, as will be shown, is far from the only means of identifying the harlot woman. Attention has been called to this means of identification first in order to show *the unity of all Scripture surrounding revelation concerning the Beast and Israel, from an introduction in Genesis to a conclusion in the Book of Revelation.*

In this respect, note a number of Old Testament references having to do with Israel's harlotry:

"How is the faithful city become an harlot!" (Isa. 1:21a).

"Thou hast played the harlot with many lovers...

Thou hadst a whore's forehead, thou refusedst to be ashamed"
(Jer. 3:1b, 3b; *cf.* vv. 6-14).

"Son of man, cause Jerusalem to know her abominations.

Thou hast played the whore also with the Assyrians...

Thou hast moreover multiplied thy fornication in the land of Canaan..." (Ezek. 16:2, 28a, 29a).

"And the Babylonians came to her into the bed of love, and they defiled her with their whoredom...

Soshediscovered her whoredoms, and discovered her nakedness..."
(Ezek. 23:17a, 18a; *cf.* vv. 35-37).

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand" (Hosea 2:10; *cf.* vv. 2ff).

Then, viewing the end of the matter in the Book of Revelation, chapter seventeen through the first part of chapter nineteen has to do with *Israel's harlotry seen at its APEX and then brought to an END.*

And this is the ONLY PLACE in the book where this is dealt with.

If “the great whore” in these chapters is other than *Israel*, then a major subject of Old Testament prophecy relating to *Israel* is *NOT even dealt with in the Book of Revelation.*

Apart from understanding that the “woman” represents *Israel*, the final seven years of the Jewish dispensation is brought to a close in the Book of Revelation *WITHOUT this book even dealing with the main purpose for these seven years.*

Apart from seeing *Israel* with the Beast in these chapters, that which could only be uppermost in God's mind concerning *Israel* during the Tribulation — *bringing His people, who have played the harlot over centuries of time, to the place of repentance — is NOT even mentioned in the book.*

But, as previously stated, the preceding is just one way in which the woman can be identified. As will be shown, this chapter goes on to state, *in so many words*, that “the woman” is *Israel*. Then, other internal proofs are provided in the chapter concerning the same thing (along with the preceding and next chapters [Chs. XI, XIII]).

The Woman Which Thou Sawest Is...

In that part of the Book of Revelation covering events on the earth occurring during and immediately following the last seven years in Daniel's Seventy-Week prophecy (chs. 6-19), a *woman* is used in a metaphorical respect in two different places — in chapter twelve, and in chapters seventeen and eighteen, continuing into the first six verses of chapter nineteen. And, in either instance, as previously seen in the latter section, one is not left to his own imagination to identify the woman. *In BOTH instances the woman is CLEARLY identified.*

The woman in chapter twelve is easily identified through that stated in the first verse — “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” along with events dealt with in subsequent verses.

Metaphors are used extensively in this “great wonder [‘sign’],” with the entire matter seen as *regal*. The “sun,” “moon,” and “stars” have to do with *governmental powers*, from the greater (the sun) to the lesser (the stars), with the woman seen as crowned.

In short, *the woman is seen in possession of all power, though not yet exercising this power* (the latter — yet to exercise this power — is seen in the type crown which the woman has on her head (something discussed later in this chapter).

“The woman” in Revelation chapter twelve is clearly seen to be *Israel*, with Satan throughout later verses in the chapter seeking to destroy the woman, to destroy Israel. And the statement about *the sun, moon, and stars, with regality in view*, is an allusion back to the second of Joseph’s two dreams in Genesis chapter thirty-seven (v. 9).

In the type in Genesis, the reference to *the sun, moon, and stars* making “obeisance” to Joseph had to do with Joseph and his immediate family (v. 10). And that being foreshadowed by this type has to do with *Christ and His immediate family — Israel*.

But in Revelation chapter twelve, material drawn from this type has to do with *Israel and the nations* (in like fashion to how the statement in Hosea 11:1 is used of both “Christ” and “Israel”).

“Christ” is presently *King*, for He was born King (Matt. 2:2); but He has yet to exercise His kingly office. That awaits the Messianic Era, when Christ exercises the rights of the firstborn.

“Israel” is presently *the rightful possessor of the regality* seen in Rev. 12:1. Israel is presently *God’s firstborn son* (Ex. 4:22, 23); but the exercise of the rights of the firstborn awaits the Messianic Era.

And Israel *CANNOT exercise these rights UNTIL ONE THING has been brought to pass* — that seen in subsequent chapters in both the Book of Genesis (chs. 37ff) and the Book of Revelation (chs. 12ff).

Israel MUST FIRST be cleansed of her harlotry.

In the Genesis account, the complete story extending from Israel’s rejection of her Messiah to the nation’s acceptance of her Messiah is told in nine chapters (chs. 37-45). And at the very first, following Joseph’s rejection by his brethren (foreshadowing Christ’s rejection by His brethren, the Jewish people [ch. 37]), an entire chapter dealing with *harlotry* immediately follows (having to do centrally with *Judah* in the account [ch. 38]).

Then chapter thirty-nine picks up at the exact place where chapter thirty-seven left off, leaving the chapter on *harlotry* to seemingly be out of place. But not so! This chapter is exactly where it should be, the subject is correct, and the right brother among the eleven, *Judah*, is the one seen involved in the harlotry.

The reason why *Judah* is singled out in chapter thirty-eight in this respect is seen in chapter forty-four, immediately before Joseph reveals himself to his brethren in chapter forty-five.

In chapter forty-four, Joseph's brothers, though not knowing Joseph's identity, were brought to the place where they had no choice but to acknowledge to Joseph, in his presence, that which they had done years before — their rejection of him, followed by their selling him to the Ishmaelites.

And *Judah* is seen as *the spokesman for his brothers* at this time, exactly as he was the one seen in connection with harlotry back in chapter thirty-eight. "*Judah*," in both chapters, is seen acting in the place of or on behalf of all his brothers, typifying *Israel*:

1) *The one involved in harlotry between the two times in the type (between the time of the nation's rejection [ch. 37] and the time of the nation's acceptance [ch. 45]).*

2) *And the one driven to the place where there was NO choice left OTHER than to confess that which had been done years before to the very one to whom it was done (rejection, crucifixion).*

And the preceding is *EXACTLY* what is seen beginning in Revelation chapter twelve and continuing through the first six verses of chapter nineteen. The woman in chapter twelve is *the SAME woman* seen in chapters seventeen through the first part of nineteen.

Regality is seen in connection with the woman in BOTH sections.

This has already been shown in connection with the woman in chapter twelve, and it will be shown later in this chapter in connection with the woman in chapters seventeen through the first part of nineteen.

As well, these chapters in the Book of Revelation are *in EX-ACT accord* with teachings pertaining to Israel's harlotry as seen in Genesis chapters thirty-seven through forty-five, along with numerous other places in the Old Testament.

With all of this information staring a Bible student in the face, one often wonders how so many people can go astray when it comes to *a correct interpretation of the harlot woman beginning in Revelation chapter seventeen*. Possibly thoughts from what Andrew Jukes had to say over one hundred years ago about the neglect of the study of types by Bible students in his day might apply:

“The real secret of the neglect of the types, I cannot but think may, in part, be traced to this — that they require more spiritual intelligence than many Christians can bring to them.”

1) *The Woman Is That Great City*

As the Beast is identified in chapter seventeen (vv. 8-14), the woman is identified in this chapter as well. The woman is identified in *a direct and clear statement after a manner which, contextually, no one could possibly question*. The last verse in chapter seventeen provides, *beyond any question whatsoever, in so many words, the identity of the woman*:

“And ‘the woman’ which thou sawest is *that great city*, which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (v. 18).

The expression “the [or ‘that’] great city” is used nine times in chapters eleven through eighteen, with six of these usages seen in chapters seventeen and eighteen. The first usage in 11:8 identifies the city as *Jerusalem*, and the identification of “the great city” in this first usage must be understood the same way throughout the subsequent chapters where this expression appears.

Note how Rev. 11:8 reads:

“And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Jerusalem, in this verse, is associated with *Sodom* (sexual perversion) and *Egypt* (the world); and the next two appearances of the expression, “the great city” (14:8; 16:19), associates “Jerusalem” with *Babylon*.

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Over one hundred years earlier (about 722 B.C.), the northern ten tribes had been taken captive by the Assyrians (the world power of that previous day). But between these two times, the Babylonians had conquered the Assyrian kingdom, shifting the center of world power from Assyria to Babylon and, after about 605 B.C., placed all twelve tribes within a Babylonian kingdom.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their numerous transgressions occurring over centuries of time, with sexual perversion, associated with *Sodom*, among sins heading the list (cf. Jer. 22:8, 9, 25).

And this is *EXACTLY* where “the woman” finds herself in Revelation chapters seventeen through the opening verses of nineteen — *enmeshed in the kingdom of the last king of Babylon, out in the world (scattered among the nations), and viewed as a harlot — EXACTLY as portrayed in previous verses (11:8; 14:8; 16:19).*

Thus, according to Rev. 17:18, the harlot, seen throughout these chapters, is identified as “Jerusalem.” *And there is NO getting around this clearly stated fact.*

(“Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is referenced this same way in Scripture [cf. Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].

The Jewish people, their land, and their capital city are looked upon and referred to in an inseparable sense in Scripture.

Thus, in an interpretative respect, Rev. 17:18 would have to read, “And ‘the woman’ which thou sawest is Israel...”)

2) *The Woman Possessing Regal Authority*

Then, Rev. 17:18 also presents another means of identification.

This verse doesn’t stop with the identification of the woman as “that great city.” Rather, the verse goes on to provide a second means of identification, which is *in complete keeping* with the first part of the verse.

The verse continues by adding the words, “which reigneth over the kings of the earth.” A better translation of these words from the Greek text would be, “which possesses kingly authority over the kings of the earth” (*ref. Wuest’s Expanded Translation* — “which possesses [imperial] power over...”), limiting matters in the light of Ex. 4:22, 23 *to Israel and/or Jerusalem alone*.

Thus, the woman is identified as *possessing regal authority over the Gentile nations* (17:18b). This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

“...and upon her head [the woman’s head, Israel’s head] a crown of twelve stars” (12:1b).

“Twelve” is the number of *governmental perfection*; and this verse from chapter twelve *forms part of the contextual foundational material in the book upon which the identity of the woman in 17:18 rests*.

The word used for “crown” in the Greek text of Rev. 12:1 is *stephanos*, not *diadema*, indicating that the woman, though possessing regal power and authority, was not exercising that power and authority at the time seen in the text (which is a time yet future, near the middle of the Tribulation, with the woman wearing a *diadem* and exercising regal power and authority following the Tribulation).

An individual presently exercising regal power and authority would wear a crown depicted by the word *diadema*, not a crown depicted by the word *stephanos*. This is seen two verses later (v. 3), where the Greek word *diadema* is used — showing an exercise of *regal power and authority in the kingdom of Antichrist* by the one to whom Satan will one day give “his power, and his seat [‘his throne’], and great authority” (Rev. 13:2).

(Regarding *Israel in possession of regal power and authority over the Gentile nations*, note that which Moses was instructed to make known to the Egyptian Pharaoh when God sent him to deliver the Israelites [an Assyrian ruler in Egypt, typifying the coming Assyrian who will rule the world (*cf.* Isa. 52:4; Micah 5:5)].

Moses was instructed to say unto Pharaoh, “*Thus saith the Lord, Israel is my son, even my firstborn...*” [Ex. 4:22, 23].

"Sonship" implies *rulership*. *ONLY sons* can rule in God's kingdom [past, present, or future], and in the human realm, *ONLY firstborn sons* can rule [*ONLY firstborn sons* find themselves in a position to exercise the rights of primogeniture within a family, with *regality* being one of these rights].

In short, Moses, announcing to Pharaoh that *Israel was God's son, even His firstborn*, was God's way of making it known to the ruler over Egypt that *He recognized Israel in the regal capacity implied by sonship, NOT Egypt*.

And this recognition was made known while Israel was still in Egypt. Israel, following the observance of the Passover and the festival of Unleavened Bread in Exodus chapters twelve and thirteen, was to be led out of Egypt under Moses.

Then, following certain events occurring while enroute to Kadesh-Barnea — the old covenant given through Moses at Mt. Sinai, the Magna Charta for the kingdom, containing all of the rules and regulations governing the people of God within the kingdom, along with the construction of the Tabernacle, the dwelling place of God among His people within the theocracy — Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob; and once the Jewish people had become established in this land, they were *to rule the nations as God's firstborn son, within a theocracy*.

Again, note the latter part of Rev. 17:18. There is *ONLY one nation* on the face of the earth that this can be referencing — the nation which is *NOT to be "reckoned among the nations"* [Num. 23:9]. *ONLY one nation* on the face of the earth possesses a position of *regal authority over the kings of the earth [over all the Gentile nations]*. This nation was identified in Ex. 4:22, 23, immediately prior to Moses leading the Israelites out of Egypt; and this nation is identified in Rev. 17:18, *after EXACTLY the same fashion* [previously introduced after this fashion in Rev. 12:1], immediately prior to Jesus leading the Israelites out from a worldwide dispersion yet future.

Dating from Moses' day, Israel *has NEVER* lost the nation's standing as *God's firstborn son*. Israel *has been* God's firstborn son since the announcement was made in Ex. 4:22, 23, *remains* God's firstborn son today [though a disobedient son, scattered among the nations], and will *one day* exercise the rights of the firstborn [following repentance].

This is why, for the past 3,500 years, since the time this announcement was made, that the one who has held the sceptre since prior to the creation of Adam [Satan] has done EVERYTHING within his power to destroy Israel.

Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as *a son*, and as *a woman* [cf. Hosea 2:2; 11:1], with

both having regal implications. *ONLY sons can rule, and man CANNOT rule alone. A man MUST rule in conjunction with a woman, or a woman in conjunction with a man — the man as king and the woman as consort queen.*

This is a principle established in the opening chapter of Genesis, *which can NEVER change* [Gen. 1:26-28].

And EXACTLY the same thing, for EXACTLY the same reasons, is seen relative to the bride of Christ. The one who will rule as consort queen with the Son is spoken of in Scripture in both masculine and feminine respects, with both having regal implications [cf. Rom. 8:14, 15, 19; Gal. 4:5; Eph. 5:23-32; Heb. 12:23; Rev. 19:7-10].)

3) The Woman Guilty of Blood

Further, if Scripture is compared with Scripture, *Jerusalem ALONE* — referring to *the Jewish people* — is guilty of *the blood of the prophets and of ALL slain upon the earth* (Matt. 23:34-37), which is said of the harlot in Rev. 17:6; 18:24; 19:2. The Jewish people *ALONE* carry this guilt. *It is simply NOT possible* for any other city, nation, or segment of society 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.”

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...”

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).

Thus, Scripture is quite clear on the identity of *the harlot* in Rev. 17:1-19:6; and the next chapter in this book will deal with the future cleansing of the nation, as seen in these same three chapters.

13

The Beast and the Woman (III)

THAT GREAT CITY, BABYLON, THAT MIGHTY CITY, BURNING

“And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen...

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

For her sins have reached unto heaven, and God hath remembered her iniquities...

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come...

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all” (Rev. 18:1, 2a, 3, 5, 7-10, 21).

The main thrust of Scripture seen throughout Revelation chapter seventeen into the first part of chapter twenty has to do with God's plans and purposes regarding *the Jewish people, the Gentile nations, and the Church of God* being brought to fruition, leading into the Messianic Era (cf. I Cor. 10:32).

In a larger sense, the working out of God's plans and purposes for all three creations — *Jew, Gentile, and Christian* — has to do with *ruined man* and involves 6,000 years of restorative work, followed by the 1,000-year Messianic Era, a *Sabbath rest* awaiting the people of God. And this is patterned after God's previous restorative work surrounding *the ruined material creation* — occurring over six days time, with God resting on the seventh day (a Sabbath rest) — in Genesis chapters one and two (Heb. 4:4, 9; cf. Ex. 31:13-17; II Peter 1:15-18; 3:3-8).

In a narrower sense, regarding Israel and the nations, the working out of God's plans and purposes in this respect dates back 4,000 years (to the days of Abraham, about 2,000 B.C.) and 2,600 years (to the beginning of the Times of the Gentiles, about 605 B.C.).

And *in a narrower sense yet, regarding Christians*, the working out of God's plans and purposes in this respect dates back 2,000 years to the inception of the Church on the day of Pentecost in 33 A.D.

The complete scope of God's plans and purposes is dealt with numerous places throughout Moses, the Psalms, and the Prophets — “line upon line, line upon line; here a little, and there a little” (Isa. 28:9, 10), with different facets of the matter being dealt with different ways in different places. Each facet provides a different part of *one complete overall word picture*, with the complete picture presenting the matter *exactly as God would have man view the whole of His plans and purposes regarding Israel, the nations, and the Church*.

And, regardless of how or where these things are dealt with in the Old Testament, there is always *a particular emphasis on concluding events* — events which bring the whole of the matter to fruition, as seen beginning in Revelation chapter seventeen and continuing through the first part of chapter twenty.

Thus, when one arrives at this closing part of the Book of Revelation and begins reading extensively about *a Beast and a harlot woman*, he is *NOT* left to his own imagination and interpretation

concerning that which is in view. Scripture will reveal and interpret the matter for him.

All one has to do is go back to the Old Testament and see how God has previously laid the whole of the matter out, beginning in Genesis.

In this respect, through *comparing that which is spiritual with that which is spiritual* (1 Cor. 2:9-13) — in this case, comparing numerous sections of the Old Testament, beginning in Genesis, with that seen beginning in Revelation chapter seventeen — *the Old Testament will interpret the matter for the reader.*

(Two Anglicized Greek words are sometimes used to call attention to correct and incorrect methods of Biblical study and interpretation — *exegesis* and *eisegesis*. The Greek prepositions *ek* [meaning, “out of”] and *eis* [meaning, “into”] are prefixed to the same word, which, without the prepositions, means “to guide” or “to lead.”

Exegesis has to do with *deriving OUT OF a passage that which is within the passage*. In Rev. 17-19a, *exegesis* allows Scripture to comment upon and identify *the harlot woman*. And, at every turn, Scripture [O.T. or N.T.], reveals that “the great whore” is a metaphor for *Israel* at the end of the Times of the Gentiles [*ref.* Chapters XI, XII in this book].

Eisegesis, on the other hand, has to do with *reading INTO a passage that which is NOT in the passage*. *Eisegesis*, rather than allowing Scripture to identify the harlot woman in Rev. 17-19a, reads a foreign meaning into the passage, usually attempting to see “the great whore” used as *a metaphor for a false religious system, often seen as the Roman Catholic Church*.

And this type mishandling of the passage is NO small thing. Not only does such a teaching do away with the correct understanding of the passage but such a teaching has the Times of the Gentiles ending in the Book of Revelation after a fashion which is *COMPLETELY out of line with the way in which the Times of the Gentiles is seen being brought to a close throughout Moses, the Psalms, and the Prophets.*)

The Old Testament has already dealt extensively, in minute detail, with *the whole* of that seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty. *A complete word picture* has already been presented, for all to see. And this part of the Book of Revelation, dealing with the same

thing as previously seen in the Old Testament, *places the emphasis EXACTLY where Moses, the Psalms, and the Prophets had previously placed the emphasis, which could ONLY be expected.*

The Emphasis and Divisions in Revelation 17:1-20:6

The emphasis beginning in chapter seventeen and continuing through chapter nineteen, preceding the Messianic Era in chapter twenty, *is placed on Israel and the nations* (17:1-19:6, 11-21). And, within this section, *the Church of God*, as well, is brought back into the picture from the opening chapters of the book, though only taking up four verses throughout chapters seventeen through nineteen (19:7-10).

Beginning with chapter seventeen and continuing through the opening six verses of chapter twenty, this section of Scripture could be divided into four parts:

1) *In Rev. 17:1-19:6*, though both *the Beast and the harlot* occupy center-stage, *the harlot alone*, residing in the kingdom of the Beast, is the one centrally being dealt with throughout.

The subject matter of this section of Scripture is stated, in so many words, in the opening verse:

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

The harlot is dealt with at length pertaining to *her identity and where she resides* (leaving *NO possible room* for anyone to question that being pictured [if Scripture is compared with Scripture]).

And then *the harlot*, within the scope of this section of Scripture, is seen being *completely destroyed* (again, leaving *NO possible room* for anyone to question that being pictured [again, if Scripture is compared with Scripture]).

The Beast and his kingdom, on the other hand, are dealt with in this section of Scripture only with respect to *identity and an impending destruction*. The harlot is the one dealt with

in detail throughout, not the Beast.

2) *In Rev. 19:7-10*, after dealing with various things concerning the harlot and her relationship to the nations, followed by the harlot's destruction, attention is called to *the bride and the marriage supper of the Lamb*, occurring in heaven, prior to Christ's return to the earth.

This is the first mention of anything having to do with the bride since chapters one through three of the book, anticipating the relinquishment of crowns (ch. 4) and the redemption of the inheritance (chs. 5ff) — with the redemption of the inheritance being completed following Christ's return (ch. 19b), allowing the bride to then become the Lamb's wife (*cf. Ruth 4:1ff*).

3) *In Rev. 19:11-21*, the heavens are opened, and Christ is seen returning back to the earth "with his mighty angels" — *i.e., the armies of heaven* — accompanying and following Him at this time (*cf. II Thess. 1:7; Rev. 19:14*).

Accompanying Christ, as well, will be Moses and Elijah (*cf. Matt. 16:28-17:5; Luke 9:27-32*), who will evidently be instrumental in His dealings with both Israel on the one hand and the Beast and his kingdom on the other.

(For details on Moses and Elijah accompanying Christ at this time, refer to the author's book, *Moses and John*, particularly Chapters III, IV.)

The bride, from verses seven through ten, is not seen among those accompanying Christ back to the earth at this time. In fact, Scripture is quite clear that the bride *will NOT* accompany Christ back to the earth when He returns.

Christ will be returning to complete His dealings with Israel and the nations, and the bride will have *NO more* to do with this than she will have previously had with Christ's dealings with Israel and the nations during the Tribulation.

The Bride simply *will NOT* participate in judgments occurring on earth when the seals of the seven-sealed scroll are being broken, and these judgments will not be concluded until

after Christ returns to the earth to complete His dealings with Israel and the nations preceding the Messianic Era.

(Note that Joseph's wife, Asenath, was in another part of the palace when he dealt with his brethren at the time he revealed himself to them.

And note that Moses' wife, Zipporah, only went part way with him when he returned to Egypt to deal with his brethren in this same respect.)

Moses and Zipporah were reunited *ONLY AFTER* Moses had dealt with the Jewish people in Egypt, *AFTER* he had dealt with the Pharaoh of Egypt, *AFTER* the death of the firstborn, *AFTER* he had led the Israelites out of Egypt, and *AFTER* Pharaoh and his armed forces had been destroyed in the Sea.

And *the SAME sequence* will, of necessity, be followed in the antitype. The bride, as Zipporah, may very well accompany Christ part way and remain in the New Jerusalem above the earth while He deals with Israel and the nations on earth.

Then, once these dealings have been concluded — which will be after Israel's national conversion and restoration to her land, and after the destruction of Gentile world power (which, according to Scripture, will occur in this order) — Christ will be reunited with the one who will then have become His wife.

(At the time of the destruction of Gentile world power, all the judgments seen within the breaking of the seals of the seven-sealed scroll in Revelation chapter five will have come to pass.

This will complete God's terms for the redemption of the inheritance — with the marriage of Christ to His bride and the re-marriage of God to Israel seen as part and parcel with the redemption of the inheritance [*cf.* Ruth 4:1ff]).

The preceding succinctly covers, in a somewhat general respect, the sequence of events which will occur when Christ returns to the earth, as seen in Rev. 19:11-21.

VERY FEW of these events are seen and dealt with in this brief section in the Book of Revelation, but *ALL* are seen and dealt with in prior Scripture, beginning in Genesis.

Scripture *MUST* be compared with Scripture in order to put the complete word picture together, *EXACTLY as God has outlined and provided this information in His Word* (I Cor. 2:9-13).

4) *In Rev. 20:1-6*, all is brought to completion and fruition. Satan is bound, cast into the abyss, individuals are assigned positions of power and authority in Christ's kingdom, and the millennial reign — that toward which everything in Scripture moves — will then occur.

I Sit a Queen, and Am No Widow, and Shall See No Sorrow

There is only *ONE possible way* that a person could expect the Tribulation to draw to a close and end in the Book of Revelation. And that would be *EXACTLY the SAME way it is seen drawing to a close and ending time after time in Moses, the Psalms, and the Prophets*.

Whether in the Old Testament or in the New Testament, Israel in the end time is seen enmeshed within and committing harlotry with the most corrupt form of Gentile world power man has ever known or ever will know.

This will then be followed by Israel's repentance, the nation being cleansed of her harlotry (as presented in Rev. 17-19a, synonymous with the harlot being burned, destroyed by fire), the destruction of Gentile world power, and the ushering in of the Messianic Kingdom.

Though the nation will have paid *a heavy price, one beyond human comprehension*, Israel's harlotry will be a thing of the past.

Israel's sins will have been "as scarlet," "red like crimson"; but, with these sins having been completely removed — "as far as the east is from the west" — where *scarlet* and *crimson* once existed, conditions will then be "as white as snow," "as wool" (Isa. 1:18; cf. vv. 21-26; Ps. 103:12-22).

And *a cleansed nation* in that day will realize the rights of the firstborn, fulfilling the purpose for the nation's existence (cf. Rev. 17:16, 17; 18:8-21; 19:2, 3).

1) Material Wealth, Spiritual Wealth

The heavy price paid by Israel over centuries of time has been

both to her detriment and the detriment of the nations. Israel has been removed from her land, scattered among the nations, and has suffered immeasurably at the hands of the Gentiles. And, at the same time, the nations have suffered as well, *having been cut off from the spiritual blessings which could have been theirs through Israel.*

But, though the nations throughout this time have found themselves *separated from spiritual blessings*, they have, at the same time, found themselves in a *position of power and involved with materialism, becoming wealthy* (18:3, 9-19).

And Israel, having left her spiritual heritage and found herself scattered among the nations, has become inseparably involved with the world's *materialism and wealth* as well (17:4; 18:16).

During the Times of the Gentiles (over 2,600 years), *the nations have held the sceptre and have become wealthy at the expense of Israel* (17:2; 18:19b). And, as long as the Times of the Gentiles continues, *the nations will continue to hold power and accumulate this wealth at Israel's expense.*

Or, viewing the matter from another perspective, as long as Israel remains in the nation's present condition — a harlot, co-mingling with and having illicit, forbidden relations with the nations — the nations will continue to accumulate their wealth at Israel's expense, with Israel involved in and sharing in this wealth.

But once Israel is brought to the place of repentance, followed by Israel's harlotry being done away with (burned with fire [17:16, 17; 18:8ff]), *it will ALL be OVER for the nations.*

The Times of the Gentiles will end, the sceptre will change hands, and the wealth of the Gentiles will be given to Israel (Isa. 60:5, 11 [the word "forces," KJV, should be translated "wealth"; ref. NASB, NIV]; cf. Ex. 12:35, 36).

The preceding is what a large part of Revelation chapter eighteen is about (through the use of the type language specified in the opening verse of the book, in Rev. 1:1 [ref. pp. 102-104 in Chapter XI of this book, where this is explained]).

(When seeking to understand the book of Revelation, a major problem results from not understanding and interpreting material in the book after the manner in which God has structured this material — again,

something stated in the opening verse of the book, though largely ignored.

Thus, when individuals attempt to understand things in this book from a western mindset, or through any other means different than the way that it was set forth in this opening verse, is it any wonder that they have trouble?)

Note particularly verses nine through nineteen in this eighteenth chapter. The nations will have become *rich*, and these nations will be *quite distraught* when all of this is suddenly taken from them. And it will all be taken from them *through the loss of the harlot in their midst* (again, note the symbolism and type language being used).

The nations can continue in their present fashion *ONLY as long as the harlot remains in their midst*, for, the fact that Israel is playing the harlot is what allows them to live in this manner — accumulating material wealth, etc.

But ONCE the harlot is NO longer present, ONCE Israel is NO longer playing the harlot, things will CHANGE completely.

God will use the Beast to do *EXACTLY the opposite* of that which the Beast will set out to accomplish.

The Beast will set out to accomplish something wherein *utter failure* has always marked the path of any and all who have tried — *the destruction of and doing away with the nation of Israel.*

And, in line with that which has happened to all of his predecessors as well, the Beast himself will suffer that which he will set about to inflict upon the Jewish people — *his own utter destruction instead.* Because of God's unchanging promises to and regarding Israel, matters of the preceding nature *MUST always work out in this manner* [cf. Gen. 12:1-3; Ex. 3:1-7; Esther 5:14; 6:6-13; 7:8-10; 9:10-14].

God, turning matters around, will use the Beast to destroy the harlot [exactly as he used the Pharaoh of Egypt during Moses' day to bring about His plans and purposes regarding Israel], *with the nation of Israel subsequently existing APART FROM her harlotry and God's COMPLETE PURPOSE for calling this nation into existence then being realized* [cf. Ex. 9:15, 16; Rev. 17:16, 17].)

In that day, Gentile headship will be over, their wealth will be gone, but they will find that they will possess something FAR greater.

Spiritual blessings/spiritual wealth, which will be theirs through

restored Israel, will FAR exceed anything which they will have possessed throughout the Times of the Gentiles (cf. Isa. 65:19; Zech. 8:20-23).

2) The Harlot Destroyed, The Nation Cleansed

“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). “Fire” 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 purifies in one respect and destroys 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, the nation itself will *remain untouched by the fire*.

Nebuchadnezzar tried to use fire in the latter respect in Daniel chapter three — in relation to three Israelites, foreshadowing the entire nation — and *failed completely*.

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 completion 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.

Nor could Darius in the succeeding Medo-Persian kingdom get the lions to eat/slay Daniel (Dan. 6).

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 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'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 dealing with Israel, deal with the nations, deal with Satan and his angels, and usher in the Messianic Kingdom.

Israel and the nations — Past, Present, and Future

The definition of and thoughts surrounding the use of the word “mystery” in the New Testament have been dealt with at length in the two previous chapters of this book (Chs. XI, XII). And that which follows in this section — in both of the two main parts to the section — will deal once again with matters set forth by the use of this word, from different perspectives than previously seen.

The first will show the same statements used of Israel in Jeremiah's prophecy that are used in the chapter under discussion of the harlot in the Book of Revelation, presenting matters from two different vantage points in these two books.

Then, the other will show sharp distinctions between Israel at two different times, before and after the nation passes through the fire, as seen in an Old Testament passage from Judges, foreshadowing and shedding light upon that under discussion in Rev. 17:1-19:6.

When these sections from these three books are looked upon and studied in the light of one another, the word picture — *seen*

EXACTLY as God has set it forth in His Word — begins to take shape in a far clearer manner than if only two of these sections were used. And a grave problem can only arise if only one of the three sections is used and the person tries to figure matters out himself instead of letting Scripture do it for him.

Scripture MUST be compared with Scripture, allowing Scripture to interpret itself.

1) *Jeremiah and John*

Note that which is stated about Israel and the land of Israel in Jer. 25:10, 11:

“Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations [Israel, along with other surrounding nations, judged with Israel (v. 9)] shall serve the king of Babylon seventy years.”

Then note that which is stated about the harlot in Rev. 18:22, 23:

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found anymore in thee; and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.”

Exactly the same thing is stated about Israel in Jer. 25:10 as is stated about the harlot in Rev. 18:22, 23.

In the Book of Jeremiah, the statement had to do with *the Jewish people in relation to the land of Israel at the BEGINNING of the Times of the Gentiles.*

Israel had been removed from her own land and transported into the land of Shinar, *FROM a theocracy INTO the world kingdom of Babylon.* And in the land of Babylon *the Jewish people could NO longer experience the things enumerated in Jer. 25:10 in their own land.*

Then, in the Book of Revelation, the whole of that seen in Jeremiah is *turned around and used in a completely opposite respect at the END of the Times of the Gentiles, over 2,600 years later.*

In this book *the SAME statement has to do with Israel playing the harlot among the nations in the Gentile lands where the nation had been dispersed throughout the Times of the Gentiles.*

And the picture in the Book of Revelation, *reversing the matter, has to do with Israel about to be cleansed of her harlotry, at which time the nation will be removed FROM these Gentile lands and transported BACK TO her own land, with the theocracy restored to Israel.*

Once restored to the land, Israel would *NO longer* experience the things stated in both Jer. 25:10 and Rev. 18:22, 23 *in Gentile lands*, for God will have cleansed and removed the nation from these lands.

Then, at that time, God will *restore these things to her, in her own land, in connection with the restoration of the theocracy. That TAKEN FROM the nation in Jer. 25:10, 11 will be RESTORED TO the Jewish people.*

2) Judges and John

The five books of Moses, the Pentateuch, end with the account of Moses' death and Joshua assuming the mantle (Deut. 34:1-12).

The Book of Joshua then begins with a reference to Moses' death and continues with a history of the Israelites entering and beginning to take possession of the land, slaying and/or driving out the inhabitants, under Joshua's leadership.

And the book ends about twenty-five years later with a reference to Joshua's death and the Israelites burying the bones of Joseph, who had died about two centuries prior to that time in Egypt (Josh. 24:29ff; cf. Gen. 50:25, 26; Ex. 13:19).

The next book, the Book of Judges, continuing from Joshua, begins with a reference to Joshua's death, beginning a period of time lasting over three centuries (some 320 or so years) when the Israelites resided in the land apart from leadership of a nature previously experienced — extending from the death of Joshua to Saul being anointed the nation's first king.

a) A Brief Summation of Judges

Two things marked the period of the Judges:

1) *Disobedience on the part of the Jewish people.*

2) *God's reaction to their disobedience* (which had to do with anger, followed by a chastisement of the Jewish people 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 drive out all of the Gentile nations inhabiting the land*. But, following Joshua's death, the Israelites gradually began *to cease* driving these nations out (cf. Deut. 7:1, 2, 16, 22-24; Josh. 23:1-5; Judg. 1:1, 19, 21, 27-33).

Then, *disobedience 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, over time, 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 over 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)

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.

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, perse-

cution 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 apparently 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 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.

b) *The 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 misused "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. 2:8-10; 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 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.*

1) Judges Chapter Nineteen

But, as has been shown earlier in this chapter from Rev. 17:1ff, *things are ABOUT to change. The harlot is ABOUT to be destroyed.*

And *EXACTLY the same thing* is seen toward the end of the Book of Judges, during the period of time between the death of Joshua/Jesus and the appearance of Israel's King.

There is an account part way through the epilogue section of Judges which foreshadows *EXACTLY the SAME thing* as seen by the harlot woman being burned with fire in Rev. 17:1-19:6.

In Judges chapter nineteen there is an account of a Levite and his concubine, his wife. The Levite had taken her as his wife and moved her from Bethlehem to a place some distance north, to his home on Mt. Ephraim. But, "his concubine played the whore against him" and returned to Bethlehem, to her father's house (vv. 1-3).

This was followed four months later by the man taking a hired servant and traveling to Bethlehem to get his adulterous wife.

And, after certain events in Bethlehem, a rather lengthy account follows of a journey which the man made with his concubine and the hired servant, traveling from Bethlehem back to Mt. Ephraim (vv. 5ff).

Enroute from Bethlehem to Mt. Ephraim, they entered the village of Gibeah, with a view to spending the night, which is where a main part of that seen in the account occurred.

After sitting in the streets of the city for awhile, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them, and offered them a place where both their animals (donkeys) and

the three of them could spend the night (vv. 10-21).

Then, after all had been properly taken care of (the animals and the three travelers), “the men of the city, certain sons of Belial” (a reference to *worthless men of the city*), came to the house, and began to beat on the door, demanding that “the man” inside the house (evidently the husband of the adulterous concubine) be brought out so that they could have homosexual relations with him.

It is the same picture seen back in Genesis chapter nineteen after Lot had invited the two angels to spend the night in the safety of his home (vv. 2ff). And that which then occurred in Judges is also very similar to the account in Genesis.

In keeping with Eastern hospitality, protecting guests inside one’s home at all costs, in Genesis chapter nineteen, Lot had offered his two virgin daughters instead (v. 8); and the man in Judges chapter nineteen, did the same thing, offering his own virgin daughter, along with the man’s concubine.

The men of the city *took only the man’s concubine*, and they “abused her all the night until morning.” And, when they had finished with her and the night was almost over, they let her go.

She made her way back to the house where her husband resided, and, at the dawning of the day, fell at the door of the house and evidently died (vv. 22-26).

At this point in the story, there are *two women*. One was a *harlot* who had been sexually abused throughout the night by the men of the city; and the other was a *virgin* whom the men of the city had left at the house, untouched.

When the concubine’s husband came out and found his wife unresponsive, he loaded her upon one of the animals and continued the journey to his home on Mt. Ephraim.

Once there, he took a knife, cut the harlot into *twelve pieces*, and sent the pieces “into all the coasts of Israel,” *evidently one piece to each of the twelve tribes of Israel* (vv. 27-29; cf. I Sam. 11:7; I Kings 11:30ff). And the account closes with this statement:

“And it was so that all that saw it [a piece of the dead harlot] said, There was no such deed done nor seen from that day that the children of Israel came up out of the land of Egypt unto this day...” (v. 30a).

2) *Parallel Accounts, Judges and Revelation*

Scripture presents exactly the same picture, from two different perspectives, in both Judg. 19:1-30 and Rev. 12:1-20:6. In both passages you have:

1) *Israel existing in the condition seen in Judges — without a King and every man doing that which is right in his own eyes.*

2) *An account of both a harlot and a virtuous woman.*

In *Judges*, the men of the city, seen as base men, took and abused the Levite's wife, a *harlot*, throughout the night, bringing about her death as a new day dawned.

But the host's *virgin daughter* remained untouched by the men of the city.

Then, the husband of *the dead harlot* cut her body into twelve parts, "together with her bones," and evidently sent one piece of the dead harlot's body to each of the twelve tribes of Israel.

The harlot was gone, the virtuous woman lived, and the complete matter had to do with the entire nation.

Now, note how this is presented in Rev. 12:1-20:6. Two women are seen. In chapter twelve, a woman in possession of regality is seen.

Then, beginning in chapter seventeen and continuing through the first six verses of chapter nineteen, a *harlot* is seen (the same woman from chapter twelve, though now presented as a harlot).

And, as in the account in *Judges*, the harlot is seen being abused throughout the night — throughout the time of "the darkness of this world," prior to the time that "the Sun of righteousness" arises "with healing in his wings" (cf. Mal. 4:2; Eph. 6:12).

The harlot has been, is being, and will be abused at the hands of those to whom she was given — the Gentile nations.

God gave a nation already in the throws of harlotry over to the Gentile nations; He drove His people out among the nations, among her lovers, to effect repentance through persecution at the hands of her lovers.

Then, note how *the nations have abused the harlot throughout the night* in Rev. 18:3:

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

As Israel has continued to play the harlot, having illicit and forbidden relationships with the nations, the nations have become rich at Israel's expense.

But ALL of this is ABOUT to change.

The men of the city *killed the harlot* in Judges. And the complete picture has to do with *a slain harlot subsequently cut into twelve pieces, with one piece evidently sent to each of the twelve tribes of Israel.*

In Revelation, the corresponding picture has to do with God using the Gentile power of that coming day *to slay the harlot*. In this future instance, foreshadowed by events in Judges chapter nineteen, *the harlot will be burned with fire*, the smoke of her burning will ascend up throughout the endless ages (*i.e., the harlot will NEVER live again; Israel's harlotry will FOREVER be a thing of the past*), and this will have to do with the whole house of Israel, all twelve tribes (seen by pieces of the harlot sent to evidently all twelve tribes in Judges, implicating the entire nation).

And, exactly as in the account in Judges, the Gentile nations, into whose hands the harlot has been delivered, *CANNOT touch the virtuous woman* (Israel's status once the harlot has been destroyed and cleansing has occurred).

And in that coming day, because of that which will then ensue, Judg. 19:30 can only, once again, be seen applying to all throughout the twelve tribes who witness that to which these two sections of Scripture apply. That stated in this verse, projected out into that coming day, would read something like this:

“And all that see it in that day [the dissected harlot/the burned harlot — the destroyed harlot, with only the virtuous, untouched woman then existing] will only be able to say:

There has been NO such deed done NOR seen from the day that the children of Israel came up out of the land of Egypt unto this day [throughout 3,500 years of Jewish history, with NOTHING like this ever seen during all that time; NOR will it ever be seen again, for Israel's harlotry will NEVER exist again].”

14

The Beast and the Woman (IV)

KING OF KINGS, AND LORD OF LORDS

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev. 19:11, 16-21).

The past three chapters in this book have dealt principally with the harlot in Rev. 17:1-19:6 residing in the kingdom of the Beast, followed by the harlot's destruction. The first part of this closing chapter in the book will continue with a number of related thoughts on the same subject as the previous three chapters, then move on to Christ's return and the destruction of the kingdom of the Beast.

God's Two Firstborn Sons in the Old Testament

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, is seen at a time much earlier than man might think or imagine.

For example, in Ex. 12:40, 41, *Israel is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation's existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac.

Or, in Heb. 7:9, 10, Levi is seen as *having paid tithes in the loins of Abraham* (his great grandfather), at the time Abraham met Melchizedek in Genesis chapter fourteen (Heb. 7:9, 10), again, prior to the birth of Isaac.

Thus, a nation which would not exist until four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect can be taken back even farther than the preceding, much farther (e.g., Shem, nine generations preceding Abraham).

(For additional information in the preceding realm, refer to Chapter VI, "The Selfsame Day," in the author's book, *We Are Almost There*.)

Information regarding the nation of Israel begins in Genesis much earlier than Abraham's birth in chapter eleven, or actually even the account of that stated about Shem in chapter nine. Information regarding Israel in Scripture actually begins at that time when the Spirit of God moved upon the ruined creation in Gen. 1:2b and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (Gen. 1:2b-11:26).

References to or events pertaining to the nation, centuries and millenniums prior to the existence of the nation, can easily be seen in passages such as Gen. 3:15 (the Seed of the woman [Israel, Christ]), or the typology of Cain and Abel (Gen. 4:1ff), or that of Noah and his family passing through the Flood (Gen. 6:1-8:22), or that stated about Shem in relation to Ham and Japheth. (Gen. 9:25-27).

But how can things pertaining to Israel be seen beginning with the earth's restoration and continuing into man's creation in the opening verses of chapter one?

Note five verses of Scripture in four New Testament books:

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

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist ['all things have been established,' 'all things hold together']" (Col. 1:16, 17).

"Hath in these last days spoken unto us by ['in the person of'] his Son, whom he hath appointed heir of all things, by whom also he made the worlds ['brought into existence (arranged) the ages']" (Heb. 1:2).

"And all that dwell upon the earth shall worship him [the Beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

In the first of the preceding references, "salvation" is clearly stated to be "of the Jews." This is the nation which brought forth the Saviour, Who, in the fourth and last of the references, was "slain from the foundation of the world" (which takes one back to the time of Gen. 1:2b ff [cf. I Peter 1:19, 20]).

(How can one son [Israel] be present at a time prior to that son's existence? That has already been addressed after one fashion, but it can also be addressed by asking, How could Christ have been slain at a time prior to His incarnation and the events of Calvary?

Then, who slew Christ at the time seen in Rev. 13:8 — "from the foundation of the world" [i.e., from the time of events in Gen. 1:2b ff]? *ONLY one person could possibly be seen as the slayer; ONLY the other son could have committed this act, as seen in the typology of Cain slaying Abel in Gen. 4.*

Christ was the Paschal Lamb, the paschal lamb was given to Israel [Ex. 12:1ff], and ONLY Israel could slay the paschal lamb. It matters not whether the event occurred at the time of the restoration of the ruined material creation, in typology [e.g., Gen. 4, 22], or 4,000 and 2,000 years later at Calvary. The SAME two individuals — the SAME two Sons — have to be involved. There is simply NO other way for the event to occur at any time in history.

Suffice it to say that “with God all things are possible” [Matt. 19:26].)

Then note the other two previously quoted references, the second and third references, which have to do with *God’s actions in relation to the whole of the matter, with NOTHING occurring apart from His Son.*

Any time God’s work is seen in Scripture (e.g., His restorative work occurring over six days time in Gen. 1:2b ff), *His Son*, “slain from the foundation of the world,” has to be seen as well, *for NOTHING has ever occurred or ever will occur apart from the Son.* And this is the One Whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

“Salvation” is not only “of the Jews,” but “Neither is there salvation in any other [a reference to the One Whom Israel brought forth]” (John 4:22; Acts 4:12) — *inseparable references to both of God’s two firstborn Sons.*

To separate God’s two firstborn Sons in Biblical studies (Ex. 4:22, 23; Heb. 1:6) — dealing with one apart from the other — *is simply NOT possible.* This is one reason that the same Scriptures are, at times, used of both (e.g., Hos. 11:1; Jonah 1:17 [cf. Matt. 2:15; 12:38-40]); and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in Gen. 1:2b, can only be *a COMPLETELY improper way to view the matter.*

Beginning revelation pertaining to Israel has to be seen in Scripture in Gen. 1:2b ff, for the work was done completely in connection with and through the One in Whom salvation (restoration) lies; and this Son (Christ) *CANNOT* be separated from the other son (Israel), in whom salvation (restoration) lies as well.

Then, note Genesis chapter two where details pertaining to man’s creation in chapter one are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep,

his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, through this act, the woman, formed from a part of the man, completed the man.

And the antitype is easy to see. The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements which God is presently using to form the bride — *blood and water* — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit's work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son's body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule; and, through this act, in line with both the type and Heb. 2:10, the bride will complete the Son.

Now, note something about the preceding. *NONE of this can exist apart from Israel.* According to Romans chapter eleven, Gentiles, who do not have a God (Eph. 2:11-13), have been grafted into the only nation with a God (through being "in Christ," a Jewish Saviour [v. 24]), the nation which brought forth the Saviour, *the ONLY nation which could do so*, for "salvation is of the Jews."

Thus, Israel is not only seen in Genesis chapter one, but in chapter two as well.

Then the nation is seen throughout chapter three in the account of man's fall, necessitating salvation, with the account of Israel slaying Christ in the typology of Cain slaying Abel in chapter four. And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

Then, none of the events in chapters five through eight could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, *NOTHING* occurs apart from the Son, which, in reality, as also previously seen, would have to include BOTH Sons — both Christ and Israel. And aside from the preceding, the typology surrounding Enoch couldn't exist apart from Israel, for, apart from Israel, there could be no Church to be removed in the antitype.

And this could be continued through subsequent chapters leading to Abraham's birth (chs. 9-11a), but the preceding material should be sufficient to get the point across.

God's work through One of His firstborn Sons simply *CANNOT* occur apart from the Other firstborn Son being seen as well.

(Note how this takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God's plans and purposes, with God being through with Israel.

If something such as the preceding has occurred, after any fashion, then *Christians can forget about everything, including their very salvation.*

God's work through One Son is not seen, it cannot exist, apart from the Other Son. Apart from a connection with both Sons — *a Jewish Saviour, brought forth by the nation of Israel, with Christians seen grafted into a Jewish trunk* — there can be no salvation, or anything else, aside from eternal ruin and damnation [Rom. 11:1-26].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in Gen. 11:27 and progressively moving throughout the Old Testament.

Note just one example — that of Shem, in relation to Ham and Japheth in Gen. 9:25-27. Shem was the only one of Noah's three sons possessing a God. The other two sons, without a God, could only possess a connection with God *one way* — by going to the son in possession of a God, *by going to Shem and dwelling "in the tents of Shem"* [the words used in Scripture to denote the *ONLY* way of partaking of that possessed by Shem].

Shem's lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel. All of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem's lineage through individuals other than Abraham Isaac, Jacob, and his twelve sons.

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions which can NEVER change*. "Israel" is the *ONLY* nation on the face of the earth with a God, all of the other nations are as described in Eph. 2:11-13 [without a God (cf.

Ps. 96:5)], and the nations are left with only one choice if they would have any connection with or access to God. *They MUST go to the one nation with a God, to a Jewish Saviour Who is God. There is NO alternative.*

Now, note what would happen if Shem were removed from the picture in Genesis chapter nine, or if the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

That needs to be thought through — thought about long and hard — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God's plans and purposes.)

Now, keep the preceding thoughts pertaining to Israel in mind when moving through that part of the Book of Revelation dealing with the Tribulation and beyond, extending into the Millennium (6:1-20:6).

Scripture specifically refers to the Tribulation as “the time of Jacob’s trouble” Jer. 30:7). *And the purpose for the Tribulation, in relation to this time of trouble, is to bring Jacob (Israel) to the place of repentance, in order that the six things listed in Dan. 9:24 can be brought to pass.*

Israel occupies center-stage during this time. And not only does Israel occupy a position of this nature at this time, but also during the time immediately following when Christ returns, along with the ensuing Millennium, and even during all of the ensuing ages beyond.

In the Old Testament, Israel is seen as *the wife of Jehovah, who involved herself in harlotry (among other forms of disobedience), whom God divorced, and drove out among the nations to effect repentance.*

And, as well, Israel is also seen in the Old Testament as *the one who will one day be brought to repentance, with God's plans and purposes ultimately being worked out through this nation.*

This is the complete story of Israel as presented in the Old Testament Scriptures, stated in a very succinct manner.

With that in mind, and with Scripture spending quite a bit of time in the Book of Revelation dealing with *a harlot woman* during “the time of Jacob’s trouble” (Rev. 12:1-17; 17:1-19:6) — completely in line with God dealing with *a harlot woman* during the same time in the Old Testament (Lev. 26:39-42; Isa. 1:21-2:5; Jer. 3:1-4:31; 30:1-31:40; Ezek. 16:1-63) — the proper identity of the

harlot woman in the latter part of the Book of Revelation becomes a simple matter to ascertain.

In fact, as evident from the preceding, through comparing Scripture with Scripture, *the Scriptures will clearly identify the harlot*, leaving *NO room* for anyone to question the harlot's identity (refer to the three previous chapters in this book — Chapters XI-XIII).

Revelation 17:1-19:6 provides *EXACTLY the same picture seen so many times in the Old Testament*. And apart from seeing this section of Scripture in the Book of Revelation dealing with this subject — *i.e., seeing this section dealing with Israel relative to the nation's harlotry (which is inseparably connected with God's central purpose for having Israel pass through this time, to effect Israel's repentance)*, then *Israel's harlotry is NOT even seen being dealt with in this book*.

As previously seen, this would put the Book of Revelation *out of line with Old Testament revelation*. And, as well, this would put "the time of Jacob's trouble" in the Book of Revelation completely *out of line with the reason for the existence of this time*.

In this respect, a correct, proper understanding of Rev. 17:1-19:6 cannot be overemphasized, which is why so much time has been spent in this book dealing with this section of Scripture.

Error, particularly at this point in the book, can lead to error elsewhere. And the whole thing can end up causing a person to possess erroneous thoughts on other related passages of Scripture, sometimes numerous related passages, literally closing the Scriptures in this whole overall realm to one's understanding.

Or, on the other hand, a correct handling of this section of Scripture can lead to correctly understanding numerous related passages of Scripture elsewhere, opening the Scriptures in this whole overall realm to one's understanding.

The Scene in Heaven, The Heavens Opened, Then...

The scene in heaven over the harlot's destruction — burned with fire — is one of rejoicing. *ONLY after this has occurred* can matters continue to the point seen at the end of the chapter — the destruction of Gentile world power, with God's purpose for bringing Israel into existence then being realized in all its fulness.

(Note that events in Rev. 17:1-19:6 present a complete picture of the harlot in and of itself, which, time-wise in the text, begins about the middle of the Tribulation [Israel residing in the kingdom of the Beast after all seven heads have been crowned] and extends to that time when Israel is cleansed of the nation's harlotry.

And Israel being cleansed of her harlotry [the harlot woman destroyed by fire, with the virtuous woman arising as a phoenix out of the ashes] *will NOT occur UNTIL AFTER Christ returns and the nation is dealt with in a FINAL sense in this respect* [probably by Elijah, who, along with Moses, will accompany Christ back to the earth].

For additional information about Moses and Elijah accompanying Christ when He returns, refer to the author's book, *Coming in His Kingdom*, particularly Chs. III, IV.

The order of events relative to Israel will be:

- 1) Israel brought to the place of repentance near the end of the Tribulation [calling upon the God of their fathers for deliverance, though not knowing the identity of their Deliverer at this time].
- 2) Christ's return [accompanied by Moses, Elijah, and the armies of heaven (angels)].
- 3) Subsequent dealings with Israel then brought to pass [which will include Israel's salvation when they look upon the One Whom they pierced (Zech. 12:10-14), Israel's harlotry becoming a thing of the past, never to exist again (Jer. 30:14-17; Rev. 19:3), the restoration of the Jewish people to their land, and the theocracy restored to the house of Israel under a new covenant (Jer. 30:18-22; 31:8, 9, 31-33)].

Thus, don't attempt to read Rev. 19:1-21 in a completely chronological fashion, for the material *has not been structured this way*. Nor has the whole of that seen in Rev. 6:1-19:21 been structured in a chronological fashion, which is where so many go astray in this book — trying to see a chronological sequence of events in places where they don't and can't exist.

A proper chronological sequence of the events seen occurring different places in the book is not necessarily seen in and ascertained from the passages themselves. Rather, this chronology of events can be seen by comparing Scripture with Scripture — seeing a chronology of events as revealed elsewhere, allowing one to then know the proper sequence of the different events in Rev. 6:1ff.)

Revelation chapter nineteen presents *two suppers* which will occur following the close of the Tribulation (*deipnon*, the Greek word translated “supper” in both instances, refers to the principle meal of the day, usually observed toward evening).

In the first part of the chapter, immediately following the shouts of hallelujah and praise *in heaven* at the end of the Tribulation (vv. 1-6) — a jubilation, mainly because of Israel’s repentance, the destruction of the harlot, and the Son’s impending reign — *the marriage supper of the Lamb* is seen (vv. 7-9).

Then, immediately afterwards the heavens are opened, and Christ, as “King of kings, and Lord of lords,” comes forth with His armies to tread “the winepress of the fierceness and wrath of Almighty God.” And this treading of the winepress *on earth* allows “the supper of the great God [*lit.*, ‘the great supper of God’]” to occur (vv. 11-21).

Thus, two successive *suppers* are seen in chapter nineteen — *one in heaven preceding Christ’s return, and the other on earth following His return*. And the two suppers are completely different in nature, though both are inseparably connected with the Son’s impending reign over the earth.

(The adjective, “great” [Gk., *meGas*] in Rev. 19:17, describing *a supper* [describing *God* in the KJV] is used eighty-two times in the Book of Revelation, describing numerous things [*e.g.*, 1:10; 2:22; 5:2, 12; 6:4, 10, 12, 13, 17]. The word *meGas* though is never used to describe God in this book, unless this verse in ch. 19 is the exception.

A couple of Greek manuscripts do have the word *meGas* describing “God” rather than “supper” in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *meGas* describing “supper,” accounting for the translation, “the great supper of God,” in almost any English translation since the 1901 ASV.

The word *meGas* appears one-hundred fourteen times throughout the rest of the N.T. [Matthew through Jude], and the word is used only seven times throughout this part of the N.T. to describe *Deity* — three times to describe Christ *in Messianic passages* [Matt. 5:35; Luke 1:33; Titus 2:13], twice to describe Christ as *High Priest* [Heb. 4:14; 10:21], once to describe Christ as *the great Shepherd of the sheep* [Heb. 13:20], and once

by the Jewish people to describe Christ as a *great Prophet* [Luke 7:16].

The Septuagint [Greek translation of the O.T.] uses *me-gas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the O.T., but, as in the N.T., the word is used only sparingly to describe *Deity* [e.g., Ex. 18:11; Deut. 7:21; 10:17; Ps. 47:2; 99:2; 138:5].)

In connection with Christ returning through an opened heaven as “King of kings, and Lord of lords” to tread *the winepress*, an angel is seen *standing in the sun* (v. 17). And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from Ezek. 39:17) to come, gather together, and partake of “the great supper of God” — a supper which will consist of “the flesh of captains...mighty men...horses...all men, both free and bond, both small and great...the kings of the earth, and their armies” (vv. 18, 19a).

(In both Ezek. 39:17 and Rev. 19:17, the cry is to “*all the fowls that fly in the midst of heaven*,” not just the carrion birds. And the same is true of the land animals in Ezek. 39:17 — “*every beast of the field*.”)

According to the scene presented when the third and fourth seals have been broken in Rev. 6:5-8, depicting conditions during the latter part of the Tribulation, extending into the time of Christ’s return, hunger existing among animal life at that time may be such that even non-carnivorous animals will be found partaking of this “great supper.”)

The angel *standing in the sun*, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism used in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “King of kings, and Lord of lords.”

The right to take the sceptre and rule the earth at this time will have previously been given to the Son by the Father (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23). And the angel standing in the sun — standing in that symbolizing *the central governing authority* — is seen *announcing this fact*.

(A similar scene occurring at the time of Christ’s return was depicted earlier in the book, in Rev. 10:1, 2 — the angel with the seventh

trumpet, whose “face was as it were the sun, and his feet as pillars of fire,” coming down from heaven and placing “his right foot upon the sea, and his left foot on the earth.”)

Then, from this point, the call goes out to all the birds of the air to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the sceptre and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the Beast and the False Prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the Beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (vv. 19-21; cf. Rev. 14:14-20; 16:13-16).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers (Rev. 9:16) — that blood will flow in places to a depth coming up to a horse’s bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (Rev. 14:20).

This is how the Times of the Gentiles will be brought to a close when Christ returns — centrally because of *the outworking of the principles set forth in Gen. 12:1-3 and Israel’s God-appointed position among the nations in Gen. 9:26, 27; Ex. 4:22, 23*. And the manner in which this will occur results in that which Scripture refers to as “the great supper of God,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

A Succinct Account, A Previously Detailed Account

It may appear *strange* to some reading Rev. 19:17-21 that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns.

After all, this is *the grand climax* of some 2,600 years of Gentile rule, with Israel about to take the sceptre and realize her God-ap-

pointed position among the nations, which was made known through Moses almost 3,500 years ago (Gen. 9:26, 27; Ex. 4:22, 23).

But the whole of the matter at this climactic place in the Book of Revelation is stated in *a very succinct manner* — five verses, or a total of eleven verses if one begins with Christ returning through the opened heavens in verse eleven.

Previously in this book, the same subject was dealt with several times after somewhat *the same succinct manner* (ref. 9:13-21; 14:14-20; 16:12-16). Just the bare facts are given any place in the book, with very little added detail. Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God's revelation to man, may appear strange to some. But that should not be the case at all.

The space and detail concerning the matter *has already been given throughout numerous passages in the Old Testament, passages covering whole chapters at times*. In fact, this is the direction toward which everything moves throughout all ten chapters of the Book of Esther, or all twelve chapters of the Book of Daniel, with Israel emerging in the end as the nation holding the sceptre once again.

The whole of the matter is *a major subject of Old Testament prophecy*, and *everything* about how the Times of the Gentiles will end *has already been covered by prophet after prophet in minute detail*.

If all the Scriptures written about this subject in the Old Testament were brought together, one would have a word picture so complete and detailed that it would *defy description*.

Thus, when arriving at this closing place in the Book of Revelation — the book closing the complete canon of Scripture — nothing needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures*.

The same thing could be said about the 1,000-year reign of Christ in the following chapter. The whole of the matter — from events which will occur following the binding of Satan at the beginning of the Millennium to events which will occur preceding the loosing of Satan at the end of the Millennium (vv. 1-3, 7ff) — is stated in three verses (vv. 4-6).

Why only three verses to cover events during 1,000 years of

time which the whole of creation has been moving toward since the restoration of the earth and man's creation and fall 6,000 years ago?

The answer is the same as that previously seen concerning the lack of detail in this book surrounding the end of the Times of the Gentiles.

ALL of the events surrounding the coming 1,000-year reign of Christ have already been covered by prophet after prophet in minute detail throughout the Old Testament, beginning in the opening two chapters of Genesis. And all that needs to be stated in this closing book of Scripture is simply an announcement that the time which the prophets had previously spoken about has now come.

And *EXACTLY the same thing* could be said concerning a word picture drawn from the Old Testament Scriptures pertaining to Christ's millennial reign that was previously said about a word picture drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles.

If *ALL the Scriptures* in the Old Testament bearing on Christ's millennial reign were brought together, one would have a word picture so complete and detailed that it would *defy description*.

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ's millennial reign, *the Old Testament is the place to go, NOT the Book of Revelation*.

By the time John wrote the Book of Revelation, *the prophets had already spoken and provided ALL of the details which God wanted man to know*. And, accordingly, the Spirit of God simply moved John to provide, in a *very brief manner, comments on that which had already been provided in great detail*.

These comments would be comparable to placing a *brief epitaph on a tombstone* on the one hand (the end of the Times of the Gentiles) and placing a *brief caption on a picture of a sunrise* on the other hand (the beginning of the Son's millennial reign).

The Old Testament closes in Malachi chapter four after a manner covering *the SAME subject in essentially the SAME succinct way that it is covered in the Book of Revelation*. And this would be for *the SAME reason* seen in the Book of Revelation. When one arrives at this chapter in Malachi, *the prophets, including Malachi,*

have ALREADY spoken, and NOTHING further needs to be added.

The first verse of this final chapter in Malachi reflects on the end of Gentile world power, and the second verse reflects on Christ's subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

And that is exactly what is seen in chapters nineteen and twenty of the Book of Revelation, preceding the eternal ages beginning in chapter twenty-one.

Israel and the Nations — Old Testament, New Testament

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of *a nation separated and set apart* from all the other nations for purposes having to do with these nations.

And these purposes had to do with *the salvation and blessings* of those comprising all the other nations, as Israel became God's witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (*cf.* Gen. 12:1-3; 13:14-18; 15:5-21; Ex. 4:22, 23; 19:5, 6; Isa. 43:1-10).

All of this was in the offing under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy. This is how Israel was to *"serve" God as His firstborn son* (Ex. 4:23).

And that which occurred over centuries of time (about eight hundred years) — a refusal to be God's witness (*e.g.*, Jonah in the type, refusing to go to Nineveh), further disobedience, harlotry — resulted in God removing the sceptre from Israel's hand, giving it to the Gentiles, and then uprooting His people from their land and driving them out among the nations to effect repentance.

This is *one major subject* seen throughout the Old Testament.

But there is *another major subject* seen throughout the Old Testament as well, having to do with Israel's repentance and restoration, followed by a realization of the nation's calling as set forth in the beginning.

And this, of course, necessitates the end and destruction of Gentile world power, with the theocracy being restored to Israel and the sceptre being returned to Israel.

All of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different things about different parts of *a word picture which can be seen in its completeness, EXACTLY as God desires man to see it, BUT ONLY by comparing Scripture with Scripture.*

No one book presents the complete picture. This is seen *ONLY by bringing together that which the Spirit of God moved all of the Old Testament writers to record (cf. II Peter 1:20, 21).*

This is what the Old Testament is about, and there is *an emphasis* throughout the Old Testament on the latter part of the story — *Israel's restoration, the nation realizing her calling, and the Gentile nations of the earth subsequently being reached by and blessed through Israel.*

And this emphasis, of necessity, involves *a previous end to the Times of the Gentiles and the destruction of Gentile world power.*

This is seen in typology beginning as early as the Flood during Noah's day in Genesis chapters six through nine, or the destruction of Nimrod's Babylonian kingdom in Genesis chapter eleven, or the battle of the kings during Abraham and Melchizedek's day in Genesis chapter fourteen. That seen in later Scripture in Psalms chapters two and eighty-three would be two other accounts, presented in a different manner; and that seen in Isaiah chapter fourteen would be another. Then there's the Book of Daniel, which presents different facets of the matter throughout, continuing through the minor Prophets.

An almost endless list of other similar references could be cited, and many are dealt with in earlier parts of this book.

The Old Testament, in this respect, is a treasure trove of information revealing the mind of One with infinite wisdom and knowledge — the One Who created and exercises sovereign control over all things — as He makes known His plans and purposes regarding man, the earth, and ultimately the universe.

It has all lain in the bosom of the Old Testament for millenniums, and all who have mined its treasures throughout this time have taken NOTHING away.

All is still EXACTLY where Moses and the Prophets left it after penning this Word, and all is still EXACTLY where any and all who have mined its treasures have left this Word as well.

Appendix I

Three Days and Three Nights

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

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

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

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

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 (within man's finite understanding) or whether Scripture is allowed to interpret and explain the matter for us (through God's infinite wisdom and knowledge, the Author of this expression).

Facts That One Must Face

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

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 Ederseim 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, 13, 19, 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 belondest 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 lets Scripture 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.

Appendix II

Yad Vashem

“A PLACE AND A NAME”

A MEMORIAL TO THE JEWISH VICTIMS OF THE HOLOCAUST

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

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

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

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

And “*Yad Vashem*,” as well, is not only a memorial to the Jewish victims of the Holocaust but also a research center, fully documenting all aspects of the Holocaust.

The Jewish people not only want their own people but the world at large to *KNOW about and NEVER forget that which occurred in Europe throughout the twelve-year reign of the Third Reich (1933-1945), both immediately preceding and during WWII.*

A Place, A Name

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

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

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

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

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

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

1) Today

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

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

“WE LIVE!”

2) Yet Future

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

During this future time, the Jewish people forming the present nation of Israel in the Middle East are going to be uprooted from their land and driven back out among the nations (either fleeing to “the mountains” in Matt. 24:16, “the wilderness” in Rev. 12:6, 14 [two ways of metaphorically depicting world kingdoms, the nations], or being “led away captive into all nations” in Luke 21:24).

And out among the nations, the Jewish people will experience something similar to but FAR, FAR worse than that which they experienced in Europe immediately preceding and during WWII.

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

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

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

Thus, individuals persecuting Israel WERE/ARE persecuting God; and to destroy Israel, God MUST be destroyed.

The Israelites during Daniel’s day were pictured through Nebuchadnezzar having three of their number cast into a fiery furnace which had been heated seven times hotter than normal, with a fourth Person seen in the furnace with them (which could only have been the same Person in the midst of the burning bush in Ex. 3:2-4).

And the three Israelites emerged from the furnace without a single hair on their heads singed, their clothes unburnt, and apart from even the smell of fire or smoke upon their bodies (Dan. 3:19ff).

During Hitler’s day, through his efforts to produce a Jew-free Europe, 6,000,000 Jews died — mainly in concentration camp gas chambers, with their bodies then burned in crematoriums.

The nation itself though STILL lived and could NOT be destroyed.

Then when the future Assyrian appears, some 9,000,000 Jews will be slain worldwide in about half the time as died in Europe immediately before and during WWII.

But the nation itself, *EXACTLY as at the end of WWII, will emerge. The nation will STILL live, with prophecy after prophecy then continuing to be fulfilled regarding Israel.*

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

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

Those in the past or present should have asked about the matter or read the Book. *They found out/will find out the hard way!*

And the same could be said for the one about to appear.

His end will be the SAME. His end has ALREADY been foretold time after time in the Book.

Never Again, but...

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

"Never Again!"

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

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

With a view to the past, dating back 3,500 years, with a particular emphasis on the recent past in modern times, how else could one expect the Jewish people to react (e.g., note Israel's past and present wary attitude toward efforts by U.S. presidents or other high governmental officials to bring about a peace agreement

between the Jewish people and nations openly proclaiming that they have *ONLY* one goal — to drive Israel into the sea)?

(In the light of Scripture, efforts by anyone attempting to bring about peace between Israel and the surrounding nations today *can ONLY result in complete failure. It simply CAN'T be done.*

God has “torn” the nation, for a reason; and God *ALONE* will one day “heal” the nation when His purpose for tearing the nation has been brought to pass [Hos. 5:13-6:3].

UNTIL then, NO power on earth can do a thing about effecting peace in the troubled Middle East. Hosea 5:14 specifically states, “...none shall rescue him [the one whom God has ‘torn’].”

Those presently trying to bring about peace in the Middle East *should have checked the Book.* It would have prevented a lot of unnecessary expended energy and expense.)

But, as previously shown, *THAT which the Jewish people have determined to NEVER let happen again WILL happen again.*

And, when it does happen again, the sufferings experienced by the Jewish people in Europe during the reign of the Third Reich will *PALE by comparison to the sufferings which the Jewish people are about to experience.*

The latter will so FAR exceed the former, or any other period of Jewish persecution, dating all the way back to the inception of the nation during Moses' day in Egypt, that there can be NO comparison.

The Future Holocaust Israeli Repentance, Then...

Why will this future Holocaust occur? And what will be the end of the matter?

The answers to both questions are very simple, and they have to do with two inseparably interrelated things:

- 1) *Israeli disobedience.*
- 2) *God driving the Jewish people out among the Gentile nations to effect repentance through persecution at the hands of these nations.*

The Prophets have spoken, this is what they have to say, and God's Word given through the Prophets CANNOT fail of fulfillment.

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

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

(Also, there is the matter of the redemption of the inheritance occurring through the judgments of the Holocaust, along with a marriage and a remarriage being brought to pass as a result of the redemption of the inheritance.

For information on the preceding, refer to Chapters VIII, IX in the author's book, *The Time of the End* and/or Chapters V-VIII in the author's book, *The Rapture and Beyond*.)

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

A repentant, converted, and restored Israel will THEN hold the sceptre and occupy a position at the head of all the Gentile nations.

Israel will THEN carry the message of the one true and living God to the nations worldwide.

And the nations will THEN be blessed through Israel.

THEN, in THAT DAY, the entire Jewish nation and the world at large will, at long last, realize that set forth by the words “Yad Vashem” in Isa. 56:5.

(For additional information on the preceding, refer to the author's books, *Never Again!* or *Yes, Again!* and *O Sleeper! Arise, Call!*

Also, refer to Appendix IV, “Triunity of Isaiah 52-54,” in the author's book, Israel — From Death to Life.)

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