



Watching the Fig Tree

FOR SIGNS OF THE TIMES

01

BILLYE BRIM BIBLE INSTITUTE

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Watching the Fig Tree For Signs of the Times 01

As a student of Billye Brim Bible Institute, you have been called to “such a time as this” (Esther 4:14). *This* is the time about which Jesus was speaking in Luke 21 when He said, “Behold the fig tree and all the trees. When they now shoot forth, ye see and know ...” He told us, as Dr. Billye Brim put it, “that *the sign* of His coming is the fig tree—Israel.” So as we have seen Israel bud and sprout leaves in returning to her Promised Land, our response is to watch her, so that we can discern the “signs of the times.”

The purpose of this class is to delve into the past in order to observe how the “fig tree” began—as a witness to God’s existence. Also, we will consider God’s dealings with His people and how He prophetically described the outcomes of whichever path they would choose. We will look at macro examples of God’s plan for the future of Israel, as in the Book of Jeremiah. We will also take a close look at some specific individuals who had a big impact on the re-creation of the State of Israel as she began to fulfill God’s promise of “Ingathering.”

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

In addition to notes to be used with each Video Session, this manual includes a **Supplement** section with materials referred to or excerpted in the sessions, including an assortment of maps, articles, and other material for further study. The **Bibliography** documents sources cited in this course.

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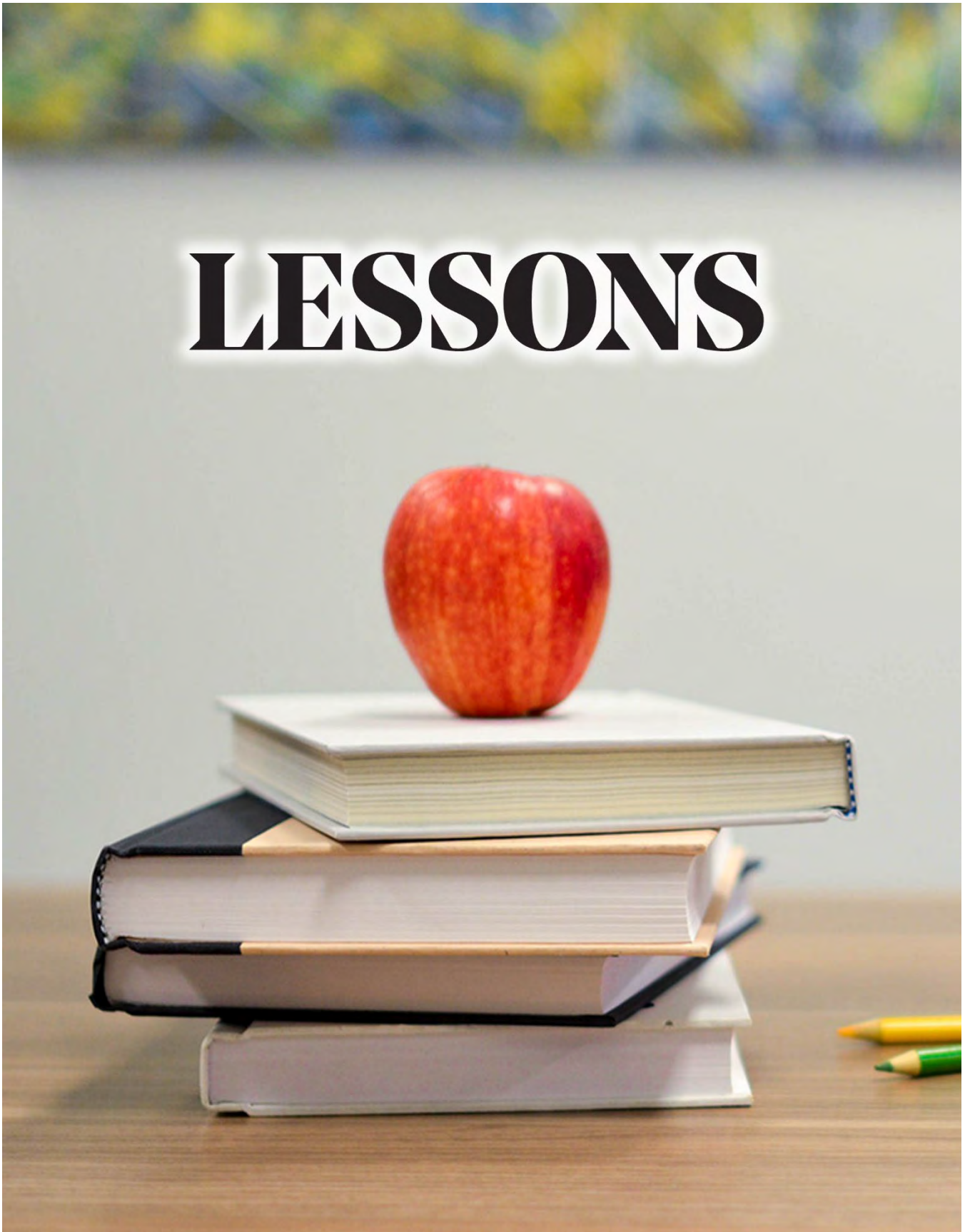
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LESSONS



WATCHING THE FIG TREE

For Signs of the Times 01

SESSION 1 STARTS HERE

RIGHTLY DIVIDING THE WORD

2 Timothy 2:15 KJV Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Bible, the Word of Truth, is to be rightly divided.

If it can be rightly divided, it can be wrongly divided.

Error comes from a wrong division of the Word of God.

1 Corinthians 10:32 KJV Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

So we see three groups of people:

1. The Jews
2. The Nations (Hebrew: *goyim*)
3. The Church

Brim Note: I first saw this truth back in the 1970s as I listened to a recording of a classroom teaching by Kenneth E. Hagin. He was teaching at his Bible school, *Rhema Bible Training Center*. I listened with the intention of getting material to print in Brother Hagin's *The Word of Faith* magazine. The following is an abbreviated version of the life-changing revelation that I received that day as I listened in my kitchen.

Key to Rightly Dividing the Word:

To whom or about whom is the Scripture speaking?

Kenneth Hagin pointed out that a Scripture could be speaking to or about an individual. It can also, he emphasized, be speaking to or about a group of people. Then he said there are three groups of people addressed in the Word of God. He read 1 Corinthians 10:32 to the students. His book about this subject, published twenty years after I first heard it, records what I heard him say that day—the day my life changed with the revelation.

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Kenneth E. Hagin, *Marriage, Divorce & Remarriage*

Notice that there are three classes of people addressed in the Word of God: 1) the Jews, God's covenant people; 2) the Church, God's own family; and 3) the Gentiles, heathen people (everyone who's not either in the Church or a Jew).¹

My “End-Time Doctrine” Commission

After I'd listened to the entire cassette teaching, I was mesmerized, to say the least. As I was pondering on these three groups and 1 Corinthians 10:32, I heard another Voice. I don't know if it was audible or not, but to me it was audible. It seemed to be a male voice, in the baritone range. I can still remember the inflection of the words:

*If you will remember this verse of Scripture,
it will keep your end-time doctrine straight.*

I hadn't even thought about needing an “end-time doctrine.”

I just thought about my short-term needs. I needed to get material for a lesson for *The Word of Faith* and to get the supper on the table. I did know that eventually I was called to teach the Word of God full-time. But that an “end-time doctrine” was a part of it had not crossed my mind.

If you had told me that day what my future held, I certainly could not have wrapped my mind around it. If you had told me that I would travel and preach behind the Iron Curtain for ten years, that I would study Hebrew in the land of Israel, and even eventually build *Midgal Arbel Prayer and Study Center* in Israel, I simply could not have believed it.

You see, at that time, it was a stretch to make the \$65 a month house payment on the two-story home at 624 South 13th Street in Collinsville, Oklahoma. We'd bought our old home to bring up our family, which was rather large for the times.

What would I have thought that evening if I had somehow seen that one day in the future we would have a three-hundred-acre property called *Prayer Mountain in the Ozarks* near Branson, Missouri? Or a multi-million-dollar *Midgal Arbel Prayer and Study Center* in the Galilee? Or that it would all be based out of a thriving local church, dedicated to being a part of the prophesied “Glorious Church” of Ephesians? And that all of it would be tied to the end-of-days prophetic events?!!!

Witness to End-of-Days Events

Sometime later, I sought the Lord as to what my specific call was. His answer was: I have called you “for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16 KJV).

¹ Kenneth E. Hagin, *Marriage, Divorce & Remarriage* (Tulsa: Faith Library Publications, 2001), 18.

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He spoke to me that I was called as a *witness* to end-of-days events. He would actually take me to the places of these happenings to *witness* them. Then I was to *witness* to His people about what I had seen and what it meant.

To fulfill this *witness* ministry, it was absolutely imperative that I know how to “rightly divide the Word of Truth.” A “*spirit of wisdom and revelation*” (Ephesians 1:17) came upon me as I read the Scriptures. It was so easy for me to see to which group of people each Scripture applied.

Many times, a passage in Isaiah or Ezekiel or one of the other prophets is clearly directed to Israel, Judaea, Jacob, Jerusalem, etc.

Much harm has been done by something that arose not long after Rome adopted Christianity. It’s a long story, but something known as *replacement theology* came into being. It taught that God was through with the Jews and all the promises made to them now belonged to the Roman Church. All the curses, however, were still meant for the Jews. This was so confusing and difficult to be understood. The common people were forbidden to read the Word. It was locked away in an effort to stop them from discovering the truth. And with the Light locked away, civilization entered into and endured the terrible Dark Ages.

With the invention of the printing press, the Book—the Bible—came once more into the hands of the common people. God’s promises were again discovered. One of the first groups to find the promises and to believe that they still applied to Israel and the Jews, were the Puritans. That’s a glorious story, but it’s too long to go into right now.

I just want to point it out here because the effects of *replacement theology* have terribly discolored the reading of the Bible, especially the Old Testament.

Romans 11:25 KJV 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.

“*this mystery*”

In this section, Paul is talking about the “mystery” of Israel.

“*wise in your own conceits*”

If you don’t believe that God still has a plan for Israel, Paul says you are “conceited.”

Another thing I heard Brother Hagin say was, “Remember—all the Bible is *for the Church*, but not all the Bible is *about the Church*. Some of the Bible is about other people. The part of the Bible that is *to, for, and about* the Church is the New Testament Letters.”

When Christians asked him how to study the Bible, he advised them to spend much time in the New Testament Letters, in order to discover and meditate on *who they are*, and *what they have* because they are “*in Him*.” He recommended underlining every Scripture that had a phrase such as: *in Him, through Him, in Christ*, etc. I had

RIGHTLY DIVIDING THE WORD

the privilege of putting Brother Hagin's wise counsel on this subject into a mini-book entitled "*In Him*." It would be advantageous for you to get that mini-book and put it into practice. In so doing, you, as a born-again believer, would be "rightly dividing the Word" as to who you are, what you have, and what your future holds.

Some years after that eventful day when I heard Brother Hagin in my kitchen, I found the writings of Clarence Larkin. And I suspect Brother Hagin had also found them.

Rev. Clarence Larkin, *Rightly Dividing the Word*

The Scriptures treat of "Three Classes" of Persons. The "Jews," the "Gentiles," and the "Church of God." The Jews and the Gentiles are distinct from each other, while the Church of God is composed of both Jews and Gentiles, but not as Jews or Gentiles but as a "New Body."

All the human race that are not Jews are Gentiles. The Jews date back to Abraham, and . . . most of the Old Testament is taken up with their history. They are an **earthly** people, while the "Church of God" are a **heavenly** people. . . . When the "Church of God" is taken out of the world, the Jews will again be restored to their own land* and become the "Head of the Nations." Nationally the Gentiles now govern the earth. This is what the Scriptures speak of as the "Times of the Gentiles." Luke 21:24. ²

[*Larkin died in 1924 and did not get to see what we have seen of the Jews coming back to their Land and the State of Israel reborn.]

Ephesians 2 is written to the Church.

Ephesians 2:11–14 KJV

Eph. 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph. 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph. 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition ...

In Christ, the Jews and the Gentiles who believe in Him have become one. Some teach that this is something that will happen in the future with all the Jews and all the Gentiles. It's not. It has happened already. **Now** we are one—all of those who have accepted the Lord Jesus as their Savior.

Ephesians 2:14–22 KJV

Eph. 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

² Rev. Clarence Larkin, *Rightly Dividing the Word* (Glenside, PA: 1920), 29.

Also found in pdf form at the following address on p 20:

<https://www.crcnh.org/downloads/bible-study-tools/larkin/Rightly-Dividing-the-Word.pdf>

RIGHTLY DIVIDING THE WORD

Eph. 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph. 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

“to you which were afar off”

That means those who were once Gentiles.

“to them that were nigh”

That refers to those who were once Jews.

Eph. 2:18 For through him we both have access by one Spirit unto the Father.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Eph. 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Eph. 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph. 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

We are being built into the habitation of God in the earth. And before we leave here, He's going to show Himself to the world through us!

Remember that when Moses built the Tabernacle, it was filled with the glory. When Solomon built the Temple, it was filled with the glory. And now, God is filling us with His glory.

SESSION 1 ENDS HERE

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WATCHING THE FIG TREE

For Signs of the Times 01

SIGNS

SESSION 2 STARTS HERE

THE HEBREW ALEPH BET

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin	Chet
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז	ח ח
Tet	Yod	Kaf	Lamed	Mem	Nun	Samech	Ayin
ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס	ע ע
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		

ALEPH BET SONG

(with both book print and script letters)

Aleph	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ח	ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		
Koof	Resh	Shin	Tav				
ק ק	ר ר	ש ש	ת ת				

SIGNS

Genesis 1:14 בְּרֵאשִׁית JPS 1917

יד וַיֹּאמֶר אֱלֹהִים, יְהִי מְאֹרֶת
בְּרַקִיעַ הַשָּׁמַיִם, לְהַבְדִּיל, בֵּין
הַיּוֹם וּבֵין הַלַּיְלָה; וְהָיוּ לְאֹתֹת
וּלְמוֹעֲדִים, וּלְיָמִים וּשְׁנָיִם.

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

אֹת	<i>'ot</i>	letter, sign
אֹתֹת	<i>'otot</i>	(plural) signs
לְאֹתֹת	<i>le'otot</i>	for signs
שָׁמַיִם	<i>shamayim</i>	heavens
מוֹעֵד	<i>moed</i>	appointed time, fixed time
לְמוֹעֲדִים	<i>lemoadim (plural)</i>	for appointed times

Genesis 1:15-19 בְּרֵאשִׁית JPS 1917

טו וְהָיוּ לְמְאֹרֹת בְּרַקִיעַ הַשָּׁמַיִם,
לְהַאֲרִיךְ עַל-הָאָרֶץ; וַיְהִי-כֵן.

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

טז וַיַּעַשׂ אֱלֹהִים, אֶת-שְׁנֵי הַמְּאֹרֹת
הַגְּדֹלִים: אֶת-הַמְּאֹרֶת הַגָּדֹל,
לְמַמְשֶׁלֶת הַיּוֹם, וְאֶת-הַמְּאֹרֶת הַקָּטָן
לְמַמְשֶׁלֶת הַלַּיְלָה, וְאֵת הַכּוֹכָבִים.

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

יז וַיִּתֵּן אֹתָם אֱלֹהִים, בְּרַקִיעַ
הַשָּׁמַיִם, לְהַאֲרִיךְ, עַל-הָאָרֶץ.

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

יח וְלִמְשָׁל, בַּיּוֹם וּבַלַּיְלָה,
וּלְהַבְדִּיל, בֵּין הָאֹרֶךְ וּבֵין תְּהוֹמָה;
וַיִּרְא אֱלֹהִים, כִּי-טוֹב.

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

יט וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם
רְבִיעִי. {פ}

19 And there was evening and there was morning, a fourth day. {P}

God Is a Sign-Giving God

Signs Can Be Seen.

Signs in the heavens

Luke 21:11 KJV And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luke 21:25 KJV And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

And Signs in the Earth

Acts 2:19 KJV And I will shew wonders in heaven above, and **signs** in the earth beneath; blood, and fire, and vapour of smoke:

God revealed Jesus, their Messiah, to that generation through signs and wonders.

John 20:30 KJV And many other **signs** truly did Jesus in the presence of his disciples, which are not written in this book:

Acts 2:22 KJV Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and **signs**, which God did by him in the midst of you, as ye yourselves also know:

God confirms the Word with signs.

Mark 16:20 KJV And they went forth, and preached every where, the Lord working with *them*, and **confirming** the word with signs following. Amen.

(**Emphasis** added in all the above Scriptures.)

Signs are to follow New Creation believers.

Mark 16:17-18 KJV

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Signs of the Times

There are “signs of the times,” and the Lord intends mankind to read them.

Matthew 15:39, 16:1-3 KJV

Matt. 15:39 And he sent away the multitude, and took ship, and came into the coasts of Magdala. (Hebrew: *Migdal*)

SIGNS

Matt. 16:1 ¶ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Matt. 16:2 He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red.*

Matt. 16:3 *And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

Ancient Synagogue at Migdal

Video: Dr. Brim with her grandson Isaac at the site of the ancient synagogue in Migdal (Magdala).



Above: The Magdala Stone, unearthed in 2009 in a first-century synagogue in Migdal (Magdala) near the shore of the Sea of Galilee. Carved out of quartzite, it could have served as a place where Torah scrolls could have been placed during synagogue services.

Below: The top of the Magdala Stone includes six hearts and a six-petaled rosette flanked by two columns with palmette capitals. The rosette motif will be used throughout the Migdal Arbel Prayer and Study Center





Artist's rendition of the first-century synagogue at Migdal (Magdala).

Witnesses

A word akin to "signs" and which has the same purpose as "witnesses."

Isaiah 19:20 KJV And it shall be for a **sign** and for a **witness** unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

Hebrews 2:4 KJV God also bearing *them* **witness**, both with **signs** and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

(**Emphasis** added in the above Scriptures.)



The Archeological Park at Magdala

This town and synagogue, dating back to the time of Jesus, was discovered in 2009, when construction began on a church guest house.





Left and bottom: The Magdala Stone, found in the archeological ruins here, is one of the earliest known artistic depictions of parts of the Second Temple.

Below: The 3BI Israel Virtual Tour surveying the archeological finds at Magdala.



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WATCHING THE FIG TREE

For Signs of the Times 01

ISRAEL—GOD’S WITNESSES

SESSION 2 CONTINUES HERE

Jonathan Cahn, *The Oracle*

“What if there was a people . . . brought into existence as a sign, as a witness to the existence of God and a vessel to bring about His purposes? . . . a people who stand out as different and whose history is unlike that of other peoples. . . . At the beginning of its existence, its future was foretold.”³

There is such a people—the Jews. And they are God’s witnesses.

Israel = Eretz Israel (אֶרֶץ יִשְׂרָאֵל) and Am Israel (עַם יִשְׂרָאֵל)

The Land (Eretz) and the People (Am) are God's Witnesses in the Earth

Israel's call is to reveal (witness) the existence, reality, and character of Jehovah, the One True God, to the nations (*goyim*) that fell as a result of their rebellion at Babel. That fall of the nations is recorded in Genesis 11. Israel's call immediately follows in this well-known and oft-quoted Scripture.

Israel is God's separated nation.

The People Disobey God’s Command to Scatter

The first group of people mentioned in the Bible was the “nations” (*goyim*), those who were descended from the eight people who were in the ark. God gave Noah and his family a command once the great flood had receded.

Genesis 9:1 KJV ¶ And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

| God’s command was simple: Spread out, multiply, and fill the Earth.

Genesis 9:13–17 KJV

Gen. 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Gen. 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Gen. 9:15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

³ Jonathan Cahn, *The Oracle* (Lake Mary, FL: Charisma Media/Charisma House Book Group, 2019), 24–25.

ISRAEL—GOD’S WITNESSES

Gen. 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

Gen. 9:17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

Genesis 11:1–2 KJV

Gen. 11:1 ¶ And the whole earth was of one language, and of one speech.

Gen. 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

This is 340 years after the Flood. They still have not scattered throughout the Earth.

God Prepares a Nation to Reach the Nations**Genesis 12:1-3 בְּרֵאשִׁית JPS 1917**

- | | |
|---|---|
| <p>א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאֲרָץ, אֲשֶׁר אֲרַאֲךָ.</p> | <p>1 Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.</p> |
| <p>ב וְאֶעֱשֶׂךָ, לְגוֹי גָּדוֹל, וְאַבְרָכְךָ, וְאַנְדַּלְתָּ שְׁמִי; וְהָיָה, בְּרָכָה.</p> | <p>2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.</p> |
| <p>ג וְאַבְרָכָה, מְבָרְכֶיךָ, וּמְקַלְלֶיךָ, אָאָר; וְנִבְרַכְוּ בְּךָ, כָּל מִשְׁפַּחַת הָאֲדָמָה.</p> | <p>3 And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.'</p> |

Genesis 12:3 AMPC And I will bless those who bless you ... and curse him who curses ... you; in you will all the families *and* kindred of the earth be blessed [and by you they **will bless themselves**].

Brim Note: The Hebrew verb shows that the blessing is brought upon the families of the earth by reaping the results of their own actions toward God's separated nation. The same can be said for the cursing. The nations bring blessing or cursing upon themselves in their acceptance of God as revealed through His chosen people. The nations also receive blessing or cursing

ISRAEL—GOD’S WITNESSES

based on their treatment of the Jews—these vessels chosen for His revelation—during the time that they were dispersed among them.

Israel—the Land and the People—are **Witnesses** that God is God

Brim Note: At a CUFI (Christians United for Israel) Summit in Washington D.C., Michael Little, (President and COO of Christian Broadcasting Network, member of the Board of Directors of Regent University, and a member of the Executive Board of CUFI) gave this account of a famous incident:

In the late nineteenth century lived Queen Victoria. She called one day for her Prime Minister, [Benjamin] Disraeli. And she said to Disraeli: “I need some understanding. Mr. Prime Minister, what evidence can you give me of the existence of God?”

“Well ...” Disraeli thought for a moment—how do you respond to the Queen of England? A renowned and popular Queen, searching in this way ... “Well,” he said, “*the evidence of the existence of God is the Jew, your majesty.*”

Isaiah 43:1–2, 5–12 KJV

Is. 43:1 ¶ But now thus saith the Lord that created thee, **O Jacob**, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

“Jacob”

Frequently the term “Jacob” is used to refer to the flesh descendants of Jacob (Israel). In other words, the term refers to the Jews.

Why aren’t the Jews called the “sons of Abraham” or the “sons of Isaac”? Abraham had more than one son, and so did Isaac. The Jewish people are descended from the sons of Jacob. The twelve tribes of Israel all came from the sons of Jacob.

Is. 43:2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isaiah prophesied that the Jews would suffer hardships, but the Lord promises them that He will not abandon them.

Is. 43:5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

Is. 43:6 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;

Is. 43:7 *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.

Is. 43:8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

Is. 43:9 Let all **the nations** be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let

ISRAEL—GOD’S WITNESSES

them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

God makes it clear that the nations are in no position to tell what is going on in the world and what will happen. That is reserved for a special people, as He proclaims in verse 10.

Is. 43:10 *Ye are my witnesses, saith the Lord, and my servant whom I have chosen:* that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

“Ye are my witnesses”

The Lord here is speaking to the Jews. They have been chosen to reveal God to the world, to all the nations.

Is. 43:11 I, *even* I, *am* the Lord; and beside me *there is* no saviour.

Is. 43:12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore *ye are my witnesses, saith the Lord, that I am God.*

Isaiah 44:1–8 KJV

Is. 44:1 ¶ Yet now hear, O **Jacob** my servant; and Israel, whom I have chosen:

Is. 44:2 Thus saith the Lord that made thee, and formed thee from the womb, *which* will help thee; Fear not, O **Jacob**, my servant; and thou, Jesurun, whom I have chosen.

Is. 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Is. 44:4 And they shall spring up *as* among the grass, as willows by the water courses.

Is. 44:5 One shall say, I *am* the Lord’s; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel.

Is. 44:6 Thus saith the Lord **the King of Israel**, and his redeemer the Lord of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Is. 44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Is. 44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? **ye are even my witnesses.** Is there a God beside me? yea, *there is* no God; I know not *any*.

If you want to know the signs of the times, you have to look at Israel. God’s plan is for Israel to reveal Him to the fallen nations.

Isaiah is speaking to a people that have just been told that they are about to be turned over to a fierce enemy. But He also assures the people that He is with them, even in their suffering, and He will bring them back.

ISRAEL—GOD’S WITNESSES

God’s Plan to Reveal Himself Through His Chosen People Israel

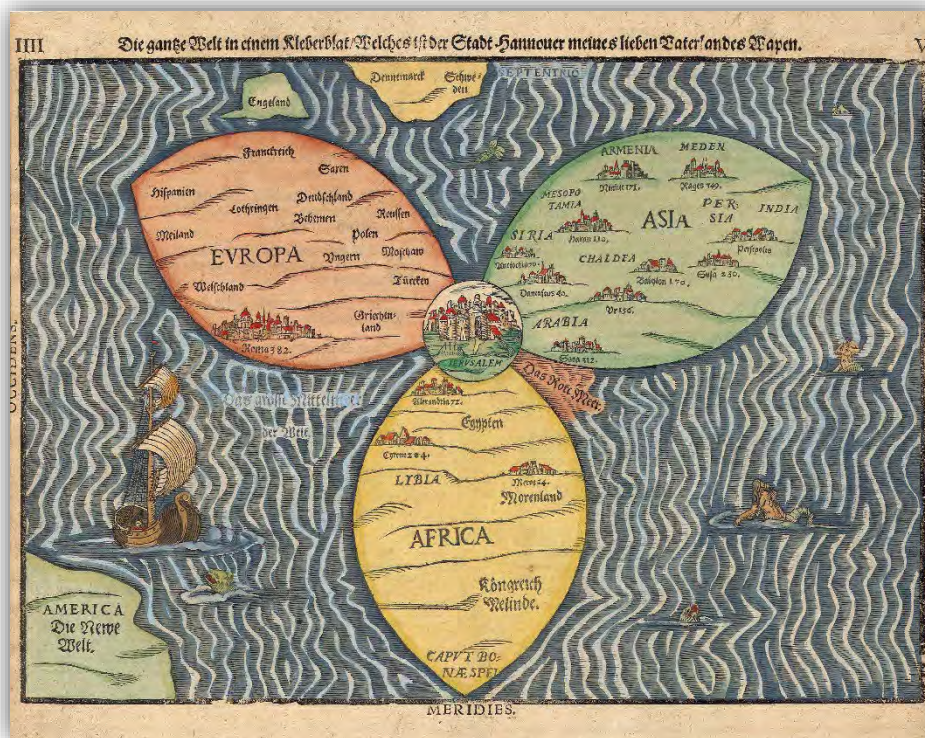
God’s Dealings with Israel

God’s dealings with Israel are a key to unlocking Bible prophecy.
We can tell where we are on the timeline by knowing
what God is doing with this prophetic nation during our lifetime.

1. The Choosing and the Calling
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption

Plan A To bring Israel into the Promised Land, at the center of the earth, and to bless her there (Deuteronomy 32:8–9).

Then, at that crossroads, all the nations would see the source of the blessing (Deuteronomy 28:10).



ISRAEL—GOD’S WITNESSES

Deuteronomy 28:1–10 KJV

Deut. 28:1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Deut. 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deut. 28:3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

Deut. 28:4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Deut. 28:5 Blessed *shall be* thy basket and thy store.

Deut. 28:6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

Deut. 28:7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

Deut. 28:8 The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

Deut. 28:9 The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

Deut. 28:10 And **all people of the earth shall see** that thou art called by the name of the Lord; and they shall be afraid of thee.

“all people of the earth shall see that thou art called by the name of the Lord”

This is God’s calling on Israel. They were to be a witness to all the nations of who God is and how He blesses those who serve Him.

Romans 11:25–29 KJV

Rom. 11:25 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.

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

Rom. 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom. 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers’ sakes.

Rom. 11:29 For the gifts and calling of God *are* without repentance.

In this context, it is clear that verse 29 applies first of all to the calling that God has placed on the Jews. God proclaimed their calling in Deuteronomy 28:10 and affirms it here in Romans 11:29. Their calling is still, to this day, to reveal God to the nations.

Plan A was for them to enter the Promised Land, obey God, be blessed, and demonstrate to the nations how great God is. But they failed to obey God.

ISRAEL—GOD’S WITNESSES

Plan B To scatter her, to sow her (the *diaspora*) throughout the whole Earth. And then, at the end of days, to bring her back in the Ingathering, before the eyes of the nations, thereby revealing God and the truth of His Word in the fulfillment of His promises. This **Ingathering** would serve as a "sign of the times."

Deuteronomy 30:3-4 AMPC

Deut. 30:3 Then the Lord your God will restore your fortunes and have compassion upon you and will gather you again from all the nations where He has scattered you.

Deut. 30:4 Even if any of your dispersed are in the uttermost parts of the heavens, from there the Lord your God will gather you and from there will He bring you.

The Hebrew carries the idea of the broadcast sowing of seed. When the Bible was translated into Greek, the word *diaspora* was used. One can see the word "spore" therein. The *diaspora* has become the term for all Jews living outside the Land of Israel.

Peter, the Apostle particularly appointed to the Jews, addressed both his letters to those of the *diaspora* who had become Christian believers.

1 Peter 1:1-2 KJV

1 Pet. 1:1 ¶ Peter, an apostle of Jesus Christ, to the strangers scattered (*diaspora*) throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Pet. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Moses prophesied that they would be scattered, but they would return. In almost every passage in which the scattering is mentioned, the return is also mentioned.

Deuteronomy 30:1-9 דְּבָרִים JPS 1917

א וְהָיָה כִּי-יִבְאוּ עָלֶיךָ כָּל-
הַדְּבָרִים הָאֵלֶּה, הַבְּרָכָה
וְהַקְּלָלָה, אֲשֶׁר נָתַתִּי, לְפָנֶיךָ;
וְהִשְׁבַּתָּ, אֶל-לְבָבְךָ, בְּכָל-הַגּוֹיִם,
אֲשֶׁר הִדִּיתִךָ יְהוָה אֱלֹהֶיךָ
שָׁמָּה.

1 And it shall come to pass, when
all these things are come upon thee,
the blessing and the curse, which I
have set before thee, and thou shalt
bethink thyself among all the
nations, whither the LORD thy God
hath driven thee,

ב וּשְׁבַתָּ עַד-יְהוָה אֱלֹהֶיךָ,
וּשְׁמַעְתָּ בְּקוֹלוֹ, בְּכָל-

2 and shalt return unto the LORD
thy God, and hearken to His voice

ISRAEL—GOD'S WITNESSES

אֲשֶׁר-אֶנְכִי מְצַוְךָ, הַיּוֹם: אֶתָּה
וּבְנֵיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ.

according to all that I command thee
this day, thou and thy children, with
all thy heart, and with all thy soul;

ג וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-
שְׁבוּתְךָ, וְרַחֲמֶךָ; וְשָׁב, וּקְבַצְךָ
מִכָּל-הָעַמִּים, אֲשֶׁר הִפְיָצְךָ יְהוָה
אֱלֹהֶיךָ, שָׁמָּה.

3 that then the LORD thy God will
turn thy captivity, and have
compassion upon thee, **and will
return and gather thee from all the
peoples, whither the LORD thy God
hath scattered thee.**

ד אִם-יְהִיָה נִדְחָךָ, בְּקִצֵּה
הַשָּׁמַיִם--מִשָּׁם, יִקְבְּצֶךָ יְהוָה
אֱלֹהֶיךָ, וּמִשָּׁם, יִקְחֶךָ.

4 If any of thine that are dispersed
be in the uttermost parts of heaven,
from thence will the LORD thy God
gather thee, and from thence will
He fetch thee.

ה וַהֲבִיֵּאֶךָ יְהוָה אֱלֹהֶיךָ, אֶל-
הָאָרֶץ אֲשֶׁר-יָרְשׁוּ אֲבֹתֶיךָ--
וַיְרַשְׁתָּהּ; וְהִיטְבֶּךָ וְהַרְבֶּךָ,
מֵאֲבֹתֶיךָ.

5 And the LORD thy God will bring
thee into the land which thy fathers
**possessed, and thou shalt possess
it;** and He will do thee good, and
multiply thee above thy fathers.

ו וּמַל יְהוָה אֱלֹהֶיךָ אֶת-לִבְבְּךָ,
וְאֶת-לִבְבֵי זְרַעֲךָ: לְאַהֲבָה אֶת-
יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ--לְמַעַן תְּחִיָּה.

6 And the LORD thy God will
circumcise thy heart, and the heart
of thy seed, to love the LORD thy
God with all thy heart, and with all
thy soul, that thou mayest live.

ז וּנָתַן יְהוָה אֱלֹהֶיךָ, אֶת כָּל-
הָאָלוֹת הָאֵלֶּה, עַל-אִיְבֹיךָ וְעַל-
שְׂנְאֵיךָ, אֲשֶׁר רָדְפוּךָ.

7 And the LORD thy God will put all
these curses upon thine enemies,
and on them that hate thee, that
persecuted thee.

ח וְאֶתָּה תָּשׁוּב, וְשָׁמַעְתָּ בְּקוֹל
יְהוָה; וַעֲשִׂיתָ, אֶת-כָּל-מִצְוֹתָיו,
אֲשֶׁר אֶנְכִי מְצַוְךָ, הַיּוֹם.

8 And **thou shalt return** and
hearken to the voice of the LORD,
and do all His commandments
which I command thee this day.

ISRAEL—GOD’S WITNESSES

ט וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכֹל
 מַעֲשֵׂה יָדְךָ, בְּכָרִי בְטָנְךָ וּבְכָרִי
 בְּהִמְתָּךְ וּבְכָרִי אֲדָמָתְךָ--
 לְטוֹבָה: כִּי יָשׁוּב יְהוָה, לְשׂוֹשׁ
 עֲלֶיךָ לְטוֹב, כְּאֲשֶׁר-שָׂשׂ, עַל-
 אֲבֹתֶיךָ.

9 And the LORD thy God will make thee over-abundant in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers;

Israel's Ingathering—the Return—is to be a sign: a witness to the nations

Jeremiah 31:10 KJV Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Ezekiel 36:23-24 ASV

Ezek. 36:23 And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes.

Ezek. 36:24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

His plan is to eventually make Jerusalem a “praise in the earth,” and we are to consistently keep this plan before Him in our prayers.

Isaiah 62:6-7 AMPC

Is. 62:6 I have set watchmen upon your walls, O Jerusalem, who will never hold their peace day or night; you who [are His servants and by your prayers] put the Lord in remembrance [of His promises], keep not silence,

Is. 62:7 And give Him no rest until He establishes Jerusalem and makes her a praise in the earth.

SESSION 2 ENDS HERE

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WATCHING THE FIG TREE

For Signs of the Times 01

THE SCATTERING, PART 1

Babylonian Captivity

(Including the Persian Empire)

The Destruction of the First Temple

SESSION 3 STARTS HERE

God's Dealings with Israel

God's dealings with Israel are a key to unlocking Bible prophecy.
We can tell where we are on the timeline by knowing
what God is doing with this prophetic nation during our lifetime.

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5. The Ingathering
6. The Restoration
7. The Redemption

The Prophetic "Times of the Gentiles"

This is not the same thing that Paul describes in Romans 11.

Romans 11:25 KJV 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.

“until the fulness of the Gentiles be come in”

This refers to the fullness of the Gentiles coming into the Body of Christ.
When the Body of Christ is complete, the veil (blindness) will leave the Jews.

In Luke, Jesus spoke of something different.

Luke 21:24 KJV And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until **the times of the Gentiles be fulfilled.**

Here Jesus tells of a time when Jerusalem has come under Gentile rule and will stay under Gentile rule until the “times of the Gentiles” are over.

THE SCATTERING, PART 1

David Baron, *Israel in the Plan of God*

... the Babylonian captivity ... commences “the times of the Gentiles,” which only close with the end of this age, when the Kingdom shall once again be restored to Israel.⁴

Hilton Sutton, *The Book of Revelation Revealed*

Daniel was the only prophet who had all-inclusive insight into the times of the Gentiles as related to Israel’s captivity. The Gentile Age ... will reach its conclusion with Israel’s restoration (1948 A.D. until the Millennium). From its beginning, the times of the Gentiles produce the great empires: Babylonian, Medo-Persian, Greek, and Roman.⁵

Daniel 2—Nebuchadnezzar’s Dream

The Metallic Empires

Babylon Golden Head

Medo-Persia Silver Arms

Greece Brass Belly & Thighs

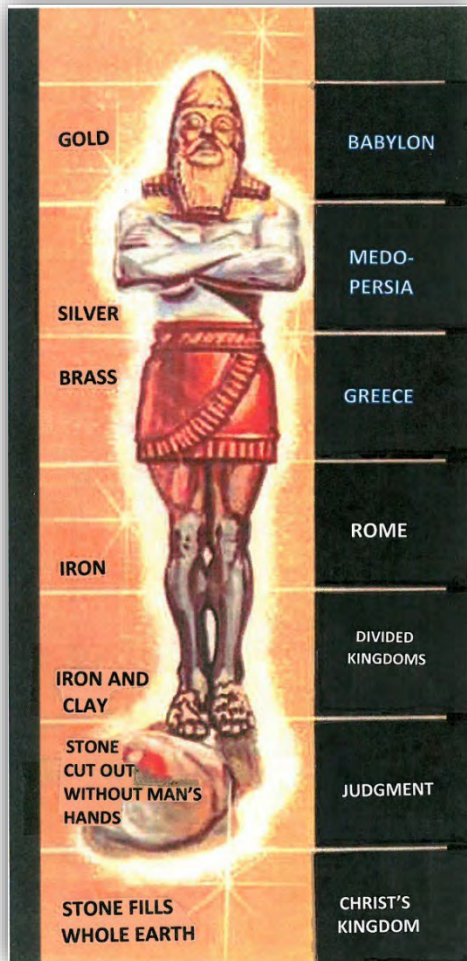
Rome Iron Legs

Rome Revived Iron & Clay—10 Toes

(End of Days

The Stone Kingdom A Stone cut out without hands: everlasting—over the whole Earth

Daniel’s own visions portray these kingdoms as beasts. Therefore, they are bestial and brutish in nature.

**First Temple Destruction by the Babylonians**

This was probably 586 B.C.—captives were carried away to Babylon.

Yosef Eisen, “The Discrepancy Between the Rabbinic and Secular Dates”

A major difference exists between the traditional rabbinic date for the Destruction of the First Temple and the date given by secular historians. Traditional sources, based on the second-century rabbinic work *Seder Olam*, place the Destruction in the year 3338, or 422 BCE. Secular historians date this event as occurring in 587 BCE, or 165 years earlier than the rabbinic date.⁶

Brim Note: Actually, most say 586 B.C.

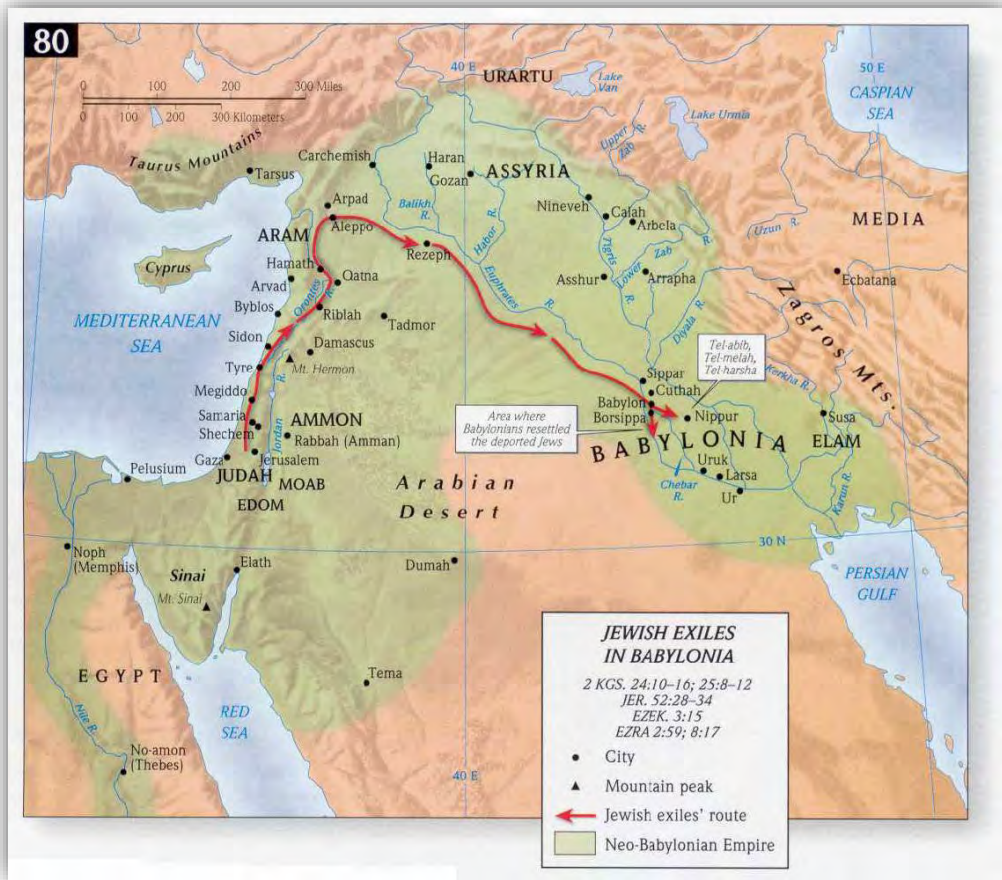
⁴David Baron, *Israel in the Plan of God* (1925; Reprint, Grand Rapids: Kregel Classics, 2000), 111.

⁵Hilton Sutton, *The Book of Revelation Revealed* (Tulsa, Okla.: Harrison House, 1995), 159.

⁶Yosef Eisen, “The Discrepancy Between the Rabbinic and Secular Dates,” Chabad.org, Accessed June 4, 2022. https://www.chabad.org/library/article_cdo/aid/2836156/jewish/The-Discrepancy-Between-the-Rabbinic-and-Secular-Dates.htm

THE SCATTERING, PART 1

Note: Jewish sources use the term B.C.E. = Before Common Era; Christian and other sources use the term B.C. = Before Christ.



Second Temple Destruction by the Romans

In A.D. 70, many Jews were carried away as slaves to Rome and were sold into all the world. (Some fled and escaped being enslaved.) Forty years after the prophecies of Jesus recorded in Matthew 24, Luke 21, and Mark 13, Titus the Roman and his brutal forces burned the Temple and carried Israel away captive.

Tisha b'Av

Rabbi Benjamin Blech,
The Complete Idiot's Guide to Jewish History and Culture

The ninth day of the Hebrew month of Av, Tisha b'Av, has been marked by tragic occurrences throughout history. It was the day on which the first Temple was destroyed. Remarkably enough, it was also precisely on that day that the second Temple was destroyed. And stranger still, the Jews were exiled from Spain on that day, World War I broke out on that day, and many other tragic national events as well.

The rabbis link all of these tragedies with the first time in history that this date had special meaning. It was on Tisha b'Av that the spies who had gone to check out the land of Israel returned with a pessimistic report. [The Bible calls it "an evil report"(Numbers 13:32).]⁷

“What Happened On the Ninth of Av,” Chabad.org.

1. The Spies Returned With a Bad Report
2. Both Holy Temples Were Destroyed
3. The Battle at Betar Was Lost [133 CE—Bar Kochba Revolt put down: Jews massacred]
4. The Romans Plowed the Beit Hamikdash
5. The Jews Were Expelled From England [1290 CE]
6. The Jews Were Banished From Spain [1492 CE]
7. Both World Wars Began

... World War II and the Holocaust, historians conclude, was actually the long drawn-out conclusion of World War I that began in 1914. And yes, amazingly enough, Germany declared war on Russia, effectively catapulting the First World War into motion, on the 9th of Av, Tisha b'Av.⁸

⁷ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Alpha Books, 2004), 58.

⁸“What Happened On the Ninth of Av,” Chabad.org, Accessed May 29, 2022.

https://www.chabad.org/library/article_cdo/aid/946703/jewish/What-Happened-on-the-Ninth-of-Av.htm

The Babylonian Captivity

Isaiah prophesied it.

Jeremiah prophesied it.

Ezekiel was present in Babylon, arriving with the early wave of exiles.

Daniel was carried off to Babylon in the first exile and he lived and prophesied there.

The length of the Babylonian captivity was seventy years.

Daniel 9:2 KJV In the first **year** of his reign I Daniel understood by books the number of the **years**, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish **seventy years** in the desolations of Jerusalem.

Jeremiah 25:12 KJV And it shall come to pass, when **seventy years** are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 29:10 KJV For thus saith the Lord, That after **seventy years** be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

(**Emphasis** added in all of the above Scriptures.)

God's Will in the Captivity

Jeremiah 29:4-7 KJV

Jer. 29:4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

Jer. 29:5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

Jer. 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Jer. 29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

The Nations Went Too Far

Zechariah 1:12-17 KJV

Zech. 1:12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zech. 1:13 And the Lord answered the angel that talked with me *with* good words *and* comfortable words.

THE SCATTERING, PART 1

Zech. 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zech. 1:15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

Zech. 1:16 Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

Zech. 1:17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

The Persian Empire

The Silver Arms Overthrow the Golden Head

Daniel 5:25–28, 30 ASV

Dan. 5:25 ¶ And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

Dan. 5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end;

Dan. 5:27 TEKEL; thou art weighed in the balances, and art found wanting.

Dan. 5:28 PERES; thy kingdom is divided, and given to the Medes and Persians...

Dan. 5:30 ¶ In that night Belshazzar the Chaldean king was slain.

Cyrus, the Persian, nephew of Darius, king of the Medes, had laid siege to the city of Babylon.

Clarence Larkin, *The Book of Daniel*

... The Babylonians entrenched behind the impregnable walls of the city, with provisions to last them for years, and sufficient tillable soil to supplement the supply, scoffed at Cyrus, and made light of the siege. ... But it was a false security, for God had decreed over 175 years before that the city should be taken by a man not then born, Cyrus ... ⁹

Isaiah 44:28 ASV That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid.

Darius the Mede reigned one year.

Cyrus the Persian reigned three years.

Cyrus, King of Persia, gave the order for the Temple to be rebuilt in 534 B.C. He moved the capital to Shushan, which was then in the land of Elam. This is in present-

⁹ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1920), 62.

<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

THE SCATTERING, PART 1

day Iran. Two years later, Ahasuerus succeeded Cyrus and was crowned King of Persia.

The events of Esther, chapter one, occur four years into his reign.

**Rabbi Benjamin Blech,
*The Complete Idiot's Guide To Jewish History and Culture***

The Persian king Cyrus took some time before he allowed the Babylonian exiles to return to their land. In a stunning proclamation decreed in 538 B.C.E., Cyrus said (as the book of Ezra records), "Who is there among all you people whose God be with him and let him go to Jerusalem which is in Judah and build the house of the Lord God of Israel which is in Jerusalem." Truthfully, not everyone went back. But those who did—over 40,000 of them—rebuilt the Temple and dedicated it ... ¹⁰

Return from Babylonian Captivity

Ezra 2:64 ASV ¶ The whole assembly together was forty and two thousand three hundred and threescore [42,360].

The majority remained in Babylon until after 1948, when they were robbed of their belongings and forced to return to the reborn state of Israel.

SESSION 3 ENDS HERE
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¹⁰ Rabbi Benjamin Blech, *The Complete Idiot's Guide To Jewish History and Culture*, 2nd ed. (New York: Alpha Books, 2004), 101.

WATCHING THE FIG TREE

For Signs of the Times 01

THE SCATTERING, PART 2

Rome—A.D. 70

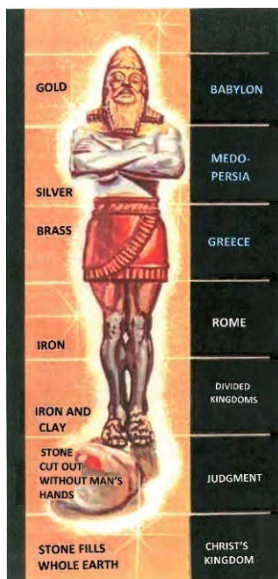
Destruction of the Second Temple

SESSION 4 STARTS HERE

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God's dealings with Israel are a key to unlocking Bible prophecy.
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6. The Restoration
7. The Redemption



Daniel 2:40 KJV And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

Daniel 7:7 KJV After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Daniel 7:19 KJV Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

THE SCATTERING, PART 2: ROME

“the fourth kingdom” “the fourth beast”

“The fourth kingdom” and “the fourth beast” that Daniel saw refer prophetically to the Roman Empire.

Since our subject in this lesson is the scattering (occurring mainly under Roman rule), we will only allude to the atrocities of the Greek rule, who used assimilation as the main tool in their satanic objective of stopping God's plan for His Chosen People. Satan's plan has been, by whatever means necessary, to eradicate the Jewish people as a distinct people. His plan to remove them by genocide or complete assimilation have failed.

Again, Rabbi Blech's simple way of saying things puts the Greek and Roman periods into chilling perspective.

Rabbi Benjamin Blech,
The Complete Idiot's Guide to Jewish History and Culture

For the Jews, the Greeks were seductive; the Romans, sadistic. The Greeks came with culture; the Romans with crosses. Greece wanted Jews to pay homage to their way of life; Rome wanted the Jews to pay heavy taxes to their emperor. Greece brought Judah the ideal of the mind. Rome brought to Judah veneration of the sword.

The major fear Jews faced when they first encountered Hellenism was **assimilation**. With the coming of Pompeii and Julius Caesar, they were far more worried about **annihilation**. Rome renamed Judah "Judea," turned it into a Roman milk cow for taxes, and made corruption, cruelty, and terror the norm. Jews had to take refuge in their only antidote for total despair: Belief that surely, this, the worst of all possible times, must be the moment for the arrival of the Messiah. ¹¹

| **Brim Note:** And of His long-promised Kingdom.

“Iron” Rome in the Land of Israel

It was actually the Jewish Maccabean leader who invited Rome into Judah. They came first by treaty in 161 B.C. and then by conquering Jerusalem in 63 B.C.

“Roman–Jewish Treaty,” Wikipedia.org.

The **Roman–Jewish Treaty** was an agreement made between Judas Maccabeus and the Roman Republic according to 1 Maccabees 8:17–20 and Josephus. It took place in 161 BCE and was the first recorded contract between the Jewish people and the Romans.

The treaty was signed during the Maccabean Revolt against the Greco-Syrian Seleucid kingdom. During this period, Rome's power and influence in the Hellenistic world was growing. Rome had recently humiliated the Seleucid King Antiochus IV by ordering his troops to leave Egypt, and had previously defeated his father Antiochus III in battle. After winning a number of victories and capturing Jerusalem, Judas

¹¹ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Alpha Books, 2004), 113.

THE SCATTERING, PART 2: ROME

Maccabeus sent two emissaries, Eupolemus son of John son of Accos and Jason son of Eleazar, to establish a treaty of friendship with the Roman Senate. This proposal was accepted and a treaty was signed.¹²

1 Maccabees 8:1, 17–21, 29 KJVA

1 Mac. 8:1 Now Judas had heard of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

1 Mac. 8:17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

1 Mac. 8:18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

1 Mac. 8:19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

1 Mac. 8:20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

1 Mac. 8:21 So that matter pleased the Romans well.

1 Mac. 8:29 According to these articles did the Romans make a covenant with the people of the Jews.

**Kate Lohnes, “Siege of Jerusalem—Jewish-Roman war [70 CE],”
Britannica**

Siege of Jerusalem, (70 CE), Roman military blockade of Jerusalem during the First Jewish Revolt. The fall of the city marked the effective conclusion of a four-year campaign against the Jewish insurgency in Judaea. The Romans destroyed much of the city, including the Second Temple. The majority of information on the siege comes from the copious notes of the Jewish historian Flavius Josephus.

Context

In 63 BCE the Roman general Pompey captured Jerusalem. The Romans ruled through a local client king ... At times, the divide between monotheistic and polytheistic religious views caused clashes between Jews and Gentiles. This friction, combined with oppressive taxation and unwanted imperialism, culminated in 66 CE in the First Jewish Revolt. The revolt was successful at first: Jewish forces quickly expelled the Romans from Jerusalem, and a revolutionary government was formed that extended its influence into the surrounding area. In response, the Roman emperor Nero sent the general Vespasian to meet the Jewish forces, an endeavour that pushed the majority of the rebels into Jerusalem by the time Vespasian was proclaimed emperor in 69 CE.¹³

¹² “Roman–Jewish Treaty,” Wikipedia.org. Accessed June 3, 2022.

https://en.wikipedia.org/wiki/Roman%E2%80%93Jewish_Treaty#:~:text=The%20Roman%E2%80%93Jewish%20Treaty%20was,Jewish%20people%20and%20the%20Romans

¹³ Kate Lohnes, “Siege of Jerusalem—Jewish-Roman war [70 CE],” Britannica. Accessed June 8, 2022.

<https://www.britannica.com/event/Siege-of-Jerusalem-70>

THE SCATTERING, PART 2: ROME

Brim Note: Gamla—During the four-year campaign to conquer the land, the Romans came to Gamla, which fought valiantly. This city in the Golan Heights considered itself a deterrent to the Roman advance on Jerusalem. A coin found in the excavation of Gamla had a famous inscription that illustrates this belief.

**Aviva and Shmuel Bar-Am, “Gamla, the camel-backed mountain,”
The Times of Israel**

Archeologists who eventually excavated the ancient Jewish city of Gamla discovered six unique coins minted by town fathers almost 2,000 years ago. The coins bore the inscription “For the Redemption” on one side; on the other — “Of Holy Jerusalem.”¹⁴

On our seminar tours, we often go to Gamla, where Rani Levy recounts the city’s history and the story of the courage of its people. He relates of his own courage as well, for it was on this mountain that he took part in a hunger strike to protest negotiations to give up the Golan Heights to Syria by then Prime Minister Yitzhak Rabin. In today’s political climate, with Iran’s active involvement in Syria, think what it would mean if Syria controlled the Golan. The unearthing of Gamla and its ancient synagogue witness that the Golan is part of the biblical homeland of the Jews.

“Gamla,” Bibleplaces.com.

Known sometimes as the “Masada of the North,” Gamla is most famous for its strong defense against the Romans in the Jewish Revolt in AD 66. The site is bordered on all sides by deep wadis of the Golan Heights and is approachable by only one footpath from the northeast. The earliest settlement was in the Early Bronze Age and the site was reinhabited by returning exiles from Babylon. ...

Eastern Wall

The natural defenses of Gamla mean that only the eastern side needed to be protected against invaders. In AD 66, Jewish rebels fortified this wall in advance of the Roman march across Galilee. ...

Breach in Wall

The Roman general Vespasian attacked the city with three Roman legions and after a month, they penetrated the city’s defenses. However, the men of Gamla killed many of the attackers and the Romans withdrew. A few days later, a second breakthrough was made and the Romans succeeded in capturing the city. Josephus reports that the Roman victory cost 9,000 Jewish lives.

Synagogue

Near the city’s entrance stood the synagogue, one of the earliest known in Israel (early 1st century AD). This synagogue was built in the typical “Galilean” style with three rows of columns, tiers of side benches, heart-shaped corner pillars and an alcove for Torah scrolls in the northwest corner. A mikveh (ritual bath) was found near the synagogue.¹⁵

¹⁴ Aviva and Shmuel Bar-Am, “Gamla, the camel-backed mountain,” The Times of Israel, February 16, 2013. Accessed June 2, 2022. <https://www.timesofisrael.com/gamla-the-camel-backed-mountain/>

¹⁵ “Gamla,” BiblePlaces.com. Accessed May 26, 2022. <https://www.bibleplaces.com/gamla/>



THE SCATTERING, PART 2: ROME

“Ancient Jewish History, The Diaspora,” Jewish Virtual Library

The Jewish state comes to an end in 70 AD, when the Romans begin to actively drive Jews from the home they had lived in for over a millennium. [**Brim Note:** Well over.] But the Jewish Diaspora ("diaspora" = "dispersion, scattering") had begun long before the Romans had even dreamed of Judaea. When the Assyrians conquered Israel in 722, the Hebrew inhabitants were scattered all over the Middle East; these early victims of the dispersion disappeared utterly from the pages of history. However, when Nebuchadnezzar deported the Judaeans in 597 and 586 BC, he allowed them to remain in a unified community in Babylon. Another group of Judaeans fled to Egypt, where they settled in the Nile delta. So from 597 onwards, there were three distinct groups of Hebrews: a group in Babylon and other parts of the Middle East, a group in Judaea, and another group in Egypt. Thus, 597 is considered the beginning date of the Jewish Diaspora. While Cyrus the Persian allowed the Judaeans to return to their homeland in 538 BC, most chose to remain in Babylon. A large number of Jews in Egypt became mercenaries in Upper Egypt on an island called the Elephantine. All of these Jews retained their religion, identity, and social customs; both under the Persians and the Greeks, they were allowed to run their lives under their own laws. Some converted to other religions ... but the majority clung to the Hebraic religion and ... the Torah.

In 63 BC, Judaea became a protectorate of Rome. Coming under the administration of a governor, Judaea was allowed a king; the governor's business was to regulate trade and maximize tax revenue. While the Jews despised the Greeks, the Romans were a nightmare. Governorships were bought at high prices; the governors would attempt to squeeze as much revenue as possible from their regions and pocket as much as they could. Even with a Jewish king, the Judaeans revolted in 70 AD, a desperate revolt that ended tragically. In 73 AD, the last of the revolutionaries were holed up in a mountain fort called Masada [see scale model of ruins below]; the Romans had besieged the fort for two years, and the 1,000 men, women, and



children inside were beginning to starve. In desperation, the Jewish revolutionaries killed themselves rather than surrender to the Romans. The Romans then destroyed Jerusalem, annexed Judaea as a Roman province, and systematically drove the Jews from Palestine. After 73 AD, Hebrew history would only be the history of the Diaspora as the Jews and their world view spread over Africa, Asia, and Europe.¹⁶

(See Lesson 8 “Answer to Question 1—When Will These Things Be?”)

¹⁶“Ancient Jewish History: The Diaspora.” Jewishvirtuallibrary.org. Accessed May 26, 2022. <https://www.jewishvirtuallibrary.org/the-diaspora>



Reconstruction model of Masada. This view shows what the three-tiered northern palace would have looked like.



The siege ramp the Romans built. This ramp enabled them to breach the walls of Masada on the western side of the fortress.



THE SCATTERING, PART 2: ROME

The Triumphal Procession**What Was the Triumph?**

The Triumph—today we would say “triumphal procession”—was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed, and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

Text from Artist Depiction (above)

The triumphal procession of Titus and Vespasian after their victory over the Jews in 71 AD. The course of triumph ran from the Forum to the Captoline Hill and the temple of Jupiter located there.

Josephus Tells of the Warning Signs That Were Ignored

God sent warnings to the inhabitants of Jerusalem. Jesus had told them decades before the time would come for them to flee Jerusalem. Decades later, as the Roman army closed in on Jerusalem, godly prophets foretold the fall of Jerusalem, but false prophets delivered messages of encouragement that assured the people that they would be safe. Josephus tells the story.

The following is excerpted and adapted from Appendix 8**“Wars of the Jews, Book VI”****by Flavius Josephus**

Chapter 5.

The Great Distress The Jews Were In Upon The Conflagration
Of The Holy House. Concerning A False Prophet, And The Signs
That Preceded This Destruction.

3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.

Brim Note: The heifer giving birth to a lamb symbolizes the Law birthing the sacrifice for the Age of Grace.

THE SCATTERING, PART 2: ROME

Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."

| ***"Let us remove hence."*** In other words, "Get out of town!"

But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five

THE SCATTERING, PART 2: ROME

months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

4. Now if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.

For Further Study: See the minibook "Judgment of the Nations for How They Treat Israel" included in the supplement section of this manual.

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WATCHING THE FIG TREE

For Signs of the Times 01

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SESSION 5 STARTS HERE

Teach Yourself the Hebrew Alphabet						
	Letter Name	Book Print	Pronunciation	Block	Script	Number
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in Ball	ב	ב	2
	Vet	ב	V as in Veil	ב	ב	
3	Gimel	ג	G as in Gate	ג	ג	3
4	Dalet	ד	D as in Dog	ד	ד	4
5	Heh	ה	H as in Heart	ה	ה	5
6	Vav	ו	V as in Veil	ו	ו	6
7	Zayin	ז	Z as in Zoo	ז	ז	7
8	Chet	ח	CH as in BaCH	ח	ח	8
9	Tet	ט	T as in Toy	ט	ט	9
10	Yod	י	Y as in Yolk	י	י	10
11	Kaf	כ	K as in Kite	כ	כ	20
	Khaf	כ	CH as in BaCH	כ	כ	
	Khaf sofit	ך	CH as in BaCH	ך	ך	
12	Lamed	ל	L as in Leg	ל	ל	30
13	Mem	מ	M as in Map	מ	מ	40
	Mem sofit	ם	M as in Map	ם	ם	
14	Nun	נ	N as in Nose	נ	נ	50
	Nun sofit	ן	N as in Nose	ן	ן	
15	Samech	ס	S as in Sun	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in Pan	פ	פ	80
	Fay	פ	F as in Flag	פ	פ	
	Fay sofit	ף	F as in Flag	ף	ף	
18	Tsade	צ	TS as in caTS	צ	צ	90
	Tsade sofit	ץ	TS as in caTS	ץ	ץ	
19	Koof	ק	K as in Kite	ק	ק	100
20	Resh	ר	R as in Rouge	ר	ר	200
21	Shin	ש	SH as in SHip	ש	ש	300
	Sin	ש	S as in Sun	ש	ש	
22	Tav	ת	T as in Toy	ת	ת	400

A PROPHETIC DELIVERANCE IN PERSIAN TIMES

Esther (הַדַּסָּה *Hadassah*)

The preservation of the Children of Israel throughout the Exiles is perhaps the most outstanding miracle of all. And that they still exist as a people after more than 2,000 years.

Though the Name יהוה does not appear in the Book of Esther, His hand is revealed in the saving of the Jewish people through Mordecai and Esther during Persian rule.

Satan, too, is apparent in his possession of the evil Haman the Agagite. His plan was and is to annihilate God's chosen people, to the end that God's Word concerning them would fail.

Had King Saul obeyed the Lord and killed all the Amalekites, there would have been no Haman. (Haman's ancestor was Agag, king of the Amalekites, whose life was spared by Saul despite God's direction to "utterly destroy" Amalek.)

But without going into the whole amazing plan of God accomplished in the days of this Book, let us keep with our course theme in "Watching the Fig Tree for Signs of the Times."

The Book of Esther contains an amazing prophecy that was fulfilled in modern times—at the end of WWII.

The Ten Sons of Haman

Esther's God-given plan foiled Haman's satanic scheme to eradicate the Jews. Instead of the Jews being killed, their enemies were slain on the very date Haman had chosen by the casting of lots (purim).

Esther 9:2–13 NASB1995

Esth. 9:2 The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples.



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Esth. 9:3 Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business assisted the Jews, because the dread of Mordecai had fallen on them.

Esth. 9:4 Indeed, Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai became greater and greater.

Esth. 9:5 Thus the Jews struck all their enemies with the sword, killing and destroying; and they did what they pleased to those who hated them.

Esth. 9:6 At the citadel in Susa the Jews killed and destroyed five hundred men,

Esth. 9:7 and Parshandatha, Dalphon, Aspatha,

Esth. 9:8 Poratha, Adalia, Aridatha,

Esth. 9:9 Parmashta, Arisai, Aridai and Vaizatha,

Esth. 9:10 the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder.

Esth. 9:11 ¶ On that day the number of those who were killed at the citadel in Susa was reported to the king.

Esth. 9:12 The king said to Queen Esther, "The Jews have killed and destroyed five hundred men **and the ten sons of Haman** at the citadel in Susa. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done."

Esth. 9:13 Then said Esther, "If it pleases the king, **let tomorrow** also be granted to the Jews who are in Susa to do according to the edict of today; and let **Haman's ten sons be hanged on the gallows.**"

Haman's ten sons were already dead. In addition to that, in the capital, they had already killed 500 men. But when the king asked Esther what more could he do for her, she asked for Haman's ten sons to be hanged on the gallows the next day. They had already died from hanging. So why is Esther asking for them to be hung again?

King AHASUERUS could not have granted Esther's request for so far in the future.

Kive Schmidt, "10 Sons of Haman," Sefaria

According to the Sages, every time **King Ahasverus** is mentioned by name in the *Book of Esther*, the reference is to him; [but] when the word **the King** [הַמֶּלֶךְ] appears on its own, it refers to God.

Esther was therefore not addressing her request to **Ahasverus**, but to **G-d** - who granted her request:

"And **the King** commanded it be done." (*Esther 9:14*).

...

[If] The 10 son[s] of Haman [were] already [dead] why bother hanging them?

On the word "tomorrow", in Esther's request

"There is a tomorrow that is now, and a tomorrow which is later."

In other words, Esther was asking that the hanging of Haman's ten sons not remain an isolated episode in history, but should recur in the future, as well. Yet, if this is

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the case, surely King Ahasverus was in no position to accede to such a request. Only God could make and keep such a promise.¹⁷

Hidden Code in the Biblical Listing of the Ten Sons of Haman

Rabbi Avi Shafran,

“Fighting Iron With Irony: A Contemporary Purim Thought,” Torah.org

... The Book of Esther recounts how Haman's ten sons were hanged in Shushan. An eleventh child, a daughter, committed suicide earlier, according to an account in the Talmud. At Nuremberg, while eleven men were condemned to execution by hanging, only ten were actually hanged. The eleventh, the foppish, effeminate Goering, died in his cell only hours before the execution; he had crushed a hidden cyanide capsule between his teeth.

Something even more striking was noted by the late Belzer Rebbe. In scrolls of the Book of Esther, the names of the ten sons of Haman are unusually prominent; they are written in two parallel columns, a highly unusual configuration. Odder still is the fact that three letters in the list, following an unexplained halachic tradition, are written very small, and one very large. The large letter is the Hebrew character for the number six (Hebrew letters all have numeric values); the small letters, added together, yield the number 707. If the large letter is taken to refer to the millennium and 707 to the year in the millennium, something fascinating emerges. According to Jewish reckoning, the present year is 5762. The year 5707 the 707th year in the sixth millennium was the year we know as 1946, when ten sworn enemies of the Jewish people were hanged in Nuremberg, just as ten others had been in Shushan more than two thousand years earlier.

The Book of Esther, (9:13), moreover, refers to the hanging of Haman's sons in the future tense, after the event had been recounted, presaging, it might seem, some hanging yet to happen."¹⁸

¹⁷ Kive Schmidt, “10 Sons of Haman,” sefaria.org, August 9, 2002. Accessed June 5, 2004. <https://www.sefaria.org/sheets/8376?lang=bi>

¹⁸ [Rabbi Avi Shafran](https://torah.org/interest/irony/), “Fighting Iron With Irony: A Contemporary Purim Thought,” Torah.org, February 19, 2004. Accessed June 6, 2004. <https://torah.org/interest/irony/>

The Esther 9:6-9:10 Passage with the Surrounding Scriptures
as Presented in the Hebrew Bible

/ אסתר

/ 1260 חמש מגילות

לְשַׁלַּח יָד בְּמִבְקְשֵׁי רַעְתָּם וְאִישׁ לֹא-עָמַד לְפָנֵיהֶם
כִּי-נָפַל פָּחַדָם עַל-כָּל-הָעַמִּים: ג וְכָל-שְׂרֵי הַמְּדִינֹת
וְהָאֲחַשְׁדַּרְפָּנִים וְהַפָּחוֹת וְעִשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ
מִנְשָׂאִים אֶת-הַיְהוּדִים כִּי-נָפַל פָּחַד-מְרֹדְכִי עֲלֵיהֶם:
ד כִּי-גָדוֹל מְרֹדְכִי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-
הַמְּדִינֹת כִּי-הָאִישׁ מְרֹדְכִי הוֹלֵךְ וְגָדוֹל: ה וַיִּכְּנוּ
הַיְהוּדִים בְּכָל-אֲיֵבֵיהֶם מִכַּת-חָרָב וְהָרָג וְאֲבָדוֹן
וַיַּעֲשׂוּ בְשֵׁנְאֵיהֶם כְּרָצוֹנָם: ו וּבְשׁוֹשַׁן הַבֵּירָה הָרְגוּ
הַיְהוּדִים וְאֲבָד חֲמֵשׁ מֵאוֹת אִישׁ:

ו וְאֵת א

פֶּרֶשְׁנֵדָתָא

ז וְאֵת א

דִּלְפוֹן

ח וְאֵת א

אֲסַפְתָּא:

ט וְאֵת א

פוֹרְתָא

י וְאֵת א

אֲדִלְיָא

יא וְאֵת א

אֲרִידָתָא:

יב וְאֵת א

פֶּרְמִשְׁתָּא

יג וְאֵת א

אֲרִיסִי

יד וְאֵת א

אֲרֹדִי

יט עֲשָׂרָת

וַיִּזְתָּא:

בְּנֵי הַמֶּן בֶּן-הַמְּדָתָא צָרַר הַיְהוּדִים הָרְגוּ וּבִבְזוּתָא לֹא
שָׁלְחוּ אֶת-יָדָם: יא בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים
בְּשׁוֹשַׁן הַבֵּירָה לְפָנֵי הַמֶּלֶךְ: יב וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר
הַמְּלָכָה בְּשׁוֹשַׁן הַבֵּירָה הָרְגוּ הַיְהוּדִים וְאֲבָד חֲמֵשׁ
מֵאוֹת אִישׁ וְאֵת עֲשָׂרָת בְּנֵי-הַמֶּן בְּשֵׁאֵר מְדִינֹת

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Haman's Ten Sons

וְאֵת	אִישׁ
וְאֵת	פַּרְשַׁנְדָּתָה
וְאֵת	דַּלְפּוֹן
וְאֵת	אֲסַפְתָּה
וְאֵת	פּוֹרְתָה
וְאֵת	אֲדַלְיָה
וְאֵת	אֲרִידָתָה
וְאֵת	פַּרְמַשְׁתָּה
וְאֵת	אֲרִיסַי
וְאֵת	אֲרִידַי
עֶשְׂרֵת	וְזַיְזָתָה

The writing here is from the Book of Esther 9:6–10. It starts with the last word of verse 6 and includes the first word (two words in English) of verse 10. Esther 9: 6 "... men, 7 and Parshandatha, Dalphon, Aspatha, 8 Poratha, Adalia, Aridatha, 9 Parmashta, Arisai, Aridai and Vaizatha, 10 the ten ..."

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“Eliyahu Rips,” Realbiblecodes.com

Eliyahu Rips: Internationally recognized mathematician. PhD in mathematics at Hebrew University

Awards: the Aharon Karzir Prize, the Paul Erdos prize from Israel Mathematical Society

“... he was a sectional speaker at the International Congress of Mathematicians.

Since completing his PhD, he has been on the faculty of the Department of Mathematics at Hebrew University where he holds the position of Professor. ...

In the early 1980's, Professor Rips began exploring the Torah code phenomenon with Doron Witztum. Their studies contributed a systematic computer analysis to what had been previously a curiosity. ...”¹⁹

Dr. Moshe Katz, *Computorah: Hidden Codes in the Torah*

Using the Bible codes ELS [Equidistant Letter Sequence] methodology to discover hidden codes in the 9th chapter of Esther, we can find another astonishing discovery. The day and month of the execution of the German "sons of Haman" is encoded and hidden within the text, as shown below!

https://herealittletherealittle.net/index.cfm?page_name=Bible-Code-Ten-Sons-Haman

21 TISHRI

The Jewish date "21 Tishri" (*kaph-aleph-tav-shin-resh-yod*) is encoded at an ELS of 216, beginning in Esther 9:12 and ending in Esther 9:27. This is the date upon which the 10 Nazi war criminals were hanged. Statistically, the odds of this date occurring in this passage by random chance are less than one in 1 million!

5707

Running diagonally through "21 Tishri" is the Jewish year "5707" (*tav-shin-zayin*), which corresponds to 1946. This year is found at an ELS of 442, beginning in Esther 9:15 and ending in Esther 9:27. It shares the *shin* with "Tishri."

NAZI

Beginning underneath "hanged," the Hebrew transliteration of Nazi (*nun-aleph-tsadi-yod*) occurs. This word is found at an ELS of -650, beginning in Esther 9:19 and ending in Esther 8:9.

HANGED

On the top left part of the matrix, running vertically, the Hebrew word "hanged" (*tav-lamed-vav-yod*) appears at an ELS of 432. It begins in Esther 8:6 and ends in Esther 9:3.

ARYAN

Right above the top of "21 Tishri" is the Hebrew word "Aryan" (*aleph-resh-*

¹⁹ “Eliyahu Rips,” Realbiblecodes.com, Accessed June 7, 2022.

<http://realbiblecodes.com/people/rips.php>

A PROPHETIC DELIVERANCE IN PERSIAN TIMES

yod). It appears at an ELS of 1 in Esther 9:8. Hitler's objective in eradicating the Jews was to have a pure Aryan race.

Brim Note:

I believe Isaiah 24 gives insight into where Hitler is right now.

Isaiah 21:21–22 KJV

Is. 24:21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

Is. 24:22 And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

The evil leaders of the Earth are gathered up, after death, into a pit and held in a prison pending future judgment. Hitler may be locked up in a cell right next to other evil leaders from history.

HAMAN

At the top of the matrix, at an ELS of 1, the name "Haman" (*hey-mem-nun*) appears in Esther 8:3.

TEN

Underneath "Haman," the Hebrew word "ten" (*ayin-shin-reshe-hey*) appears at an ELS of 1 in Esther 8:12.

SONS

Underneath "ten," at an ELS of 20, the Hebrew word "sons" (*beth-nun-yod*) appears. It begins in Esther 8:15 and ends in Esther 8:16.²⁰

I recently found an article online related to Adolf Eichmann: "The long-lost Adolf Eichmann recordings shown in new documentary." Here is the link in case you are interested in reading the article:

<https://www.jpost.com/israel-news/article-709621> }

Nuremberg Hangings—October 1946**Kingsbury Smith, "The Execution of Nazi War Criminals," umkc.edu**

Nuremberg Gaol, Germany
16 October 1946
International News Service

... The author of this account, Kingsbury Smith of the International News Service, was chosen by lot to represent the American press at the executions.

... Julius Streicher made his melodramatic appearance at 2:12 a.m.

While his manacles were being removed and his bare hands bound, this ugly, dwarfish little man, wearing a threadbare suit and a well-worn bluish shirt buttoned to the neck but without a tie (he was notorious during his days of power for his flashy dress), glanced at the three wooden scaffolds rising menacingly in front of him.

²⁰ [Dr. Moshe Katz](#), *Computorah: Hidden Codes in the Torah* (Hawthorne, CA: Barnes and Noble Publishing, 2013).

A PROPHETIC DELIVERANCE IN PERSIAN TIMES

Then he glanced around the room, his eyes resting momentarily upon the small group of witnesses. By this time, his hands were tied securely behind his back. Two guards, one on each arm, directed him to Number One gallows on the left of the entrance. He walked steadily the six feet to the first wooden step but his face was twitching.

As the guards stopped him at the bottom of the steps for identification formality he uttered his piercing scream: 'Heil Hitler!'

The shriek sent a shiver down my back.

As its echo died away an American colonel standing by the steps said sharply, 'Ask the man his name.' In response to the interpreter's query Streicher shouted, 'You know my name well.'

The interpreter repeated his request and the condemned man yelled, 'Julius Streicher.'

As he reached the platform, Streicher cried out, 'Now it goes to God.' He was pushed the last two steps to the mortal spot beneath the hangman's rope. The rope was being held back against a wooden rail by the hangman.

Streicher was swung suddenly to face the witnesses and glared at them. Suddenly he screamed, 'Purim Fest 1946.' [Purim is a Jewish holiday celebrated in the spring, commemorating the execution of Haman, ancient persecutor of the Jews described in the Old Testament.]

The American officer standing at the scaffold said, 'Ask the man if he has any last words.'

When the interpreter had translated, Streicher shouted, 'The Bolsheviks will hang you one day.'

When the black hood was raised over his head, Streicher's muffled voice could be heard to say, 'Adele, my dear wife.'

At that instant the trap opened with a loud bang. He went down kicking. When the rope snapped taut with the body swinging wildly, groans could be heard from within the concealed interior of the scaffold. Finally, the hangman, who had descended from the gallows platform, lifted the black canvas curtain and went inside. Something happened that put a stop to the groans and brought the rope to a standstill. After it was over I was not in the mood to ask what he did, but I assume that he grabbed the swinging body of [sic] and pulled down on it. We were all of the opinion that Streicher had strangled.²¹

SESSION 5 ENDS HERE
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²¹ Kingsbury Smith, "The Execution of Nazi War Criminals," umkc.edu, Accessed July 25, 2021.
http://law2.umkc.edu/faculty/projects/ftrials/nuremberg/NurembergNews10_16_46.html

WATCHING THE FIG TREE

For Signs of the Times 01

THREE JEWISH QUESTIONS

SESSION 6 STARTS HERE

Matthew 24:1–3 The Numerical Bible (NB)

And Jesus went out and departed from the temple: and his disciples came to him to point out to him the buildings of the temple. But He answered and said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the mount of Olives, his disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming [*parousia*], and of the consummation [*sunteleia*] of the age [*aion*]?

Brim Note: The King James reads "end of the world." But the Greek word is not *telos* (τέλος = *tel'-os*), the end; it is *sunteleia* (συντέλεια = *soon-tel'-i-ah*), of which E.W. Bullinger, in his *Companion Bible*, says: "*Sunteleia* = meeting together of all that marks the consummation of the age; not *telos* = the actual end ..." ²²

Also, the Greek word *aion* (αἰών = *ahee-ohn'*) is not "world," as translated in the KJV, but "age" (as translated in the Numerical Bible).

F.W. Grant, *The Numerical Bible Vol. 5, The Gospels*

... it is Israel, or a company of Israelitish disciples, with which we have to do. The twelve were as yet fully that [Jews], although the Church or assembly [the Greek word *ekklesia* is "assembly"] had been spoken of to them. But the foremost among them [Peter] ... needed, as we know, long afterward, to have a special vision to make him go to a Gentile, and the question in which they all unite when with the Saviour after His resurrection ... is yet, "Lord wilt Thou at this time restore the Kingdom to Israel?"

Certainly then, of the Church, as Paul spoke of it, they could have as yet no conception; of what we call commonly the Christian dispensation they could have had no expectation ...

... they were Jews not only in fact but in spirit, these disciples of the Lord. The questions they asked must be apprehended from this point of view, and no other ... ²³

²²E. W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids: Kregel Publications, 2009), 1364.

²³F.W. Grant, *The Numerical Bible Vol. 5, The Gospels* (New York: The Bible Truth Press, 1903), 221.

<https://archive.org/details/numericalbiblebe05gran/page/220/mode/2up>

THREE JEWISH QUESTIONS

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1. When will these things be (the destruction of the Temple)?
2. What will be the sign of Your coming (*parousia*)?
3. What will be the sign of the end (*sunteleia*—consummation) of the age (*aion*)?

Question 1: When will these things be?

When will the throwing down, or destruction, of the Second Temple occur?

The Wow factor! They were amazed at the size of the stones and the tremendous, ongoing building project of the evil Herod. (At that time, they had been in the construction process for more than thirty years.) In spite of being a murderer—of babies in Bethlehem, of his enemies, and even of his friends, his sons and his beloved wife—he was, nevertheless, a genius builder of buildings. Many are still standing today.

“Second Temple,” Wikipedia.org.

... Herod was interested in perpetuating his name for all eternity through building projects, and his construction program was extensive. He had built magnificent palaces in Masada, Caesarea and Tiberias. **[Brim note:** As well as a monument in Hebron over the cave where Abraham, Isaac, and Jacob and their wives are buried.] ... But his masterpiece was the Temple of Jerusalem. The old temple built by Zerubbabel was replaced by a magnificent edifice.²⁴



Machpelah, built in Hebron by Herod over the caves which serve as the burial place for Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah. Photo: BBM



The Western Wall in Jerusalem. This wall was not part of the Temple, but rather part of the retaining wall in Herod's massive expansion of the Temple Mount complex.

Photo: <https://www.flickr.com/photos/david55king/1291829327>

Josephus describes the Temple's magnificence:

Josephus, *Wars of the Jews*, Archive.org

Viewed from without, the Sanctuary had everything that could amaze either mind or eyes. Overlaid all round with stout plates of gold, in the first rays of the sun it reflected so fierce a blaze of fire that those who endeavored to look at it were forced to turn away as if they had looked straight at the sun. To strangers as they

²⁴ “Second Temple,” Wikipedia.org. Accessed November 18, 2018.

https://en.wikipedia.org/wiki/Second_Temple

THREE JEWISH QUESTIONS

approached it seemed in the distance like a mountain covered with snow; for any part not covered with gold was dazzling white... (Wars of the Jews, Book 5, Chap. 5, Sec. 6) ²⁵

Question 2: What will be the sign of Your coming (parousia)?

E.W. Bullinger, *The Companion Bible*

The *Papyri* [ancient papyrus documents found in Egypt] show that "from the Ptolemaic period down to the second century A.D. the word [*parousia*] is traced in the East as a technical expression for the arrival or the visit of the king or the emperor ... ²⁶

Brim Note: The Jews were expecting the King Messiah, according to Scripture, to set up an earthly visible Kingdom. His Jewish disciples were asking Him what would be the sign of His Coming to set up His earthly Kingdom, in which he will be reigning from Jerusalem.

Considering the heavy, terrorizing Roman heel upon them, the disciples clearly deduced that if the Temple were destroyed, surely it would follow that the long-yearned-for Kingdom, with its yoke-destroying promises, would at last be established.

Question 3: What will be the sign of the consummation of the age?

In their Jewish minds, the last two questions were no doubt practically one. They would have thought the two events would happen at the same time and would happen in the very near future, following the throwing down of the stones of the Temple.

F.W. Grant, *The Numerical Bible Vol. 5, The Gospels*

The "age," in their thoughts ... could not be any Christian age, of which they had no idea; it was the age in which they lived, and which was for the Jew the age of law. There would follow it the "days of Messiah," and the coming of Messiah would bring them in. There was no interval thought of as taking place between the two, and certainly for the disciples here, no considerable time to elapse before He would return to Jerusalem, and take the Kingdom now denied Him.²⁷

Brim Note: We now know that 2,000 years, or two 1,000-year days, would take place between the answer to Question 1 and the answers to Questions 2 and 3, but the disciples did not know that. However, we must keep in mind that Jesus' answers in Matthew 24, Luke 21, and Mark 13 were in answer to these Jewish questions.

²⁵ Josephus, *Wars of the Jews*, Archive.org, Accessed June 10, 2022.

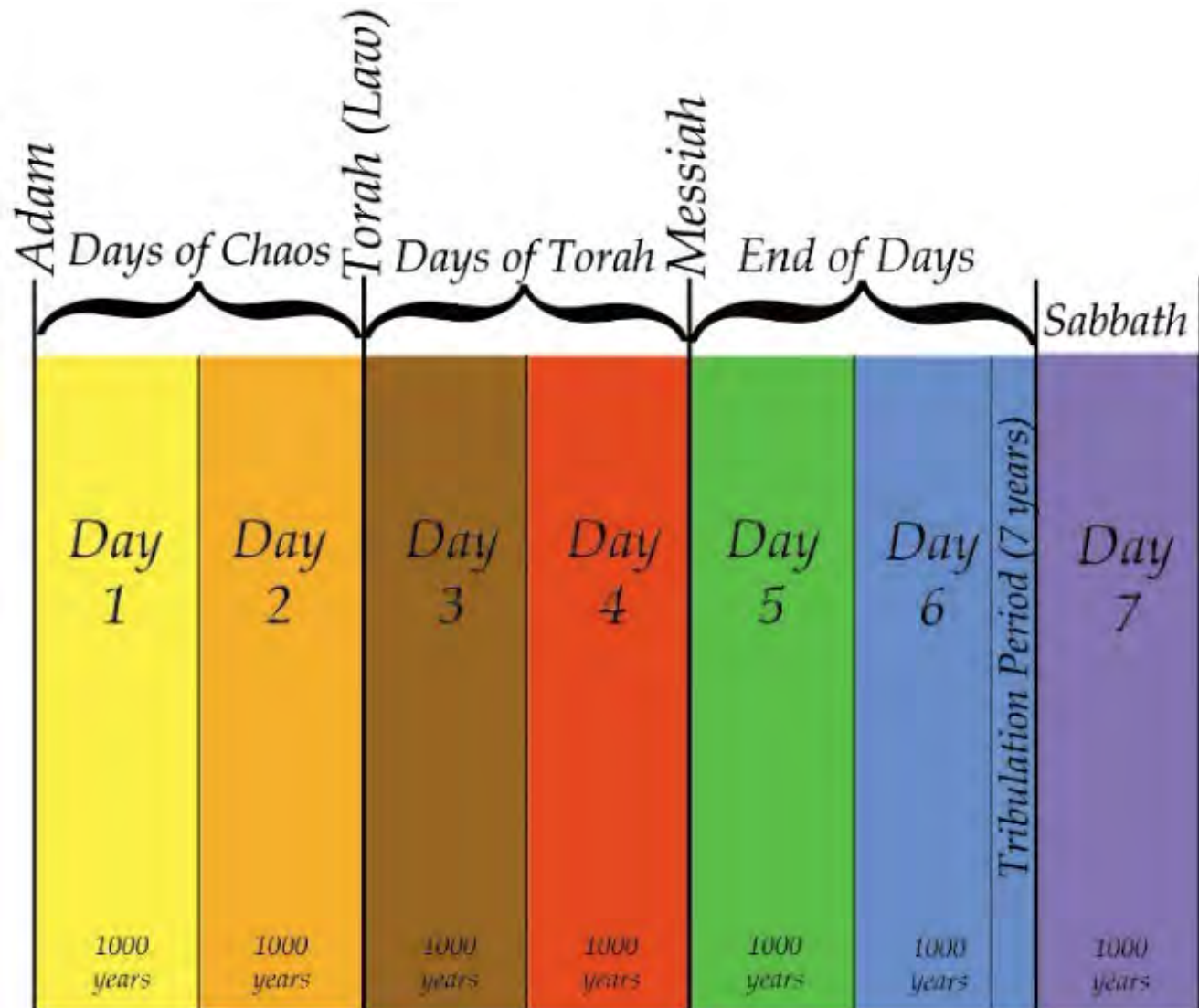
<https://archive.org/details/theWarsOfTheJews/page/n209/mode/2up>

²⁶ E.W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1364.

²⁷F.W. Grant, *The Numerical Bible, Vol. 5 The Gospels*, (New York: The Bible Truth Press, 1903), 222.

<https://archive.org/details/numericalbiblebe05gran/page/222/mode/2up>

THREE JEWISH QUESTIONS

**Babylonian Talmud, Sanhedrin 97a.14**

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

Babylonian Talmud, Sanhedrin 97b.1

That is the course that history was to take, but due to our sins that time frame increased. The Messiah did not come after four thousand years passed, and furthermore, the years that elapsed since then, which were to have been the messianic era, have elapsed.

<https://www.sefaria.org/Sanhedrin.97a?lang=bi>

The Coming Kingdom

As these Jewish disciples would have known: A King Messiah is coming

He was spiritually birthed in Hannah's prophetic prayer (1 Samuel 2:10), wherein is the first mention of "Messiah."

1 Samuel 2:10 א שְׁמוּאֵל JPS 1917

<p>י יְהוָה יִחַתּוּ מְרִיבָיו, עָלָיו בְּשָׁמַיִם יִרְעַם--יְהוָה, יָדִין אֲפָסִי-אֶרֶץ; וַיִּתֶּן-עֹז לְמַלְכוֹ, וַיִּרָם קַרְן מְשִׁיחוֹ. {פ}</p>	<p>10 They that strive with the LORD shall be broken to pieces; against them will He thunder in heaven; the LORD will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed. {P}</p>
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The Covenanted Kingdom

God's unalterable Covenant with David and with Israel is a Kingdom whose King is from the lineage of David. From Second Samuel on, this is prophesied.

2 Samuel 7:8-14, 16 KJV

2 Sam. 7:8 Now therefore so shalt thou [the prophet Nathan] say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, **to be ruler over My people, over Israel:**

2 Sam. 7:9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

2 Sam. 7:10 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

2 Sam. 7:11 And as since the time that I commanded judges *to be* over My people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that **He will make thee an house.**

2 Sam. 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom.

2 Sam. 7:13 He shall build an house for my name, and I will stablish the throne of His kingdom for ever.

2 Sam. 7:14 I will be his father, and he shall be my son. ...

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2 Sam. 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Psalm 89:34 is one of the highest revelations of the character of God in the Bible. I have it at the top of my list of divine healing scriptures that I read almost every day.

Psalm 89:3-4, 27-29, 34-37 KJV

Psa. 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Psa. 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Psa. 89:27 Also I will make him *my* firstborn, higher than the kings of the earth.

Psa. 89:28 My mercy [*chesed*] will I keep for him for evermore, and my covenant shall stand fast with him.

Psa. 89:29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

Psa. 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psa. 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psa. 89:37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

Brim Note: Notice how the moon, which was created for a *sign* according to Genesis 1:14, is here called a *witness*.

Isaiah 9:6-7 KJV

Is. 9:6 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.

Is. 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The Kingdom will be ruled from earthly Jerusalem in a coming age.

Isaiah 2:1-4 KJV

Is. 2:1 ¶ The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Is. 2:2 And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Is. 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

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Is. 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah. 4:1-4 KJV

Micah. 4:1 ¶ But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

Mic. 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from **Jerusalem**.

Mic. 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

William L. Pettingill, *Israel: Jehovah's Covenant People*

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory. (Isaiah 46:12, 13.)

"Salvation is of the Jews." What an immense debt that implies! How little effort is made to discharge the obligation!

The Jews have been at once the most highly honored and the most basely dishonored nation in the history of the world. Honored of God; dishonored of men.

God loves the Jews, men hate them. It was always so: men have always hated what God loved and loved what he hated.

It is often asked why God loved Israel above other people. I do not know. Neither do I know why He loved us so much that "while we were enemies" He sent His Son to die for us. I glory in the blessed fact, but I cannot explain it.

"Thou art an holy people unto Jehovah thy God." This was His word to Israel.

"Jehovah thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. Jehovah did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because Jehovah loved you, and because He would keep the oath which He had sworn unto your fathers." (Deut. 7:6-8.) This explains why Jehovah set them in a peculiar place of relationship to Himself—because He loved them above other peoples. It does not tell us why He thus loved them.

Surely, it was not on account of their peculiarly lovable character. That would be the governing principle so far as the natural man is concerned: it is natural for us to love the lovable; but God commends His love in that while we were yet sinners Christ died for us. God is love, and His great heart flows out to the needy ones.

It is with a view of discharging, in a very small part, my own debt of gratitude to this people that the following studies have been prepared. It is my belief that there is

THREE JEWISH QUESTIONS

very great need of instruction in the Church of God concerning the Word of Prophecy as it relates to the people of Israel in their past, present and future. It has been my purpose to make these matters very clear and simple and I therefore ... ²⁸

Basically, it says that the Church, in not rightly dividing the promises and the Word of God have left all the promises to themselves in the Bible and left the curses to the Jews.

Also, he said, in reading Scripture, when the plain meaning is plain, don't search for any other meaning. That's pretty elementary. He's talking about Judah and Jerusalem here.

Micah. 4:4-7 KJV

Mic. 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken *it*.

Mic. 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

Mic. 4:6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

Mic. 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and **the Lord shall reign over them in mount Zion from henceforth, even for ever.**

| There will be a nation of Israel over which the Lord reigns from Mount Zion.

Zechariah 14:8-11 KJV

Zech. 14:8 ¶ And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Zech. 14:9 And **the Lord shall be king over all the earth:** in that day shall there be one Lord, and his name one.

| One day the Lord will reign not only Israel, but over the entire Earth. The Lord is the King over the hearts of Christ-followers, but in this day, He is not King over all the Earth. One day He will, though.

Zech. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

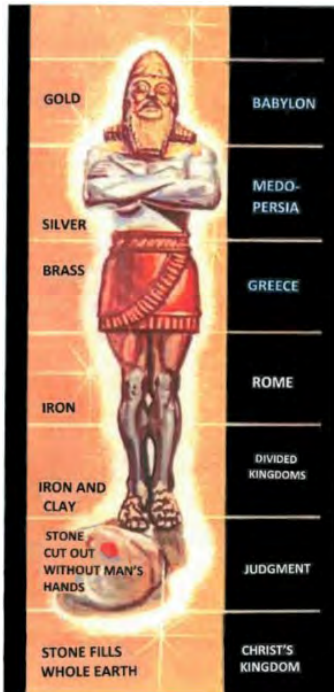
Zech. 14:11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And many other Scriptures tell of a coming Messiah.

In the coming Kingdom, Israel's enemies will be defeated. God will set up a Kingdom that will destroy every trace of the Four Kingdoms of Nebuchadnezzar's dream and Daniel's visions. This Kingdom will cover the whole earth and will be an eternal Kingdom.

²⁸ William Pettingill, *Israel: Jehovah's Covenant People* (Wilmington, Delaware: Just a Word Incorporated, 1936), 5-6.

THREE JEWISH QUESTIONS

**Daniel 2:37–45 KJV**

Dan. 2:37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Dan. 2:38 ... Thou *art* this head of gold.

Dan. 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Dan. 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

Dan. 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Dan. 2:42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

Dan. 2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Dan. 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

| This Kingdom will be set up by none other than Jesus the Messiah himself.

Dan. 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

New Testament

At His birth, He was prophesied to be and recognized as the promised King Messiah.

Mary was told by the angel Gabriel that her son would be the promised King Messiah, the Son of God, who would rule over the House of Jacob (the Jews) in an eternal Kingdom.

Luke 1:30–35 KJV

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

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In Hebrew, the name of Jesus is ישוע (which has a root meaning of “salvation”; for example, see Psalm 14:7, 51:12, 91:16).

Luke 1:32 He shall be great, and shall be called **the Son of the Highest: and the Lord God shall give unto him the throne of his father David:**

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

“house of Jacob”

This refers to the flesh descendants of Jacob. It was from Jacob’s sons that the Twelve Tribes of Israel descended.

Luke 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

When those seeking healing or deliverance called out "Ben David" [Son of David], they were recognizing Jesus as the King Messiah.

Matthew 15:22 KJV And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou Son of David*; my daughter is grievously vexed with a devil.

Matthew 20:30–31 KJV

Matt. 20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou Son of David*.

Matt. 20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou Son of David*.

Mark 10:47–48 KJV

Mark 10:47 And when he [Bartimaeus] heard that it was Jesus **of Nazareth**, he began to cry out, and say, Jesus, *thou Son of David*, have mercy on me.

Mark 10:48 And many charged him that he should hold his peace ...

(**Emphasis** added in all of the above Scriptures.)

Earthly Kingdom

Keep in mind this is an earthly Kingdom—a **visible** earthly Kingdom—with its earthly capital at Jerusalem.

F.W. Grant, *The Numerical Bible Vol. 7, Hebrews to Revelation*

... We must not merge Israel and the Church, or forget even **the purposes of God as to the earth**, in higher and heavenly ones. The true revelation to interpret prophecy can only be found therefore, not in self-imagined canons, but by having before one the great promises of God, remembering **how He challenges every**

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thought of their undoing, especially with regard to Israel, His people (Jer. 31:35, 36), and that, even as to the new heaven and the new earth (Isa. 66:22). Thus, an interpretation of Revelation which practically, if not theoretically, leaves Israel out, cannot have the needed largeness, cannot give us the mind of God.²⁹

Brim Note: Though this comment from the Numerical Bible is in reference to the Book of Revelation, it applies to the future of this planet and the multitude of prophecies concerning Earth and the coming Theocratic Kingdom.

William L. Pettingill, *Israel: Jehovah's Covenant People*

Only God can prophesy, in the Bible sense of that word. Men may guess; they may make shrewd calculations as to what may occur in the future; only God can write history in advance. And when His predictions have been fulfilled, we are able to interpret the meaning of those remaining unfulfilled. Now the fact is that **prophecy has always been fulfilled in one way—that is, literally**. It follows, therefore, that God means us to take Him at His Word and to expect the literal fulfillment of all prophecy. **"If the plain sense makes good sense, seek no other sense."**

(Emphasis added.)

SESSION 6 ENDS HERE

(LESSON 5 CONTINUES IN SESSION 7)

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The Coming Theocratic Kingdom

George N.H. Peters, D.D., *The Theocratic Kingdom Volume III*

... God in the person of David's descendant (inseparably connected) *again condescends to dwell with the Jewish nation, and act in the capacity of an earthly ruler...*³⁰

"THEOC'RACY," Webster's Dictionary 1828

THEOC'RACY, *noun* [Gr. God, and power; to hold.] Government of a state by the immediate direction of God; or the state thus governed. Of this species the Israelites furnish an illustrious example.³¹

²⁹ F.W. Grant, *The Numerical Bible Vol. 7, Hebrews to Revelation* (New York: The Bible Truth Press, 1903), 273.

<https://archive.org/details/numericalbiblebe07gran>

³⁰ George N.H. Peters, D.D., *The Theocratic Kingdom Volume III* (Grand Rapids, MI: Kregel Publications), 17. ALSO PDF: (New York: Funk & Wagnalls, 1884), 1514 of pdf volume: 17 in volume 3.

<https://archive.org/details/TheTheocraticKingdomPetersVols1-3/page/n1513/mode/2up>

³¹ "THEOC'RACY," *Webstersdictionary1828.com*. Accessed June 11, 2022.

<https://webstersdictionary1828.com/Dictionary/theocracy#:~:text=THEOC'RACY%2C%20noun%20%5BGr,or%20the%20state%20thus%20governed>

THREE JEWISH QUESTIONS

“THE-O-CRAT’IC, or THE-O-CRAT’I-CAL,”

An American Dictionary of the English Language, Revised Edition

THE-O-CRAT’IC, or THE-O-CRAT’I-CAL, a. Pertaining to a theocracy; administered by the immediate direction of God.³²

For example, the theocratical state of the Israelites. The government of the Israelites was theocratic.

George N.H. Peters, D.D., *The Theocratic Kingdom Volume III*

In the absence of the contemplated Theocratic Kingdom, it is God's will and pleasure that men should, in order to avoid anarchy and greater evils, be placed under government, which, more or less, exerts a restraining influence — arising from moral law — upon the outbreaks of depravity. Therefore obedience, excepting only when God's law (Acts 4:19 and 5:29) is to be directly violated, is enjoined as a duty.³³

Acts 4:19 ESV But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge,

Acts 5:29 ESV But Peter and the apostles answered, “We must obey God rather than men.

[However] all the kingdoms of the Earth must be put to shame before the Kingdom of the everlasting God and of His Anointed.

Revelation 11:15 KJV And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Revelation 12:10 KJV And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Isaiah 66:22–23 KJV

Is. 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Is. 66:23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

SESSION 7 CONTINUES IN LESSON 6

³² Noah Webster, *An American Dictionary of the English Language* (New York: Harper & Brothers, 1844), 843. Available online:

<https://books.google.com/books?id=Gja7l4jg5V4C&printsec=frontcover#v=onepage&q&f=false>

³³George N.H. Peters, D.D., *The Theocratic Kingdom Volume III* (Kregel Publications:), 12.

ALSO PDF: (New York: Funk & Wagnalls, 1884), 1509 of pdf volume: 12 in volume 3.

<https://archive.org/details/TheTheocraticKingdomPetersVols1-3/page/n1509/mode/2up>

WATCHING THE FIG TREE

For Signs of the Times 01

ANSWER TO QUESTION ONE

When Will These Things Be?

SESSION 7 CONTINUES HERE

Just as every question was Jewish, the answers primarily are found in God's dealings with Israel and require watching the Fig Tree—Israel—God's witness.

It is only in watching Israel, God's "Time Clock," that we can even begin to discern the answer to everyone's question from the time of these Jewish disciples until today: **WHEN?**

Question 1: When will these things be?

The throwing down, or destruction, of the Second Temple

For the Master's answer, we go to Luke 21, for it is here that the destruction of Jerusalem and the carrying off of the Jews is foretold.

Though both Matthew 24 and Luke 21 speak of a siege of Jerusalem, they occur at different times.

In Matthew 24, there is a siege, but there is no destruction of the Temple and carrying away of the Jews.

In Luke 21, there is a siege, but there is no abomination of desolation after the siege.

In Luke 21:5 through the first part of 24, we find the answer to the Jewish disciples' first question: "When will these things be?" (In other words, "When will the Temple be destroyed.")

In the second part of Luke 21:24, Jesus skips 2,000 years (or two days, according to 2 Peter 3:8), to the beginning of the end of Gentile rule in Jerusalem.

Luke 21:5-11 KJV

Luke 21:5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

Luke 21:6 *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

Luke 21:7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

Luke 21:8 And he said, *Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.*

ANSWER TO QUESTION ONE

See the quote below from Rabbi Blech in *Jewish History and Culture* regarding a false messiah.

Luke 21:9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end [**telos*] is not by and by.

Luke 21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

**telos*

Thayer's Greek Lexicon

1. end, i.e.

a. termination, the limit at which a thing ceases to be, (in the Greek writings always of the end of some act or state ...) ³⁴

Luke 21:11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Brim Note: Actually, these things have been occurring throughout the centuries and ages of time. There is a reference to that very continuance in the phrase, "But before all these" (in Luke 21:12 below). Perhaps they are more abundant at certain key times.

Josephus, the author of this volume, was an eyewitness to the prolific signs that transpired before Rome burned the Temple and carried the Jews away.

(See Appendix 8 "Josephus: Wars of the Jews VI.3.3-4 and VI.5.3-4.")

Luke 21:12-18 KJV

Luke 21:12 But before all these, [certainly before Rome destroyed the Temple forty years later, the disciples experienced these things] they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Luke 21:13 And it shall turn to you for a testimony.

Luke 21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

Luke 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Luke 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

Luke 21:17 And ye shall be hated of all men for my name's sake.

Luke 21:18 But there shall not an hair of your head perish.

Brim Note: Some of these disciples lost their very heads. I believe the reference here is to the fact that they are eternal beings who will live in eternity, hair and all.

³⁴"5056. telos," biblehub.com. Accessed June 10, 2022.

<https://biblehub.com/greek/5056.htm>

ANSWER TO QUESTION ONE

Titus Besieges Jerusalem**Luke 21:20–23 KJV**

Luke 21:20 ¶ **And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**

Luke 21:21 **Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.**

Luke 21:22 **For these be the days of vengeance, that all things which are written may be fulfilled.**

Luke 21:23 **But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.**

From Appendix 8***The Wars of the Jews, Book 6, Chapter 3, Section 4***

4. There was a **certain woman** that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethzob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and **removed to the city**. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman,

ANSWER TO QUESTION ONE

or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.³⁵

Rabbi Benjamin Blech,
The Complete Idiot's Guide to Jewish History and Culture

Over 600,000 Jews were killed or died from starvation and disease during the siege of Jerusalem in the year 70 C.E. Yet another 600,000 were taken away as captives and slaves, according to the Roman historian, Tacitus.

[**Brim note:** Josephus gives the number of the slain as one million; of those carried away captive as 97 thousand.]

Surely you would think, as the Romans did, that they would never again be bothered by these strange people who believed in one God. But ... when in 132 C.E., a military hero inspired the masses to yet another rebellion, the people believed that Simon bar Kochba was at last their long-awaited Messiah.

Even Rabbi Akiva, the greatest scholar of his day, was misled. He encouraged the people to follow this "messiah"—and he paid for it with his life. Together with nine other of the most prominent sages, he [Akiva] was cruelly tortured to death. ... in 135 C.E., [Bar Kochba] and his followers were brutally butchered at the final battle in Betar ... the date ... ? The ninth of Av!³⁶

Brim note: Rabbi Akiva was skinned alive. He died reciting the Shema: "Hear, O Israel, the Lord our God, the Lord is one" (Deuteronomy 6:4–5). Jesus quoted Deuteronomy 6:5 when he was asked, "What is the greatest commandment?"

Deuteronomy 6:4–9 KJV

Deut. 6:4 ¶ Hear, O Israel: The LORD our God *is* one LORD:

Deut. 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deut. 6:6 And these words, which I command thee this day, shall be in thine heart:

Deut. 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

³⁵ <https://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62HCH0003>

³⁶ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Penguin Group—Alpha Books, 2004), 124.

ANSWER TO QUESTION ONE

Deut. 6:9 And thou shalt write them upon the posts of thy house, and on thy gates.

Judea was only a small part of the vast Roman Empire. But no other people rebelled, resisted, and fought like this people. So Rome staged a great triumphal march when they brought the newly enslaved Jews back to Rome.

For more information about the Roman triumphal procession, see The Four Kingdoms 4KR 2 "The Triumphal Procession."

They also displayed the booty they had looted from the Temple as they entered the city. They erected the great Arch of Titus as a memorial to their victory over Judea. It depicts the Jewish slaves and articles from the Temple: the trumpets, the Menorah and the table of showbread. Rome erected no such arch for any other defeated people.

But I am sure more than Roman pride was involved. Satan was behind the erecting of the monument to what he perceived as a victory over the people of God. For He knew that God had declared Jerusalem the capital of a Kingdom which would rule over the whole Earth and that the Jews would administer such a Kingdom. Once more, he thought he'd won.

Throughout the Bible, and until today, we see Satan trying to wipe out the Jews, thereby defeating God by stopping His Word from coming to pass. Antisemitism is Satanic. There is no other hatred like it. It is Satan's hatred of God.

Josephus describes the terrible tragedy of a rich woman and her nursing child, who did not obey the instructions of Jesus from Luke 21:20-23.

(See Appendix 8 "Josephus: Wars of the Jews VI.3.3-4 and VI.5.3-4.")

Through the angel Gabriel, God had revealed to Daniel that it would be the Romans who would destroy the city. Daniel could not have known at the time who these people would be. "... *and the people of the prince that shall come shall destroy the city and the sanctuary*" (Daniel 9:26). The prince to come is the Antichrist. And since we know it was Rome who destroyed Jerusalem and the Second Temple, we can now see that the Antichrist will operate from the platform of the Roman Empire revived in the end of days—the ten-toed, iron and clay kingdom of Nebuchadnezzar's vision. I have seen vast evidence that convinces me that the European Union, with its western and eastern legs, is the prophesied revived Roman Empire that will rule in the end of days. Again, a sign we can now see.

Luke 21:24 KJV And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled** (emphasis added).

Brim Note: With this statement, Jesus skips nearly 2,000 years to the time of the end of Gentile rule over Jerusalem. The beginning of this ending occurred in 1967, when the Jews took the Old City from the Jordanians who had held it nineteen years. The Six-Day War was a Miracle!!!!

ANSWER TO QUESTION ONE

From Reference 24
The Six-Day War
The Liberation of the Temple Mount and the Western Wall
(June 7, 1967)

This is Mordechai Twersky reporting from Jerusalem :

What you are now about to hear is perhaps one of the most riveting recordings in the modern-day history of Israel. I refer to the dramatic sounds of Israeli Defense Forces entering and liberating Jerusalem's Old City and the Western Wall on June 7th, 1967. You hear the sounds of gunfire. You hear the footsteps of Israeli soldiers, as they draw closer and closer and as General Uzi Narkiss instructs them and asks to be shown where the Western Wall stands. We hear a triumphant Brigadier General Shlomo Goren, later to become the Chief Rabbi of Israel, as he recites the memorial prayer and sound the shofar, as Israeli soldiers weep with sorrow over their comrades killed in combat.

Listen closely to this piece of history, which is housed in the archives of the Avi Yaffe Recording Studio in Jerusalem.

Colonel Motta Gur *[on loudspeaker]:* All company commanders, we're sitting right now on the ridge and we're seeing the Old City. Shortly we're going to go in to the Old City of Jerusalem, that all generations have dreamed about. We will be the first to enter the Old City. Eitan's tanks will advance on the left and will enter the Lion's Gate. The final rendezvous will be on the open square above.

[The open square of the Temple Mount.]

[Sound of applause by the soldiers.]

Yossi Ronen: We are now walking on one of the main streets of Jerusalem towards the Old City. The head of the force is about to enter the Old City.

[Gunfire.]

Yossi Ronen: There is still shooting from all directions; we're advancing towards the entrance of the Old City.

[Sound of gunfire and soldiers' footsteps.]

[Yelling of commands to soldiers.]

[More soldiers' footsteps.]

The soldiers are keeping a distance of approximately 5 meters between them. It's still dangerous to walk around here; there is still sniper shooting here and there.

[Gunfire.]

We're all told to stop; we're advancing towards the mountainside; on our left is the Mount of Olives ; we're now in the Old City opposite the Russian church. I'm right now lowering my head; we're running next to the mountainside. We can see the stone walls. They're still shooting at us. The Israeli tanks are at the entrance to the Old City , and ahead we go, through the Lion's Gate. I'm with the first unit to break through into the Old City. There is a Jordanian bus next to me, totally burnt; it is very hot here. We're about to enter the Old City itself. We're standing below the Lion's Gate, the Gate is about to come crashing down, probably because of the previous

ANSWER TO QUESTION ONE

shelling. Soldiers are taking cover next to the palm trees; I'm also staying close to one of the trees. We're getting further and further into the City.

[Gunfire.]

Colonel Motta Gur announces on the army wireless: The Temple Mount is in our hands! I repeat, the Temple Mount is in our hands!

All forces, stop firing! This is the David Operations Room. All forces, stop firing! I repeat, all forces, stop firing! Over.

Commander eight-nine here, is this Motta (*Gur*) talking? Over.

[Inaudible response on the army wireless by Motta Gur.]

Uzi Narkiss: Motta, there isn't anybody like you. You're next to the Mosque of Omar.

Yossi Ronen: I'm driving fast through the Lion's Gate all the way inside the Old City.

Command on the army wireless: Comb the area, discover the source of the firing. Protect every building, in every way. Do not touch anything, especially in the holy places.



[Lt- Col. Uzi Eilam blows the Shofar. Soldiers are singing 'Jerusalem of Gold.']

Uzi Narkiss: Tell me, where is the Western Wall? How do we get there?

Yossi Ronen: I'm walking right now down the steps towards the Western Wall. I'm not a religious man, I never have been, but this is the Western Wall and I'm touching the stones of the Western Wall.

Soldiers: *[reciting the 'Shehechianu' blessing]: Baruch ata Hashem, elokeinu melech haolam, she-hechianu ve-kiemanu ve-hegianu la-zman ha-zeh. [Translation: Blessed art Thou L-rd G-d King of the Universe who has sustained us and kept us and has brought us to this day]*

Rabbi Shlomo Goren: *Baruch ata Hashem, menachem tsion u-voneh Yerushalayim. [Translation: Blessed are thou, who comforts Zion and builds Jerusalem]*

Soldiers: Amen!

[Soldiers sing 'Hatikva' next to the Western Wall.]

Rabbi Goren: We're now going to recite the prayer for the fallen soldiers of this war against all of the enemies of Israel :

[Soldiers weeping]

El male rahamim, shohen ba-meromim. Hamtse menuha nahona al kanfei hashina, be-maalot kedoshim, giborim ve-tehorim, kezohar harakiya meirim u-mazhirim. Ve-nishmot halalei tsava hagana le-yisrael, she-naflu be-maaraha zot, neged oievei

ANSWER TO QUESTION ONE

*yisrael, ve-shnaflu al kedushat Hashem ha-am ve-ha'arets, ve-shichrur Beit Hamikdash, **Har Habayit, Hakotel** ha-ma'aravi veyerushalayim ir ha-elokim. Be-gan eden tehe menuhatam. Lahn ba'al ha-rahamim, yastirem beseter knafav le-olamim. Ve-yitsror be-tsrer ha-hayim et nishmatam adoshem hu nahlatam, ve-yanuhu be-shalom al mishkavam [soldiers weeping loud] ve-ya'amdu le-goralam le-kets ha-yamim ve-nomar amen!*

[Translation: Merciful G-d in heaven, may the heroes and the pure, be under thy Divine wings, among the holy and the pure who shine bright as the sky, and the souls of soldiers of the Israeli army who fell in this war against the enemies of Israel, who fell for their loyalty to G-d and the land of Israel, who fell for the liberation of the Temple, the Temple Mount, the Western Wall and Jerusalem the city of the Lord. May their place of rest be in paradise. Merciful One, O keep their souls forever alive under Thy protective wings. The Lord being their heritage, may they rest in peace, for they shalt rest and stand up for their allotted portion at the end of the days, and let us say, Amen.]

[Soldiers are weeping. Rabbi Goren sounds the shofar. Sound of gunfire in the background.]

Rabbi Goren: *Le-shana HA-ZOT be-Yerushalayim ha-b'nuya, be-yerushalayim ha-atika! [Translation: This year in a rebuilt Jerusalem ! In the Jerusalem of old!]³⁷*



³⁷ "The Six-Day War: The Liberation of the Temple Mount and Western Wall (June 7, 1967)," jewishvirtuallibrary.org, Accessed November 8, 2021.

<https://www.jewishvirtuallibrary.org/the-liberation-of-the-temple-mount-and-western-wall-june-1967>

ANSWER TO QUESTION ONE

2-minute video of the retaking of the Temple Mount on YouTube of the retaking of the Western Wall and Jerusalem:

<https://www.youtube.com/watch?v=jzC10C4pgDU>

just the audio:

<https://soundcloud.com/isracast/kotel-kotel>

Here is a link to the English translation of portions of the transcript of the above:

<https://www.jewishvirtuallibrary.org/the-liberation-of-the-temple-mount-and-western-wall-june-1967>

One last era of usurping rule over Jerusalem will occur in the Tribulation period, when the Antichrist sets himself up in the rebuilt Temple and announces to the world that he is God. His short term is ended by the coming of the King Messiah, Yeshuah, on his white horse (Revelation 19; Zechariah 14).

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WATCHING THE FIG TREE

For Signs of the Times 01

ANSWERS TO QUESTIONS TWO AND THREE

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Just as every question was Jewish, the answers primarily are found in God's dealings with Israel and require watching the Fig Tree—Israel—God's witness.

It is only in watching Israel, God's "Time Clock," that we can even begin to discern what are the "signs of the time"?

Question 2: What will be the sign of Your coming (*parousia*)?

The disciples asked for "**the**" sign of His coming to set up His earthly, visible Kingdom: the one all Israel had anticipated for almost 2,000 years, the one all the prophets had prophesied, the covenanted Kingdom promised to David and his greater Son, the King Messiah. They had no idea it would be another two days (or two thousand years as we see it in the light of 2 Peter 3:8).

They expected it to follow immediately upon the destruction of the Temple.

Question 3: What will be the sign of the consummation of the age?

Remember, the age about which they spoke was the age in which they lived. We might call it a "Jewish age." The end of that age still had one more "week" (of seven years) to go after the Messiah would be cut off.

Luke 21:25–28 KJV

Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Luke 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Luke 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

The Second Coming

A Shmittah Cycle

“What Is the Shemitah?” messianicbible.com

What is the Shemitah and why is it significant?

The Shemitah is an ancient Biblical mandate given by God to the people of Israel through Moses at Mount Sinai. It is a God-ordained year of rest for the land that is to be observed every seven years. During this Sabbath rest for the land, it is not to be sown, cultivated or harvested.

Speak to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a Sabbath to the LORD. For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of sabbath rest, a sabbath to the LORD. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.’ (*Leviticus 25:1–5*)

The Bible makes it clear that failure to celebrate the Shemitah is a sin that brings judgment upon the land and the people.

God said, “I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.” (*Leviticus 26:33*)

In the past, when Israel did not give the Land its required year of rest every seven years, God exiled the people so that the Land could have its rest for the exact period of all those years it missed. The destruction of the holy city of Jerusalem and the exile of the people of Israel to Babylon happened in the year of Shemitah in 586 BC.

God intended the Shemitah to be a blessing for His people, but when Israel turns away from God and from observing His commandments, it manifests as a judgment for those driving God out of their lives, according to Messianic rabbi and author of *The Mystery of the Shemitah*, Jonathan Cahn.³⁸

A prophesied seven-year Shmittah period will include the Second Coming of our Lord.

Luke 21:27 speaks of when every eye shall see Him. It is not the catching away (*harpazo*) of the church in which He meets His bride in the air.

At the beginning of that seven-year Shmittah cycle, He appears in the air to catch away (*harpazo*) His bride, the Body of Christ.

He’s taking her to Heaven for the Marriage Supper of the Lamb. This is a secret meeting, not seen by every eye. He does not “touch down” upon the earth (1 Thessalonians 4:13–17; Revelation 19:6–9).

(See Appendix 11: “The Rapture.”)

³⁸“What is the Shemitah?”

<https://free.messianicbible.com/holiday/the-jewish-new-year-the-shemitah-and-the-day-of-the-lord/>

ANSWER TO QUESTIONS TWO & THREE

At the beginning of that Shmittah cycle, Daniel's seventieth week begins on the Earth.

This is the time of Jacob's trouble: the Tribulation.

At the end of that Shmittah cycle, the Lord returns in a cloud with power and great glory and every eye shall see Him (Luke 21:27).

The King Messiah returns on His White Horse with power and with his great heavenly host: the saints who have come with Him from Heaven, clothed in white linen and upon white horses, (Revelation 19).

Comments on Matthew 24, Questions 2 & 3

F. W. Grant, *The Numerical Bible Vol. 5, The Gospels*

[These questions] can only be answered by turning ... to Daniel: in his prophecy of the seventy weeks ...

In the ninth chapter we find Daniel pleading with God for his people Israel, and for the city called by God's name. God in answer sends the angel Gabriel...

"Seventy weeks" (of years,) he is told, "are determined upon thy people and upon thy holy city to finish transgression and to make an end of sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the holy of holies."

This last expression points definitely to national restoration and blessing, and all that is spoken of here has reference to the same thing. At the end of this 490 years their sins are to be brought to an end, everlasting righteousness brought in *for them*. ... the end of this is plainly not reached yet, however long ago the time began; and the end cannot be before the coming of the Son of Man, as the Lord in agreement with Daniel, declares here ...

... Four hundred and ninety years from the decree to restore and to build Jerusalem have long run out,—had nearly done so when Christ appeared publicly in Israel, and yet the blessing for them did not come. ...³⁹

Matthew 24:29–31 KJV

Matt. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [Israel] from the four winds, from one end of heaven to the other. (**emphasis added**)

³⁹F.W. Grant, *The Numerical Bible, Vol. 5, The Gospels*, 224.

<https://archive.org/details/numericalbiblebe05gran/page/176/mode/2up>

ANSWER TO QUESTIONS TWO & THREE

This will happen immediately after the seven-year cycle known as the Tribulation. Then they (“all the tribes of the earth”) will see Him “coming in the clouds of heaven with power and great glory.” The Church, the Body of Christ, will have been caught up seven years earlier.

Now let’s look at that seven-year Tribulation period.

Matthew 24:13–27 KJV

Matt. 24:13 But he that shall endure unto the end, the same shall be saved.

The way you get saved during the Tribulation period is by works, not by grace.

Matt. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

“the end”

Thayer's Greek Lexicon

1. end, i.e.

a. termination, the limit at which a thing ceases to be, (in the Greek writings always of the end of some act or state ...) ⁴⁰

Matt. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Here in Matthew 24, there is no destruction of the Temple and carrying away of the Jews, but there will be the abomination of desolation. In Luke 21, there is a siege which ends in the destruction of the Temple and the carrying away of the Jews into slavery by the Romans, but there is no abomination of desolation after the siege.

Paul describes this end-of-days abomination of desolation this way:

2 Thessalonians 2:3–4 KJV

2 Th. 2:3 ¶ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Th. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple [Greek ναός = *naos* = inner sanctuary, i.e., the Holy Place + the Holy of Holies] of God, shewing himself that he is God.

Note: Just because the Antichrist *proclaims* himself to be God doesn’t mean that everybody *believes* it.

⁴⁰“5056. telos,” biblehub.com. Accessed June 10, 2022.

<https://biblehub.com/greek/5056.htm>

ANSWER TO QUESTIONS TWO & THREE

Matt. 24:16 Then let them which be in Judaea flee into the mountains:

Matt. 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Matt. 24:18 Neither let him which is in the field return back to take his clothes.

Matt. 24:19 And woe unto them that are with child, and to them that give suck in those days!

Matt. 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

“neither on the sabbath day”

Jesus was addressing Jews, not Christians. Even today, there are Jews who would not violate Sabbath restrictions, even to save their own lives.

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Things have been bad in the past, but nothing like what the Jews will experience in the Tribulation. This is Satan’s last-ditch effort to thwart the plans of God for His Chosen People.

Matt. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect’s sake [the Jews] those days shall be shortened.

Matt. 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Matt. 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Matt. 24:25 Behold, I have told you before.

Matt. 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Matt. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be [the end of the seven years].

| This refers to the end of the seven-year Tribulation period.

Matt. 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Matt. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

| Zechariah 12 and 13 shed light on what the Jews will experience at this time.

Zechariah 12:10 ... look upon me whom they have pierced, and they shall mourn for him, as ... for *his* only son ...

ANSWER TO QUESTIONS TWO & THREE

Zechariah 13:1 ¶ ... there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (**whoso readeth, let him understand:**)

I believe this tells us they will be looking in the Bible for answers about what is happening. Our Bibles are not going up with us in the Rapture.

Matthew 24:40–41 KJV

Matt. 24:40 Then shall two be in the field; the one shall be taken, and the other left.

Matt. 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

This is not a Rapture Scripture. This refers to the wicked being removed from the Earth.

Isaiah 13:9 KJV Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Matthew 25:31–40 KJV

Matt. 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left.

“before him shall be gathered all nations”

This is not about the Church, the Body of Christ. Nothing is said here about a resurrection. The “sheep and goats” judgment is a judgment of the nations that are on the Earth at the time of the Tribulation.

Matt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation [*katabole*] of the world:

The King (Jesus the Messiah) will now be ready to set up His promised Kingdom on Earth. Those nations judged to be “sheep” will continue on into the Millennium. Jesus was still answering the three-part question the disciples had asked Him (Matthew 24:3), though they couldn’t fully comprehend that there would be a 2,000-year break between the answer to the first question and the other two.

Matt. 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

ANSWER TO QUESTIONS TWO & THREE

Matt. 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matt. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Matt. 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Matt. 25:39 Or when saw we thee sick, or in prison, and came unto thee?

Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

In Micah, the Jews are called His brethren.

Micah 5:2–3 KJV

Mic. 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Mic. 5:3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

The disciples had asked Jesus three Jewish questions:

1. When shall these things (the destruction of the Temple) be?
2. What will be the sign of Your coming (parousia)?
3. What will be the sign of the end (*sunteleia*) of the age (*aion*)?

For the answer to Question 3, we have to go to the Book of Daniel.

**The following is excerpted and adapted from Appendix 5:
“Daniel’s Seventieth Week (Daniel 9)”**

Daniel 9:1–2 TKT (The Jerusalem Bible Edition of The Koren Tanakh)

Dan. 9:1 In the first year of Daryavesh [KJV: Darius] the son of Ahashverosh [KJV: Ahasuerus], of the seed of Maday [KJV: Medes], who was made king over the realm of the Kasdians [KJV: Chaldeans];

Dan. 9:2 in the first year of his reign I Daniyyel considered in the books the number of the years, whereof the word of the LORD came to Yirmeya [Jeremiah] the prophet, that he would accomplish seventy years in the desolations of Yerusahalayim.

Daniel saw prophecy come to pass when the two-armed silver empire (the Medo-Persian) toppled the golden head of Babylon.

So he went to the written word of the Lord. He searched the scrolls of the prophecies of Jeremiah concerning the number of years of the Babylonian exile (Jeremiah 25:11; 29:4–10).

ANSWER TO QUESTIONS TWO & THREE

As a young man of the seed royal in Jerusalem, Daniel would have heard Jeremiah himself. For the prophets spoke primarily in the areas of the king's palace and the Temple.

...

Daniel Sought Prayer

And Then He Prayed

Daniel 9:3–4 TKT

Dan. 9:3 And I set my face to the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Dan. 9:4 and I prayed to the LORD my GOD ...

The ArtScroll translation reads, "I set my face toward my Lord, God, to request prayer and supplication, with fasting, sackcloth, and ashes. I prayed to HASHEM, my God, and I confessed ... (Daniel 9:3, 4.)"

Comments of Rabbis and Sages point out that Daniel sought the actual prayer (verse 3). He asked God to grant him prayer, and then upon receiving the revelation and the utterance (verse 4), he prayed.

Daniel 9:7 TKT O LORD, righteousness belongs to Thee, but to us confusion of faces, as at this day; to the men of **Yehuda**, and to the inhabitants of **Yerushalayim**, and to **all Yisra'el**, who are near, and who are far off, through all the countries whither Thou hast driven them, because of their trespass which they have trespassed against Thee.

In his God-given prayer, he mentions *Judah, Jerusalem, and all Israel ...*

This prayer has only to do prophetically with those specified.

It has no reference to the Church.

Daniel 9:16–19 TKT

Dan. 9:16 O LORD, according to all Thy righteousness, I pray Thee, let Thy anger and Thy fury be turned away from **Thy city of Yerushalayim Thy holy mountain**: because for our sins, and for the iniquities of our fathers, **Yerushalayim** and **Thy people** are become a reproach to all that are about us.

Dan. 9:17 Now therefore, O our GOD, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake.

Dan. 9:18 O my GOD, incline Thy ear, and hear; open Thy eyes, and behold our desolations, and **the city which is called by Thy name**: for we do not present our supplications before Thee because of our righteousnesses, but because of Thy great mercies.

Dan. 9:19 O LORD, hear; O LORD, forgive; O LORD, hearken and act; delay not, for Thy own sake, O my GOD: for **Thy city** and **Thy people** are called by Thy name.

Brim Note: This concerns only:

Thy city Jerusalem

Thy holy mountain (The Temple Mount)

Our sins

Thy people, who are become a reproach

Thy sanctuary, that is desolate

Our desolations

For Thy city and Thy people, called by Thy Name

ANSWER TO QUESTIONS TWO & THREE

Gabriel Interrupts Daniel's Prayer

Daniel 9:20–23 TKT

Dan. 9:20 And whilst I was speaking, and praying, and confessing my sin and the sin of my people Yisra'el, and presenting my supplication before the LORD my GOD for the holy mountain of my GOD

Dan. 9:21 whilst I was still speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, approached close to me in swift flight about the time of the evening sacrifice.

Dan. 9:22 And he made me understand, and talked with me, and said, O Daniyyel, I am now come forth to give thee skill and understanding.

Dan. 9:23 At the beginning of thy supplications the commandment went out, and I am come to declare it; for thou art greatly beloved: therefore look into the word, and consider the vision.

Gabriel, the archangel, came with the answer. And it is an answer that reaches far past the seventy years of the then-present exile. It reaches right down to the long-anticipated setting up of the Messiah's visible kingdom upon the Earth.

Again, we note the prayer is for:

My people Israel
The holy mountain of my God.

This begins what we might call the "Age of the Jews."

Seventy Weeks of Years

Daniel 9:24 TKT Seventy weeks are decreed [cut off, separated] concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place.

...

Seventy weeks of years (490 years) are cut out, or separated, to accomplish God's dealings with Israel. They are:

1. To finish transgression (only that of Israel)
2. To end sin
3. To make reconciliation for iniquity (Zechariah 12:9–13:1; Isaiah 66:8)
4. To bring in everlasting righteousness—Millennial Kingdom
(Isaiah 26:1, 2, 7, 8; Jeremiah 31:33–34; Ezekiel 37:21–28)
5. To seal up vision and prophecy (to complete the fulfillment)
6. To anoint the Holy of Holies in the Millennial Temple (Ezekiel 40–47)

God's Division Points

Daniel 9:25–26 TKT

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Yerushalayim until an anointed prince, shall be seven weeks: then for sixty two weeks it shall be built again, with squares and moat, but in a troubled time.

Brim Note: Note our reference to "time-outs" in regard to God's dealings with Israel. Consider how the Messiah was "cut off" after sixty-nine weeks. There is

ANSWER TO QUESTIONS TWO & THREE

one more week in God's plan at the end of which the King and His Kingdom will at last be set up on this Earth.

Dan. 9:26 And after sixty two weeks shall an anointed one be cut off, and none will be left to him: and the people of a prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and to the end of the war desolations are decreed.

Daniel 9:25–27 KJV

Dan. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

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

“a troubled time” (verse 25)

Daniel here is prophesying about the time of Ezra and Nehemiah.

7 weeks X 7 days per week = 49 days (years)

“threescore and two weeks” (verse 26)

62 weeks X 7 days per week = 434 days (years)

The two together are 49 + 434 = 483 years
leaving 7 years to make up the 490 years.
i.e., Daniel's Seventieth Week.

It was after 69 weeks of years that the Messiah was “cut off.”

Isaiah 53:8 ASV By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

When Messiah is cut off, 69 of the 70 seven-year cycles of years have passed.

Sixty-nine of the seventy Shmittah cycles have passed.
One Shmittah cycle is left.
One seven-year cycle of years is left.

That seven-year cycle is known as Daniel's Seventieth Week. Daniel's Seventieth Week is a seven-year Shmittah cycle. (See the Appendix 2: “Shmittah Cycles and the Jubilee.”)

Perhaps it is the last one before the true Jubilee when the One the Jews call “the King Messiah” will set up His Earthly Kingdom.

END OF EXCERPT OF APPENDIX FIVE

ANSWER TO QUESTIONS TWO & THREE

F. W. Grant, *The Numerical Bible Vol. 5, The Gospels*

[These questions] can only be answered by turning ... to Daniel: in his prophecy of the seventy weeks ...

In the ninth chapter we find Daniel pleading with God for his people Israel ...⁴¹

"The" Sign

In asking questions 2 and 3, the definite article is used. What is "the" sign? Jesus tells them to "watch the fig tree—and the other trees." The primary sign is Israel and God's dealing with her.

Luke 21:29–32 KJV

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [the visible Theocratic Kingdom on earth]

Luke 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

The "fig tree" is Israel. "All the trees" are also nations: the nations of Bible prophecy. They are the nations prophesied about in the Old Testament.

When they "shoot forth" into their prophesied, end-of-days positions, we are to see and know that "summer" is at hand. Summer is the time of the harvest, and particularly the judgment of the harvest.

At this point, the video jumps ahead to "The Mountains of Israel Shall Shoot Forth."

The Mountains of Israel Shall Shoot Forth

Luke 21:29–32 KJV

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [the visible Theocratic Kingdom on earth]

Luke 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

The generation that sees the fig tree shoot forth will not pass away till every bit of this comes to pass. The fig tree *has* shot forth. In 1948, Israel became a nation once again; in 1967 they regained control of Jerusalem.

⁴¹ F.W. Grant, *The Numerical Bible, Vol. 5, The Gospels*, 224.

<https://archive.org/details/numericalbiblebe05gran/page/176/mode/2up>

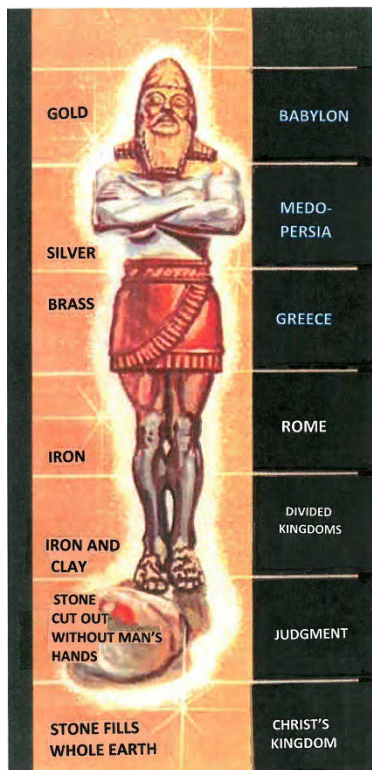
ANSWER TO QUESTIONS TWO & THREE

Joel 1:6–7 KJV

Joel 1:6 For a nation is come up upon **my land**, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

Joel 1:7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

Joel 1:7 KJV He hath laid my vine waste, and barked **my fig tree**: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

**Daniel 2:31–35, 40–41, 44–45 KJV**

Dan. 2:31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

Dan. 2:32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

Dan. 2:33 His legs of iron, his feet part of iron and part of clay.

Dan. 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Dan. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, **and became like the chaff of the summer threshingfloors**; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

“and became like the chaff of the summer threshingfloors”

Jesus undoubtedly was thinking of this passage when He said in Luke 2, **“Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand”** (verses 29–30 KJV).

“the stone that smote the image”

The stone that smashes the image and fills the whole Earth represents the Millennial Kingdom.

Dan. 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

Dan. 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

ANSWER TO QUESTIONS TWO & THREE

Dan. 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

Dan. 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain *without hands*, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Ezekiel 36:1-8 KJV

Ezek. 36:1 ¶ Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

Ezek. 36:2 Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

“the mountains of Israel”

The mountains of Israel were the heartland of ancient Israel. In three places there, God promised the Land to Abraham and his descendants: Elon Moreh near Shechem (Genesis 12:6-7); between Bethel and Ai (Genesis 13:3, 14-17); and Hebron (Genesis 13:18; 15:18; 17:7-8).

Key sites in the mountains of Israel include Jerusalem, Bethlehem, Bethany, Hebron, Ai, Bethel, Shiloh, and Shechem.

“even the ancient high places are ours in possession”

Israel’s enemies will boast that her sacred sites will be in their possession. The mountains of Israel, which include some of Israel’s most sacred and historically significant sites, are mostly in what the world calls The West Bank. The Lord, however, will have the last word.

Ezek. 36:3 Therefore prophesy and say, Thus saith the Lord God; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

Ezek. 36:4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

Ezek. 36:5 Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

Ezek. 36:6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

ANSWER TO QUESTIONS TWO & THREE

Ezek. 36:7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

Ezek. 36:8 But ye, O mountains of **Israel, ye shall shoot forth** your branches, and yield your fruit to my people of Israel; for they are at hand to come.

**“THE SIGN” IS THE INGATHERING OF THE JEWS—
THEIR RETURN TO ZION**

SESSION 7 ENDS HERE
[RETURN TO TABLE OF CONTENTS](#)

WATCHING THE FIG TREE

For Signs of the Times 01

THE INGATHERING

SESSION 8 STARTS HERE

Israel is God's time clock. If you want to know what is going on in the world today, keep an eye on Israel, the fig tree Jesus spoke of. Look at the chart below. We are

God's Dealings with Israel

God's dealings with Israel are a key to unlocking Bible prophecy.
We can tell where we are on the timeline by knowing
what God is doing with this prophetic nation during our lifetime.

1. The Choosing and the Calling
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption

living in the time of "The Ingathering" in the timeline of God's dealings with Israel.

Moses, who did not get to go into the Promised Land, foretold the scattering, the ingathering, the restoration, and the redemption of Israel in the following verses:

Deuteronomy 30:1-10 KJV

Deut. 30:1 ¶ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

Deut. 30:2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

The Lord tells them that they will be scattered, but In reality, every place in the Scriptures that mentions scattering of the Jews also speaks of their return to the Land.

Deut. 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

Deut. 30:4 If any of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

THE INGATHERING

Deut. 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Deut. 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Deut. 30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Deut. 30:8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

Deut. 30:9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:



Elsie Ford (mother of Betty Oaks)



Bob and Betty Oaks

Deut. 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

The King James uses “if” in verse 10. The original Hebrew does not, as is shown in the Young’s Literal Translation and the The ArtScroll Tanach Series, Chumash, Stone Edition.

Deuteronomy 30:9–10 YLT

Deut. 30:9 and Jehovah thy God hath made thee abundant in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy

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ground, for good; for Jehovah turneth back to rejoice over thee for good, as He rejoiced over thy fathers,

Deut. 30:10 for thou dost hearken to the voice of Jehovah thy God, to keep His commands, and His statutes, which are written in the book of this law, for thou turnest back unto Jehovah thy God, with all thy heart, and with all thy soul.

This passage in the ArtScroll Chumash emphasizes not “if” but “when.”

Deuteronomy 30:1–10

¹It will be that when all these things come upon you — the blessing and the curse that I have presented before you — then you will take it to your heart among all the nations where HASHEM, your God, has dispersed you; ²and you will return unto HASHEM, your God, and listen to His voice, according to everything that I command you today, you and your children, with all your heart and all your soul. ³Then HASHEM, your God, will bring back your captivity and have mercy upon you, and He will return and gather you in from all the peoples to which HASHEM, your God, has scattered you. ⁴If your dispersed will be at the ends of heaven, from there HaShem, your God, will gather you in and from there He will take you. ⁵HASHEM, your God, will bring you to the Land that your forefathers possessed and you shall possess it; He will do good to you and make you more numerous than your forefathers. ⁶HASHEM, your God, will circumcise your heart and the heart of your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live. ⁷HASHEM, your God, will place all these imprecations upon your enemies and those who hate you, who pursued you. ⁸You shall return and listen to the voice of HASHEM, and perform all His commandments that I command you today. ⁹HASHEM will make you abundant in all your handiwork — in the fruit of your womb, the fruit of your animals, and the fruit of your Land — for good, when HASHEM will return to rejoice over you for good, as He rejoiced over your forefathers, ¹⁰ when you listen to the voice of HASHEM, your God, to observe His commandments and His decrees, that are written in this Book of the Torah, when you shall return to HASHEM, your God, with all your heart and all your soul.⁴²

Brim Note: In the New Testament, there is another reference to the people in the diaspora being spread to the ends of Heaven (as in verse 4). And note that “mine elect” refers to Jacob, the physical descendants of Jacob.

Isaiah 45:4 KJV For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Matthew 24:31 KJV And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matthew 24 here details the Tribulation. The thirty-first verse is just after this period.

(See Appendix 1: “Comparison of Matthew 24 and Luke 21.”)

⁴² Rabbi Nosson Scherman, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, Mesorah Publications: 2015), 1091.

The Desolation of the Land in the Time of the Scattering

Leviticus 26:32-34 KJV

Lev. 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev. 26:33 And I will scatter you among the heathen [nations: *goyim*], and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev. 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Leviticus 26:32-33 NASB1995

Lev. 26:32 'I will make the land desolate so that your enemies who settle in it will be appalled over it.

Lev. 26:33 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.



Jewish hot houses in the Gaza Strip before the Jews were expelled.

The Fruitfulness of the Land from the Time of the Return of the Jews

Isaiah 34:16-17, 35:1-2 KJV

Is. 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Is. 34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Is. 35:1 ¶ The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

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Is. 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they



shall see the glory of the LORD, *and* the excellency of our God.

Isaiah prophesied that even the desert would blossom and be fruitful after the Jews return to possess the Land which the Lord had promised them.

Dr. Billye Brim and Shelli Brim Hardin “following the Ark of the Covenant.”

Isaiah 34:16–17, 35:1 YLT

Is. 34:16 Seek out of the book of Jehovah, and read, One of these hath not been lacking, None hath missed its companion, For My mouth — it hath commanded, And His spirit — He hath gathered them.

Is. 34:17 And He hath cast for them a lot, And His hand hath apportioned [it] to them by line, Unto the age they possess it, To all generations they dwell in it!

Is. 35:1 ¶ They joy from the wilderness and dry place, And rejoice doth the desert, and flourish as the rose,

The Blessings of the Whole World Lie in the Return and Restoration of Blessed Israel—Genesis 12:3

Isaiah 27:6 KJV He shall cause them that come of Jacob to take root:

Israel shall blossom and bud, and fill the face of the world with fruit.

Genesis 26:2 KJV And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Genesis 26:6 KJV ¶ And Isaac dwelt in Gerar:



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Genesis 26:12 KJV ¶ Then Isaac sowed in that land [Gerar = Gaza], and received in the same year an hundredfold: and the LORD blessed him.

Genesis 26:18 KJV And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

Genesis 26:20 KJV And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.

Isaiah 27:6 KJV He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Isaiah 27:6 YLT Those coming in He causeth to take root, Jacob doth blossom, and flourished hath Israel, And they have filled the face of the world [with] increase.



Above: Moshe's home in the Gaza Strip.

Below Left: Group picture outside Moshe's home. **Below Right:** Inside Moshe's home. Shelli is



Everywhere the Scattering Is Mentioned, the Ingathering Is Prophesied

Zechariah 10:6-8 ASV

Zech. 10:6 And I will strengthen the house of Judah, and I will save the house of Joseph, **and I will bring them back**; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them.

Zech. 10:7 And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and rejoice; their heart shall be glad in Jehovah.

Zech. 10:8 ¶ **I will hiss for them, and gather them**; for I have redeemed them; and they shall increase as they have increased.

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

This verb ... *sharaq* [translated hiss], to “hiss,” or “whistle,” or “pipe,” is used several times in the earlier scriptures to describe God’s signal in calling together nations and peoples to accomplish His purposes.

... But now the time to favour Zion having come, this same word is used in our passage in Zech. 10 for the signal which He will use for the gathering together of His own dispersed people from the four corners of the earth

... it means ... to “pipe,” and *is used of the shepherd signal for the gathering of his scattered flock.* ⁴³



Children of the Jewish community in Sana'a (Yemen), 1901. Credit: Hermann Burchardt

Zechariah 10:8-12 ASV

Zech. 10:8 ¶ **I will hiss [pipe] for them, and gather them**; for I have redeemed them; and they shall increase as they have increased.

⁴³ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids: Kregel Publications, 2001), 362.

THE INGATHERING

Zech. 10:9 And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return.

Zech. 10:10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

Zech. 10:11 And he will pass through the sea of affliction, and will smite the waves in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart.

Zech. 10:12 And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah.

Isaiah 49:12 KJV Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

| *Sinim* = China or the Chinese

Isaiah 49:22-23 KJV

Is. 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles [nations: *goyim*], and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Is. 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

The Ingathering Is Foretold by Almost Every Prophet

Prophecy to the Mountains of Israel (The “West Bank”)

See Maps 4 and 6 from *The Mountains of Israel* by Norma Parrish Archbold.

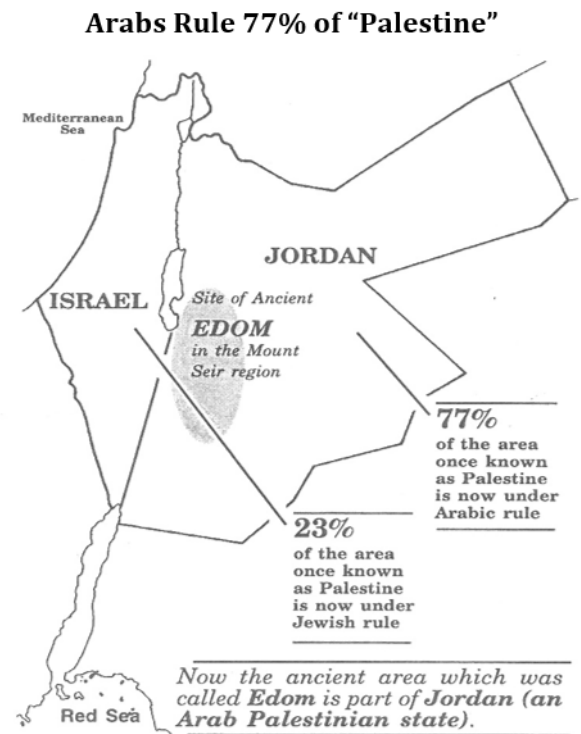
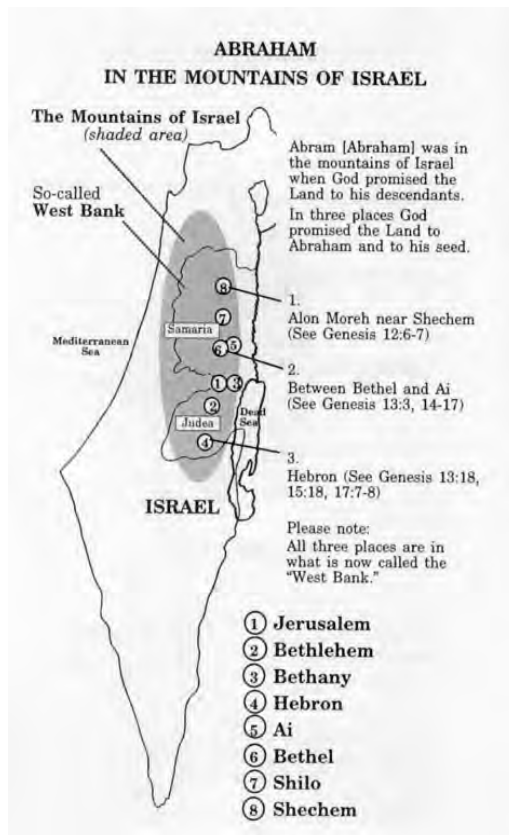
THE MOUNTAINS OF ISRAEL

THE “WEST BANK” (Judea and Samaria)



From
The Mountains of Israel—The Bible & the West Bank
by Norma Parrish Archbold
Jerusalem:
Phoebe’s Song.
Copyright 1993–
2012. Pages 2-4, 46





Ezekiel 36:1-12 KJV

Ezek. 36:1 ¶ Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

Ezek. 36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

Ezek. 36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

The ancient high places, including the places where Abraham built altars to the Lord, are all in the Mountains of Israel, situated in what the world calls the "West Bank."

Ezek. 36:4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

Ezek. 36:5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

Ezek. 36:6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord

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GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

Ezek. 36:7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

“I have lifted up mine hand”

This means that God is saying, “I have sworn”

Ezek. 36:8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

“ye shall shoot forth your branches”

This prophecy in Ezekiel reminds us of Jesus’ instructions to the disciples in Luke 21:29–30. “Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.”

Ezek. 36:9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

Ezek. 36:10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

“all the house of Israel”

This means both the Northern Kingdom and the Southern Kingdom.”

Ezek. 36:11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

Ezek. 36:12 Yea, I will cause men to walk upon you, *even* my people Israel ...

Ezekiel 36:19–26, 28, 32–33, 37–38 KJV

Ezek. 36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

Ezek. 36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

Ezek. 36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Ezek. 36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.

Ezek. 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

Ezek. 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

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Ezek. 36:25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you ...

Ezek. 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezek. 36:32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Ezek. 36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

Ezek. 36:37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

Ezek. 36:38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

The Dry Bones: Prophecy to the People of Israel**Ezekiel 37:3–12 KJV**

Ezek. 37:3 ... Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

Ezek. 37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Ezek. 37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

Ezek. 37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

Ezek. 37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

Ezek. 37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

Ezek. 37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

Ezek. 37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Ezek. 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel ...

┌ The first application of this passage relates to the people of Israel. God will
└ gather His people from all over the world.

Ezek. 37:12 Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

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Dr. Brim mentions a History Channel show she recently watched:

“Secret Mission to Crush the Third Reich | Patton 360 (S1, E10) | Full Episode”

<https://www.youtube.com/watch?v=6RO3XLcp3x8>

(The section from 29:30–33:10 is the liberation of some of the death camps.)

Joel 3:1–2 KJV

Joel 3:1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted My Land.

Amos 9:11–15 KJV

Amos 9:11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Amos 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

Amos 9:13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Amos 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

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

 | **Brim Note:** Amos 9:15 cannot mean the return from Babylon or any temporary return.

Hosea 5:14–6:2 KJV

Hosea. 5:14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

Hos. 5:15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hos. 6:1 ¶ Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Hos. 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Hos. 6:3 Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

SESSION 8 ENDS HERE

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WATCHING THE FIG TREE

For Signs of the Times 01

JEREMIAH 30 AND 31

SESSION 9 STARTS HERE

Joel 3:1–2 KJV

Joel 3:1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted My Land.

The nations (*goyim*) will be judged for how they treated the Jews and how they parted the Land that God had promised to His people, who were among them to show them who God is.

Amos 9:11–15 KJV

Amos 9:11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

“the tabernacle of David”

This term refers to Israel.

Amos 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

Amos 9:13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Amos 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

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

Brim Note: Amos 9:15 cannot mean the return from Babylon or any temporary return.

Introduction

Jeremiah, one of the former prophets, was told by the Lord that through God-given "words" he was appointed "to root out," "to pull down," "to destroy, and to throw down"—but also "to build, and to plant" (Jeremiah 1:9–10 KJV). Chapters 30 and 31 encourage Israel that, in spite of the exile, a bright future awaits them as an everlasting nation.

JEREMIAH 30 AND 31

These chapters reach beyond the return from Babylon, in that both the northern and southern kingdoms are included. When the Jews came back to their homeland from Babylon, the tribes of the northern kingdom were not present. Also, verse 24 reveals that this "book within a book" is to be considered in the end of days (Jeremiah 30:24).

Jeremiah 1:1-10 יְרֵמְיָהוּ JPS 1917

- א וְדִבְרֵי יְרֵמְיָהוּ בֶן-חֶלְקִיָּהוּ מִן-
הַכֹּהֲנִים אֲשֶׁר בְּעֲנָתוֹת בְּאֶרֶץ
בִּנְיָמִן.
- 1 The words of Jeremiah the son of
Hilkiah, of the priests that were in
Anathoth in the land of Benjamin,
- ב אֲשֶׁר הָיָה דֹבֵר יְהוָה אֵלָיו בְּיָמֵי
יֹאשִׁיָּהוּ בֶן-אָמוֹן מֶלֶךְ יְהוּדָה,
בְּשָׁלֹשׁ-עֶשְׂרֵה שָׁנָה לְמָלְכוֹ.
- 2 to whom the word of the LORD came
in the days of Josiah the son of Amon,
king of Judah, in the thirteenth year of
his reign.
- ג וַיְהִי בְיָמֵי יְהוֹיָכִים בֶּן-יֹאשִׁיָּהוּ
מֶלֶךְ יְהוּדָה עַד-תָּם עֶשְׂתֵּי עֶשְׂרֵה
שָׁנָה לְצִדְקִיָּהוּ בֶן-יֹאשִׁיָּהוּ מֶלֶךְ
יְהוּדָה--עַד-גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ
הַחֲמִישִׁי.
- 3 It came also in the days of Jehoiakim
the son of Josiah, king of Judah, unto the
end of the eleventh year of Zedekiah the
son of Josiah, king of Judah, unto the
carrying away of Jerusalem captive in
the fifth month.
- ד וַיְהִי דִבְרַיְהוָה אֵלַי לֵאמֹר.
- 4 And the word of the LORD came unto
me, saying:
- ה בְּטֶרֶם אֶצְוָרְךָ (אֶצְרָךְ) בִּבְטֶן
יְדַעְתִּיךָ, וּבְטֶרֶם תֵּצֵא מִרְחֶם
הַקֶּרֶן שְׂתִיךָ: נִבִּיא לְגוֹיִם, נְתַתִּיךָ.
- 5 Before I formed thee in the belly I
knew thee, and before thou camest forth
out of the womb I sanctified thee; I have
appointed thee a prophet unto the
nations.
- ו וַאֲמַר, אֶהְיֶה אֲדֹנָי יְהוָה, הִנֵּה לֹא-
יִדְעֵתִי, דִּבְרַי: כִּי-נֶעֱר, אֲנֹכִי.
- 6 Then said I: 'Ah, Lord GOD! behold, I
cannot speak; for I am a child.'
- ז וַיֹּאמֶר יְהוָה אֵלַי, אַל-תֹּאמַר נֶעֱר
אֲנֹכִי: כִּי עַל-כָּל-אֲשֶׁר אֶשְׁלַחְךָ,
תִּלְךָ, וְאֵת כָּל-אֲשֶׁר אֶצְוָךָ, תִּדְבַר.
- 7 But the LORD said unto me: say not: I
am a child; for to whomsoever I shall
send thee thou shalt go, and whatsoever
I shall command thee thou shalt speak.

- ח אַל-תִּירָא, מִפְּנֵיהֶם: כִּי-אֶתְּךָ אֲנִי
לְהַצִּילְךָ, נָא-יְהוָה.
8 Be not afraid of them; for I am with thee to deliver thee, saith the LORD.
- ט וַיִּשְׁלַח יְהוָה אֶת-יָדוֹ, וַיַּגֵּעַ עָלַי-
כִּי; וַיֹּאמֶר יְהוָה אֵלַי, הִנֵּה נָתַתִּי
דְּבָרִי בְּפִיךָ.
9 Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth;
- י רָאָה הַפְּקֻדְתֶּיךָ הַיּוֹם הַזֶּה, עַל-
הַגּוֹיִם וְעַל-הַמַּמְלָכוֹת, לְנִתּוֹשׁ
וְלִנְתוֹץ, וְלִהְאֵבִיד וְלִהְרוֹס--לְבָנוֹת,
וְלִנְטוֹעַ.
10 See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to overthrow; to build, and to plant.

Jeremiah 30:1-7 JPS 1917

- א הַדְּבָר אֲשֶׁר הָיָה אֵלַי-יְרֻמְיָהוּ,
מֵאֵת יְהוָה לֵאמֹר.
1 The word that came to Jeremiah from the LORD, saying:
- ב כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל,
לֵאמֹר: כָּתֹב-לְךָ, אֵת כָּל-
הַדְּבָרִים אֲשֶׁר-דִּבַּרְתִּי אֵלֶיךָ--אֶל-
סֵפֶר.
2 'Thus speaketh the LORD, the God of Israel, saying: Write thee all the words that I have spoken unto thee in a book.
- ג כִּי הִנֵּה יָמִים בָּאִים, נָא-יְהוָה,
וְשִׁבְתִּי אֶת-שָׁבוֹת עַמִּי יִשְׂרָאֵל
וַיְהוּדָה, אָמַר יְהוָה; וְהִשְׁבַּתִּים,
אֶל-הָאָרֶץ אֲשֶׁר-נָתַתִּי לְאֲבוֹתָם--
וַיִּרְשׁוּהָ.
3 For, lo, the days come, saith the LORD, that I will turn the captivity of My people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.'
- ד וְאֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר
יְהוָה אֶל-יִשְׂרָאֵל--וְאֶל-יְהוּדָה.
4 And these are the words that the LORD spoke concerning Israel and concerning Judah.

Brim Note: Both the northern [Israel] and the southern [Judah] kingdoms are included.

ה 5 For thus saith the LORD: We have heard
קול חֲרָדָה שָׁמְעָנוּ--פַּחַד, וְאִין
שָׁלוֹם.
a voice of trembling, of fear, and not of
peace.

ו 6 Ask ye now, and see whether a man
שְׂאֵלוּ-נָא וּרְאוּ, אִם-יֵלֵךְ
זָכָר: מִדּוֹעַ רְאִיתִי כָל-נֶבֶר
יָדָיו עַל-חֲלָצָיו, כִּי־לָדָה,
וְנִהְפְּכוּ כָל-פָּנִים, לִירְקוֹן.
doth travail with child; wherefore do I see
every man with his hands on his loins, as
a woman in travail, and all faces are
turned into paleness?

ז 7 Alas! for that day is great, so that none
ז הוּי, כִּי גְדוֹל הַיּוֹם הַהוּא--
מֵאִין כָּמֹהוּ; וְעַת-צָרָה הִיא
לְיַעֲקֹב, וּמִמָּנָה יִנָּשֵׁעַ.
is like it; and it is a time of trouble unto
Jacob, but out of it shall he be saved.

Brim Note: *Tsarah*: a narrow place, tightness. It is often translated tribulation, affliction, or trouble. This refers to the time of Jacob's trouble—Daniel's Seventieth week—the Great Tribulation. Jacob will be saved out of it.

**Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
*The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2***

In order to effect a change of heart and cause Israel to return to God, afflictions and calamities will first be required in order to move them to repentance. This in turn will make them worthy of the future greatness destined for them (Yerushalmi Ta'anis, 1,1).

In addition, the verse alludes to the fact that before the coming of the Messiah, God will appoint a king as wicked as Haman over Israel. In the wake of the wave of repentance aroused by his evil decrees, God will save them.⁴⁴

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

[In Zech 12–14] the judgment *through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah, forms the leading topic.⁴⁵

44 Rabbi Yaakov Culi, Rabbi Aryeh Kaplan, *The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2* (Brooklyn, NY: Moznaim Publishing Corporation, 1994), 356.

45 David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids: Kregel Publications, 2001), 421.

Jeremiah 30:8-11 ירמיהו JPS 1917

ח וְהָיָה בַיּוֹם הַהוּא נְאֻם יְהוָה
צְבָאוֹת, אֲשֶׁר עָלוּ מֵעַל צְנֹאֲרֶךָ,
וּמוֹסְרוֹתֶיךָ, אֲנִיתִּי; וְלֹא-יַעֲבְדוּ-בוֹ
עוֹד, זָרִים.

8 And it shall come to pass in that day,
saith **the LORD of hosts**, that I will break
his yoke from off thy neck, and will burst
thy bands; and strangers shall no more
make him their bondman;

ט וְעָבְדוּ, אֶת יְהוָה אֱלֹהֵיהֶם,
וְאֶת דָּוִד מֶלֶכָם, אֲשֶׁר אֶקִּים
לָהֶם.

9 But they shall serve **the LORD their God,**
and David their king, whom I will raise up
unto them.

י וְאַתָּה אַל-תִּירָא עַבְדִּי יַעֲקֹב
נְאֻם-יְהוָה, וְאַל-תַּחַת יִשְׂרָאֵל--כִּי
הִנְנִי מוֹשִׁיעֶךָ מִרְחוֹק, וְאֶת-זֶרְעֶךָ
מֵאֶרֶץ שָׁבוֹיִם; וְשָׁב יַעֲקֹב וְשָׁקֵט
וְשָׂאֲנֵן, וְאִין מִחֲרִיד.

10 Therefore fear thou not, O **Jacob** My
servant, saith the LORD; neither be
dismayed, O Israel; for, lo, **I will save thee**
from afar, and thy seed from the land of
their captivity; and Jacob shall again be
quiet and at ease, and none shall make
him afraid.

יא כִּי-אִתְּךָ אֲנִי נְאֻם-יְהוָה,
לְהוֹשִׁיעֶךָ: כִּי אֶעֱשֶׂה כָּלָה בְּכָל-
הַגּוֹיִם אֲשֶׁר הִפְצֹוֹתֶיךָ שָׁם, אֲךָ
אִתְּךָ לֹא-אֶעֱשֶׂה כָּלָה, וְיִסְרְתֶיךָ
לְמִשְׁפָּט, וְנִקָּה לֹא אֲנַקֶּךָ.

11 For I am with thee, saith the LORD, to
save thee; for I will make a full end of all
the nations whither I have scattered thee,
but I will not make a full end of thee; for I
will correct thee in measure, and will not
utterly destroy thee.

Brim Note: Israel was given by God as a witness to the nations. The nations will be judged as to how they treated Israel, which was scattered, dispersed and sown among them. See my mini-book *Judgment of the Nations for How They Treat Israel*.

Jeremiah 30:12-21 ירמיהו JPS 1917

יב כִּי כֹה אָמַר יְהוָה, אָנוּשׁ
לְשִׁבְרֶךָ--נִחֲלָה, מִכַּתֶּךָ.

12 For thus saith the LORD: Thy hurt is
incurable, and thy wound is grievous.

יג אין-דן דינג, למזור; רפאות
תעלה, אין לך.

13 None deemeth of thy wound that it may be bound up; thou hast no healing medicines.

יד כל-מאתביך שכחוך, אותך
לא ידרשו: כי מכת אויב
הפיתך, מוסר אכזרי--על רב
עונך, עצמו חטאתך.

14 All thy lovers have forgotten thee, they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; for the greatness of thine iniquity, because thy sins were increased.

טו מה-תזעק על-שברך, אנוש
מכאבך: על רב עונך, עצמו
חטאתך--עשיתי אלה, לך.

15 Why criest thou for thy hurt, that thy pain is incurable? For the greatness of thine iniquity, because thy sins were increased, I have done these things unto thee.

טז לכן כל-אכליך, יאכלו, וכל-
צריך כלם, בשבי ילכו; והיו
שאסיד למשפה, וכל-בזיך אתן
לבז.

16 Therefore all they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

יז כי אעלה ארקה לך
וממכותיך ארפאך, נאם-יהוה:
כי נדחה, קראו לך--ציון היא,
ירש אין לה.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they have called thee an outcast: 'She is Zion, there is none that careth for her.'

יח כה אמר יהוה, הנני-שב
שבתי אהלי יעקוב, ומשכנותיו,
ארחם; ונבנתה עיר על-תלה,
וארמון על-משפטו ישב.

18 Thus saith the LORD: Behold, I will turn the captivity of Jacob's tents, and have compassion on his dwelling-places; and the city shall be builded upon her own mound, and the palace shall be inhabited upon its wonted place.

| **Brim Note:** The city is Jerusalem.

יט וַיֵּצֵא מֵהֶם תּוֹדָה, וְקוֹל
מִשְׂחָקִים; וְהִרְבִּיתִים וְלֹא יִמְעָטוּ,
וְהִכְבַּדְתִּים וְלֹא יִצְעָרוּ.

19 And out of them shall proceed
thanksgiving and the voice of them that
make merry; and I will multiply them, and
they shall not be diminished, I will also
increase them, and they shall not dwindle
away.

כ וְהָיוּ בָנָיו פְּקֻדָּם, וְעַדְתּוֹ לִפְנֵי
תִכּוֹן; וּפְקַדְתִּי, עַל כָּל-לֹחֲצִיו.

20 Their children also shall be as
aforetime, and their congregation shall be
established before Me, and I will punish
all that oppress them.

כא וְהָיָה אֲדִירוֹ מִמֶּנּוּ, וּמִשְׁלוֹ
מִקְרָבוֹ יֵצֵא, וְהִקְרַבְתִּיו, וְנִגַּשׁ
אֵלַי: כִּי מִי הוּא-זֶה עָרַב אֶת-
לְבוֹ, לְגִשֵּׁת אֵלַי--נְאֻם-יְהוָה.

21 And their prince shall be of themselves,
and their ruler shall proceed from the
midst of them; and I will cause him to draw
near, and he shall approach unto Me; for
who is he that hath pledged his heart to
approach unto Me? saith the LORD.

Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

... God's promise is that dominion over Israel will be solely in the hands of
the Messiah, and no foreign ruler will ever again hold sway over Israel.⁴⁶

Jeremiah 30:22-24 יְרֵמְיָהוּ JPS 1917

כב וְהָיִיתֶם לִי, לְעָם; וְאֲנֹכִי,
אֱהִיָּה לָכֶם לֵאלֹהִים.

22 And ye shall be My people, and
I will be your God.

כג הִנֵּה סַעֲרַת יְהוָה, חִמָּה יִצְאָה-
סַעַר, מִתְנוֹרֶר: עַל רֹאשׁ
רָשָׁעִים, יַחּוּל.

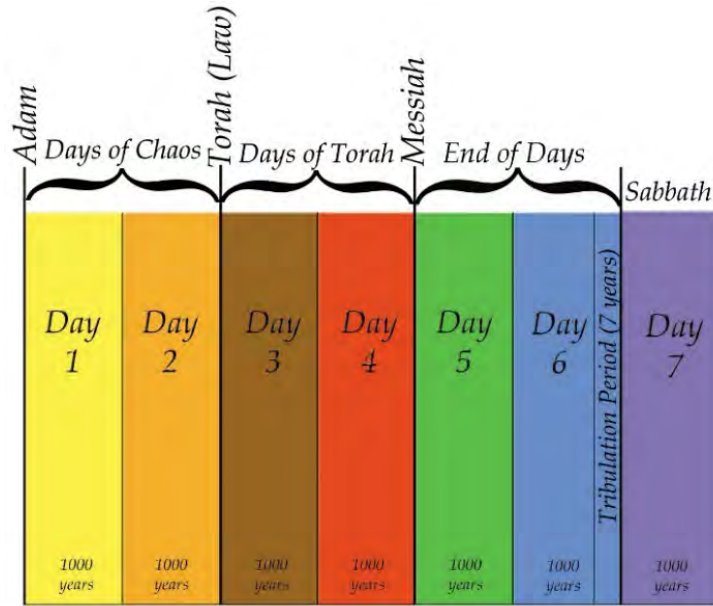
23 Behold, a storm of the LORD is
gone forth in fury, a sweeping
storm; it shall whirl upon the head
of the wicked.

⁴⁶ Rabbi Yaakov Culi, Rabbi Aryeh Kaplan, *The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2*
(Brooklyn, NY: Moznaim Publishing Corporation, 1994), 363.

כִּד לֹא יָשׁוּב, חֲרוֹן אַף-יְהוָה, עַד-עֲשֹׂתוֹ וְעַד-הַקִּיּוּמוֹ, מְזֻמּוֹת לְבָבוֹ; בְּאַחֲרֵית הַיָּמִים, תִּתְבּוֹנְנוּ בָהֶן. 24 The fierce anger of the LORD shall not return, until He have executed, and till He have performed the purposes of His heart; in the **end of days** ye shall consider it [or understand it].

בְּאַחֲרֵית הַיָּמִים *be'achrit hayamim* in the end of days. Verses 23 and 24 speak of judgment in the “end of days.”

SEVEN DAYS CHART



Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

... there is no hope that the global situation will improve before God's aims of bringing about the world's perfection are attained in the future.⁴⁷

Jeremiah 30:25 יְרֻמָּהוּ JPS 1917

כֹּה בְּעֵת הַהִיא, נֹאֵם-יְהוָה, אֲהִיָּה לְאֵלֵהֶם, לְכֹל מְשֻׁפְחוֹת יִשְׂרָאֵל; וְהָיָה, יְהוָה-לִי לְעָם. 25 At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be My people.

⁴⁷ Ibid, 365.

Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

The first part of ... [this prophecy —Jeremiah 31] describes the ingathering of the Ten Tribes of Israel; the second, the restoration of the Kingdom of Judah; and the third and last part, the unification of the two rival kingdoms.⁴⁸

Jeremiah 31:1-2 יְרֵמְיָהוּ JPS 1917

א כֹּה, אָמַר יְהוָה, מֵצָא חַן
בְּמִדְבָּר, עִם שְׂרִירֵי חָרָב; הָלוֹךְ
לְהַרְגִיעוֹ, יִשְׂרָאֵל.
1 Thus saith the LORD: the
people that were left of the sword
have found grace in the
wilderness, even Israel, when I go
to cause him to rest.

ב מִרְחֹק, יְהוָה נִרְאָה לִי; וְאַהֲבַת
עוֹלָם אֶהְבֵּתִיךָ, עַל-כֵּן מִשְׁכַּתִּיךָ
חָסְדִי.
2 'From afar the LORD appeared
unto me.' 'Yea, I have loved thee
with an everlasting love; therefore
with affection [*chesed*] have I
drawn thee.

Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

... this is God's reply. ... the tie of love between us remains eternal and unbreakable.⁴⁹

The Ingathering of the Northern Kingdom (Israel)

In these verses, the Northern Kingdom may be referred to as Israel or Ephraim since the capital of the Northern Kingdom was in Ephraim. At the time Jeremiah wrote this, the Northern Kingdom had already been conquered and carried away by the Assyrians.

Jeremiah 31:3-4 יְרֵמְיָהוּ JPS 1917

ג עוֹד אֶבְנֶנּוּ וְנִבְנִיתָ, בְּתוֹלַת
יִשְׂרָאֵל: עוֹד תַּעֲדִי תַפְיִד, וְיִצְאָת
בְּמַחֹל מְשִׁתְּקִים.
3 Again will I build thee, and thou shalt
be built, O virgin of Israel; again shalt
thou be adorned with thy tabrets, and
shalt go forth in the dances of them that
make merry.

⁴⁸ Ibid, 366.

⁴⁹ Ibid, 367.

ד עֹד תִּטְעִי כְרָמִים, בְּהָרֵי שֹׁמְרוֹן; נְטַעוּ נְטָעִים, וְחָלְלוּ. 4 Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall have the use thereof.

“upon the mountains of Samaria” *b’harei shomron* בְּהָרֵי שֹׁמְרוֹן

Shomron: Samaria—the portion of land allotted to the tribe of Ephraim, which was the capital of the Northern Kingdom. Note that He calls them “virgin” and it had been over one hundred years since the conquering and carrying off of the Ten Tribes by Assyria. No one had planted vines there since.



Eshel Hashomron in Ariel, Samaria. This is one of the hotels our Israel tour groups will stay in.

Jeremiah 31:5 יְרֵמְיָהוּ JPS 1917

ה כִּי יֵשׁ-יוֹם, קָרְאוּ נֹצְרִים בְּהַר אֶפְרַיִם; קוּמוּ וְנַעֲלֵה צִיּוֹן, אֶל-יְהוָה אֱלֹהֵינוּ. 5 For there shall be a day, that the watchmen shall call upon the mount Ephraim: arise ye, and let us go up to Zion, unto the LORD our God.'

Brim Note: *Notzrim* (נֹצְרִים) is not the customary word for watchman, which is *shomer*. *Notzrim* is the word used in modern Hebrew for “Christian.”

Jeremiah 16:14-15 יְרֵמְיָהוּ JPS 1917

יֵד לָכֵן הִנֵּה-יָמִים בָּאִים, נְאֻם-יְהוָה; וְלֹא-יֵאמַר עוֹד חַי-יְהוָה, 14 Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up

אֲשֶׁר הֶעֱלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם. the children of Israel out of the land of
Egypt,'

טו כִּי אִם-חַי-יְהוָה, אֲשֶׁר הֶעֱלָה
אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צָפוֹן, וּמִכָּל
הָאֲרָצוֹת, אֲשֶׁר הִדְיָחָם שָׁמָּה;
וְהִשְׁבֹּתִים, עַל-אֲדָמָתָם, אֲשֶׁר נָתַתִּי,
לְאֲבוֹתָם. 15 but: 'As the LORD liveth, that brought
up the children of Israel from the land of
the north, and from all the countries
whither He had driven them'; and I will
bring them back into their land that I
gave unto their fathers.

God say that something is coming that will surpass His bringing the Jews out of Egypt and through the Reed Sea. He will one day bring them out of “the land of the north.” The country farthest north from Israel is Russia. In the last several decades Israel has seen a massive influx of Russian Jews “coming home.”

Jeremiah 23:7-8 יְרֵמְיָהוּ JPS 1917

ז לָכֵן הִנֵּה-יָמִים בָּאִים, נְאֻם-יְהוָה;
וְלֹא-יֵאמְרוּ עוֹד חַי-יְהוָה, אֲשֶׁר
הֶעֱלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם. 7 Therefore, behold, the days
come, saith the LORD, that they
shall no more say: 'As the LORD
liveth, that brought up the
children of Israel out of the land of
Egypt';

ח כִּי אִם-חַי-יְהוָה, אֲשֶׁר הֶעֱלָה
וְאֲשֶׁר הִבְיָא אֶת-זֶרַע בֵּית יִשְׂרָאֵל
מֵאֶרֶץ צָפוֹנָה, וּמִכָּל הָאֲרָצוֹת,
אֲשֶׁר הִדְחָתִים שָׁם; וַיָּשְׁבוּ, עַל-
אֲדָמָתָם. 8 but: 'As the LORD liveth, that
brought up and that led the seed of
the house of Israel out of the north
country, and from all the countries
whither I had driven them'; and
they shall dwell in their own land.

“Who are Russian-speaking Israelis?” Unpacked

Beginning in 1990, following the initial collapse of the Soviet Union, more than one million Russians immigrated to Israel within 10 years. To put this in perspective, Israel’s population at the start of this wave (in 1990) was about 5 million people, so this was an enormous aliyah.⁵⁰

⁵⁰ Noam Weissman and Sara Himeles, “Who are Russian-speaking Israelis?” Unpacked, January 26, 2022. <https://jewishunpacked.com/who-are-russian-speaking-israelis/>



Above Left: Dr. Billye Brim with the late Ron Nachman, founder and long-time mayor of Ariel, Samaria.
Above Right: The Russian Choir of Ariel, comprised mostly of first-generation Russian olim (immigrants).

Baker sets his ultimatum: guarantees or settlements

ALLISON KAPLAN
WASHINGTON - Secretary of State James Baker yesterday offered Israel the stark choice of agreeing to a complete freeze in settlement activity or abandoning its hopes of receiving the full \$10 billion in absorption loan guarantees that it has sought for nearly a year.

"The administration is ready to support loan guarantees of up to \$2 billion a year for five years, provided, though, there is a halt or an end to settlement activity," Baker said.

He declared bluntly that "the choice is Israel's. She can determine whether she wants to take action which would permit the strong support of both the legislative and executive branches for these loan guarantees or not."

Meanwhile, Construction and Housing Minister Ariel Sharon yesterday revealed that some 22,000 homes are under construction in the territories - about twice the number Israel has reported to the US.

Baker's statements before the House of Representatives subcommittee on foreign operations appropriations was



Secretary Baker testifies at yesterday's House Appropriations subcommittee meeting (Reuter)

Sharon's estimate is double the official figure. Page 14

the most forthright "take it or leave it" offer delivered to Israel by the Bush administration

loan guarantees.

It was only after delivering this ultimatum that Baker referred to his ongoing negotiations with Israeli Ambassador Zahlan

Shoval to attempt to work out a compromise, in which Israel would receive a portion of the guarantees in exchange for a conditional freeze.

These conditions, as Baker presented them were also uncompromising. He stated he had the opportunity to receive a lesser number of guarantees "if there was a halt or an end to new construction

(Continued on Page 2)

Harrop: Guarantees not a moral demand Israel can impose

DAVID MAKOVSKY
Immigration is not Israel's first priority, so the granting of the loan guarantees is not a moral demand Jerusalem can impose on the US, new US Ambassador to Israel William Harrop said last night.

Harrop was speaking to a closed door session of the Conference of Presidents of Major American Jewish Organizations visiting in Jerusalem.

According to several sources, Harrop's comments were a clear allusion to Israel's settlement policy, and were made in response to questioning about why the US did not provide the guarantees on a humanitarian basis.

Harrop made clear his view that Israel had no right to demand US aid for Jewish immigration when it had enough funds to invest in settlement construction in the territories.

The 80 members of the conference of Presidents moved their meeting last night from the Mount hotel ... hotel because of a long-standing US policy whereby administration representatives do not attend meetings in East Jerusalem.

JEREMIAH 30 AND 31

Brim Note: Former Secretary of State James Baker, during his tenure, called cities like Ariel and other “West Bank Settlements” the “greatest threat to world peace,” and set an ultimatum that Israel would have to stop building those cities or give up U.S. loan guarantees, which they needed to build infrastructure and homes for the huge numbers of Russian immigrants coming from the former Soviet Union.



Jeremiah 31:6-7 ירמיהו JPS 1917

ו כִּי-כֹה אָמַר יְהוָה, רְנֹו לִיעֶקֶב
שְׂמֹחָה, וְצִהְלוּ, בְּרֹאשׁ הַגּוֹיִם;
הַשְׂמִיעוּ הַלְלוּ, וְאָמְרוּ, הוֹשֵׁעַ יְהוָה
אֶת-עַמּוֹ, אֶת שְׂאֵרֵי יִשְׂרָאֵל.

6 For thus saith the LORD: sing with gladness for Jacob, and shout at the head of the nations; announce ye, praise ye, and say: 'O LORD, save Thy people, The remnant of Israel.'

ז הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן,
וְקַבְּצֹתִים מִן־קְצוֹתֵי-אֶרֶץ--בְּסֶדֶק
וּבַפֶּסֶחַ, הָרָה וְיִלְדֹת יַחְדָּו: קָהָל
גָּדוֹל, יָשׁוּבוּ הֵנָּה.

7 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall they return hither.

Brim Note: Operation Solomon was a part of the fulfillment of the prophecy that women would experience labor (travail) and give birth to babies enroute to their home in Israel. Though not originating in the north, Africa is a part of the “uttermost parts of the earth.” (See References 34 and 35.)

“Operation Solomon,” Wikipedia

Operation Solomon (*Hebrew*: מבצת שלמה, *Mivtza Shlomo*) was a covert Israeli military operation in May 24 to 25, 1991, to airlift Ethiopian Jews to Israel. Non-stop flights of 35 Israeli aircraft, including Israeli Air Force C-130s and El Al Boeing 747s, transported 14,325 Ethiopian Jews to Israel in 36 hours. One of the aircraft, an El Al 747, carried at least 1,088 people, including two babies who were born on the flight, and holds the world record for the most passengers on an aircraft. Eight children were born during the airlift process.⁵¹



“Operation Solomon, Ben Gurion Airport, Israel 1991,” The Jewish Lens

Jews have lived in Ethiopia for hundreds and hundreds of years. But in the 1970s and 1980s, life became very difficult for them. They were no longer safe. So, in 1984, the Israeli government organized a secret operation—known as Operation Moses—to bring Ethiopia’s Jews to Israel. In six short weeks, almost 8,000 Ethiopian Jews were rescued through the Sudan. It was a difficult journey, and many suffered or died along the way. When the operation ended, about 15,000 Jews still remained in Ethiopia.

In 1990, Israel and Ethiopia reached an agreement that would allow Ethiopia’s remaining Jews to move to Israel. But before anything could be done, rebel forces threatened to topple the Ethiopian government. So in May 1991, as the rebels seized control of Ethiopia’s capital, the Israeli government organized an unprecedented rescue operation, called Operation Solomon. Beginning on Friday, May 24, and continuing non-stop for a day and a half, 36 El-Al jumbo jets and military transport planes carried more than 14,000 Ethiopian Jews to freedom in Israel. The baby in this photograph was born en route to the Holy Land.⁵²

⁵¹ “Operation Solomon,” Wikipedia.org. Accessed May 27, 2022.

https://en.wikipedia.org/wiki/Operation_Solomon

⁵² “Operation Solomon, Ben Gurion Airport, Israel 1991,” Jewishlens.org, Accessed June 22, 2022.

<http://www.jewishlens.org/photos/operation-solomon-ben-gurion-airport-israel-1991/>



For information about the Yemenite Jews, see Reference 19.

Jeremiah 31:8-20 ירמיהו JPS 1917

ח בְּבֹכֵי יָבֹאוּ, וּבְתַחֲנוּנִים
אוֹבִילֶם--אוֹלֵיכֶם אֶל-נַחְלֵי מַיִם,
בְּדֶרֶךְ יֵשֶׁר לֹא יִפְשְׁלוּ בָּהּ: כִּי-
הָיִיתִי לְיִשְׂרָאֵל לְאָב, וְאֶפְרַיִם
בְּכֹרִי הוּא.

8 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am become a father to Israel, and Ephraim is My first-born.

ט שִׁמְעוּ דְבַר-יְהוָה גּוֹיִם, וְתִגִּידוּ
בְּאֵיִם מְפֹרָחִק; וְאָמְרוּ, מְזַרְחָה
יִשְׂרָאֵל יִקְבְּצֵנוּ, וְשִׁמְרוּ, כְּרֹעֵה
עֲדָרוֹ.

9 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say: 'He that scattered Israel doth gather him, and keep him, as a shepherd doth his flock.'

י כִּי-פָדָה יְהוָה, אֶת-יַעֲקֹב; וּנְאֻלוּ,
מִיַּד חֲזָק מִמֶּנּוּ.

10 For the LORD hath ransomed Jacob, and He redeemeth him from the hand of him that is stronger than he.

יא וּבָאוּ, וְרָנְנוּ בְמָרוֹם-צִיּוֹן,
וְנָהְרוּ אֶל-טוֹב יְהוָה עַל-דָּגָן
וְעַל-תִּירֹשׁ וְעַל-יִצְהָר, וְעַל-בְּנֵי-
צֹאן וּבָקָר; וְהָיְתָה נַפְשָׁם כְּגֶן
רְוָה, וְלֹא-יוֹסִיפוּ לְדַאֲבָה עוֹד.

11 And they shall come and sing in the height of Zion, and shall flow unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not pine any more at all.

יב אַז תִּשְׂמַח בְּתוֹלָה בְּמַחּוֹל,
וּבְחָרִים וּזְקֵנִים יַחְדָּו; וְהַפַּכְתִּי
אֲבָלָם לְשִׂשׂוֹן וְנַחֲמָתִים,
וְשִׂמְחָתִים מִיָּגוֹם.

12 Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

יג וְרוּיְתִי נִפְשׁ הַכֹּהֲנִים, דָּשָׁן;
וְעַמִּי אֶת-טוֹבִי יִשְׂבְּעוּ, נְאֻם-יְהוָה.

13 And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD.

יד כֹּה אָמַר יְהוָה, קוֹל בְּרָמָה
נִשְׁמָע נְהִי בְכִי תַמְרוּרִים--רָחֵל,
מִבְּכָה עַל-בְּנֵיהָ; מֵאַנְהָ לְהַנְחֵם
עַל-בְּנֵיהָ, כִּי אֵינָנּוּ.

14 Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.

טו כֹּה אָמַר יְהוָה, מְנַעֵי קוֹלְךָ
מִבְּכִי, וְעֵינֶיךָ, מִדְּמָעָה: כִּי יֵשׁ
שָׂכָר לְפַעֲלֶתְךָ נְאֻם-יְהוָה, וְשָׁבוּ
מֵאֶרֶץ אוֹיֵב.

15 Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy.

טז וַיֵּשׁ-תִּקְוָה לְאַחֲרֵי־יָתֶךָ, נְאֻם-
יְהוָה; וְשָׁבוּ בָנִים, לְגִבּוֹלָם.

16 And there is hope for thy future, saith the LORD; and thy children shall return to their own border.

Ephraim, the Northern Kingdom

יז שְׁמוֹעַ שָׁמַעְתִּי, אֶפְרַיִם
מִתְנַוֵּדָה, יִסְרֵתֵנִי וְאֹסֵר, כְּעֵגֶל
לֹא לְמֹד; הֲשִׁבֵנִי וְאֲשׁוּבָה, כִּי
אַתָּה יְהוָה אֱלֹהֵי.

17 I have surely heard Ephraim bemoaning himself: 'Thou hast chastised me, and I was chastised, as a calf untrained; turn thou me, and I shall be turned, for Thou art the LORD my God.

יח כִּי-אַחֲרַי שׁוּבִי, נִחַמְתִּי,
וְאַחֲרַי הִנְדַּעִי, סָפַקְתִּי עַל-יָרֵךְ;
בְּשִׁתִּי וְגַם-נִכְלַמְתִּי, כִּי נִשְׂאֵתִי
חֲרַפְתָּ נְעוּרָי.

18 Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.'

יט הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם
יֶלֶד שֵׁשְׁשָׁעִים--כִּי-מְדִי דְבָרֵי בֹן,
זָכַר אֲזַכְרֶנּוּ עוֹד; עַל-כֵּן, הָמוּ
מֵעַי לוֹ--רַחֵם אֲרַחֲמֶנּוּ, נְאֻם-
יְהוָה.

19 Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith the LORD.

כ הַצִּיבֵי לָךְ צִיָּנִים, שְׁמִי לָךְ
תְּמַרְוֵרִים--שִׁתִּי לְבָדָה, לְמִסְלָה
דְּרָךְ הַלְכָתִי (הַלְכָתְּ); שׁוּבִי
בְּתוֹלַת יִשְׂרָאֵל, שְׁבִי אֶל-עָרֶיךָ
אֱלֹהֵי.

20 Set thee up waymarks, make thee guide-posts; set thy heart toward the high-way, even the way by which thou wentest; return, O virgin of Israel, return to these thy cities.

Brim Note: The land of Ephraim was the capital of the northern tribes. This part of Israel was in a backslidden state and had already been carried off. Yet He calls Ephraim, "O virgin of Israel," and instructs Ephraim to "return to these thy cities." Also, Ephraim, though only one tribe, is often used to refer to all of the ten tribes of the Kingdom of Israel.

This area is exactly what the world calls the "West Bank." He specifically instructs them concerning returning to this area and rebuilding the cities (Jeremiah 31:3 and 27, JPS or 4 and 28, KJV). The world would call them "West Bank settlements."

Jeremiah 31:21-27 ירמיהו JPS 1917

כא עַד-מָתִי תִתְחַמְּקִין, הַבַּת
הַשׁוֹבְבָה: כִּי-בָרָא יְהוָה חֲדָשָׁה
בְּאֶרֶץ, נִקְבָּה תִסּוּבב נָבֵר.
21 How long wilt thou turn away
coily, O thou backsliding
daughter? For the LORD hath
created a new thing in the earth: a
woman shall court a man.

כב כֹּה-אָמַר יְהוָה צְבָאוֹת,
אֱלֹהֵי יִשְׂרָאֵל, עוֹד יֹאמְרוּ אֶת-
הַדְּבָר הַזֶּה בְּאֶרֶץ יְהוּדָה
וּבְעָרָיו, בְּשׁוּבֵי אֶת-שְׁבוֹתָם:
יְבָרְכֶךָ יְהוָה נְוֵה-צֶדֶק, הַר
הַקִּדְשׁ.
22 Thus saith the LORD of hosts,
the God of Israel: yet again shall
they use this speech in the land of
Judah and in the cities thereof,
when I shall turn their captivity:
'The LORD bless thee, O habitation
of righteousness, O mountain of
holiness.'

Judah, the Southern Kingdom

כג וַיֵּשְׁבוּ בָהּ יְהוּדָה וְכָל-עָרָיו,
יַחְדָּו: אֶכְרִים, וְנִסְעוּ בַעֲדָר.
23 And Judah and all the cities
thereof shall dwell therein
together: the husbandmen, and
they that go forth with flocks.

כד כִּי הִרְוִיתִי, נַפְשׁ עֵיפָה; וְכָל-
נַפְשׁ דָּאֲבָה, מִלְּאֲתִי.
24 For I have satiated the weary
soul, and every pining soul have I
replenished.

כה עַל-זֹאת, הִקִּיצְתִּי וְאָרְאָה;
וּשְׁנָתִי, עֲרֵבָה לִי.
25 Upon this I awaked, and beheld;
and my sleep was sweet unto me.

כו הִנֵּה יָמִים בָּאִים, נְאֻם-יְהוָה;
וְזָרַעְתִּי, אֶת-בֵּית יִשְׂרָאֵל וְאֶת-
בֵּית יְהוּדָה, זָרַע אָדָם, וְזָרַע
בְּהֵמָה.
26 Behold, the days come, saith
the LORD, that I will sow the house
of Israel and the house of Judah
with the seed of man, and with the
seed of beast.

כֹּז וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם,
לְנַתּוֹשׁ וְלְנַתּוֹץ וְלַהֲרֹס--
וְלַהֲאַבִּיד וְלַהֲרַע: כִּן אֲשַׁקֵּד
עֲלֵיהֶם לְבָנוֹת וְלִנְטֹעַ, נְאֻם-יְהוָה.
27 And it shall come to pass, that
like as I have watched over them to
pluck up and to break down, and to
overthrow and to destroy, and to
afflict; so will I watch over them to
build and to plant, saith the LORD.

Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

... a promise replacing the earlier prophecy of 9:9, when Jeremiah declared, "...For they have been made utterly desolate and no man passes through them, neither is the sound of the flocks heard there."⁵³

Jeremiah 31:28-29 יְרֵמְיָהוּ JPS 1917

כח בַּיָּמִים הָהֵם--לֹא יֹאמְרוּ
עוֹד, אָבוֹת אָכְלוּ בֶּסֶר; וְשָׁנֵי
בָּנִים, תִּקְהֶינָה.
28 In those days they shall say no
more: 'The fathers have eaten sour
grapes, and the children's teeth are
set on edge.'

כט כִּי אִם-אִישׁ בַּעֲוֹנוֹ, יָמוֹת:
כָּל-הָאָדָם הָאֹכֵל הַבֶּסֶר,
תִּקְהֶינָה שָׁנָיו.
29 But every one shall die for his own
iniquity; every man that eateth the
sour grapes, his teeth shall be set on
edge.

Brim Note: No more will subsequent generations bear punishment for the sins of their fathers.

Jeremiah 31:30-32 יְרֵמְיָהוּ JPS 1917

ל הִנֵּה יָמִים בָּאִים, נְאֻם-יְהוָה;
וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית
יְהוּדָה--בְּרִית חֲדָשָׁה.
30 Behold, the days come, saith the
LORD, that I will make a new
covenant with the house of Israel, and
with the house of Judah;

לא לֹא לֹא כְּבְרִית, אֲשֶׁר כָּרַתִּי אֶת-
אָבוֹתָם, בַּיּוֹם הַחֲזִיקִי בְיָדָם,
לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם: אֲשֶׁר-
31 not according to the covenant that
I made with their fathers in the day
that I took them by the hand to bring
them out of the land of Egypt;

⁵³ Rabbi Yaakov Culi, Rabbi Aryeh Kaplan, *The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2*, 382.

הַמָּה הִפְּרוּ אֶת-בְּרִיתִי, וְאַנְכִי
בְּעֵלְתֵי בָם--נְאֻם-יְהוָה.

forasmuch as they broke My
covenant, although I was a lord over
them, saith the LORD.

לִב כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת
אֶת-בַּיִת יִשְׂרָאֵל אַחֲרֵי הַיָּמִים
הָהֵם, נְאֻם-יְהוָה, נָתַתִּי אֶת-תּוֹרָתִי
בְּקִרְבָּם, וְעַל-לִבָּם אֶכְתָּבְנָה;
וְהָיִיתִי לָהֶם לֵאלֹהִים, וְהָמָּה
יְהִיוּ-לִי לְעָם.

32 But this is the covenant that I will
make with the house of Israel **after**
those days, saith the LORD, I will put
My law in their inward parts, and in
their heart will I write it; and I will be
their God, and they shall be My
people;

Rabbi Yaakov Culi, Rabbi Aryeh Kaplan,
The Torah Anthology, Me'am Loez, The Book of Jeremiah Vol. 2

"...After those days;" after they return from the Exile. ... All these phrases reflect
different forms of Heavenly assistance which will be granted to Israel in the days to
come.⁵⁴

Jeremiah 31:33-39 יְרֵמְיָהוּ JPS 1917

לֹג וְלֹא יִלְמְדוּ עוֹד, אִישׁ אֶת-רֵעֵהוּ
וְאִישׁ אֶת-אָחִיו לֵאמֹר, דַּענִי, אֶת-
יְהוָה: כִּי-כֹלֵם יִדְעוּ אוֹתִי
לְמִקְטָנָם וְעַד-גְּדוֹלָם, נְאֻם-יְהוָה--כִּי
אֶסְלַח לְעֹנָם, וְלִחַטָּאתָם לֹא אֶזְכֹּר-
עוֹד.

33 and they shall teach no more
every man his neighbour, and every
man his brother, saying: 'Know the
LORD'; for they shall all know Me,
from the least of them unto the
greatest of them, saith the LORD; for I
will forgive their iniquity, and their
sin will I remember no more.

לֵד כֹּה אָמַר יְהוָה, נָתַן שֶׁמֶשׁ לְאוֹר
יוֹמָם, חֻקַּת יָרֵחַ וְכוֹכָבִים, לְאוֹר
לַיְלָה; רִנַּע תִּיָּם וַיִּהְיֶמוּ גְלִיו, יְהוָה
צְבָאוֹת שְׁמוֹ.

34 Thus saith the LORD, Who giveth
the sun for a light by day, and the
ordinances of the moon and of the
stars for a light by night, who stirreth
up the sea, that the waves thereof
roar, the LORD of hosts is His name:

⁵⁴ Ibid, 384.

JEREMIAH 30 AND 31

לֹא אִם-יִמְשׁוּ הַחֻקִּים הָאֵלֶּה,
מִלְּפָנַי--נְאֻם-יְהוָה; גַּם זָרַע יִשְׂרָאֵל
יִשְׁבְּתוּ, מִהֵיּוֹת גּוֹי לְפָנַי--כָּל-הַיָּמִים.

35 If these ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever.

לֹא כֹה אָמַר יְהוָה, אִם-יִמְדוּ שָׁמַיִם
מִלְּמַעְלָה, וַיִּחְקְרוּ מוֹסְדֵי-אָרֶץ,
לְמַטָּה: גַּם-אֲנִי אֶמְאַס בְּכָל-זָרַע
יִשְׂרָאֵל, עַל-כָּל-אֲשֶׁר עָשׂוּ--נְאֻם-
יְהוָה.

36 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD.

לֹא הִנֵּה יָמִים (בָּאִים), נְאֻם-
יְהוָה; וְנִבְנְתָה הָעִיר לַיהוָה, מִמִּגְדַּל
חַנַּנְאֵל שַׁעַר הַפְּנָה.

37 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner.

לֹא וַיֵּצֵא עוֹד קוּהַ (קוּ) הַמִּדָּה,
נִגְדוּ, עַל. גְּבַעַת גָּרֵב; וְנָסַב, גְּעָתָה.

38 And the measuring line shall yet go out straight forward unto the hill Gareb, and shall turn about unto Goah.

לֹא וְכָל-הָעֵמֶק הַפְּגָרִים וְהַדְּשָׁן
וְכָל-הַשְּׂרָמוֹת (הַשְּׂדֵמוֹת) עַד-נַחַל
קִדְרוֹן עַד-פְּנֵת שַׁעַר הַסּוּסִים,
מִזְרָחָה--קִדְשׁ. לַיהוָה: לֹא-יִנְתֵּשׁ
וְלֹא-יִהָרֵס עוֹד, לְעוֹלָם.

39 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

SESSION 9 ENDS HERE

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WATCHING THE FIG TREE

For Signs of the Times 01

JUDGMENT OF THE NATIONS

SESSION 10 STARTS HERE

We have seen in our study of Jeremiah 30 and 31, a book within a book, that the Lord declared that He would judge the enemies of Israel and Judah who "cursed" them during the scattering.

Jeremiah 30:11 KJV For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16 KJV Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20 KJV Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

It is through this same prophet that Jehovah reveals that He has "a controversy with the nations." They should have seen the Jews and said, "Yes, there is one true God." They will be held accountable for they way they have treated God's chosen people.

Jeremiah 25:31-32 יְרֵמְיָהוּ JPS 1917

לא בא שאון, עד-קצה
הָאָרֶץ--כִּי רִיב לִיהוָה
בְּגוֹיִם, נִשְׁפָּט הוּא לְכָל-
בָּשָׂר: הָרָשָׁעִים נִתָּנָם
לְחָרֵב, נָאִם-יְהוָה. {ס}

31 A noise is come even to the end of the earth; for the LORD hath a controversy with the nations, He doth plead with all flesh; as for the wicked, He hath given them to the sword, saith the LORD. {S}

לב פה אמר יהוה
צְבָאוֹת, הִנֵּה רָעָה יֵצֵאת
מִגְּוֵי אֶל-גְּוֵי; וְסַעַר גָּדוֹל,
יֵעוֹר מִיַּרְכְּתֵי-אָרֶץ.

32 Thus saith the LORD of hosts: Behold, evil shall go forth from nation to nation, and a great storm shall be raised up from the uttermost parts of the earth.

JUDGMENT OF THE NATIONS

A Cup of Judgment

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to ... walk.⁵⁵

In Isaiah 51:17, 21–23, we see that Jerusalem and Israel are first to drink of this judgment cup. (Judgment came through the scattering.) Then, the cup will be given to those who mistreated or cursed His people.

Isaiah 51:17, 21–23 KJV

Is. 51:17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

Is. 51:21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

Is. 51:22 Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

Is. 51:23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Jeremiah is sent by the LORD to deliver Jehovah's cup of judgment to "all the nations" with which He has a controversy.

Jeremiah 25:15–17 יְרֵמְיָהוּ JPS 1917

טו כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
יִשְׂרָאֵל, אֵלַי, קַח אֶת-כּוֹס הַיַּיִן
הַחֲמָה הַזֹּאת, מִיָּדִי; וְהִשְׁקִיתָהּ
אֶתוֹ אֶת-כָּל-הַגּוֹיִם, אֲשֶׁר אֲנֹכִי
שִׁלַּח אוֹתָךְ אֵלֵיהֶם.

15 For thus saith the LORD, the God of Israel, unto me: Take this cup of the wine of fury at My hand, and cause **all the nations**, to whom I send thee, to drink it.

טז וְשָׁתוּ, וְהִתְגַּעְשׂוּ וְהִתְהַלְּלוּ,
מִפְּנֵי הַחֶרֶב, אֲשֶׁר אֲנֹכִי שִׁלַּח
בֵּינָתָם.

16 And they shall drink, and reel to and fro, and be like madmen, because of the sword that I will send among them.--

⁵⁵ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids: Kregel Publications, 2001), 426.

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יז וְאָקַח אֶת-הַכּוֹס, מִיַּד יְהוָה; וְאָשְׁקָה, אֶת-כָּל-הַגּוֹיִם, אֲשֶׁר-שָׁלַחְנִי יְהוָה, אֲלֵיהֶם. 17 Then took I the cup of the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

I used to wonder how Jeremiah could have done this, for the prophecy covers great distances and reaches into the future, past the time of Jeremiah to "all the kingdoms of the world upon the face of the earth" (Jeremiah 25:26). And then I came to see that when Jeremiah received his call, he was told that he would be given "words" in his mouth whereby it would be done. The ancient sages say, "When Jeremiah spoke it, it was done."

Jeremiah 1:9-10 KJV

Jer. 1:9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

Jer. 1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Jeremiah 25:15-33 יְרֵמְיָהוּ JPS 1917

טו כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, אֵלַי, קַח אֶת-כּוֹס הַיַּיִן הַחַמָּה הַזֹּאת, מִיַּדִּי; וְהִשְׁקִיתָהּ אֶתְּךָ כָּל-הַגּוֹיִם, אֲשֶׁר אֲנִי שֹׁלֵחַ אוֹתָהֶם אֲלֵיהֶם. 15 For thus saith the LORD, the God of Israel, unto me: Take **this cup** of the wine of fury at My hand, and cause all the nations, to whom I send thee, to drink it.

טז וְשָׁתוּ, וְהִתְנַעְּשׂוּ וְהִתְהַלְּלוּ, מִפְּנֵי הַחֶרֶב, אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינְתֶם. 16 And they shall drink, and reel to and fro, and be like madmen, because of the sword that I will send among them.--

יז וְאָקַח אֶת-הַכּוֹס, מִיַּד יְהוָה; וְאָשְׁקָה, אֶת-כָּל-הַגּוֹיִם, אֲשֶׁר-שָׁלַחְנִי יְהוָה, אֲלֵיהֶם. 17 Then took I the cup of the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

יח אֶת-יְרוּשָׁלַם וְאֶת-עָרֵי יְהוּדָה, וְאֶת-מְלָכֶיהָ אֶת- 18 Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof,

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- שְׁרִיָּה: לְתַת אֶתֶם לְחַרְבָּה לְשִׁמָּה, לְשִׁרְקָה וְלִקְלָלָה-- כִּיּוֹם הַזֶּה. to make them an appalment, an astonishment, a hissing, and a curse; as it is this day;
- יט אֶת-פַּרְעֹה מֶלֶךְ-מִצְרַיִם וְאֶת-עֲבָדָיו וְאֶת-שָׂרָיו, וְאֶת-כָּל-עַמּוֹ. 19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;
- כ וְאֵת, כָּל-הָעָרָב, וְאֵת, כָּל-מְלָכֵי אֶרֶץ הָעֵיץ; וְאֵת, כָּל-מְלָכֵי אֶרֶץ פְּלִשְׁתִּים, וְאֶת-אֲשֶׁקְלוֹן וְאֶת-עֵזָה וְאֶת-עַקְרוֹן, וְאֵת שְׂאֲרֵית אֲשְׁדּוֹד. 20 and all the mingled people; and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod;
- כא אֶת-אֲדוֹם וְאֶת-מוֹאָב, וְאֶת-בְּנֵי עַמּוֹן. 21 Edom, and Moab, and the children of Ammon;
- כב וְאֵת, כָּל-מְלָכֵי-צָר, וְאֵת, כָּל-מְלָכֵי צִידוֹן; וְאֵת מְלָכֵי הָאֵי, אֲשֶׁר בְּעֵבֶר הַיָּם. 22 and all the kings of Tyre, and all the kings of Zidon, and the kings of the isle which is beyond the sea;
- כג וְאֶת-דֶּדָן וְאֶת-תֵּמָא וְאֶת-בּוּז, וְאֵת כָּל-קַצְוִצֵי פָאָה. 23 Dedan, and Tema, and Buz, and all that have the corners of their hair polled;
- כד וְאֵת, כָּל-מְלָכֵי עֲרָב; וְאֵת כָּל-מְלָכֵי הָעָרָב, הַשְּׂכָנִים בַּמִּדְבָּר. 24 and all the kings of Arabia, and all the kings of the mingled people that dwell in the wilderness;
- כה וְאֵת כָּל-מְלָכֵי זִמְרִי, וְאֵת כָּל-מְלָכֵי עֵילָם, וְאֵת, כָּל-מְלָכֵי מִדְיָה. 25 and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;

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26 כו וְאֵת כָּל-מְלָכֵי הַצָּפוֹן, וְהַקְּרִבִּים וְהַרְחֻקִּים אִישׁ אֶל-אָחִיו, וְאֵת כָּל-הַמְּמַלְכוֹת הָאָרֶץ, אֲשֶׁר עַל-פְּנֵי הָאָדָמָה; וּמִלֶּךְ שִׁשְׁחַךְ, יִשְׁתֶּה אַחֲרֵיהֶם.

26 and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth.--And the king of Sheshach shall drink after them.

27 כז וְאָמַרְתָּ אֲלֵיהֶם {P} כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל, שְׁתוּ וְשִׁכְרוּ וּקְיוּ, וּנְפְלוּ, וְלֹא תִקְוּמוּ-- מִפְּנֵי הַחֶרֶב, אֲשֶׁר אֲנֹכִי שֹׁלַח בֵּינֵיכֶם.

27 And thou shalt say unto them: {P} Thus saith the LORD of hosts, the God of Israel: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

28 כח וְהָיָה, כִּי יִמָּאֲנוּ לְקַחְתָּ-הַכּוֹס מִיָּדְךָ--לְשִׁתוֹת; וְאָמַרְתָּ אֲלֵיהֶם, כֹּה אָמַר יְהוָה צְבָאוֹת--שְׁתוּ תִשְׁתּוּ.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them: Thus saith the LORD of hosts: Ye shall surely drink.

29 כט כִּי הִנֵּה בָעִיר אֲשֶׁר נִקְרָא-שְׁמִי עָלֶיהָ, אֲנֹכִי מִחַל לְהָרַע, וְאַתֶּם, הַנִּקְהָה תִּנְקוּ: לֹא תִנְקוּ--כִּי חֶרֶב אֲנִי קָרָא עַל-כָּל-יֹשְׁבֵי הָאָרֶץ, נְאֻם יְהוָה צְבָאוֹת.

29 For, lo, I begin to bring evil on the city whereupon My name is called, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

God is saying that if He is going to bring judgment on His holy city Jerusalem, the what makes the nations think that he will withhold judgment from them.

30 ל וְאַתָּה תִּנְבֵּא אֲלֵיהֶם, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה; וְאָמַרְתָּ אֲלֵיהֶם, יְהוָה מִמְרוֹם יִשְׁאָג וּמִמְעוֹן קָדְשׁוֹ

30 Therefore prophesy thou against them all these words, and say unto them: The LORD doth roar from on high, and utter His voice from His holy habitation; He doth mightily roar because of His fold; He

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יִתְּנוּ קוֹלָם--שָׂאג יִשָּׂאג עַל-
נְוֹהוּ, הַיְיָדָד כְּדֹרְכִים יַעֲנֶה
אֵל כָּל-יֹשְׁבֵי הָאָרֶץ.

giveth a shout, as they that tread the grapes, against all the inhabitants of the earth.

לֹא בָא שָׂאוֹן, עַד-קִצֵּה
הָאָרֶץ--כִּי רִיב לִיהוָה
בְּגוֹיִם, נִשְׁפָּט הוּא לְכָל-
בָּשָׂר: הָרָשָׁעִים נִתְּנָם
לְחֶרֶב, נְאֻם-יְהוָה. {ס}

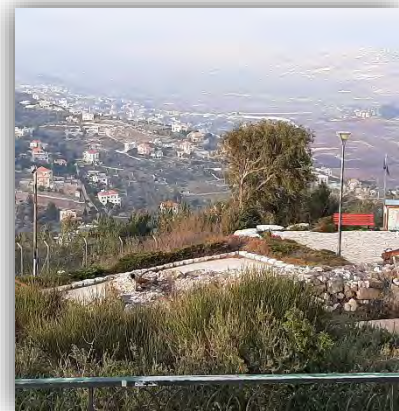
31 A noise is come even to the end of the earth; for the LORD hath a controversy with the nations, He doth plead with all flesh; as for the wicked, He hath given them to the sword, saith the LORD. {S}

לֵב כֹּה אָמַר יְהוָה יְהוָה צְבָאוֹת,
הִנֵּה רָעָה יֵצֵאת מִגּוֹי אֶל-
גּוֹי; וְסַעַר גָּדוֹל, יַעֲזֹר
מִיַּרְכְּתֵי-אָרֶץ.

32 Thus saith the LORD of hosts: Behold, evil shall go forth from nation to nation, and a great storm shall be raised up from the uttermost parts of the earth.

לֵב וְהָיוּ חֲלָלִי יְהוָה, בַּיּוֹם
הַהוּא, מִקִּצֵּה הָאָרֶץ, וְעַד-
קִצֵּה הָאָרֶץ: לֹא יִסְפְּדוּ,
וְלֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ--
לְדָמָן עַל-פְּנֵי הָאֲדָמָה, יְהִיוּ.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground.



Above Left: At Misgav Am, an Israeli kibbutz on the border with Lebanon. Notice the Hezbollah-controlled town just on the other side of the border. **Above Right:** The remains of a rocket that was fired on Misgav Am by Hezbollah from the town pictured in the background above.

End of Days

Controversy Over Jerusalem: The Cup of Judgment Becomes a Basin

Zechariah 12:1-3 זְכַרְיָהּ JPS 1917

א מִשָּׂא דְבַר-יְהוָה, עַל-יִשְׂרָאֵל:
נְאֻם-יְהוָה, נָטָה שָׁמַיִם וַיִּסַּד אָרֶץ,
וַיַּצֵּר רוּחַ-אָדָם, בְּקִרְבּוֹ.
1 The burden of the word of the LORD concerning Israel. The saying of the LORD, who stretched forth the heavens, and laid the foundation of the earth, and formed the spirit of man within him:

ב הִנֵּה אֲנֹכִי שֹׂם אֶת-יְרוּשָׁלַם
סֶף-רֵעַל, לְכָל-הָעַמִּים--סָבִיב; וְגַם
עַל-יְהוּדָה יִהְיֶה בְּמִצּוֹר, עַל-
יְרוּשָׁלַם.
2 Behold, I will make Jerusalem a cup of staggering unto all the peoples round about, and upon Judah also shall it fall to be in the siege against Jerusalem.

“cup of staggering”

The word סֶף (*saph*) can also be translated “bowl” or “basin.” This word is different from that used in Jeremiah 25:15 (כּוֹס = *koce*), which is translated “cup.”

ג וְהָיָה בַיּוֹם-הַהוּא אֲשֵׁים אֶת-
יְרוּשָׁלַם אֶבֶן מַעֲמָסָה, לְכָל-
הָעַמִּים--כָּל-עַמְסִיהָ, שָׂרוּט
יִשְׂרָאֵל; וְנִאֲסָפוּ עָלֶיהָ, כָּל גּוֹיֵי
הָאָרֶץ.
3 And it shall come to pass in that day, that I will make Jerusalem a stone of burden for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it.

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

"In those passages ... [the verses above], it is the כּוֹס, *kos* (cup), that is spoken of, but here in Zechariah 12 it is the סֶף, *saph*, the *bowl*, or “*basin of reeling*”; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, “either together, or one after another in succession.” And they shall

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all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."⁵⁶

See my minibook *Judgment of the Nations for How They Treat Israel* for additional Scriptures and comments re the assured judgment of nations as nations.

<https://billyebirim.org/product/judgment-of-the-nations-for-how-they-treat-israel/>

Zechariah 1:7-17 KJV

Zech. 1:7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zech. 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

“*the myrtle trees*”

The “myrtle trees” are symbolic of Israel.

Zech. 1:9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

Jeremiah was seeing the vision and the angel was interpreting the vision for him.

Zech. 1:10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

Zech. 1:11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

These messengers of the Lord were sent out to do reconnaissance throughout the Earth.

Zech. 1:12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zech. 1:13 And the LORD answered the angel that talked with me *with good words and comfortable words*.

Zech. 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zech. 1:15 And I am very sore displeased with the heathen [*goyim* = nations] *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

God was extremely displeased with the nations that mistreated His people. Yes, He had sent them out, but their captors took it too far.

⁵⁶ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids: Kregel Publications, 2001), 426.

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Zech. 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

Zech. 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Zechariah 2:4-13 KJV

Zech. 2:4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

Zech. 2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Zech. 2:6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

Zech. 2:7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

Zech. 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

| Mistreating Israel is like poking God in the eye.

Zech. 2:9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

Zech. 2:10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

Zech. 2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

| ***“many nations shall be joined to the LORD in that day”***

| This refers to the “sheep nations,” those nations that have treated Israel fairly and will continue into the Millennium.

Zech. 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Zech. 2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

The following is excerpted and adapted from
Judgment of the Nations for How They Treat Israel
(Minibook by Dr. Billye Brim)

Matthew 25:31-46 KJV

Matt. 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

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Compare Zechariah 14:16.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matt. 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matt. 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matt. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

Matt. 25:38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

Matt. 25:39 Or when saw we thee sick, or in prison, and came unto thee?

Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Micah 5:2-3 KJV

Mic. 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Mic. 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his **brethren** shall return unto the children of Israel.

Acts 6:15; 7:1-13 KJV

Acts 6:15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Acts 7:1 ¶ Then said the high priest, Are these things so?

Acts 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Acts 7:3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Acts 7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Acts 7:5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

Acts 7:7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

Acts 7:8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

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Acts 7:10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Acts 7:11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

Acts 7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Acts 7:13 And at the second *time* Joseph was made known to his **brethren**; and Joseph's kindred was made known unto Pharaoh.

Matt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Matt. 25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

Matt. 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Matt. 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Matt. 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

Matt. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

SESSION 10 ENDS HERE
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WATCHING THE FIG TREE

For Signs of the Times 01

ANTISEMITISM IN THE NATIONS

SESSION 11 STARTS HERE

The semitic nations are those that descended from Shem. This includes the Arabic nations. For some reason, the term “antisemitism” has come to mean “anti-Jewish.”

Antisemitism is satanic. There can be no other explanation of the hatred of the Chosen Nation throughout history. The day is coming, in the Millennial Reign of Christ, that the capital of the whole world will be Jerusalem. I believe Satan is convinced that he can thwart God’s plans for the Jews if he can kill all of them off. Then, in his mind, he will be able to re-establish his own kingdom here on Earth.

William L. Pettingill, *Israel--Jehovah's Covenant People*

The Jews have been at once the most highly honored and the most basely dishonored nation in the history of the world. Honored of God; dishonored of men.

God loves the Jews, men hate them. It was always so: men have always hated what God loved and loved what he hated.⁵⁷

... In all the history of mankind, there is no nation which has been the object of such unremitting, general and relentless persecutions as the Jews. To say nothing of the notorious persecutions to which they have been subjected in Rome, Russia, and Roumania during the whole of the present era, France has but just now passed through the violent anti-semitic upheaval attendant upon the Dreyfus trial ...

Alfred Dreyfus was a French army captain who was falsely accused and convicted of treason due to antisemitism. His story will be discussed in detail in the next course, “Watching the Fig Tree for the Signs of the Times 02.” The guilty verdict of the Dreyfus trial came in 1894 and he was exonerated in 1906.⁵⁸

Pettingill goes on to list some of the atrocities perpetrated by England on pages 13 and 14.

Destroy Israel? You might as well try to destroy God Himself. His word cannot be broken.⁵⁹

...

Great mischief has been wrought by the process of Scripture interpretation falsely called “spiritualizing.” A much more descriptive word would be “de-spiritualizing” or “vaporizing;” for surely it is a most unspiritual thing to take the plain word of God

⁵⁷ William L. Pettingill, *Israel—Jehovah's Covenant People* (Wilmington, Delaware: Just A Word Incorporated, 1936), 5.

⁵⁸ Pettingill, *Israel*, 13.

⁵⁹ Pettingill, *Israel*, 14.

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and wrest it into a confused jingle of words which may mean anything or nothing, as the self-constituted interpreter may elect.

We encounter this difficulty in the headlines of our King James Bibles, where the translators have, no doubt at great pains to themselves, and certainly to the great injury of the people of God, sought to elucidate the text. By this process, "Israel" is made to mean "the Church;" "Zion" likewise; "Jerusalem" also; until there is nothing left of the real Israel and nothing left for them, but the curses, which the King James translators evidently did not want, for themselves nor for the church.⁶⁰

Pettingill closed his little booklet with this account of the Jewish Prime Minister in Queen Victoria's England.

It is said that Disraeli, in the heat of debate in the British Parliament, was one day taunted with his Jewish origin. He replied with great dignity: "Mr. Speaker, I am not greatly concerned with the honorable gentleman's sneer, when I remember that one-half of the Christian world worships a Jew, and the other half a Jewess."⁶¹

Brim Note: In the earlier class entitled "Three Jewish Questions," Pettingill posited in his booklet, "Now the fact is that prophecy has always been fulfilled in one way—that is, literally. It follows, therefore, that God means us to take Him at His Word and to expect the literal fulfillment of all prophecy. 'If the plain sense make [sic] good sense, seek no other sense.'"⁶²

In researching that quote online I found the following as to its source:

"The common sense Golden Rule of Interpretation," Bibletruths.org

"When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise."

—Dr. David L. Cooper (1886-1965),
founder of The Biblical Research Society

This has often been shortened to "When the plain sense of Scripture makes common sense, seek no other sense, lest it result in nonsense."⁶³

Antisemitism: Religious Europe and Replacement Theology

J. M. Carroll, *The Trail of Blood*, First Period—A.D. 30–500

... A.D. 313 ... A new emperor has come to the throne of the Roman Empire. ... History says ... Constantine had a wonderful realistic vision. He saw in the skies a fiery red cross and on that cross written in fiery letters these words—"By this thou shalt conquer." He interpreted it to mean that he should become a Christian. And that by ... attaching the spiritual power of the Christian religion onto the temporal

⁶⁰ Pettingill, *Israel*, 15.

⁶¹ Pettingill, *Israel*, 69.

⁶² Pettingill, *Israel*, 8.

⁶³ "The common sense Golden Rule of Interpretation," Bibletruths.org, March 30, 2014. Accessed June 2, 2022. <https://www.bibletruths.org/the-golden-rule-of-interpretation/>

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power of the Roman Empire the world could be easily conquered. Thus the Christian religion would in fact become a whole world religion, and the Roman Empire a whole world empire.⁶⁴

...

To effectually bring about and consummate this unholy union, a council was called. ... a call was made for a coming together of the Christian churches or their representatives. Many but not all came. ... A Hierarchy was formed. ...⁶⁵

...

... Constantine, who was made its head, was not himself at that time a Christian.⁶⁶

J. M. Carroll, *The Trail of Blood*, Second Lecture—A.D. 600–1300

The first of these Councils was held at Nice or Nicaea, in A.D. 325. It was ... attended by 318 bishops.⁶⁷

Brim Note: There were many councils* in which doctrines were established. These included Mariolatry (the worship of Mary, the mother of Jesus); purgatory (an intermediate place between Heaven and Hell); and indulgences (a kind of good works credit account that affects an individual's entrance to Heaven).

There were some doctrines that were particularly terrible for the Jews:

"There is no salvation outside of the [Roman] Church."⁶⁸

...

... "Transubstantiation," the intended turning of the bread and wine of the Lord's Supper into the actual and real body and blood of Christ, after a prayer by the priest.⁶⁹

...

In A.D. 1229 ... the council at Toulouse. At this [council] it was decreed, the Bible, God's book, should be denied to all laymen, all members of Catholic churches other than priests or higher officials.⁷⁰

...

But probably the most cruel and bloody thing ever brought upon any people in all the world's history was what is known as the "Inquisition," and other similar courts, designed for trying what was called "heresy." The whole world is seemingly filled with books written in condemnation of that extreme cruelty, and yet it was originated and perpetuated by a people claiming to be led and directed by the Lord.

| Carroll died in 1931 and therefore did not know of Hitler's holocaust.

⁶⁴ J. M. Carroll, *The Trail of Blood*, First Period—A.D. 30–500— Number 16. Also at: <http://www.landmarkmissionarybaptistarizona.com/resources/trail-of-blood.html>

⁶⁵ Carroll, *Trail of Blood*, First Period—A.D. 30–500— Number 18

⁶⁶ Carroll, *Trail of Blood*, First Period—A.D. 30–500— Number 21.

⁶⁷ Carroll, *Trail of Blood*, Second Lecture—A.D. 600–1300— Number 3.

⁶⁸ Carroll, *Trail of Blood*, Second Lecture—A.D. 600–1300— Number 12.

⁶⁹ Carroll, *Trail of Blood*, Second Lecture—A.D. 600–1300— Number 24.

⁷⁰ Carroll, *Trail of Blood*, Second Lecture—A.D. 600–1300— Number 25.

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... at this same meeting ... It was expressly decreed to extirpate all "heresy." What a black page—yea—many black pages were written into the world's history by these terrible decrees.⁷¹

Acts 17:16, 22–24, 26 KJV

Acts 17:16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Acts 17:22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth ...

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Acts 17:26 AMPC And He made from one [common origin, one source, one blood] all nations of men to settle on the face of the earth, having definitely determined [their] allotted periods of time and the fixed boundaries of their habitation (their settlements, lands, and abodes).

Kelvin Crombie, *ANZACS, Empires and Israel's Restoration: 1798-1948*

... The standard Roman position concerning Israel was basically, that as the Jewish nation (represented by the leadership) had rejected Jesus as their King and Messiah, therefore Israel had forfeited all privileges as pertaining to God's chosen nation. All such unfulfilled promises and privileges recorded in the Bible henceforth were entrusted to the Gentile (Roman) Church, which became, in effect, the new or the spiritual Israel.

According to this theology there was to be no further restoration of Israel to her land, and no pre-eminent position for the Jewish 'church.' Israel according to the flesh, so this line of thinking ran, was under an eternal Divine curse.

This doctrine concerning Israel was challenged by certain Puritan scholars. They surmised, that if the Roman Church was erroneous in key doctrines, then such doctrines concerning Israel too were erroneous. Andrew Willett wrote a treatise in 1590 entirely devoted to this question of the *Calling of the Jews*. The term Israel, he argues, must be taken literally, as referring to the nation and people of Israel. He also wrote that before the return of Jesus Christ, the Jewish people would again be established in the Land of Israel.⁷²

⁷¹ Carroll, *Trail of Blood*, Second Lecture—A.D. 600–1300— Number 24.

⁷² Kelvin Crombie, *Anzacs, Empires and Israel's Restoration 1798-1948* (Western Australia: Vocational Education and Training Publications, 1998), 19.

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Brim Note: The evil that happened in Europe against the Jews could not have happened if these erroneous doctrines had not been long taught from church pulpits.

The Foot of Pride: The Pressure of Christendom On the People of Israel for 1900 Years was later retitled as *Europe and the Jews: The Pressure of Christendom Over 1900 Years*.

The following passages are excerpts from:

Malcolm Hay, *Europe and the Jews: The Pressure of Christendom Over 1900 Years*

Let not the foot of pride come against me ... (Psalm 36:11)⁷³

...

"I am convinced," wrote Pierre van Paassen, "that Hitler neither could nor would have done to the Jewish people what he has done ... if we had not actively prepared the way for him by our own unfriendly attitude to the Jews, by our selfishness and by the anti-Semitic teaching in our churches and schools."⁷⁴

...

The way was prepared by a hatred which has a long history. The inoculation of the poison began long ago in the nurseries of Christendom.

Millions of children heard about Jews for the first time when they were told the story of how Christ was killed by wicked men; killed by the Jews; crucified by the Jews. And the next thing they learned was that God had punished these wicked men and had cursed the whole of their nation for all time, so that they had become outcasts and were unfit to associate with Christians ... Christ-killers, the deicide race.⁷⁵

...

When Origen wrote at the beginning of the fourth century that "the Jews ... nailed Christ to the cross," he also may have meant something different from what he said—but for many centuries his words were taken as literally true ... And consequently, as an English historian in our own time has admitted, "The crime of a handful of priests and elders in Jerusalem was visited ... upon the whole Jewish race."⁷⁶

Brim Note: It was not the Jews nor even the Romans (who actually nailed Him to the Cross) who killed our Lord Jesus. It was for our sins that He died.

St. John Chrysostom [b. 347, d. 407], the Golden-Mouthed, one of the greatest of the Church Fathers, spent his life, in and out of the pulpit, trying to reform the world. Christian writers, of varying shades of belief, have agreed in admiring his fervent love for all mankind ... "A bright cheerful gentle soul," wrote Cardinal Newman, "a sensitive heart, a temperament open to emotion and impulse; and all

⁷³ Malcolm Hay, *Europe and the Jews: The Pressure of Christendom Over 1900 Years* (Orig. *The Foot of Pride* 1950; Reprint, Chicago: Academy Chicago Publishers, 1992), ii.

⁷⁴ Pierre van Paassen, *The Forgotten Ally* (NY: Dial Press, 1943), 45, quoted in Malcolm Hay, *The Foot of Pride* (Boston: The Beacon Press, 1950), 12.

⁷⁵ Hay, *Europe and the Jews*, 12.

⁷⁶ Hay, *Europe and the Jews*, 16.

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this elevated, refined, transformed by the touch of heaven,—such was St. John Chrysostom."

Yet in this ... preacher ... was hidden a hard core of hatred.

...

The violence of the language used by St. John Chrysostom in his homilies against the Jews has never been exceeded by any preacher whose sermons have been recorded.

...

"The synagogue," he said, "is worse than a brothel ... it is the den of scoundrels and the repair of wild beasts ... the temple of demons devoted to idolatrous cults ... the refuge of brigands and debauchees, and the cavern of devils."

"... a criminal assembly of Jews ... a place of meeting for the assassins of Christ ... a house worse than a drinking shop ... a den of thieves; a house of ill fame, a dwelling of iniquity, the refuge of devils, a gulf and abyss of perdition."

... "The Synagogue ... has extinguished within herself the light of the Holy Spirit; she will go deeper and deeper into evil, and at length fall into the abyss."

...

In reply to some Christians who had maintained that Jewish synagogues might be entitled to respect because in them were kept the writings of Moses and the prophets, St. John Chrysostom answered: Not at all! This was a reason for hating them more, because they use these books, but willfully misunderstand their meaning. "As for me, I hate the synagogue. ... I hate the Jews for the same reason."

It is not difficult to imagine the effect such sermons must have had upon congregations ... Not only every synagogue, Chrysostom told them, but every Jew, was a temple of the devil. "I would say the same things about their souls." ... "Debauchery and drunkenness had brought them to the level of the lusty goat and the pig. ..." ⁷⁷

...

... He was the first Christian preacher to apply the word "deicide" to the Jewish nation. ... "The Jews have assassinated the Son of God! How dare you take part in their festivals? ... you dare to associate with this nation of assassins and hangmen!

...

All Jews were guilty, they had been punished by God, and the punishment would endure for all time. They were condemned by God, said Chrysostom, to a real hell on earth, condemned to a misery which would endure as long as the world lasted. ... ⁷⁸

...

... This condemnation of the people of Israel, in the name of God, was not forgotten. It helped to strengthen the tradition of hate handed on through the Dark Ages and welcomed by mediaeval Christendom, a tradition which has disfigured the whole history of Western Europe.

⁷⁷ Hay, *Europe and the Jews*, 26–29.

⁷⁸ Hay, *Europe and the Jews*, 30.

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For many centuries the Jews listened to the echo of those three words of St. John Chrysostom, the Golden-Mouthed: "God hates you."⁷⁹

The Murderous Lie—The Blood Libel

... This accusation of kidnapping little children, killing them, after torture, and using their blood for a religious rite, proved to be the most powerful instrument of hate propaganda that has ever been invented. It served for hundreds of years to keep alive, and from time to time to inflame, popular hatred of the Jews in Western Europe; it survived until the present day, when it provided the most successful of the many poisons used by the Nazis to infect the German people and to incite them to the commission of atrocities of a kind, and on a scale, which might have horrified even the most murderous brutes in the Middle Ages.

The story, concocted by a monk ... was first put into writing ... in the middle of the twelfth century. ... A young boy named William had been found dead in a wood outside the town of Norwich. Some months later, Thomas of Monmouth accused the Jews of responsibility for the boy's death. He said they had enticed the boy into a house, tortured him and crucified him. The monk's tale did not at first meet with the approval of his superiors. But it was soon welcomed by many of the ignorant clergy, both regular and secular, who used it as a new excuse for attacking the "enemies of Christ." Moreover the cultus of Blessed William, the first child martyr, proved extremely profitable.

...

The first ritual-murder tragedy in France was staged at Blois, in 1171. A Christian groom said that he had seen a Jew throw the body of a child into the Loire. No corpse was produced. There was no other evidence that a crime of any sort had been committed. Fifty-one Jews—thirty-four men and seventeen women—were tortured and burnt at the stake. Before the end of the century, the tale had spread all over Christendom. From the pulpits it was told how the Jews were accustomed to celebrate their hatred of Christ by crucifying a little child, once a year, preferably at Easter or thereabouts.

...

... No lie, ancient or modern, has ever had an effect on the social and political history of Europe to compare with the results of the tale first circulated by Thomas of Monmouth. In 1182, when Thomas, if he lived the normal span, might have still been alive, the King of France, Philip Augustus, drove the Jews out of his country because he believed that they were in the habit of kidnapping and crucifying Christian children. The king, wrote Fleury in 1732, following the contemporary chroniclers,

... had a great aversion to the Jews because he had heard from the nobles of his court that the Jews in Paris used to sacrifice a Christian every year, on Holy Thursday. Many of them had been convicted of this crime during his father's reign, and the body of a child named Richard, who had thus been killed and crucified by the Jews, was venerated in the Church of St. Innocent. Several miracles had been worked at his tomb ...

...

⁷⁹ Hay, *Europe and the Jews*, 31–32.

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The legend was still vigorous in France at the beginning of the eighteenth century. ... When the Jews were driven out of Spain in 1492 by Ferdinand and Isabella, "it was only with the wide publicity given to an alleged case of human sacrifice that general anti-Jewish feeling was aroused to support the order of expulsion."⁸⁰

The following article was referred to in class, but not read.

Hans Hillerbrand, "Martin Luther," Britannica.com

Later years of Martin Luther

... Luther's role in the Reformation after 1525 was that of theologian, adviser, and facilitator but not that of a man of action. Biographies of Luther accordingly have a tendency to end their story with his marriage in 1525. Such accounts gallantly omit the last 20 years of his life, during which much happened. The problem is not just that the cause of the new Protestant churches that Luther had helped to establish was essentially pursued without his direct involvement, but also that the Luther of these later years appears less attractive, less winsome, less appealing than the earlier Luther who defiantly faced emperor and empire at Worms. Repeatedly drawn into fierce controversies during the last decade of his life, Luther emerges as a different figure—irascible, dogmatic, and insecure. His tone became strident and shrill, whether in comments about the Anabaptists, the pope, or the Jews. In each instance his pronouncements were virulent: the Anabaptists should be hanged as seditionists, the pope was the Antichrist, the Jews should be expelled and their synagogues burned. Such were hardly irenic words from a minister of the gospel, and none of the explanations that have been offered—his deteriorating health and chronic pain, his expectation of the imminent end of the world, his deep disappointment over the failure of true religious reform—seem satisfactory.⁸¹

**Emily Paras, "The Darker Side of Martin Luther: Constructing the Past,"
Illinois Wesleyan University**

... there was a [dark] ... side of him ... Unknown to popular knowledge, Luther wrote a treatise in 1543 titled *On the Jews and Their Lies*. In this 65,000-word document, he repeatedly attacks the Jews. The consequences of this treatise were far reaching, even extending into the present day, as his writings continue to be reproduced in pamphlets by neo-Nazi and anti-Semitic groups. More devastating, his writings were circulated during the most horrifying event of the 20th century: the Holocaust. Hitler himself named Luther as one of history's greatest reformers in his novel, *Mein Kampf*. ... Luther's writings [did] affect Hitler and the Nazis ...

...

... [From his earlier writings, favorable to the Jews ...] If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property.

...

⁸⁰ Hay, *Europe and the Jews*, 122–124.

⁸¹ Hans Hillerbrand, "Martin Luther," Britannica.com
<https://www.britannica.com/biography/Martin-Luther>

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... Luther told Christians to “set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn.” ...

... he recommended that “their houses also be razed and destroyed.”

... “all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them. ...”

... he urged that “safe-conduct on the highways be abolished completely for the Jews.” ... he wrote that “usury should be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping.” This recommendation directly contradicted one of Luther’s earlier statements defending Jews in his treatise, *That Jesus Christ was Born a Jew* ...

...

... he recommended “putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands...letting them earn their bread in the sweat of their brow.”

...

... “if we wish to wash our hands of the Jews’ blasphemy and not share in their guilt, we have to part company with them. They must be driven from our country...like mad dogs.”...⁸²

Malcolm Hay,

Europe and the Jews: The Pressure of Christendom Over 1900 Years

What happened at Dulmo, in the Ukraine, reported by a German witness ... is one of the grimmest short stories that has ever been told in the bloody record of inhuman history. ... On October 5, 1942, he went as usual to his office and there was told by his foreman of terrible doings in the neighborhood. All the Jews in the district, about five thousand of them, were being liquidated. About fifteen hundred were shot every day, out in the open air, at a place nearby where three large pits had been dug, thirty meters long and three meters deep. [The man] and his foreman, who was intensely agitated, got into a car and drove off to the place. They saw a great mound of earth, twice the length of a cricket pitch and more than six feet high—a good shooting range. Near the mound were several trucks packed with people. Guards with whips drove the people off the trucks. The victims all had yellow patches sewn onto their garments, back and front—the Jewish badge. From behind the earth mound came the sound of rifle shots in quick succession. The people from the lorries, men, women and children of all ages, were herded together near the mound by an SS man armed with a dog whip. They were ordered to strip. They were told to put down their clothes in tidy order, boots and shoes, top clothing and underclothing.

Already there were great piles of this clothing, and a heap of eight hundred to a thousand pairs of boots and shoes. The people undressed. The mothers undressed the little children, “without screaming or weeping ...”

⁸²Emily Paras, “The Darker Side of Martin Luther: Constructing the Past,” Illinois Wesleyan University, Accessed May 31, 2022. <https://www.iwu.edu/history/constructingthepastvol9/Paras.pdf>

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“They stood around in family groups, kissed each other, said farewells, and waited.” They were waiting for a signal from the SS man with a whip, who was standing by the pit. They stood there waiting for a quarter of an hour, waiting for their turn to come,

...

I heard no complaints, no appeal for mercy. I watched a family of about eight persons, a man and a woman both about fifty, with their grown up children, about twenty to twenty-four. An old woman with snow-white hair was holding a little baby in her arms, singing to it and tickling it. The baby was cooing with delight. The couple were looking at each other with tears in their eyes. The father was holding the hand of a boy about ten years old and speaking to him softly; the boy was fighting his tears ...⁸³

For Further Study: The Black Death, by Philip Ziegler

https://archive.org/details/blackdeath00zieg_0

Manfred Deselaers, *"And Your Conscience Never Haunted You?" The Life of Rudolf Höß, Commander of Auschwitz and the question of his responsibility before God and human beings*

The life of Hoess was like a paradise. So stated even the wife of Hoess, who said, “I want to live and die here as well-off as I am here. I would be nowhere else.”

But this paradise was overshadowed by death. From the windows of the house, one was able to look into the camp. Jan Tiopek remembered when the penal company was constructing the camp fence along the country road, “And the Hoess family looked at us through their window,” because the family of Hoess lived right next to it. The conductor of the orchestra, “The concert in front of the Hoess villa was for us a macabre experience because only one hundred meters further down was the chimney of the crematorium with a stinking smell of burnt corpses.”

During the trial, Hoess was asked, “Could one see from the window of your house the smoke from the chimney of the crematoria?” Hoess replied, “Yes, yes, as far as Crematorium 1 is concerned, which was close to my house. There was constantly smoke.” “Did the stink of the burning enter your house?” “Yes, when the weather was cloudy.” One of the workers remembered that they planted strawberries in the garden of Hoess for the soil was fertilized with human ashes. The children were told, “Be sure to wash the strawberries before you eat them.”

Mrs. Hoess took care of all matters in the house, even in the name of her husband who very rarely talked directly to the inmates. Hoess claimed that in principle he did not speak with his wife about official work matters. But everyone who lived close to the camp knew about the bigger undertakings in the camp. This was also true for the plan to exterminate the Jews, which was supposed to be kept top-secret. “At the end of 1942, the then-district leader of Upper Selicia made some remarks to my wife which revealed the happenings in the camp. Later, my wife asked me if that were true and I confirmed it. This was the only break of my promise to Himmler. Otherwise, I didn’t talk about it to anyone.” But the workers said Mrs. Hoess, who, by the way, liked to chat, was very curious. She knew everything that happened in the camp. She knew it better than the accused. His wife was totally behind the plan. She agreed with it 100%, even more than he himself. I heard from her more often

⁸³ Hay, *Europe and the Jews*, 8–9.

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than from him how inferior Jews and Poles were. That they had to atone for the crime of Bromberg. That the whole Polish nation had to atone for that. "As far as the Jews are concerned," she said, "when the time comes, we will finish off even that last ones in America."

In the farewell letter to his wife, Hoess wrote, "How happy we have been through our children, with whom you, dearest darling, gifted us over and over again. We saw our lives' task in the children. It was our constant concern to provide for them a home as a firm support and to educate them to become useful human beings." The children were very important to Hoess. The housekeeper remembered, "He loved his children. He liked to lie down with them on the sofa in their room. He kissed them, pressed them against himself and spoke nicely to them."⁸⁴

Malcolm Hay,
Europe and the Jews: The Pressure of Christendom Over 1900 Years

Until Germany obtained control of the greater part of Western Europe her policy had been directed mainly to compulsory Jewish emigration. But victories in 1940 had opened up new possibilities; and the Jews were therefore driven into ghettos in Poland and neighboring areas, where arrangements were being made for the "final solution," which was proclaimed in 1942, and put into action throughout all Germany and German-occupied territories. "What should be done with them," asked Hans Frank, governor general of occupied Poland ... The German answer was ... "I must ask you, gentlemen," said the governor, "to arm yourselves against all feelings of pity. We must annihilate the Jews wherever we find them."⁸⁵

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⁸⁴ Manfred Deselaers, "And Your Conscience Never Haunted You?" *The Life of Rudolf Höß, Commander of Auschwitz and the question of his responsibility before God and human beings* (Auschwitz, Poland: Auschwitz-Birkenau State Museum, 2013)

⁸⁵ Hay, *Europe and the Jews*, 5–6.

WATCHING THE FIG TREE

For Signs of the Times 01

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Malcolm Hay,

Europe and the Jews: The Pressure of Christendom Over 1900 Years

In Russia popular Christianity produced a pattern of hate similar to that of Western Europe. When the Czarina Elizabeth (1741–1761) was asked to admit Jews into the country for economic reasons, she replied: “I do not wish to obtain any benefits from the enemies of Christ.” More than a hundred years later, in 1890, when Alexander III was shown the draft of an official report recommending some relaxation of the oppression from which the Jews of his empire were suffering, he noted in the margin: “But we must not forget that the Jews crucified Christ.” The pious Russians were not allowed to forget: “Representatives of the court clergy publicly preached that a Christian ought not to cultivate friendly relations with a Jew, since it was the command of the Gospel ‘to hate the murderers of the Saviour.’”⁸⁶

Brim Note: God had revealed to Daniel through the angel Gabriel that it would be the Romans who destroyed the city. Daniel could not have known at the time who these people would be. “... and the people of the prince that shall come shall destroy the city and the sanctuary ...” (*Daniel 9:26 KJV*). The prince to come is the Antichrist. And since we know it was Rome who destroyed Jerusalem and the Second Temple, we can now see that the Antichrist will operate from the platform of the Roman Empire revived in the end of days—the ten-toed iron and clay kingdom of Nebuchadnezzar's vision.

Dr. David Jeremiah, “Globalism and Europe's Role in Prophecy,”
Davidjeremiah.blog.

Fifty years before Jesus was born, Rome took control of the world, and the Roman Empire maintained control until after His Resurrection. It was Roman rule that put Jesus on the cross. It was the imperialistic Romans who ruthlessly ruled during the days of the Early Church. . . . They were always quelling the riots. They were always trying to keep peace for Rome because of what was happening in the growth of the Church. Rome's legions crushed all resistance with an iron heel.

. . . the Bible indicates there will be a renewed Roman kingdom on this earth when Jesus returns.

⁸⁶ Malcolm Hay, *Europe and the Jews: The Pressure of Christendom Over 1900 Years* (Orig. *The Foot of Pride* 1950; Reprint, Chicago: Academy Chicago Publishers, 1992), 18–19.

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... How could the Roman Empire be here when Jesus returns? When Daniel prophesied 2,500 years ago that the Roman Empire would be on this earth when Jesus returned, he meant it. He accurately prophesied the first Roman Empire approximately five hundred years before its founding. Now, signs of a revived Roman Empire are emerging before our eyes.⁸⁷

Brim Note: The European Economic Community (the EEC)—now known as The European Union—was founded in Rome by a document known as The Treaty of Rome. See below for a link to the text of the treaty.

Virtual Resource Centre for Knowledge about Europe: Centre Virtuel de la Connaissance sur l'Europe (French)

“Treaty establishing the European Economic Community (Rome, 25 March 1957),”
Virtual Resource Centre for Knowledge about Europe

www.cvce.eu/obj/treaty_establishing_the_european_economic_community_rome_25_march_1957-en-cca6ba28-0bf3-4ce6-8a76-6b0b3252696e.html

“Treaty of Rome,” Wikipedia.org.

The **Treaty of Rome**, or **EEC Treaty** (officially the **Treaty establishing the European Economic Community**), brought about the creation of the European Economic Community (EEC), the best known of the European Communities (EC). The treaty was signed on 25 March 1957 by Belgium, France, Italy, Luxembourg, the Netherlands and West Germany, and it came into force on 1 January 1958. Originally the "Treaty establishing the European Economic Community", and now continuing under the name "Treaty on the Functioning of the European Union", it remains one of the two most important treaties in what is now the European Union (EU).⁸⁸



Signing ceremony of the treaty at the *Palazzo dei Conservatori*, on Capitoline Hill, Rome

Type	Founding treaty
Signed	25 March 1957
Location	Capitoline Hill in Rome, Italy

⁸⁷ Dr. David Jeremiah, “Globalism and Europe’s Role in Prophecy,” Accessed May 26, 2022.
<https://www.davidjeremiah.blog/europes-role-in-bible-prophecy/>

⁸⁸ “Treaty of Rome,” Wikipedia.org. Accessed June 10, 2022.
[https://en.wikipedia.org/wiki/Treaty_of_Rome#:~:text=The%20Treaty%20of%20Rome%2C%20or,the%20European%20Communities%20\(EC\)](https://en.wikipedia.org/wiki/Treaty_of_Rome#:~:text=The%20Treaty%20of%20Rome%2C%20or,the%20European%20Communities%20(EC))

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“The Treaties of Rome (1957),” Historiasiglo20.org.

The Treaty establishing the EEC affirmed in its preamble that signatory States were **"determined to lay the foundations of an ever closer union among the peoples of Europe"**. In this way, the member States specifically affirmed the political objective of a progressive political integration (emphasis added).⁸⁹

Brim Note: The following BBC article was written on the sixtieth anniversary (2017) of the signing of the Treaty of Rome by a journalist looking back on the initial signing, which he covered as a young cub reporter.

David Willey, “EU summit: My part in the Treaty of Rome signing,” BBC

BBC Vatican correspondent

Newsreels of the event confirm my memory that it was raining cats and dogs on that March evening 60 years ago when the founding fathers of the six-nation European Economic Community (EEC) arrived at Michelangelo's great architectural masterpiece Palazzo dei Conservatori on Rome's Capitoline hill.

... They were there to put their signatures to what was to become known as the Treaty of Rome. The document promised what they hoped would be "an ever closer union".

The symbolism was almost overpowering.

They were gathered at the very hub of the ancient world where, 2,500 years ago, six centuries before Christ, the foundations were laid of Rome's first major temple, dedicated to Jupiter, king of the gods.

... The fathers of the new Europe were overlooked by two enormous statues of 16th Century popes raised on plinths at either end, one in bronze, the other in marble. The colourful frescoes depict tales of the legendary heroes and founders of ancient Rome.

... Most of Europe's leaders in the mid-50s were Catholics, so the following day the ministers all trooped off for a private audience across the river Tiber with Pope Pius XII, the wartime pope still reigning at the Vatican. His strong attachment to Germany had been honed by long years spent as nuncio, or papal ambassador, in Berlin.⁹⁰

“European Commission backs Ukraine for EU candidate status,” Al Jazeera

Commission gives a fast-tracked opinion on membership of the bloc before a summit of EU leaders on June 23–24.

⁸⁹ “The Treaties of Rome (1957),” Historiasiglo20.org, Accessed June 10, 2022.

<http://www.historiasiglo20.org/europe/traroma.htm#:~:text=The%20Treaty%20establishing%20the%20EEC,of%20a%20progressive%20political%20integration>

⁹⁰ David Willey, “EU summit: My part in the Treaty of Rome signing,” BBC, Accessed June 10, 2022.

<https://www.bbc.com/news/world-europe-39365281>

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... Never before has an opinion been given so quickly on EU candidacy. The recommendation comes a day after the bloc's most powerful leaders visited Kyiv as it battles Russia's invasion.⁹¹

Brim Note: The European Union is notoriously antisemitic.

“UN Special Rapporteur confirms Israel perpetrates apartheid against Palestinians,” bdsmovement.net.

Let's escalate the pressure to get International Community and the United Nations to comply with their legal obligations to end Israeli apartheid.

The **Palestinian BDS* National Committee**, the largest coalition in Palestinian society, **welcomes the conclusions** of the most recent report by UN Special Rapporteur on human rights in the occupied Palestinian territory, Prof. Michael Lynk, **that Israel is perpetrating apartheid against Palestinians.**⁹²

*The Boycott, Divestment and Sanctions movement is a Palestinian-led movement promoting boycotts, divestments, and economic sanctions against Israel.

**The following is excerpted from Appendix 4,
“The Image of Europe”**

For years I have travelled to Brussels, Belgium, seat of the European Union Commission and Parliament. In 2004, the pastor there phoned me and said, “You have to get over here. All the things we've been saying and trying to prove about the European Union, they are saying about themselves.”



And so, I quickly arranged to go see the exposition they had displayed in a large colorful tent in Brussels. Inside the tent was a large golden image of a man credited with the original idea of creating an economic union.

In concentric circles around the tent, a history of Europe evolved into a futuristic view of what they hoped to accomplish. (We personally took the pictures included here.)

Here are some of the statements unabashedly made on the large panels. Here is what they said about themselves. (Only the emphasis and bracketed or inset comments are mine.)

⁹¹“European Commission backs Ukraine for EU candidate status,” Al Jazeera.com, June 17, 2022. Accessed June 17, 2022.

<https://www.aljazeera.com/news/2022/6/17/eu-to-give-fast-tracked-opinion-on-ukraine-membership-bid>

⁹² “UN Special Rapporteur confirms Israel perpetrates apartheid against Palestinians,” Bdsmovement.net, April 8, 2022. Accessed June 17, 2022.

<https://bdsmovement.net/UN-Special-Rapporteur-Confirms-Israeli-Apartheid>

Godfrey de Bouillon



Malcolm Hay, *Europe and the Jews*

The Dark Ages of Jewish history in Western Europe date from the First Crusade (1096), which began and ended with a massacre. “The men who took the cross,” wrote Acton, “after receiving communion, heartily devoted the day to the extermination of the Jews.” They killed about ten thousand of them. When Godfrey of Bouillon, in the summer of 1099, succeeded after a heroic assault in capturing Jerusalem, he spent the first week slaughtering the inhabitants. The Jews were shut

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up in their synagogue, which was then set on fire. “If you want to know what has been done with the enemy found in Jerusalem,” wrote Godfrey to the Pope, “learn that in the Porch and in the Temple of Solomon, our people had the vile blood of the Saracens up to the knees of their horses.” And then, said Michelet, sweeping aside the glamor and the piety, “and then, when they thought the Saviour had been sufficiently revenged, that is to say, when there was hardly anyone left alive in the town, they went with tears to worship at the Holy Sepulchre.”⁹³

Leopold

King Leopold II of Belgium (ruled 1869–1909) was known as a great builder, but it came at the expense of millions of African lives.

**Mary-Lea Cox,
“Author Hochschild Recounts Lost History of Horror in the Belgian Congo”
WilsonCenter.org**

When the day of reckoning comes for our era, European colonialism should rank equally with the evils of fascism and communism, said writer Adam Hochschild at an October 14 Director's Forum. Hochschild bases this assertion on the findings of his award-winning book *King Leopold's Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa*. The book reconstructs the period from 1884 to 1907 when King Leopold II of Belgium occupied the territory that became Zaire and is known today as the Democratic Republic of the Congo. According to Hochschild, Leopold profited from the Congo's rubber, ivory and other riches -- but at the cost of the lives of some 10 million Congolese. And what is even more appalling, few of us have ever heard of King Leopold, whereas Hitler and Stalin are household names.⁹⁴

Leopold's projects included the Palais de Justice in Brussels, reported to be the largest building in the Western Hemisphere at that time. He planned to rule the world from there, a plan which fortunately never came to pass.



⁹³ Hay, *Europe and the Jews*, 37–38.

⁹⁴ Mary-Lea Cox, “Author Hochschild Recounts Lost History of Horror in the Belgian Congo,” Wilson Center, October 14, 1999. Accessed May 4, 2023.

<https://www.wilsoncenter.org/article/author-hochschild-recounts-lost-history-horror-the-belgian-congo#:~:text=Leopold%20devised%20a%20system%20of,death%20by%20their%20Belgian%20overseers>

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The city of Brussels was built around a statue of Godfrey de Bouillon.



“Image of Europe”

The geese in the image below are pictured with flags representing the members nations of the European Union. Notice the slogan: “say yes to everything.”



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The image below shows a blank space, a mystery figure, representing the belief the one day there will be a president of Europe.



THE REVIVED ROMAN EMPIRE

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Appendix 4: “The Image of Europe”**

For years I have travelled to Brussels, Belgium, seat of the European Union Commission and Parliament. In 2004, the pastor there phoned me and said, “You have to get over here. All the things we’ve been saying and trying to prove about the European Union, they are saying about themselves.”

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The Image of Europe Exhibition, Brussels, Belgium, 2004

The creation of the European Union will ultimately be recorded as one of history’s quietest revolutions. Europe’s reticence has clearly had its benefits: the European Union has already—without fanfare or retribution—become the largest economy on earth, its population nearing 500 million—almost twice that of the world’s last remaining “super power.” But increasingly, as the EU grows in size and importance, the ineffectiveness of its communication is proving to be a serious political liability that weakens its external manifestations and has unnecessarily eroded its internal support. To mark the occasion of the Netherland’s 2004 Presidency of the European Union, AMO was asked by the European Commission to create an exhibition in Brussels (which then travelled to Munich and Vienna), “The Image of Europe” celebrating an end to the EU’s inhibited iconography, its coming out ...

On two panoramic murals—concentric circles of 60 and 80 meters in length—the evolution of “Europe,” as a concept, identity, and political

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reality, is sketched... The story closes somewhere in the 2020s, in a speculative conclusion on Europe's possible future(s).⁹⁵

•••

The European Union's obsession with legislation is usually taken as a sign of weakness—a foil to the pyrotechnic might of the US military machine. But take a closer look: the bureaucrats in Brussels have been busy creating a new political space that has the power to make the 21st century the European century. The EU's geographical expansion to 25 countries, is nothing compared with its increasing legal and moral reach. The 80,000 pages of laws the EU has developed since the common market was formed in 1957—influencing from genetic labeling to human rights—have made Europe the world's first viral political space, spreading its authority in three innovative ways.



The bureaucrats in Brussels have created a new political space that has the power to make the 21st century the European Century.

The EU's geographical expansion to 25 countries, which will grow to include a dozen smaller ones and maybe even Russia, is nothing compared with its increasing legal and moral reach.

The 80,000 pages of laws the EU has developed since the common market was formed in 1957—the *acquis*—influencing everything from genetic labeling to human rights—have made Europe the world's first viral political space.

Even though it legislates up to half of its member states, it was part of their trade, and many policy decisions—from agriculture to economics—the EU is practically invisible.

•••

By creating common standards that are implemented through national institutions, Europe can take over the world without becoming a target for hostility.

While every US company, embassy, and military base is a potential terrorist target, Europe's invisibility allows it to spread its influence without provocation.

Europe "syndicates" its legislation and values, often by threatening others with economic isolation. Many governments outside the continent have adopted Europe's regulations to get access to its market. Even US companies have been

⁹⁵ "The Image of Europe," *st-ar.nl*, March-April 2006. Accessed March 30, 2006.

<https://st-ar.nl/image-of-europe-2/>

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forced to follow European regulations in at least three spheres: M&A, GM foods, and data privacy.

The overblown rhetoric directed at the “American Empire” misses the fact that the US reach is shallow and narrow. The lonely superpower can bribe, bully, or impose its will almost anywhere in the world—but when its back is turned, its potency wanes.

The strength of the EU, conversely, is broad and deep: Once sucked into its sphere of influence, countries are changed forever.

Europe is a state of mind that cannot be contained by traditional boundaries.

NEW DAWN

2004—To Infinity



Direct democracy

From instituting a Europe-wide flat tax to imposing a ban on Coca Cola, a petition with more than one million signatures allows Europe’s citizens to make any subject of their choice or whim part of the European agenda.

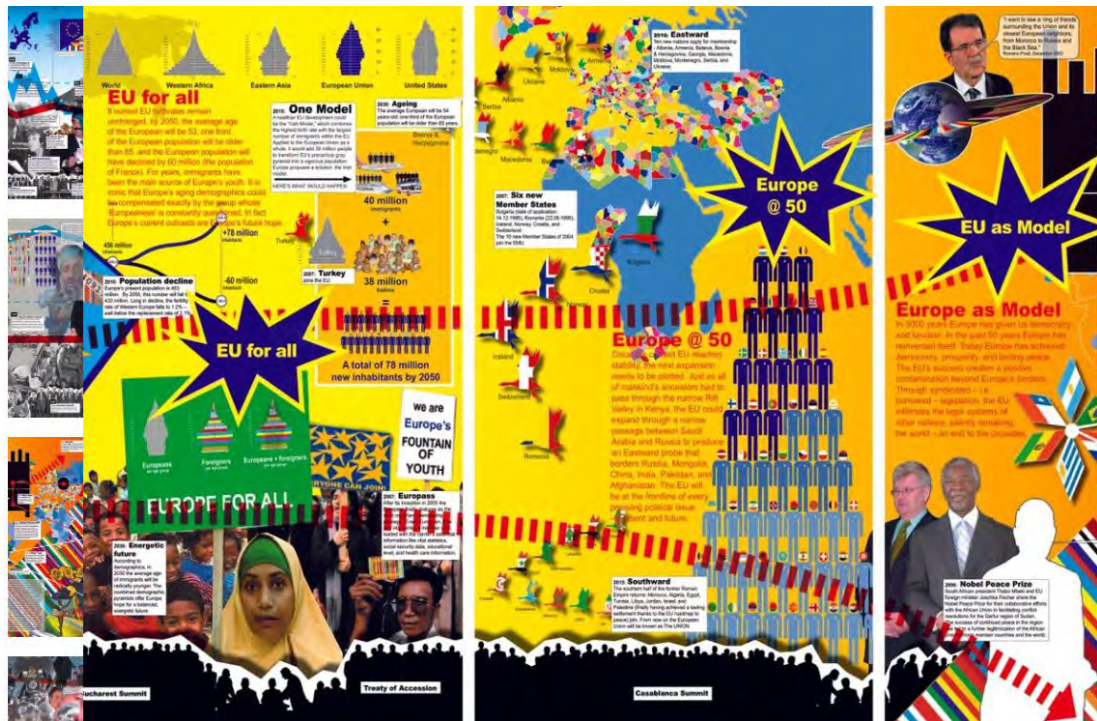
Plans for a directly elected EU President are already underway.

€URO as global currency

By projecting the €uro time zone to the south and the east, a single global economic zone (GEZ) of heightened activity is generated, reinforced by the special trade status extended to any nation willing to adjust its clock to €U time. Combined with the US’s stratospheric deficit, the overbearing monopoly of the dollar currency of

THE REVIVED ROMAN EMPIRE

one, is eroded by the lure of the €uro, currency of many. In an unexpected announcement China and India simultaneously switch their reserves to €uros.



Europe at 50

Once the current EU reaches stability, the next expansion needs to be plotted.

Just as all of mankind's ancestors had to pass through the narrow Rift Valley in Kenya, the EU could expand through a narrow passage between Saudi Arabia and Russia to produce an Eastward probe that borders Russia, Mongolia, China, India, Pakistan, and Afghanistan.

The EU will be at the frontline of every pressing political issue—present and future.

2015 Southward

The southern half of the former Roman Empire returns: Morocco, Algeria, Egypt, Tunisia, Libya, Jordan, Israel and Palestine (finally having achieved a lasting settlement thanks to the EU roadmap to peace) join.

From now on the European Union will be known as The UNION.

Europe as Model

In 3000 years Europe has given us democracy and fascism.

In the past 50 years Europe has reinvented itself.

Today Europe has achieved democracy, prosperity, and lasting peace.

The EU's success creates a positive contamination beyond Europe's borders.

Through syndicated—i.e. borrowed—legislation, the EU infiltrates the legal systems of other nations, silently remaking the world—an end to the crusades.

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VENDING MACHINE—PASSPORT TO EUROPE

Passport to Europe

The Image of Europe

Nine Previous Europes

Brussels part of each of them.

EU: half a century of treaty signing.

Brim Note:

At the time of this display in 2004, the EU had been entirely a product of treaties. The founding treaty was The Treaty of Rome, signed in 1957. It is amazing to research some of the founding statements and the references to the Roman Empire.

The push was on to ratify an eighty–thousand–page constitution. That failed due to France voting no. This was due to the prayers of French intercessors.

2004: After 52 Years of Stealth, Europe Has a Constitution

[**Brim Note:** They did not get the constitution. But this seems to be the proposed preamble.]



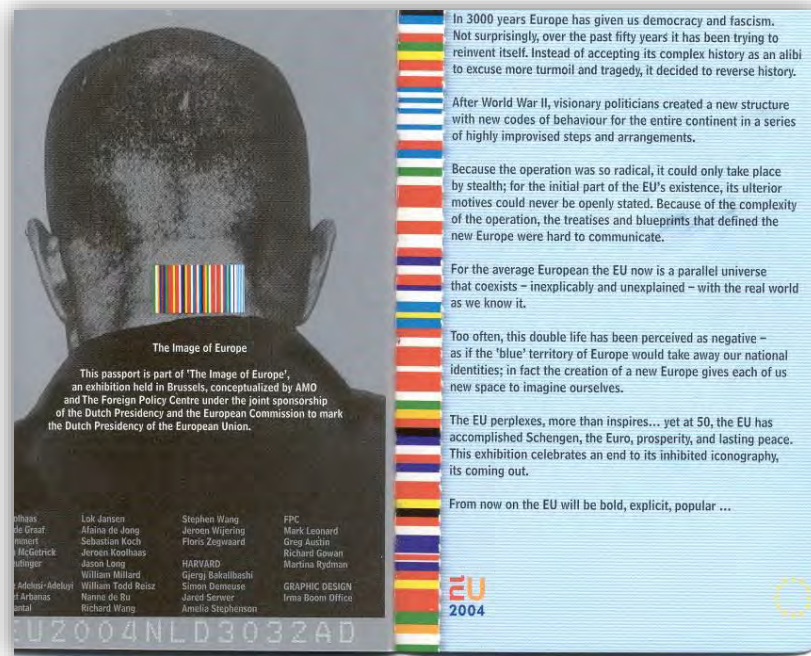
Conscious that Europe is a continent that has brought forth civilization; that its inhabitants, arriving in successive waves from earliest times, have gradually developed the values underlying humanism, equality of persons, freedom, respect for reason, Drawing inspiration from the cultural, religious and humanist inheritance of Europe, the values of which, still represent in its

heritage, have embedded within the life of society the central role of the human person and his or her inviolable and inalienable rights and respect for law, Believing that reunited Europe intends to continue along the path of civilization, progress and prosperity, for the good of all its inhabitants, including the weakest and most deprived; that it wishes to remain a continent open to culture, learning and social progress; and that it wishes to deepen the democratic and transparent nature of its public life, and to strive for peace, justice, and solidarity throughout the world, Convinced that, while remaining proud of their own national identities and history, the peoples of Europe are determined to transcend their ancient divisions, and united ever more closely, to forge a common destiny. Convinced that, thus united in its diversity, Europe offers them the best chance of pursuing, with due regard for the rights of each individual and in awareness of their responsibilities towards future generations and the Earth, the great venture which makes of it a special area of human hope, Grateful to the members of the European Convention for having prepared this Constitution on behalf of the citizens and States of Europe, Who, having exchanged their full powers, found in good and due form, have agreed as follows:...

...

THE REVIVED ROMAN EMPIRE

[The following is from the “Passport to Europe.”]



Passport to Europe

Left Page (under back neck):

The Image of Europe

This passport is part of “The Image of Europe”, an exhibition held in Brussels, conceptualized by AMO and The Foreign Policy Centre under the joint sponsorship of the Dutch presidency and the European Commission to mark the Dutch Presidency of the European Union

Right Page:

In 3000 years Europe has given us democracy and fascism. Not surprisingly, over the past fifty years it has been trying to reinvent itself. Instead of accepting its complex history as an alibi to excuse more turmoil and tragedy, it decided to reverse history.

After World War II, visionary politicians created a new structure with new codes of behaviour for the entire continent in a series of highly improvised steps and arrangements.

Because the operation was so radical, it could only take place by stealth; for the initial part of the EU's existence, its ulterior motives could never be openly stated. Because of the complexity of the operation, the treaties and blueprints that defined the new Europe were hard to communicate.

THE REVIVED ROMAN EMPIRE

For the average European the EU now is a parallel universe that coexists—inexplicably and unexplained—with the real world as we know it.

Too often, this double life has been perceived as negative—as if the ‘blue’ territory of Europe would take away our national identities; in fact the creation of a new Europe gives each of us new space to imagine ourselves.

The EU perplexes, more than it inspires... yet at 50, the EU has accomplished Schengen, the Euro, prosperity, and lasting peace. This exhibition celebrates an end to its inhibited iconography, its coming out.

From now on the EU will be bold, explicit, popular ...

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The Atomium: Symbol of Brussels

Quite apart from the temporary exhibition just quoted, a gigantic permanent symbol of Brussels has stood since the World’s Fair of 1958 in that city. (See page 8.)

Interestingly enough, the gargantuan structure is **an IRON crystal**, magnified 165 billion times. [Hmmm! Considering iron legs, and iron teeth!]



THE REVIVED ROMAN EMPIRE

Revelation 13:1 KJV ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Daniel 7:2-3 KJV

Dan. 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

Dan. 7:3 And four great beasts came up from the sea, diverse one from another.

“*the great sea*”

This refers to the Mediterranean Sea.

Revelation 13:1-8 KJV

Rev. 13:1 ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

| This is a conglomerate beast.

Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power [δύναμις = *dunamis*], and his seat [θρόνος = *thronos* = throne, seat], and great authority [ἐξουσία = *exousia*].

Rev. 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev. 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

The unholy trinity includes:

“*the dragon*”

Satan

“*the beast*”

The Antichrist and the Antichrist system

the false prophet

Brim Note: Some say that Satan has no power or authority. That is not true. But Christ has stripped Satan of his power over those of us who have accepted Christ as Savior.

Rev. 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

Rev. 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev. 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

THE REVIVED ROMAN EMPIRE

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:11–18 KJV

Rev. 13:11 ¶ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev. 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev. 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Rev. 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev. 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev. 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Rev. 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Rev. 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

Leviticus 19:28–31 KJV

Lev. 19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

Lev. 19:29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Lev. 19:30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Lev. 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

Revelation 17:8–14 KJV

Rev. 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

| The Roman Empire *was* and now *is not*, but one day it *will ascend again*.

Rev. 17:9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Rev. 17:10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

THE REVIVED ROMAN EMPIRE

Rev. 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev. 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power [*exousia* = authority] as kings one hour with the beast.

Rev. 17:13 These have one mind, and shall give their power [*dunamis* = power] and strength [*exousia* = authority] unto the beast.

| The Roman Empire Revived will be the platform from which the Antichrist operates.

Rev. 17:14 ¶ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

2 Thessalonians 2:1-8 KJV

2 Th. 2:1 ¶ Now we beseech you, brethren, by the coming [*παρουσία* = *parousia*] of our Lord Jesus Christ, and *by* our gathering together unto him,

2 Th. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Th. 2:3 ¶ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Th. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Th. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2 Th. 2:6 And now ye know what withholdeth that he might be revealed in his time.

2 Th. 2:7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

| ***“he who now letteth”***

| “He who now restrains” refers to the Church, the Body of Christ.

2 Th. 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

SESSION 12 ENDS HERE
[RETURN TO TABLE OF CONTENTS](#)

WATCHING THE FIG TREE

For Signs of the Times 01

THE RETURN TO ZION

SESSION 13 STARTS HERE

God's Dealings with Israel

God's dealings with Israel are a key to unlocking Bible prophecy.
We can tell where we are on the timeline by knowing
what God is doing with this prophetic nation during our lifetime.

1. The Choosing and the Calling
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption

The Ingathering—the end-of-days return of the Jews to the Promised Land—is deeply known in most of their hearts as *The Return to Zion*. For that is what God called it in the following passage.

Isaiah 34:16–17, 35:1–10 KJV

Is. 34:16 Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Is. 34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Is. 35:1 ¶ The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Is. 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, *and* the excellency of our God.

THE RETURN TO ZION

Is. 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Is. 35:4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Is. 35:5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Is. 35:6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Is. 35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

Is. 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

Is. 35:9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

Is. 35:10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 2:1-3 יְשׁוּעָהּ JPS 1917

א הַדְּבָר אֲשֶׁר חָזָא, יְשׁוּעָהּ בֶן-אָמוֹץ, עַל-יְהוּדָה, וִירוּשָׁלָם.

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

ב וְהָיָה בְּאַחֲרֵית הַיָּמִים, נִכּוֹן יִהְיֶה הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים, וְנִשָּׂא, מִגְּבְעוֹת; וְנָהָרוּ אֵלָיו, כָּל-הַגּוֹיִם.

2 And it shall come to pass in the end of days, that the mountain of the LORD'S house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

ג וְהָלְכוּ עַמִּים רַבִּים, וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב, וְיִרְנוּ מִדְּרָכָיו, וְנִלְכָה בְּאַרְחֹתָיו: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדְבַר-יְהוָה מִירוּשָׁלָם.

3 And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

THE RETURN TO ZION

In the Bible the term Zion is used of four separate areas.

1. *The Jebusite stronghold in Jerusalem that David captured, which became known as the City of David*

2 Samuel 5:6–7, 9 ESV

2 Sam. 5:6 ¶ And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, “You will not come in here, but the blind and the lame will ward you off”—thinking, “David cannot come in here.”

2 Sam. 5:7 Nevertheless, David took the stronghold of **Zion, that is, the city of David.**

2 Sam. 5:9 And David lived in the stronghold and called it the city of David. ...

(All Scriptures below are from the KJV.)

2. *Earthly Jerusalem*

(There are many Scriptures, too numerous to list here.)

Psalms 51:18 Do good in thy good pleasure unto **Zion**: build thou the walls of Jerusalem.

Psalms 87:2 The Lord loveth the gates of **Zion** more than all the dwellings of Jacob

Psalms 102:16 When the Lord shall build up **Zion**, he shall appear in his glory.

Psalms 102:21 To declare the name of the Lord in **Zion**, and his praise in Jerusalem;

Psalms 128:5 The Lord shall bless thee out of **Zion**: and thou shalt see the good of Jerusalem all the days of thy life.

Psalms 135:21 Blessed be the Lord out of **Zion**, which dwelleth at Jerusalem.

Isaiah 30:19 For the people shall dwell in **Zion** at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

Isaiah 40:9 ¶ O **Zion**, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

Joel 3:16–17

Joel 3:16 The Lord also shall roar out of **Zion**, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel.

Joel 3:17 So shall ye know that I *am* the Lord your God dwelling in **Zion**, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

3. *The whole of the Promised Land and her People*

(Again, there are too many Scriptures to print herein.)

THE RETURN TO ZION

Psalm 137:1, 3

Psa. 137:1 ¶ By the rivers of Babylon, there we sat down, yea, we wept, when we remembered **Zion**.

Psa. 137:3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of **Zion**.

Isaiah 34:8 For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of **Zion**.

Isaiah 35:10 And the ransomed of the Lord shall return, and come to **Zion** with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 51:3 For the Lord shall comfort **Zion**: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of **Sion** the Deliverer, and shall turn away ungodliness from Jacob:

4. Mount Zion in Heavenly Jerusalem, home of the Body of Christ**Hebrews 12:22-24**

Heb. 12:22 But ye are come unto mount **Sion**, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb. 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Revelation 14:1 ¶ And I looked, and, lo, a Lamb stood on the mount **Sion**, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads

(Emphasis added in all of the above Scriptures.)

Zionism

Zionism is the belief in the right of the Jews to their biblical homeland. It includes the belief that Jews who are still dispersed throughout the world have a right to return.

Christian Zionists are those who adhere (and usually actively) to this belief.

I usually identify myself to Israelis as "a Zionist Christian." They know what I mean. After many, many years of a terrible witness of so-called "Christians" who persecuted and killed them, they are finally recognizing that they can know we are Christians by our love.

SESSION 13 CONTINUES IN LESSON 14

WATCHING THE FIG TREE

For Signs of the Times 01

ALIYAH

SESSION 13 CONTINUES HERE

Rabbi Benjamin Blech,

The Complete Idiot's Guide to Jewish History and Culture

Aliyah, literally "going up," is used to describe emigrating to Israel as an indication that going to reside in the Holy Land is "uplifting," moving a step higher in one's spiritual pilgrimage.⁹⁶

Brim Note: The name of the Israeli airline "El Al" has the meaning of "toward the up."

No matter from what point on the face of the earth one begins his journey, one always goes "up" to Jerusalem. Jerusalem is the highest spiritual point on the planet.

Russia and the Aliyahs

Rabbi Benjamin Blech,

The Complete Idiot's Guide to Jewish History and Culture

The "Pale Jews of Russia"

... Russia found ever greater ways to maintain its legacy of anti-Semitism. The czars may have changed, but the *tsorus*—*Yiddish* word for suffering—always remained. Try some of the following for examples of ... hatred of the Jews.

The Pale of Settlement

Enacted in 1772 and in effect as late as 1910, this was a giant ghetto that restricted Jews to very limited areas. Jews could only live, travel, and do business in confined areas. Not only was their freedom of movement severely limited, but so were their opportunities for securing a livelihood. Out of this intentional economic paralysis, there arose a new figure known as *luftmensch*, a "man of air," who had to make a living out of nothing.

The Cantonists

Under the rule of Czar Nicholas I, Jewish children were drafted between the ages of 12 and 18 and sent to barracks (cantonments) far from their families—and any possible Jewish influences—to serve "their country" for 25 years in the regular army. During that time they were exposed to taunts, torture, and constant pressure for conversion. Most ... were never again seen by their

⁹⁶ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Alpha Books, 2004), 232.

ALIJAH

loved ones. The entire Jewish community was threatened with great punishment if anyone did not comply with this order ...

| **Brim Note:** Remember this when we study Eliezer Ben Yehuda.

The Triple Play Plan

Czar Alexander III's Procurator of the Holy Synod, Pobiedonostsev ... created a "mathematical formula" to deal with the Jewish problem. One-third of the Jews, he decreed, must be eliminated by conversion; one-third by expulsion; and one-third by starvation. ...

POGROMS

These were spontaneous eruptions of the masses against Jews, planned, produced, and directed by the government. Descriptions of pogroms by those who witnessed them are heartrending. Police stood by as mobs raped, mutilated, tortured, burned, and pillaged. Pogroms were for Russia what the circuses had been for ancient Rome—an outlet for the frustration of the peasants and a scapegoat for massive violence that otherwise might have been directed at the rulers. It didn't hurt that every pogrom also allowed legal robbery of possessions from the "accursed Jews."⁹⁷

The First Aliyah (1882)

Pious Jews had lived in Jerusalem as close as they could get to the Western Wall of the Temple compound for centuries. They were usually poor, subsisting on meager funds sent from others outside the Land which was ruled by the Ottoman Empire from 1517 to 1917.

“Zionism: Bilu,” Jewish Virtual Library

The year the pogroms began in Russia, 1881, is the year Russian Jews started emigrating in large numbers to the United States. A smaller number of them, however, turned their eyes toward Zion ... Prior to this, most Jews who made *aliyah* to Israel did so for religious reasons; it was considered meritorious, for example, to die in the Holy Land. Living in Palestine, however, was considerably harder. It was an impoverished land, many — if not most — of whose Jewish inhabitants depended on worldwide Jewish charitable contributions.

In 1882 also, a new Jewish organization was founded that had a very different scenario in mind for Jewish life in Israel. The group was called BILU, an acronym based on a verse from Isaiah (2:5), "*Beit Ya'akov Lekhu Ve-nelkha / Let the house of Jacob go!*" BILU's founders believed that the time had come for Jews not only to live in Israel, but to make their living there as well.

The Bilu'im ... hoped to establish farming cooperatives in Palestine. For the fourteen ex-university students who comprised the first group of Bilu'im, farming represented a complete change of lifestyle. (Because Jews had been forbidden to own land in Russia, the country had almost no Jewish farmers.) Arriving in Palestine with enormous "funds" of good will and energy, but with little money and experience, the Bilu'im

⁹⁷ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Alpha Books, 2004), 229–231.

ALIYAH

found life very difficult. Two Palestinian Jews who had already raised money to buy land gave the group a tract to set up a farm in the settlement of Rishon Le-Zion. Within a few months, the Bilu'im faced starvation, and most had to leave.⁹⁸

**From My Journal (Billye Brim)—Written in the Land of Israel
Monday, October 11, 1999**

In today's Jerusalem Post there is a feature article entitled "For Building, Not Burial," by Moshe Kohn. It is about the earliest Jews coming back to this Land. There is a wonderful picture with the caption: Yemenite immigrants in Israel, circa 1881. The article reads in part:

"... Probably the first major aliya in this category was the caravan of 150 Yemenite Jews who came in 1882. That was the same year that 14 members of the Bilu group arrived from Russia, soon joined by 36 more—an event that in Zionist historiography is listed as "the First Aliya." A few weeks after Succot 5642/1881, the 150 set off on foot and muleback from Sana'a to Hodeidaq port. They then proceeded by sailboat to Alexandria via Suez, then by steamship to Jaffa. From Jaffa they walked to Jerusalem, arriving nine months after leaving Sana'a."⁹⁹

Tears came to my eyes as I read this today. I remembered back probably twelve or so years when I was studying at Ulpan Akiva. Somehow, I found myself upstairs in a small Yemenite museum in Netanya. The curator, if you could call him that, explained the wonderful story of the Yemenite return to the Land. (The Yemenites always held a fascination for me. Since they were so separated in South Yemen, they kept the old ways. They are so musical. Even the old melodies from First Temple times can be found among them. Some say the Yemenite Jews first left during Solomon's time to accompany the Queen of Sheba on her return home.) This man, like all older Yemenites is religious and close to the Scriptures.

He said to me, "We heard the Jews from Babylonia were returning." (This was in the time of Ezra and Nehemiah. He spoke of it as if it were recent news.) "But we saw in the Holy Scriptures there would be another diaspora.* So we waited until the final return. Our prophets said that He would bring us back on eagle's wings. And then we found the exact date to return. It was written. And so on that date we left." He told in detail how they just started out walking across the desert from the southernmost part of Arabia.

I asked him, "Where is it written?" "In Shir HaShirim," he answered.*

It turned out to be the exact date of the famous First Aliya from Europe. They started the same date from the North and from the South.

"O! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

—Romans 11:33, written of God's dealings in saving Israel

How wonderful that the Lord let me know this. I am so thankful.

⁹⁸ "Zionism: Bilu," JewishVirtualLibrary.com. Accessed June 10, 2022.

<https://www.jewishvirtuallibrary.org/bilu>

⁹⁹ Moshe Kohn, "For Building, Not Burial," The Jerusalem Post, October 11, 1999.

* *I got the impression these things were written in hidden code. The date of the return was hidden in the Song of Songs (Song of Solomon).*



An interesting article that speaks of this Aliyah and of the verse from Song of Songs.

https://blog.nli.org.il/en/hoi_yemenite_aliyah/

The Second Aliyah (1904–1914)

“Immigration to Israel: The Second Aliyah (1904–1914),” Jewish Virtual Library

The Second Aliyah, in the wake of pogroms in Czarist Russia and the ensuing eruption of anti-Semitism, had a profound impact on the complexion and development of modern Jewish settlement in Palestine. Most of its members were young people inspired by socialist ideals. Many models and components of the rural settlement enterprise came into being at this time, such as "national farms" where rural settlers were trained; the first kibbutz, Degania (1909); and *HaShomer*, the first Jewish self-defense organization in Palestine. The Ahuzat Bayit neighborhood, established as a suburb of Jaffa, developed into Tel Aviv, the first modern all-Jewish city. The Hebrew language was revived as a spoken tongue, and Hebrew literature and Hebrew newspapers were published. Political parties were founded and workers' agricultural organizations began to form. These pioneers laid the foundations that were to put the yishuv (the Jewish community) on its course toward an independent state.

In all, 40,000 Jews immigrated during this period, but absorption difficulties and the absence of a stable economic base caused nearly half of them to leave.¹⁰⁰

Operation Magic Carpet—1949

Exodus 19:4 KJV Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

¹⁰⁰ “Immigration to Israel: The Second Aliyah (1904–1914),” JewishVirtualLibrary.com. Accessed May 29, 2022. <https://www.jewishvirtuallibrary.org/the-second-aliyah-1904-1914>

ALIYAH

“Immigration to Israel: Operation Magic Carpet– Airlift of Yemenite Jews (1949),” Jewish Virtual Library

In May 1949, when the Imam of Yemen agreed to let 45,000 of the 46,000 Jews in his country leave, Israeli transport planes flew them "home" in Operation Magic Carpet. The Yemenite Jews, mostly children, were brought to Israel on some 380 flights. This was one of the most wonderful and complex immigration operations the state has ever known. British and American planes airlifted the Jews from Aden, the capital of Yemen, when they reached the city from all over Yemen after extremely dangerous and risky journeys. The operation was secret and was released to the media only several months after its completion.

The year 1949 saw massive waves of immigration to Israel. Some 250,000 Jews who arrived that year alone were placed in military barracks and tent camps, and were later moved to *ma'abarot* [transit camps]. The state nearly collapsed under the burden. Calculations made that year showed that the state needed some \$3,000 for the absorption of each immigrant, which meant that the state required about \$700,000 for the whole campaign; the entire state budget was less than that. Yet, despite everything, the young state was more than willing to do all that was necessary to absorb the immigrants, believing that this was the reason for its establishment in the first place.¹⁰¹

Operation Solomon—The Airlift of Ethiopian Jews, 1991



“Operation Solomon,” Wikipedia

Operation Solomon (Hebrew: שלמה מביצע, *Mivtza Shlomo*) was a covert Israeli military operation in May 24 to 25, 1991, to airlift Ethiopian Jews to Israel. Non-stop flights of 35 Israeli aircraft, including Israeli Air Force C-130s and El Al Boeing 747s, transported 14,325 Ethiopian Jews to Israel in 36 hours.¹⁰²

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¹⁰¹ “Immigration to Israel: Operation Magic Carpet–Airlift of Yemenite Jews (1949),” JewishVirtualLibrary.com. Accessed May 29, 2022.

<https://www.jewishvirtuallibrary.org/operation-magic-carpet-airlift-of-yemenite-jews>

¹⁰² “Operation Solomon,” Wikipedia.org. Accessed May 30, 2022.

https://en.wikipedia.org/wiki/Operation_Solomon

WATCHING THE FIG TREE

For Signs of the Times 01

THEODOR HERZL: FATHER OF ZIONISM

SESSION 14 STARTS HERE

How the Lord supernaturally "connected" me with Theodore Herzl

Driving north from Ben Gurion airport, just after picking up the pilgrims on our spring 1997 Israel tour, I was at the microphone in the front of the bus explaining what we were seeing as we passed the city of Herzliya.*

"The imposing figure painted on the water tower to the right is Theodor Herzl," I said. "The caption below it, '1897 to 1997—100 years' means that this is the 100th anniversary of the First Zionist Congress that led to the modern state of Israel."

Just then I heard the voice of the Holy Spirit in my spirit commanding me: *Remember that! 100 years!*

After the tour, Shelli and I went to Austria for ministry. This proved to be arduous.

From that ordeal, we traveled to what we thought would be a hotel in Germany, to lead a meeting for our friends Al and Gloria Veer.

However, a Canadian friend, knowing of our extensive itinerary, had arranged a surprise for us. Instead of checking in to a hotel in the German town where we were preaching, we were checked in to one of the finest old hotels in Basel, Switzerland, The Three Kings. She wanted us to rest well and each evening we could drive to the church in Germany, which was just across the Rhine River.

After the last night's meeting, my spirit was so alert I could not sleep. A Muslim man, whose wife had been praying for him, had accepted the Lord and I was excited! Hoping to calm me, Shelli said, "Here, Mom, read this book about the hotel. It should be boring enough to let your spirit come down so your body can sleep."

Immediately upon opening the book, I grew even more excited. On the first page was the best-known picture of Theodor Herzl, leaning on a balcony over the Rhine River! The article said something like, "It was here at The Three Kings that Herzl stayed in preparation for and during the First Zionist Congress."

<https://www.lestroisrois.com/media/431583/geschichte-en.pdf>

*In the current hotel brochure, this information is on the third page under "Historic Milestones—1897."

THEODOR HERZL: FATHER OF ZIONISM

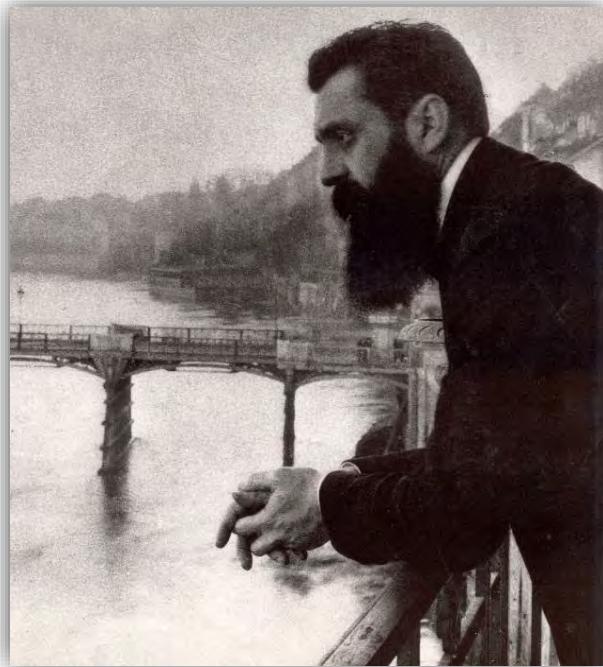
“Shelli! This is where Theodor Herzl stayed! God just told me to keep this in my mind! And now He has brought us here!” Sleep was over for the night. I thought of how all the prophets had prophesied the Ingathering of the Jews. How our Lord had prophesied it. And right here in this hotel is where Heaven-sent thoughts must have filled Herzl’s heart and mind.

The next morning, I asked to see his room. They took us to the one next to it. There it was. The famous picture’s balcony. I leaned over the balcony railing just next to it and posed like Herzl did 100 years earlier. The minister with us snapped a picture.

Shelli shouted. Actually, she almost screamed. She had spotted the train crossing the Rhine at exactly the same place it was in Herzl's picture!

We went out and found the meeting hall. I asked about the Congress. A custodian took me to a small bronze plaque on the wall. There it was written in German and in Hebrew something to the effect of: *In this house ... the First Zionist Congress was called by Dr. Theodor Herzl to make the way to the State of Israel.* I cried. I could read it in Hebrew. Thus began a divinely directed study of Theodor Herzl.

* Herzliya is an affluent city in the central coast of Israel, at the northern part of the Tel Aviv District. It is named after Theodor Herzl, the founder of modern Zionism.¹⁰³



¹⁰³ “Herzliya,” Wikipedia.org, Accessed June 23, 2022.

[https://en.wikipedia.org/wiki/Herzliya#:~:text=Herzliya%20\(%2Fh%C9%9C%CB%90rts,had%20a%20population%20of%20103%2C318](https://en.wikipedia.org/wiki/Herzliya#:~:text=Herzliya%20(%2Fh%C9%9C%CB%90rts,had%20a%20population%20of%20103%2C318)

THEODOR HERZL: FATHER OF ZIONISM

“Theodor Herzl (1860–1904): Biography,” Knesset.gov.il

Herzl was born in 1860 in Budapest, Hungary. In 1878 he moved with his family to Vienna, where he completed his law studies. After a year of practicing law he started writing. He published stories and plays, some of which were performed in Austria and in Germany.

In 1881 Herzl started to serve as the Paris correspondent of the Viennese *Neue Freie Presse*. When anti-Semitism in France mounted, his interest in the Jewish question increased. His coverage of the Dreyfuss [sic] Affair in the years 1894-95 led him to the conclusion that there was only one solution to the Jewish problem – the departure of the Jews from their countries of residence, and their concentration in a territory of their own, in which they could maintain sovereign independence.¹⁰⁴

The King Messiah Dream**Alex Bein, *Theodore Herzl: A Biography***

(Translated from the German by Maurice Samuel)

In this same connection much is revealed in the curious report which, half a year before his death, Herzl gave Reuben Brainin. ...

... At about the age of twelve — so Herzl told Brainin — he read somewhere in a German book about the Messiah-King whom many Jews still awaited and who would come riding, like the poorest of the poor, on an ass. The history of the Exodus and the legend of the liberation by the King-Messiah ran together in the boy's mind, inspiring in him the theme of a wonderful story which he sought in vain to put into literary form.

A little while thereafter Herzl was visited by the following dream: "The King-Messiah came, a glorious and majestic old man, took me in his arms, and swept off with me on the wings of the wind. On one of the iridescent clouds we encountered the figure of Moses. The features were those familiar to me out of my childhood in the statue by Michelangelo. The Messiah called to Moses: It is for this child that I have prayed. But to me he said: Go, declare to the Jews that I shall come soon and perform great wonders and great deeds for my people and for the whole world."

This dream Herzl kept to himself. ...¹⁰⁵

“The Dreyfus Affair,” Wikipedia

The **Dreyfus affair** ... was a political scandal that divided the Third French Republic from 1894 until its resolution in 1906. "L'Affaire", as it is known in French, has come to symbolise modern injustice in the Francophone world,^[1] and it remains one of the most notable examples of a complex miscarriage of justice and antisemitism. **The role played by the press and public opinion proved influential in the conflict.**

¹⁰⁴ “Theodor Herzl (1860–1904): Biography,” Knesset.gov.il, Accessed June 18, 2022. https://knesset.gov.il/vip/herzl/eng/Herz_Bio_eng.html

¹⁰⁵ Alex Bein, *Theodor Herzl: A Biography* (Philadelphia: Jewish Publication Society of America, 1940), 13–14.

Also at: <https://archive.org/details/theodoreherzlbio0000bein/page/n7/mode/1up>

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The scandal began in December 1894 when Captain Alfred Dreyfus was convicted of treason. Dreyfus was a 35-year-old Alsatian French artillery officer of Jewish descent. He was falsely convicted and sentenced to life imprisonment for communicating French military secrets to the German Embassy in Paris, and was imprisoned on Devil's Island in French Guiana, where he spent nearly five years.

In 1896, evidence came to light—primarily through an investigation made by Georges Picquart, head of counter-espionage—which identified the real culprit as a French Army major named Ferdinand Walsin Esterhazy. When high-ranking military officials suppressed the new evidence, a military court unanimously acquitted Esterhazy after a trial lasting only

two days. The Army laid additional charges against Dreyfus, based on forged documents. Subsequently, Émile Zola's open letter *J'Accuse...* on the newspaper *L'Aurore* stoked a growing movement of support for Dreyfus, putting pressure on the government to reopen the case.

In 1899, Dreyfus was returned to France for another trial. ... The new trial resulted in another conviction and a 10-year sentence, but Dreyfus was pardoned and released. In 1906, Dreyfus was exonerated and reinstated as a major in the French Army. He served during the whole of World War I, ending his service with the rank of lieutenant colonel. He died in 1935.¹⁰⁶

Malcolm Hay,

Europe and the Jews: The Pressure of Christendom Over 1900 Years

[The Press Involvement]



Edouard Drumont ... became famous during the last decade of the nineteenth century as the leader of French anti-Semitism.

... Drumont believed, or pretended to believe, that in striking at them he was engaged, like the Crusaders, in a campaign for the defense of Christendom, and he professed his readiness to suffer martyrdom at the hands of the unbelievers: "I have prayed to Christ," he said, "for resignation if the publication of this book resulted for me in suffering ..." ¹⁰⁷

In 1894, ... Drumont found his supreme opportunity for making mischief. Captain Alfred Dreyfus, a Jewish officer on the general staff of the French army, was accused of selling military secrets to Germany. Had it not been for Drumont, the *affaire* would never have

¹⁰⁶ "The Dreyfus Affair," Wikipedia.org, Accessed June 22, 2022.

https://en.wikipedia.org/wiki/Dreyfus_affair

¹⁰⁷ Malcolm Hay, *Europe and the Jews: The Pressure of Christendom Over 1900 Years* (Orig. *The Foot of Pride* 1950; Reprint, Chicago: Academy Chicago Publishers, 1992), 176-177.

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been heard of. ... [In his headlines he wrote,] "Jewish Traitor Under Arrest," and the editor announced, in a pious article, that "just as Judas had sold the God of pity and love, so Captain Dreyfus has sold to Germany the plans for mobilization." Drumont had been secretly informed of what was brewing by the notorious Colonel Henry. This intelligence officer was eventually discovered to be the chief agent in a long story of forgery and intrigue, in which practically the whole military hierarchy of France became involved.¹⁰⁸

Herzl's Change

from an attitude of assimilation to that of the leader of Zionism

Herzl "... became a well-known playwright and essayist, and in 1891 became the Paris correspondent for the Vienna Neue Freie Presse (New Free Press)."¹⁰⁹ However, in 1894 something dramatically changed his life. It was the Dreyfus trial in France. He could see the trial was antisemitic. And antisemitism was rampant in Czarist Russia and in Europe. He became convinced the Jews needed a land and their own jurisdiction. What God planted in him as a child began to come forth: the Jews going back to their homeland. One day while sitting for a sculptor, a plan flooded his being. For three weeks he wrote exuberantly. He wrote of a Jewish State with houses, railways, an army, schools, museums, government houses, and on and on. He said that he sometimes heard the sound of wings as he wrote. He published and distributed a small book, *The Jewish State*. He tried to convince wealthy Jews and religious Jews to no avail. He gradually came to despair, recording in his diary that only his father believed in him.

The following link is to the PDF of *The Jewish State* in English:

<https://www.gutenberg.org/files/25282/25282-h/25282-h.htm> }

**Meyer Wolfe Weisgal, ed., Maurice Samuel, Translator,
*Theodor Herzl, A Memorial***

Diaries of Theodor Herzl

Volume One

Begun in Paris, Pentecost, 1895

I have been occupied for some time past with a work which is of immeasurable greatness. I cannot tell to-day whether I shall bring it to a close. It has the appearance of a gigantic dream. But for days and weeks it has filled me, saturated even my subconsciousness; it accompanies me wherever I go, broods above my ordinary daily converse, looks over my shoulder at my petty, comical journalistic work, disturbs me and intoxicates me.

What it will lead to it is impossible to surmise as yet. But my experience tells me that it is something marvelous, even as a dream, and that I shall write it down—if not as

¹⁰⁸ Hay, *Europe and the Jews*, 194–195.

¹⁰⁹ "Religious Figures: Herzl, Theodor," Encyclopedia, Accessed June 3, 2022.

http://clickdavao.com/encyclopedia/view_content.php?contentid=Herzl,%20Theodor&title=Religious%20Figures

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a memorial for mankind, then for my own delight or meditation in after years. And perhaps for something between both these possibilities: for the enrichment of literature. If the romance does not become a fact, at least the fact can become a romance.

Title: The Promised Land!

... When was it I began to occupy myself with the Jewish question?

... The Jewish question ... glowered at me from every corner. ...

... Then the Neue Freie Presse called me to Paris as its correspondent. In Paris I entered—at least as an observer—political life. I saw how the world is ruled. I also stood at gaze before the phenomenon of the crowd; for a long time without understanding it. Here I also knew a freer and higher relationship to anti-Semitism, from which I at least did not have to suffer directly. In Austria or Germany I had always to tremble lest some one shout *Hep! Hep!* after me. Here I passed “unrecognized” in the crowd.

In that word “unrecognized” lies a terrific reproach against the anti-Semites.

That *Hep! Hep!* has come to my own ears only twice. The first time in Mainz ...

... The second time it was in Baden, when somebody called “Jew-Pig” after me as I went by in a carriage.

(*Hep! Hep!* is the cry which comes down from the Jew-baiting mobs of the Middle Ages. Its origin is said to be the first letters of the three words: Hierosolyma est Perdita, Jerusalem is lost.)¹¹⁰

...

... The conversation turned to the fact that it did not help the Jews at all if one were an artist untainted by money. The curse clung. I became greatly excited in my talk, and I was still glowing after I left. With the swiftness of that dream in the Arabian fairy story rose the plan for this work. I think I had scarcely gone the distance from the Rue Descombes to the Place Pereire, and it was complete in my mind.

The next day I sat down. Three wonderful weeks of excitement and work.

I thought that through this dramatic eruption I should write myself free. On the contrary, I was drawn in deeper and deeper. The thought grew ever stronger that I had to do something for the Jews.¹¹¹

Brim Note: He wrote of a Jewish State with houses, railways, an army, schools, museums, government houses, and on and on. He said that he sometimes heard the sound of wings as he wrote. He published and distributed a small book, *The Jewish State*. He tried to convince wealthy Jews and religious Jews to no avail.

...

¹¹⁰ Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator, *Theodor Herzl, A Memorial*, (New York: New Palestine Publishing, 1929), 129.

Also: <https://archive.org/details/theodorherzlmemo00weis/page/129/mode/2up>

¹¹¹ Weisgal, *Herzl, A Memorial*, 130.

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... Now my good father is my only support. All those with whom I have taken council till now are holding back cautiously, waiting. Near me I feel this dear old man. He stands like a tree.¹¹²

... he had calculated in accordance with a prophecy dating from Omar's reign (637-638) that after 42 prophetic months, that is, 1260 years, Palestine would be restored to the Jews. This would make it 1897-1898.¹¹³

But then, on March 10, 1896, his diary records the visit of an unexpected guest:

The Rev. William H. Hechler, chaplain to the British Embassy in Vienna, called on me.

A likeable, sensitive man with the long grey beard of a prophet. He waxed enthusiastic over my solution. He, too, regards my movement as a "prophetic crisis"—one he had foretold two years ago. ...



... When he had read my book, he immediately hurried to Ambassador Monson and told him: the fore-ordained movement is here!

Hechler declares my movement to be a "Biblical" one, even though I proceed rationally in all points.

He wants to place my tract in the hands of some German princes. He used to be a tutor in the household of the Grand Duke of Baden, he knows the German Kaiser and thinks he can get me an audience.¹¹⁴

¹¹² Weisgal, *Herzl, A Memorial*, 137.

¹¹³ Theodor Herzl; Raphael Patai, Ed., Harry Zohn, Translator, *The Complete Diaries of Theodor Herzl* (New York: Herzl Press and Thomas Yoseloff, Publisher, 1960), 310. Also: https://archive.org/details/TheCompleteDiariesOfTheodorHerzl_201606/TheCompleteDiariesOfTheodorHerzlEngVolume1_OCR/page/n161/mode/2up

¹¹⁴ Herzl, *The Complete Diaries*, 310.

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Hechler took Herzl to the world super-powers, showing them in the Scriptures how Herzl's book detailed the plan of God to bring the Jews back home. This message rang through the courts of Europe: Germany, Russia, Italy, England, Bulgaria, the Vatican, and even the Sultan of the Ottoman Empire. "Since the destruction of the Temple by the Roman legions, no Jew had ever approached the princes and powerful ones of the world with such a bold and clear call, and in language so similar to that of Moses: 'Permit my people to leave, to go to the land of their fathers!'"¹¹⁵

**Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator,
*Theodor Herzl, A Memorial***

June 19, 1896.

The Sultan said: "If Mr. Herzl is such a friend of mine as you say he is, then you will advise him to take no further steps in this matter. I cannot part with a foot's breadth of land, for it does not belong to me but to my people. My army has conquered and fertilized this soil with its blood. We shall cover it with our blood before they will tear it from us. Two of my regiments, from Syria and Palestine, let themselves be wiped out to a man at Plevna. Not one flinched; they remained on the battle-field, dead, to a man. The Turkish empire does not belong to me but to the Turkish people. I can't give any part of it away. Let the Jews keep their billions. If my empire will be split up, they will perhaps get Palestine for nothing. But before then they will split up our corpse. I won't permit vivisection."¹¹⁶

¹¹⁵ Claude Duvernoy, *The Prince and the Prophet*, (1979; Reprint, Branson, MO.: A Glorious Church Fellowship, Inc., 2003), 70.

¹¹⁶ Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator, *Theodor Herzl, A Memorial*, (New York: New Palestine Publishing, 1929), 142.

Also: <https://archive.org/details/theodorherzlmemo00weis/page/129/mode/2up>

THEODOR HERZL: FATHER OF ZIONISM

But they would not. They were busy with their own political aspirations. During this exact timeframe (the end of the nineteenth century and early into the twentieth) when Herzl and Hechler were presenting the plan of God to the superpowers, the German Kaiser was receiving shipments of artifacts from the eastern Mediterranean region and Mesopotamia. The most prestigious, of course, were the Pergamon Altar from modern-day Turkey and the Ishtar Gate from modern-day Iraq.

The new German Empire (1871) was enthusiastic to match the already-established cultural reputations of the French and British Empires. France had its collection at the Louvre, Britain had the British Museum, and Berlin would soon have its equivalent with the Pergamon Museum. The Kaiser was busying himself with the “seat of Satan” [See Appendix 9: “The Seat of Satan.”] and with the ancient entrance gate of the nation that destroyed the First Temple.

But it doesn't pay to not obey the plan of God. God had given Herzl and Hechler favor and audience with many superpowers of the day, but none supported the plan of God. And none of those regimes retained their kingdoms: “And I will bless them that bless thee [Israel], and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:3).

Today, the superpowers still need to heed God's plan for Israel. All nations will be judged as nations on how they align with the will of God for His chosen nation. “I will also gather all nations, and will bring them down into the valley of Jehoshaphat [Jehovah judges], and will plead [indict] with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land” (Joel 3:2).

Claude Duvernoy, *The Prince and the Prophet*

On April 30, 1904, in Vienna, Herzl broke down. Hechler had just time to see him for a moment before the doctors sent him for six weeks to the hot baths of Frazensbad. Herzl hid the state of his health from his mother and closest relatives. He was haunted by the obsession that his last years had been useless for his people, that he had been an unprofitable servant for Israel.

On May 16, while bent over his “Journal” (begun in Paris on Pentecost, 1895), a coughing of blood interrupted eclipsed his confidences forever.

Painfully he returned to Vienna, only to leave immediately for the peaceful mountain resort of Eldach. He was overwhelmed by mail coming from everywhere. How many must have been violently aggressive? He noted on a large, white sheet of paper as if to answer everyone:

“In the midst of life there is death.”

On Friday, the first of July, early in the morning, he awakened to a fit of coughing up blood. All day he wrestled against coughing, suffocation, fever, hemorrhage. He rose to his feet, trying to stand erect before the declining day, before the light which was fading in the middle of the summer. He realized all that he had not accomplished, he would not be able to accomplish anymore. No, there was no need to cry—only to remain so, standing, endeavoring to smile.

THEODOR HERZL: FATHER OF ZIONISM

On the following day his door, forbidden to all visitors, opened for The Friend, his naïve prophet—whom he saw weeping for the first time. Once more Herzl took in immense kindness in the eyes of the person who had best understood him, who indeed thrice daily during eight years had prayed for Zion's prince.

Were they back in the office of the *Freie Presse* in Vienna? On that 10th day of March 1896, their eyes had met for the first time . . . Or were they in the lounge of kindhearted Frederic of Baden when everything seemed marvelously easy? . . . Or in Jerusalem after the din of the salvos in Jaffa which must have sounded for them! Perhaps they were back in the pastor's studio in great disorder with its piles of books. One can hear the accents of the Zionist anthem. My friend, when we enter the new Temple, I shall not wish to be a bishop anymore.

"Hechler, you should not cry; it is not permitted at this time. I, too, shed a few tears yesterday, at the close of day, yet each day revives things. It is not like this that two friends such as we should leave each other. Don't you have any more words of encouragement and consolation?"

Hechler pulled himself together with difficulty. He was not at the bedside of a dying parishioner! God knew he was before his Prince, who was in agony! He did not understand anything anymore. But it was not the moment to read a psalm of the return to Zion, in tears and as if in a dream.

The hour was not one for banal words of misleading encouragement, but for heartfelt words:

"Life is a pilgrimage toward the Kingdom, and you are already an overcomer, my friend. You are preceding us to the messianic glory, and you'll come back with our King to Jerusalem. It won't be long now; you have made a breach, and are already a victor."

There is a sudden shot of pain on the agonized face before him; a hand seizes Hechler desperately while the other hand closes upon the heart. Then a sentence which is barely pronounced,

"Greet all of them for me—all! Tell my people that I am giving my blood . . . the blood of my heart . . . for them, for my people!"

Another attack interrupted him and he turned away, making a farewell motion with his hand. For a few moments the pastor remained silent, in a daze. He would have liked to pray, silently, but could not find the words. At last he left the room without seeing anyone, without saying goodbye to anybody, but saying to himself, "They were not worthy of him; they were not worthy of him!"¹¹⁷

¹¹⁷ Claude Duvernoy, *The Prince and the Prophet*, (1979; Reprint, Branson, MO.: A Glorious Church Fellowship, Inc., 2003), 120-122.

THEODOR HERZL: FATHER OF ZIONISM

Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator,
Theodor Herzl, A Memorial

... at Basle I founded the Jewish State.

If I were to say this to-day, I would be met by universal laughter. In five years perhaps, and certainly in fifty, every one will see it.¹¹⁸

50+1897(the year of the first Zionist congress)=1947—**On November 29, 1947**, the General Assembly of the United Nations adopted a resolution for the establishment of an independent Jewish State in Palestine.

(See Reference Pages and Photos: R-11, 12, 13, 14, 15, 16, 17, 18.)

SESSION 14 ENDS HERE

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¹¹⁸ Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator, *Theodor Herzl, A Memorial*, (New York: New Palestine Publishing, 1929), 149.

Also: <https://archive.org/details/theodorherzlmemo00weis/page/148/mode/2up>

WATCHING THE FIG TREE

For Signs of the Times 01

EZEKIEL 38 & 39

SESSION 15 STARTS HERE

The following is excerpted and adapted from Appendix 6
“THREE END OF DAYS WARS”

Three Wars

Jewish sages teach that there are two Gog-Magog wars. I believe there are three distinct wars in the end of days.

The first and third are identified with the term “Gog and Magog.”

***The first war:
Ezekiel 38 & 39***

An invasion of Israel by Gog’s forces. I believe this war could occur at any time now.

***The second war:
Zechariah 14;
Revelation 16:16***

The Battle of Armageddon takes place at the end of the Great Tribulation, after the Marriage Supper of the Lamb. Jesus returns to Earth at this time on His white horse with fire in His eyes (Revelation 19:11–12). When He comes earlier to meet us in the air for the Rapture, He will come for love. When He comes on His white horse and puts His feet on the ground at the Mount of Olives, He is coming to judge and make war.

On the Earth, the Antichrist and his forces will have circled Jerusalem, thinking they are going to wipe out the Jews. But they will look up and see Jesus on His white horse. After this battle, Jesus will send the Antichrist and the False Prophet to the Lake of Fire, and an angel will confine Satan to the bottomless pit for 1,000 years.

***The third war:
Revelation 20:8***

At the end of the thousand years, Satan is “loosed out of his prison” (Revelation 20:7). He then goes forth to deceive the nations. He gathers a large army of followers, which God destroys with fire from Heaven.

***An ongoing war
Psalm 83***

I see Psalm 83 as an ongoing war of attrition with the forces of Islam against Israel. This war does not have an exact, identifiable starting date. It is called by some the “Arab-Israeli conflict.” But it is really an Islamic confederacy.

We will focus our study here on the war described in Ezekiel 38 & 39. Ezekiel was carried into captivity in Babylon with the first wave of captives. He has been

prophesying to the Jews in captivity. Beginning with chapter 35, he prophesies about end-time matters.

Ezekiel 35 prophesies about what will happen in the mountains of Jordan.

Ezekiel 36 prophesies that God’s people will come home to the mountains of Israel.

Ezekiel 37 is the famous “dry bones” chapter.

Ezekiel 38 and 39 prophesy of a war that could happen at any time in the present.

Ezekiel 40–48 speaks of the Millennium and the Millennial Temple.

The Enemies of Israel

Satan (Hebrew שָׂטָן = “adversary”) is a major player in each of the previously described conflicts. He is an adversarial force against the plans of God. In the double-kingdom system (described in my minibook *Jerusalem Above and Below*), he has a place, a headquarters, where he has a throne. He moves it around according to what he is doing on the Earth. In the verses below, his throne is above Pergamon, which is in ancient Turkey. He was not—and is not—in hell. That comes later.

YECHEZKEL 38:1-3 JPS 1917

א וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
1 And the word of the LORD came unto me, saying:

ב בֶּן-אָדָם, שִׁים פְּנֶיךָ אֶל-גּוֹג--גּוֹג אֶרֶץ
הַמַּגּוֹג--נְשִׂיא, רֹאשׁ מִשְׁדֵּי וְתֻבַל;
וְהִנְבֵּא, עָלָיו.
2 'Son of man, set thy face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוִה:
הִנְנִי אֵלֶיךָ, גּוֹג--נְשִׂיא, רֹאשׁ מִשְׁדֵּי וְתֻבַל.
3 and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;

“Gog”

Gog is not a place. I believe Gog is an evil spirit being—Satan. He is operating from the mid-heavens as the prince of the power of the air (Ephesians 2:2), directing the invasion from over the city of Moscow.

Such "princedoms" of the air over nations are shown in the Book of Daniel as the Prince of Persia (Iran) and the Prince of Grecia.

(See Appendix 9: “The Seat of Satan.”)

It is Gog, the evil Satan, that God is against.

“the land of Magog”

This is the earthly area of Gog’s operation. In Genesis 10:2, Magog is listed as the second son of Japheth, son of Noah. Many, though not all, scholars assert that the “land of Magog” is southeastern Russia.

Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel*

Gog of the land of Magog

The various traditions concerning the identity of Magog, who in Genesis 10:2 is listed among the sons of Noah’s son, Japheth, tend to place the land of Magog in what today is ... Russia ...

Thus ... land of Magog, is located in a region aptly described as ... the farthest north.

Meshech and Tubal

Both ... are listed in *Genesis* 10:2 as sons of Japheth.

... prince, leader [*rosh*] of Meshech and Tubal. This salutation ... indicates that the *Gaonim* [early Talmudic sages] had a tradition that these countries were indeed located in Russia.¹¹⁹

Brim Note: Modern Russian cities bear names like Meshech (Moskva or Moscow) and Tubal (Tobolsk).

Gog’s Allies

YEchezkel 38:4–7 JPS 1917

ד וְשׁוּבַבְתִּיךָ, וְנָתַתִּי חַחִים	4 and I will turn thee about, and put
בְּלַחְיֶיךָ; וְהוֹצֵאתִי אוֹתְךָ וְאֶת-כָּל-	hooks into thy jaws, and I will bring
חֵילְךָ סוּסִים וּפָרָשִׁים, לְבָשִׁי	thee forth, and all thine army, horses
מְכֻלָּל כָּלָם--קָהָל רַב צֹנָה וּמִגָּן,	and horsemen, all of them clothed
תַּפְשֵׁי חֲרָבוֹת כָּלָם.	most gorgeously, a great company
	with buckler and shield, all of them
	handling swords:

What this great military company does will be the result of what God has placed in their minds to do, though they will not recognize it.

ה פָּרַס כּוּשׁ וּפּוּט, אֲתָם; כָּלָם,	5 Persia, Cush, and Put with them, all
מִגָּן וְכוּבָע.	of them with shield and helmet;

¹¹⁹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition. (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 2017), 580-583.

וְגֹמֶר, וְכָל-אֲנָפִיהָ--בֵּית תּוֹגַרְמָה, 6 Gomer, and all his bands; the
יְרֻכְתִּי צָפוֹן וְאֶת-כָּל-אֲנָפָיו; עַמִּים house of Togarmah in the uttermost
רַבִּים, אִתְּךָ. parts of the north, and all his bands;
even many peoples with thee.

ז הֲכֵן לְךָ--אֶתָּה, וְכָל- 7 Be thou prepared, and prepare for
קְהֶלְךָ הַנִּקְהָלִים עִלְיֶיךָ; וְהָיִיתָ thyself, thou, and all thy company
לָהֶם, לְמִשְׁמָר. that are assembled unto thee, and be
thou guarded of them.

“Persia”—Present-day Iran

Until 1935, Iran was known as Persia. A strong alliance between Russia and Iran began when Russia helped Iran build a nuclear reactor.

“The Bushehr Nuclear Power Plant,” Wikipedia

Construction ... was started in 1975 by German companies, but the work was stopped in 1979 after the Islamic revolution of Iran. The site was repeatedly bombed during the Iran–Iraq war. Later, a contract for finishing the plant was signed between Iran and the Russian Ministry for Atomic Energy in 1995 ... The work was delayed several years by technical and financial challenges as well as by political pressure from the West. ... The plant ... was officially opened in a ceremony on 12 September 2011 ...¹²⁰

“Bushehr Nuclear Power Plant Phase 2,” Power Technology Online

The Bushehr nuclear power plant (NPP) is being developed as part of a joint nuclear cooperation agreement between Russia and Iran, which includes a provision to build up to eight new reactors in Iran.

Foundation stone for the \$10bn Bushehr-2 was laid in September 2016, while an official ceremony marking the start of construction was held in October 2017. The new phase will consist of two units designated 2 and 3, which will have a cumulative output capacity of 2,100MW. The construction is expected to be completed by 2026.¹²¹

The evil alliance, which the Lord foresaw, continues until the very time of this writing.

Joby Warrick,

“Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,”

The Washington Post

Russia is preparing to supply Iran with an advanced satellite system that will give Tehran an unprecedented ability to track potential military targets

¹²⁰ “Bushehr Nuclear Power Plant,” Wikipedia. Accessed June 1, 2021.

https://en.wikipedia.org/wiki/Bushehr_Nuclear_Power_Plant

¹²¹ “Bushehr Nuclear Power Plant Phase 2,” Power Technology. Accessed June 1, 2021.

<https://www.power-technology.com/projects/bushehr-nuclear-power-plant-phase-2/>

across the Middle East and beyond, according to current and former U.S. and Middle Eastern officials briefed on details of the arrangement.¹²²

(See Appendix 7: “Three End of Days Wars Addendum” for more.)

More than 2,500 years ago, Ezekiel prophesied a Russian-Persian coalition. It is not as if God predestined it; every nation and its leaders have free wills. But by His foreknowledge the Lord sees how things will turn out. His judgments are predicated on the leader’s own actions.

Now we will return to comments on Ezekiel 38.

“Cush and Put”

These groups settled south of Egypt and probably spread over an area which today is the eastern part of the Sudan, Ethiopia, and Eritrea.

“Gomer”

Son of Japheth. The *ArtScroll Tanach Series Yechezkel* commentary states that where they settled is “difficult to identify ... with any certainty. ... *Josephus (History of the Jews, ch. 1)* identifies ... *children of Gomer*, as the ‘Franks who live in France on the River Seine.’”¹²³

The following reference identifies their origin as Germanic tribes.

Christian Violatti, “Franks,” World History Encyclopedia

The Franks were a confederation of Germanic tribes that was originally composed of a mix of groups settled between the Rhine and the Weser Rivers. ...

The Franks appear in Latin sources for the first time in 257 CE, mentioned among the enemies of Rome in northern Gaul.¹²⁴

Agreeing with *ArtScroll Tanach Series Yechezkel*, that no one can be sure about *Gomer*, I would hazard a guess that they are Eastern European. A clue that brings me to this conclusion is the name of another of Gomer’s grandsons, *Ashkenaz*. The Jews from Europe are called *Ashkenazis*.

“Togarmah”

Many—not all— teachers of prophecy believe that *Togarmah* is Turkey.

¹²² Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,” *Washington Post*, June 10, 2021. Accessed June 1, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

¹²³ Eisemann, *Yechezkel*, 584.

¹²⁴ Christian Violatti, “Franks,” *World History Encyclopedia*. Accessed December 2, 2021. <https://www.worldhistory.org/Franks/>

“Togarmah,” Wikipedia

Togarmah (Hebrew: תֹּגַרְמָה *Tōgarmā*) is a figure in the "table of nations" in Genesis 10, the list of descendants of Noah that represents the peoples known to the ancient Hebrews. Togarmah is among the descendants of Japheth and is thought to represent some people located in Anatolia.¹²⁵

“Anatolia,” Wikipedia

Anatolia, in geography known as Asia Minor, Asian Turkey, Anatolian peninsula, or Anatolian plateau, denotes the westernmost protrusion of Asia, which makes up the majority of the Republic of Turkey.¹²⁶

“Armenian Genocide (1915 to 1917),” Wikipedia

The **Armenian genocide** was the systematic mass murder and ethnic cleansing of around one million ethnic Armenians from Anatolia and adjoining regions by the Ottoman Empire and its ruling party, the Committee of Union and Progress (CUP), during World War I (1915–1917).¹²⁷

“Turkey,” Wikipedia

The Republic of Turkey was founded in 1923, following the Ottoman Empire’s defeat in World War I and the subsequent Turkish War of Independence led by Mustafa Kemal Atatürk. As the first president of the new republic, Atatürk initiated a program of political, economic, and cultural reforms, which became known as secular Kemalism, to build a ‘new Turkey’ that was far from its Ottoman and Islamic heritage.¹²⁸

The Invaders Attack

YECHEZKEL 38:8 JPS 1917

תִּפְקְדוּ--בְּאַחֲרֵית	ח 8 After many days thou shalt be
הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוֹבֶבֶת	mustered for service, in the latter
מִחֶרֶב מְקַבְּצַת מַעַמִּים רַבִּים, עַל	years thou shalt come against the
הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶבָה	land that is brought back from the
תָּמִיד; וְהָיָא מַעַמִּים הוֹצְאָה, וַיָּשְׁבוּ	sword, that is gathered out of many
לְבֵטַח כָּלָם.	peoples, against the mountains of
	Israel, which have been a continual
	waste; but it is brought forth out of
	the peoples, and they dwell safely all
	of them.

¹²⁵“Togarmah,” Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Togarmah>

¹²⁶“Anatolia,” Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Anatolia>

¹²⁷“Armenian Genocide,” Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Armenian_genocide

¹²⁸ “Turkey,” Wikipedia. Accessed June 1, 2007. https://en.wikipedia.org/wiki/History_of_Turkey

“After many days”

מִיָּמֵי רַבִּים (mî-yā·mîm rabbîm) The literal translation is "from many days."

“thou shalt be mustered for service”

ArtScroll Tanach Series Yechezkel translates and comments:

Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel*

From ancient times [lit. from many days] you are to be recalled.

In the nifal ... [passive] usually means that one is recalled with the purpose of subjecting him to his predestined fate, good or bad.

Rashi sees the wars ... as a time of reckoning for all the evils which the nations had perpetrated against Israel over the centuries. He renders, You are to be recalled (that is, punished) for sins which were committed long ago.

... another interpretation is possible. God’s פְּקִידָה, consideration, of Gog goes back into antiquity. This final confrontation ... is the culmination of all of world history which was inexorably flowing towards this point; although we could not understand how while the events were taking place (R’ Breuer).¹²⁹

Brim Note: I have studied what is called antisemitism throughout history. This commentary brings to my mind more recent history of terrible atrocities perpetrated against the Jews from these very geographical areas. As mentioned, however, it probably goes back into antiquity as well.

“against the mountains of Israel, which have been a continual waste”

This was, indeed, the condition of the land of Israel until Israel was restored as a nation. The barren, unfruitful wasteland has become a productive land.

“but it is brought forth out of the peoples”

By the end of WWII, the Jews of Europe had suffered the loss of 6 million people at the hands of Hitler and his Nazis. In 1945, European Jews were freed from the death camps. Just three years later, Israel was reborn in May 1948. In June 1967, they regained Jerusalem. Since the rebirth of the nation of Israel, millions of Jews have returned to the Jewish homeland from all over the world.

YECHZEKEL 38:9-11 JPS 1917

ט 9 וְעָלִיתָ כַּשָּׂעָה תָּבוֹא, כְּעָנָן
לְכִסּוֹת הָאָרֶץ תִּהְיֶה--אֲתָהּ, וְכָל-
אֲנַפְיָיָהּ, וְעַמִּים רַבִּים, אִוְתָךְ. {ס}

9 And thou shalt ascend, thou shalt
come like a storm, thou shalt be like
a cloud to cover the land, thou, and
all thy bands, and many peoples
with thee. {S}

¹²⁹ Eisemann, *Yechezkel*, 584-585.

Ezekiel's prophecy here is directed to the nations that will be allied against Israel. Their coming "like a storm" and "like a cloud to cover the land" could very well refer to an attack from the air.

י כה אָמַר, אֲדַנִּי יְהוָה: וְהָיָה
בַּיּוֹם הַהוּא, יַעֲלוּ דְבָרִים עַל-
לְבַבְךָ, וְחָשַׁבְתָּ מַחְשַׁבַת רָעָה.
10 Thus saith the Lord GOD: It shall
come to pass in that day, that things
shall come into thy mind, and thou
shalt devise an evil device;

י א וְאָמַרְתָּ, אֶעֱלֶה עַל-אֶרֶץ
פְּרוֹזוֹת--אֲבוֹא הַשְּׂקֵטִים, יֹשְׁבֵי
לְבִטָּח; כָּלֵם, יֹשְׁבִים בְּאֵין חוֹמָה
וּבְרִיחַ וּדְלָתִים, אֵין לָהֶם
11 and thou shalt say: I will go up
against the land of unwalled villages;
I will come upon them that are at
quiet, that dwell safely, all of them
dwelling without walls, and having
neither bars nor gates;

In Bible times, important cities had walls. For those who first heard the words of Ezekiel, it would have seemed very strange to hear him speak of a "land of unwalled villages." It was not until the resettlement of Israel, in very recent times, that Jews began to live outside walls and to build towns without walls. I believe the Prophet was referring to the time when things would have changed.

"Mishkenot Sha'ananim—The First Settlement Outside the Old City Walls," Wikipedia

Until the middle of the 19th century, all the people of Jerusalem lived inside the Old City Walls. Different ethnic groups: Muslims, Jews, Christians and Armenians lived together in an area of only one square kilometer. Being outside the City walls was considered very dangerous, especially at night. People were scared of being attacked by gangs of robbers and only felt safe inside the city walls. Accordingly, the old city became overcrowded. Living in such crowded conditions was hazardous for everyone's health. Diseases spread quickly among the old city's residents because it was hard to be hygienic under such conditions. People were also incredibly poor because there were not enough job opportunities for them. It was clear that the only solution for the city's natural growth was to build new neighborhoods outside the old city walls ...

Moses Montifiore was a wealthy English Jew who decided to help the Jewish community inside the old city walls by buying lands outside the old city walls.

Montifiore decided to ... create a new settlement outside the city walls for Torah scholars who were poor and needy.

In the year 1860, Moses Montifiore built the first settlement outside of the walls. He named the neighborhood Mishkenot Sha'ananim ...

Poor Torah Scholars and their families quickly populated Mishkenot Sha'ananim. At the beginning they were frightened to sleep outside the old city walls, so they would return to their original homes to sleep at night.¹³⁰

YECHEZKEL 38:12-13 JPS 1917

יב לשלל שָׁלַל, וְלָבַז בַּז--
לְהָשִׁיב יָדְךָ עַל-הַרְבֹּת נוֹשְׁבוֹת,
וְאֶל-עַם מְאַסְףּ מִגּוֹיִם, עֹשֶׂה
מִקְנֵה וּקְנִיָּן, יֹשְׁבֵי עַל-טִבּוֹר
הָאָרֶץ. 12 to take the spoil and to take the
prey; to turn thy hand against the
waste places that are now inhabited,
and against the people that are
gathered out of the nations, that have
gotten cattle and goods, that dwell in
the middle of the earth.

יג שְׁבָא וְדֶדָן וְסַחְרֵי תַרְשִׁישׁ
וְכָל-כַּפְּוֹרֵיהֶם, יֹאמְרוּ לְךָ,
הֲלִשְׁלַל שָׁלַל אֶתְּךָ בָּא, הֲלָבַז
בַּז הִקְתַּלְתָּ קְהֵלְךָ--לְשֹׂאת כֶּסֶף
וְזָהָב, לְקַחַת מִקְנֵה וּקְנִיָּן, לְשָׁלַל,
שָׁלַל גְּדוֹל. {ס} 13 Sheba, and Dedan, and the
merchants of Tarshish, with all the
magnates thereof, shall say unto
thee: Comest thou to take the spoil?
hast thou assembled thy company to
take the prey? to carry away silver
and gold, to take away cattle and
goods, to take great spoil? {S}

“to take the spoil”

Some prophecy teachers have said the “spoil” would be oil. This would take a supernatural discovery. I really don’t know what the “spoil” is, but the Word of God declares it, so it shall surely be. Perhaps it could be natural gas.

“in the middle of the earth”

Rashi comments on this phrase:

on the navel of the earth In the height and the strength of the earth, like the navel, which is in the center of a person and slopes downward from all its sides.¹³¹

The Midrash Tanchuma also sheds some light on early rabbinic thought on the same phrase:

Just as a navel is set in the middle of a person, so the land of Israel is the navel of the world. Thus it is stated (in Ezek. 38:12): WHO DWELL ON THE NAVEL OF THE EARTH. The land of Israel sits at the center of the world; Jerusalem is in the center of the land of Israel; the sanctuary is in the center of Jerusalem; the Temple building is in the center of

¹³⁰ “Mishkenot Sha’ananim,” Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Mishkenot_Sha%27ananim

¹³¹ Rashi. “Rashi on Ezekiel 38:12,” Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Rashi&lang2=en>

the sanctuary; the ark is in the center of the Temple building; and the foundation stone, out of which the world was founded, is before the Temple building (emphasis added).¹³²

“Sheba, and Dedan, and the merchants of Tarshish, with all the magnates [KJV: young lions] thereof”

Sheba and Dedan were sons of Keturah who became forefathers of the Arabs:

1 Chronicles 1:32 KJV Now the sons of **Keturah**, Abraham’s concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan (emphasis added).

Dr. Hilton Sutton, a mentor, friend, and authority on biblical prophecy, believed Sheba and Dedan were perhaps Saudi Arabia. He posited that the young lions of the merchants of Tarshish, who were sailors, could include England and her offspring, the United States.

He speculated that when the invading armies came down into Israel, these other nations might hold a press conference in which they asked the questions posed in verse 13. Whimsically, he inferred that they might do nothing more about it.

God’s Purpose

YECHEZKEL 38:15-17 JPS 1917

טו וּבֹאֵת מִמְּקוֹמָךְ, מִיַּרְכְּתֵי צִפּוֹן--אֶתָּה, וְעַמִּים רַבִּים אִתְּךָ: רֶכֶבִי סוֹסִים כָּלָם, קָהָל גָּדוֹל וְחַיִל רָב. 15 And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army;

טז וְעָלִיתָ עַל-עַמֵי יִשְׂרָאֵל, כְּעָנָן לְכַסּוֹת הָאָרֶץ; בְּאַחֲרֵית הַיָּמִים תִּהְיֶה, וְהִבְאוֹתִיךָ עַל-אֶרֶצִי, לְמַעַן יֵדַעַת הַגּוֹיִם אֶתִי בְהִקְדָּשִׁי בְךָ לְעֵינֵיהֶם, גּוֹג. {ס} 16 and thou shalt come up against My people Israel, as a cloud to cover the land; it shall be in the end of days, and I will bring thee against My land, that the nations may know Me, when I shall be sanctified through thee, O Gog, before their eyes. {S}

יז כֹּה-אָמַר אֲדֹנָי יְהוִה, הָאֶתָּה-- הוּא אֲשֶׁר-דִּבַּרְתִּי בְיָמִים קְדָמוֹנִים 17 Thus saith the Lord GOD: Art thou he of whom I spoke in old time by My servants the prophets of

¹³² "Midrash Tanchuma Buber, Kedoshim 10:2." Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Midrash%20Tanchuma%20Buber&lang2=en>

בְּיַד עֶבְרֵי נְבִיאֵי יִשְׂרָאֵל, הַנִּבְּאִים
בְּיָמִים הָהֵם, שָׁנִים--לְהָבִיא אֹתְךָ,
עֲלֵיהֶם. {ס}

Israel, that prophesied in those days
for many years, that I would bring
thee against them? {S}

“out of the uttermost parts of the north”

ArtScroll Tanach Series Yechezkel translates, “from your place in the farthest north.”¹³³

Moscow is due north from Jerusalem.

“My people Israel”

This will occur in the end of days and God calls them, “My people Israel.”

If only politicians and all people might recognize Israel’s status as the apple of God’s eye and be on the Lord’s side concerning them.

“as a cloud to cover the land”

Throughout this word from the Lord, the prophet uses the only terms he knew at the time to describe an invading army he could not even imagine.

“it shall be in the end of days”

The time is fixed. It could happen only in the time in which we now live. Considering the current alignment of nations, *we could see it happen at any time.*

“I will bring thee”

God brings them down for His purposes ...

“that the nations may know Me, when I shall be sanctified in thee, O Gog, before their eyes.”

Throughout the prophecy, God sets this forth as His purpose.

I believe that the nations around about will recognize that it is a supernatural victory, evidently brought forth by the hand of Israel’s God, Jehovah.

I also believe Israel’s Islamic neighbors will recognize that Jehovah is God. This short, supernatural victory will result in a huge number of surrounding peoples (Muslims in particular) coming to God.

Israel, too, will recognize Jehovah in this victory:

Ezekiel 39:7 KJV So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen [nations] shall know that I *am* the LORD, the Holy One in Israel.

¹³³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation With a Commentary Anthologized From Talmudic, Madrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 2017), 587.

God again makes His purpose clear. All, even those who wage war against Him, will know that He is God.

Woe to His Enemies

God is going to show up big. Isaiah 17, I believe, could relate to the war described in Ezekiel 38 and 39. Note especially verse 14, which speaks of “them that spoil us.” If this is the same conflict, God’s supernatural forces will bring about a quick easy-to-see-it-is-Jehovah victory.

Isaiah 17:12–14 KJV

Is. 17:12 ¶ Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

Is. 17:13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Is. 17:14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

The Burden of Damascus

Isaiah 17 is the “Burden of Damascus” chapter which says, “Damascus is taken away from being a city, and it shall be a ruinous heap” (Isaiah 17:1).

I have long seen that Syria is not listed in Ezekiel 38 as an ally in this invasion—even in the light of how long Russia and Syria have been cohorts. So, I thought Damascus would be wiped out in some sort of limited nuclear blast, perhaps at the hands of Israel.

But recent developments in the Syrian civil war, at this writing, have virtually crippled the Syrian regime of the Assads. Various groups are fighting for the territory we have known as Syria. The weakness of the Assad regime has put Russia and Iran in power there.

When you read this, it may all be sorted out. But at any rate, Syria, as it was known in the twentieth and early twenty-first centuries, is not the same.

God’s Fury Unleashed

YECHEZKEL 38:18–23 JPS 1917

יח 18 וְהָיָה בַּיּוֹם הַהוּא, בַּיּוֹם בּוֹא גֹג עַל-אֶרֶץ יִשְׂרָאֵל--נְאֻם, אֲדֹנָי יְהוִה: תִּעֲלֶה חֲמָתִי, בְּאַפִּי. **18** And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall arise up in My nostrils.

19 For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel;

20 so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field and all creeping things that creep upon the ground, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD; every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

23 Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD. {S}

“every man’s sword shall be against his brother”

This wouldn’t be the first time God caused the enemies of Israel to turn against and slaughter each other.

“hailstones”

God has fought battles with hailstones in the past.

“they shall know that I am the LORD”

There will be no doubt that this victory over Israel’s enemies was not because of any human prowess, but rather came through the power of the LORD.

A Victory for God—and Israel

Chapter 39 continues the invasion and the immediate aftermath. My comments are on only a few verses.

Devastating Defeat

YECHEZKEL 39:2 JPS 1917

וְשִׁבַּבְתִּיךָ, וְשִׁשְׂאֲתִיךָ, וְהֵעֵלִיתִיךָ, מִיַּרְכְּתֵי צָפוֹן; וְהִבֵּאתִיךָ, עַל-הַרֵי יִשְׂרָאֵל.
2 and I will turn thee about and lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel;

Ezekiel 39:2 ArtScroll Tanach Series Yechezkel I shall lead you astray and seduce you, and I shall cause you to advance from the farthest north and bring you to the mountains of Israel.

“I will turn thee about and lead thee on”

This verse is perplexing to translate. The challenge is the second word (שִׁשְׂאֲתִיךָ *shâwshâw*), the meaning of which could be taken two ways. One meaning is “to seduce, to persuade, to lead on, or to drive.” The other could relate to the Hebrew word for “six.”

“Radak suggests that it means *to destroy*, or that it is related to שִׁשִּׁי, six: *I will reduce you to a sixth* [of your population]”¹³⁴

Ezekiel 39:2 AMPC And I will turn you about and will lead you on, and will cause you to come up from the uttermost parts of the north and will lead you against the mountains of Israel;

Ezekiel 39:2 YLT And have turned thee back, and enticed thee, And caused thee to come up from the sides of the north, And brought thee in against mountains of Israel;

Ezekiel 39:2 JUB (Jubilee Bible 2000) and I will break thee, and leave but the sixth part of thee and will cause thee to come up from the north parts and will bring thee upon the mountains of Israel:

¹³⁴ Eisemann, *Yechezkel*, 593.

Burning the Weapons

YECHEZKEL 39:9 JPS 1917

ט וַיֵּצְאוּ יֹשְׁבֵי עָרֵי יִשְׂרָאֵל, וַיַּעֲרֹוּ וְהִשְׂקוּ בְּנֹשֶׁק וּמִגְן וְצַנָּה בְּקִשְׁתֵּי וּבַחֲצִיִּים, וּבַמִּקְלֵי יָד, וּבַרְמֹת; וַיַּעֲרֹוּ בָהֶם אֵשׁ, שִׁבְעַ שָׁנִים.
9 And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and use them as fuel, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall make fires of them seven years;

The relatively long period in which the weapons will be fuel for the fire seems to indicate to me that the war *could* happen at any time. Verses 11–16 *may* also indicate that this war occurs in a relatively “normal” period rather than a more specific time such as the Tribulation. I emphasize *may* because no one can say for sure. Also worth noting is that seven years is a *Shmittah* cycle. And again, nothing in the Scripture says this seven years is a *Shmittah* cycle.

“What Is Shemitah?” Chabad.org

As soon as the Jews settled in the Holy Land, they began to count and observe seven-year cycles. Every cycle would culminate in a Sabbatical year, known as Shemitah, literally: “to release.”¹³⁵

Israel Buries the Dead

YECHEZKEL 39:11–16 JPS 1917

יא וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגֹג מְקוֹם-שָׂם קֶבֶר בְּיִשְׂרָאֵל. וְיִהְיֶה הָעֵבְרִים קְדָמַת הַיָּם, וְחֹסְמַת הַיָּם, אֶת-הָעֵבְרִים; וְקָבְרוּ שָׂם. אֶת-גֹּג וְאֶת-כָּל-הַמִּוֹנָה, וְקָרְאוּ, גִּיא הַמּוֹן גֹּג.
11 And it shall come to pass in that day, that I will give unto Gog a place fit for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop them that pass through; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamongog.

¹³⁵ “What Is Shemitah?” Chabad.org. Accessed February 1, 2022.

https://www.chabad.org/library/article_cdo/aid/562077/jewish/What-Is-Shemitah.htm

יב וְקָבְרוּם בֵּית יִשְׂרָאֵל, לְמַעַן טַהַר אֶת-הָאָרֶץ, שְׁבַע־חֳדָשִׁים. 12 And seven months shall the house of Israel be burying them, that they may cleanse the land.

יג וְקָבְרוּ כָּל-עַם הָאָרֶץ, וְהָיָה לָהֶם לְשֵׁם--יּוֹם, הַקְּבָדִי, נְאֻם, אֲדֹנָי יְהוִה. 13 Yea, all the people of the land shall bury them, and it shall be to them a renown; in the day that I shall be glorified, saith the Lord GOD.

יד וְאֲנָשֵׁי תָמִיד יַבְדִּילוּ, עֹבְרִים בְּאָרֶץ, מִקְבָּרִים אֶת-הָעֹבְרִים אֶת-הַנּוֹתְרִים עַל-פְּנֵי הָאָרֶץ, לְטַהֲרָה--מִקְצֵה שְׁבַע־חֳדָשִׁים, יַחְקְרוּ. 14 And they shall set apart men of continual employment, that shall pass through the land to bury with them that pass through those that remain upon the face of the land, to cleanse it; after the end of seven months shall they search.

טו וְעָבְרוּ הָעֹבְרִים, בְּאָרֶץ, וְרָאָה עֵצָם אָדָם, וּבָנָה אֶצְלוֹ צִיּוֹן--עַד קָבְרוּ אֹתוֹ תְּמַקְבְּרִים, אֶל-גִּיא הַמּוֹן גּוֹג. 15 And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

טז וְגַם שֵׁם-עִיר הַמּוֹנָה, וְטַהֲרוּ הָאָרֶץ. {פ} 16 And Hamonah shall also be the name of a city. Thus shall they cleanse the land. {P}

“them that pass through”

This may mean just “those passing by,” but could it mean tourists?

“seven months”

The number seven is always significant in Scripture.

“that they may cleanse the land”

The Holy Land is to be cleansed of all traces of death.

A friend of mine was a policeman in Netanya when the terrible Beit Lid tragedy occurred at a bus stop where soldiers were standing. He told me how the special Jewish religious task force literally scraped remains of human flesh off lampposts, etc., so that the area could be cleansed.

“Beit Lid suicide bombing,” Wikipedia

The Beit Lid suicide bombing ... was a suicide attack by Palestinian Islamic Jihad against Israeli soldiers at the Beit Lid Junction on January 22, 1995.

It was the first suicide attack by Palestinian Islamic Jihad ... at approximately 9:30 am, a Palestinian suicide bomber, disguised as an Israeli soldier, approached the bus stop at the Beit Lid junction in central Israel. The bus stop was full of Israeli soldiers who were on their way to their bases after their weekend vacation. The suicide bomber walked into the crowd and detonated the hidden explosives belt he was wearing. About three minutes later a second suicide bomber exploded at the same spot, killing and injuring people wounded in the first explosion, as well as bystanders who had rushed to the scene to assist the victims of the first explosion.¹³⁶

A Gruesome Feast

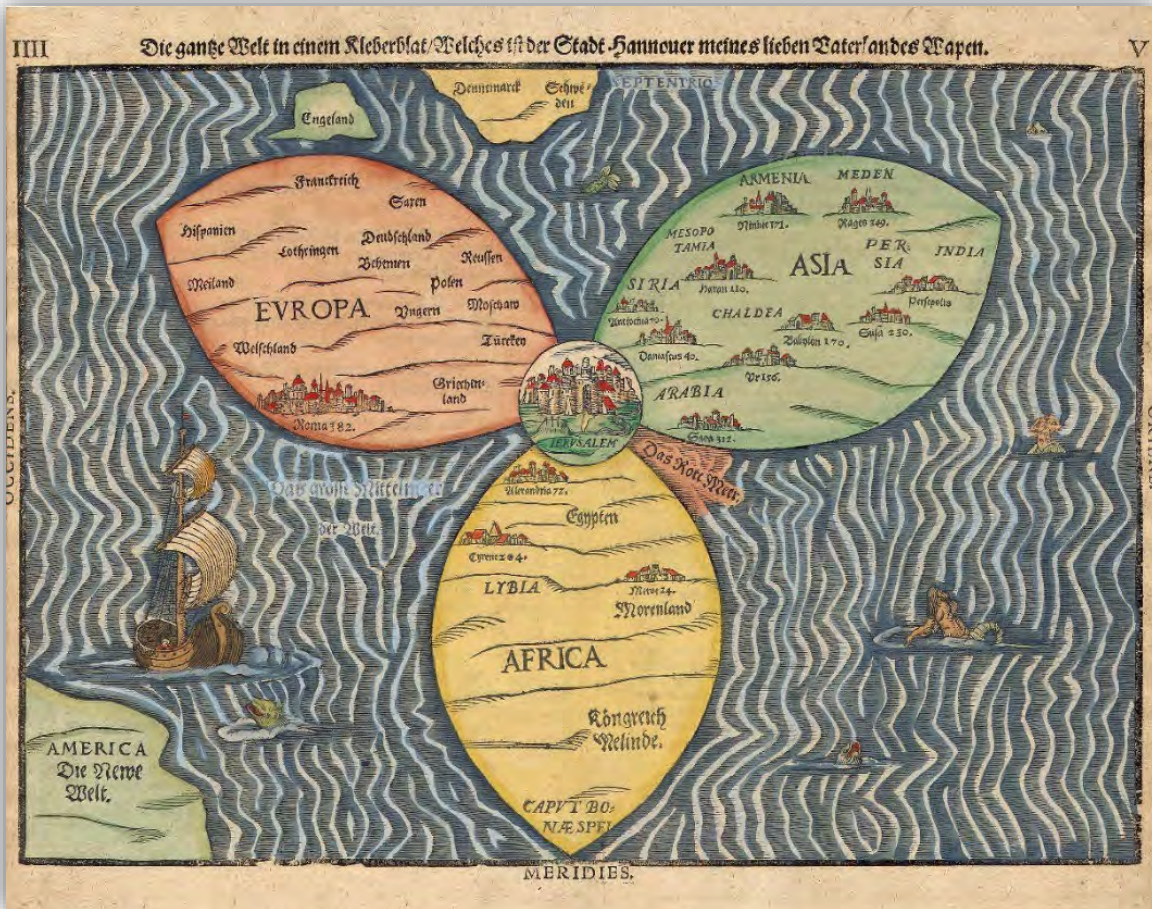
YECHEZKEL 39:17-20 JPS 1917

- יז וְאָתָּה בֶן-אָדָם כֹּה-אָמַר
אֲדַנִּי יְהוָה, אָמַר לְצַפּוֹר כָּל-
כַּנָּף וְלִכְל חַיֵּית הַשָּׂדֶה הַקֹּבְצוֹ
וּבָאוּ הָאֲסָפוֹ מִסָּבִיב, עַל-זִבְחֵי
אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זִבְחַ גְּדוֹל,
עַל הָרֵי יִשְׂרָאֵל; וְאָכַלְתֶּם
בָּשָׂר, וּשְׁתִיתֶם דָּם.
- יח בָּשָׂר גְּבוּרִים תֹּאכְלוּ,
וְדָם-נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ;
אֵילִים כְּרִים וְעִתּוּדִים פְּרִים,
מְרִיאֵי בָשָׂן כֻּלָּם.
- יט וְאָכַלְתֶּם-חֵלֶב לְשִׁבְעָה,
וּשְׁתִיתֶם דָּם לְשִׁכְרוֹן, מִזִּבְחֵי,
אֲשֶׁר-זִבַחְתִּי לָכֶם.
- כ וּשְׁבַעְתֶּם עַל-שְׁלַחְנֵי סוּס
וְרֻקָּב, גְּבוּר וְכָל-אִישׁ
מִלְחָמָה--נְאֻם, אֲדַנִּי יְהוָה.
- 17 And thou, son of man, thus saith the Lord GOD: Speak unto the birds of every sort, and to every beast of the field: Assemble yourselves, and come; gather yourselves on every side to My feast that I do prepare for you, even a great feast, upon the mountains of Israel, that ye may eat flesh and drink blood.
- 18 The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs, and goats, bullocks, fatlings of Bashan are they all of them.
- 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My feast which I have prepared for you.
- 20 And ye shall be filled at My table with horses and horsemen, with mighty men, and with all men of war, saith the Lord GOD.

¹³⁶ "Beit Lid suicide bombing," Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Beit_Lid_suicide_bombing

When Israel gave up the Sinai to Egypt, their air space was drastically reduced. Israel today is the size of the state of New Jersey—only 60 miles wide at its widest point. If you put the bottommost part of Israel on Los Angeles, its top would not quite reach San Francisco.



Consider the three-leaved ancient map by Bünting (see above). Israel is a land bridge between three continents: Europe, Asia, and Africa. When asked, most people cannot identify on which continent Israel is located. (It is located in Asia.)

Israel was not only the easiest passageway for ancient armies and trade caravans to travel from one continent to the other—it is the easiest aerial pathway for large birds. During migration seasons (spring and autumn), large birds ride the thermals over Israel to their destinations, either north or south.

As a result of the birds and land concessions, Israel's flight training space was dangerously decreased. They lost more planes to birds than to enemy fire. The Israelis studied the problem and discovered they could predict, to the day, the travel of the birds. They made adjustments accordingly and solved their problem.

I believe the prophet Ezekiel summoned the birds (39:17). They are already invited to the feast. Certain rabbis, therefore, believe this battle will take place in the autumn. Spring is also a possibility.

The battle called Armageddon, during which the King Messiah comes to Earth on His white horse, also mentions the feast for the birds (Revelation 19:11–18). So we have a clue to its timing as well. And the Battle of Armageddon, I believe, will be in the autumn at the time of the high holy days, usually in September or October. It will be, I believe, at the end of the seven-year *Shmittah* cycle (see “What Is Shemitah?” above) of both the Marriage Supper of the Lamb in Heaven, and of the Tribulation period on Earth.

Israel Restored

God’s Glory among the Nations

YECHEZKEL 39:21–22 JPS 1917

כַּא וְנָתַתִּי אֶת-כְּבוֹדִי, בְּגוֹיִם;
וְרָאוּ כָל-הַגּוֹיִם, אֶת-מִשְׁפָּטִי אֲשֶׁר
עָשִׂיתִי, וְאֶת-יָדִי, אֲשֶׁר-שָׂמַתִּי
בָּהֶם. 21 And I will set My glory among
the nations, and all the nations shall
see My judgment that I have
executed, and My hand that I have
laid upon them.

כִּב וַיֵּדְעוּ בֵּית יִשְׂרָאֵל, כִּי אֲנִי
יְהוָה אֱלֹהֵיהֶם, מִן-הַיּוֹם הַהוּא,
וְהָלְאָה. 22 So the house of Israel shall know
that I am the LORD their God, from
that day and forward.

God’s purpose is to reveal himself.

To the nations

He is revealed through His dealings with Israel.

To the House of Israel

Many people in Israel are secular. Some believe but are not “practicing.” Others even claim to be atheists. Some say they lost their faith when the Holocaust happened. Ezekiel tells us that when these events occur, and from that day forward, they will know that He is Jehovah, their God.

The Ingathering

YECHEZKEL 39:25–29 JPS 1917

כֹּה לֵךְ, כֹּה אָמַר אֲדֹנָי יְהוָה,
עַתָּה אָשִׁיב אֶת-שְׁבוּת (שְׁבוּת)
יַעֲקֹב, וְרַחֲמֹתַי כָּל-בֵּית יִשְׂרָאֵל;
וְקִנְיַתִּי, לְשֵׁם קְדֹשִׁי. 25 Therefore thus saith the Lord
GOD: Now will I bring back the
captivity of Jacob, and have
compassion upon the whole house
of Israel; and I will be jealous for My
holy name.

26 **כו** וְנָשׂוּ, אֶת-כָּל־מַתָּתָם, וְאֶת-כָּל-
מַעַלְמָם, אֲשֶׁר מָעְלוּ-בִי--בְּשִׁבְתָּם
עַל-אֲדָמָתָם לְבִטָּח, וְאִין מִחֲרִיד.
And they shall bear their shame,
and all their breach of faith which
they have committed against Me,
when they shall dwell safely in their
land, and none shall make them
afraid;

27 **כז** בָּשׂוּבְכִי אוֹתָם, מִן-הָעַמִּים,
וְקִבַּצְתִּי אֹתָם, מֵאֲרָצוֹת אֲיִבֵיהֶם;
וְנִקְדַּשְׁתִּי בָם, לְעֵינֵי הַגּוֹיִם רַבִּים.
when I have brought them back
from the peoples, and gathered them
out of their enemies' lands, and am
sanctified in them in the sight of
many nations.

28 **כח** וַיֵּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם,
בְּהִגְלוֹתִי אֹתָם אֶל-הַגּוֹיִם, וְכִנְסִיתִם
עַל-אֲדָמָתָם; וְלֹא-אוֹתִיר עוֹד מֵהֶם,
שָׁם.
And they shall know that I am the
LORD their God, in that I caused
them to go into captivity among the
nations, and have gathered them
unto their own land; and I will leave
none of them any more there;

29 **כט** וְלֹא-אֶסְתִּיר עוֹד פָּנַי, מֵהֶם,
אֲשֶׁר שָׁפַכְתִּי אֶת-רוּחִי עַל-בֵּית
יִשְׂרָאֵל, נְאֻם אֲדֹנָי יְהוָה. {פ}
neither will I hide My face any
more from them; for I have poured
out My spirit upon the house of
Israel, saith the Lord GOD.' {P}

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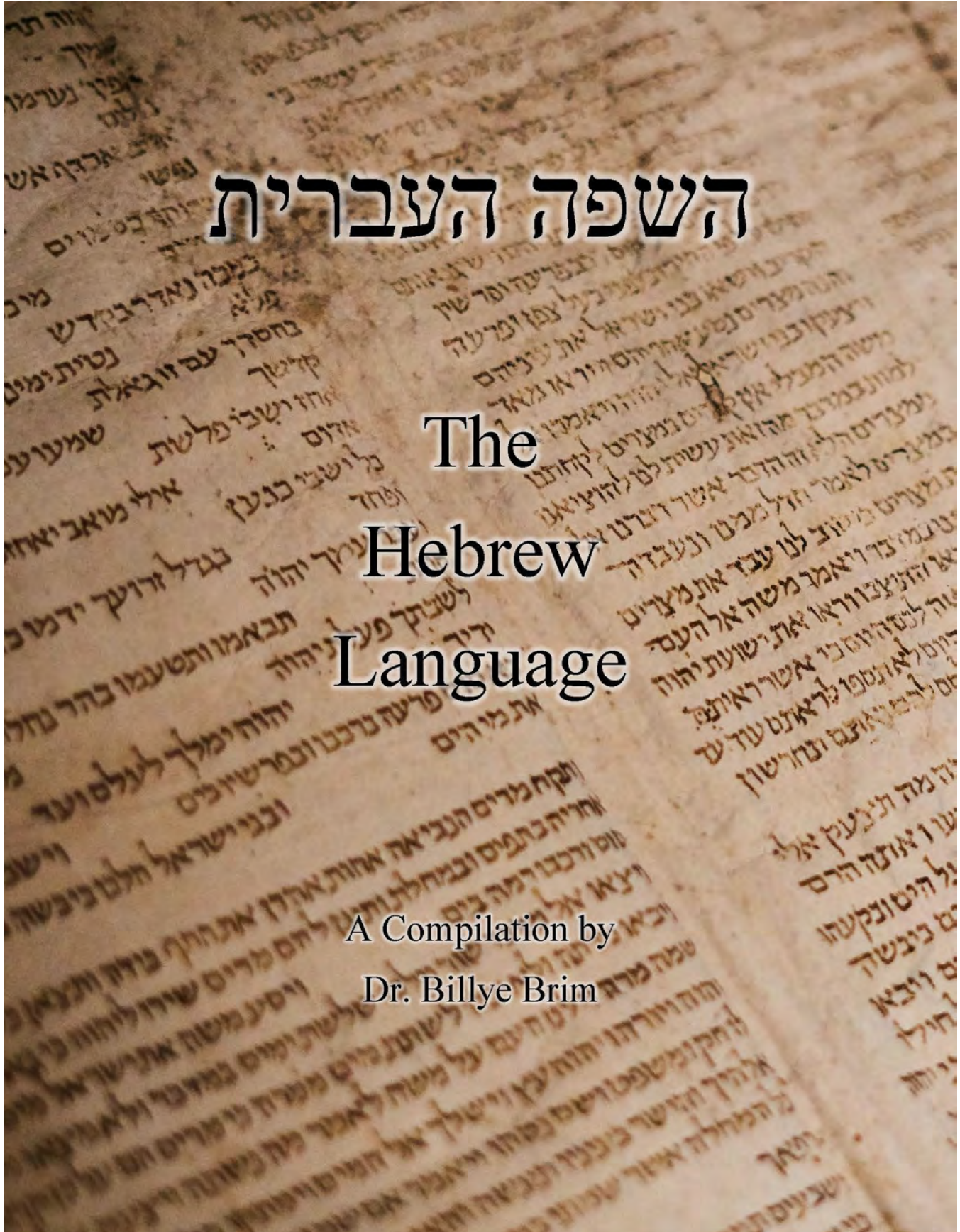
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השפה העברית

The Hebrew Language

A Compilation by
Dr. Billye Brim

TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

בוא אל הארץ
←

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
א א	Aleph	א	A . 1
ב ב	Bet	ב	B . 2
ג ג	Gimel	ג	G . 3
ד ד	Dalet	ד	D . 4
ה ה	Hay	ה	H . 5
ו ו	Vav	ו	V . 6
ז ז	Zayin	ז	Z . 7
ח ח	Chet	ח	CH . 8
ט ט	Tet	ט	T . 9
י י	Yod	י	Y . 10
כ כ	Kaf	כ	K . 11
ך כ	Final Kaf	ך	
ל ל	Lamed	ל	L . 12

It would be to the advantage of any "beginner" to learn to write the Hebrew Alphabet (script) before starting a course at Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Mem	Mem	מ	M .13
	Final Mem	Final Mem	ם	
	Nun	Nun	נ	N .14
	Final Nun	Final Nun	ן	
	Sameh	Sameh	ס	S .15
	Ayin	Ayin	ע	A .16
	Pay	Pay	פ	P .17
	Final Pay	Final Pay	ף	
	Tzadee	Tzadee	צ	TS .18
	Final Tzadee	Final Tzadee	ץ	
	Kof	Kof	ק	K,Q .19
	Resh	Resh	ר	R .20
	Shin	Shin	ש	SH .21
	Tav	Tav	ת	T .22

Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters—not joined

*in modern Hebrew writing, we use only "script"

*sofit- end only

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in B all	ב	ב	2
	Vet	ב	V as in V eil	ב	ב	
3	Gimel	ג	G as in G ate	ג	ג	3
4	Dalet	ד	D as in D og	ד	ד	4
5	Heh	ה	H as in H eart	ה	ה	5
6	Vav	ו	V as in V eil	ו	ו	6
7	Zayin	ז	Z as in Z oo	ז	ז	7
8	Chet	ח	CH as in BaCH	ח	ח	8
9	Tet	ט	T as in T oy	ט	ט	9
10	Yod	י	Y as in Y olk	י	י	10
11	Kaf	כ	K as in K ite	כ	כ	20
	Khaf	כ	CH as in BaCH	כ	כ	
	Khaf sofit	ך	CH as in BaCH	ך	ך	
12	Lamed	ל	L as in L eg	ל	ל	30
13	Mem	מ	M as in M ap	מ	מ	40
	Mem sofit	ם	M as in M ap	ם	ם	
14	Nun	נ	N as in N ose	נ	נ	50
	Nun sofit	ן	N as in N ose	ן	ן	
15	Samech	ס	S as in S un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in P an	פ	פ	80
	Fay	פ	F as in F lag	פ	פ	
	Fay sofit	ף	F as in F lag	ף	ף	
18	Tsade	צ	TS as in caTS	צ	צ	90
	Tsade sofit	ץ	TS as in caTS	ץ	ץ	
19	Koof	ק	K as in K ite	ק	ק	100
20	Resh	ר	R as in R ouge	ר	ר	200
21	Shin	ש	SH as in SH ip	ש	ש	300
	Sin	ש	S as in S un	ש	ש	
22	Tav	ת	T as in T oy	ת	ת	400

חֶסֶד וְאֱמֶת

CHESED VE'EMET

חֶסֶד

Chesed, Obligatory loyal love

אֱמֶת

EMET, Truth

חֶסֶד וְאֱמֶת

Chesed ve'EMET

בְּרִית

Brit, Covenant

יְהוָה

Yehoveh, Jehovah, Yahweh

ArtScroll, Chumash, Stone Edition

“The Name יהוה-יהוה [represents] the eternity of God, because its letters are also those of the words הָיָה הוּא וְיִהְיֶה , *He was, is, and will be.*”¹³⁷ This means that God’s being is timeless. However, יהוה is more than a descriptive Name; it is a proper noun, for it is the actual Name of God. It is also known as *Shem HaMeforash*, or the “Ineffable Name.” (Ineffable, according to Oxford Languages, is, “too great or extreme to be expressed or described in words.”)

¹³⁷ Nossou Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 11.

חַסְדּוֹ

CHASDO

(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.

הַלְלוּיָהּ כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ

(The vav [ו] at the end of *Chesed* represents the vowel *holem* [וְ], the “ō” sound. This indicates “His” or “belonging to Him.”)

For example:

Shem(i)	→ Shmi	= My Name
Shem(cha)	→ Shemcha	= Your Name (masculine)
Shem(ech)	→ Shmech	= Your Name (feminine)
Shem(o)	→ Shmo	= His Name
Shem(a)	→ Shma	= Her Name

Chip's Question to me ...

A student of Hebrew came to the church where Chip is pastor and said, “The Scripture your mother teaches and its Hebrew translation should not be translated ‘mercy.’ It should be translated ‘grace.’”

In February 2019, someone sent me an old book: *Hesed* in the Bible* by Nelson Glueck. (The English translation was printed in 1967 by The Hebrew Union College Press. It was first published in Germany in July 1927.)

Here I found that neither “mercy” nor “grace” gives the complete meaning of this wonderful word.

(*The sound represented here by the “Ḥ” is the same as the sound represented by the “ch” or “kh” in other transliterated words. It is similar to the “ch” in “Bach.”)

COVENANT AND CHESED

בְּרִית

Brit, Covenant

חֶסֶד

Chesed

2 Chronicles 5:13 Chabad Tanakh (CT)

¹³And the trumpeters and the singers were as one, to make one sound, to praise and to thank the Lord, and when they raised a sound with trumpets and with cymbals and with the musical instruments and with praise to the Lord, "for He is good, because His kindness is eternal," and the House became full of the cloud of the House of the Lord. ¹³⁸

יג וַיְהִי כְּאֶחָד לְמַחְצְרִים (כתיב
 לְמַחְצְרִים) וְלְמַשְׁרָרִים לְהַשְׁמִיעַ קוֹל־
 אֶחָד לְהַלֵּל וּלְהַדוֹת לַיהוָה וּכְהָרִים
 קוֹל בְּחֻצְצֹרוֹת וּבְמִצְלֹתַיִם וּבְכִלֵי הַנְּשִׁיר
 וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ
 וְהַבַּיִת מָלֵא עָנָן בַּיּוֹם יְהוָה:

¹³⁸ Chabad Tanakh Online, Chabad. org. Accessed March 4, 2019.

https://www.chabad.org/library/bible_cdo/aid/16554/jewish/Chapter-5.htm

MASHIACH

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Mashiach Mashiach Mashiach
ayayayayayay
Mashiach Mashiach Mashiach
ayayayayayay

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Sheyavo sheyavo sheyavo!

Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo!

MESSIAH

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

Messiah, Messiah, Messiah
ayayayayayay
Messiah, Messiah, Messiah
ayayayayayay

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

He will come! He will come! He will come!

He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come!

HATIKVAH National Anthem of Israel

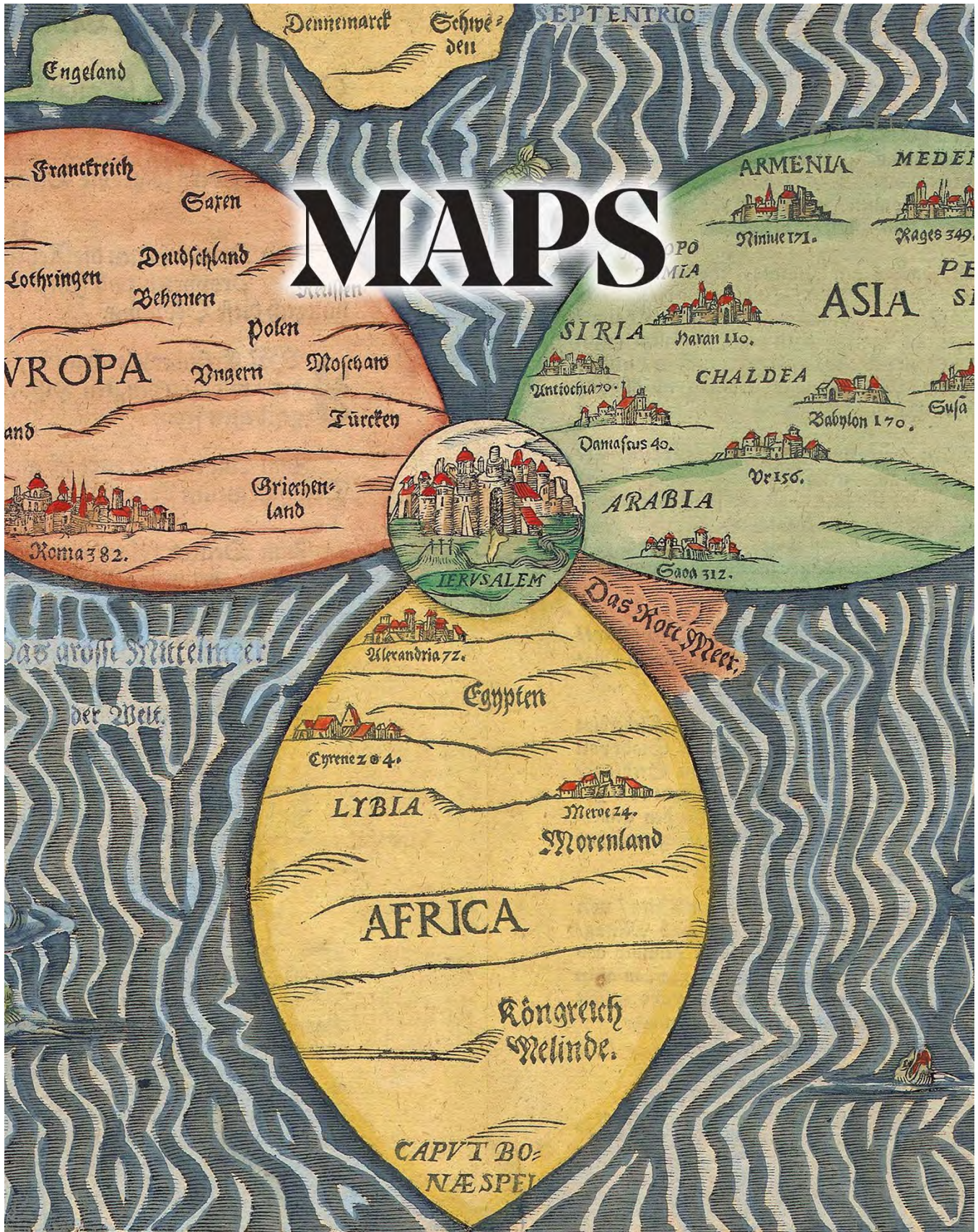
<p>כָּל עוֹד בְּלֵבב פְּנִימָה נֶפֶשׁ יְהוּדֵי הוֹמִיָּה, וּלְפָאֵתֵי מִזְרַח קְדִימָה, עֵין לְצִיּוֹן צוֹפִיָּה;</p> <p>עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ, הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים, לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרֶצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.</p> <p>לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרֶצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.</p>	<p>Kol od ba'le'vav p'nima, Nefesh yehudi ho'miyah. U'lefa-atei mizrach kadimah, Ayin le'Tziyyon tzofiyah.</p> <p>Od lo avda tikva-teinu, Ha'tikvah bat sh'not al-payim Lih-yot am chofshi b'ar-tzeinu Eretz Tziyyon v'Yerushalayim. Lih-yot am chofshi b'ar-tzeinu Eretz Tziyyon v'Yerushalayim.</p>
---	---

Translation

As long as within our hearts
The Jewish soul sings,
As long as forward to the East
To Zion, looks the eye—
Our hope is not yet lost,
It is two thousand years old,
To be a free people in our land
The land of Zion and Jerusalem.

To hear the song, go to the link below.
<https://www.youtube.com/watch?v=1DPqNHkm1bM>

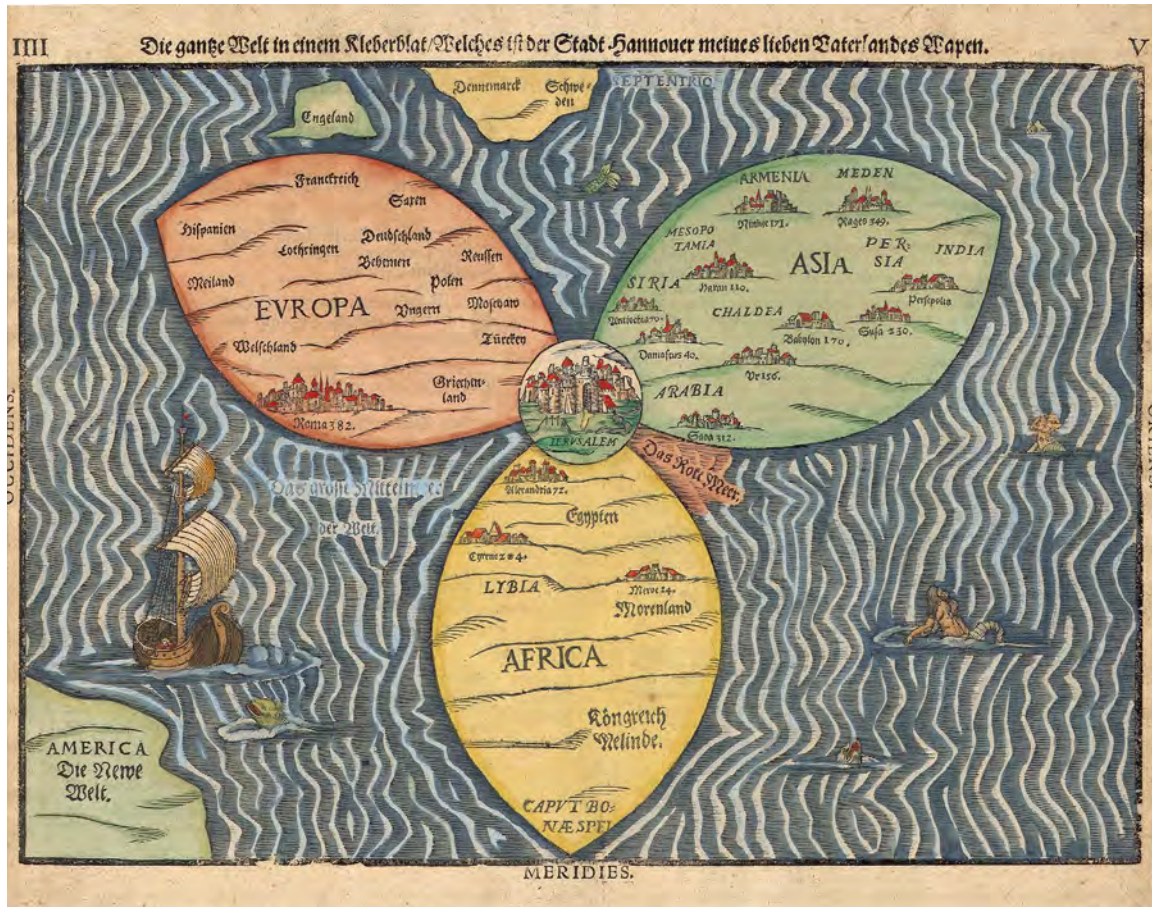
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MAP 1: THE CLOVERLEAF OLD WORLD MAP

CLOVERLEAF OLD WORLD MAP

By Pastor Heinrich Bünting



This stylized world map was created by German pastor Heinrich Bünting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated:

"The entire world in the shape of a clover-leaf, which is the emblem of the city of Hannover, my beloved homeland."

The three-leaf clover was part of the coat of arms of his home town of Hanover, Germany.

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THE MIDDLE EAST

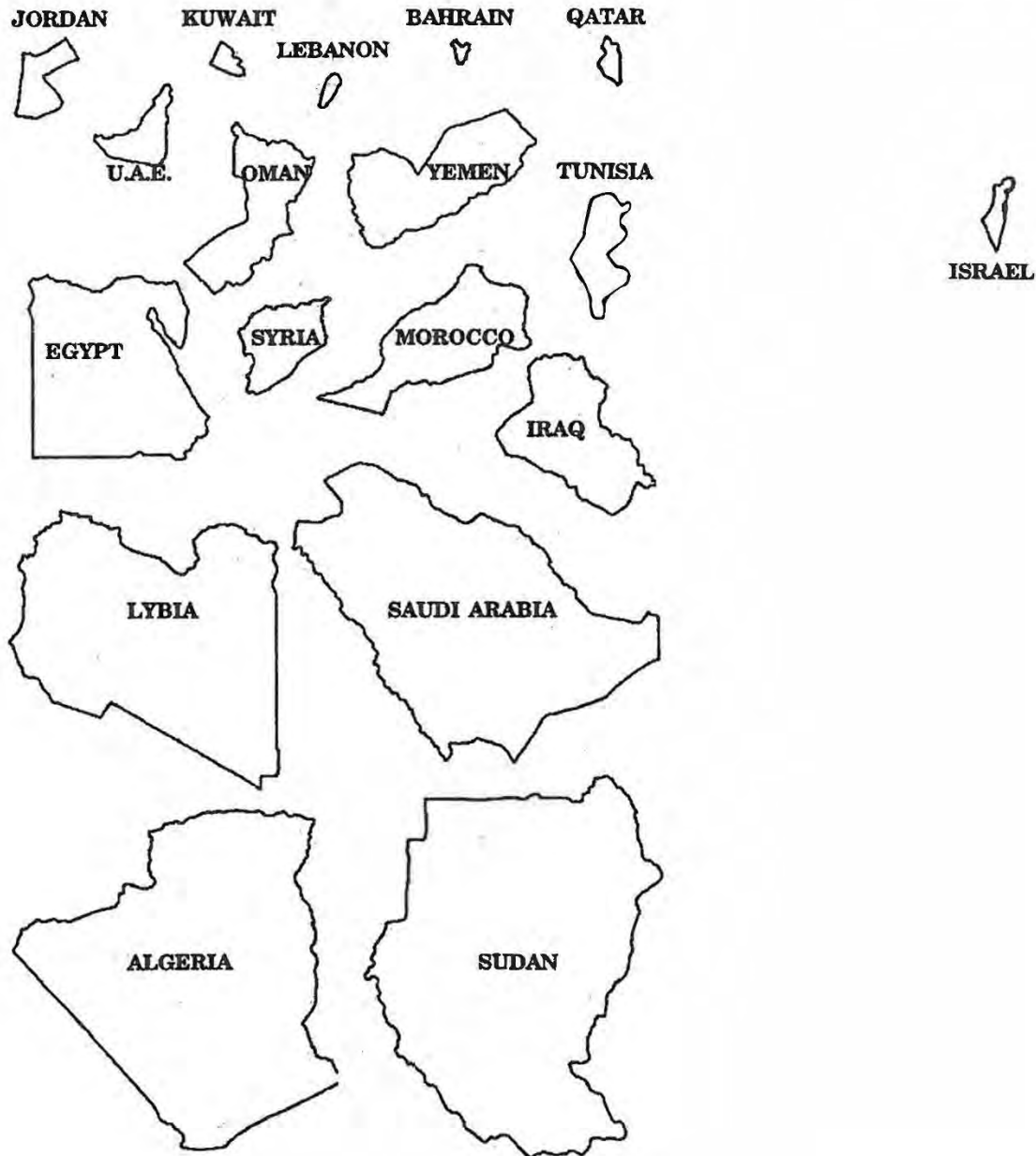


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ARABIC STATES V. THE JEWISH STATE

ARABIC STATES

JEWISH STATE



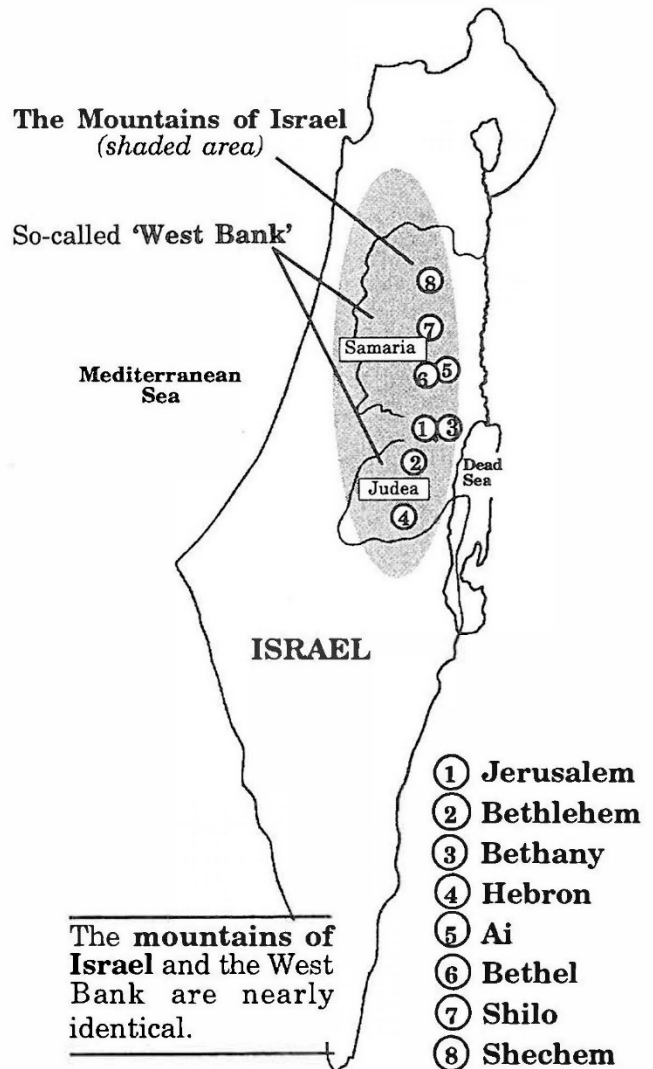
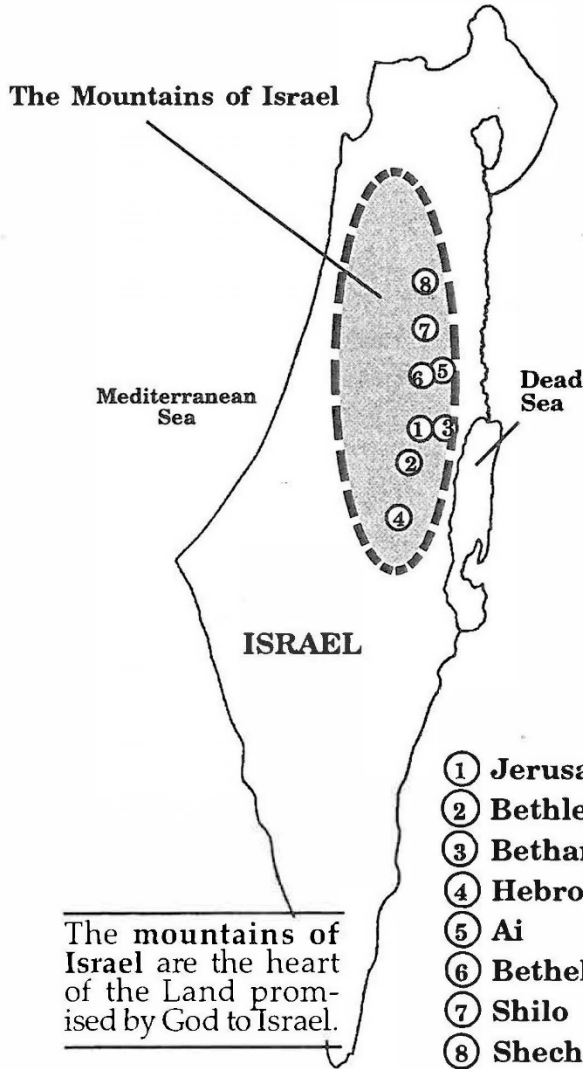
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The Mountains of Israel—The Bible & the West Bank
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Pages 86–87

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THE MOUNTAINS OF ISRAEL & THE WEST BANK

THE MOUNTAINS OF ISRAEL

'WEST BANK' (Judea and Samaria)

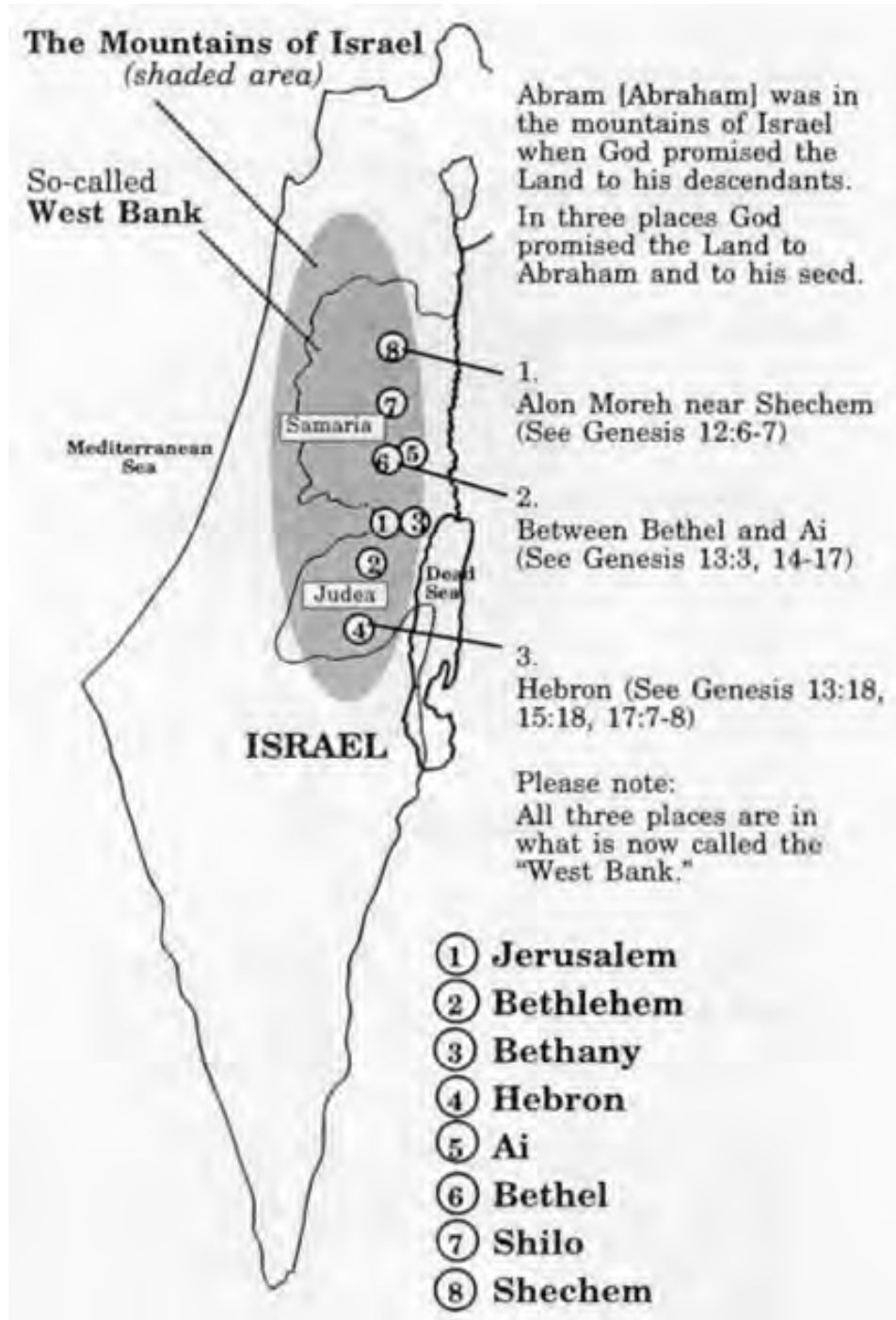


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MAP 5: ABRAHAM IN THE MOUNTAINS OF ISRAEL

ABRAHAM IN THE MOUNTAINS OF ISRAEL



From *The Mountains of Israel—The Bible & the West Bank*
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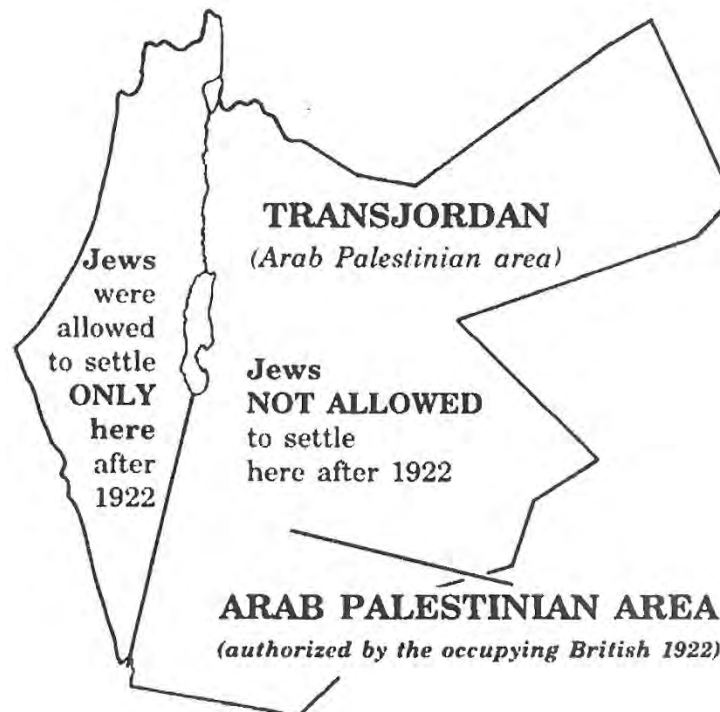
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MAP 6: THE AREA CALLED PALESTINE / PALESTINE WAS DIVIDED

The Area Called Palestine



Palestine Was Divided



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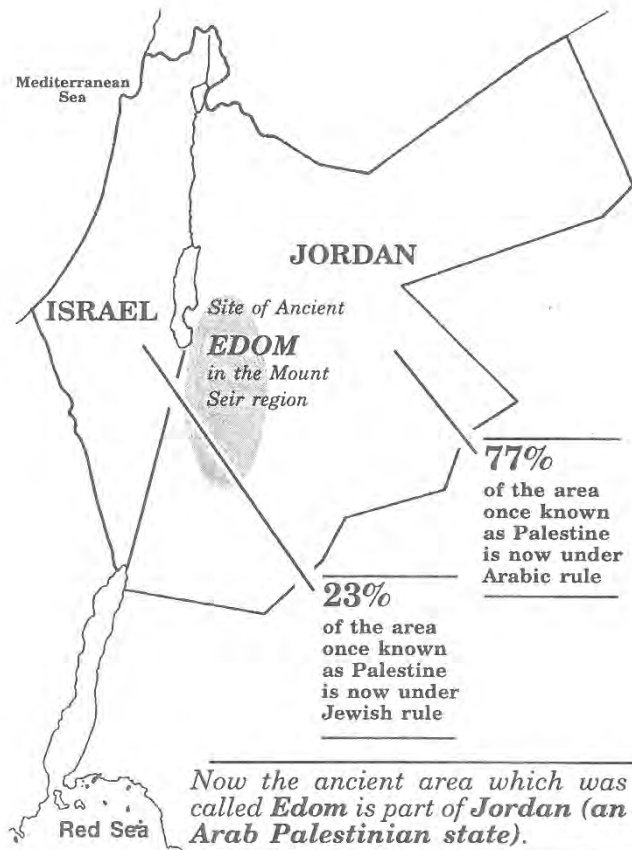
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MAP 7: PALESTINE IS NOW TWO NATIONS

Palestine Is Now Two Nations



Arabs Rule 77% of Palestine



From *The Mountains of Israel—The Bible & the West Bank* by Norma Parrish Archbold
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MAP 8: TOPOGRAPHICAL MAP OF ISRAEL

TOPOGRAPHICAL MAP OF ISRAEL



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 14.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

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GREATER ISRAEL'S BORDERS



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MAP 10: ISRAEL WITH ARIEL

ISRAEL WITH ARIEL (CIRCLED)



Planted Vines
Jer 31:5-6

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MAP 11: ISRAEL AND NEIGHBORING STATES

Israel and Neighboring States



“Maps of Israel,” Maps-of-the-World.net. Accessed June 2, 2022.

<http://www.maps-of-the-world.net/maps/maps-of-asia/maps-of-israel/large-map-of-israel-and-Neighboring-States-1990.jpg>

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MAP 12: UN PARTITION PLAN FOR PALESTINE



U.N. Partition Plan for Palestine

https://commons.wikimedia.org/wiki/File:UN_Partition_Plan_For_Palestine_1947.svg

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MAP 13: ISRAEL AFTER ARMISTICE AGREEMENT 1949



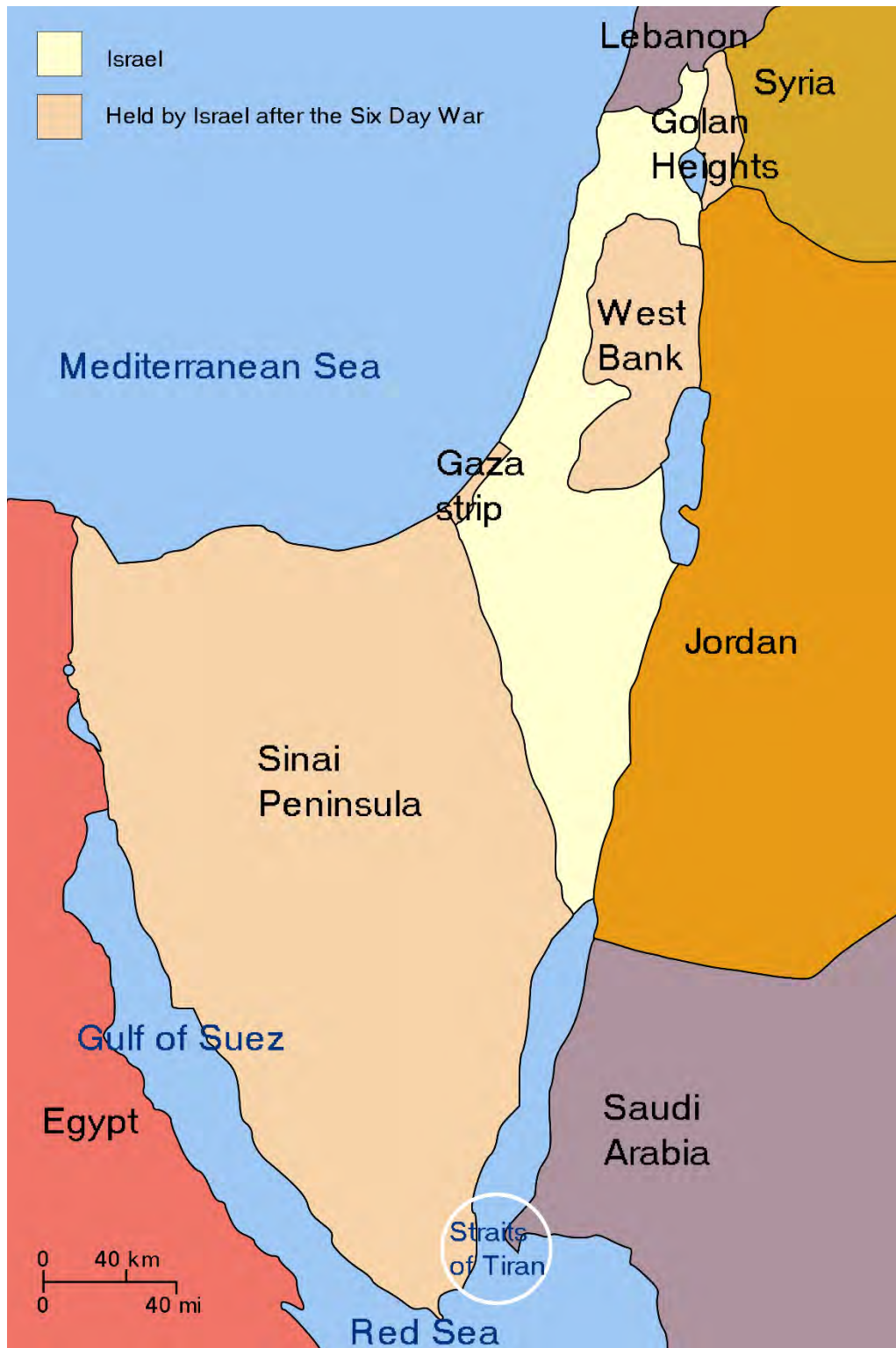
“1948 War Maps: Israel After the 1949 Armistice Agreement”

[jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org). Accessed June 9, 2022

<https://www.jewishvirtuallibrary.org/map-of-israel-after-the-1949-armistice-agreement>

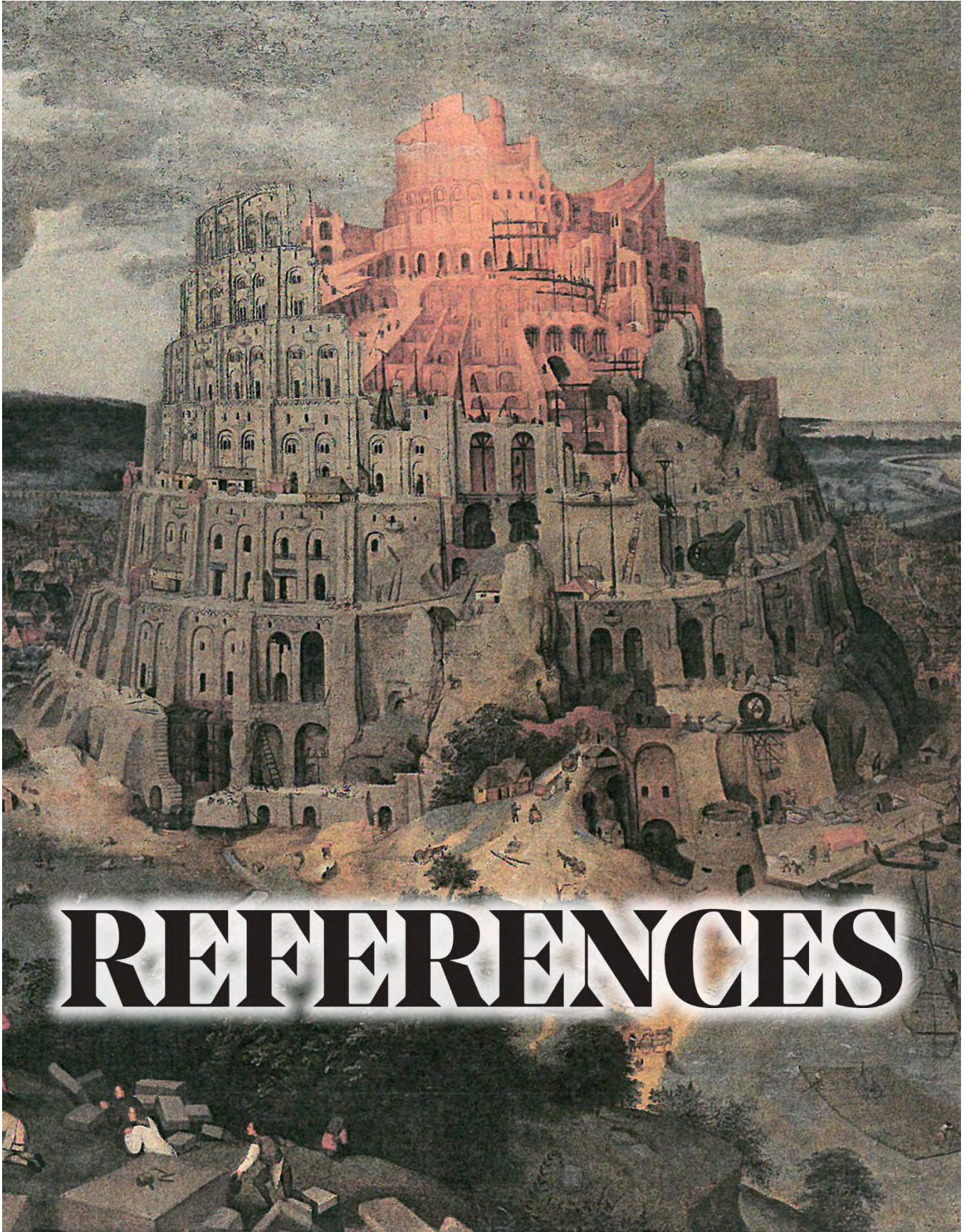
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MAP 14: SIX DAY WAR TERRITORIES



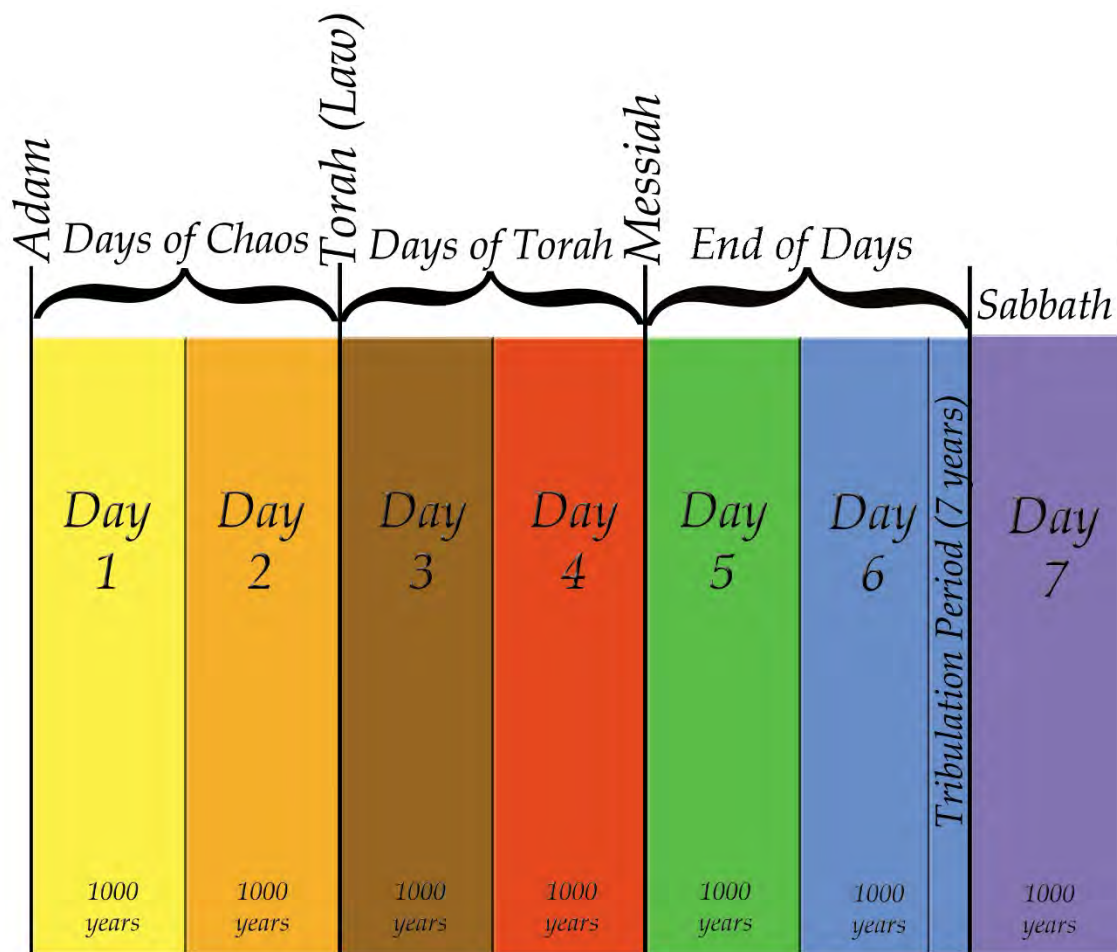
"File: Six Day War Territories.svg," Commons.wikimedia.org. Accessed June 1, 2022.
https://upload.wikimedia.org/wikipedia/commons/9/97/Six_Day_War_Territories.svg

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REFERENCES

SEVEN DAYS CHART

**Babylonian Talmud, Sanhedrin 97a.14**

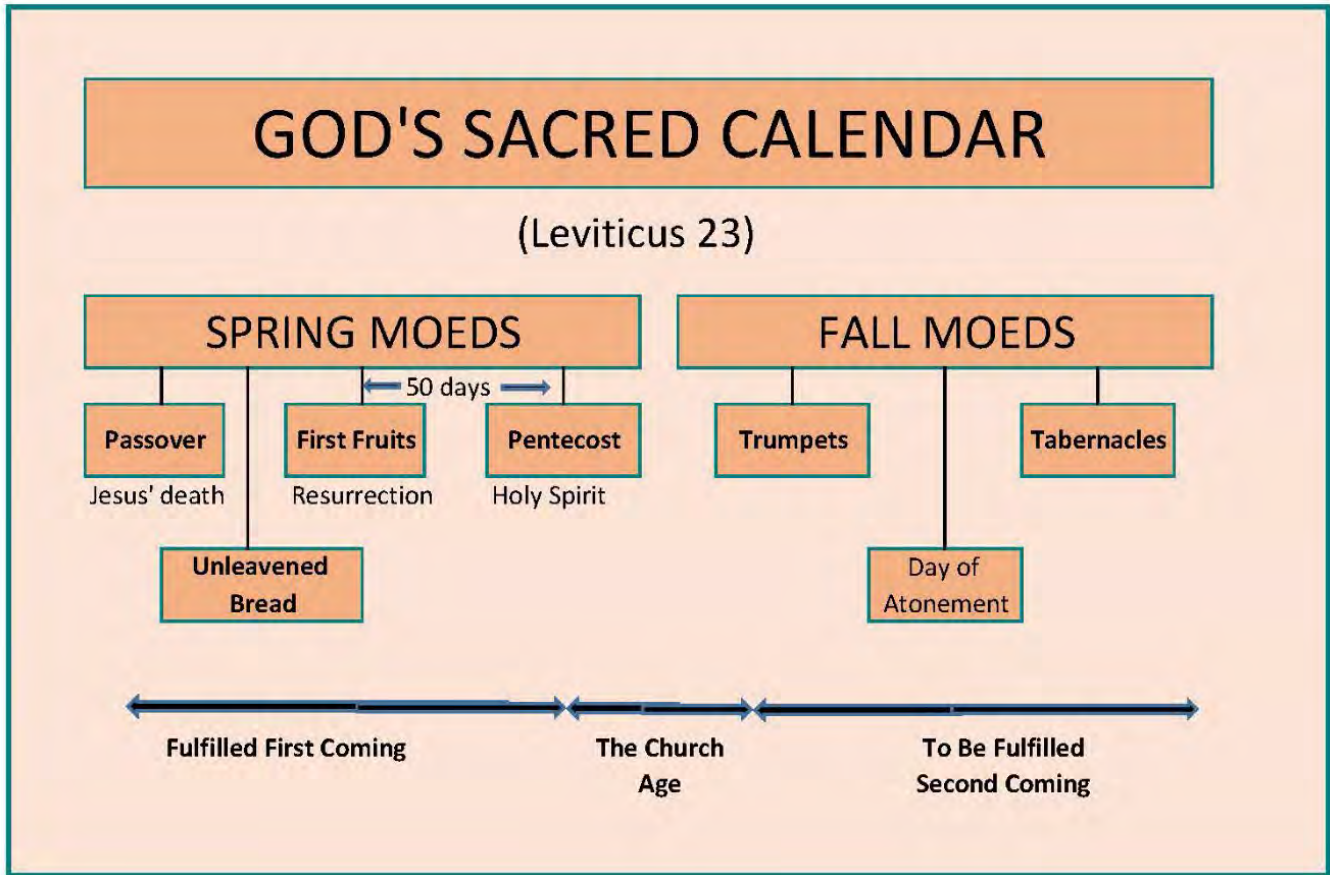
The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

Babylonian Talmud, Sanhedrin 97b.1

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.

[https://www.sefaria.org/Sanhedrin.97a.14?ven=William Davidson Edition - English&vhe=Wikisource Talmud Bavli&lang=bi](https://www.sefaria.org/Sanhedrin.97a.14?ven=William%20Davidson%20Edition%20-%20English&vhe=Wikisource%20Talmud%20Bavli&lang=bi)

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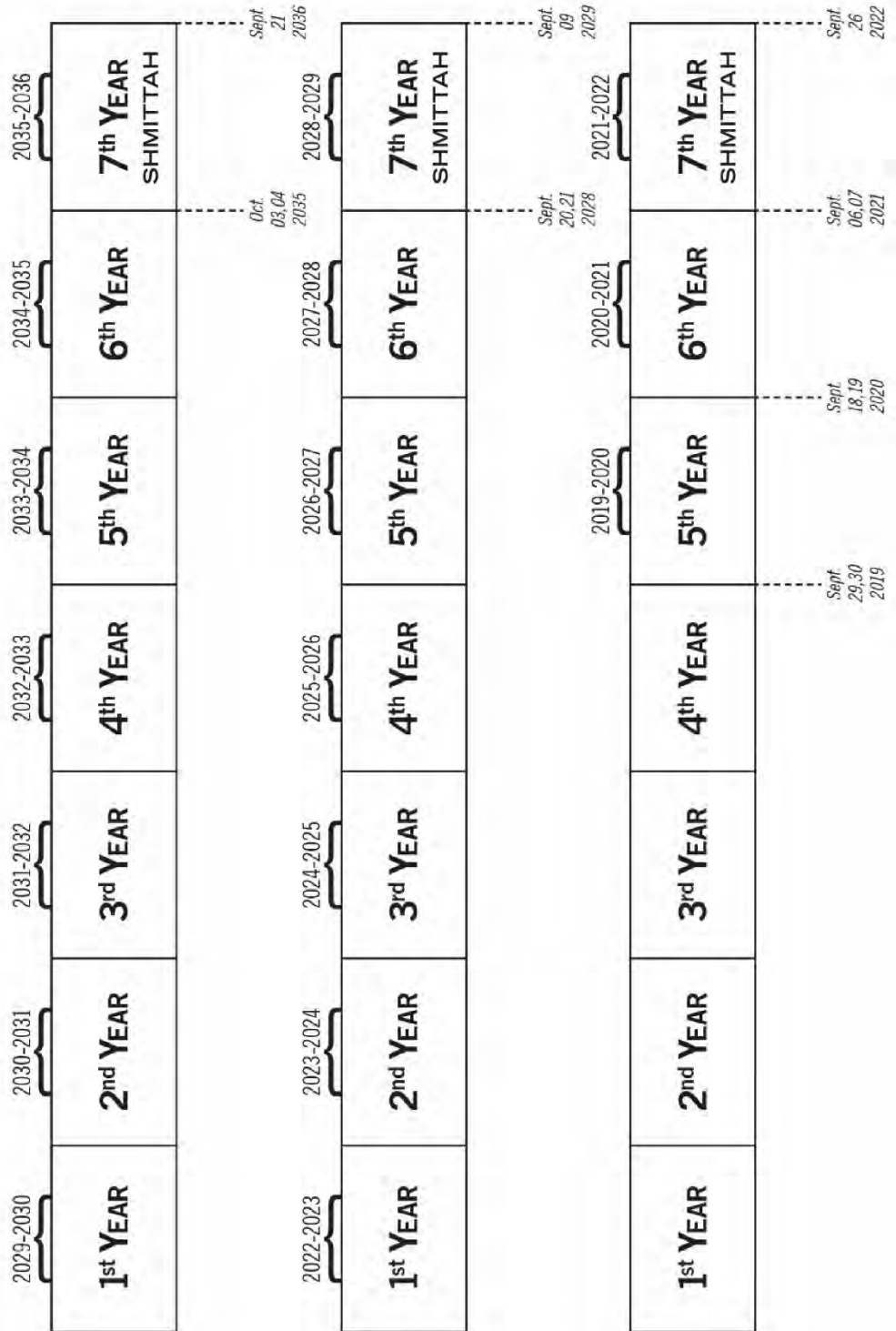
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REFERENCE 3: ROSH HASHANA & THE SEVEN-YEAR CYCLES

ROSH HASHANA BEGINNING OF NEXT SHMITTAH YEARS

- SEPT. 06, 07, 2021 - SEPT. 25, 2022
- SEPT. 20, 21, 2028 - SEPT. 09, 2029
- OCT. 03, 04, 2035 - SEPT. 21, 2036

ROSH HASHANA & THE 7-YEAR CYCLES (SHMITTAH-SABBATICAL CYCLES)



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REFERENCE 4: CHRONOLOGICAL LIST OF PROPHETS IN THE TANACH

Chronological List of Prophets in the Tanach			
Prophet	Approximate Date of Prophetic Ministry (BC)*		Reigning Kings
	Ministry To/About	Ministry To/About	
Elijah (Eleeياهو)	870-845	Israel	Ahab, Ahaziah, Joram
Elisha (Eleeשאח)	845-800	Israel	Joram, Jehu, Jehoahaz
Joel (Yo'el)	790-760 ???	Judah	Uzziah ?
Jonah (Yona)	790-740 ???	Nineveh (Assyria)	Jeroboam II?
Hosea (Hoshaya)	780-731	Israel	Jeroboam II, Zechaniah, Shallum, Menachem, Pekahiah, Pekah, Hoshea
Amos (Amos)	780-760	Israel	Jeroboam II
Isaiah (Yehsha 'yahu)	760-681	Israel	Uzziah, Jotham, Ahaz, Hezekiah, Manasseh
Micah (Meecha)	740-695	Israel	Jotham, Ahaz, Hezekiah, Manasseh
Nahum (Nachoom)	658-615	Judah	Manasseh, Amon, Josiah
Zephaniah (Tsefanya)	640-626	Judah	Amon, Josiah
Jeremiah (Yirmeyahu)	626-585	Judah	Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah
Habakkuk (Chavakook)	609-597	Judah	Jehoiakim, Jehoiachin
Daniel (Daniyyel)	605-536	Exiles of Judah in Babyon	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; Nebuchadnezzar to Cyrus
Ezekiel (Yechezkel)	593-571	Exiles of Judah in Babyon	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; Nebuchadnezzar
Obadiah (Ovadya)	590-586	Edom	Nebuchadnezzar
Haggai (Chaggay)	520-518	The Returned Remnant of Judah	Zerubbabel (Governor); Darius II
Zechariah (Zecharya)	520-510	The Returned Remnant of Judah	Zerubbabel (Governor); Darius II
Malachi (Mal'achee)	425-397 ???	The Returned Remnant of Judah	Nehemiah (Governor)

*Note: Sources vary on the exact dates. No one can be sure.

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KINGS AND PROPHETS OF THE UNITED KINGDOM OF ISRAEL

United Kingdom				
Years BC	King	Beginning/End	Prophet	Scriptures
1050–1010	Saul	Good/Evil	Samuel	I Samuel 8–31 I Chronicles 9–10
1010–970	David (Captain)	Good/Good	Samuel	I Samuel 16–31 2 Samuel 1–24
			Nathan	I Kings 1–2 I Chronicles 11–29
970–930	Solomon (Son)	Good/Evil	Nathan	I Kings 1–11 2 Chronicles 1–9

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REFERENCE 6: CHART OF KINGS ISRAEL AND JUDAH—TOP

DIVIDED KINGDOM									
JUDAH				ISRAEL					
Years	King	Begin/End	Prophet	Scripture	Years	King	Begin/End	Prophet	Scripture
931-913	Rehoboam (son)		Shemaiah	I Kings 12,14 2 Chron 10-12	931-910	Jeroboam I (servant)		Ahijah	I Kings 12-14 2 Chron 10
913-911	Abijah (son)			I Kings 15 2 Chron 13	910-909	Nadab (son)			I Kings 15
911-870	Asa (son)		Hanani	I Kings 15 2 Chron 14-16	909-886	Baasha		Jehu	I Kings 16
					886-885	Elah (son)			I Kings 16
					885	Zimri (captain)		Micaiah	I Kings 16
870-848	Jehoshaphat (son)			I Kings 22 2 Chron 17-20	885-874	Omri (captain)		Elijah I Ki 17-19, 21	I Kings 16
848-841	Jehoram (son)		Obadiah (?)	2 Kings 8 2 Chron 21	874-853	Ahab (son)			I Kings 17 2 Chron 18
841	Ahaziah (son)			2 Kings 8-9 2 Chron 21	853-852	Ahaziah (son)			I Kings 22 2 Chron 18
841-835	Athaliah (mother)			2 Kings 11 2 Chron 22-23	852-841	Joram (son of Ahab)		Elisha I Kings 19 2 Kings 2-9 2 Kings 13	2 Kings 3
835-796	Joash (son of Ahaziah)		Joel	2 Kings 11-12 2 Chron 23-24	841-814	Jehu (captain)			2 Kings 9-10
796-767	Amaziah (son)			2 Kings 14 2 Chron 25	814-798	Jehoahaz (son)			2 Kings 13
					798-782	Jehoash (son)			2 Kings 13-14
					782-753	Jeroboam II (son)			2 Kings 14

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REFERENCE 7: CHART OF KINGS ISRAEL AND JUDAH—BOTTOM

767-740	Uzziah aka Azariah (son)		Isaiah Micah	2 Kings 15 2 Chron 26	782-753	Jeroboam II (son)			2 Kings 14										
748-732	Jotham (son)		Isaiah Micah	2 Kings 15 2 Chron 27	753-752	Zechariah (son)		Amos Hosea	2 Kings 15										
732-716	Ahaz (son)		Isaiah Micah	2 Kings 18-20 2 Chron 29-32 Isaiah 7	752	Shallum (no relation)		Jonah (2 Kings 14:25; Jonah 1:1)	2 Kings 15										
716-687	Hezekiah (son)		Isaiah Micah	2 Kings 18-20 2 Chron 29-32 Isaiah 36-39	752-742	Menahem (no relation)		Jonah 1:1 Micah	2 Kings 15										
687-642	Manasseh (son)		Isaiah Micah	2 Kings 18-20 2 Chron 29-32 Isaiah 36-39	742-740	Pekahiah (son)		Amos Hosea	2 Kings 15										
642-640	Amon (son)		Isaiah Micah	2 Kings 21 2 Chron 33	752-740 (rival) 733-722 (sole)	Pekah (captain)		Jonah (2 Kings 14:25; Jonah 1:1)	2 Kings 15										
640-608	Josiah (son)		Isaiah Micah	2 Kings 21 2 Chron 33	732-722	Hoshea (no relation)		Micah	2 Kings 17										
608	Jehoahaz (son)		Huldah Habakkuk Zephaniah	2 Kings 22-23 2 Chron 34-35	Israel went into Assyrian Captivity in 722 BC														
608-597	Jehoiakim (son of Josiah)		Huldah Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Kings 23 2 Chron 36	Judah went into Babylonian Captivity in 586 BC														
597	Jehoiachin (son)		Huldah Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Kings 23-24 2 Chron 36						Nahum									
597-586	Zedekiah (son of Josiah)		Huldah Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Kings 24-25 2 Chron 36											Daniel				
586-450			Jeremiah Haggai Malachi	2 Kings 24-25 2 Chron 36															

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THE GOD CALENDAR

September 2022

Elul 5782–Tishrei 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
1 Elul 28 Rosh Chodesh 	2 Elul 29 	3 Elul 30 	4 Elul 31 	5 Elul 1 	6 Elul 2 	7 Elul 3 Shoftim
8 Elul 4 	9 Elul 5 	10 Elul 6 	11 Elul 7 	12 Elul 8 	13 Elul 9 	14 Elul 10 Ki Teitzei
15 Elul 11 	16 Elul 12 	17 Elul 13 	18 Elul 14 Chai Elul 	19 Elul 15 	20 Elul 16 	21 Elul 17 Ki Tavo
22 Elul 18 	23 Elul 19 	24 Elul 20 	25 Elul 21 	26 Elul 22 	27 Elul 23 	28 Elul 24 Nitzavim
29 Elul 25 Erev Rosh Hashanah 	1 Tishrei 26 Rosh Hashanah 	2 Tishrei 27 Rosh Hashanah 	3 Tishrei 28 Fast of Gedaliah 	4 Tishrei 29 	5 Tishrei 30 	6 Tishrei 1 Vayelech

<https://www.chabad.org/calendar/view/day.asp?tdate=9/07/2022>

Accessed 1/24/2022

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THE GOD CALENDAR

October 2022

Tishrei–Cheshvan 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
29 Elul 25 Erev Rosh Hashanah 	1 Tishrei 26 Rosh Hashanah 	2 Tishrei 27 Rosh Hashanah 	3 Tishrei 28 Fast of Gedaliah 	4 Tishrei 29 	5 Tishrei 30 	6 Tishrei 1 Vayelech
7 Tishrei 2 	8 Tishrei 3 	9 Tishrei 4 Erev Yom Kippur 	10 Tishrei 5 Yom Kippur 	11 Tishrei 6 	12 Tishrei 7 	13 Tishrei 8 Ha'azinu
14 Tishrei 9 Erev Sukkot 	15 Tishrei 10 Sukkot 	16 Tishrei 11 Sukkot 	17 Tishrei 12 Sukkot 	18 Tishrei 13 Sukkot 	19 Tishrei 14 Sukkot 	20 Tishrei 15 Sukkot
21 Tishrei 16 Hoshana Rabbah 	22 Tishrei 17 Shemini Atzeret 	23 Tishrei 18 Simchat Torah 	24 Tishrei 19 	25 Tishrei 20 	26 Tishrei 21 	27 Tishrei 22 Bereishit
28 Tishrei 23 	29 Tishrei 24 	30 Tishrei 25 Rosh Chodesh 	1 Cheshvan 26 Rosh Chodesh 	2 Cheshvan 27 	3 Cheshvan 28 	4 Cheshvan 29 Noach
5 Cheshvan 30 	6 Cheshvan 31 	7 Cheshvan 1 	8 Cheshvan 2 	9 Cheshvan 3 	10 Cheshvan 4 	11 Cheshvan 5 Lech-Lecha

<https://www.chabad.org/calendar/view/day.asp?tdate=9/07/2022>

Accessed 1/24/2022

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REFERENCE 10: THE ARCH OF TITUS



The Arch of Titus in Rome, Italy, depicts the victory of Titus over the Jews in A.D. 70, when the Temple was burned down and the articles of worship carried away.



Top: <https://pixabay.com/photos/forum-romanum-arch-titus-relief-883851/>

Middle Left: File:The Arch of Titus, Upper Via Sacra, Rome (31605340150).jpg, commons.wikimedia.org, Accessed July 10, 2020. [https://commons.wikimedia.org/wiki/File:The Arch of Titus, Upper Via Sacra, Rome \(31605340150\).jpg](https://commons.wikimedia.org/wiki/File:The_Arch_of_Titus,_Upper_Via_Sacra,_Rome_(31605340150).jpg)

Middle Right: File:Arch Titus, Forum Romanum, Rome, Italy.jpg, commons.wikimedia.org, Accessed July 10, 2020. [https://commons.wikimedia.org/wiki/File:Arch Titus, Forum Romanum, Rome, Italy.jpg](https://commons.wikimedia.org/wiki/File:Arch_Titus,_Forum_Romanum,_Rome,_Italy.jpg)

Bottom: "Arch of Titus," wikipedia.org, Accessed July 11, 2020. https://en.wikipedia.org/wiki/Arch_of_Titus

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REFERENCE 11: THEODOR HERZL AND WILLIAM HECHLER



THEODOR HERZL

A Memorial

Edited by Meyer W. Weisgal

NEW YORK

MEMBER



WILLIAM HECHLER

Dressed as a Bedouin on a Palestine Visit

Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.

<https://archive.org/details/theodorherzl/memo00weis/mode/2up?ref=ol&view=theater>

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all honor—when she thinks that such a committee can be of help. Exactly the case of the peace societies. A man who invents a terrible explosive does more for peace than a thousand mild apostles.

This was the answer which I gave casually to Baron Leitenberger when he asked me, three years ago, what I thought of the *Freie Blatt* for the "combating, etc." I thought nothing of it. . . .

Since that day anti-Semitism has grown, keeps on growing—and I with it.

I still remember two different approaches to the question and its solution which I tried within the last few years. About two years ago I wanted to solve the Jewish question, at least in Austria, with the help of the Catholic Church. I wanted to get *entrée* to the Pope, not without having assured myself in advance of the assistance of the Austrian upper clergy, and to say to him: "Help us against anti-Semitism, and I shall lead a great movement for the free and decent conversion of the Jews to Christianity."

Free and decent because the leaders of this movement—and I above all—would remain Jews and would propagate the idea as Jews. The conversion was to take place in broad daylight, at twelve o'clock on Sunday, in the San Stefan Cathedral of Vienna, in festive processions and to the sound of bells. Not in shame, as single ones have done hitherto, but with proud gestures. . . .

(Herzl tells how he tried to win the editor-in-chief of the *Neue Freie Presse* to the idea and failed. His second approach to the question of anti-Semitism was—the turning of the Jews to the professions. But this too was nothing more than a conversation. And then, finally, while he sat for the sculptor Beer, in Paris, the inspiration came.)

THE conversation turned to the fact that it did not help the Jews at all if one were an artist untainted by money. The curse clung. I became greatly excited in my talk, and I was still glowing after I left. With the swiftness of that dream in the Arabian fairy story rose the plan for this work. I think I had scarcely gone the distance from the Rue Descombes to the Place Péreire, and it was complete in my mind.

The next day I sat down. Three wonderful weeks of excitement and work.

I thought that through this dramatic eruption I should write myself free. On the contrary, I was drawn in deeper and deeper. The thought grew ever stronger that I had to do something for the Jews.



BARON MAURICE DE HIRSCH

For the first time I went to the temple in the Rue de la Victoire, and again I found the services festive and touching. There was much to remind me of my youth, the Temple on the Tabakgasse in Pest. . . .

Did it happen then? Or had I conceived before that time the plan to write "The Situation of the Jews?"

Now I remember that it was before. I had already spoken of it the fall before in Vienna. . . .

(The "literary" prelude to the *Diaspora* takes up thirteen out of the nearly two thousand pages. Suddenly, without understanding why, Herzl writes a letter to Baron de Hirsch, the famous philanthropist, asking for an interview. De Hirsch turns out to be in London. After some correspondence they meet in Paris, on June 2, 1895. Herzl lays his plans for a Jewish State before the Baron—and here follows the result.)

THE Baron said, benevolently, as if I were asking him for a position in his banking-house: "I observe that you are an intelligent man."

I smiled inwardly. Such a project as I have in mind lifts one above conceit. I shall yet see and hear diverse things.

And de Hirsch continued his praise with: "But you have such fantastic ideas."

I stood up. "Yes. Did I not tell you that it would sound either too simple or too fantastic to you? You do not know what the fantastic is, and that the only way to get the large lines of mankind is from a great height."

He answered: "Emigration is the only thing. There is land enough to be bought."

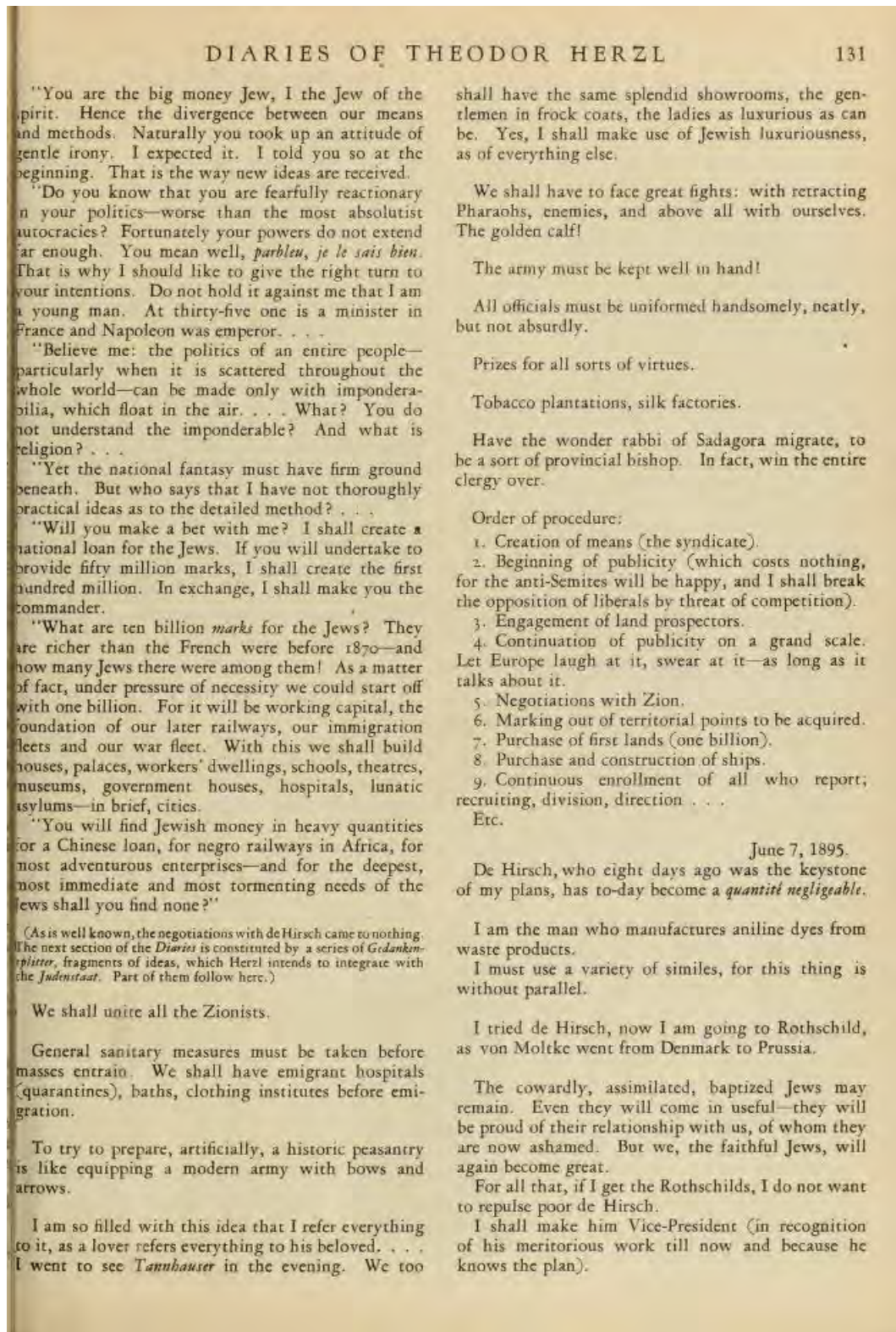
I almost shouted. "But who tells you that I do not want to emigrate? Here it is, in my notes. I shall go to the German Kaiser—and he will understand me, for he has been brought up to understand big things. . . ."

(Herzl makes no direct entry into his diary, after this interview, for nearly a whole year. He keeps only scattered notes. He cannot sit down to make coherent entries. He explains why.)

I WROTE walking, standing, lying down, on the street, at table, by night when I was driven forth from my sleep.

Every note bears its date. I no longer have the time to copy the notes. I have begun the second book, so as to put down daily what is worth putting down. And thus the notes accumulate. Now shall ask my good father to enter these in the book in their proper order, as they were written.

(Among the first entries is the letter he wrote de Hirsch after the unsuccessful interview. In part he says:)



Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022. <https://archive.org/details/theodorherzlmemo00weis/page/130/mode/2up?ref=ol&view=theater>

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REFERENCE 14: JACOB HERZL

DIARIES OF THEODOR HERZL 137

and others. He gave me a letter of introduction to Mr. Samuel Montagu.

(Among others Herzl meets Rabbi Singer, Colonel Goldsmid—who makes a profound impression on him—Asher Myers, Editor of *The Jewish Chronicle*, Solomon J. Solomon, the painter.)

The Chief Rabbi said: "We shall put your plan before the Anglo-Russian Committee, and they will decide whether they will participate in your matter." I replied: "Naturally the Committee will take up this matter, but I shall not place it before them. I cannot be majorized. Whoever comes with me, is welcome. I turn first to the Jews with names, those who have signalized themselves till now by their efforts, but I do not need them. I cannot but desire to have notable people come with us. But I am not dependent on them."

(On the evening of the 24th Herzl holds his first semi-public speech on the subject of the *Judenstaat*—before the Maccabean Club of London. He is well received—but has not yet set anything in motion. It is in England, however, that he takes the decisive step: he promises Asher Myers to send him a résumé of the *Judenstaat*, to be published in *The Jewish Chronicle*. This promise makes inevitable the publication of *Der Judenstaat* in full, and a new epoch is thereby to be opened in Herzl's life. December 15th he is back in Vienna, and opens negotiations with publishers for the publication of *Der Judenstaat*. Two firms—one of them Jewish, in Berlin—refuse it. A third publisher, Breitenstein, accepts. Meanwhile the article, appearing in *The Jewish Chronicle*, makes the first public stir.)

January 25, 1896.

DR. LIEBEN, secretary of the local Jewish community, came up to the editorial offices. Lieben had received an inquiry from London as to whether he was the author of the Utopia in *The Jewish Chronicle*. He had answered that he did not think so, as he knew me to be a sensible person.

When I said to him that I was a national Jew, he replied: "You are only talking yourself into it." I took no further trouble with him.

(Benedikt, of the *Neue Freie Presse*, hearing of all this, tries hard to persuade Herzl to withdraw publication of *Der Judenstaat*. Herzl now receives letters from various countries, in response to his article. He begins to believe that it will come to an open fight between him and the *N. F. P.* if he does not give in to Benedikt, but he knows that he cannot give in, and says so to Benedikt. He is ready for the struggle.)


February 3, 1896.

How right I was when I told my parents this afternoon that I am in the midst of the fight now. The fight is between me and the *Neue Freie Presse*, between the employe and the chief. He has the power of his superior position; I have right on my side.

February 4, 1896.

If they force me out of the editorial offices, I must immediately have another paper at my disposal. I am risking a great deal—my entire position and the *Neue Freie Presse* too.

(Herzl now begins to foresee the ridicule as well as the opposition he will meet. But he proceeds with the publication of the *Judenstaat*, refusing to yield to Benedikt. On February 15th the first copies are on sale in Vienna.)



JACOB HERZL
"My Good Father Is My Only Support"

Now my good father is my only support. All those with whom I have taken council till now are holding back cautiously, waiting. Near me I feel this dear old man. He stands like a tree.

February 17, 1896.

No paper has uttered an opinion as yet. But the pamphlet is becoming a subject of conversation. Acquaintances ask me: "Is the pamphlet they are speaking about by you? Is it a jest, or is it in earnest?"

I answer: "Deadly earnest! Naturally a man who undertakes something of this character must be prepared to have the street arabs running after him. There are also higher grades of street arabs."

(In the meantime Jewish student bodies in Vienna approach Herzl. They are among his first supporters. Various other Zionist organizations communicate with him. Herzl does not decide yet to launch public action. He is still waiting.)

March 10, 1896.

The Reverend William Hechler, Chaplain of the English Embassy here, came to see me. A sympathetic, gentle fellow, with the long, gray beard of a prophet. He is enthusiastic about my solution of the Jewish question. He also considers my movement a "prophetic turning-point"—which he had foretold two years before. From a prophecy

Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.
<https://archive.org/details/theodorherzlmemo00weis/page/136/mode/2up?ref=ol&view=theater>

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REFERENCE 15: WILLIAM HECHLER

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THEODOR HERZL—A MEMORIAL



WILLIAM HECHLER
"A Sympathetic, Gentle Fellow"

in the time of Omar (637 C.E.) he had reckoned that at the end of forty-two prophetic months (total 1260 years) the Jews would get Palestine back. The figure he arrived at was 1897-98.

When he had read my book he ran at once to Ambassador Monson and said: "The prophesied movement is here."

(On March 17th the *Diaries* record the fact that Herzl was examined by a doctor and his heart was found to have been affected by all the excitement.)

This Dr. Beck does not know that I am taken up with the Jewish affair; neither do his friends, the Jews among whom he moves.

April 10, 1896.

A *Privatgelehrter* by the name of Carl Bleicher came to see me. At first I thought he was a *schnorrer* who wanted a small contribution for a book of his own. But he would take nothing, and placed himself at my disposal as propagandist. I note this because it is a sign of the way the poor have been gripped. This poor old man, who lives on gifts of small coins, opened his purse, showed me what he had, and refused my offer. This is the most important difference between my effect and that of Baron de Hirsch. They beg from him but do not love him. I am loved by the beggars. That is why I am the stronger.

(Support comes in from various quarters. The three brothers Marmorek of Paris are with him. A resolution comes from the Zionists of Sophia, six hundred signatures. The "liberal" *Gemeinderat* Alfred Stern comes to see him and expresses his faith in his views.)

BEGINNING DIPLOMATIC WORK

(Herzl's first diplomatic work begins. Dr. Hechler, Chaplain the British Embassy in Vienna, is the first intermediary.)

April 14, 1896.

THE English pastor Hechler came to me this afternoon in great excitement. He was at the court where the German Kaiser arrived to-day, and spoke with the general superintendent, Dryander, and with others of the Kaiser's suite. He went walking with them for two hours in the city and told them of the contents of my pamphlet, which astonished them greatly. He said to them that the time had come "to fulfill prophecy."

Now he wants me to come with him to-morrow to Karlsruhe, to the Grand Duke, where the Kaiser is going to-morrow evening. It was Hechler's idea to go first to the Grand Duke, to tell him what the matter in hand was, and then to explain that he has brought me to Karlsruhe against my will so that I could give more detailed explanations.

I excused myself from going along; it had something of the adventurer in my eyes.

Was at the opera, right opposite the Imperial loge, and the whole evening I studied the motions of the German Kaiser. Eleven o'clock I came home. Hechler had been waiting an hour for me. He wanted to leave the next morning at seven o'clock for Karlsruhe.

He sat in quiet conversation with me until half past twelve. The refrain: "To fulfill prophecy."

April 18, 1896.

Hechler telegraphs from Karlsruhe:

"Had two conversations with His Majesty and His Imperial Highness. Must still wait."

April 21, 1896.

Nothing more from Hechler. Meanwhile the Kaiser has left Karlsruhe for Coburg.

I wrote to Nordau, entrusting to him the diplomatic mission to put feelers out toward de Hirsch. If de Hirsch were to give us a couple of millions the affair would have a tremendous repercussion, and we should have something to use as *baksheesh* in Turkey.

I began the letter to Nordau yesterday and ended it to-day.

In between de Hirsch has died on an estate in Hungary. I learned this one hour after mailing the letter to Nordau. Now I must recall that letter by telegram. But what an extraordinary coincidence. For months the pamphlet (*Der Judenstaat*) had been lying unread. I gave it to every one but not to de Hirsch. At the moment when I resolved to do so, he died. His co-operation could have helped us to hasten our success greatly.

In any case his death is a loss to the Jewish world. Of the rich Jews, he was the only one who wanted to do something big for the poor. Perhaps I did not

Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.

<https://archive.org/details/theodorherzlmemo00weis/page/138/mode/2up?ref=ol&view=theater>

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REFERENCE 16: THE GRAND DUKE OF BADEN

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know how to handle him properly. Perhaps I should have written that letter to Nordau fourteen days ago.

Hechler telegraphs from Karlsruhe: "Third conference yesterday. Fourth to-day at four o'clock. Hard work to get my wishes put through. Nevertheless all well."

April 21, 1896, at night.

I wanted to go to Pest to-morrow. Late in the evening I got Hechler's call to Karlsruhe.

Strange day de Hirsch dies and I enter into relation with princes.

A new book opens in the Jewish matter.

VOLUME THREE

(On Sunday, April 22, 1896, Herzl is on the Orient Express, headed for Karlsruhe, on his first appointment with a European prince to discuss the Jewish question. He records that it is a beautiful day. The weather and the excitement of the occasion fill him with strange thoughts.)

AT THIS moment I must think of the dead Baron de Hirsch.

He who lives is in the right. I am in the right—as long as I live.

The Jews have lost de Hirsch, but they have me.

And after me they will have others.

I don't know much about the Grand Duke, except that he is an old man and was the friend of Friedrich. Now Wilhelm seems to listen to him. Much depends upon this interview and upon the effect I shall produce upon him.

Yet I must not become dizzy upon these heights. I shall think of death and be serious.

I shall be cold, calm, firm, modest, but determined.

April 23, 1896.

ARRIVED here eleven o'clock last night. Hechler met me at the station.

He told me the circumstances. The Grand Duke had received him at once, when he arrived, but wanted first to have in hand the report of the councillor on the *Judenstaat*.

Hechler showed the Grand Duke the *Prophetic Tables*—which, it appeared, made an impression.

When the Kaiser arrived, he was immediately informed on the matter by the Grand Duke. Hechler was invited to a reception, and, to the astonishment of the court, the Kaiser spoke to him jestingly, saying: "Hechler, I hear you want to be a minister in a Jewish State."

The result with the Kaiser was therefore very small.


But he was much more fortunate with the Grand Duke. He was admitted to him several times. The Grand Duke spoke of his dead son, Ludwig, whose tutor Hechler had been, and wept bitterly. Hechler comforted him, and read him a psalm in which the word Zion occurs.

Then the Grand Duke let him speak further. The Duke's chief fear was that if he went in on the plan it might be falsely interpreted. It might be said of him that he was driving the Jews out of his country. Also he was pulled up by my position as a journalist. Hechler guaranteed that nothing would appear in the papers.

Then the Grand Duke asked what it was that he could do.

Hechler answered: "Your majesty was the first among the German princes at the gathering in Versailles to call King Wilhelm Kaiser. If now you would only participate also in the second great state-founding of the century. For the Jews will become a *grande nation*."

Dined with Hechler. He had brought his orders with him and was more excited than I. I dressed only after dinner, half an hour before the audience. Hechler asked me whether I would put on a frock coat. I said no, because too festive attire on such an occasion might also be considered tactless. The Grand Duke wanted to speak with me, as it were, incognito. I therefore put on my tried redingote. External details

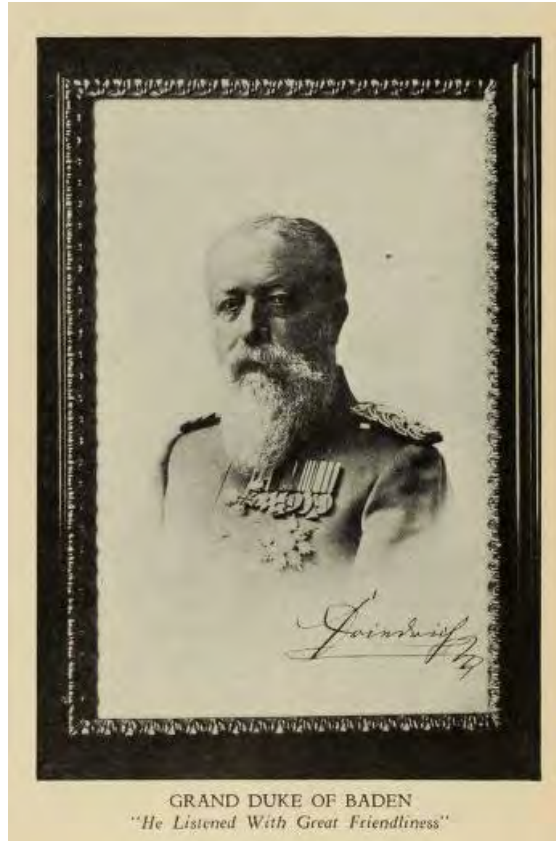


GRAND DUKE OF BADEN
"He Listened With Great Friendliness"

Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.
<https://archive.org/details/theodorherzlmemo00weis/page/138/mode/2up?ref=ol&view=theater>

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REFERENCE 17: CZAR NICHOLAS, GRAND DUKE, KAISER WILHELM, SULTAN HAMID

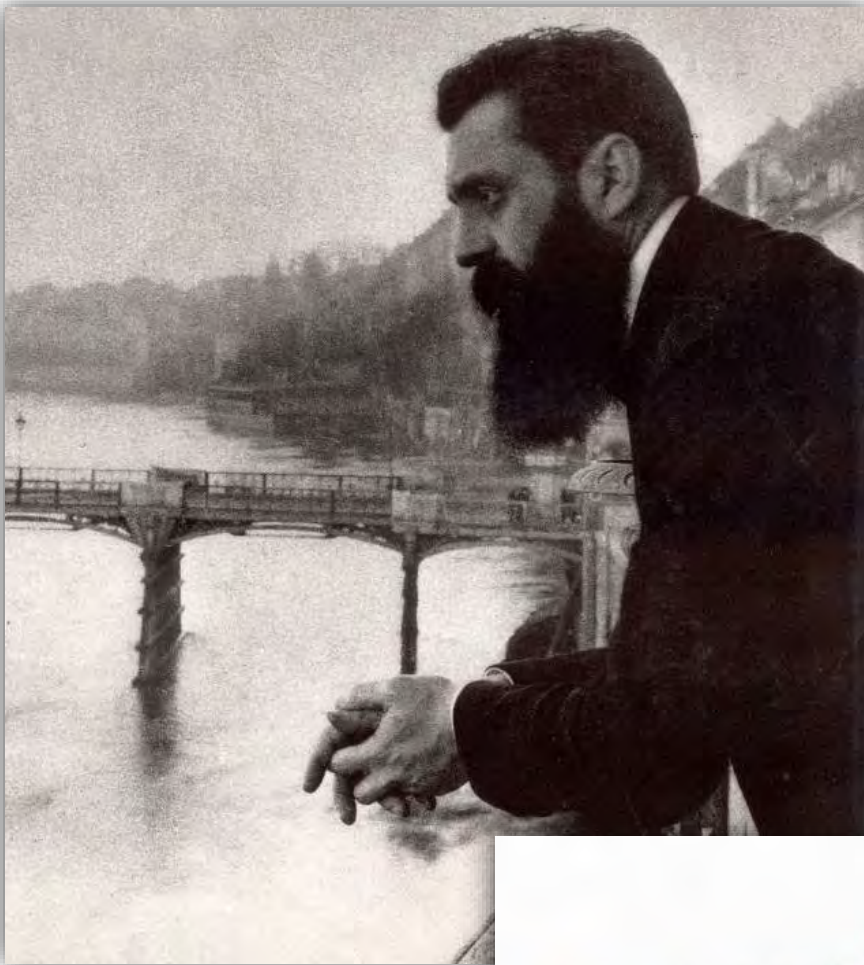


Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.

<https://archive.org/details/theodorherzlmemo00weis/mode/2up?ref=ol&view=theater>

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REFERENCE 18: THEODOR HERZL AND DR BILLYE BRIM - BASEL



"1897: The First Zionist Congress takes place in Basel, Switzerland," mfa.gov.il, Accessed June 2, 2022.
<https://mfa.gov.il/jubilee-years/Pages/1897-The-First-Zionist-Congress-takes-place-in-Basel-Switzerland.aspx>

Above: Theodor Herzl on his balcony at the Grand Hotel Les Trois Rois during the first Zionist Congress in Basel, Switzerland. After this gathering, Herzl observed, "At Basel I founded the Jewish State. If I said this out loud today, I would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it."

Right: Dr. Billye Brim at Les Trois Rois on the balcony next to the one on which Theodor Herzl had stood, pondering the profound significance of Herzl's accomplishments.



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Children of the Jewish community in Sana'a, 1901. Credit: Hermann Burchardt

First-ever Photos of Yemen's Jews Stunned the Jewish World

When adventurer and photographer Hermann Burchardt arrived in Sana'a in 1901, he became the first person to chronicle this unique community's way of life.

Chen Malul, National Library

May. 4, 2017

The search for the authentic Jew was a common pursuit among Jewish communities in the 19th century. Many asked themselves the question in one form or another: "Am I really living according to the ways of my ancestors?"

In those years, a young German-Jew who had just turned 30 decided to leave the family business and set off on a journey around the world that would incorporate two of his great passions: photography; and the study of ancient and exotic peoples. Hermann Burchardt decided to use his substantial inheritance to rent an apartment in Damascus, which would serve as the base for his research expeditions and adventures. He had already studied Arabic and Turkish, which he hoped to use to his advantage.

Even before he set off on his travels, Burchardt saw himself as a citizen of the world, a man without limits, able to reach places no European had ever set foot before. On one of his journeys, in 1901, he encountered just such a place: In the middle of the harsh and barren desert, he reached the [Yemenite city](#) of Sana'a.

On his wanderings around the hilly capital city, he was stunned by a group of people he encountered – members of the Sana'a Jewish community, whose ties to other Jewish communities worldwide had been almost completely severed for generations.

REFERENCE 19: HA'ARETZ - FIRST PHOTOS OF YEMEN'S JEWS



Hermann Burchardt.



The synagogue of the Jewish community in Sana'a. Credit: Hermann Burchardt



Sana'a, 1901.

Credit: Hermann Burchardt



A Jew in Sana'a, 1901.

Credit: Hermann Burchardt

REFERENCE 19: HA'ARETZ - FIRST PHOTOS OF YEMEN'S JEWS

Together with his large entourage, Burchardt spent nearly a year with the community. He got to know them personally, to study and document their customs, listen to their unique life stories, transcribing almost every word in his diary.

And, for the first time in history, he photographed them. The article he published in the journal *Ost und West* included the spectacularly beautiful, first-ever photographs of the Yemenite Jewish community.

The images were nothing short of a revelation for European Jewry. After a break of thousands of years, there was at last a tangible sign of the existence of the Yemenite Jewish community. It seemed as if the world's most authentic Jew, who had lived completely isolated from any foreign influence, had finally been found – at least, this is what they believed in Europe. The article so excited the journal's readership that the photographs were turned into postcards, which were sold and circulated by the thousands.



Above: A workshop in Sana'a, 1901.
Left: A Jewish family in Sana'a, 1901.
Below: A Jew from Sana'a, 1901.
 Credit: Hermann Burchardt

Is this how Jews looked before the Exile? Are these the Jews of the Second Temple? For those who had been overwhelmed by the encounter with the Jews of Ottoman Palestine, the West's encounter with the isolated and remote community of Sana'a was even more astonishing. They wanted to examine the authentic Yemenite siddur; to analyze the differences between their and "our" biblical traditions; and, essentially, every tiny scrap of information about their unique customs.



REFERENCE 19: HA'ARETZ - FIRST PHOTOS OF YEMEN'S JEWS



Members of the Jewish community in Sana'a on a holiday day, 1901.

Credit: Hermann Burchardt

In 1909, while Burchardt was escorting the Italian consul on his way from Sana'a, the adventurous and learned ethnographer convinced the consul to take a route that had never before been traveled by a European. The grand convoy was ambushed by desert thieves: Hermann Burchardt and the Italian consul were killed.



A street in Yemen, 1901. Credit: Hermann Burchardt

REFERENCE 19: HA'ARETZ - FIRST PHOTOS OF YEMEN'S JEWS

At his funeral, Burchardt was eulogized by an Italian merchant who had befriended him on his last visit to Sana'a. He said the Jews of Sana'a, a community close to the famous adventurer's heart, were mourning his death.



Yemen in 1901. Credit: Hermann Burchardt

Chen Malul, "First-ever Photos of Yemen's Jews Stunned the Jewish World," Haaretz.com, Accessed May 19, 2022.

<https://www.haaretz.com/israel-news/MAGAZINE-first-ever-photos-of-yemen-s-jews-stunned-the-jewish-world-1.5465693>

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REFERENCE 20: ELIEZER BEN YEHUDA PHOTOS



Eliezer Ben-Yehuda. 1905. Lexicographer of the first Hebrew Dictionary

[Jewish National Fund Photographers \(Israeli\)](#) [Public Domain](#).
https://en.wikipedia.org/wiki/Eliezer_Ben-Yehuda



Eliezer Ben-Yehuda while working on the Hebrew dictionary, 1912.

Shlomo Narinsky (died 1960), first published 1918 in Jerusalem - The David B. Keidan Collection of Digital Images from the Central Zionist Archives (via [Harvard University Library](#)) [Public Domain](#).

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REFERENCE 21: BALFOUR DECLARATION

Foreign Office,

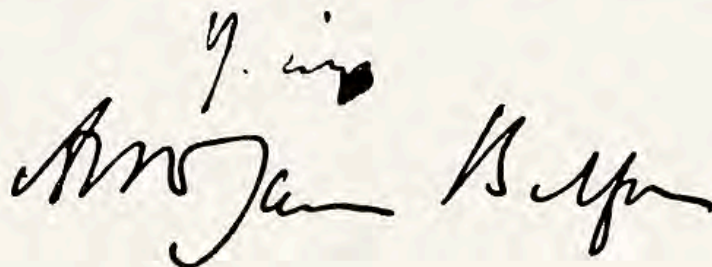
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

A handwritten signature in dark ink, reading "A. J. Balfour". The signature is written in a cursive style with a small flourish above the first name.

Balfour Declaration," Wikipedia.org, Accessed June 2, 2022

https://en.wikipedia.org/wiki/Balfour_Declaration

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REFERENCE 22: HAJ AL HUSSEINI MEETING WITH NAZI LEADERS



Haj Amin al-Husseini meeting with Adolf Hitler (28 November 1941).

https://en.wikipedia.org/wiki/Amin_al-Husseini#/media/File:Bundesarchiv_Bild_146-1987-004-09A,_Amin_al_Husseini_und_Adolf_Hitler.jpg



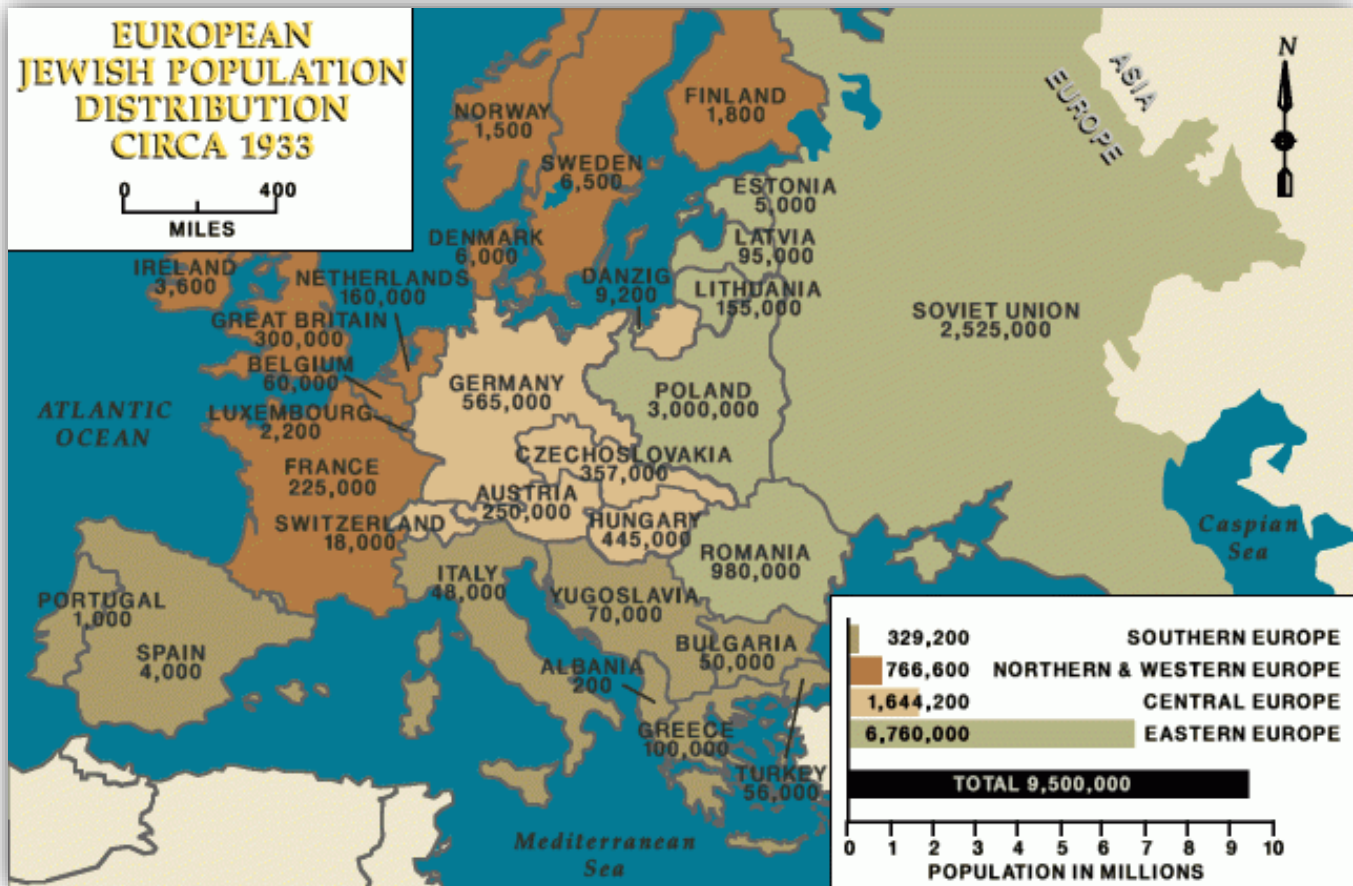
Haj Amin al-Husseini meeting with [Heinrich Himmler](#) (1943).

https://en.wikipedia.org/wiki/Amin_al-Husseini#/media/File:Bundesarchiv_Bild_101III-Alber-164-18A,_Gro%C3%9Fmufti_Amin_al_Husseini,_Heinrich_Himmler.jpg

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REMAINING JEWISH POPULATION IN EUROPE IN 1945

Before the Nazi takeover of power in 1933, Europe had a vibrant, established, and diverse Jewish culture. By 1945, most European Jews—two out of every three—had been killed.



Jews have lived in Europe for more than two thousand years. The American Jewish Yearbook placed the total Jewish population of Europe at about 9.5 million in 1933. This number represented more than 60 percent of the world's Jewish population, which was estimated at 15.3 million. Most European Jews resided in eastern Europe, with about 5 1/2 million Jews living in Poland and the Soviet Union. Before the Nazi takeover of power in 1933, Europe had a dynamic and highly developed Jewish culture. In little more than a decade, most of Europe would be conquered, occupied, or annexed by Nazi Germany and most European Jews—two out of every three—would be dead.

REFERENCE 23: JEWISH POPULATION IN EUROPE IN 1933 AND 1945



Six million Jews died in the Holocaust. Jewish communities across Europe were shattered. Many of those who survived were determined to leave Europe and start new lives in Israel or the United States. The population shifts brought on by the Holocaust and by Jewish emigration were astounding.

According to the *American Jewish Yearbook*, the Jewish population of Europe was about 9.5 million in 1933. In 1950, the Jewish population of Europe was about 3.5 million. In 1933, 60 percent of all Jews lived in Europe. In 1950, most Jews (51 percent) lived in the Americas (North and South combined), while only a third of the world's Jewish population lived in Europe.

The Jewish communities of eastern Europe were devastated. In 1933, Poland had the largest Jewish population in Europe, numbering over three million. By 1950, the Jewish population of Poland was reduced to about 45,000. The Soviet Union had the largest remaining Jewish population, with some two million Jews. Romania's Jewish population was nearly 757,000 in 1930 and fell to approximately 280,000 (1950). Most of these demographic losses were due to the Holocaust, the rest to postwar emigration from Europe.

REFERENCE 23: JEWISH POPULATION IN EUROPE IN 1933 AND 1945

The Jewish population of central Europe was also devastated. Germany had a Jewish population of 525,000 in 1933 and just 37,000 in 1950. Hungary had 445,000 in 1933 and 190,000 in 1950. Czechoslovakia's Jewish population was reduced from about 357,000 in 1933 to 17,000 in 1950 and Austria's from about 191,000 to just 18,000.

In western Europe, the largest Jewish communities remained in Great Britain, with approximately 450,000 Jews (300,000 in 1933) and France, with 235,000 (250,000 in 1933). In southern Europe, the Jewish population fell dramatically: in Greece from about 73,000 in 1933 to just 7,000 in 1950; in Yugoslavia from about 70,000 to 3,500; in Italy from about 48,000 to 35,000; and in Bulgaria from 50,000 in 1933 to just 6,500 in 1950 (the reduction in the Bulgarian Jewish population resulted from postwar emigration). The demographic focus of European Jewry thus shifted from eastern to western Europe.

Before the Nazi takeover of power in 1933, Europe had a vibrant and mature Jewish culture. By 1945, most European Jews—two out of every three—had been killed. Most of the surviving remnant of European Jewry decided to leave Europe. Hundreds of thousands established new lives in Israel, the United States, Canada, Australia, Great Britain, South America, and South Africa.

"Remaining Jewish Population in Europe in 1945," Encyclopedia.ushmm.org, Accessed May 17, 2022.
<https://encyclopedia.ushmm.org/content/en/article/remaining-jewish-population-of-europe-in-1945>

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THE SIX-DAY WAR

THE LIBERATION OF THE TEMPLE MOUNT AND THE WESTERN WALL (JUNE 7, 1967)

This is Mordechai Twersky reporting from Jerusalem :

What you are now about to hear is perhaps one of the most riveting recordings in the modern-day history of Israel. I refer to the dramatic sounds of Israeli Defense Forces entering and liberating Jerusalem's Old City and the Western Wall on June 7th, 1967. You hear the sounds of gunfire. You hear the footsteps of Israeli soldiers, as they draw closer and closer and as General Uzi Narkiss instructs them and asks to be shown where the Western Wall stands. We hear a triumphant Brigadier General Shlomo Goren, later to become the Chief Rabbi of Israel, as he recites the memorial prayer and sound the shofar, as Israeli soldiers weep with sorrow over their comrades killed in combat.

Listen closely to this piece of history, which is housed in the archives of the Avi Yaffe Recording Studio in Jerusalem.

Colonel Motta Gur *[on loudspeaker]*: All company commanders, we're sitting right now on the ridge and we're seeing the Old City. Shortly we're going to go in to the Old City of Jerusalem, that all generations have dreamed about. We will be the first to enter the Old City. Eitan's tanks will advance on the left and will enter the Lion's Gate. The final rendezvous will be on the open square above.

[The open square of the Temple Mount.]

[Sound of applause by the soldiers.]

Yossi Ronen: We are now walking on one of the main streets of Jerusalem towards the Old City. The head of the force is about to enter the Old City.

[Gunfire.]

Yossi Ronen: There is still shooting from all directions; we're advancing towards the entrance of the Old City.

[Sound of gunfire and soldiers' footsteps.]

[Yelling of commands to soldiers.]

[More soldiers' footsteps.]

The soldiers are keeping a distance of approximately 5 meters between them. It's still dangerous to walk around here; there is still sniper shooting here and there.

[Gunfire.]

We're all told to stop; we're advancing towards the mountainside; on our left is the Mount of Olives ; we're now in the Old City opposite the Russian church. I'm right now lowering my head; we're running next to the mountainside. We can see the stone walls. They're still shooting at us. The Israeli tanks are at the entrance to the Old City , and ahead we go, through the Lion's Gate. I'm with the first unit to break through into the Old City. There is a Jordanian bus next to me, totally burnt; it is very hot here. We're about to enter the Old City itself. We're standing below the Lion's Gate, the Gate is about to come crashing down, probably because of the previous shelling. Soldiers are taking cover next to the palm trees; I'm also staying close to one of the trees. We're getting further and further into the City.

[Gunfire.]

Colonel Motta Gur announces on the army wireless: The Temple Mount is in our hands! I repeat, the Temple Mount is in our hands!

All forces, stop firing! This is the David Operations Room. All forces, stop firing! I repeat, all forces, stop firing! Over.

Commander eight-nine here, is this Motta (*Gur*) talking? Over.

[Inaudible response on the army wireless by Motta Gur.]

Uzi Narkiss: Motta, there isn't anybody like you. You're next to the Mosque of Omar.

Yossi Ronen: I'm driving fast through the Lion's Gate all the way inside the Old City.

Command on the army wireless: Comb the area, discover the source of the firing. Protect every building, in every way. Do not touch anything, especially in the holy places.

[Lt.- Col. Uzi Eilam blows the Shofar. Soldiers are singing 'Jerusalem of Gold.']

Uzi Narkiss: Tell me, where is the Western Wall? How do we get there?

Yossi Ronen: I'm walking right now down the steps towards the Western Wall. I'm not a religious man, I never have been, but this is the Western Wall and I'm touching the stones of the Western Wall.

Soldiers: *[reciting the 'Shehechianu' blessing]: Baruch ata Hashem, elokeinu melech haolam, she-hechianu ve-kiemanu ve-hegianu la-zman ha-zeh. [Translation: Blessed art Thou L-rd G-d King of the Universe who has sustained us and kept us and has brought us to this day]*

Rabbi Shlomo Goren: *Baruch ata Hashem, menachem tsion u-voneh Yerushalayim. [Translation: Blessed are thou, who comforts Zion and bulids Jerusalem]*

Soldiers: Amen!

[Soldiers sing 'Hatikva' next to the Western Wall.]

Rabbi Goren: We're now going to recite the prayer for the fallen soldiers of this war against all of the enemies of Israel :

[Soldiers weeping]

El male rahamim, shohen ba-meromim. Hamtse menuha nahona al kanfei hashina, be-maalot kedoshim, giborim ve-tehorim, kezohar harakiya meirim u-mazhirim. Ve-nishmot halalei tsava hagana le-yisrael, she-naflu be-maaraha zot, neged oievei yisrael, ve-shnaflu al kedushat Hashem ha-am ve-ha'arets, ve-shichrur Beit Hamikdash, Har Habayit, Hakotel ha-ma'aravi veyerushalayim ir ha-elokim. Be-gan eden tehe menuhatam. Lahen ba'al ha-rahamim, yastirem beseter knafav le-olamim. Ve-yitsror be-tsror ha-hayim et nishmatam adoshem hu nahlatam, ve-yanuhu be-shalom al mishkavam [soldiers weeping loud] ve-ya'amdu le-goralam le-kets ha-yamim ve-nomar amen!

[Translation: Merciful G-d in heaven, may the heroes and the pure, be under thy Divine wings, among the holy and the pure who shine bright as the sky, and the souls of soldiers of the Israeli army who fell in this war against the enemies of Israel, who fell for their loyalty to G-d and the land of Israel, who fell for the liberation of the Temple, the Temple Mount, the Western Wall and Jerusalem the city of the Lord. May their place of rest be in paradise. Merciful One, O keep their souls forever alive under Thy protective wings. The Lord being their heritage, may they rest in peace, for they shalt rest and stand up for their allotted portion at the end of the days, and let us say, Amen.]

[Soldiers are weeping. Rabbi Goren sounds the shofar. Sound of gunfire in the background.]

Rabbi Goren: *Le-shana HA-ZOT be-Yerushalayim ha-b'nuya, be-yerushalayim ha-atika! [Translation: This year in a rebuilt Jerusalem ! In the Jerusalem of old!]*

"The Six-Day War: The Liberation of the Temple Mount and Western Wall (June 7, 1967)," jewishvirtuallibrary.org, Accessed November 8, 2021.

<https://www.jewishvirtuallibrary.org/the-liberation-of-the-temple-mount-and-western-wall-june-1967>

WATCHING THE FIG TREE for Signs of the Times

R 24

REFERENCE 24: LIBERATION OF THE TEMPLE MOUNT AND THE WESTERN WALL JUNE 7, 1967

2-minute video of the retaking of the Temple Mount on Youtube of the retaking of the Western Wall and Jerusalem:

<https://www.youtube.com/watch?v=jzC10C4pgDU>

just the audio:

<https://soundcloud.com/isracast/kotel-kotel>

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REFERENCE 25: IDF CHIEF RABBI SHLOMO GOREN AT THE WESTERN WALL



A group of soldiers surrounds then-IDF chief rabbi Shlomo Goren as he blows a shofar at the Western Wall in Jerusalem's Old City on June 7, 1967. (Bamahane Magazine/Defense Ministry's IDF Archive)



A group of paratroopers surrounds then-IDF chief rabbi Shlomo Goren at the Western Wall on June 7, 1967. (Micha Bar-Am/Defense Ministry's IDF Archive)

Judah Ari Gross, "50 years on, just-released photos show horror, then joy, in Battle for Jerusalem," May 25, 2017, Accessed May 31, 2022.
<https://www.timesofisrael.com/transcripts-pictures-show-the-horrors-and-joys-of-the-battle-for-jerusalem/>

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FROM THE LIBERATION OF THE WESTERN WALL AND JERUSALEM IN 1967 TO 2017



Charles M. Sennott, "[MIDDLE EAST](https://thegroundtruthproject.org): The 50-year-old image that still defines the Six-Day War," thegroundtruthproject.org, June 7, 2017. Accessed June 7, 2022.

<https://thegroundtruthproject.org/50-year-old-image-still-defines-six-day-war/>

Students from all over the world heard Tzion Karasenti (far left in both pictures) explain how when they reached the Kotel (Western Wall) in 1967, "it was the moment when the beating heart of the State of Israel was restored."

<https://thejewishweekly.com/50-years-later-paratroopers-return-western-wall/>

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RABBI SHLOMO GOREN IN THE SIX-DAY WAR

During the 3BI Virtual Israel Tour in 2020, two men in two different cities had been asked to address the students. Unaware of what was being shared by the other, they each told a different aspect of one heroic story—and one heroic man. First, we heard from Moshe Kempinski, rabbi and part-owner of the Shorashim Shop in the Old City of Jerusalem. Later in the tour we heard from David Wilder, a community spokesman for the ancient city of Hebron, where King David had reigned for seven-and-a-half years and where six of the Patriarchs and Matriarchs are buried. The stories shared by these men were of the Six-Day War and of Rabbi Shlomo Goren’s role in it. The following accounts are transcripts of their conversations.

Moshe Kempinski



So one of the events that actually was life changing—there are many life-changing events (one builds on another)—one of them was actually 1967. Remember, I was from here [Israel], so my family is here. So when June of '67 happened, the Egyptian and all the Arab armies were set on destroying Israel and creating the next Holocaust. Israel was frightened; they didn't expect to survive it. They dug out mass graves in front of the Rambam Hospital and the Hadassah Hospital. The Americans told us the next Holocaust was going to happen, and in six days, God changed that all around. On June seventh

morning, when the Israeli army decided to come into Jerusalem, after a real debate (should we, should we not), they were shocked to find out that God had already worked some wonders. The night before, the Jordanian legion, who were stationed in the Old City, picked up and left. So on June 7th, they entered into Jerusalem, and they entered into an almost empty, defenseless city.

I was writing my Chemistry exam in my junior high school in Montreal, Canada. I had smuggled in a transistor radio. Well, I needed to hear what was going on. And sure enough, the following was what I heard:

A young correspondent, a very famous radio recording. "I'm running with the forces. I don't know if I'm a religious man," he says, "I don't know if I believe in God, but here I am going down the steps of the Western Wall. Here I'm about to approach the wall that my parents and grandparents would have done anything to touch ..."

REFERENCE 27: RABBI GOREN IN THE SIX DAY WAR—TWO ACCOUNTS

Dr. Billye—And you're listening ...

Moshe—And I'm listening to this while the thing is going on. And he breaks into tears. Sobbing uncontrollably, he takes the microphone away from him, puts it to the side, and he picks up another group of people. Rabbi Goren, chief rabbi of the army, gathers the soldiers in prayer, and as he's praying (3:35), these strong parachutist soldiers—strong guys—all melt away in tears. Then Rabbi Goren blows the shofar. So down here somebody blows the shofar, it goes across the radio waves, across the ocean, into my transistor radio in Montreal, Canada, into my ears, and changes me forever.

Dr. Billye—And into your heart!

Moshe—And I knew no matter what would happen, I would become a Jerusalemite. And it turns out, it wasn't just me. I don't think there was a Jewish person in the world that that shofar or those events did not change their whole purpose and what their purpose in life would be and how they would be connected to what was going on. (4:11) As a result, after many years, finding the right woman who had that same passion I had, being able to put together the ability to come, we came, my wife and children. We had more children here. So we've been able to raise our family—fulfillment of that sound of the shofar that I heard.



REFERENCE 27: RABBI GOREN IN THE SIX DAY WAR—TWO ACCOUNTS

David Wilder

... for 700 years anybody who was not Muslim couldn't go inside (Machpelah). From the year 1267 after the Mameluke Conquest until 1967, when we finally came back home, anybody who was not Muslim could not go inside. There used to be steps going up the eastern wall, and about where that man is standing and praying, was what was called then the seventh step. That was as far as they could go. Anybody who tried to go further than that was sentenced to death. That's the way it was for seven centuries.



People ask me why we want to live in Hebron, why we're here. There are numerous, numerous answers to that question. One of them is because we know that if we didn't live here, the site would be totally off-limits. We know that because that's what our neighbors tell us, and they mean what they say. If we didn't live here, none of us—Jews and Christians—none of us would have any access to the site. Because they say it's a mosque and only Moslems can pray in a mosque. But they say that about any place that's important to us. They say that about Joseph's tomb. They say that about Temple Mount. They say that anywhere, everyplace. So what can I say? The fact that we're here means that there are close to a million visitors that come here every year that wouldn't be here if there wasn't a Jewish community in Hebron.

And so now just before we go in, a short story: 1967, June—the Six-Day War breaks out. On the third day of the war, we liberate Jerusalem and the wall. One of the first people there—those of you who've seen the pictures would see then-Chief Rabbi of the Israeli Defense Forces, Rabbi Goren. There are pictures of him blowing the shofar (the ram's horn) there. He knew the next day we were coming into Hebron, and he wanted to be one of the first people here in seven centuries. So he left Jerusalem. He went through Bethlehem; he managed to get into Rachel's tomb, which was a story in and of itself. Then he makes his way to Gush Etzion, the Etzion Bloc, which is half way between Jerusalem and Hebron. The army has just liberated the area (it fell on the 14th of May in 1948). He found the army there; he gave them a pep talk about going into Hebron. And he said, "I'm going to rest. When you leave for Hebron, wake me up," and went to sleep. A few hours later he wakes up and there's nobody there. No army, no jeeps, nothing. He wakes up his driver and he says, "They left without us! They didn't want to take us. Get in the jeep, and let's catch up to them."

So in the middle of the Six-Day War, this Rabbi and his driver start driving from Gush Etzion to Hebron. Now you've got to keep in mind that today you got those bypass roads. Then there were no bypass roads. He comes through all the Arab

REFERENCE 27: RABBI GOREN IN THE SIX DAY WAR—TWO ACCOUNTS

villages. As he's coming into Hebron, he sees white sheets hanging from the rooftops. He realizes that the Arabs are surrendering. Nobody is shooting at them. He makes his way into Hebron—that's also a story. He makes his way here. There are three entrances into the building. One up here that's closed, the one that we'll go into in a moment, and the one on the other side of the crusader wall, which is where the Arabs go in today. That was the management's.

He goes there. He runs up the stairs. He finds two metal doors locked. He starts pounding on them. He hears somebody inside telling him, "Go away! We don't have the keys!" He runs back to his jeep, gets his Uzi submachine gun, runs up and he goes, "baaaaaaaaaa" (motion and sound of a machine gun). It didn't open the doors because they were metal. So he backed his jeep up the stairs, chains on the jeep, on the doors, "bzzzzzz" (motion and sound of a jeep pulling doors open), pulls the doors down, runs inside. There's the table with all the keys on it. And he starts to pray. An Arab shows up and says, "We want to surrender." And he says, "Ma'arat Hamachpelah is a place of prayer and peace. Go away. You can surrender somewhere else." He later told us the real reason he didn't accept his surrender is that "I'm a general. I'm going to give them the honor of surrendering to a general? Let them surrender to a sergeant!" Which is also what they did.

But of course, I neglected to tell you when he left from the Etzion Block to come here, to catch up with the army—where were they? What he didn't realize was that area, Gush Etzion, is actually a big hill and the army was on the other side of the hill preparing the attack. They didn't know the Arabs were going to surrender. In other words, he came into Hebron all by himself. One man comes and liberates Hebron and the Tomb of the Patriarchs for the Jewish people! That's how we came back here. That it's a true story. I heard Rabbi Goren tell it the last time he was here before he passed away. So it just gives you a little taste of how things work here.



https://commons.wikimedia.org/wiki/File:PikiWiki_Israel_43143_Cave_of_the_Patriarchs.JPG

The Cave of Machpelah, where Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah are buried.

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Baker sets his ultimatum: guarantees or settlements

ALLISON KAPLAN

WASHINGTON - Secretary of State James Baker yesterday offered Israel the stark choice of agreeing to a complete freeze in settlement activity or abandoning its hopes of receiving the full \$10 billion in absorption loan guarantees that it has sought for nearly a year.

"The administration is ready to support loan guarantees of up to \$2 billion a year for five years, provided, though, there is a halt or an end to settlement activity," Baker said.

He declared bluntly that "the choice is Israel's. She can determine whether she wants to take action which would permit the strong support of both the legislative and executive branches for these loan guarantees or not."

Meanwhile, Construction and Housing Minister Ariel Sharon yesterday revealed that some 22,000 homes are under construction in the territories - about twice the number Israel has reported to the US.

Baker's statements before the House of Representatives subcommittee on foreign operations appropriations was



Secretary Baker testifies at yesterday's House Appropriations subcommittee meeting (Reuter)

Sharon's estimate is double the official figure. Page 14

the most forthright "take it or leave it" offer delivered to Israel by the Bush administration

loan guarantees.

It was only after delivering his ultimatum that Baker referred to his ongoing negotiations with Israeli Ambassador Zelman

Shoval to attempt to work out a compromise, in which Israel would receive a portion of the guarantees in exchange for a conditional freeze.

These conditions, as Baker presented them were also uncompromising. He stated he had the opportunity to receive a lesser number of guarantees "if there was a halt or an end to new construction

(Continued on Page 2)

Harrop: Guarantees not a moral demand Israel can impose

DAVID MAKOVSKY

Immigration is not Israel's first priority, so the granting of the loan guarantees is not a moral demand Jerusalem can impose on the US, new US Ambassador to Israel William Harrop said last night.

Harrop was speaking to a closed door session of the Conference of Presidents of Major American Jewish Organizations visiting in Jerusalem.

According to several sources, Harrop's comments were a clear allusion to Israel's settlement policy, and were made in response to questioning about why the US did not provide the guarantees on a humanitarian basis.

Harrop made clear his view that Israel had no right to demand US aid for Jewish immigration when it had enough funds to invest in settlement construction in the territories.

The 80 members of the conference of Presidents moved their meeting last night from the Mount hotel ... hotel because of a long-standing US policy whereby administration representatives do not attend meetings in East Jerusalem.

Allison Kaplan, "Baker Sets Ultimatum: Guarantee or Settlements," The Jerusalem Post International, March 7, 1992.

Also, here is a link to a hearing in which James Baker is discussing this topic.

<https://www.c-span.org/video/?24635-1/us-aid-foreign-nations>)

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REFERENCE 29: ISRAEL POPULATIONS THROUGH THE YEARS

Israel Populations: Turn of the Century Through Current Numbers			
Year	General Population	Jewish Population	Percent
Palestine* 1907		78,000	
Palestine* 1917	700,000	100,000	14.28
Palestine* 1926-27	887,000	157,800	17.79
Palestine* 1930	939,400	161,270	17.17
Palestine* 1938	1,418,618	399,807	28.18
Palestine* 1939	1,466,536	424,373	28.94
Palestine* 1945	(estimate)	600,000	
Israel 1949	1,050,000	950,000	90.47
Israel 1955	1,745,577	1,550,958	88.9
Israel 1965	2,519,000	2,299,000	91.27
Israel 1975	3,490,000	2,953,000	84.61
Israel 1986	4,333,100	3,562,500	82.2
Israel 1995	5,619,000	4,549,500	80.97
Israel 2005	6,632,500	5,000,600	75.4
Israel 2015	7,924,700	5,852,700	73.85
Israel 2020	9,139,300	6,773,400	74.11

*Palestine: Israel under the British Mandate, before statehood.

Sergio DellaPergola. "World Jewish Population, 2015, 2020," in Arnold Dashefsky and Ira M. Sheskin. (Editors) The American Jewish Year Book, 2020, Volume 115, 120 (2015, 2020) (Dordrecht, Cham, SUI: Springer) pages based on each year's yearbook and as published in American Jewish Year Book, various years.

<https://www.jewishdatabank.org/databank/search-results?category=Global>

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Dr. Billye Brim and her covenant friend and Hebrew teacher Shulamit Katznelson. Shulamit not only taught her the Hebrew language, but the culture and society of the land of Israel as well. (This picture was painted by Shelli Landon.)

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REFERENCE 31: PLANTING VINES IN ARIEL, ISRAEL



**PLANTING VINES IN
ARIEL, ISRAEL:**

Dr. Billye Brim and various other tour participants planting vines in Ariel, on the hills of Samaria, in accordance with Jeremiah 31:5, "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things."

ABOVE: Patsy Cameneti and Trina Hankins

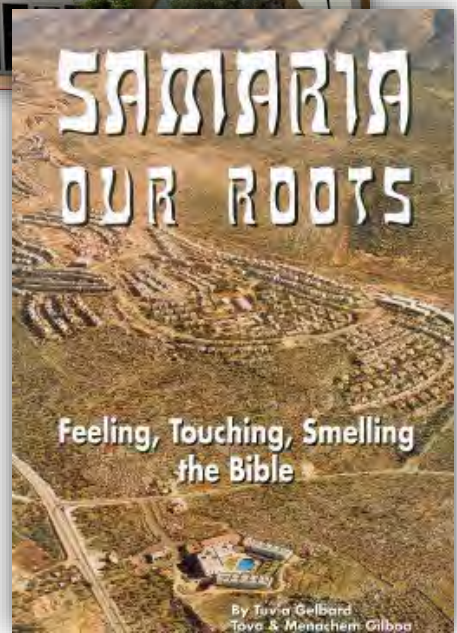
RIGHT: Dr. Billye Brim and Dina Shalit, Personal Assistant to Mayor Ron Nachman

BELOW: Lynne Hammond and Tim and Monica Amstutz (Living Word Pastoral Staff)



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REFERENCE 32: ESHEL HASHOMRON HOTEL IN ARIEL, ISRAEL



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German court rules medieval antisemitic sculpture can stay on church

The court case comes amid a national debate in Germany about rising anti-Jewish hate, after an antisemitic gunman killed two people near a synagogue in the eastern city of Halle last year.

By REUTERS

Published: FEBRUARY 4, 2020 19:20



A thirteenth century anti-Semitic sculpture is displayed at St. Marien church in Wittenberg, Germany, January 24, 2020. A court is expected to rule on a motion seeking the removal of the 700-year-old sculpture known as "Judensau" or Jew pig. It is one of around 20 such relics from the Middle Ages ...

(photo credit: ANNEGRET HILSE / REUTERS)

BERLIN - A [German](#) court on Tuesday ruled a 700-year-old antisemitic sculpture could stay on the exterior of a church in the city of Wittenberg, dismissing a claim by a member of the local Jewish community that it was defamatory and should be removed.

REFERENCE 33: GERMAN COURT RULES ANTISEMITIC ART CAN STAY

The court case comes amid a national debate in Germany about rising anti-Jewish hate, after an antisemitic gunman killed two people near a synagogue in the eastern city of [Halle](#) last year.

The "Judensau," or "Jew pig," on a wall of Wittenberg's St Mary's church is a reminder of widespread antisemitism in the Middle Ages. It depicts a rabbi lifting the tail of a sow and peeping at its behind, while Jewish children suckle on the animal.

Pigs are considered unclean in Judaism, which forbids both their rearing as well as pork consumption.

The Higher Regional Court in Naumburg ruled that displaying the "Judensau," which is 4 meters from the ground did not constitute an offense.

"The sculpture in its current context has neither an insulting character, nor does it violate the plaintiff's personal rights," the judgment said.

Sigmound A. Koenigsberg of Berlin's Jewish community said: "We don't want this 'Judensau' to disappear. It should be on public display but not on the side of a church. It belongs in a museum alongside clear historical context about antisemitism in the Middle Ages."

St. Mary's Church said in a statement, that it acknowledged with sadness, that there were those who would feel hurt and offended by the sculpture. But it added that in 1988, in consultation with the Jewish community, it had created a site of remembrance incorporating the "Judensau," a plaque on the ground beneath remembering the six million Jews who perished in the Holocaust, and an information board.

The court said the information board clearly stated that the parish "distanced itself from the persecution of Jews, the anti-Judaic writings of Martin Luther and the mocking aim of the defamatory sculpture."

It was the second time in two years that a court has ruled against the removal of Wittenberg's "Judensau," one of about two dozen such sculptures from the Middle Ages that still feature on churches in Germany and elsewhere in Europe.

The German government is trying to tame an alarming rise in antisemitism with stricter laws against hate speech online, tougher gun ownership rules and increased campaigns to raise awareness.¹³⁹

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¹³⁹ Reuters, "German court rules medieval anti-Semitic sculpture can stay on church," [jpost.com](#), February 4, 2020. Accessed June 16, 2022.

<https://www.jpost.com/Diaspora/German-court-rules-medieval-antisemitic-sculpture-can-stay-on-church-616519>



העדשה היהודית
THE JEWISH LENS

The Koret | בית הספר הבינלאומי
International School | ע"ש קורת
for Jewish Peoplehood | ללימודי העם היהודי

מוזיאון העם היהודי
בבית התפוצות
MUSEUM OF THE
JEWISH PEOPLE
AT BEIT HATFUTSOT



Operation Solomon, Ben Gurion Airport, Israel 1991

The Jewish Lens > Gallery – Photographs By Zion Ozeri > Operation Solomon, Ben Gurion Airport, Israel 1991



Jews have lived in Ethiopia for hundreds and hundreds of years. But in the 1970s and 1980s, life became very difficult for them. They were no longer safe. So, in 1984, the Israeli government organized a secret operation—known as Operation Moses—to bring Ethiopia's Jews to Israel. In six short weeks, almost 8,000 Ethiopian Jews were rescued through the Sudan. It was a difficult journey, and many suffered or died along the way. When the operation ended, about 15,000 Jews still remained in Ethiopia.

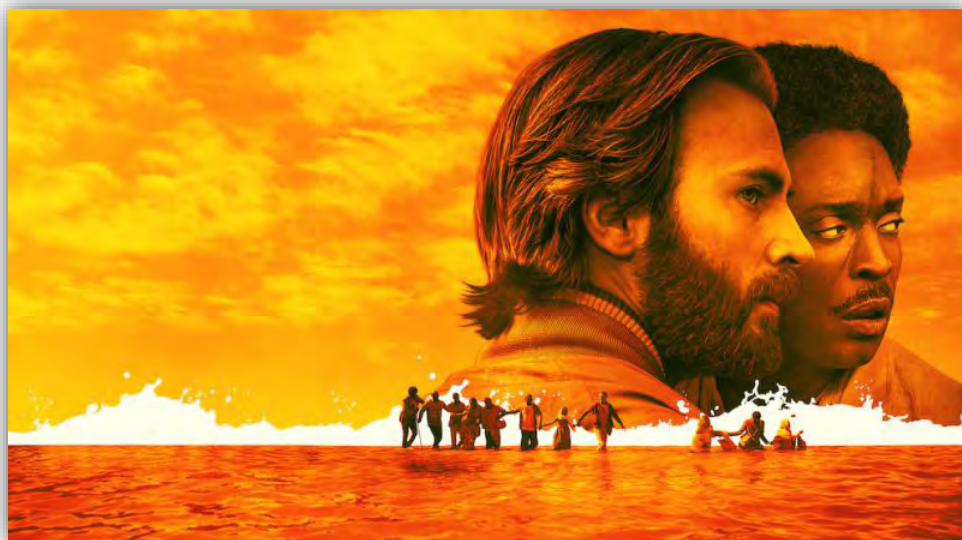
In 1990, Israel and Ethiopia reached an agreement that would allow Ethiopia's remaining Jews to move to Israel. But before anything could be done, rebel forces threatened to topple the Ethiopian government. So in May 1991, as the rebels seized control of Ethiopia's capital, the Israeli government organized an unprecedented rescue operation, called Operation Solomon. Beginning on Friday, May 24, and continuing non-stop for a day and a half, 36 El-Al jumbo jets and military transport planes carried more than 14,000 Ethiopian Jews to freedom in Israel. The baby in this photograph was born en route to the Holy Land.

Operation Solomon, Ben Gurion Airport, Israel 1991," Jewishlens.org, Accessed June 22, 2022.
<http://www.jewishlens.org/photos/operation-solomon-ben-gurion-airport-israel-1991/>

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#Operation Solomon



Netflix has started streaming a movie based on the true story of the rescue of Ethiopian Jews escaping civil war.

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REFERENCE 36: GODFREY DE BOUILLON



Above and to the right: Statue of Godfrey of Bouillon, leader of the First Crusade.

Below: Bouillon's Castle.

Lower right: A representation of Godfrey of Bouillon.

Following page: More views of the Bouillon statue and museum display.

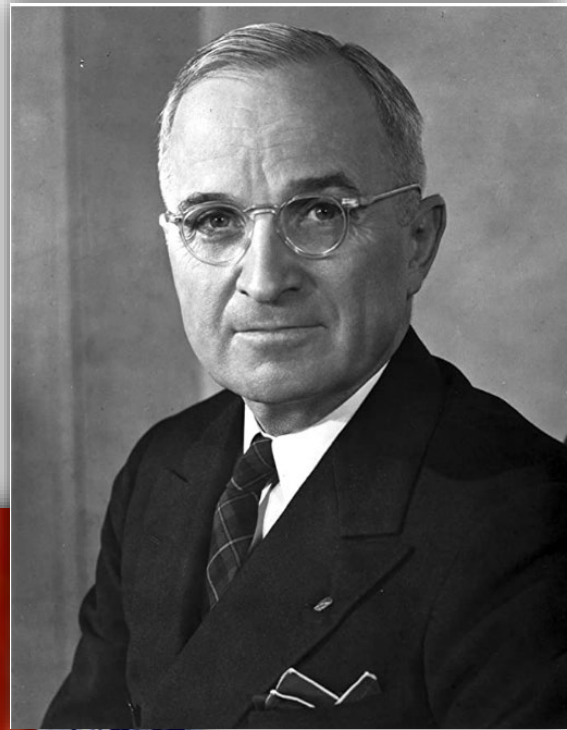


REFERENCE 36: GODFREY DE BOUILLON



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The 33rd President
of the United States
Harry S. Truman



<https://www.flickr.com/photos/8905239@N05/6173506764>

<https://nara.getarchive.net/media/portrait-of-president-harry-s-truman-at-desk-grinning-424416>

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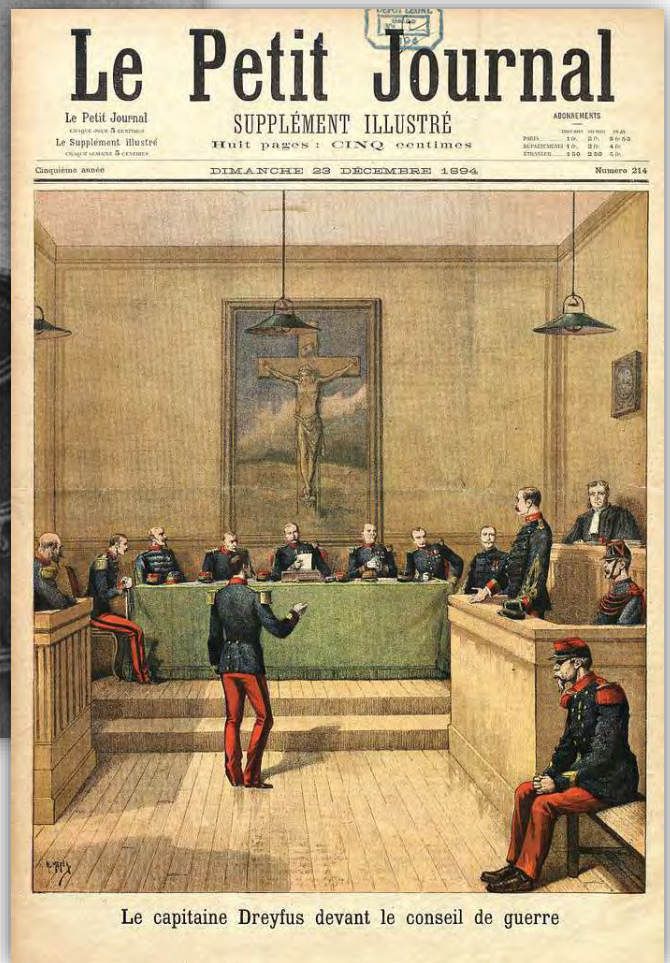
REFERENCE 38: ALFRED DREYFUS

Right: The plaque signifying the square in Paris named after Alfred Dreyfus. It says that Dreyfus was unjustly condemned and then restored in 1906.



Above: Captain Alfred Dreyfus.

Right: A drawing of the trial of Alfred Dreyfus.



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REFERENCE 39: RESIDENTS OF GUSH KATIF



Left: Former Gush Katif resident Moshe Sapperstein.

Below: Other residents of Gush Katif (with Dr. Billye Brim) before they were expelled from their community in order to “promote peace.”



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Left: Founder and long-time mayor of Ariel, the late Ron Nachman, with Dr. Billye Brim.

Below: The Russian Choir of Ariel, comprised mostly of first-generation Russian *olim* (immigrants).



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THE FOUR KINGDOMS



IMAGE OF NEBUCHADNEZZAR'S DREAM



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BABYLONIAN EMPIRE



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4 KINGDOMS—MEDO-PERSIA 1: THE PERSIAN EMPIRE

THE PERSIAN EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 131.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

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ALEXANDER THE GREAT'S GREEK EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 136.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

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EXTENT OF THE ROMAN EMPIRE



Ancient Rome by Dr. Ernst Kunzli; Illustrated by Peter Klaucke; Tessloff Publishing; Copyright 1998.

In the second century A.D., the Roman Empire stretched from Scotland to Sudan and from the Caucasians to the Strait of Gibraltar. At the top of the map is the Capitoline she-wolf, the symbol of Rome.

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4 KINGDOMS—ROME 2: TRIUMPHAL PROCESSION (ILLUSTRATION)

THE TRIUMPHAL PROCESSION



Apotheosis (becoming a god) of Emperor Antoninus Pius (138-161) and his wife Faustina from a large relief in Rome.

The triumph — today we would say “triumphal procession” — was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival

What was the “triumph”?

that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

From the year 71 AD on, imperial Rome reserved the triumphal procession for emperors alone, and the emperors

increasingly wore the symbols of a triumphator—purple toga, golden wreath, and eagle scepter—as their normal attire. The emperor now saw himself as an eternal triumphator.

Despite set backs and defeats, the Roman Empire endured and senatorial rule never returned.

What did “pax Romana” mean?

Even before the reign of Augustus the Roman republic had never been a democracy in the modern sense, but rather a state led by the nobility.

Rome saw it as its task in the world to preserve peace, justice and order among the peoples under its rule. This wasn’t an easy task, since the empire included many, many different peoples — from Britons to Egyptians, from Iberians to Syrians. By enforcing this Roman peace – pax Romana – Rome meant to provide the necessary basis for a prosperous empire.

Augustus brought peace and prosperity to his empire and established the policy of pax Romana. This policy interrupted the endless wars that again and again spread ruin throughout the known world. This “Augustan” peace outlived the emperor and in time was seen as the essence of imperial

rule.

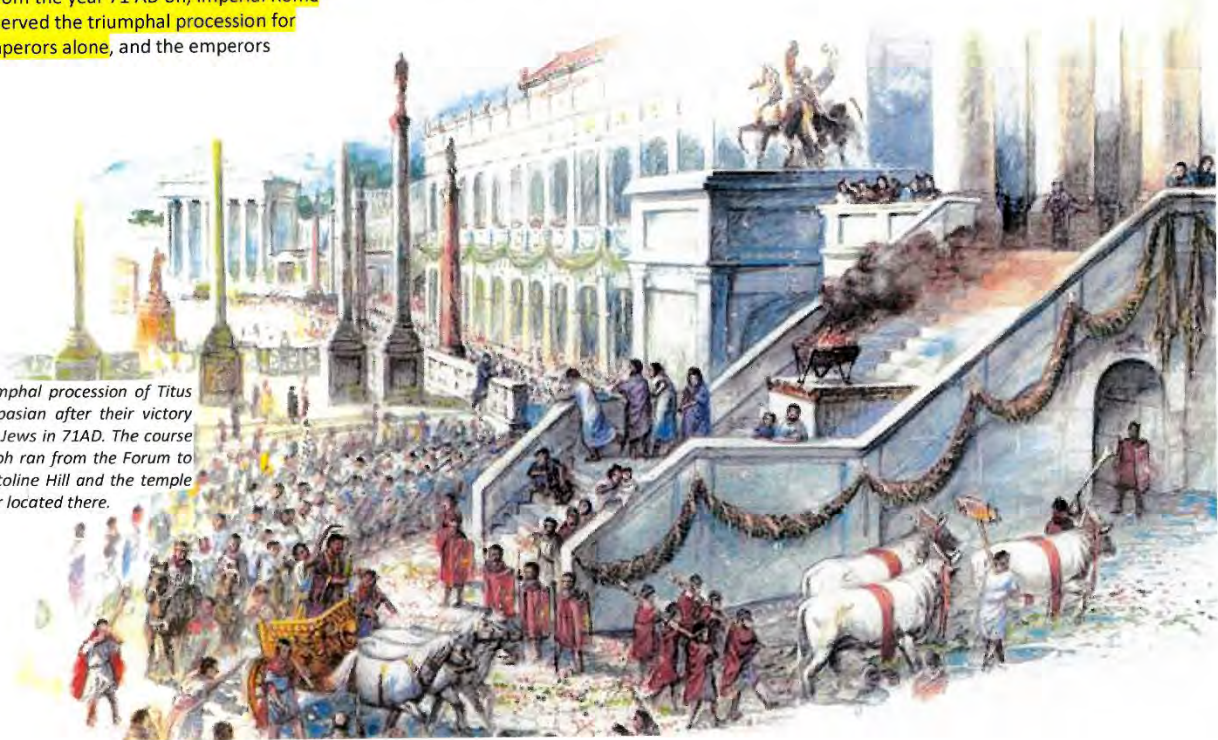
Failures were unable to diminish the fascination that emanated from the Roman Empire. Rome remained the ideal for rulers in Europe and elsewhere: German emperors in the Middle Ages, Emperor Napoleon, the Fascist dictator Mussolini, and Russia’s Tsars. The United States constitution has features reminiscent of the Roman principate — for example, the strong position granted to the president.

THE OVATIO, which gave us the word “ovation,” was a kind of substitute for the triumphal procession. Like the triumph, the ovatio had to be approved by the senate. It was more modest than the triumph, however. The commander entered the city on foot, the wreaths were of myrtle and not of laurel, and the celebration was not so grand.

MARCELLUS, victor over Syracuse in 212 BC, insisted that Rome grant him only the ovatio. He thus showed himself in a decidedly modest light. Later, however, he celebrated a triumph on the Alban Mount.

GENERALS for whom the senate did not approve a triumph could still celebrate one at their own expense. They staged a procession to the temple of Jupiter Latiaris on the Alban Mount southwest of Rome. This kind of triumph was still considered authentic and appeared in the lists of triumphators.

The triumphal procession of Titus and Vespasian after their victory over the Jews in 71AD. The course of triumph ran from the Forum to the Capitoline Hill and the temple of Jupiter located there.



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TRIUMPHAL PROCESSION

Titus/Vespasian Victory over the Jews A.D. 71

What Was the Triumph?

The Triumph—today we would say “triumphal procession”—was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed, and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

Text from Artist Depiction

The triumphal procession of Titus and Vespasian after their victory over the Jews in 71 AD. The course of triumph ran from the Forum to the Captoline Hill and the temple of Jupiter located there.

Colossians 2:12–15 KJV

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Col. 2:13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col. 2:15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Colossians 2:15 AMPC [God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross].

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JOSEPHUS

Witness to the Roman Siege and Destruction of Jerusalem and the Second Temple

Luke 21:20–24 ASV

²⁰ But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

²¹ Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

²² For these are days of vengeance, that all things which are written may be fulfilled.

²³ Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

²⁴ And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Josephus, the Jewish historian, witnessed this destruction and records details of the horror. Especially poignant is the account of a nursing mother that exactly fits what Jesus said in Luke 21:23. (See [Wars of the Jews, Book VI, Chapter 3, Section 4.](#)) She did exactly opposite of Jesus' instructions. She left her village home and fled to the Temple area. The results are too terrible to describe here. The detailed description given by Josephus of these events verified the precise warnings of the destruction of the Second Temple that Jesus gave in this passage.

One thing that I would share here: Josephus records that many supernatural signs of the impending destruction were given by God. Some were in the heavens. Here is what Josephus said concerning our sign-giving God:

Josephus, [Wars of the Jews, Book VI, Chapter 5, Section 4](#)

Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshews to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves

In Luke 21:24, Jesus said that the captives would be led away into all nations. That happened. The Jewish survivors and their seed were scattered to the four corners of the world. From this scattering there will be an ingathering (Deuteronomy 30:1–9). Jesus focused on Jerusalem. It is only here that the words “trodden down” are used. In verse 24, Jesus moves forward in time from A.D. 70 to the end of days when the times of the Gentile nations treading Jerusalem would be fulfilled.

Click here for *The Wars of the Jews* by Josephus:

<https://www.gutenberg.org/files/2850/2850-h/2850-h.htm>

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THE WARS OF THE JEWS

By Flavius Josephus
Translated by William Whiston

Book VI. Containing The Interval Of About One Month. From The Great Extremity To Which The Jews Were Reduced To The Taking Of Jerusalem By Titus.

Chapter 5- The Great Distress The Jews Were In Upon The Conflagration Of The Holy House. Concerning A False Prophet, And The Signs That Preceded This Destruction.

3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of

happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed

before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

4. Now if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.

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GLOSSARY

GLOSSARY 1: PAROUSIA

PAROUSIA

Matthew 24:3 ESV As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the end of the age?”

Companion Bible on Matthew 24:3 (Bullinger Notes)

coming – presence. Gr. *parousia*. This is the first of 24 occurrences of this important word (Matt 24:3, 27, 37, 39. 1 Cor. 7:6; 10:10. Phil. 1:26; 2:12. 1 Thess 2:19; 3:13; 4:15; 5:23. 2 Thess 2:1, 8, 9. James 5:7, 8. 2 Peter 1:16; 3:4, 12. 1 John 2:28).

The Papyri show that “from the Ptolemaic period down to the second century A.D. the word traced in the East as a technical expression for the arrival or the visit of the king or the emperor”, also of other persons in authority, or of troops. (See *Deissmann’s *Light*, &etc., pp. 372–8, 441–5). It is therefore not a N.T. word, as some have supposed.

***Light from the Ancient East: The New Testament; Illustrated by Recently Discovered Texts of the Graeco–Roman World (Classic Reprint) by Gustav Adolf Deissmann**

This invaluable study of non–literary Greek and Latin texts from the period leading up to and contemporary with the rise and early development of Christianity is once again available after being out of print for nearly a decade. Available in [hardcover](#) and [paperback](#). The 1910 English translation is available a free [PDF download](#) at archive.org.

“Ancient Egyptian Papyrus,” Ancient Egypt Online

Papyrus began as the world’s first type of paper, derived from the *Cyperus papyrus* plant. Even though it was developed in Egypt, it spread across the ancient world and was used throughout West Asia. Before papyrus became common, many cultures wrote on clay tablets. It was eventually replaced by the Chinese method of making paper from rags.

What is Papyrus?

Papyrus is both the shortened name of the plant and the paper product made from it, but is most often referred to as the latter.

The plant grows in the [Nile River](#) and can reach heights of about **16 feet**. The long stalks of the plant were typically soaked in water until they reached a slight state of rot. They were then laid next to and on top of each other, and pounded flat until the stalks essentially merged. The final step was drying.

Egyptians used papyrus for much more than just making paper however. Papyrus was also used in **woven material** such as baskets, mats, rope and sandals. The stalks could be bundled together to make boats and when dried, it could be used for fuel. For a long time, the art of turning papyrus into paper was lost. Although the Egyptians did not leave much evidence on how it was done, in 1965, Dr. Hassan Ragab rediscovered the process through intense research.

GLOSSARY 1: PAROUSIA

History of Papyrus in Ancient Egypt

The first instance of documented papyrus came in Egypt's first dynasty. However, many researchers believe that papyrus was used as a writing material as early as **4,000 BC**. It continued in some manner of use until about the 11th century. Its primary rivals as a writing material included scrolls made from animal skins and the Chinese method of making paper from rags.

Parchment and paper went into widespread use by the **12th century** in Europe and elsewhere, however, papyrus remained an option in some places. Egypt continued using it until the inexpensive paper became more common.¹⁴⁰

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¹⁴⁰ "Ancient Egyptian Papyrus," Ancient Egypt Online. Accessed November 7, 2022. www.ancient-egypt-online.com/papyrus.html

HEBREW WORDS DICTIONARY

cherubim	כְּרוּבִים, כְּרָבִים	<i>keruvim</i> – a type of angel (plural)
<i>chesed</i>	חֶסֶד	God's obligatory, loyal love
covenant	בְּרִית	<i>bereet</i>
my covenant	בְּרִיתִי	<i>bereetee</i>
everlasting covenant	בְּרִית עוֹלָם	<i>bereet olam</i>
created	בָּרָא	<i>bara</i>
<i>et</i>	אֵת	(aleph tav) – The first and last letters of the Hebrew aleph bet – not translatable
Eve	חַוָּה	<i>Chava</i> – mother of all living (Gen. 3:20)
The Feasts of the Lord:		
season, appointed time	מוֹעֵד	<i>moed</i> – appointed time, fixed time or space; often
	מוֹעֲדֵי, מוֹעֲדִים	<i>moadim, moadei</i> – plural forms of <i>moed</i>
	לְמוֹעֲדִים	<i>lemoadim</i> – for seasons; for appointed times
Feast of Unleavened Bread	חַג הַמַּצּוֹת	<i>Chag HaMatzot</i>
<i>matzah</i>	מַצָּה	unleavened bread (singular); מַצּוֹת – <i>matzot</i> (plural)
First Fruits	בִּקּוּרִים	<i>Bikkurim</i> – The Jewish feast in which the first of the crops that ripened were brought as an offering to the Lord
Passover	פֶּסַח	<i>Pesach</i> – The Jewish feast which commemorates the time when God took the Jewish people out of Egypt
Pentecost	שָׁבֻעַת	<i>Shavuot</i> – Weeks – The Jewish feast which commemorates receiving the Torah
<i>Rosh HaShanah</i>	רֵאשׁ הַשָּׁנָה	Head of the Year (the civil year)
Sabbath	שַׁבָּת	<i>Shabbat</i> – The seventh day; the day of rest
<i>Sukkot</i>	סֻכּוֹת	Booths or Tabernacles (plural of <i>sukkah</i>)
<i>Yom Kippur</i>	יוֹם הַכִּפּוּרִים	<i>Yom HaKippurim</i> – Day of Atonement
Garden of Eden	גַּן-עֵדֶן	<i>Gan Aiden</i>

GLOSSARY 2: HEBREW WORDS DICTIONARY

guard	שָׁמַר	<i>shamar</i> – to hedge about, guard, protect, attend to
glory	כְּבוֹד	<i>kavod</i> – Heavy with everything good, splendor, copiousness (from the root <i>kaved</i> = heavy)
good	טוֹב	<i>tov</i>
hand	יָד	<i>yad</i>
heavens	שָׁמַיִם	<i>shamayeem</i>
“here I am”	הִנְנִי	<i>heenainee</i> (literally: behold me). Indicates submission to the will of the one who called
house	בֵּית בַּיִת	<i>bayeet</i> (or <i>bet</i>)
House of Israel	בֵּית יִשְׂרָאֵל	<i>Bet Yisrael</i>
House of Judah	בֵּית יְהוּדָה	<i>Bet Yehudah</i>
The Great Sea	הַיָּם הַגָּדוֹל	<i>HaYam HaGadol</i> – (literally: The Sea the Great) = the Great Sea = the Mediterranean Sea
in the end of days	בְּאַחֲרֵית הַיָּמִים	<i>b'acharit ha-yamim</i>
Jesus	יֵשׁוּעַ	<i>Yeshua</i>
king	מֶלֶךְ	<i>melech</i>
The Law (the codes of Jewish law)	הַלְּכָה	<i>halacha</i> – the way of walking out the Jewish law
living creatures	חַיּוֹת	<i>chayot</i> (plural); חַיָּה – <i>chaya</i> (singular)
Other terms connected to these creatures in the Book of Ezekiel:		
<i>chashmal</i>	חֲשָׁמַל	translated many ways: amber, electrum, glowing metal; some sages called it “the purest form of smokeless fire”
wheel	אֹפֶן	<i>ofan</i> (singular); אֹפָנִים – <i>ofanim</i> (plural)
Locations		
Israel	יִשְׂרָאֵל	<i>Yisra'el</i>
land of Israel	אֶרֶץ יִשְׂרָאֵל	<i>Eretz Yisra'el</i>
Jerusalem	יְרוּשָׁלַיִם	<i>Yerushalayim</i>
Zion	צִיּוֹן	<i>Tsiyyon</i>
Ammon	עַמּוֹן	<i>Ammon</i> ; ancient territory in what is now Jordan (also a person)
Babylon	בָּבֶל	<i>Bavel</i>
Bethlehem	בֵּית לֶחֶם	<i>Bet Lechem</i> – house of bread

GLOSSARY 2: HEBREW WORDS DICTIONARY

Egypt	מִצְרַיִם	<i>Meetsraeem</i>
Moab	מוֹאָב	<i>Moav</i> ; ancient territory in what is now Jordan (also a person)
man	אִישׁ	<i>eesh</i> ; a man as an individual or a male person; also Adam – אָדָם
man: words from the same root		
man, Adam	אָדָם	<i>Adam</i>
dust, ground	אֲדָמָה	<i>adamah</i>
blood	דָּם	<i>dam</i>
red	אָדָם, אָדוּם	<i>adom</i>
Holy Ground	קֹדֶשׁ-אֲדָמָת	<i>Adamat Kodesh</i> – (Adamat = ground; Kodesh = holy)
Messiah	מָשִׁיחַ	<i>Mashiach</i> – Anointed One
morning	בֹּקֵר	<i>bokair</i>
Moses	מֹשֶׁה	<i>Moshe</i>
mountain	הַר	<i>har</i>
Mountains of Israel	הַרְי יִשְׂרָאֵל	<i>harei Yisra'el</i>
mountain house of Yehovah	הַר בֵּית-יְהוָה	<i>har bet Yehovah</i>
name	שֵׁם	<i>shem</i> (singular); שְׁמוֹת – <i>shemot</i> (plural)
Names of God:		
Elohim	אֱלֹהִים	<i>Eloheem</i>
The LORD God	אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i> ; also יְהוָה אֱלֹהִים – <i>Adonai Elohim</i>
The LORD	יְהוָה	<i>Yehoveh, Jehovah, Yahweh, HaShem</i>
<i>Jehovah Jireh</i>	יְהוָה יִרְאֶה	Jehovah Will Provide (Gen. 22:14)
<i>Jehovah Ropheka</i>	יְהוָה רֹפֵא	Jehovah Who Heals (Ex. 15:26) Also seen as <i>Jehovah Rapha</i>
<i>Jehovah Nissi</i>	יְהוָה נֹסִי	Jehovah My Banner (Ex. 17:15)
<i>Jehovah MeKaddishchem</i>	יְהוָה מְקַדְּשְׁכֶם	Jehovah Who Sanctifies You (Ex. 31:13; Lev. 20:8; 21:8; 22:32; Ezek. 20:12)
<i>Jehovah Shalom</i>	יְהוָה שָׁלוֹם	Jehovah Peace (Judg. 6:24)
<i>Jehovah Ts'vaot</i>	יְהוָה צְבָאוֹת	Jehovah of Hosts/Armies (1 Sam. 1:3)
<i>Jehovah Roi</i>	יְהוָה רֹעִי	Jehovah My Shepherd (Ps. 23:1)
<i>Jehovah Tsidkenu</i>	יְהוָה צְדִיקְנוּ	Jehovah Our Righteousness (Jer. 23:5, 6; 33:14, 16)

GLOSSARY 2: HEBREW WORDS DICTIONARY

<i>Jehovah Elyon</i>	יְהוָה עֲלִיּוֹן	Jehovah Most High (Ps. 7:17; 47:2; 97:9)
<i>Jehovah Shammah</i>	יְהוָה שָׁמָּה	Jehovah Is There (Ezek. 48:35)
nations	גּוֹיִם	<i>goyim</i>
<i>Torah</i>	תּוֹרָה	<i>Torah</i>
“of the LORD”		
word of the LORD	דְּבַר־יְהוָה	<i>davar Yehovah</i>
hand of the LORD	יַד־יְהוָה	<i>yad Yehovah</i>
hand of the LORD God	יַד אֲדֹנָי יְהוָה	<i>yad Adonai Yehovah</i>
Glory of the LORD	כְּבוֹד־יְהוָה	<i>Kavod Yehovah</i>
Glory of the God of Israel	כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל	<i>Kavod Elohai Yisrael</i>
Philistines	פְּלִשְׁתִּים	<i>Pelisteem</i>
The Place	הַמָּקוֹם	HaMakom
“Questions and Answers”	שְׁאֵלוֹת וְתַשׁוּבוֹת	<i>She'elot U-Teshuvot</i> – replies made by rabbinic scholars in answer to submitted questions about Jewish law; also called “responsa”
redeem	גָּאַל	<i>gaal</i>
The Reed Sea	יַם־סוּף	<i>Yam Soof</i> – Sea of Reeds – Commonly (but incorrectly) called the Red Sea
rib; side	צִלְעַ	<i>tsela</i>
The Salt Sea	יַם הַמֶּלַח	<i>Yam HaMelach</i> (literally: Sea the Salt) – commonly called the Dead Sea
sign, letter	אוֹת	<i>ot</i>
signs	אוֹתוֹת	<i>otot</i>
for signs	לְאוֹתוֹת	<i>leotot</i>
sons of Israel	בְּנֵי־יִשְׂרָאֵל	<i>benai Yisra'el</i> – also, children of Israel
son of man	בֶּן־אָדָם	<i>ben adam</i> – frequently used when the Lord addressed Ezekiel
spirit	רוּחַ	<i>ruach</i> – spirit, wind, breath
throne	כִּסֵּא	<i>key-say</i> – throne, chair
trouble	צָר or צָרָה	<i>tsar</i> (m.) or <i>tsarah</i> (f.) – a narrow or tight place; trouble; opponent; adversary; distress; tribulation
truth	אֱמֶת	<i>emet</i>
water	מַיִם	<i>mayeem</i>

GLOSSARY 2: HEBREW WORDS DICTIONARY

woman	אִשָּׁה	<i>ishah</i> ; feminine of “ <i>ish</i> ” (man); a woman, wife or female. In Hebrew (<i>ishah</i>) as well as Greek (<i>gyne</i>), there is only one word used for both wife and woman.
word	דָּבָר	<i>davar</i> – word, thing, matter

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GLOSSARY 3: WORDS FROM “WATCHING THE FIG TREE 01”

Glossary for “Watching the Fig Tree 01”		
sign, letter	אוֹת	<i>ot</i>
signs	אוֹתוֹת	<i>otot</i>
for signs	לְאוֹתוֹת	<i>leotot</i>
heavens	שָׁמַיִם	<i>shamayim</i>
appointed time, fixed time	מוֹעֵד	<i>moed</i>
appointed times	מוֹעֲדִים	<i>moadim</i> (plural)
for appointed times	לְמוֹעֲדִים	<i>lemoadim</i>
in the end of days	בְּאַחֲרֵית הַיָּמִים	<i>b'acharit ha-yamim</i>
mountain house of Yehovah	הַר בֵּית־יְהוָה	<i>har bet Yehovah</i>
In the famous audio tape of the IDF taking the Temple Mount in 1967, the Commander is heard to say excitedly in Hebrew, “ <i>har h'bayit</i> is in our hands.”		
Zion	צִיּוֹן	<i>Tsiyyon</i>
Jerusalem	יְרוּשָׁלַיִם	<i>Yerushalayim</i>
<i>Torah</i>	תּוֹרָה	<i>Torah</i>
Messiah	מָשִׁיחַ	<i>Mashiach</i> – Anointed One
King	מֶלֶךְ	<i>Melech</i>
Glossary for Jeremiah 30		
a narrow place, tightness Translated: tribulation, affliction, trouble, adversity, distress	צָרָה	<i>tsarah</i>

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COMPARISON OF MATTHEW 24 AND LUKE 21

Matthew 24:1-3 NASB1995

Matt. 24:1 ¶ Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.

Matt. 24:2 And He said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.”

Matt. 24:3 ¶ As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things happen, and what *will be* the sign of Your coming [*parousia*], and of the end of the age?”

The Wow Factor!

Jesus’ disciples were astonished at Herod’s amazing reconstruction of the Temple. The seminar tour groups we take there are still amazed at the size of the stones.

Wikipedia.org

Herod's Temple was one of the larger construction projects of the 1st century BCE. ... Herod was interested in perpetuating his name for all eternity through building projects, and his construction program was extensive.

He had built magnificent palaces in Masada, Caesarea and Tiberias. ... But his masterpiece was the Temple of Jerusalem. The old temple built by Zerubbabel was replaced by a magnificent edifice.¹⁴¹

His disciples were probably even more astonished at the Master’s words.

I think this because they had walked some distance from the Temple Mount to the Mount of Olives. While they were on the way, they evidently discussed what He said, for they carefully posed what I see as three questions (verse 3).

These disciples were Jews. Their thinking was Jewish. Their questions were Jewish.

Remember, we must rightly divide the Word. Therefore, we must rightly divide His answers to their questions.

1. When will these things happen?
2. What is the sign of your coming (*parousia*)?
The word *parousia* referred to the arrival of a king or emperor.
For more on this, see Glossary 1: “Parousia.”
3. ... and of the end of the age?

¹⁴¹ “Second Temple,” Wikipedia. Last modified 8/20/20. https://en.wikipedia.org/wiki/Second_Temple

The First Question:

When Will the Temple Be Destroyed?

Jesus had said that the Temple stones would come down. When would the Second Temple be destroyed? We now know it was destroyed in A.D. 70 by the Romans under Titus. This was forty years (the number of testing) after Jesus prophesied it.

Luke 21:20–24 is the answer to this question:

Luke 21:20–24 ASV

Luke 21:20 ¶ But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

Luke 21:21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

Luke 21:22 For these are days of vengeance, that all things which are written may be fulfilled.

Luke 21:23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Josephus, the Jewish historian, witnessed this destruction and records details of the horror. Especially poignant is the account of a nursing mother that exactly fits what Jesus warned of in Luke 21:23. (See Appendix 8: “*Wars of the Jews*, Book VI, Chapter III, Section 4.”) The rich woman did exactly opposite of Jesus’ instructions. She left her village home and fled to the Temple area. The horrible sequence Josephus described resulted in the cannibalism of her nursing child. Josephus’ description verifies that Jesus’ warnings of the destruction of the Second Temple were exact.

One thing that I would share here; Josephus records that many supernatural signs of the impending destruction were given by God. Some were in the heavens. Here’s what Josephus said considering our sign-giving God:

Josephus, *Wars of the Jews*, Book VI, Chapter V, Section 4

Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves ...¹⁴²

Josephus claims that 1.1 million people were killed during the siege, of which a majority were Jewish, and that 97,000 were captured and enslaved.

¹⁴² Josephus, *Wars of the Jews*, Book VI

http://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62H_4_0001

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

In Luke 21:24, Jesus said that the captives would be led away into all nations. That happened. The Jewish survivors and their seed were scattered to the four corners of the world. From this scattering there will be an ingathering (Deuteronomy 30:1–9).

Jesus focused on Jerusalem. It is only here that the words “trodden down” are used.

In verse 24, Jesus moves forward in time from A.D. 70 to the end of days, when the times in which the Gentile nations tread down Jerusalem would be fulfilled.

The Second Question

What is the Sign of Your Coming [*Parousia*]?

Though the disciples would have spoken Aramaic or Hebrew, the oldest manuscripts we have of the New Testament are in Greek. In Matthew 24:3, the Greek word translated “coming” is *parousia*.

E. W. Bullinger, *The Companion Bible*

The *Papyri* [ancient papyrus documents] show that “from the Ptolemaic period down to the second century A.D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor ...”¹⁴³

The Jews were expecting the King Messiah, according to Scripture, to set up an earthly visible kingdom. His Jewish disciples were asking Him what would be the sign that the time had come.

I believe that they thought the setting up of the Messiah’s earthly kingdom would immediately follow the destruction of the Temple.

They had no idea a 2,000-year Church Age would separate the two events.

In the four Gospels, Jesus was speaking to Israel and offering them the promised kingdom.

This is the kingdom message He preached to Israel.

Matthew 15:24 KJV But he answered and said, I was not sent but unto the lost sheep **of the house of Israel.** (emphasis added)

Israel’s leaders rejected the kingdom.

That kingdom is now in abeyance, and it is the one they will be prepared to administer in the Lord’s dealing with them now and in the future.

Jesus gives the signs of His Coming to set up the earthly kingdom in Matthew 24.

He describes what will be happening on earth in that seven-year shmittah cycle (Daniel’s Seventieth Week) just before He comes on His white horse to judge and make war, and to set up His earthly kingdom.

¹⁴³ E. W. Bullinger, *The Companion Bible* (Grand Rapids: Kregel, 2009), 1364.

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Matthew 24 and its signs correspond with the Six Seals of Revelation and what is happening on earth during what is often called the Tribulation.

Clarence Larkin, *The Book of Daniel*

The following cover the same time period.

Daniel's Seventieth Week (Daniel 9:24–27)

Jesus' Olivet Discourse (Matthew 24:4–35)

John's "Seals, Trumpets, and Vials" (Revelation 6:1 through 18:24)

What Daniel condenses in one verse, John enlarges to thirteen chapters.¹⁴⁴

You will want to read all of Matthew 24 in context. I have chosen a few verses for commentary.

Matthew 24:3-8 NASB1995

Matt. 24:3 ¶ As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the end of the age?"

Matt. 24:4 ¶ And Jesus answered and said to them, "See to it that no one misleads you.

Matt. 24:5 "For many will come in My name, saying, 'I am the Christ [Messiah],' and will mislead many.

Matt. 24:6 "You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet the end.

Matt. 24:7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.

Matt. 24:8 "But all these things are the beginning of birth pangs.

Verses 3 and 4

A warning of the deception of the Antichrist. In those trying times, many will rightfully yearn for the Messiah. Deceivers will point to false messiahs.

Verses 6 and 7

War! Famine! Earthquakes!

Matthew 24:8 ASV But all these things are the beginning of travail [*birth pangs*].

Verse 8

A reference to the Time of Jacob's Trouble (Jeremiah 30:6–7).

(See Appendix 5: "Daniel's Seventieth Week.")

Matthew 24:9–13 ASV

Matt. 24:9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.

¹⁴⁴ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1920), 132–133.

<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Matt. 24:10 And then shall many stumble, and shall deliver up one another, and shall hate one another.

Matt. 24:11 And many false prophets shall arise, and shall lead many astray.

Matt. 24:12 And because iniquity shall be multiplied, the love of the many shall wax cold.

Matt. 24:13 **But he that endureth to the end, the same shall be saved.**

Verse 13

This verse proves that this is not a Church-Age Scripture.

In the Church Age, we are saved, “by grace through faith ... Not of works, lest any man should boast” (Ephesians 2:8–9). Our “gospel” (good news) is the gospel of grace.

Acts 20:24 ASV But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the **gospel of the grace of God**. (emphasis added)

Enduring to the end to be saved is a salvation of works: something one must do to be saved.

The people of the time of the Tribulation are encouraged to “endure to the end” to be saved. The end of what? The end of that seven-year cycle?

For at the end of those seven years, the Messiah will indeed come, defeat the Antichrist, and set up His visible kingdom on earth. At that time, that will be the ultimate good news!

Gospel means “good news.”

The good news that the Messiah is coming soon to set up His kingdom will be preached during the seven years.

The 144,000 will preach it. Angels will preach it. The two witnesses will preach it.

The good news during the Tribulation will be that it will soon be over, that one can endure to the end and be saved.

Matthew 24:15–22 ASV

Matt. 24:15 ¶ When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),

Matt. 24:16 then let them that are in Judaea flee unto the mountains:

Matt. 24:17 let him that is on the housetop not go down to take out the things that are in his house:

Matt. 24:18 and let him that is in the field not return back to take his cloak.

Matt. 24:19 But woe unto them that are with child and to them that give suck in those days!

Matt. 24:20 And pray ye that your flight be not in the winter, neither on a sabbath:

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Matt. 24:21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

Matt. 24:22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

Remember that to rightly divide Scripture, one must read verses in context. We are reading these verses exactly as they come.

Verse 15

Jesus takes them right to what Daniel spoke about the Antichrist. The Lord verifies Daniel's prophecies. And He ties all this to the seven years immediately preceding His Second Coming—to what is called the Tribulation.

Jesus, Daniel, and Paul (2 Thessalonians 2:3–4) all prophesy that the Antichrist will set up his throne in the newly built Temple where he will declare that he is God.

I think it is so interesting that this verse says, "Let him that readeth understand." Our Bibles will not go up in the Rapture. People will be reading them. And Jesus pronounces a blessing that those who read will "understand" and follow the instructions He gives.

Verse 20

This verse also proves that He is not talking to the Body of Christ. For it would not matter to Christians if they would need to take flight on a Sabbath. But it would certainly matter to many religious Jews. They would even risk their lives rather than to break the travel restrictions of Sabbath.

I also find it so wonderful that, even in the Tribulation time, prayer can avail. Evidently prayer can affect the time of the flight from danger.

Verse 21

Here Jesus calls it "the great tribulation."

Verse 22

The elect are the Jewish remnant. From this verse we see that there will be a shortening of the days ...

Matthew 24:23–28 ASV

Matt. 24:23 Then if any man shall say unto you, Lo, here is the Christ [Messiah], or, Here; believe *it* not.

Matt. 24:24 For there shall arise false Christs [messiahs], and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.

Matt. 24:25 Behold, I have told you beforehand.

Matt. 24:26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not.

Matt. 24:27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Verses 23–26

Again, the admonition not to be led astray by false messiahs (the Antichrist included), and false prophets (including the False Prophet of Revelation 16:13).

Verse 27

This Coming of the Son of Man will be visible to all.

When He comes as lightning splitting the eastern skies it is the Coming of Revelation 19 and Zechariah 14. Every eye will see Him.

This is not the invisible Coming for the Church to meet Him in the air and to proceed to the Throne (1 Thessalonians 4:16–17).

The purpose of the invisible coming for the Church is for the love of His bride and marriage.

The purpose of His visible coming is to judge and make war (Revelation 19:11–16).

When He comes as lightning splitting the skies, it is with fire in His eyes.

Matt. 24:28 Wheresoever the carcass is, there will the eagles be gathered together.

Verse 28

Again, we do not take a verse out of context and give it some strange and isolated meaning.

The very next verses in Revelation 19 explain it, “And I saw an angel ... he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: That ye may eat the flesh of kings ... captains ... mighty men. ...” (Revelation 19:17–18).

Also, God spoke to Job regarding the eagle. “Her young ones also suck up blood: and where the slain are, there is she” (Job 39:30 KJV).

Matthew 24:29–33 ASV

Matt. 24:29 ¶ But immediately **after the tribulation of those days** the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers [*dunamis*] of the heavens shall be shaken:

Matt. 24:30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

Matt. 24:31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Verse 29

Again, it is called “the tribulation.”

Signs in the sun and moon and stars.

The usurping authorities of the “prince of the powers of the air” shall be shaken. The mid-heavens will shake out the evil princes.

Verse 31

The elect are the Jewish remnant.

Matt. 24:32 ¶ Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the **summer** is nigh; **Matt. 24:33** even so ye also, when ye see all these things, know ye that He is nigh, *even* at the doors.

Verse 32

The signs of the coming (*parousia*) of the King Messiah are given in answer to the disciples’ questions.

Concerning the days of Noah, it is written, “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5 KJV). Love brought the flood and removed the evil.

Love will again judge evil and remove it out of the Earth.

Summer is the time of the harvest and, therefore, of the judging of the harvest. Note that “summer” is the time of the judgment of the empires in Nebuchadnezzar’s dream.

This is the end of the times of the Gentiles:

Daniel 2:34–35 ASV

Dan. 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces.

Dan. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff **of the summer threshing-floors**; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Notice that Matthew 24:32 and Daniel 2:35 both indicate that the coming (*parousia*) of King Messiah will be in the prophetic “summer.”

Matthew 24:40-41 ASV

Matt. 24:40 Then shall two men be in the field; one is taken, and one is left:

Matt. 24:41 two women *shall be* grinding at the mill; one is taken, and one is left.

Don’t lift these verses out of context and try to make them apply to the catching away of the Church. The catching away of the Church is in the Letters to the Church, and not in the four Gospels.

APPENDIX 1: COMPARISON OF MATTHEW 24 AND LUKE 21

Verses 40 and 41 relate to the cleansing of the earth.

These are sinners taken out of the earth at its cleansing in the day of the LORD.

Isaiah 13:9 ASV Behold, **the day of Jehovah cometh**, cruel, with wrath and fierce anger; to make the land a desolation, and **to destroy the sinners thereof out of it.**

The Third Question

What Will Be the Sign of the End of the Age?

Jewish disciples asked the question.

It is the end of the Jewish age they are asking about.

And the Lord describes the last seven years (shmittah cycle) of God's dealing with the Jews as pointed out by Gabriel to Daniel (in Daniel 9).

Once again, let's look at a note by Clarence Larkin:

Clarence Larkin, *The Book of Daniel*

The following cover the same time period.

Daniel's Seventieth Week (Daniel 9:24–27)

Jesus' Olivet Discourse (Matthew 24:4–35)

John's "Seals, Trumpets, and Vials" (Revelation 6:1 through 18:24)

What Daniel condenses in one verse, John enlarges to thirteen chapters.¹⁴⁵

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¹⁴⁵ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1920), 132–133.

<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

SHMITTAH CYCLES AND THE JUBILEE

The judgments of the Book of Revelation take place in a seven-year cycle. That cycle is Daniel's Seventieth Week (Daniel 9:27).

The seven-year *Shmittah* cycles and the fiftieth-year *Yovel* (Jubilee) mark time on God's calendar. They are key to the time cycle of the Book of Revelation, as well as the Book of Daniel.

In the following verses, the LORD introduced the seven-year *Shmittah* cycle and fiftieth-year *Yovel* to Moses at Sinai.

Leviticus 25:1-4, 8-10 ASV

Lev. 25:1 ¶ And Jehovah spake unto Moses in mount Sinai, saying,

Lev. 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.

Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

Lev. 25:4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard...

Lev. 25:8 ¶ And thou shalt number seven sabbaths of years [seven cycles of seven years each] unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

Lev. 25:9 Then shalt thou send abroad the loud trumpet [teruah] on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

Lev. 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Seven marks the LORD's reckoning of time

Creation: The Creator created for six days and rested on the seventh.

Adam: He was given a six-day workweek for the development of earth (a thousand years being a day).

The Seventh Day = The Millennial Reign.

Seven days = One Week.

The Jews' law of Sabbath. The six-day workweek. The Sabbath (seventh day) for rest.

Moeds that are seven-day festivals: *Pesach* (Passover) and *Sukkot* (Tabernacles).

Jewish Weddings—Marriages are celebrated for one full week.

Death—Families sit *shivah* for seven days of mourning.

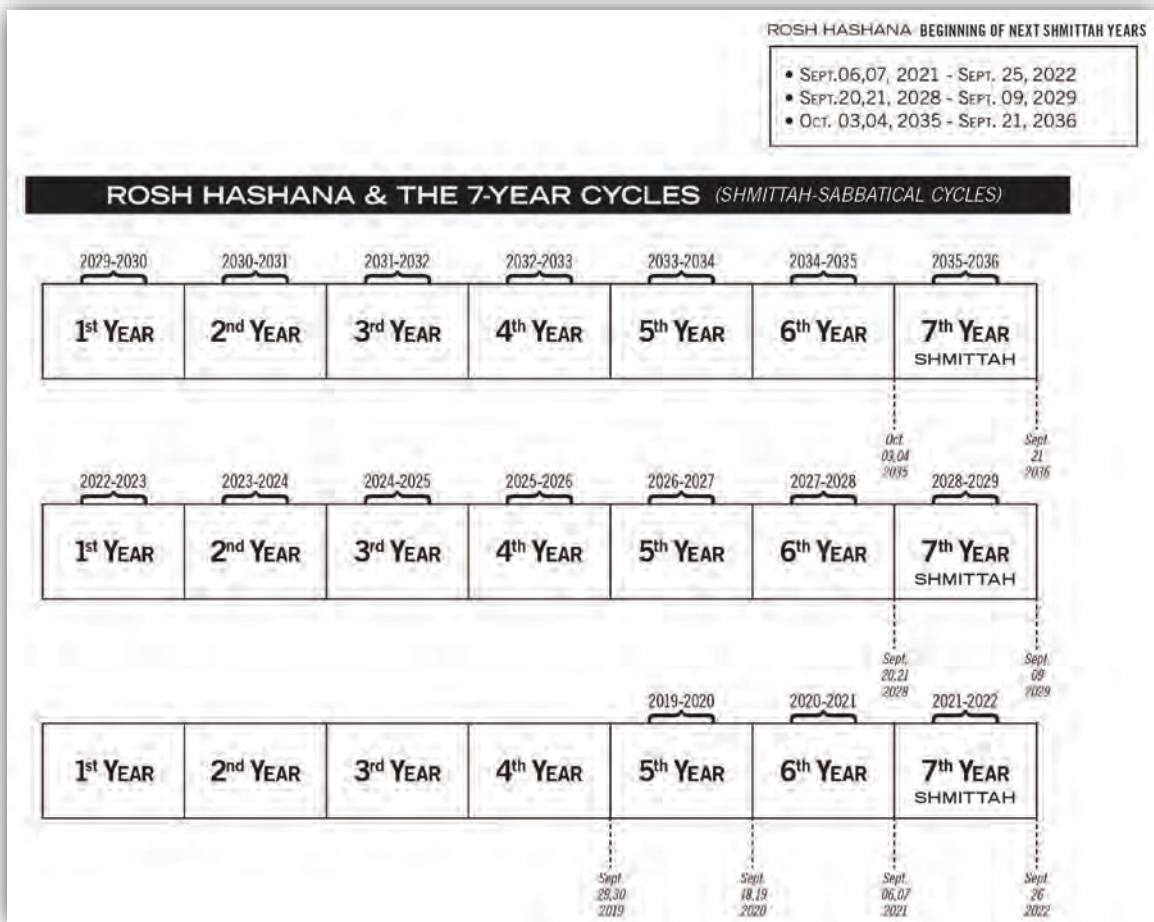
APPENDIX 2: SHMITTAH CYCLES AND THE JUBILEE

The Shmittah Year is the Seventh Year of the Seven-Year Cycle

The *Shmittah* year begins on *Rosh HaShanah*, the first of the month of *Tishrei*, and ends the next year at that time.

Upcoming *Shmittah* years (from *Rosh HaShanah* to *Rosh HaShanah*) are as follows:

Hebrew	Gregorian
5782	September 6–7 2021 to September 25, 2022
5789	September 20–21 2028 to September 9, 2029
5796	October 3–4, 2035 to September 21, 2036



The Yovel (Jubilee)—The Fiftieth Year

Though Jews count the *Shmittah* cycles; they do not count the *Yovels*.

The *Yovel* count ceased when the Second Temple was destroyed in A.D. 70 by Titus the Roman.

Brim Note: I believe that the count will not be taken up again until the King Messiah sets up His earthly, visible kingdom.

APPENDIX 2: SHMITTAH CYCLES AND THE JUBILEE

Then and only then can the Jubilee be fully fulfilled.

Perhaps the *Shmittah* year of the seven-year cycle of the judgments of the Book of Revelation is the forty-ninth year before the Year of Jubilee.

The *teruah*: A distinctive blowing of the shofar.

The Hebrew sages Rashi and Ibn Ezra say that the word *Yovel* means “ram” and that it alludes to the blowing of the shofar (ram’s horn), which consecrates that day. Interestingly, *Rosh HaShanah* is also known as *Yom Teruah*, The Day of Sounding the *Teruah*. Hence, we know it as the “Feast of Trumpets.”

Rashi:

https://www.sefaria.org/Rashi_on_Leviticus.25.10?lang=bi

Ibn Ezra:

https://www.sefaria.org/Ibn_Ezra_on_Leviticus.25.10?lang=bi

Some of the things Jews think upon when they hear the *teruah* are:

God is being declared as King of the Universe.

This sound will be heard at the coming of the *Mashiach* (Messiah).

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THE ANTICHRIST IN SCRIPTURE

Only John refers to him as the Antichrist—a title which seems to have stuck. And in realizing its literal meaning—against or instead of the Anointed One (Christ)—we can see why it did.

For the forty or more years I have been looking at these things, people have been trying to figure out his exact identity. Early on, I heard Dr. Hilton Sutton say that we will not be able to do that. Here is the scriptural proof of that fact.

Note his titles given through the Apostle Paul:

The Man of Sin, The Lawless One, The Son of Perdition

2 Thessalonians 2:1–10 KJV (emphasis added)

2 Th. 2:1 ¶ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 Th. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Th. 2:3 ¶ Let no man deceive you by any means: for **that day shall not come**, except there come a falling away first, and **that man of sin** be revealed, **the son of perdition;**

2 Th. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Th. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2 Th. 2:6 And now ye know what withholdeth that he might be revealed in his time.

2 Th. 2:7 For **the mystery of iniquity** doth already work: only he who now letteth **will let**, until he be taken out of the way.

2 Th. 2:8 And then shall **that Wicked** [lawless one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2 Th. 2:9 **Even him, whose coming is after the working of Satan with all power and signs and lying wonders,**

2 Th. 2:10 **And with all deceivableness of unrighteousness** in them that perish; because they received not the love of the truth, that they might be saved.

2 Thessalonians 2:7 NASB1995 For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.

In one of the first Letters to the Church, we see that false doctrine is already spreading concerning the personage of the man of sin. The Spirit, through Paul, corrects it. “That Wicked” will not be revealed until “he who now restrains” is “taken out of the way” (NASB1995). He who restrains, or hinders, is the Spirit-filled Body of

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Christ. The identity of Antichrist cannot be known until the Church is caught up. The identity of “the lawless one” (Greek: ὁ ἄνομος = *ho anomos*) cannot be known until the Church is caught up. (The Holy Spirit is omnipresent. He is in Heaven with the Church. But He is still active on Earth.)

How does the Church restrain the Antichrist? One way is prayer in the Spirit. Here in verse 7, the system is called, “the *mystery of lawlessness*” (NASB1995). The King James translation calls it “*the mystery of iniquity.*”

Various subjects in the New Testament are called *mysteries*, such as the mystery of the Church, the mystery of Israel, etc.

Praying in tongues is the Bible way to pray about things our heads cannot fathom:

1 Corinthians 14:2 KJV For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit **in the spirit he speaketh mysteries.**

1 Corinthians 14:14 KJV For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

Some years ago, the European Union (EU) attempted to establish a constitution that would have seriously impeded independent churches. As the members of the EU voted, I witnessed the restraining effect of some prayer groups in France.

(See Appendix 4: “The Image of Europe.”)

The Assyrian

Isaiah 30:27–33 ASV

Isa. 30:27 ¶ Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire;

Isa. 30:28 and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to err *shall be* in the jaws of the peoples.

Isa. 30:29 Ye shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel.

Isa. 30:30 And Jehovah will cause his glorious voice to be heard, and will show the lighting down of his arm, with the indignation of *his* anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones.

Isa. 30:31 For through the voice of Jehovah shall **the Assyrian** be dismayed; with his rod will he smite *him*.

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Isa. 30:32 And every stroke of the appointed staff, which Jehovah shall lay upon him, shall be with *the sound of* tabrets and harps; and in battles with the brandishing *of his arm* will he fight with them.

Isa. 30:33 For a Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

The Little Horn of Daniel's Fourth Wild Beast

Daniel 7:7–11 ASV

Dan. 7:7 After this I saw in the night–visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan. 7:8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

Dan. 7:9 ¶ I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, *and* the wheels thereof burning fire.

Dan. 7:10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Dan. 7:11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.

He is a great orator. A deceiver with his words.

In 1958, we became friends with the couple who lived across the hall from our apartment. She was a German who had married an American soldier. She told us of hearing Hitler speak. She was only a little girl, but her mother took her to hear him. Even as a child, she realized the power he held over the people. She said it was indescribable.

Dr. Lester Sumrall said, “The devil has had his candidate for the Antichrist in every generation.”

Daniel 7:19–27 ASV

Dan. 7:19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Dan. 7:20 and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan. 7:22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Dan. 7:23 ¶ Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan. 7:24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Dan. 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

Dan. 7:26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan. 7:27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

He makes war with the saints of the remnant of Israel.

A Hebrew commentary on verse 25 suggests he will think to change the *moeds* and the Torah.

And something else was brought to my attention by the Lord's dealing with me. It was 1975 that I heard the Voice of the Lord in my spirit saying, "I want you to preach that Jesus is coming soon." I said, "Lord I don't hear that being said in my circles." He said, "I don't want you to say it because others are saying it. I want you to say it because I say it."

Not long after that, I heard someone say, "Look for the Christ. Don't look for the Antichrist." So I avoided the subject of the Antichrist. The Lord corrected me again.

"Don't be afraid to speak of the Antichrist. Everywhere he is mentioned, it says that he 'gets it!'"

The Little Horn

Daniel 8:18-27 ASV

Dan. 8:18 Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Dan. 8:19 And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.

Dan. 8:20 The ram which thou sawest, that had the two horns, they are the kings of Media and Persia.

Dan. 8:21 And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king.

Dan. 8:22 And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. 8:24 And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do *his pleasure*; and he shall destroy the mighty ones and the holy people.

Dan. 8:25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in *their security* shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand.

Dan. 8:26 And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days *to come*.

Dan. 8:27 And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, but none understood it.

The Prince That Shall Come

Daniel 9:26 ASV And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.

The Willful King

Daniel 11:36–45 ASV

Dan. 11:36 ¶ And **the king shall do according to his will**; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished; for that which is determined shall be done.

Dan. 11:37 Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

Dan. 11:38 But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Dan. 11:39 And he shall deal with the strongest fortresses by the help of a foreign god: whosoever acknowledgeth *him* he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price.

Dan. 11:40 ¶ And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through.

Dan. 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.

Dan. 11:42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

Dan. 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

Dan. 11:44 But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many.

Dan. 11:45 And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

The Antichrist

1 John 2:18 ASV ¶ Little children, it is the last hour: and as ye heard that **antichrist** cometh, even now have there arisen many **antichrists**; whereby we know that it is the last hour. (emphasis added)

The Beast**Revelation 13:1–7 ASV**

Rev. 13:1 ... And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

Rev. 13:3 And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast;

Rev. 13:4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?

Rev. 13:5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

APPENDIX 3: THE ANTICHRIST IN SCRIPTURE

Rev. 13:6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.

Rev. 13:7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

(See Revelation 19:19-20.)

The Beast is both a person and a system. The beast system upon which the Beast, the Antichrist, operates is a conglomerate of the beasts of Daniel's visions.

Daniel 7:2-3 declares that the beasts come up from the Great Sea. The Great Sea in the Old Testament is the Mediterranean Sea. The four Empires were vast, stretching all around this sea. By the time of the Roman Empire, the Mediterranean was like a lake surrounded by the Empire. This shows us "the prophetic Earth." It limits the scope of the Antichrist's greatest authority.

The conglomerate Beast of the Tribulation carries attributes of the Four Empires.

The body of the Beast is like unto a leopard. The leopard represented Greece. It was Grecian in appearance.

Of all the nations of prophecy, Greek influence left the largest residue in western society; therefore, it was represented by the largest part of the Beast in Revelation.

Daniel foresaw the beasts in their beginnings.

John saw them in their end.

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THE IMAGE OF EUROPE

For years I have travelled to Brussels, Belgium, seat of the European Union Commission and Parliament. In 2004, the pastor there phoned me and said, “You have to get over here. All the things we’ve been saying and trying to prove about the European Union, they are saying about themselves.”

And so, I quickly arranged to go see the exposition they had displayed in a large colorful tent in Brussels. Inside the tent was a large golden image of a man credited with the original idea of creating an economic union.

In concentric circles around the tent, a history of Europe evolved into a futuristic view of what they hoped to accomplish. (We personally took the pictures included here.)

Here are some of the statements unabashedly made on the large panels. Here is what they said about themselves. (Only the emphasis and bracketed or inset comments are mine.)

The Image of Europe Brussels, Belgium, 2004

The creation of the European Union will ultimately be recorded as one of history’s quietest revolutions. Europe’s reticence has clearly had its benefits: the European Union has already—without fanfare or retribution—become the largest economy on earth, its population nearing 500 million—almost twice that of the world’s last remaining “super power.” But increasingly, as the EU grows in size and importance, the ineffectiveness of its communication is proving to be a serious political liability that weakens its external manifestations and has unnecessarily eroded its internal support. To mark the occasion of the Netherland’s 2004 Presidency of the European Union, AMO was asked by the European Commission to create an exhibition in Brussels (which then travelled to Munich and Vienna), “The Image of Europe” celebrating an end to the EU’s inhibited iconography, its coming out . . .

On two panoramic murals—concentric circles of 60 and 80 meters in length—the evolution of “Europe,” as a concept, identity, and political reality, is sketched. . . . The story closes somewhere in the 2020s, in a speculative conclusion on Europe’s possible future(s).¹⁴⁶

•••

The European Union’s obsession with legislation is usually taken as a sign of weakness—a foil to the pyrotechnic might of the US military machine. But take a closer look: the bureaucrats in Brussels have been busy creating a new political space that has the power to make the 21st century the European century. The EU’s geographical expansion to 25 countries, is nothing compared with its increasing legal and moral reach. The 80.000 pages of laws the EU has developed since the common market was formed in 1957—influencing from genetic labeling to human

¹⁴⁶ “The Image of Europe,” st-ar.nl, March-April 2006. Accessed March 30, 2006.

<https://st-ar.nl/image-of-europe-2/>

APPENDIX 4: THE IMAGE OF EUROPE

rights—have made Europe the world’s first viral political space, spreading its authority in three innovative ways.

The bureaucrats in Brussels have created a new political space that has the power to make the 21st century the European Century.

The EU’s geographical expansion to 25 countries, which will grow to include a dozen smaller ones and maybe even Russia, is nothing compared with its increasing legal and moral reach.

The 80,000 pages of laws the EU has developed since the common market was formed in 1957—the *acquis*—influencing everything from genetic labeling to human rights—have made Europe the world’s first viral political space.

Even though it legislates up to half of its member states, it was part of their trade, and many policy decisions—from agriculture to economics—the EU is practically invisible.

•••

By creating common standards that are implemented through national institutions, Europe can take over the world without becoming a target for hostility.

While every US company, embassy, and military base is a potential terrorist target, Europe’s invisibility allows it to spread its influence without provocation.

Europe “syndicates” its legislation and values, often by threatening others with economic isolation. Many governments outside the continent have adopted Europe’s regulations to get access to its market. Even US companies have been forced to follow European regulations in at least three spheres: M&A, GM foods, and data privacy.

The overblown rhetoric directed at the “American Empire” misses the fact that the US reach is shallow and narrow. The lonely superpower can bribe, bully, or impose its will almost anywhere in the world—but when its back is turned, its potency wanes.

The strength of the EU, conversely, is broad and deep: Once sucked into its sphere of influence, countries are changed forever.

Europe is a state of mind that cannot be contained by traditional boundaries.

NEW DAWN

2004—To Infinity

Direct democracy

From instituting a Europe-wide flat tax to imposing a ban on Coca Cola, a petition with more than one million signatures allows Europe’s citizens to make any subject of their choice or whim part of the European agenda.

Plans for a directly elected EU President are already underway.

APPENDIX 4: THE IMAGE OF EUROPE

The € as global currency

By projecting the €uro time zone to the south and the east, a single global economic zone (GEZ) of heightened activity is generated, reinforced by the special trade status extended to any nation willing to adjust its clock to €U time. Combined with the US's stratospheric deficit, the overbearing monopoly of the dollar currency of one, is eroded by the lure of the €uro, currency of many. In an unexpected announcement China and India simultaneously switch their reserves to €uros.

Europe at 50

Once the current EU reaches stability, the next expansion needs to be plotted.

Just as all of mankind's ancestors had to pass through the narrow Rift Valley in Kenya, the EU could expand through a narrow passage between Saudi Arabia and Russia to produce an Eastward probe that borders Russia, Mongolia, China, India, Pakistan, and Afghanistan.

The EU will be at the frontline of every pressing political issue—present and future.

2015 SOUTHWARD

The southern half of the former Roman Empire returns: Morocco, Algeria, Egypt, Tunisia, Libya, Jordan, Israel and Palestine (finally having achieved a lasting settlement thanks to the EU roadmap to peace) join.

From now on the European Union will be known as The UNION.

EUROPE AS MODEL

In 3000 years Europe has given us democracy and fascism.

In the past 50 years Europe has reinvented itself.

Today Europe has achieved democracy, prosperity, and lasting peace.

The EU's success creates a positive contamination beyond Europe's borders.

Through syndicated—i.e. borrowed—legislation, the EU infiltrates the legal systems of other nations, silently remaking the world—an end to the crusades.

Vending Machine—Passport to Europe

Passport to Europe

The Image of Europe

Nine Previous Europes

Brussels part of each of them.

EU: half a century of treaty signing.

Brim Note:

At the time of this display in 2004, the EU had been entirely a product of treaties.

APPENDIX 4: THE IMAGE OF EUROPE

The founding treaty was **The Treaty of Rome**, signed in 1957. It is amazing to research some of the founding statements and the references to the Roman Empire.

The push was on to ratify an eighty-thousand-page constitution.

That failed due to France voting no. This was due to the prayers of French intercessors.

2004: **After 52 Years of Stealth, Europe Has a Constitution**

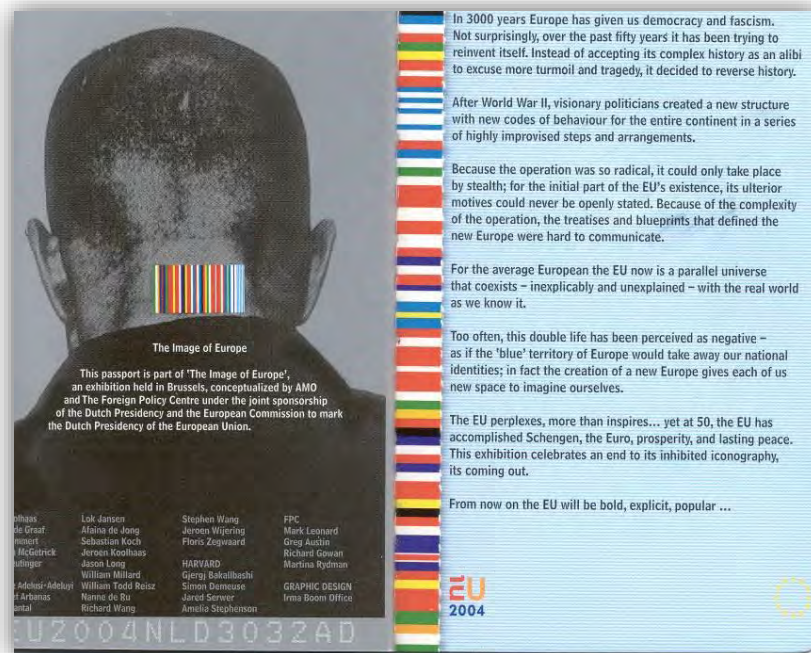
[**Brim Note:** They did not get the constitution. But this seems to be the proposed preamble.]

Conscious that Europe is a continent that has brought forth civilization; that its inhabitants, arriving in successive waves from earliest times, have gradually developed the values underlying **humanism**, equality of persons, freedom, respect for reason, Drawing inspiration from the cultural, religious and **humanist** inheritance of Europe, the values of which, still represent in its heritage, have embedded within the life of society the central role of the human person and his or her inviolable and inalienable rights and respect for law, Believing that **reunited Europe** intends to continue along the path of civilization, progress and prosperity, for the good of all its inhabitants, including the weakest and most deprived; that it wishes to remain a continent open to culture, learning and social progress; and that it wishes to deepen the democratic and transparent nature of its public life, and to strive for peace, justice, and solidarity throughout the world, Convinced that, while remaining proud of their own national identities and history, **the peoples of Europe are determined to transcend their ancient divisions**, and united ever more closely, to forge a common destiny. Convinced that, thus united in its diversity, Europe offers them the best chance of pursuing, with due regard for the rights of each individual and in awareness of their responsibilities towards future generations and the Earth, the great venture which makes of it a special area of human hope, Grateful to the members of the European Convention for having prepared this Constitution on behalf of the citizens and States of Europe, **Who, having exchanged their full powers**, found in good and due form, have agreed as follows:...

•••

[The following is from the "Passport to Europe."]

APPENDIX 4: THE IMAGE OF EUROPE



Passport to Europe

Left Page (under back neck):

The Image of Europe

This passport is part of “The Image of Europe”, an exhibition held in Brussels, conceptualized by AMO and The Foreign Policy Centre under the joint sponsorship of the Dutch presidency and the European Commission to mark the Dutch Presidency of the European Union

Right Page:

In 3000 years Europe has given us democracy and fascism. Not surprisingly, over the past fifty years it has been trying to reinvent itself. Instead of accepting its complex history as an alibi to excuse more turmoil and tragedy, it decided to reverse history.

After World War II, visionary politicians created a new structure with new codes of behaviour for the entire continent in a series of highly improvised steps and arrangements.

Because the operation was so radical, it could only take place by stealth; for the initial part of the EU's existence, its ulterior motives could never be openly stated. Because of the complexity of the operation, the treatises and blueprints that defined the new Europe were hard to communicate.

APPENDIX 4: THE IMAGE OF EUROPE

For the average European the EU now is a parallel universe that coexists—inexplicably and unexplained—with the real world as we know it.

Too often, this double life has been perceived as negative—as if the ‘blue’ territory of Europe would take away our national identities; in fact the creation of a new Europe gives each of us new space to imagine ourselves.

The EU perplexes, more than it inspires... yet at 50, the EU has accomplished Schengen, the Euro, prosperity, and lasting peace. This exhibition celebrates an end to its inhibited iconography, its coming out.

From now on the EU will be bold, explicit, popular ...

•••

The Atomium: Symbol of Brussels

Quite apart from the temporary exhibition just quoted, a gigantic permanent symbol of Brussels has stood since the World’s Fair of 1958 in that city. (See page 347.)

Interestingly enough, the gargantuan structure is **an IRON crystal**, magnified 165 billion times. [Hmmm! Considering iron legs, and iron teeth!]

APPENDIX 4: THE IMAGE OF EUROPE

The Image of Europe exhibit in Brussels, Belgium, 2004



Golden image of a man credited with the original idea to create an economic union.



NEW DAWN 2004 to Infinity



Euro as Global Currency



"Say Yes to Everything"



Europe at 50

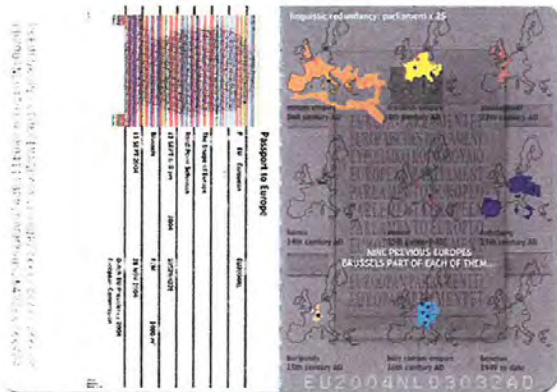


EU as Model

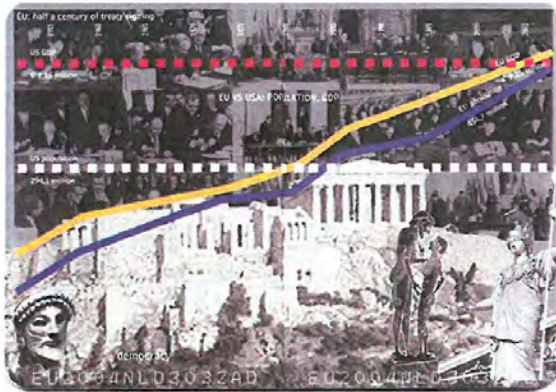
APPENDIX 4: THE IMAGE OF EUROPE



Vending Machine for
Passport to Europe



Nine Previous Europes
Brussels Part of Each of Them



EU: half a century of treaty signing

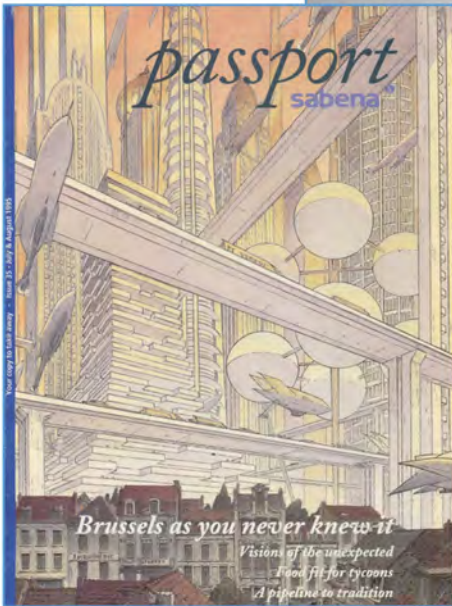


2004: After 52 Years of Stealth,
Europe Has A Constitution



This passport is part of 'The Image of Europe'

APPENDIX 4: THE IMAGE OF EUROPE



(Top Left) Passport to the "other" Brussels.
 (Top Right) The Atomium.
 (Left) Robot Wars. Antichrist chip.
 (Below Left and Right) The Wiertz Museum in Brussels, Belgium.



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DANIEL'S 70TH WEEK

(DANIEL 9)

Daniel 9:1–2 TKT (The Jerusalem Bible Edition of The Koren Tanakh)

Dan. 9:1 In the first year of Daryavesh [KJV: Darius] the son of Ahashverosh [KJV: Ahasuerus], of the seed of Maday [KJV: Medes], who was made king over the realm of the Kasdians [KJV: Chaldeans];

Dan. 9:2 in the first year of his reign I Daniyyel considered in the books the number of the years, whereof the word of the LORD came to Yirmeya [Jeremiah] the prophet, that he would accomplish seventy years in the desolations of Yerusahalayim.

Daniel saw prophecy come to pass when the two-armed silver empire (the Medo-Persian) toppled the golden head of Babylon.

So he went to the written word of the Lord. He searched the scrolls of the prophesies of Jeremiah concerning the number of years of the Babylonian exile (Jeremiah 25:11; 29:4–10).

As a young man of the seed royal in Jerusalem, Daniel would have heard Jeremiah himself. For the prophets spoke primarily in the areas of the king's palace and the Temple.

Jeremiah 25:11–12 ASV

Jer. 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jer. 25:12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever.

Jeremiah 29:4–10

Jer. 29:4 Thus saith Jehovah of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

Jer. 29:5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

Jer. 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished.

Jer. 29:7 And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.

Jer. 29:8 For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed.

Jer. 29:9 For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah.

APPENDIX 5: DANIEL'S 70TH WEEK

Jer. 29:10 For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

What determined the length of the Babylonian exile of seventy years? The number of Shmittah years in which Israel did not observe the Land's rest. The Land took a forced rest. (See Leviticus 26:33–35; 2 Chronicles 36:20–21.)

Daniel did what we should do concerning prophecy coming to pass.

1. Obey the Lord's command to watch.
2. Go to the Word.
3. Seek prayer, utterance.
4. Pray.

Daniel Sought Prayer

And Then He Prayed

Daniel 9:3–4 TKT

Dan. 9:3 And I set my face to the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Dan. 9:4 and I prayed to the LORD my GOD ...

The ArtScroll translation reads, "I set my face toward my Lord, God, to request prayer and supplication, with fasting, sackcloth, and ashes. I prayed to HASHEM, my God, and I confessed ... (Daniel 9:3, 4.)"

Comments of Rabbis and Sages point out that Daniel sought the actual prayer (verse 3). He asked God to grant him prayer, and then upon receiving the revelation and the utterance (verse 4), he prayed.

Daniel 9:7 TKT O LORD, righteousness belongs to Thee, but to us confusion of faces, as at this day; to the men of **Yehuda**, and to the inhabitants of **Yerushalayim**, and to **all Yisra'el**, who are near, and who are far off, through all the countries whither Thou hast driven them, because of their trespass which they have trespassed against Thee.

In his God-given prayer, he mentions *Judah, Jerusalem, and all Israel ...*

This prayer has only to do prophetically with those specified.

It has no reference to the Church.

Daniel 9:16–19 TKT

Dan. 9:16 O LORD, according to all Thy righteousness, I pray Thee, let Thy anger and Thy fury be turned away from **Thy city of Yerushalayim Thy holy mountain**: because for

APPENDIX 5: DANIEL'S 70TH WEEK

our sins, and for the iniquities of our fathers, **Yerushalayim** and **Thy people** are become a reproach to all that are about us.

Dan. 9:17 Now therefore, O our GOD, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake.

Dan. 9:18 O my GOD, incline Thy ear, and hear; open Thy eyes, and behold our desolations, and **the city which is called by Thy name**: for we do not present our supplications before Thee because of our righteousnesses, but because of Thy great mercies.

Dan. 9:19 O LORD, hear; O LORD, forgive; O LORD, hearken and act; delay not, for Thy own sake, O my GOD: for **Thy city** and **Thy people** are called by Thy name.

Brim Note: This concerns only:

Thy city Jerusalem

Thy holy mountain (The Temple Mount)

Our sins

Thy people, who are become a reproach

Thy sanctuary, that is desolate

Our desolations

For Thy city and Thy people, called by Thy Name

Gabriel Interrupts Daniel's Prayer

Daniel 9:20-23 JBKT

Dan. 9:20 And whilst I was speaking, and praying, and confessing my sin and the sin of **my people Yisra'el**, and presenting my supplication before the LORD my GOD **for the holy mountain of my GOD**

Dan. 9:21 whilst I was still speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, approached close to me in swift flight about the time of the evening sacrifice.

Dan. 9:22 And he made me understand, and talked with me, and said, O Daniyyel, I am now come forth to give thee skill and understanding.

Dan. 9:23 At the beginning of thy supplications the commandment went out, and I am come to declare it; for thou art greatly beloved: therefore look into the word, and consider the vision.

APPENDIX 5: DANIEL'S 70TH WEEK

Gabriel, the archangel, came with the answer. And it is an answer that reaches far past the seventy years of the then-present exile. It reaches right down to the long-anticipated setting up of the Messiah's visible kingdom upon the Earth.

Again we note the prayer is for:

My people Israel

The holy mountain of my God.

Seventy Weeks of Years

Daniel 9:24 TKT Seventy weeks are decreed [cut off, separated] concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place.

“decreed”

Strong's H2852. חָתַק **châthak**, *khaw-thak'*; a primitive root; properly, *to cut off*, i.e. (figuratively) to *decree*:—determine.

Daniel is told that seventy weeks of years have been cut out, measured out from all the other years of time, for God's dealings with Israel.

Seventy weeks of years. Divided off from all other years.

Years on God's calendar are in seven-year cycles (Leviticus 25).

Daniel would have understood this to be seventy weeks of ten seven-year *Shmittah* cycles.

(See Appendix 2: “Shmittah Cycles and the Jubilee.”)

F. W. Grant, *The Numerical Bible*

The seventy weeks measure ... the time from the incomplete restoration from the Babylonish captivity to the time of the complete one, when Israel will be ... restored to the full favor of the Lord.¹⁴⁷

Seventy weeks of years (490 years) are cut out, or separated, to accomplish God's dealings with Israel. They are:

1. To finish transgression (only that of Israel)
2. To end sin
3. To make reconciliation for iniquity (Zechariah 12:9–13:1; Isaiah 66:8)

¹⁴⁷ F.W. Grant, *The Numerical Bible*, Vol. 7 (New York: The Bible Truth Press, 1903), 282.

<https://archive.org/details/numericalbiblebe07gran/page/282/mode/2up>

APPENDIX 5: DANIEL'S 70TH WEEK

4. To bring in everlasting righteousness—Millennial Kingdom
(Isaiah 26:1, 2, 7, 8; Jeremiah 31:33–34; Ezekiel 37:21–28)
5. To seal up vision and prophecy (to complete the fulfillment)
6. To anoint the Holy of Holies in the Millennial Temple (Ezekiel 40–47)

God's Division Points**Daniel 9:25–26 TKT**

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Yerushalayim until an anointed prince, shall be seven weeks: then for sixty two weeks it shall be built again, with squares and moat, but in a troubled time.

Dan. 9:26 And after sixty two weeks shall an anointed one be cut off, and none will be left to him: and the people of a prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and to the end of the war desolations are decreed.

Daniel 9:25–27 KJV

Dan. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

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

“a troubled time” (verse 25)

Daniel here is prophesying about the time of Ezra and Nehemiah.

7 weeks X 7 days per week = 49 days (years)

“threescore and two weeks” (verse 26)

62 weeks X 7 days per week = 434 days (years)

The two together are 49 + 434 = 483 years
leaving 7 years to make up the 490 years.
i.e., Daniel's Seventieth Week.

APPENDIX 5: DANIEL'S 70TH WEEK

It was after 69 weeks of years that the Messiah was “cut off.”

Isaiah 53:8 ASV By oppression and judgment he was taken away; and as for his generation, who *among them* considered that **he was cut off** out of the land of the living for the transgression of my people to whom the stroke *was due*?

When Messiah is cut off, 69 of the 70 seven-year cycles of years have passed.

Sixty-nine of the seventy *Shmittah* cycles have passed.

One *Shmittah* cycle is left.

One seven-year cycle of years is left.

That seven-year cycle is known as Daniel's Seventieth Week. Daniel's Seventieth Week is a seven-year *Shmittah* cycle. (See the Appendix 2: “*Shmittah* Cycles and the Jubilee.”)

Perhaps it is the last one before the true Jubilee when the One the Jews call “the King Messiah” will set up His earthly kingdom.

“the people of the prince that shall come shall destroy the city and the sanctuary ...” (verse 26)

“the prince that shall come”

the Antichrist.

“the people of the prince that shall come shall destroy ...”

The people are the Romans.

Titus destroyed the city and the Temple in A.D. 70.

Therefore, the prince that shall come, the Antichrist, is a Roman prince.

He will operate from the platform of the Roman Empire revived. (See Revelation 17:11-13, 17.)

Brim Thought: Considering the first Roman Empire and its savagery, the horror of the beast of the revived Roman Empire shall surpass it during what is called the Great Tribulation.

Dan. 9:27 TKT And he shall make a strong covenant with many for one week: and during half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator.

Dan. 9:27 ASV And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate.

APPENDIX 5: DANIEL'S 70TH WEEK

This is the week of seven years, that is Daniel's Seventieth Week. It is the week of "the time of Jacob's trouble."

Jeremiah 30:6-7 KJV

Jer. 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble [𐤏𐤍𐤏𐤍 *tsarah*]; but he shall be saved out of it.

The Antichrist will appear as a man with the answers.

However, in the midst of the week, his true colors show.

He comes to Jerusalem and from the Holy Place (Temple) announces that he is god.

The Holy Spirit through Paul said of these times:**2 Thessalonians 2:1-3 KJV**

2 Th. 2:1 Now we beseech you, brethren, by the coming [*parousia*] of our Lord Jesus Christ, and by our gathering together unto him,

2 Th. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Th. 2:3 ¶ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away [can mean "departure"] first, and that man of sin be revealed, the son of perdition;

"falling away"

Strong's Greek Dictionary

646. ἀποστασία *apōstasia*, *ap-os-tas-ee'-ah*; feminine of the same as 647 ...

647. ἀπόστασιον *apōstasiōn*, *ap-os-tas'-ee-on*; neuter of a (presumed) adjective from a derivative of 868; properly, something *separative*, ...

868. ἀφίστημι *aphistēmi*, *af-is'-tay-mee*; from 575 and 2476; to *remove* ... depart, draw (fall) away, refrain, withdraw self.

Jesus said of this time:**Matthew 24:15-16, 18, 21-22, 27-31 KJV**

Matt. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matt. 24:16 Then let them which be in Judaea flee into the mountains:...

Matt. 24:18 Neither let him which is in the field return back to take his clothes....

APPENDIX 5: DANIEL'S 70TH WEEK

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matt. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matt. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Matt. 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Matt. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [the Jewish remnant] from the four winds, from one end of heaven to the other.

The *ArtScroll Tanach Series* translation of the Book of Daniel ends chapter 9 with this phrase: "... until extermination as decreed will pour down upon the abomination."¹⁴⁸

Time-Space for the Church Age

Brim Note: Though the Church is a hidden mystery in the Old Testament, and though the Church is not a part of the answer to Daniel's prayer, a time-space is left for the Church in the "time out" between the sixty-ninth and seventieth week of Daniel's Seventy Weeks of Years.

Some have called this space of time, which now numbers about 2,000 years, a parenthesis

It's a parenthesis that covers the Church Age upon the Earth.

It's a parenthesis that includes the day of salvation by grace (Acts 20:24).

It's a parenthesis that begins with the birth of the Church and ends with her catching up.

The Time of Jacob's Trouble

In his wonderful book, *Zechariah, A Commentary on His Visions and Prophecies*, David Baron makes this observation concerning the last chapters of that prophetic book:

¹⁴⁸ Rabbi Hersh Goldwurm, *Daniel: A New Translation with Commentary, Anthologizing from Talmudic, Midrashic and Rabbinic Sources*, 2nd ed. (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1979), 267.

APPENDIX 5: DANIEL'S 70TH WEEK

Zechariah, A Commentary on His Visions and Prophecies, David Baron

The overthrow of world-power, and the establishment of Messiah's Kingdom, may be given as the epitome of the last chapters of Zechariah ...

[T]wo oracles ... make up the whole of the second half of the book (chaps. 9-11 and 12-14) ... Both sections treat of war between the heathen world and Israel, though in different ways.

In the first (chaps. 9-11), the judgment *through which Gentile world-power over Israel is finally destroyed*... forms the fundamental thought ...

In the second (chaps. 12-14), the judgment *through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah, forms the leading topic.¹⁴⁹

The Hebrew word *tsar* is translated variously as, "tribulation," "trouble," "affliction," and "travail." It means literally "a narrow place ... created by outside pressure."

The references to travail and the birth of a child illustrate it well. The child passes through the narrow place of the birth canal. Pain is associated with the passage. But at the end, a baby is born!

During one of the Intifadas (uprisings) in Israel, I took a group to the new community next to ancient Shiloh. Constant attacks were happening on the roads to and from Shiloh. A young mother named Rachel had just been murdered in an attack upon her car.

In those days, there were no facilities for tourists, so my friend Batya kindly let our whole busload of about forty use her bathroom. I noticed she had a fragment of cloth pinned to the shoulder of her dress. The cloth was torn in the middle as a sign of mourning.

She pointed to it and said, "We know there is to be travail in the fulfilling of prophecy, but at least in the end, we will get a baby!"

And they will. The nation will be born in a day.

Isaiah 66:8 ASV Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion **travailed**, she brought forth her children. (emphasis added)

Matt. 24:8 KJV *All these are the beginning of *sorrows.* (emphasis added)

Mark 13:8 KJV *For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of *sorrows.* (emphasis added)

*"sorrows"

Strong's Greek Dictionary

5604. ὠδίν ὠδίν, *o-deen'*; akin to 3601; a pang or throe, especially of childbirth:—pain, sorrow, travail.

¹⁴⁹ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 285.

APPENDIX 5: DANIEL'S 70TH WEEK

Important!

Adapted from Clarence Larkin, *The Book of Daniel*

The following cover the same time period.

Daniel's Seventieth Week (Daniel 9:24–27)

Jesus' Olivet Discourse (Matthew 24:4–35)

John's "Seals, Trumpets, and Vials" (Rev 6:1 through 18:24)

"What Daniel condenses in one verse, John enlarges to thirteen chapters."¹⁵⁰

[RETURN TO SUPPLEMENT LIST](#)

¹⁵⁰ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 132-133,
<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

THREE END OF DAYS WARS

Three Wars

Jewish sages teach that there are two Gog-Magog wars. I believe there are three distinct wars in the end of days.

The first and third are identified with the term “Gog and Magog.”

***The first war:
Ezekiel 38 & 39***

An invasion of Israel by Gog’s forces. I believe this war could occur at any time now.

***The second war:
Zechariah 14;
Revelation 16:16***

The Battle of Armageddon takes place at the end of the Great Tribulation, after the Marriage Supper of the Lamb. Jesus returns to Earth at this time on His white horse with fire in His eyes (Revelation 19:11–12). When He comes earlier to meet us in the air for the Rapture, He will come for love. When He comes on His white horse and puts His feet on the ground at the Mount of Olives, He is coming to judge and make war.

On the Earth, the Antichrist and his forces will have circled Jerusalem, thinking they are going to wipe out the Jews. But they will look up and see Jesus on His white horse. After this battle, Jesus will send the Antichrist and the False Prophet to the Lake of Fire, and an angel will confine Satan to the bottomless pit for 1,000 years.

***The third war:
Revelation 20:8***

At the end of the thousand years, Satan is “loosed out of his prison” (Revelation 20:7). He then goes forth to deceive the nations. He gathers a large army of followers, which God destroys with fire from Heaven.

***An ongoing war
Psalm 83***

I see Psalm 83 as an ongoing war of attrition with the forces of Islam against Israel. This war does not have an exact, identifiable starting date. It is called by some the “Arab-Israeli conflict.” But it is really an Islamic confederacy.

The Enemies of Israel

Satan (Hebrew שָׂטָן = “adversary”) is a major player in each of the previously described conflicts. He is an adversarial force against the plans of God. In the double-kingdom system (described in my minibook *Jerusalem Above and Below*), he has a place, a headquarters, where he has a throne. He moves it around according to what he is doing on the Earth. In the verses below, his throne is above Pergamon, which is in ancient Turkey. He was not—and is not—in hell. That comes later.

APPENDIX 6: THREE END OF DAYS WARS

YEchezkel 38:1-3 JPS 1917

א וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
1 And the word of the LORD came unto me, saying:

ב בֶּן-אָדָם, שִׁים פָּנֶיךָ אֶל-גּוֹג אֶרֶץ
גּוֹג, of the land of Magog, the chief
הַמְּגוּג--נְשִׂיא, רֹאשׁ מְשֶׁךְ וְתוּבַל;
prince of Meshech and Tubal, and
וְהִנָּבֵא, עָלָיו.
prophecy against him,

ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוִה:
3 and say: Thus saith the Lord GOD:
הִנְנִי אֵלֶיךָ, גּוֹג--נְשִׂיא, רֹאשׁ מְשֶׁךְ
Behold, I am against thee, O Gog,
וְתוּבַל;
chief prince of Meshech and Tubal;

“Gog”

Gog is not a place. I believe Gog is an evil spirit being—Satan. He is operating from the mid-heavens as the prince of the power of the air (Ephesians 2:2), directing the invasion from over the city of Moscow.

Such "princedom" of the air over nations are shown in the Book of Daniel as the Prince of Persia (Iran) and the Prince of Grecia.

(See Appendix 9: “The Seat of Satan.”)

It is Gog, the evil Satan, that God is against.

“the land of Magog”

This is the earthly area of Gog’s operation. In Genesis 10:2, Magog is listed as the second son of Japheth, son of Noah. Many, though not all, scholars assert that the “land of Magog” is southeastern Russia.

Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel****Gog of the land of Magog***

The various traditions concerning the identity of Magog, who in Genesis 10:2 is listed among the sons of Noah’s son, Japheth, tend to place the land of Magog in what today is ...
Russia ...

Thus ... land of Magog, is located in a region aptly described as ... the farthest north.

Meshech and Tubal

Both ... are listed in *Genesis* 10:2 as sons of Japheth.

APPENDIX 6: THREE END OF DAYS WARS

... prince, leader [rosh] of Meshech and Tubal. This salutation ... indicates that the *Gaonim* [early Talmudic sages] had a tradition that these countries were indeed located in Russia.¹⁵¹

Brim Note: Modern Russian cities bear names like Meshech (Moskva or Moscow) and Tubal (Tobolsk).

Gog's Allies

YEchezkel 38:4–7 JPS 1917

4 and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed most gorgeously, a great company with buckler and shield, all of them handling swords:

What this great military company does will be the result of what God has placed in their minds to do, though they will not recognize it.

5 Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah in the uttermost parts of the north, and all his bands; even many peoples with thee.

6 Gomer, and all his bands; the house of Togarmah in the uttermost parts of the north, and all his bands; even many peoples with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou guarded of them.

“Persia”—Present-day Iran

Until 1935, Iran was known as Persia. A strong alliance between Russia and Iran began when Russia helped Iran build a nuclear reactor.

¹⁵¹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition. (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 2017), 580-583.

APPENDIX 6: THREE END OF DAYS WARS

“The Bushehr Nuclear Power Plant,” Wikipedia

Construction ... was started in 1975 by German companies, but the work was stopped in 1979 after the Islamic revolution of Iran. The site was repeatedly bombed during the Iran–Iraq war. Later, a contract for finishing the plant was signed between Iran and the Russian Ministry for Atomic Energy in 1995 ... The work was delayed several years by technical and financial challenges as well as by political pressure from the West. ... The plant ... was officially opened in a ceremony on 12 September 2011 ...¹⁵²

“Bushehr Nuclear Power Plant Phase 2,” Power Technology Online

The Bushehr nuclear power plant (NPP) is being developed as part of a joint nuclear cooperation agreement between Russia and Iran, which includes a provision to build up to eight new reactors in Iran.

Foundation stone for the \$10bn Bushehr-2 was laid in September 2016, while an official ceremony marking the start of construction was held in October 2017. The new phase will consist of two units designated 2 and 3, which will have a cumulative output capacity of 2,100MW. The construction is expected to be completed by 2026.¹⁵³

The evil alliance, which the Lord foresaw, continues until the very time of this writing.

Joby Warrick,

**“Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,”
The Washington Post**

Russia is preparing to supply Iran with an advanced satellite system that will give Tehran an unprecedented ability to track potential military targets across the Middle East and beyond, according to current and former U.S. and Middle Eastern officials briefed on details of the arrangement.¹⁵⁴

(See Appendix 7: “Three End of Days Wars Addendum” for more.)

More than 2,500 years ago, Ezekiel prophesied a Russian-Persian coalition. It is not as if God predestined it; every nation and its leaders have free wills. But by His foreknowledge the Lord sees how things will turn out. His judgments are predicated on the leader’s own actions.

Now we will return to comments on Ezekiel 38.

¹⁵² “Bushehr Nuclear Power Plant,” Wikipedia. Accessed June 1, 2021.

https://en.wikipedia.org/wiki/Bushehr_Nuclear_Power_Plant

¹⁵³ “Bushehr Nuclear Power Plant Phase 2,” Power Technology. Accessed June 1, 2021.

<https://www.power-technology.com/projects/bushehr-nuclear-power-plant-phase-2/>

¹⁵⁴ Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,” Washington Post, June 10, 2021. Accessed June 1, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

APPENDIX 6: THREE END OF DAYS WARS

“Cush and Put”

These groups settled south of Egypt and probably spread over an area which today is the eastern part of the Sudan, Ethiopia, and Eritrea.

“Gomer”

Son of Japheth. The *ArtScroll Tanach Series Yechezkel* commentary states that where they settled is “difficult to identify ... with any certainty. ... *Josephus (History of the Jews, ch. 1)* identifies ... *children of Gomer*, as the ‘Franks who live in France on the River Seine.’”¹⁵⁵

The following reference identifies their origin as Germanic tribes.

Christian Violatti, “Franks,” World History Encyclopedia

The Franks were a confederation of Germanic tribes that was originally composed of a mix of groups settled between the Rhine and the Weser Rivers. ...

The Franks appear in Latin sources for the first time in 257 CE, mentioned among the enemies of Rome in northern Gaul.¹⁵⁶

Agreeing with *ArtScroll Tanach Series Yechezkel*, that no one can be sure about *Gomer*, I would hazard a guess that they are Eastern European. A clue that brings me to this conclusion is the name of another of Gomer’s grandsons, *Ashkenaz*. The Jews from Europe are called *Ashkenazis*.

“Togarmah”

Many—not all— teachers of prophecy believe that *Togarmah* is Turkey.

“Togarmah,” Wikipedia

Togarmah (Hebrew: תֹּגַרְמָה *Tōgarmā*) is a figure in the "table of nations" in Genesis 10, the list of descendants of Noah that represents the peoples known to the ancient Hebrews. Togarmah is among the descendants of Japheth and is thought to represent some people located in Anatolia.¹⁵⁷

“Anatolia,” Wikipedia

Anatolia, in geography known as Asia Minor, Asian Turkey, Anatolian peninsula, or Anatolian plateau, denotes the westernmost protrusion of Asia, which makes up the majority of the Republic of Turkey.¹⁵⁸

“Armenian Genocide (1915 to 1917),” Wikipedia

The **Armenian genocide** was the systematic mass murder and ethnic cleansing of around one million ethnic Armenians from Anatolia and

¹⁵⁵ Eisemann, *Yechezkel*, 584.

¹⁵⁶ Christian Violatti, "Franks," World History Encyclopedia. Accessed December 2, 2021.

<https://www.worldhistory.org/Franks/>

¹⁵⁷ "Togarmah," Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Togarmah>

¹⁵⁸ "Anatolia," Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Anatolia>

APPENDIX 6: THREE END OF DAYS WARS

adjoining regions by the Ottoman Empire and its ruling party, the Committee of Union and Progress (CUP), during World War I (1915–1917).¹⁵⁹

“Turkey,” Wikipedia

The Republic of Turkey was founded in 1923, following the Ottoman Empire’s defeat in World War I and the subsequent Turkish War of Independence led by Mustafa Kemal Atatürk. As the first president of the new republic, Atatürk initiated a program of political, economic, and cultural reforms, which became known as secular Kemalism, to build a ‘new Turkey’ that was far from its Ottoman and Islamic heritage.¹⁶⁰

The Invaders Attack

YECHEZKEL 38:8 JPS 1917

<p>תְּפַקֵּד--בְּאַחֲרֵית הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוֹבֶבֶת מִחֶרֶב מְקַבְּצֵת מֵעַמִּים רַבִּים, עַל הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶבָה תָּמִיד; וְהָיָא מֵעַמִּים הוֹצֵאָה, וַיֵּשְׁבוּ לְבֵטַח כָּלָם.</p>	<p>8 After many days thou shalt be mustered for service, in the latter years thou shalt come against the land that is brought back from the sword, that is gathered out of many peoples, against the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they dwell safely all of them.</p>
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“After many days”

מִיָּמֵי רַבִּים (*mî-yā·mîm rabbîm*) The literal translation is "from many days."

“thou shalt be mustered for service”

ArtScroll Tanach Series Yechezkel translates and comments:

Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel*

From ancient times [lit. from many days] you are to be recalled.

In the nifal ... [passive] usually means that one is recalled with the purpose of subjecting him to his predestined fate, good or bad.

¹⁵⁹“Armenian Genocide,” Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Armenian_genocide

¹⁶⁰“Turkey,” Wikipedia. Accessed June 1, 2007. https://en.wikipedia.org/wiki/History_of_Turkey

APPENDIX 6: THREE END OF DAYS WARS

Rashi sees the wars ... as a time of reckoning for all the evils which the nations had perpetrated against Israel over the centuries. He renders, You are to be recalled (that is, punished) for sins which were committed long ago.

... another interpretation is possible. God's בְּקִיּוּדָהּ, consideration, of Gog goes back into antiquity. This final confrontation ... is the culmination of all of world history which was inexorably flowing towards this point; although we could not understand how while the events were taking place (R' Breuer).¹⁶¹

Brim Note: I have studied what is called antisemitism throughout history. This commentary brings to my mind more recent history of terrible atrocities perpetrated against the Jews from these very geographical areas. As mentioned, however, it probably goes back into antiquity as well.

“against the mountains of Israel, which have been a continual waste”

This was, indeed, the condition of the land of Israel until Israel was restored as a nation. The barren, unfruitful wasteland has become a productive land.

“but it is brought forth out of the peoples”

By the end of WWII, the Jews of Europe had suffered the loss of 6 million people at the hands of Hitler and his Nazis. In 1945, European Jews were freed from the death camps. Just three years later, Israel was reborn in May 1948. In June 1967, they regained Jerusalem. Since the rebirth of the nation of Israel, millions of Jews have returned to the Jewish homeland from all over the world.

YECHEZKEL 38:9-11 JPS 1917

ט וְעָלִיתָ כַּשָּׂאָה תָּבוֹא, כְּעָנָן
 לְכִסּוֹת הָאָרֶץ תִּהְיֶה--אֲתָהּ, וְכָל-
 אֲנַפְיֶיךָ, וְעַמִּים רַבִּים, אוֹתָךְ. {ס}

9 And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee. {S}

Ezekiel's prophecy here is directed to the nations that will be allied against Israel. Their coming "like a storm" and "like a cloud to cover the land" could very well refer to an attack from the air.

י כֹּה אָמַר, אֲדַנִּי יְהוָה: וְהָיָה
 בַּיּוֹם הַהוּא, יַעֲלוּ דְבָרַיִם עָלַי-
 לְבַבְךָ, וְחֲשַׁבְתָּ מַחְשַׁבַת רָעָה.

10 Thus saith the Lord GOD: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device;

In Bible times, important cities had walls. For those who first heard the words of Ezekiel, it would have seemed very strange to hear him speak of a "land of unwallled villages." It was not until the resettlement of Israel, in very

¹⁶¹ Eisemann, *Yechezkel*, 584-585.

APPENDIX 6: THREE END OF DAYS WARS

recent times, that Jews began to live outside walls and to build towns without walls. I believe the Prophet was referring to the time when things would have changed.

“Mishkenot Sha’ananim—The First Settlement Outside the Old City Walls,” Wikipedia

Until the middle of the 19th century, all the people of Jerusalem lived inside the Old City Walls. Different ethnic groups: Muslims, Jews, Christians and Armenians lived together in an area of only one square kilometer. Being outside the City walls was considered very dangerous, especially at night. People were scared of being attacked by gangs of robbers and only felt safe inside the city walls. Accordingly, the old city became overcrowded. Living in such crowded conditions was hazardous for everyone's health. Diseases spread quickly among the old city's residents because it was hard to be hygienic under such conditions. People were also incredibly poor because there were not enough job opportunities for them. It was clear that the only solution for the city's natural growth was to build new neighborhoods outside the old city walls ...

Moses Montifiore was a wealthy English Jew who decided to help the Jewish community inside the old city walls by buying lands outside the old city walls.

Montifiore decided to ... create a new settlement outside the city walls for Torah scholars who were poor and needy.

In the year 1860, Moses Montifiore built the first settlement outside of the walls. He named the neighborhood Mishkenot Sha’ananim ...

Poor Torah Scholars and their families quickly populated Mishkenot Sha’ananim. At the beginning they were frightened to sleep outside the old city walls, so they would return to their original homes to sleep at night.¹⁶²

YECHEZKEL 38:12-13 JPS 1917

יב לְשָׁלַל שְׁלָל, וְלָבֹז בַּז--
 לְהָשִׁיב יָדְךָ עַל-חֲרָבוֹת נוֹשְׁבוֹת,
 וְאֶל-עַם מְאֻסָּף מִגּוֹיִם, עֹשֶׂה
 מִקְנֵה וְקִנְיָן, יֹשְׁבֵי עַל-טְבוֹר
 הָאָרֶץ. 12 to take the spoil and to take the
 prey; to turn thy hand against the
 waste places that are now inhabited,
 and against the people that are
 gathered out of the nations, that have
 gotten cattle and goods, that dwell in
 the middle of the earth.

יג שְׁבָא וְדֶדָן וְסַחְרֵי תַרְשִׁישׁ
 וְכָל-כַּפְּרֵיָהּ, יֹאמְרוּ לָךְ, 13 Sheba, and Dedan, and the
 merchants of Tarshish, with all the
 magnates thereof, shall say unto

¹⁶² “Mishkenot Sha’ananim,” Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Mishkenot_Sha%27ananim

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הֲלֹשְׁלֵל שְׁלֵל אֶתָּה בָּא, הַלְּבֹז
 בִּז הַקְּהֵלֶתָּ קְהֵלְךָ--לְשֵׂאת כֶּסֶף
 וְזָהָב, לְקַחַת מִקְנֵה וְקִנְיָן, לְשֵׁלֵל,
 שְׁלֵל גְּדוֹל. {ס}

thee: Comest thou to take the spoil?
 hast thou assembled thy company to
 take the prey? to carry away silver
 and gold, to take away cattle and
 goods, to take great spoil? {S}

“to take the spoil”

Some prophecy teachers have said the “spoil” would be oil. This would take a supernatural discovery. I really don’t know what the “spoil” is, but the Word of God declares it, so it shall surely be. Perhaps it could be natural gas.

“in the middle of the earth”

Rashi comments on this phrase:

on the navel of the earth In the height and the strength of the earth, like the navel, which is in the center of a person and slopes downward from all its sides.¹⁶³

The Midrash Tanchuma also sheds some light on early rabbinic thought on the same phrase:

Just as a navel is set in the middle of a person, so the land of Israel is the navel of the world. Thus it is stated (in [Ezek. 38:12](#)): WHO DWELL ON THE NAVEL OF THE EARTH. The land of Israel sits at the center of the world; Jerusalem is in the center of the land of Israel; the sanctuary is in the center of Jerusalem; the Temple building is in the center of the sanctuary; the ark is in the center of the Temple building; and the foundation stone, out of which the world was founded, is before the Temple building (emphasis added).¹⁶⁴

“Sheba, and Dedan, and the merchants of Tarshish, with all the magnates [KJV: young lions] thereof”

Sheba and Dedan were sons of Keturah who became forefathers of the Arabs:

1 Chronicles 1:32 KJV Now the sons of **Keturah**, Abraham’s concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan (emphasis added).

Dr. Hilton Sutton, a mentor, friend, and authority on biblical prophecy, believed Sheba and Dedan were perhaps Saudi Arabia. He posited that the young lions of the merchants of Tarshish, who were sailors, could include England and her offspring, the United States.

He speculated that when the invading armies came down into Israel, these other nations might hold a press conference in which they asked the questions posed in verse 13. Whimsically, he inferred that they might do nothing more about it.

¹⁶³ Rashi. “Rashi on Ezekiel 38:12,” Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Rashi&lang2=en>

¹⁶⁴ “Midrash Tanchuma Buber, Kedoshim 10:2.” Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Midrash%20Tanchuma%20Buber&lang2=en>

God's Purpose

YECHEZKEL 38:15-17 JPS 1917

טו וּבֹאֵת מִמְּקוֹמָהּ, מִיַּרְכְּתֵי
צָפוֹן--אֶתְהָ, וְעַמִּים רַבִּים אֶתְךָ:
רֶכְבִּי סוּסִים כָּלָם, קָהָל גָּדוֹל
וְחֵיל רָב.
15 And thou shalt come from thy
place out of the uttermost parts of
the north, thou, and many peoples
with thee, all of them riding upon
horses, a great company and a
mighty army;

טז וְעָלִיתָ עַל-עַמֵּי יִשְׂרָאֵל, כְּעָנָן
לְכֶסֶת הָאָרֶץ; בְּאַחֲרֵית הַיָּמִים
תִּהְיֶה, וְהִבְאוֹתֶיךָ עַל-אֶרֶצִּי, לְמַעַן
דַּעַת הַגּוֹיִם אֶתִּי בְהִקְדָּשִׁי בְךָ
לְעֵינֵיהֶם, גּוֹג. {ס}
16 and thou shalt come up against
My people Israel, as a cloud to cover
the land; it shall be in the end of
days, and I will bring thee against
My land, that the nations may know
Me, when I shall be sanctified
through thee, O Gog, before their
eyes. {S}

יז כֹּה-אָמַר אֲדֹנָי יְהוִה, הֲאֵתָה-
הוּא אֲשֶׁר-דִּבַּרְתִּי בְיָמִים קְדָמוֹנִים
בְּיַד עֲבָדַי נְבִיאֵי יִשְׂרָאֵל, הַנִּבְּאִים
בְּיָמִים הָהֵם, שָׁנִים--לְהָבִיא אֶתְךָ,
עֲלֵיהֶם. {ס}
17 Thus saith the Lord GOD: Art
thou he of whom I spoke in old time
by My servants the prophets of
Israel, that prophesied in those days
for many years, that I would bring
thee against them? {S}

“out of the uttermost parts of the north”

ArtScroll Tanach Series Yechezkel translates, “from your place in the farthest north.”¹⁶⁵

Moscow is due north from Jerusalem.

“My people Israel”

This will occur in the end of days and God calls them, “My people Israel.”

If only politicians and all people might recognize Israel's status as the apple of God's eye and be on the Lord's side concerning them.

¹⁶⁵ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation With a Commentary Anthologized From Talmudic, Madrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 2017), 587.

APPENDIX 6: THREE END OF DAYS WARS

“as a cloud to cover the land”

Throughout this word from the Lord, the prophet uses the only terms he knew at the time to describe an invading army he could not even imagine.

“it shall be in the end of days”

The time is fixed. It could happen only in the time in which we now live. Considering the current alignment of nations, *we could see it happen at any time.*

“I will bring thee”

God brings them down for His purposes ...

“that the nations may know Me, when I shall be sanctified in thee, O Gog, before their eyes.”

Throughout the prophecy, God sets this forth as His purpose.

I believe that the nations around about will recognize that it is a supernatural victory, evidently brought forth by the hand of Israel’s God, Jehovah.

I also believe Israel’s Islamic neighbors will recognize that Jehovah is God. This short, supernatural victory will result in a huge number of surrounding peoples (Muslims in particular) coming to God.

Israel, too, will recognize Jehovah in this victory:

Ezekiel 39:7 KJV So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen [nations] shall know that I *am* the LORD, the Holy One in Israel.

God again makes His purpose clear. All, even those who wage war against Him, will know that He is God.

Woe to His Enemies

God is going to show up big. Isaiah 17, I believe, could relate to the war described in Ezekiel 38 and 39. Note especially verse 14, which speaks of “them that spoil us.” If this is the same conflict, God’s supernatural forces will bring about a quick easy-to-see-it-is-Jehovah victory.

Isaiah 17:12–14 KJV

Is. 17:12 ¶ Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

Is. 17:13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Is. 17:14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

The Burden of Damascus

Isaiah 17 is the “Burden of Damascus” chapter which says, “Damascus is taken away from being a city, and it shall be a ruinous heap” (Isaiah 17:1).

I have long seen that Syria is not listed in Ezekiel 38 as an ally in this invasion—even in the light of how long Russia and Syria have been cohorts. So, I thought Damascus would be wiped out in some sort of limited nuclear blast, perhaps at the hands of Israel.

But recent developments in the Syrian civil war, at this writing, have virtually crippled the Syrian regime of the Assads. Various groups are fighting for the territory we have known as Syria. The weakness of the Assad regime has put Russia and Iran in power there.

When you read this, it may all be sorted out. But at any rate, Syria, as it was known in the twentieth and early twenty-first centuries, is not the same.

God’s Fury Unleashed

YECHEZKEL 38:18-23 JPS 1917

18 יח וְהָיָה בַיּוֹם הַהוּא, בַּיּוֹם בּוֹא גֹג עַל-אֲדָמַת יִשְׂרָאֵל--נָאֵם, אֲדֹנָי יְהוִה: תִּעָלֶה חֲמָתִי, בְּאַפִּי. **18** And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall arise up in My nostrils.

19 יט וּבְקִנְאָתִי בְאֵשׁ-עִבְרָתִי, דִּבַּרְתִּי: אִם-לֹא בַיּוֹם הַהוּא, יִהְיֶה רַעַשׁ גָּדוֹל, עַל אֲדָמַת יִשְׂרָאֵל. **19** For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel;

20 כ וְרָעִשׁוּ מִפְּנֵי דְגֵי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיֵּית הַשָּׂדֶה, וְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאָדָמָה, וְכָל הָאָדָם, אֲשֶׁר עַל-פְּנֵי הָאָדָמָה; וְנִהְרָסוּ הַהָרִים, וְנִפְּלוּ הַמְּדַרְגּוֹת, וְכָל-חוֹמָה, לְאָרֶץ תִּפּוֹל. **20** so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field and all creeping things that creep upon the ground, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

APPENDIX 6: THREE END OF DAYS WARS

כא 21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD; every man's sword shall be against his brother.

כב 22 And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

כג 23 Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD. {S}

“every man’s sword shall be against his brother”

This wouldn’t be the first time God caused the enemies of Israel to turn against and slaughter each other.

“hailstones”

God has fought battles with hailstones in the past.

A Victory for God—and Israel

Chapter 39 continues the invasion and the immediate aftermath. My comments are on only a few verses.

Devastating Defeat

YECHEZKEL 39:2 JPS 1917

ב 2 and I will turn thee about and lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel;

APPENDIX 6: THREE END OF DAYS WARS

Ezekiel 39:2 ArtScroll Tanach Series Yechezkel I shall lead you astray and seduce you, and I shall cause you to advance from the farthest north and bring you to the mountains of Israel.

“I will turn thee about and lead thee on”

This verse is perplexing to translate. The challenge is the second word (שָׁשׂוּ *shâwshâw*), the meaning of which could be taken two ways. One meaning is “to seduce, to persuade, to lead on, or to drive.” The other could relate to the Hebrew word for “six.”

“Radak suggests that it means *to destroy*, or that it is related to שֵׁשׁ, six: *I will reduce you to a sixth [of your population]*”¹⁶⁶

Ezekiel 39:2 AMPC And I will turn you about and will lead you on, and will cause you to come up from the uttermost parts of the north and will lead you against the mountains of Israel;

Ezekiel 39:2 YLT And have turned thee back, and enticed thee, And caused thee to come up from the sides of the north, And brought thee in against mountains of Israel;

Ezekiel 39:2 JUB (Jubilee Bible 2000) and I will break thee, and leave but the sixth part of thee and will cause thee to come up from the north parts and will bring thee upon the mountains of Israel:

Burning the Weapons

YECHEZKEL 39:9 JPS 1917

ט וַיֵּצְאוּ יוֹשְׁבֵי עָרֵי יִשְׂרָאֵל, וַיִּבְעְרוּ וְהִשְׂקוּ בְּנֶשֶׁק וּמִגֵּן וְצִנָּה בְּקִשְׁתֹּת וּבַחֲצִים, וּבְמִקְלֵי יָד, וּבְרִמְחֵי; וַיִּבְעְרוּ בָהֶם אֵשׁ, שִׁבְעַת שָׁנִים. 9 And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and use them as fuel, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall make fires of them seven years;

The relatively long period in which the weapons will be fuel for the fire seems to indicate to me that the war *could* happen at any time. Verses 11–16 *may* also indicate that this war occurs in a relatively “normal” period rather than a more specific time such as the Tribulation. I emphasize *may* because no one can say for sure. Also worth noting is that seven years is a *Shmittah* cycle. And again, nothing in the Scripture says this seven years is a *Shmittah* cycle.

¹⁶⁶ Eisemann, *Yechezkel*, 593.

APPENDIX 6: THREE END OF DAYS WARS

"What Is Shemithah?" Chabad.org

As soon as the Jews settled in the Holy Land, they began to count and observe seven-year cycles. Every cycle would culminate in a Sabbatical year, known as Shemithah, literally: "to release."¹⁶⁷

Israel Buries the Dead

YEchezkel 39:11-16 JPS 1917

יא וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגֹג מְקוֹם-שָׁם קֶבֶר בְּיִשְׂרָאֵל. וְגֵי הָעֵבְרִים קְדָמַת הַיָּם, וְחִסְמַת הַיָּא, אֶת-הָעֵבְרִים; וְקָבְרוּ שָׁם. אֶת-גֹּג וְאֶת-כָּל-הַמִּזְנֶה, וְקָרְאוּ, גֵּיא הַמִּזְנֶה גֹּג.

11 And it shall come to pass in that day, that I will give unto Gog a place fit for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop them that pass through; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamongog.

יב וּקְבָרוּם בֵּית יִשְׂרָאֵל, לְמַעַן טַהַר אֶת-הָאָרֶץ, שְׁבַעֲהָ, חֳדָשִׁים.

12 And seven months shall the house of Israel be burying them, that they may cleanse the land.

יג וְקָבְרוּ כָּל-עַם הָאָרֶץ, וְהָיָה לָהֶם לְשֵׁם--יוֹם, הַקְּבָרִי, נְאֻם, אֲדֹנָי יְהוִה.

13 Yea, all the people of the land shall bury them, and it shall be to them a renown; in the day that I shall be glorified, saith the Lord GOD.

יד וְאֲנָשֵׁי תָמִיד יִבְדִּילוּ, עֹבְרִים בְּאָרֶץ, מִקְבָּרִים אֶת-הָעֵבְרִים אֶת-הַנּוֹתְרִים עַל-פְּנֵי הָאָרֶץ, לְטַהֲרָה--מִקְצֵה שְׁבַעֲהָ-חֳדָשִׁים, יִחְקְרוּ.

14 And they shall set apart men of continual employment, that shall pass through the land to bury with them that pass through those that remain upon the face of the land, to cleanse it; after the end of seven months shall they search.

¹⁶⁷ "What Is Shemithah?" Chabad.org. Accessed February 1, 2022.

https://www.chabad.org/library/article_cdo/aid/562077/jewish/What-Is-Shemithah.htm

APPENDIX 6: THREE END OF DAYS WARS

15 And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

טו וְעָבְרוּ הָעֹבְרִים, בְּאֶרֶץ, וְרָאָה עֵצֶם אָדָם, וּבָנָה אֶצְלוֹ צִיּוֹן--עַד קָבְרוּ אֹתוֹ תְּמֻקְבָּרִים, אֶל-גִּיא הַמּוֹן גּוֹג.

16 And Hamonah shall also be the name of a city. Thus shall they cleanse the land. {P}

טז וְגַם שֵׁם-עִיר הַמּוֹנָה, וְטִהְרוּ הָאֶרֶץ. {פ}

“them that pass through”

This may mean just “those passing by,” but could it mean tourists?

“seven months”

The number seven is always significant in Scripture.

“that they may cleanse the land”

The Holy Land is to be cleansed of all traces of death.

A friend of mine was a policeman in Netanya when the terrible Beit Lid tragedy occurred at a bus stop where soldiers were standing. He told me how the special Jewish religious task force literally scraped remains of human flesh off lampposts, etc., so that the area could be cleansed.

“Beit Lid suicide bombing,” Wikipedia

The Beit Lid suicide bombing ... was a suicide attack by Palestinian Islamic Jihad against Israeli soldiers at the Beit Lid Junction on January 22, 1995. It was the first suicide attack by Palestinian Islamic Jihad ... at approximately 9:30 am, a Palestinian suicide bomber, disguised as an Israeli soldier, approached the bus stop at the Beit Lid junction in central Israel. The bus stop was full of Israeli soldiers who were on their way to their bases after their weekend vacation. The suicide bomber walked into the crowd and detonated the hidden explosives belt he was wearing. About three minutes later a second suicide bomber exploded at the same spot, killing and injuring people wounded in the first explosion, as well as bystanders who had rushed to the scene to assist the victims of the first explosion.¹⁶⁸

¹⁶⁸ “Beit Lid suicide bombing,” Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Beit_Lid_suicide_bombing

A Gruesome Feast

YECHEZKEL 39:17-20 JPS 1917

יז וְאַתָּה בֶּן-אָדָם כֹּה-אָמַר
 אֲדַנִּי יְהוָה, אָמַר לְצִפּוֹר כָּל-
 כָּנָף וְלִכְל חַיַּת הַשָּׂדֶה הַקֹּבְצוּ
 וּבֹאוּ הֶאֱסָפוּ מִסְבִּיב, עַל-זְבַחִי
 אֲשֶׁר אֲנִי זֹבַח לָכֶם זֹבַח גָּדוֹל,
 עַל הָרֵי יִשְׂרָאֵל; וְאָכַלְתֶּם
 בָּשָׂר, וּשְׁתִיתֶם דָּם.

17 And thou, son of man, thus saith the Lord GOD: Speak unto the birds of every sort, and to every beast of the field: Assemble yourselves, and come; gather yourselves on every side to My feast that I do prepare for you, even a great feast, upon the mountains of Israel, that ye may eat flesh and drink blood.

יח בָּשָׂר גְּבוּרִים תֹּאכְלוּ,
 וְדָם-נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ;
 אֵילִים כְּרִים וְעִתּוּדִים פָּרִים,
 מְרִיאֵי בָשָׂן כֻּלָּם.

18 The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs, and goats, bullocks, fatlings of Bashan are they all of them.

יט וְאָכַלְתֶּם-חֵלֶב לְשִׁבְעָה,
 וּשְׁתִיתֶם דָּם לְשִׁכְרוֹן, מִזְבַּחִי,
 אֲשֶׁר-זָבַחְתִּי לָכֶם.

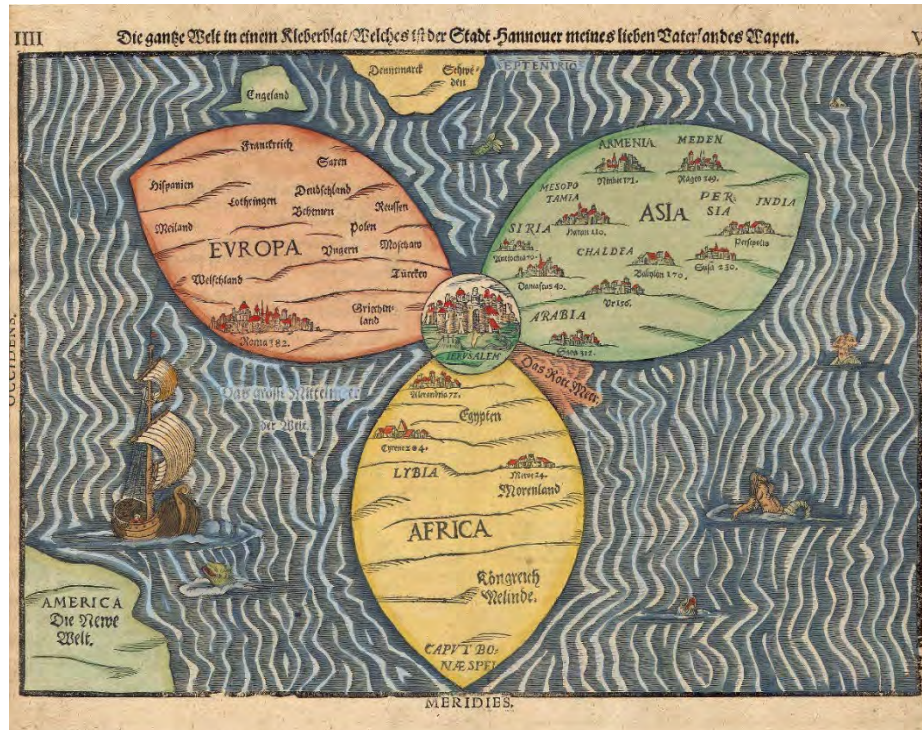
19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My feast which I have prepared for you.

כ וּשְׁבַעְתֶּם עַל-שְׁלַחְנֵי סוּס
 וָרֶכֶב, גְּבוּר וְכָל-אִישׁ
 מִלְחָמָה--נְאֻם, אֲדַנִּי יְהוָה.

20 And ye shall be filled at My table with horses and horsemen, with mighty men, and with all men of war, saith the Lord GOD.

APPENDIX 6: THREE END OF DAYS WARS

When Israel gave up the Sinai to Egypt, their air space was drastically reduced. Israel today is the size of the state of New Jersey—only 60 miles wide at its widest point. If you put the bottommost part of Israel on Los Angeles, its top would not quite reach San Francisco.



Consider the three-leaved ancient map by Bünting (see above). Israel is a land bridge between three continents: Europe, Asia, and Africa. When asked, most people cannot identify on which continent Israel is located. (It is located in Asia.)

Israel was not only the easiest passageway for ancient armies and trade caravans to travel from one continent to the other—it is the easiest aerial pathway for large birds. During migration seasons (spring and autumn), large birds ride the thermals over Israel to their destinations, either north or south.

As a result of the birds and land concessions, Israel's flight training space was dangerously decreased. They lost more planes to birds than to enemy fire. The Israelis studied the problem and discovered they could predict, to the day, the travel of the birds. They made adjustments accordingly and solved their problem.

I believe the prophet Ezekiel summoned the birds (39:17). They are already invited to the feast. Certain rabbis, therefore, believe this battle will take place in the autumn. Spring is also a possibility.

The battle called Armageddon, during which the King Messiah comes to Earth on His white horse, also mentions the feast for the birds (Revelation 19:11–18). So we have a clue to its timing as well. And the Battle of Armageddon, I believe, will be in the autumn at the time of the high holy days, usually in September or October. It will be, I believe, at the end of the seven-year *Shmittah* cycle (see "What Is Shemitah?")

APPENDIX 6: THREE END OF DAYS WARS

above) of both the Marriage Supper of the Lamb in Heaven, and of the Tribulation period on Earth.

Israel Restored

God's Glory among the Nations

YECHEZKEL 39:21-22 JPS 1917

כא וְנָתַתִּי אֶת-כְּבוֹדִי, בַּגּוֹיִם; וְרָאוּ כָל-הַגּוֹיִם, אֶת-מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי, וְאֶת-יָדִי, אֲשֶׁר-שָׂמַתִּי בָהֶם. **21** And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them.

כב וַיָּדְעוּ בֵּית יִשְׂרָאֵל, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם, מִן-הַיּוֹם הַהוּא, וְהָלְאָה. **22** So the house of Israel shall know that I am the LORD their God, from that day and forward.

God's purpose is to reveal himself.

To the nations

He is revealed through His dealings with Israel.

To the House of Israel

Many people in Israel are secular. Some believe but are not “practicing.” Others even claim to be atheists. Some say they lost their faith when the Holocaust happened. Ezekiel tells us that when these events occur, and from that day forward, they will know that He is Jehovah, their God.

The Ingathering

YECHEZKEL 39:25-29 JPS 1917

כה לָכֵן, כֹּה אָמַר אֲדֹנָי יְהוָה, עֲתָה אָשִׁיב אֶת-שְׁבוּת (שְׁבוּת) יַעֲקֹב, וְרַחֲמֹתַי כָּל-בֵּית יִשְׂרָאֵל; וְקִנְיַאתִי, לְשֵׁם קְדֹשִׁי. **25** Therefore thus saith the Lord GOD: Now will I bring back the captivity of Jacob, and have compassion upon the whole house of Israel; and I will be jealous for My holy name.

APPENDIX 6: THREE END OF DAYS WARS

26 **כו** וְנָשׂוּ, אֶת-כָּל־מַתָּם, וְאֶת-כָּל-
מַעַלְמָם, אֲשֶׁר מָעַלּוּ-בִי--בְּשִׁבְתָּם
עַל-אֲדָמָתָם לְבִטָּח, וְאֵין מִחַרֵּיד.
And they shall bear their shame,
and all their breach of faith which
they have committed against Me,
when they shall dwell safely in their
land, and none shall make them
afraid;

27 **כז** בָּשׂוּבְכִי אֹתָם, מִן-הָעַמִּים,
וְקִבַּצְתִּי אֹתָם, מֵאֲרָצוֹת אִיְבֵיהֶם;
וְנִקְדְּשֵׁתִי בָם, לְעֵינֵי הַגּוֹיִם רַבִּים.
when I have brought them back
from the peoples, and gathered them
out of their enemies' lands, and am
sanctified in them in the sight of
many nations.

28 **כח** וַיֵּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם,
בְּהִגְלוֹתִי אֹתָם אֶל-הַגּוֹיִם, וְכִנְסִיתִם
עַל-אֲדָמָתָם; וְלֹא-אוֹתִיר עוֹד מֵהֶם,
שָׁם.
And they shall know that I am the
LORD their God, in that I caused
them to go into captivity among the
nations, and have gathered them
unto their own land; and I will leave
none of them any more there;

29 **כט** וְלֹא-אֶסְתִּיר עוֹד פָּנַי, מֵהֶם,
אֲשֶׁר שָׁפַכְתִּי אֶת-רוּחִי עַל-בֵּית
יִשְׂרָאֵל, נְאֻם אֲדֹנָי יְהוָה. {פ}
neither will I hide My face any
more from them; for I have poured
out My spirit upon the house of
Israel, saith the Lord GOD.' {P}

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THREE END OF DAYS WARS ADDENDUM

This Addendum includes additional articles that relate to the role Russia is playing in the Middle East.

Eugene Rumer and Andrew S. Weiss, “A Brief Guide to Russia’s Return to the Middle East,” Carnegie Endowment for Int’l Peace

The Kremlin is riding high in the Middle East, where Russia’s military intervention in Syria has changed the course of the country’s civil war. ...

Russia has emerged as a key power broker and military actor in the Middle East. In 2015, it sent its air force and a limited number of ground troops to Syria. That intervention changed the course of the Syrian civil war and saved President Bashar al-Assad’s regime from what looked like certain defeat.

Using its success in Syria as a springboard, Russia has transformed old relationships throughout the region and forged new ones. ...¹⁶⁹

Anna Borshchevskaya et al., “Russia in the Middle East: A source of stability or a pot-stirrer?” Atlantic Council

... The Middle East has always been part of Russia’s vulnerable underbelly: a region the Russian state sought to secure as it pushed to play a key role in European politics and gain great power recognition. Since officially coming to power in May 2000, if not before, Vladimir Putin worked to return Russia to the Middle East as part of his zero-sum approach to international politics. Putin’s military intervention in Syria in September 2015 to prop up Syrian dictator Bashar al-Assad shocked and surprised many, but it was the logical conclusion of years of broader aims to deter the West in a context of dithering Western policies.

Unlike the former Soviet Union, Putin cultivated and continues to cultivate all major actors even as they oppose one another. It is a more pragmatic, flexible approach than that of the Soviet Union’s ideological approach which had clear allies and adversaries. Putin’s strategy has been successful especially given the ambivalence of Western commitments to the region. Thus, Moscow maintains good relations with Iran and its proxies, Israel, and the Gulf—to name but a few—and tells each side it can play peacemaker. Moscow utilizes all tools in its state toolkit to build pragmatic leverage—not only through the military but also para-military, intelligence, trade, and soft power.

Moreover, Putin had come to perceive the West as weak—especially after President Barack Obama drew but did not enforce a red line in Syria in 2013—and it is likely for this reason he felt confident to intervene in Syria militarily. American

¹⁶⁹ Eugene Rumer and Andrew Weiss, “A Brief Guide to Russia’s Return to the Middle East,” Carnegie Endowment for International Peace, October 24, 2019. Accessed June 1, 2021.

<https://carnegieendowment.org/2019/10/24/brief-guide-to-russia-s-return-to-middle-east-pub-80134>

APPENDIX 7: THREE END OF DAYS WARS—ADDENDUM

ambivalence helped Putin make inroads in the region. Moscow's approach to the Middle East is zero-sum: for Putin to win, the West has to lose. Putin is also not seeking genuine stability—on the contrary, low-level instability puts him in an advantageous managerial position.

Syria is the epicenter of Kremlin activity, which Putin uses as a springboard to project power throughout the region and Europe and Africa. Nothing makes as clear a statement about Moscow's interests as the recent unveiling of a [monument](#) to the patron saint of the Russian army, Prince Alexander Nevsky, at the Russian Khmeimim airbase in Syria. This demonstrates Russian commitment on a symbolic as well as practical level. And symbolism resonates [sic] both in the Middle East and Russia.

Of course, militarily, Russia is in Syria to stay for at least the next forty-nine years, as per an agreement between Moscow and Damascus. In this time, Moscow continues to take practical [steps](#) on the ground to vie for influence in Syria and push for its preferred [outcome](#). Syria's strategic location on the Eastern Mediterranean allows Russia to project power into NATO's southern flank and, more broadly, southern Europe. In this context, the oil-rich and strategically-positioned Libya was the next logical step, as I have [written](#) in early 2017. Indeed Russian activity there became more [explicit](#) in recent years both on the diplomatic front—as Moscow aimed to position itself as a mediator—and with more visible and increased deployment of so-called private military contractors, such as the Wager Group.

While Moscow's interests are primarily geopolitical, there is also a commercial aspect—mostly concerning energy and arms—in addition to cultural and religious dimensions. And, although Putin works to build ties with everyone—not an easy balance to maintain—the balance is still tipped in favor of anti-American forces, Iran and its proxies, and Assad.

The US under Biden has yet to announce its Syria policy, but Damascus is unlikely to be a priority, which will only continue to help Putin. While many details are unclear, from a broader perspective, the US continues to deprioritize the Middle East in favor of great power competition with China and Russia in other regions. In contrast, Moscow sees the Middle East as a prime arena for this joust. If this trend continues, Russia will continue its already deep convergence with Iran and its proxies and will ultimately have the final word on Syria's future. This could lead to a more explicit rise of a Russia-Iran-Assad nexus and transform the Middle East in a way that could create more vulnerabilities for the West and its allies, both in the region and in Europe. Such a scenario could only hurt broader American competition with China and Russia.

(Emphasis added.)

Dr. Anna Borshchevskaya is a senior fellow at The Washington Institute for Near East Policy where she focuses on Russia's approach to the Middle East. She is also the author of the upcoming book, [Putin's War in Syria: Russian Foreign Policy and the Price of America's Absence](#).¹⁷⁰

¹⁷⁰ Anna Borshchevskaya, Raed Wajeih, Daniel Rakov, and Li-Chen Sim, "Russia in the Middle East: A source of stability or a pot-stirrer?" Atlantic Council, Online. April 21, 2021. Accessed June 1, 2021. <https://www.atlanticcouncil.org/blogs/menasource/russia-in-the-middle-east-a-source-of-stability-or-a-pot-stirrer/>

APPENDIX 7: THREE END OF DAYS WARS—ADDENDUM

Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,”

The Washington Post

Russia is preparing to supply Iran with an advanced satellite system that will give Tehran an unprecedented ability to track potential military targets across the Middle East and beyond, according to current and former U.S. and Middle Eastern officials briefed on details of the arrangement.

The plan would deliver to the Iranians a Russian-made Kanopus-V satellite equipped with a high-resolution camera that would greatly enhance Iran’s spying capabilities, allowing continuous monitoring of facilities ranging from Persian Gulf oil refineries and Israeli military bases to Iraqi barracks that house U.S. troops, the officials said. The launch could happen within months, they said. . . .

The disclosures came as President Biden is preparing for his first meeting with Russian President Vladimir Putin. The imminent launch of a Russian-made Iranian satellite could add to a long list of contentious issues that have strained relations between Moscow and Washington, including most notably [recent Russian hacking operations](#) and efforts to interfere with U.S. elections. Opponents of the U.S. reentering the nuclear accord with Iran are also likely to seize on the disclosure to argue against any engagement with Tehran that doesn’t address its military ambitions in the region.

If fully realized, the deal with Russia would represent a significant boost for an Iranian military establishment that has struggled in its own attempts to put a military reconnaissance satellite into orbit. After several prominent failures, Iran last year successfully launched an indigenous military satellite dubbed Noor-1, but the spacecraft was quickly derided by a senior Pentagon official as a “tumbling webcam.” . . .¹⁷¹

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¹⁷¹ Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,” Washington Post, June 10, 2021, Accessed June 1, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

THE WARS OF THE JEWS

By Flavius Josephus
Translated by William Whiston¹⁷²

Book VI.

Containing The Interval Of About One Month. From The Great Extremity To Which The Jews Were Reduced To The Taking Of Jerusalem By Titus.

Chapter 3.

Concerning A Stratagem That Was Devised By The Jews, By Which They Burnt Many Of The Romans; With Another Description Of The Terrible Famine That Was In The City.

3. ... Moreover, their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed: the very wisps of old hay became food to some; and some gathered up fibres, and sold a very small weight of them for four Attic [drachmae]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, ¹⁵ either among the Greeks or Barbarians? It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

4. There was a **certain woman** that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethezob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude,

¹⁷² <https://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62HCH0003>

APPENDIX 8: JOSEPHUS—WARS OF THE JEWS VI.3.3-4 AND VI.5.3-4

and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and **removed to the city**. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they

were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

Chapter 5.

The Great Distress The Jews Were In Upon The Conflagration Of The Holy House. Concerning A False Prophet, And The Signs That Preceded This Destruction.

3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of

their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor

APPENDIX 8: JOSEPHUS—WARS OF THE JEWS VI.3.3-4 AND VI.5.3-4

was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

4. Now if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.

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THE SEAT OF SATAN

Revelation 2:12–13 ASV

Rev. 2:12 and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

Rev. 2:13 I know where thou dwellest, *even* where Satan’s throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth [sits].

One day as I crossed the Rhema Bible Training Center campus in Tulsa, Oklahoma, Patsy Behrman (now Cameneti) called to me. She invited me to the prayer room to pray with a young couple who felt called to Brussels, Belgium. As we prayed, we were overcome—in a wonderful way—by the power of God.

Soon after, I received an invitation to accompany them to Brussels for a prayer conference they were calling “Breakthrough for Brussels.”

Seeking direction sometime later, I walked from my home on a bluff overlooking a lake near Pryor, Oklahoma, down to the water’s edge. Seated on a rock in a secluded place, I began to pray about whether I should go.

Immediately, the Lord spoke to me. He unveiled strategies of Satan and his seats (thrones) of rule from what I will call the mid-heavens, or the double-kingdom system, set up after Adam allowed the adversary a place in this world.

The Double-Kingdom System

In Ezekiel 28, the Lord directs His message to a human earthly ruler, *the prince of Tyre*. (“Tyrus” in the King James Version.) He says, “thou art a man” (verse 2 KJV). But then, starting in verse 11, He addresses one as *the King of Tyre*. This one is identified as having been in Eden—an anointed cherub who had been upon the holy mountain of God—a created being (Ezekiel 28:12–15).

This reveals how the double-kingdom system operates; an evil spirit in the heavenlies influences an earthly ruler, a man. Satan, called “the king of Tyre,” ruled down through the earthly ruler called “the prince of Tyre.” Satan used the royal family of Tyre to oppose the plan of God for the Jews. Jezebel was of that family. She married the king of Israel and brought with her prophets of Baal.

Daniel, who’d been carried off to Babylon just before the fall of the Temple, saw prophecy coming to pass. The Bible states that, “In the third year of Cyrus king of Persia ...” Daniel fasted and prayed for three weeks (Daniel 10:1–3 KJV).

What the angel said when he came in response to Daniel’s prayers enlightens us about the double-kingdom system:

APPENDIX 9: THE SEAT OF SATAN

Daniel 10:12–13 NASB1995

Dan. 10:12 Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Dan. 10:13 “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

After delivering the message, the angel refers again to the evil spirits in the heavenlies:

Daniel 10:20 NASB1995 Then he said, “Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come.

Persia (present-day Iran), then ruled over the captive children of Israel. It was through the Persian kingdom that the evil Haman attempted to wipe out the Jews. God destroyed Haman through Esther and Mordechai.

Satan, who had set up a throne over Persia, attempted to thwart God’s plans for Israel. When Daniel prayed, God’s plan for Cyrus to help the Jews return home to Israel was being challenged.

Lucifer Lusts After the Throne of God

Lucifer was created an anointed angel. He made a devil out of himself. We are told how it happened.

Satan’s throne is not now in hell. The Bible calls him “the prince of the powers of the air” (Ephesians 2:2 ASV). He has set up his headquarters in the mid-heavens. This place of rule was intended for Adam. The authority over the operation of the heavenlies was delivered to Satan legally, but not morally, by the first man.

John A. MacMillan, *The Authority of the Believer*

[It] is commonly understood by those who carefully study the Word, that the kingdoms of this world are under the control and leadership of satanic principalities. The great head of these is . . . acknowledged as “prince of this world” by our Lord Himself. His [Satan’s] asserted claim to the suzerainty of the world kingdoms, made in the presence of the Lord Jesus (Luke 4:6), was not denied by Christ. Although a rebel against the Most High and now under judgment of dispossession (John 12:31), he is still at large, and as the masses of mankind are also rebels, he maintains over them an unquestioned, because unsuspected, rule, their eyes being blinded to his dominance (2 Corinthians 4:4).¹⁷³

When Satan does at last descend into hell, the kings of the Earth who followed him during their reigns will ask him, “How art thou fallen from heaven, O Lucifer, son of

¹⁷³ John A. MacMillan, *The Authority of the Believer* (Branson, Missouri: Billye Brim Ministries, 2015), 9-10.

APPENDIX 9: THE SEAT OF SATAN

the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isaiah 14:12 KJV).

Then comes God's answer, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isaiah 14:13–15 KJV).

Lucifer had a throne. It was in a place that required ascending to approach heaven. It was in a place that had clouds. It was on Earth in the pre-Adamic civilization. (See my book, *The Blood and the Glory*, Chapter 5.) Lucifer led an attack on Heaven with the goal of setting up his throne on God's Holy Mountain in Heaven.

Jesus told us how it turned out; "I beheld Satan as lightning fall from Heaven" (Luke 10:18 KJV).

The Seat of Satan at Pergamon

As I sat on that rock beside Lake Hudson in Oklahoma, the Lord reminded me of what Jesus said to the angel of the church in Pergamon. (See Revelation 2:12–13 above.)

The Lord showed me that Satan moves his throne from place to place—and that history reflects it.

E. W. Bullinger, *The Companion Bible*

Pergamos. A city of Mysia famous for the worship of Aesculapius, to whom the title of *soter* (saviour) was given and whose emblem was the serpent. . . . Some trace the Babylonian pagan priesthood as removing to Pergamos.¹⁷⁴

The Lord made known to me that at the time of Jesus' appearing to John on the Isle of Patmos, Satan had set up his throne over Pergamon. Pagan cults and emperor worship were centered there. The huge Altar of Zeus dominated the acropolis over the ancient Greek city in what is now Turkey.

The Lord made known to my spirit that Satan had since set up his throne over Berlin in World Wars I and II and that his throne was over Moscow during the Cold War.

I heard in my spirit, "The adversary will set up his throne over Brussels before he attempts the move to Jerusalem, where he plans to set himself up in the rebuilt Temple." (Daniel 9:27; Matthew 24:15; 2 Thessalonians 2:3–4.) "I want you in Brussels as my witness."

So for years, I have been going to Brussels in my ministry as a witness (Acts 26:16).

The Lord has since made me to know that earthly Jerusalem is not Satan's final goal. He plans another attempt to ascend to the heavenly Jerusalem and the throne of

¹⁷⁴ E. W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids: Kregel Publications, 1990), 1886.

APPENDIX 9: THE SEAT OF SATAN

God. How wonderful to read the Book of Revelation and the utter frustration of the plans of the enemy in the judgments of God.

Tracing the Moves

Eerily, there has been a physical counterpart—an *earthly reflection of the seat of Satan in the heavenlies*—in each of the cities the Lord pointed out to me. That counterpart is a huge structure. Yet in modern times, it has moved from ancient Pergamon to Berlin, from Berlin to Moscow, and then back to Berlin, where it now sits.

The story of the seemingly impossible travels of such a gargantuan structure, the great Pergamon Altar of Zeus, began in 1871 with the start of the new German Empire.

The new German Empire began in 1871. Alliances were made with the Ottoman Empire of Turkey. A German road builder, who was also an archeologist, discovered the ruins of Pergamon and the Altar of Zeus. Kaiser Wilhelm became passionately involved with transporting the huge altar to Berlin. And there it stood in a specially constructed museum during World War I.

Hitler was enamored with the altar and, some say, worshipped at it. In 1934, he ordered the building of a sports field in Nuremberg, patterned after the altar. Here, huge Nazi rallies with swastika-emblazoned flags were staged in cultish array. Hitler spoke from the altar-like edifice. All during the Nazi reign of horror, the altar stood in their capital.

U.S. General George Patton led the Allied armies in the final land thrust, resulting in the taking of Berlin. Under orders, the U.S.-led forces stepped back to allow Russia to actually take the city because of the Nazi siege of Leningrad. This step, however, led to the dividing of Berlin during the Cold War and the building of the Berlin Wall. Guess on which side of the wall the Pergamon Museum stood? It stood in Communist East Berlin. However, the altar itself was dismantled and taken to Moscow.

Phyllis Farber, “The Trail of Paint—The Nazi Art Obsession,” Penn State Personal Web Server

The massive *Pergamon Altar*, originally removed from the Greek city of Pergamon to Germany, was dismembered, carefully packed and sent to Moscow in 1945. ... The Russians discovered it hidden (if you can hide something that large) by the Germans in the Zoo tower in Berlin which was supposed to be bomb proof. The Zoo tower contained crates of art treasures stolen by the Germans from victims during the Holocaust and collections hidden by museum curators to protect them from the destruction of Allied bombings. ...¹⁷⁵

¹⁷⁵ Phyllis Farber, “The Trail of Paint- The Nazi Art Obsession,” Penn State Personal Web Server, April 1998, Accessed May 27, 2007. http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html

APPENDIX 9: THE SEAT OF SATAN

Some years before the actual transportation of the altar to Moscow, however, the Soviet architect Alexey Shchusev designed Lenin's tomb using the Altar of Zeus as his pattern. During the height of Communism, the Soviet leaders stood atop the tomb as the power of the Russian Communist army and artillery paraded before them in a fashion reminiscent of the Nazi parades in Hitler's Nuremberg arena.

In 1957, the altar itself returned to Berlin—the capital of one of the two powerful states (Germany and France) which drive the European Union.

The entrance to the strange building, the *Palais de Justice* in Brussels, built by Leopold II and the architect Joseph Poelaert, bears a remarkable resemblance to the Altar of Zeus. It was the largest building in the Western Hemisphere when it was built from 1866 to 1883. The huge structure displays conglomerations of architectural design from the Four Empires of the Times of the Gentiles from the Book of Daniel. Stairways and passages which go nowhere add to the eeriness of the building. The architect was declared mad.

We Saw the Seat of Satan

In the summer of 2003, I traveled with three others to Berlin to see the Pergamon Museum. The size of the Altar of Zeus is as staggering as its history. It is housed alongside another ancient artifact that Germany also transported into its kingdom—the Ishtar Gates of Babylon. The Ishtar Gates and their passageway, through which the children of Israel entered captive into Babylon, stand like a tribute to those who captured the Chosen People.

Here is a link to a virtual tour of the Altar of Zeus at the Pergamon Museum:

<http://goo.gl/maps/IDbOK>

Here are links to virtual tours of the Pergamon Museum, including the Altar of Zeus, the Ishtar Gates, and more:

Altar of Zeus:

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/the-pergamon-altar/>

Ishtar Gates:

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/ishtar-gate/>

On both, if you put your cursor on the tip of the arrow in the Compass icon on the right, it will give you a 360° view of the entire room. On the first link, you immediately encounter the picture with the Compass icon. In the second link, you must scroll down to the picture that has the Compass icon. The second one also includes additional information about each of the sites.

APPENDIX 9: THE SEAT OF SATAN



Model of the Pergamon Acropolis



The Pergamon Altar of Zeus - Berlin, Germany
Billye Brim and pastors on the steps



The Zeppelin Grandstand - Nuremberg, Germany (1938)
Architect Albert Speer used the Pergamon Altar as a model.



Palais de Justice
Brussels,
Belgium



The Lenin Mausoleum with the Kremlin buildings behind it
Red Square, Moscow



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APPENDIX 10: PALAIS DE JUSTICE, BRUSSELS, BELGIUM



France - Gargoyle



Palais de Justice Entry



Babylonian Lion



Palais Inside - Floor design



Sphinx and Solomon

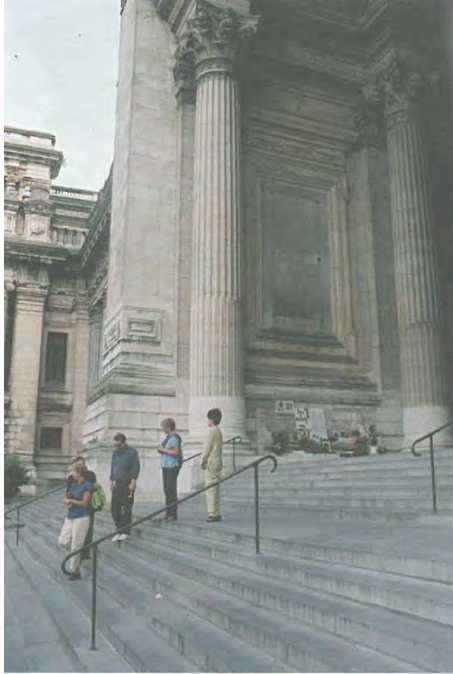


Statue of architect

Architectural
Drawing
Entry Top
- Athena at top



APPENDIX 10: PALAIS DE JUSTICE, BRUSSELS, BELGIUM



Altar to Children

Palais de Justice Entry

Billye Brim's journal pages about visit to Palais de Justice



Hands - building secrets



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THE RAPTURE¹⁷⁶

THE CATCHING UP OF THE CHURCH

All the Bible is for the Church (*ekklesia*), but not all the Bible is about the Church. Some of the Bible is about other people.

There are three groups of people: the Jews, the Nations, and the Church (see 1 Corinthians 10:32).

The part of the Bible that is **to**, **for**, and **about** the Church is the New Testament Letters. The present and the future of the Church are revealed in the Epistles.

The Church was hidden in the Old Testament and even in the four Gospels. The mystery of the Church was first revealed to Paul. It came over a period of at least 17 years (Galatians 1:17 through 2:2).

Epistles to the Thessalonians

Paul wrote from Corinth probably around A.D. 52.

Scholars agree 1 Thessalonians is one of the earliest of the Pauline Epistles, possibly the first.

The theme of the coming of the Lord runs throughout.

Brim Note: A troubling concern had arisen. Believers were dying and Jesus had not come. After Jesus arose, He walked upon the earth forty days (Acts 1:3). Then when He ascended, heavenly attendants announced, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11 KJV).

Early believers expected Him back within a short time. When people died and He had not returned, questions arose. So “the word of the Lord” came as follows:

1 Thessalonians 4:13–18 ASV

1 Th. 4:13 ¶ But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope.

1 Th. 4:14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.

1 Th. 4:15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

¹⁷⁶ The word “rapture” is not in the Bible. However, it is commonly used to refer to the event in which the Church is “*caught up* together ... in clouds to meet the Lord in the air” (1 Thessalonians 4:17 KJV).

APPENDIX 11: THE RAPTURE—THE CATCHING AWAY OF THE CHURCH

1 Th. 4:16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

1 Th. 4:17 then we that are alive, that are left, shall together with them be ***caught up** in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Th. 4:18 Wherefore comfort one another with these words.

1 Thessalonians 4:16–18 NLT

¹⁶ For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the believers who have died will rise from their graves. ¹⁷ Then, together with them, we who are still alive and remain on the earth will be ***caught up** in the clouds to meet the Lord in the air. Then we will be with the Lord forever. ¹⁸ So encourage each other with these words.

***caught up** = Greek *harpazo*

Strong's Greek Dictionary:

726. ἁρπάζω *harpazō*, *har-pad'-zo*; from a derivative of 138; to seize (in various applications): — catch (away, up), pluck, pull, take (by force).

138. αἰρέομαι *hairēōmai*, *hahee-reh'-om-ahēe*; probably akin to 142; to take for oneself, i.e. to prefer: — choose.

142. αἴρω *airō*, *ah'-ee-ro*; a primitive root; to lift; by implication, to *take up* or *away*; lift up, loose, remove, take (away, up).

Other places where *harpazo* is used in New Testament:

Acts 8:39–40 KJV

Acts 8:39 And when they were come up out of the water, the Spirit of the Lord **caught away** [translation] Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 8:40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

2 Corinthians 12:2–4 KJV

2 Cor. 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one **caught up** to the third heaven.

2 Cor. 12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

2 Cor. 12:4 How that he was **caught up** into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Revelation 12:5 KJV And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was **caught up** unto God, and *to* his throne.

The Glorious Church

Prior to the “catching up,” the Holy Spirit would have completed His work of preparing the Body to be a habitation of God’s Glory (The Glorious Church).

(See Ephesians, 2:20–22; 5:25–27, 30, 32; 2 Corinthians 3:18.)

The Body of Christ would be complete.

Absent from the Body

Man is tripartite (2 Thessalonians 5:23).

He is a spirit, like his Creator.

He has a soul (mind, will, and emotions).

He lives in a body.

The New Testament does not use the word “death” in association with believers. It speaks of departure (Greek: *exodus*) from one’s tent (house).

The spirit of man departs to be with the Lord, the soul accompanies the spirit; the body is buried awaiting the redemption, the glorification, of the body.

2 Corinthians 5:8 ASV we are of good courage, I say, and are willing rather to be **absent** from the body, and to be at home with the Lord. (emphasis added)

At the catching up of the Church, the spirits who have been at home with the Lord in Heaven return with Him to receive their glorified bodies.

At the Rapture the Lord will meet His Body “in the air.”

At the end of the seven years of Daniel’s Seventieth Week, He will come and put His feet down upon the Earth at the same place that He ascended: the Mount of Olives (Acts 1:12; Zechariah 14:4).

The Judgment Seat of Christ

After the “catching away,” the Body of Christ will appear at the only judgment seat she will ever face. The Lord has already met judgment for her. Yet she has an appointment to receive her rewards. (And to shed anything that could not go with her as she is presented to the Lord.)

2 Corinthians 5:10 ASV For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

2 Corinthians 5:10 KJV For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

APPENDIX 11: THE RAPTURE—THE CATCHING AWAY OF THE CHURCH

2 Corinthians 5:10 AMPC For we must all appear *and* be revealed as we are before the judgment seat of Christ, so that each one may receive [his pay] according to what he has done in the body, whether good or evil ...

At the new birth from above, one becomes a brand-new species: a new creation that has never before existed. Saved by grace through faith, and not of works. However, from that point, one is “ordained unto good works.” And for all that is accomplished in the body, man will receive reward and rank in resurrection. Then comes ...

Presentation Day

2 Corinthians 11:2 AJV For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ.

2 Corinthians 4:14 KJV Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

Ephesians 5:25–27 ESV

Eph. 5:25 ¶ Husbands, love your wives, as Christ loved the church and gave himself up for her,

Eph. 5:26 that he might sanctify her, having cleansed her by the washing of water with the word,

Eph. 5:27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

Ephesians 5:25–27 AMPC

Eph. 5:25 Husbands, love your wives, as Christ loved the church and gave Himself up for her,

Eph. 5:26 So that He might sanctify her, having cleansed her by the washing of water with the Word,

Eph. 5:27 That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].

Jude 24–25 ESV

Jude 24 ¶ Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,

Jude 25 to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Not Appointed to Wrath

Emphasis added to the following.

Romans 5:9 KJV Much more then, being now justified by his blood, we shall be saved from **wrath** through him.

1 Thessalonians 1:10 KJV And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the **wrath** to come.

APPENDIX 11: THE RAPTURE—THE CATCHING AWAY OF THE CHURCH

1 Thessalonians 5:9 KJV For God hath not appointed us to **wrath**, but to obtain salvation by our Lord Jesus Christ,

John 5:24 ASV Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into **judgment** [KJV condemnation], but hath passed out of death into life.

Revelation 6:16–17 KJV

Rev. 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the **wrath** of the Lamb:

Rev. 6:17 For the great day of his **wrath** is come; and who shall be able to stand?

Revelation 3:7, 10 KJV

Rev. 3:7 And to the angel of the church in Philadelphia write; ...

Rev. 3:10 Because thou hast kept the word of my patience, I also will keep thee from **the hour of temptation**, which shall come upon all the world, to try them that dwell upon the earth.

F. W. Grant, *The Numerical Bible*

Here is a universal hour of trial out of which some saints, at least, are to be kept. They are not kept *through* the temptation, but kept **out of the hour** of it—out of the very time in which it takes place. This hour of temptation [is] ... that time of great tribulation [emphasis added]...

How simply the apostle's assurance [1 Thessalonians 1:16–17] of all the saints of the present and the past being caught up together to meet the Lord in the air, so as to be with Him when He appears in glory ... declar[ing] how Christians are to be kept out of this time!

The hour of trial, then, that of the great tribulation, follows the removal of Christians from earth. ... in those pictures of the world's trial which we have had before us we have had no trace of the presence of Christians.¹⁷⁷

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¹⁷⁷ F.W. Grant, *The Numerical Bible*, (New York: The Bible Truth Press, 1903), 296.

<https://archive.org/details/numericalbiblebe07gran/page/296/mode/2up>

MINIBOOKS

God's Promises
of the Land
to **Israel**

Compiled by
Dr. Billye Brim

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THE PROMISED LAND THE ETERNAL COVENANT

GENESIS

Genesis 12:1-7

¹ Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee:** ² and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: ³ and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. ⁴ So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶ And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. ⁷ **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

¹⁴ And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: ¹⁵ **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

⁷ And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, **to give you this land to possess it.**" ⁸ He said, "O Lord GOD, how may I know that I will possess it?" ⁹ So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." ¹⁰ Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

¹⁷It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. ¹⁸On that day the Lord made a covenant with Abram, saying,

“To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

¹⁹the Kenite and the Kenizzite and the Kadmonite ²⁰and the Hittite and the Perizzite and the Rephaim ²¹and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Genesis 25:5-6

⁵And **Abraham gave all that he had unto Isaac.** ⁶But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

¹Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So **Isaac** went to Gerar, [Gaza]. . . .

²The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. ³**Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.** ⁴I will multiply your descendants as the stars of heaven, and **will give your descendants all these lands;** and by your descendants all the nations of the earth shall be blessed; ⁵because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

⁶So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

¹⁰Then Jacob departed from Beersheba and went toward Haran. ¹¹He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. ¹²He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. ¹³**And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.”**

EXODUS

Exodus 3:8

And **I am come down to deliver them** out of the hand of the Egyptians, and **to bring them up out of that land unto a good land and a large**, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, **I will bring you up** out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, **unto a land flowing with milk and honey**.

Exodus 6:2-4

² And God spake unto Moses, and said unto him, I am Jehovah: ³ and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. ⁴ And **I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned**.

Exodus 6:6-8 NASB

⁶ "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians.... ⁷ Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. ⁸ **I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.**"

Exodus 13:3, 5

³ And Moses said unto **the people**, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

⁵ And it shall be, when Jehovah **shall bring thee into the land** of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he sware unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, **as he sware** unto thee and to thy fathers, and shall give it thee.

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land** of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your boundary** from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

¹¹ And Moses besought Jehovah his God, and said.... ¹³ Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self, and saidst unto them**, I will multiply your seed as the stars of heaven, **and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession....**

Leviticus 20:24 NASB

Hence I have said to you, **"You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give you the land of Canaan**, and to be your God.

Leviticus 26:42

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Leviticus 26:44-45

⁴⁴ And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; ⁴⁵ **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

²³ Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: ²⁴ but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

³⁰ Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the

son of Nun. ³¹ But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land** which ye have rejected.

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you.**

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel.**

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swore unto Abraham, unto Isaac, and unto Jacob;** because they have not wholly followed me.

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

⁵³ And ye shall take possession of the land, and dwell therein; **for unto you have I given the land to possess it.** ⁵⁴ And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance,** even the land of Canaan according to the borders thereof).

Numbers 34:12-13

¹² And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

¹³ And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan**.

DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them**.

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: go up, **take possession, as Jehovah, the God of thy fathers, hath spoken unto thee**.

Deuteronomy 1:35-36

³⁵ Surely there shall not one of these men of this evil generation see **the good land, which I sware to give unto your fathers**, ³⁶ save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

Deuteronomy 2:31 NASB

The LORD said to me, "See, **I have begun to deliver Sihon and his land over to you**. Begin to occupy, that you may **possess his land**."

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it**: ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan**: then shall ye return every man **unto his possession, which I have given you**.

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever.**

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers**, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he sware unto our fathers.'**

Deuteronomy 7:1

When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he sware unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and **possess the land which Jehovah sware unto your fathers.**

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into **the land which he promised unto them....**

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and **possess the land, which I sware unto their fathers to give unto them.**

Deuteronomy 11:8-9

⁸Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and **possess the land, whither ye go over to possess it**; ⁹and that ye may prolong your days in **the land, which Jehovah sware unto your fathers to give unto them and to their seed**, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in **the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.**

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess **the land which the LORD your God is giving you**, and you shall possess it and live in it.

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in **the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.**

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in **the land which Jehovah your God causeth you to inherit....**

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess **the land which the LORD your God is giving you.**

Deuteronomy 17:14

When thou art come unto the land which **Jehovah thy God giveth thee, and shalt possess it....**

Deuteronomy 18:9

When thou art come into the land which **Jehovah thy God giveth thee....**

Deuteronomy 19:1-3

¹When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle** in their cities and in their houses, ²you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess.** ³You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession**, so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess.**

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess it**, lying in the field, and it be not known who hath smitten him.

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance.**

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long **in the land which Jehovah thy God giveth thee.**

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it**, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

Deuteronomy 26:1-3

¹ And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, ² that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. ³ And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah sware unto our fathers to give us.**

Deuteronomy 26:9-10

⁹ and **he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. ¹⁰ And now, behold, I have brought the first of the fruit of **the ground, which thou, O Jehovah, hast given me.** And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the ground which thou hast given us, as thou swarest unto our fathers.**

Deuteronomy 27:2-3

²And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: ³and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee.**

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which Jehovah sware unto thy fathers to give thee.**

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout **all thy land, which Jehovah thy God hath given thee.**

Deuteronomy 30:3-9

³then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵**The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.**

⁶“Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. ⁷The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸And you shall again obey the LORD, and observe all His commandments which I command you today. ⁹Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I swear.**

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for thou shalt bring the children of Israel into **the land which I swear unto them:** and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with* His people;
For He will avenge the blood of His servants, And will render vengeance on His adversaries,
And will atone **for His land and His people.**

Deuteronomy 32:49

Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold **the land of Canaan, which I give unto the children of Israel for a possession.**

Deuteronomy 32:52

For thou shalt see the land before thee; but thou shalt not go thither into **the land which I give the children of Israel.**

Deuteronomy 34:1-2

¹ And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, ² and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:** I have caused thee to see it with thine eyes, but thou shalt not go over thither.

JOSHUA

Joshua 1:2-4

² Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of**

Israel. ³Every place that the sole of your foot shall tread upon, **to you have I given it**, as I spake unto Moses. ⁴**From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swear** unto their fathers to give them.

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land, which Jehovah your God giveth you to possess it.**

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land**, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land**, that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land**; and moreover all the inhabitants of the land do melt away before us.

Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

¹ And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. ² And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. ³ And Joshua said unto the children of Israel, How long are ye slack to go in to **possess the land, which Jehovah, the God of your fathers, hath given you?**

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you.**

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and **I gave them into your hand, and ye possessed their land; and I destroyed them from before you.**

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and **have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.**

FIRST KINGS

1 Kings 8:22

And **Solomon** stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

³³ When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, ³⁴ then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers.**

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

1 Kings 8:40

That they may fear thee all the days that they live in **the land which thou gavest unto our fathers.**

SECOND KINGS

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

FIRST CHRONICLES

1 Chronicles 16:13-18

- ¹³ O seed of Israel His servant,
Sons of Jacob, His chosen ones!
¹⁴ He is the Lord our God;
His judgments are in all the earth.
¹⁵ **Remember His covenant forever,**
The word which He commanded to a thousand generations,
¹⁶ **The covenant which He made with Abraham,**
And His oath to Isaac.
¹⁷ **He also confirmed it to Jacob for a statute,**
To Israel as an everlasting covenant,
¹⁸ **Saying, "To you I will give the land of Canaan,**
As the portion of your inheritance."

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers,** and the city which thou hast chosen, and toward the house which I have built for thy name.

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the LORD your God forever and ever!..."

Nehemiah 9:7-8 NASB

⁷"You are the Lord God,

Who chose Abram

And brought him out from Ur of the Chaldees,

And gave him the name Abraham.

⁸"You found his heart faithful before You,

And made a covenant with him

To give him the land of the Canaanite,

Of the Hittite and the Amorite,

Of the Perizzite, the Jebusite and the Gergashite—

To give it to his descendants.

And You have fulfilled Your promise,

For You are righteous.

Nehemiah 9:15 NASB

You provided bread from heaven for them for their hunger,

You brought forth water from a rock for them for their thirst,

And You told them to enter in order to possess,

The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for **the land that thou gavest unto our fathers** to eat the fruit thereof and the good thereof, behold, we are servants in it.

PSALMS

Psalm 44:1-3 NASB

- ¹ O God, we have heard with our ears,
Our fathers have told us
The work that You did in their days,
In the days of old.
- ² You with Your own hand drove out the nations;
Then **You planted them**...
- ³ For by their own sword they did not possess **the land**,
And their own arm did not save them,
But Your right hand and Your arm and the light of Your presence,
For **You favored them**.

Psalm 105:8-11

- ⁸ **He hath remembered his covenant for ever,**
The word which he commanded to a thousand generations,
- ⁹ *The covenant which he made with Abraham,*
And his oath unto Isaac,
- ¹⁰ And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
- ¹¹ **Saying, Unto thee will I give the land of Canaan,**
The lot of your inheritance.

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,
And slew mighty kings.

Psalm 135:12

And gave their land for a heritage,
A heritage unto Israel his people.

Psalm 136:21-22

- ²¹ **And gave their land for a heritage;**
For his lovingkindness endureth for ever;
- ²² **Even a heritage unto Israel his servant;**
For his lovingkindness endureth for ever.

ISAIAH

Isaiah 14:1-2 NASB

¹ When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.

² The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,
“In a favorable time I have answered You,
And in a day of salvation I have helped You;
And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages.”

Isaiah 49:12 NASB

Behold, these will come from afar;
And lo, these *will come* from the north and from the west,
And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,
Nor devastation or destruction within your borders;
But you will call your walls salvation, and your gates praise.”

Isaiah 60:21 NASB

Then all your people *will be* righteous;
**They will possess the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.**

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,
They will raise up the former devastations;
And they will repair the ruined cities,
The desolations of many generations.

Isaiah 61:7 NASB

Instead of your shame *you will have* a double portion,
And *instead* of humiliation they will shout for joy over their portion.
Therefore they will possess a double portion in their land,
Everlasting joy will be theirs.

JEREMIAH

Jeremiah 3:16-19 NASB

¹⁶ "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. ¹⁷ "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. ¹⁸ "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the **north to the land that I gave your fathers as an inheritance.**

¹⁹ "Then I said,
'How I would set you among My sons
And give you a pleasant land,
The most beautiful inheritance of the nations!'
And I said, 'You shall call Me, My Father,
And not turn away from following Me.'"

Jeremiah 11:5

That I may establish **the oath which I swear** unto your fathers, to give them a **land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel...**

Jeremiah 16:14-15 NASB

¹⁴ "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' ¹⁵but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For **I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

⁷ "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up the sons of Israel from the land of Egypt,' ⁸but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on **their own soil [land]**."

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land**; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, "**I will also bring them back to the land that I gave to their forefathers and they shall possess it.**"

Jeremiah 32:22 NASB

And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting;"

and of those who bring a thank offering into the house of the LORD. **For I will restore the fortunes of the land as they were at first,' says the LORD.**

EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.

"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

⁶Therefore **prophecy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.'⁷ Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults.'⁸ But you, **O mountains of Israel**, you will put forth your branches and bear your fruit **for My people Israel; for they will soon come.**⁹ For, behold, I am for you, and I will turn to you, and you will be cultivated and sown.¹⁰ I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt.¹¹ I will multiply on you man and beast; and they will

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increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. ¹²Yes, **I will cause men—My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will **bring you into your own land**.

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel 37:3-4

³ And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. ⁴ Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹ Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. ¹² Therefore prophecy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel**. ¹³ And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people**. ¹⁴ And I will put my Spirit in you, and ye shall live, and **I will place you in your own land**: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

Ezekiel 37:21-22

²¹ And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land**: ²²and **I will make them one nation in the land, upon the mountains of Israel**; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their

children, and their children's children, for ever: and David my servant shall be their prince for ever.

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land**; and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance**, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

¹³ Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. ¹⁴ You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,
And the valley of Achor as a door of hope.
And she will sing there as in the days of her youth,
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

I will sow her for Myself in the land.

I will also have compassion on her who had not obtained compassion,
And I will say to those who were not My people,
"You are My people!"
And they will say, "*You are my God!*"

JOEL

Joel 3:2 NASB

I will gather all the nations
And bring them down to the valley of Jehoshaphat.
Then I will enter into judgment with them there
On behalf of **My people and My inheritance, Israel,**
Whom they have scattered among the nations;
And **they have divided up My land.**

AMOS

Amos 9:14 NASB

Also I will restore the captivity of **My people Israel,**
And they will rebuild the ruined cities and live *in them*;
They will also plant vineyards and drink their wine,
And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,
And they will not again be rooted out from their land
Which I have given them,"
Says the LORD your God.**

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WATCHING THE FIG TREE For Signs of the Times 01
MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Judgment

of the

Nations

for how they treat

Israel

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JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: goyim) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

Deuteronomy 32:4

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Quoting David Baron's book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the 'Rock of Israel' is that: '*All His ways are judgment.*' This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

Genesis 12:1-3

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and

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thou shalt be a blessing: And **I will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed.

Isaiah 49:25-26

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for **I will contend with him that contendeth with thee,** and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Brim Note:

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

Brim Note:

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

Malachi 3:6

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

CUP OF JUDGMENT

Quoting David Baron's book, Zechariah: A Commentary on His Visions and Prophecies, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

Isaiah 51:17, 21-23

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, **Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee;** which have said to thy

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soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

Baron, Zechariah, page 426

In those passages, it is the *kos* (cup) that is spoken of, but in Zechariah 12 it is the *saph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

JEREMIAH

Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be **a sign to the nations**, thereby Israel would still be operating in their call, *revealing God to the nations*. [**Many** Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

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God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "*to all the kingdoms of the world, which are upon the face of the earth*"? The ancient sages say that when he spoke it, it was done.

Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

Brim Note

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

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Jeremiah 30:3-4

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people *Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Jeremiah 30:10-11

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20

Their children also shall be as aforetime, and their congregation shall be established before me, **and I will punish all that oppress them.**

Jeremiah 50:4-7

In those days, and in that time, saith the LORD, the children of Israel* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD, the hope of their fathers.

*Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).

Jeremiah 50:10-11

And Chaldea **shall be a spoil:** all that spoil her shall be satisfied, saith the LORD. **Because ye were glad, because ye rejoiced, O ye destroyers of ****mine heritage,**** because ye are grown fat as the heifer at grass, and bellow as bulls.

****Deut. 32:9** For the LORD's portion is his people; *Jacob is the lot of his inheritance.*

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Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

Ezekiel 28:24-26

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn **of all that are round about them, that despised them;** and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them;** and they shall know that I *am* the LORD their God.

Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, Zechariah: A Commentary on His Visions and Prophecies, as mentioned earlier.

Zechariah 1:15

And **I am very sore displeased with the heathen** *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

Zechariah 2:8-9

For thus saith the LORD of hosts; After the glory hath he sent me unto **the nations** which spoiled you: **for he that toucheth you toucheth the apple of his eye.** For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

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Zechariah 12:3

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zechariah 14:2-3

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zechariah 14:12

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

Zechariah 14:3-4

Then shall the LORD go forth, **and fight against those nations, as when he fought in the day of battle.** And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based

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on how they treated “His brethren,” the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel “His brethren.”

Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

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Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

Psalms 105:8-11 ASV

He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

1 Chronicles 16:14-18 ASV

He is Jehovah our God;
His judgments are in all the earth.
Remember his covenant for ever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

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