



Watching the Fig Tree

FOR SIGNS OF THE TIMES

02

BILLYE BRIM BIBLE INSTITUTE

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(417) 336-4877

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Watching the Fig Tree

For Signs of the Times 02

As we are continuing on our journey of watching the Fig Tree (and the other trees), we're going to a deeper layer of observation. We will see the fulfillment of God's Word in prophecies about His people being scattered and the effects of their absence on the Land that is so closely connected to them.

Our journey takes us down some very difficult roads of division and destruction, antisemitism and the sword. These roads brought us to leaders who steered many to evil doctrines incorporated in church culture and evil prejudices incorporated into governmental decrees: all of them against God's people, the Jews.

Finally, God's triumph is clearly viewed in individuals and groups that He raises up, often in spite of opposition meant to crush them. We'll see triumph in the return of the people of the Book back to their prophesied place as the State of Israel began to "shoot forth," and we'll glance into the prophetic future.

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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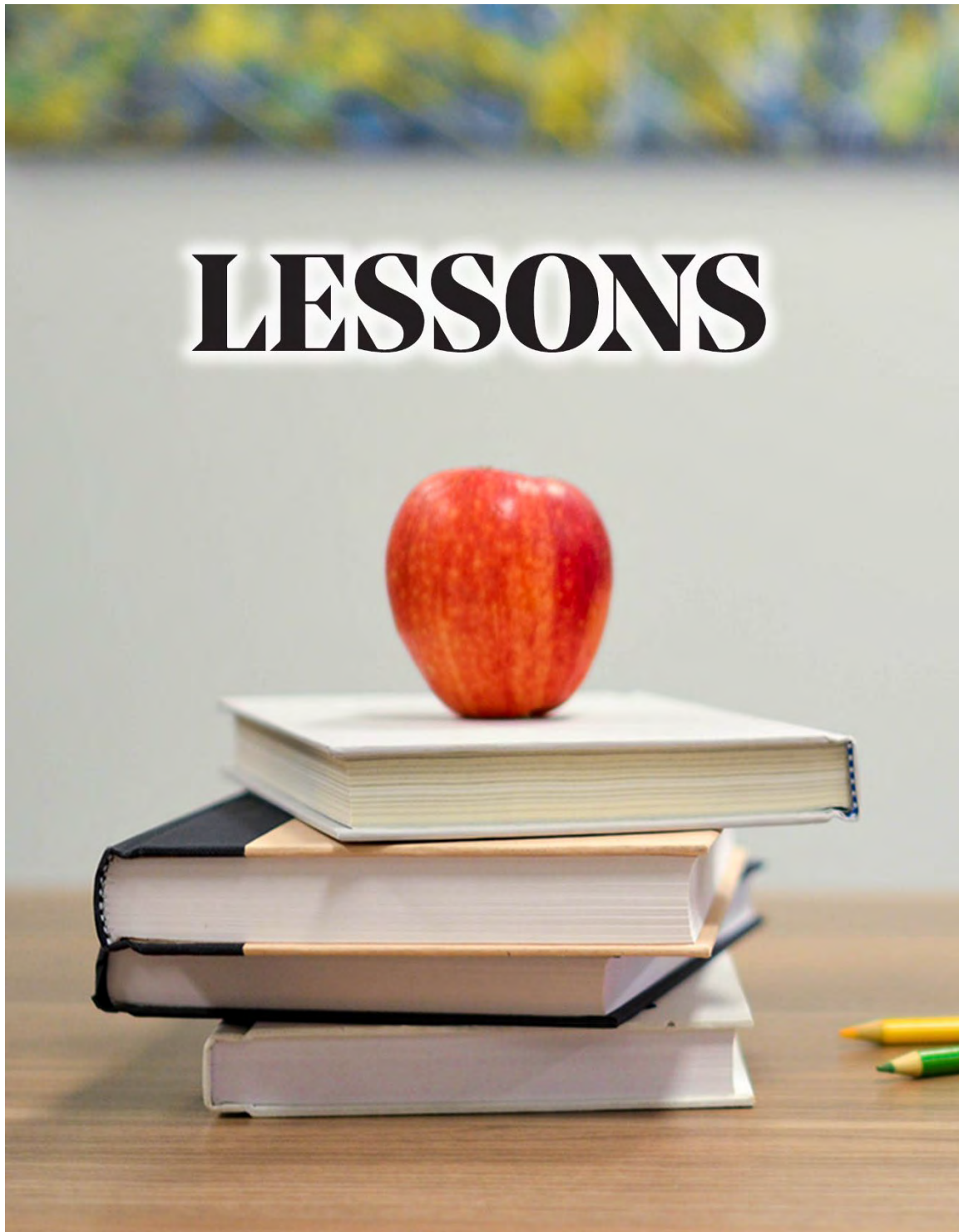
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WATCHING THE FIG TREE

For Signs of the Times 01

INTRODUCTION & REVIEW

SESSION 1 STARTS HERE

How to Rightly Divide 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.

We know that in “rightly dividing the word of truth,” you need to know to whom the Scripture is talking. It can be talking to individuals, or it can be talking to a group of people or about a group of people.

Three Groups of People

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

1. The Jews
2. The Gentiles (Nations—Hebrew: *Goyim*)
3. The Church (Greek: *Ekklesia*)

In order of their appearance

1. The Nations (KJV: Gentiles—Hebrew: *Goyim*)

Genesis 10 is where we find the genealogy of the nations.

Genesis 11 is the account of their fall at Babel.

2. The Jews

We see God at work in Abraham, the Father of the Jews, and also in the promise to the nation that would be Abraham's progeny. They became a nation separated unto God for His use. They would reveal God to the fallen nations. This is their call and purpose.

Just after the fall of the nations at Babel, the Lord introduces what would be their redemption. He chose to reveal himself to the nations through people. The people through whom He chose reveal himself are the Jews.

Genesis 12:1–3 KJV

Gen. 12:1 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:

INTRODUCTION & REVIEW

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 12:3 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.

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**].

It is very plain in the Hebrew that by a nation's treatment of Israel, they either bless themselves or they curse themselves. The Lord's intent and purpose are clearly stated.

3. The Church (*Ekklesia*)

We find the Church in the New Testament, particularly the Letters (or Epistles).

The Chosen People and Their Call: Reveal God to the Nations

We are told to watch the Fig Tree, which is Israel. So at every point in time, we need to know what God is doing with the Fig Tree.

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.

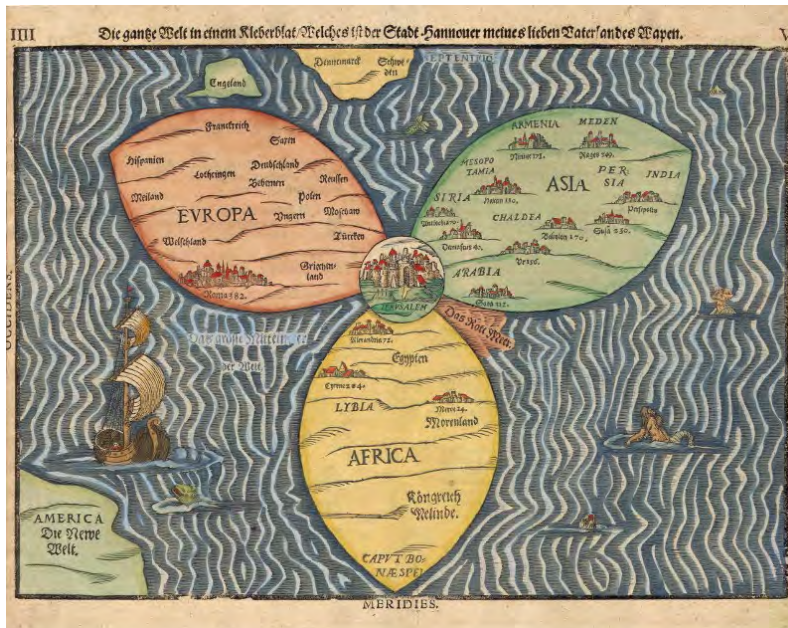
1. The Choosing
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption

Plan A (if they obey the Lord's commandments):

To bring them into the Promised Land and bless them there so that the nations who passed through could **see** this nation that worshiped one unseen God, as well as His blessings upon them (see Deuteronomy 28:1–14).

The trade caravans and the armies that were traveling between the continents of Europe, Asia and Africa could most easily travel along the Via Maris. As they did, they passed through the little Land of Israel. Israel worshiped one God and that one God blessed them in ways that could be seen.

Cloverleaf Old-World Map



The Middle East



Deuteronomy 28:10 KJV 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.

Plan B (if they don't obey the Lord):

To scatter them (the Diaspora); to sow them throughout the Earth and then subsequently to bring them back in the Ingathering before the eyes of the nations, thereby revealing God and the truth of His Word.

Israel's Election and High Calling

David Baron, Israel in the Plan of God

"It is (or 'is it') Jehovah that ye requite thus!
A people foolish and unwise!
Is He not thy Father Who hath gotten (or 'bought') thee?
He hath made and established thee." [Deuteronomy 32:6]

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The first and third lines in this verse are exclamatory questions. O think of it! It is JEHOVAH—the everlasting, self-existent God, Who, in His grace and condescension, has made Himself known to you by this covenant name as your Redeemer and Friend—that ye thus requite with ingratitude and rebellion. Truly "a foolish and unwise" people! ...

But how beautiful is this verse, and how full of grace, as well as of truth! The people are an utter failure—they have corrupted themselves ... But "Jehovah" ever remains the same and never changes. "Is He not thy Father?" ... the broken communion between God and Israel on account of sin does not imply severed union, for **the covenant relationship** into which He entered with them is an indissoluble one, and His original purpose in the call and election of this nation shall yet be realised. ...

"Whose is the adoption," writes the Apostle Paul after Israel's guilt reached its climax ... and proceeds to demonstrate in that wonderful section of his Epistle to the Romans [Chapters 9–11], that, in spite of all that has happened, God's purpose in the election of this nation stands; that the blindness or hardness which has befallen Israel is only a partial one—both as to its extent and in its duration—that "all Israel shall be saved" [Romans 11:26], when "the Redeemer" is manifested to them a second time in accord with what "is written" in the Prophetic Scriptures of the Old Testament; "for the gifts and the calling of God are without repentance" [Romans 11:29] or change of mind on His part, i.e. IRREVOCABLE. "Is He not thy Father?" At the very beginning of their national history, when God sent Moses to bring them out of Egypt, His word to Pharaoh was, "Israel is My son, My firstborn, and I say unto thee, Let My son go, that he may serve me."

Thus Jehovah avouched them in a special sense as His peculiar people ...¹

Exodus 4:22–23 KJV

Ex. 4:22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my firstborn:

Ex. 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

"Thus Jehovah avouched them in a special sense as His peculiar people ..." ² And that word "peculiar" means "purchased: bought.: They're His. He's their Father.

Satan is in a survival battle for his life. His existence. If he can stop one word of God from coming to pass, he will win.

When Joshua was finished with his ministry on Earth, he gathered all the people and he said this to them:

Joshua 23:14 KJV And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

¹ David Baron, *Israel in the Plan of God* (1925; Reprint, Grand Rapids, MI: Kregel Publications, 2000), 42–44.

² Baron, *Israel in the Plan of God*, 44.

INTRODUCTION & REVIEW

“thing”

Hebrew דָּבָר (*davar*) can be translated as “thing,” but it can also mean “word” or “utterance.”

So not one word fell to the Earth. We’re going to see, through all of the dark history of how mankind has treated the Jews, how Satan tried to stop God’s Word from coming to pass. If he could “just kill them all; there are not that many,” he’ll stop God’s Word from coming to pass concerning them.

Satan and God both have to work through men. You’re it! [The ones through whom God will work.] (Shall we have prayer for God?)

Shelli—Jesus said, “The thief cometh not, but for to steal, and to kill, and to destroy...” (John 10:10). God had told Abraham, “And I will bless those who bless you ... and in you all the families of the earth shall be blessed (Genesis 12:3 ESV).” The thief, Satan, comes immediately to steal the blessing from the nations by deceiving the nations into cursing Israel or, at the least, into not being a blessing to Israel. This stops the blessing. That’s what the thief does; he works through deception.

Dr. B—And he is revealed in Isaiah 14 as the one who comes against the nations. And in the Book of Revelation, he [Satan] is loosed a little season [Revelation 20:3], and he goes out against the nations.

Scriptures: Ingathering & Restoration

Plan A was to bring them into the Promised Land and bless them there so that the Nations who passed through could **see** this nation that worshiped one unseen God, as well as His blessings upon them (Deuteronomy 28:1–14).

Plan B was to scatter them (the diaspora) to sow them throughout the earth and then to bring them back in the Ingathering before the eyes of the nations, thereby revealing God and the truth of His Word.

Here are just a few of God’s Words that tell His people, “If you don’t obey Me, I’m going to ...”

Deuteronomy 28:64 דְּבָרִים JPS 1917

<p>סֵד וְהִפִּיצָהּ יְהוָה בְּכָל-הָעַמִּים. מִקְצֵה הָאָרֶץ וְעַד-קְצֵה הָאָרֶץ; וְעַבְדָּתָ שָׁם אֱלֹהִים אֲחֵרִים, אֲשֶׁר לֹא-יָדַעְתָּ אֹתָהּ וְאֲבֹתֶיךָ--עֵץ וְאֶבֶן.</p>	<p>64 And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.</p>
---	---

| He did not make them serve other gods; He knew they would.

INTRODUCTION & REVIEW

“shall scatter”

From **Strong's**

6327. פוץ *puwts, poots*; a primitive root; to dash in pieces, literally or figuratively (especially to disperse):—break (dash, shake) in (to) pieces, cast (abroad), disperse (selves), drive, retire, scatter (abroad), spread abroad.

Hosea 2:1-2 הוֹשֵׁעַ JPS 1917

א וְהָיָה מִסְפַּר בְּנֵי-יִשְׂרָאֵל,
כְּחֹל הַיָּם, אֲשֶׁר לֹא-יִמָּד, וְלֹא
יִסָּפֵר; וְהָיָה בַּמָּקוֹם אֲשֶׁר-יֹאמַר
לָהֶם, לֹא-עַמִּי אַתֶּם, יֹאמַר לָהֶם,
בְּנֵי אֱלֹהִים.

1 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are **not My people**', it shall be said unto them: 'Ye are the **children of the living God**.'

He said unto them, “*Lo-ammi*.” “*Lo*” is “no” or “not.” “*Ammi*” is “my nation” or “my people.” But there’s going to come a time when I’m going to call you “*b’nei el chai*”—the “sons ...” or “children of the Living God.” There’s going to be a “*lo-ammi*” time, but there’s going to be a time when “I’ve got you back.”

ב וּנְקַבְצוּ בְּנֵי-יְהוּדָה וּבְנֵי-
יִשְׂרָאֵל, יַחְדָּו, וְשָׁמוּ לָהֶם רֹאשׁ
אֶחָד, וְעָלוּ מִן-הָאָרֶץ: כִּי גָדוֹל,
יוֹם יִזְרְעֵאל.

2 And the **children of Judah** and the **children of Israel** shall be gathered together, and they shall appoint themselves **one head**, and shall go up out of the land; for great shall be the day of Jezreel.

Brim Note: In the King James Version, the two verses above are Hosea 1:10 and 11. Comments here are numbered according to the Hebrew Tanach.

Notice that verse two references both “the children of Judah” and “the children of Israel.” In the Babylonian return, it was primarily Judah (and Benjamin) who returned. (Judah is the name of the Southern Kingdom.) In the final Redemption and Restoration, both the Southern and Northern Kingdoms will return and be as one. (The Northern Kingdom was referred to as Israel.) Their “one head” (*rosh echad*) will be the Messiah. Jezreel is the Jezreel valley, where the great harvest is.

Brim Note: The following comments are numbered according to the KJV. In the Hebrew Tanach, these verses are numbered Hosea 1:8–9 and 2:1–3.

Hosea the prophet has been ordered by God to marry a prostitute.

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Ezekiel had to lay on his side for 390 days [Ezekiel 4] which signified the years of the sins of the Northern Kingdom. Then he had to roll over on his other side [for forty days for the Southern Kingdom] and not change position. That wasn't easy. It wasn't easy on his wife. It was a long time. That's humble obedience. It just shows you that God is different. We don't understand all of His ways. If someone did that nowadays, they'd put him in a hospital for the insane. These things are very serious. It's exhilarating and glorious, but it's also serious.

Hosea 1:8–11 through 2:1 KJV

Hos. 1:8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

Hos. 1:9 Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

Hos. 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*

Hos. 1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel

Hos. 2:1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

**Rabbi Matis Roberts, ArtScroll Tanach Series,
Trei Asar: The Twelve Prophets Vol. I**

In the midrash this verse is interpreted ... Even though you are not My people for you seek estrangement from Me, nevertheless, I shall not be of the same mind with you in this matter. Indeed, I shall force you to be My people. As it is written:

What enters your thoughts—it will not be! What you say, “Let us be like the nations, like the families of the land ... [will not come to pass; what then will happen?]” As I live —the words of HASHEM/ELOKIM — with a strong hand and an outstretched arm and with outpoured fury shall I rule over you! (Ezekiel 20:32,33). [Through the persecution of the nations you will retain your identity as My people.] What a remarkable lesson of the love which the Omnipresent has for Israel! (Bamidbar Rabbah 2:16).³

I read in a Hebrew commentary that when it says He “bears His arm,” it is a Hebrew idiom that means, “It’s going to be this way and no other.”

What we’re doing right now is reading some promises in the Word that God made about Israel and that Satan is trying to stop from coming to pass.

Isaiah 11:10–12 יִשְׁעִיָּהוּ JPS 1917

י וְהָיָה, בַּיּוֹם הַהוּא, שָׁרֵשׁ יִשְׁי אֲשֶׁר עֶמֶד לְיָס עַמִּים, אֶלָּיו גּוֹיִם 10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples,

³ Rabbi Matis Roberts, *ArtScroll Tanach Series, Trei Asar: The Twelve Prophets Vol. I* (Brooklyn, NY: Mesorah Publications, 2009), 11. 1995, 2005, 2009, 2015, 2017

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יִדְרְשׁוּ; וְהָיְתָה מְנוּחָתוֹ, כְּבוֹד.
{פ}

unto him shall the nations seek; and his resting-place shall be **glorious**. {P}

יֵא וְהָיָה בַּיּוֹם הַהוּא, יוֹסִיף אֲדָנִי
שְׁנִית יָדוֹ, לְקַנּוֹת, אֶת-שְׂאֵר עַמּוֹ--
אֲשֶׁר יִשְׂאֵר מֵאַשּׁוּר וּמִמִּצְרַיִם
וּמִפְתָּרוֹס וּמִכּוּשׁ, וּמֵעִילָם
וּמִשִּׁנְעָר וּמִחַמַּת, וּמֵאֲיִי, הַיָּם.

11 And it shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

יב וְנָשָׂא נֵס לְגוֹיִם, וְאָסַף נִדְחֵי
יִשְׂרָאֵל; וְנִפְצוֹת יְהוּדָה יִקְבֹּץ,
מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.

12 And He will set up an **ensign** for the nations, and will assemble the dispersed of Israel, and gather together the scattered of Judah from the four corners of the earth.

“ensign”

This word, “ensign,” can also be translated “banner.” In other words, this is a big thing for all to see—all the nations. “I’m bringing them back to their homeland for all the nations to see.”

In Isaiah 14, you’ll notice He mentions Israel and Judah. Israel is what the northern ten tribes called themselves. Judah is what the two southern tribes called themselves.

Isaiah 14:1-3 יִשְׁעִיהוּ JPS 1917

א כִּי יִרְחַם יְהוָה אֶת-יַעֲקֹב,
וּבָחַר עוֹד בְּיִשְׂרָאֵל, וְהִנִּיחָם,
עַל-אֲדָמָתָם; וְנִלְוָה הַגֵּר עֲלֵיהֶם,
וְנִסְפְּחוּ עַל-בֵּית יַעֲקֹב.

1 For the LORD will have compassion on **Jacob**, and will yet choose Israel, **and set them in their own land**; and the stranger shall join himself with them, and they shall cleave to the house of Jacob.

ב וּלְקַחוּם עַמִּים, וְהִבִּיאוּם אֶל-
מְקוֹמָם, וְהִתְנַחֲלוּם בֵּית-יִשְׂרָאֵל

2 And the peoples shall take them, and bring them to their **place**; and the house of Israel shall possess them in the land of the LORD for

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עַל אֲדָמַת יְהוָה, לַעֲבָדִים
וְלַשְׁפָּחוֹת; וְהָיוּ שָׂבִים לְשִׁבְיָהֶם,
וְרָדוּ בְּנִגְשֵׁיהֶם. {ס}

servants and for handmaids; and
they shall take them captive, whose
captives they were; and they shall
rule over their oppressors. {S}

ג וְהָיָה, בְּיוֹם הַנִּיחַ יְהוָה לְךָ,
מֵעֲצָבֶךָ, וּמִרְגָּזֶךָ--וּמִן־הָעֲבָרָה
הַקָּשָׁה, אֲשֶׁר עָבַדְתָּ.
3 And it shall come to pass in the
day that the LORD shall give thee
rest from thy travail, and from thy
trouble, and from the hard service
wherein thou wast made to serve,

They have a place. They didn't always have a place. One of the big things that happened when they came out of the ovens [of the Holocaust] was that they **now** have a place. In the past, they would apply to go into a nation and the nation wouldn't let them in. But they've got a place. *HaMakom*. That's the word [*makom*]. You can find it there. [Back to verse 2.]

They're coming home and, thank God, we live in the time that we get to see it.

Isaiah 27:12-13 יִשְׁעִיָּהוּ JPS 1917

יב וְהָיָה בַּיּוֹם הַהוּא, יַחֲבֹט יְהוָה
מִשְׁבַּלֶּת הַנָּהָר עַד־נַחַל מִצְרַיִם;
וְאַתֶּם תִּלָּקְטוּ לְאַחַד אֶחָד, בְּנֵי
יִשְׂרָאֵל. {פ}

12 And it shall come to pass in that
day, that the LORD will beat off [His
fruit] from the flood of the River
unto the Brook of Egypt, and ye
shall be gathered one by one, O ye
children of Israel. {P}

יג וְהָיָה בַּיּוֹם הַהוּא, יִתְקַע
בְּשׁוֹפָר גָּדוֹל, וּבָאוּ הָאֲבָדִים
בְּאֶרֶץ אַשּׁוּר, וְהַנִּדְחִים בְּאֶרֶץ
מִצְרַיִם; וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר
הַקֹּדֶשׁ, בִּירוּשָׁלַם. {פ}

13 And it shall come to pass in that
day, that a **great horn** shall be
blown; and they shall come that
were lost in the land of Assyria, **and**
they that were dispersed in the land
of Egypt; and they shall worship the
LORD in the holy mountain at
Jerusalem. {P}

"great horn"

שׁוֹפָר גָּדוֹל — *Shofar gadol*

God himself blew that trumpet on Mount Sinai. And God himself will blow the trumpet that's going to gather us. And a trumpet will gather them. Satan can't stop any of it. "Not one word will fail to come to pass" (Joshua 23:14).

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Isaiah 49:1, 5-6, 12 יְשַׁעְיָהוּ JPS 1917

א שְׁמָעוּ אֵימִים אֵלַי, וְהִקְשִׁיבוּ
לְאֲמִים מְרָחוֹק; יְהוָה מִבֶּטֶן
קִרְאָנִי, מִמְעֵי אִמִּי הִזְכִּיר שְׁמִי.
1 Listen, O isles, unto me, and
hearken, ye peoples, from far: the
LORD hath called me from the
womb, from the bowels of my
mother hath He made mention of
my name;

ה וַעֲתָה אֶמֶר יְהוָה, יוֹצְרִי מִבֶּטֶן
לְעֶבֶד לוֹ, לְשׁוֹבֵב יַעֲקֹב אֵלָיו,
וְיִשְׂרָאֵל לֹא לוֹ יֵאָסֶף; וְאֶכְבֹּד
בְּעֵינֵי יְהוָה, וְאֱלֹהֵי הָיָה עִזִּי.
5 And now saith the LORD that
formed me from the womb to be
His servant, to bring Jacob back to
Him, and that Israel be gathered
unto Him--for I am honourable in
the eyes of the LORD, and my God
is become my strength--

ו וַיֹּאמֶר, נֶקֶל מִהְיוֹתְךָ לִי עֶבֶד,
לְהָקִים אֶת־שְׁבִטִי יַעֲקֹב, וּנְצִירֵי
וּנְצוּרֵי יִשְׂרָאֵל לְהָשִׁיב; וְנִתְּתִיד
לְאוֹר גּוֹיִם, לְהַיּוֹת יְשׁוּעָתִי עַד־
קֵצֵה הָאָרֶץ. {ס}
6 Yea, He saith: 'It is too light a
thing that thou shouldest be My
servant to raise up the tribes of
Jacob, and to restore the offspring
of Israel; I will also give thee for a
light of the nations, that My
salvation may be unto the end of
the earth.' {S}

יב הִנֵּה־אֵלֶּה, מְרָחוֹק יָבֹאוּ;
וְהִנֵּה־אֵלֶּה מִצָּפוֹן וּמִיָּם, וְאֵלֶּה
מֵאֶרֶץ סִינִים.
12 Behold, these shall come from
far; and, lo, these from the north
and from the west, and these from
the land of Sinim.

I was there when the first Chinese came. It was hard to believe that there were Jews in China, but there were. And now they've come home! They're one of the Northern Tribes. Nobody could stop them because this verse is in there.

Shelli—And it's a big sign!

Dr. B—Every promise He made to you is the same. It is written.

Isaiah 49: 14-20 יְשַׁעְיָהוּ JPS 1917

ד וַתֹּאמֶר צִיּוֹן, עָזַבְנִי יְהוָה;
וְאֲדָנִי, שָׁכַחְנִי.
14 But Zion said: 'The LORD hath
forsaken me, and the Lord hath
forgotten me.'

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טו הַתְּשַׁכַּח אִשָּׁה עוֹלָהּ, מֵרַחֵם
בֶּן-בִּטְנָהּ; גַּם-אֵלֶּה תִשְׁכַּחנָה,
וְאֲנֹכִי לֹא אֶשְׁכַּחֲךָ.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee.

טז הֵן עַל-כַּפַּיִם, חֻקְתִּיךָ;
חֻמֹּתֶיךָ נִגְדִי, תָּמִיד.

16 Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.

He's talking about Zion and the Jews here. They are the apple of His eye and they are on the palms of His hands.

יז מְהֵרָה, בָּנֶיךָ; מְהֵרָסֶיךָ
וּמַחְרִיבֶיךָ, מִמֶּנִּי יֵצְאוּ.

17 Thy children make haste; thy destroyers and they that made thee waste shall go forth from thee.

יח שְׂאִי-סְבִיב עֵינֶיךָ וּרְאִי, כָּלֵם
נִקְבְּצוּ בְּאוֹ-לֶךְ; חִי-אֲנִי נָא-
יְהוָה, כִּי כָלֵם כְּעָרֵי תִלְבָּשִׁי,
וּתְקַשְׂרִים, כַּכֶּלֶה.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride.

Israel is spoken of as the Father's bride; we [the Church] are Christ's bride.

יט כִּי חֲרַבְתִּיךָ וְשִׁמְמֹתֶיךָ, וְאַרְצְךָ
תִּרְסֹתֶיךָ: כִּי עֲתָה תִצָּרִי מִיּוֹשֵׁב,
וְרַחֲקוּ מִבְּלַעֲיֶיךָ.

19 For thy waste and thy desolate places and thy land that hath been destroyed--surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away.

In other words, the land is not even going to be big enough to hold you all. He's going to have to expand it.

כ עוֹד יֹאמְרוּ בְּאָזְנֶיךָ, בְּנֵי
שִׁכְלֶיךָ: צָר-לִי הַמָּקוֹם, גִּשְׁתָּ-לִּי
וְאַשְׁבָּה.

20 The children of thy bereavement shall yet say in thine ears: "The place is too strait for

me; give place to me that I may dwell.'

| They're going to have to possess the Greater Israel.

Greater Israel's Borders



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Zechariah 10:6-10 זְכַרְיָהּ 10-6 JPS 1917

ו וְגִבַּרְתִּי אֶת־בֵּית יְהוּדָה, וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ, וְהוֹשְׁבוֹתִים כִּי רַחֲמָתִים, וְהָיוּ כְּאִשֶּׁר לֹא־זָנְחָתִים: כִּי, אֲנִי יְהוָה אֱלֹהֵיהֶם--וְאֶעֱנֶם.

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 compassion upon them, and they shall be as though I had not cast them off; for I am the LORD their God, and I will hear them.

He's talking here about the fact that the sons of Joseph (Ephraim and Manasseh) got two land allotments. That's the Northern Kingdom. In this passage, he's calling the Southern Kingdom "Judah" and the Northern Kingdom "Joseph."

ז וְהָיוּ כְּגִבּוֹר אַפְרַיִם, וְשָׂמַח לִבָּם כְּמוֹ־יַיִן; וּבְנֵיהֶם יֵרְאוּ וְשָׂמְחוּ, יִגְלִל לִבָּם בִּיהוָה.

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 the LORD.

ח אֲשַׁרְקָה לָהֶם וְאֶקְבְּצֵם, כִּי פְרִיתִים; וְרָבוּ, כְּמוֹ רָבוּ.

8 I will hiss for them, and gather them, for I have redeemed them; and they shall increase as they have increased.

ט וְאֶזְרְעֵם, בְּעַמִּים, וּבְמַרְחָקִים, יִזְכְּרוּנִי; וְחָיוּ אֶת־בְּנֵיהֶם, וְשָׁבוּ.

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.

י וְהוֹשְׁבוֹתִים מֵאֶרֶץ מִצְרַיִם, וּמֵאֲשׁוּר אֶקְבְּצֵם; וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אָבִיָּאם, וְלֹא יִמָּצָא לָהֶם.

10 I will bring them back 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 suffice them.

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One day I was at Ulpan Akiva and there had been so much rain that it flooded our classrooms. So we were gathered in the lobby of the hotel. All of the students were there (including me). One of the students was from Persia—her family had run away from the Ayatollah Khomeini. They came from everywhere. Normally, we were all in separate classes, but this day, it was the whole student body. Many had come home from Russia.

I told them all how blessed I was to be among those that God had brought back to that land. One young man from South Africa responded, “We didn’t come back for any religious reasons. We came back for business reasons.”

I later became close to their family. They had homes all over the world. I went to visit them in their home in Jerusalem. Everything was white. The carpet was white. All of the little pieces of art were white. I hated to sit in that place and walk on that floor. They were very well-to-do people.

But he said, “We didn’t come because of anything religious.” And I read him this verse and said, “Listen. It doesn’t matter why you thought you came. He piped for you and you came. You may not even know why you came, really, but you came because He piped for you. He wrote right here, ‘I will pipe for them, and gather them, for I have redeemed them ... I will sow them among the peoples ...’ You got sown in South Africa. ‘... and they shall remember Me in far countries ...’ South Africa is a long way from Israel. ‘... and they shall live with their children ...’ You’re here with your mother and father. And you returned because He piped for you.”

Some people apply Amos 9:11 to some type of open worship situation, but its first absolute application is the house of Israel.

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.

There will be no more scatterings. We could put in the whole chapter 36 and the whole chapter 37 of Ezekiel. Ezekiel 36 prophesies to the Land of Israel (*Erets Yisrael*); Ezekiel 37 prophesies to the People of Israel (*Am Yisrael*). (That’s the “dry bones” chapter.) And Satan cannot stop one Word from coming to pass.

Israel: Dealt With as a Nation

Chapters 9, 10, and 11 of Romans are a book within a book. They are God's revelation to the Church of His mystery for Israel.

Romans 11:25–32 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 ...

Here He says, "Church, don't be conceited." What are conceited people all about? Themselves. It's just me. "Don't think it's 'just us.' I want you to know that I've got another covenant people, Israel, and I don't want you to be ignorant about them. Don't be a smart aleck—wise in your own conceits" (e.g. replacement theology).

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.

Rom. 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Rom. 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom. 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Brim Note: Some years ago, I read somewhere in my studies that the interpretation of Romans 11:32 could be that the nation of Israel was "concluded" as if "in one sack." I knew that He dealt with the Jews as a nation. The Scriptures are clear that the nation will be born in a day (Isaiah 66:8). He will be revealed to them when they "look upon" Him who was pierced (Zechariah 12:10). So I contacted Rick Renner to see what this Greek scholar could tell me about the verse. The following was his response verbatim.

Rick Renner to Billye Brim January 23, 2020

The word "concluded" in Romans 11:32 is the Greek word *sunekleisen* (συνέκλεισεν)—3rd Person Singular, Aorist Indicative Active of *sugkleio* (συγκλείω) —a compound of *sun* (σύν) conveys something done jointly—and the word *kleio* (κλείω) is the Greek word for a key and was typically used to depict a closed door, a prison shut and locked tightly, or something that is sealed shut and that is under lock and key. When compounded, it forms the word *sugkleio*—translated "concluded" in the KJV, but it actually pictures many who are all jointly put under lock and key. They are locked up and cannot escape—unless the one with the key opens the door to let them

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go free. They are able to be set free only due to the release granted by the possessor of the key. Since God is the possessor of the key, He is the only One who can open the door, by an act of his mercy, to let them go free.

Brim Note: God deals with the Jews as a unit. They're not going to be judged like you and I will be. They're going to be judged as a unit. There's going to be one day when God forgives them of their sins: when they look on Him "whom they have pierced" (Zechariah 12:10). There'll be a day. But right now, He's got them in a place that's safe. And Satan didn't wipe them all out in any of those horrid things he did. God alone subjected them to "blindness in part" (not total blindness) and only He can remove the veil. The Scriptures are clear that He will do this at a predetermined *moed* (Zechariah 12 and 13: also Hosea 5:14 through 6:3).

When they came back to their Land, the veil started coming off. When He said, "All Israel will be saved," He meant, "All Israel will be saved." I do not know how. Now they're not going to all be "born again." They're not going to come into the Church. That had to be a decision they made—any Jew, any *Goy* (any Gentile)—they have to say, "I believe God raised Jesus from the dead. I believe He died for my sin, and I give my life to Him." But then they're not a Jew anymore. They're not a Gentile anymore. Then they are a member of the Body of Christ. But for all who are still Jews, this applies. And I don't know about the ones who went on [passed away]. I going to leave that to God. But there are two Scriptures that mention Heaven, in the Old Testament Scripture and in the New Testament Scripture. Pastor Mac Hammond believes that Abraham's bosom is still open. How do you know it's not? You don't know. But someplace, there they are. And wherever they are—God knows where they are—God made this statement. He made it, not me. God made it! God's the only one Who can see how it's going to come to pass. You cannot figure it out with your noodle. There are a whole lot of things about God you cannot figure out.

Shelli and I were coming out here today and we were talking about some of the greatest things we learned from Brother Hagin. One of the greatest, deepest, broadest things I ever learned from Brother Hagin is, "Eat the hay and leave the sticks." And one of the greatest things we ever learned from Shelli's father was (and he said it many, many times), "Oh—just forget it." Maybe in my days of ministry, something would come against me, he would just say, "Aw—just forget it."

Shelli—I happened to be there in the room [once when that happened]. It was the upstairs bedroom of Billye Brim Ministries at 624 South 13th.

Dr. B—It was our bedroom as well. This desk was at the end of the bed.

Shelli—We had a calling of the heads of the office and in those days, I was vice president. I was up there and Mom was crying. It was the early days of her ministry. It had to do with some criticism. And she was just pleading her case. Dad was looking at her and he said, "Just forget it. If your ministry cannot hold up against this criticism, it shouldn't be on the Earth." Mom went, "You're right, Kent. Thanks. I needed that."

Dr. B—We'd had that "Secrets of Intercession" meeting, which was so wonderful. And we had gotten criticism about it. Horrible things were being said about those

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old-time saints of God. The Church just wasn't ready for it. I was feeling sad about it because for one thing it wasn't just me: it was them as well.

Shelli—You were the kind that you want everybody to like you. Which is fine. We're all that way. We don't want anybody to dislike us, but sometimes we rub people's fur the wrong way.

Dr. B—You know what I've learned to do? Just forget it.

Shelli—When speaking of the “sack” of unbelief in which the Jews have been placed under lock and key, we see that only the Father holds the key. If only He has the key, only He can unlock them. Who do I think I am to take the key that I don't possess?

John 6 is a very long chapter—it has seventy-one verses. At the beginning of the chapter, it says there was a great multitude that followed Jesus. At the end of the chapter, it says they all went away. You talk about a deflated day in the life of Jesus. And Jesus turned to His disciples and said, “Are you going to leave me too?” It was that serious. And I'm sure Jesus wouldn't have asked them if He didn't know the answer. But “whosoever will.”

So this is what I thought:

John 6:65 KJV And he said, Therefore said I unto you [after all these people left], that no man can come unto me, except it were given unto him of my Father [the one Who has the key gives them that ability].

“... no man can come unto me ...” Oh yeah, they left. Well, that's understandable. The Father still has them locked up and He still has the key. Even Jesus is saying, “I don't have that key. The Father has it.”

Dr. B—He's talking to Jews there. And about the Jews. Because with us, it's “whosoever will.” But with them it's He “draw them” (John 6:44).

Shelli—And that kept Jesus from being offended.

Dr. B—And just think about it—He had not yet unlocked the door for Jesus' brother James. He never followed Jesus around. James was against Jesus until Jesus rose from the dead. He was one of the few that Jesus visited [after He raised from the dead]. And a key opened the door. James became the head of the Church in Jerusalem. History says they called him “old camel knees” because he spent so much time on his knees that they got calloused.

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WATCHING THE FIG TREE

For Signs of the Times 02

THE CURSE UPON THE LAND

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There was a curse, not only upon the children of Israel, but upon the Land as well. If the children of Israel left the Land, it would also experience the curse. And that's what they did.

Leviticus 26:31-33, 40-45 ויקרא JPS 1917

לא ונתתי את־עריכם חרבה, וְהַשְׁמוֹתִי אֶת־מִקְדָּשֵׁיכֶם; וְלֹא אֲרִיחַ, בְּרִיחַ נִיחֻחֲכֶם. 31 And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

לב וְהִשְׁמַתִּי אֹנִי, אֶת־הָאָרֶץ; וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם, הַיֹּשְׁבִים בָּהּ. 32 And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.

לג וְאַתֶּכֶם אֲזַרֶּה בַּגּוֹיִם, וְהִרִיקְתִּי אַחֲרֵיכֶם חָרֵב; וְהִיְתָה אֶרְצְכֶם שְׁמָמָה, וְעַרְיֶכֶם יְהִיוּ חָרָבָה. 33 And you will I scatter among the nations, and I will draw out the sword after you; and your land shall be a desolation, and your cities shall be a waste.

מ וְהִתְנִידוּ אֶת־עֲוֹנָם וְאֶת־עוֹן אֲבֹתָם, בְּמַעַלְם אֲשֶׁר מָעְלוּ־בִי, וְאֵת, אֲשֶׁר־הִלְכוּ עָמִי בְּקָרִי. 40 And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me, and also that they have walked contrary unto Me.

מא אֶף־אֲנִי, אֵלֶךְ עִמָּם בְּקָרִי, וְהִבֵּאתִי אֹתָם, בְּאֶרֶץ אֹיְבֵיהֶם; 41 I also will walk contrary unto them, and bring them into the

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אוֹ-אֲזִי יִכְנַע, לְבַבְכֶּם הָעֶרְלָה, וְאֲזִי
יִרְצֹו אֶת-עֲוֹנָם.

land of their enemies; if then perchance their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity;

מִבּ וְזָכַרְתִּי, אֶת-בְּרִיתִי יַעֲקֹב;
וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-
בְּרִיתִי אַבְרָהָם, אֲזָכֹר--וְהָאָרֶץ
אֲזָכֹר.

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.

מִגּ וְהָאָרֶץ תִּעָזֹב מֵהֶם וְתֵרֵץ
אֶת-שַׁבְּתֹתֶיהָ, בְּהִשְׁמָהּ מֵהֶם, וְהֵם,
יִרְצֹו אֶת-עֲוֹנָם; יַעַן וּבִיעֹן--
בְּמִשְׁפָּטִי מֵאֲסֹו, וְאֶת-חֻקְתִּי נִעְלָה
נִפְשָׁם.

43 For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes.

מִדּ וְאֶף-נִם זֹאת בְּהִיּוֹתָם בָּאָרֶץ
אִי־בִיהֶם, לֹא-מֵאֲסָתִים וְלֹא-
נִעְלָתִים לְכָל־תָּם--לְהַפֵּר בְּרִיתִי,
אֲתָם: כִּי אֲנִי יְהוָה, אֱלֹהֵיהֶם.

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 the LORD their God.

מֵה וְזָכַרְתִּי לָהֶם, בְּרִית רֵאשִׁנִּים:
אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם, לְהִיּוֹת לָהֶם
לְאֱלֹהִים--אֲנִי יְהוָה.

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 the LORD.

The Rhetoric

It is falsely propagated that the Islamic population of “Palestine” was large and prosperous and that the Jews disrupted a well-populated, prosperous people when they returned.

The Truth

The truth is that most of the Islamic population came after the Jews started coming back to the Land in the late 1800s. Before that, it was in the hands of the Ottoman Turks for 400 years and it was not well cared for.

Rashi, Sifra (*Bechukotai*, Chapter 6, section 5), Sefaria.org

“Since we [Israel] have been exiled from our land” ... even the foe that comes afterwards will find no solace therein.⁴

**Nosson Scherman, Meir Zlotowitz,
The Chumash—The Stone Edition, ArtScroll Series**

Indeed, throughout the many centuries of Jewish exile, *Eretz Yisrael*, once a land flowing with milk and honey, remained a desolate, inhospitable country, barely able to support its inhabitants on a subsistence level.⁵

When the Jews returned to their Land, it was treeless. It was not treeless in the days of the Bible. Remember, David's son Absalom got caught in a tree by his hair.

What made it treeless? One thing that made it treeless was the vast Roman army. Thousands of soldiers came all the way from Rome to the Temple (which they destroyed). On the way, they cut down the trees for fire. They cut them down to make catapults. They cut them all down.

Then the Ottoman Empire put a huge tax on trees. The tax was equivalent to approximately \$500 per tree for people that didn't have much money. So rather than pay the tax, the people would just cut down a tree while it was still little. So it was treeless. It wasn't prospering and verdant.

Mark Twain wrote a book called *The Innocents Abroad* that has gained great fame as proof that what became the state of Israel had not been flourishing and prosperous, as many people claimed.

Dr. David Lewis, who was the most noted prophecy teacher in the Assemblies of God, gave me this book. One time, he came to our autumn prayer meeting, and I didn't even know he was in the congregation. I was quoting his book about Haym Salomon [*Forgotten Patriot: The Story of Haym Salomon*]. Someone slipped me a note saying, “Dr. Lewis is in the audience.” I would have fainted if I had known it. We

⁴ Rabbi Shraga Silverstein, *Sifra (Bechukotai, Chapter 6, section 5)*, Sefaria.org, Accessed 11/16/22.

https://www.sefaria.org/Sifra%2C_Bechukotai%2C_Chapter_6.5?lang=bi&with=all&lang2=en

⁵ Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition*, ArtScroll Series (Brooklyn, NY; Mesorah Publications, 2008), 715.

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became great friends after that. He said, “You are the person on this Earth who sees things the most like I do.” That was a great compliment coming from such a man.

Rabbi Tuly Weisz, founder of Israel365 and the editor of *The Israel Bible*, had an article that came out in the Jerusalem Post on September 23, 2017. The article tells about Mark Twain and about how important his book has been in chronicling historical facts in pre-state Israel.

**Tuly Weisz, “Mark Twain’s unwittingly prophetic vision for the State of Israel,”
The Jerusalem Post**

At his peak, Mark Twain was probably the most popular American celebrity of his time. What few realize is that it was an unlikely trip to the Holy Land that established his fame as an author.

He was not really that famous until this book was published. This book opened the door to his fame and to his other books which he wrote: [*The Adventures of*] *Tom Sawyer*, [*The Adventures of*] *Huckleberry Finn* ... He got in on that blessing, “I will bless those who bless you ...” (Genesis 12:3).

A century and a half ago, Twain traveled on an excursion with his American church group to Europe and the Middle East. The material he gathered, first published in a San Francisco newspaper, formed the basis of the humorous book that made him hugely popular: *The Innocents Abroad*. ...

A natural skeptic, Twain was not taken by the splendor of the Holy Land. He wrote irreverently about the country’s legendary sites.

The group with whom Mark Twain traveled were eight very pious and slightly kooky people. They were enamored with going to the Holy Land. This was just after the Civil War. They are going to travel on donkeys or horses. They started in Europe and went down through Syria. It was a very challenging trip.

The group got so enamored with things and he made fun of them.

The Sea of Galilee was, “a solemn, sailless, tintless lake, as unpoetical as any bath-tub on earth.” The Church of the Nativity was “tricked out in the usual tasteless style observable in all the holy places of Palestine.”

Throughout *Innocents Abroad*, Twain explicitly states that the area was desolate and devoid of inhabitants. His group entered Palestine from the north, passing through such sites as the Sea of Galilee, the Banias, Nazareth, Jenin and Nablus.

Riding on horseback through the Jezreel Valley, Twain observed, “There is not a solitary village throughout its whole extent – not for 30 miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride 10 miles, hereabouts, and not see 10 human beings.”

He continues, “Of all the lands there are for dismal scenery, I think Palestine must be the prince ... Can the curse of the Deity beautify a land? “Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies.”

Six hundred years before Twain’s visit, another famous visitor with a nom de plume was struck by Jerusalem’s desolation. Rabbi Moses ben Nachman, known as Nachmanides (1194–1270), fled Christian Spain for the Land of Israel. After a long and perilous journey, Nachmanides arrived at the Port of Acre before traveling to Jerusalem in 1267, where he couldn’t even find nine other Jews to pray with. He wrote to his son, “Many

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are Israel's forsaken places, and great is the desecration. The more sacred the place, the greater the devastation it has suffered. Jerusalem is the most desolate place of all."

Nevertheless, the sage, whose Torah commentary is still studied, had an altogether surprising interpretation of the desolation he encountered. He saw it as a blessing in disguise.

Commenting on a verse in Leviticus that describes the curses that will befall the land of Israel, Nachmanides wrote that the devastation "constitutes a good tiding, proclaiming that during all our exiles, our land will not accept our enemies ... Since the time that we left it, [the land] has not accepted any nation or people, and they all try to settle it ... This is a great proof and assurance to us."

The 13th-century scholar wrote that Israel will remain desolate until the Jewish People assume control. But when the people of Israel finally return to the land of Israel, the region will once again flourish thanks to Divine providence. ...

The author is founder of Israel365, which connects Evangelical Christian Zionists with Israel and strives to be a light unto the nations.⁶

Rabbi Tuly Weisz has an informative website: israel365.com

If you want to subscribe to the daily email updates from Israel365, you can do so at: <https://israel365news.com>

The Innocents Abroad—Mark Twain

The Innocents Abroad is a very humorous book. Mark Twain began his journey in 1867, shortly after the close of the Civil War. Eight participants took the arduous trek. Some were very religious, whom Twain called the "pilgrims."

While he made fun of the obvious fakes, such as preposterous claims of the location of "Adam's tomb" or of pieces of the "true Cross" at the Church of the Holy Sepulchre, I found he had a great respect for the accounts of the Bible and true biblical claims.

Many of these relics were "discovered" by Helena of Constantinople, the mother of Roman Emperor Constantine, on a pilgrimage she made to the Holy Land.

He and his mother came on the scene more than 300 years after the times of Jesus. When she read about an item in the Bible, she hunted for that item in its place of origin. The people at the location on which the Holy Sepulchre would be built were ready to make some money by selling her the "True Cross." So she "discovered the True Cross." This was 300-something years later, but they were expected to believe the sellers were holding actual pieces of the cross.

She was traveling with Eusebius, the bishop of Caesarea. To him, all that was connected to the Resurrection was of the highest importance. So they wanted to

⁶ Tuly Weisz, "Mark Twain's unwittingly prophetic vision for the State of Israel," The Jerusalem Post, September 23, 2017. Accessed November 16, 2022.

<https://www.jpost.com/opinion/unto-the-nations-505760>

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locate the site where Jesus' grave had been and where the Resurrection had occurred.

The site they discovered is now the site of the Church of the Holy Sepulchre in Jerusalem. I do not believe that it is the actual location of Jesus' sepulchre. I think the actual location is either the Garden Tomb [located not far outside the Damascus Gate of the Old City] or that the Garden Tomb is similar to what the actual tomb would have been.

Constantine built a church on every location in which his mother "discovered" some Bible artifact. Mark Twain's group was told about many items that were supposedly "found" at the church of the Holy Sepulchre. Twain makes a great deal of fun of these "discoveries."

Interestingly, the church has been divided among four denominations: the Roman Catholics, the Russian Orthodox, the Greek Orthodox, and the Armenians. They all lay claim to that spot of the Church of Holy Sepulchre. When you walk into the church, up near the top of the arched and vaulted ceilings, are cobwebs: terrible, massive cobwebs. Why? Because they have had holy wars over the cobwebs. In whose territory do they reside? None of the denominations will allow them to be taken down by any other sect.

In studying about these things, I've found that police have had to be called to put down fighting among the priests of those four groups. It's a joke in Israel. It is a laugh. They make fun of it. They obviously didn't have a revelation on unity. It's like sacred cows.

As I read, I found myself laughing out loud.

**The following excerpts, selected by Dr. Billye Brim, are from
*The Innocents Abroad, Volume II, Mark Twain***

**The Church of the Holy Sepulchre
pp 337–339**

It is a singular circumstance that right under the roof of this same great church [the Church of the Holy Sepulchre] ... Adam himself, the father of the human race, lies buried. There is no question that he is actually buried in the grave which is pointed out as his—there can be none—because it has never yet been proven that that grave is not the grave in which he is buried.

The tomb of Adam! How touching it was, here in a land of strangers, far away from home, and friends, and all who cared for me, thus to discover the grave of a blood relation. True, a distant one, but still a relation. The unerring instinct of nature thrilled its recognition. The fountain of my filial affection was stirred to its profoundest depths, and I gave way to tumultuous emotion. I leaned upon a pillar and burst into tears. I ... wept over the grave of my poor dead relative. ... Noble old man—he did not live to see me—he did not live to see his child. And I—alas, I did not live to see *him*. Weighed down by sorrow and disappointment, he died before I was born—six thousand brief summers before I was born. But let us try to bear it with fortitude. Let us trust that he is better off where he is. Let us take comfort in the thought that his loss is our eternal gain.

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In this altar they used to keep one of the most curious relics that human eyes ever looked upon—a thing that had power to fascinate the beholder in some mysterious way and keep him gazing for hours together. It was nothing less than the copper plate Pilate put upon the Saviour's cross, and upon which he wrote, "THIS IS THE KING OF THE JEWS." I think St. Helena, the mother of Constantine, found this wonderful memento when she was here in the third century. She traveled all over Palestine, and was always fortunate. Whenever the good old enthusiast found a thing mentioned in her Bible, Old or New, she would go and search for that thing, and never stop until she found it. If it was Adam, she would find Adam; if it was the Ark, she would find the Ark; if it was Goliath, or Joshua, she would find *them*. She found the inscription here that I was speaking of, I think. She found it in this very spot, close to where the martyred Roman soldier stood. That copper plate is in one of the churches in Rome now. Anyone can see it there. The inscription is very distinct.⁷

Treatment of Horses**p 228**

These [Arabs] of my acquaintance have no love for their horses, no sentiment of pity for them, and no knowledge of how to treat them or care for them. The Syrian saddle-blanket is a quilted mattress two or three inches thick. It is never removed from the horse, day or night. It gets full of dirt and hair, and becomes soaked with sweat. It is bound to breed sores. These pirates never think of washing a horse's back. They do not shelter the horses in the tents, either; they must stay out and take the weather as it comes.⁸

Brim note: Remember this when we study the ANZAC forces [in the next class—Watching the Fig Tree for Signs of the Times 03] and why they shot their faithful horses when they could not take them home.

A Danite Farm: Rare Cultivation**p 233**

Here were evidences of cultivation—a rare sight in this country—an acre or two of rich soil studded with last season's dead cornstalks of the thickness of your thumb and very wide apart. But in such a land it was a thrilling spectacle. Close to it was a stream, and on its banks a great herd of curious-looking Syrian goats and sheep were gratefully eating gravel. I do not state as a petrified fact—I only suppose they were eating gravel, because there did not appear to be anything else for them to eat. The shepherds ... were ... very dark-skinned Bedouins ...⁹

No Place to Rest**p 234**

We could not stop to rest two or three hours out from our camp, of course ... So we went on an hour longer. We saw water then, but nowhere in all the waste around was there a foot of shade, and we were scorching to death. "Like unto the shadow of a great rock in a weary land." Nothing in the Bible is more beautiful than that, and surely there is no place we have wandered to that is able to give it such touching expression as this blistering, naked, treeless land.

⁷ Mark Twain, *The Innocents Abroad* (New York: Harper & Brothers Publishers, 1911), 337–339.

<https://archive.org/details/innocentsabroad02twai/page/338/mode/2up>

⁸ Mark Twain, *The Innocents Abroad*, 228.

⁹ Mark Twain, *The Innocents Abroad*, 233.

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Here you do not stop just when you please, but when you can. We found water, but no shade. We traveled on and found a tree at last, but no water.¹⁰

In one place, Mark Twain describes the group as being in camp one night. A man rode up in full regalia. He had a bandolier and weapons all over. And they demanded, "Who are you?" "Well, I'm your guide to get you safely through the countryside because robbers are everywhere. The Bedouins are out there and they're going to rob you. And for [an exorbitant fee], I will be your protection." But Mark Twain said, "If there was such a danger, I don't see why they don't send more than this one guy with his old weapons." But they were expected to pay nonetheless. That's why Twain called him a pirate.

The Land Pirate
pp 275–276

In the early morning we mounted and started. And then a weird apparition marched forth at the head of the procession — a pirate, I thought, if ever a pirate dwelt upon land. It was a tall Arab, as swarthy as an Indian, young — say thirty years of age. On his head he had closely bound a gorgeous yellow and red striped silk scarf ... From his neck to his knees, in ample folds, a robe swept down ... Athwart his back, diagonally, and extending high above his left shoulder, was an Arab gun of Saladin's time, that was splendid with silver plating from stock clear up to the end of its measureless stretch of barrel. About his waist was bound many and many a yard of elaborately figured but sadly tarnished stuff that came from sumptuous Persia, and among the baggy folds in front the sunbeams glinted from a formidable battery of old brass-mounted horse pistols and the gilded hilts of bloodthirsty knives. There were holsters for more pistols appended to the wonderful stack of long-haired goat-skins ... and down among the pendulous rank of vast tassels that swung from that saddle, and clanging against the iron shovel of a stirrup that propped the warrior's knees up toward his chin, was a crooked, silver-clad scimitar of such awful dimensions and such implacable expression that no man might hope to look upon it and not shudder. ...

"Who is this? What is this?" That was the trembling inquiry all down the line.

"Our guard! From Galilee to the birthplace of the Saviour, the country is infested with fierce Bedouins, whose sole happiness it is, in this life, to cut and stab and mangle and murder unoffending Christians. Allah be with us! "

"Then hire a regiment! Would you send us out among these desperate hordes, with no salvation in our utmost need but this old turret?"¹¹

In the Valley
pp 236–238

About fifteen hundred years before Christ, this campground of ours by the Waters of Merom was the scene of one of Joshua's exterminating battles. ...

Somewhere in this part of the country ... Israel fought another bloody battle a hundred years later. ... [This was the battle of Deborah and Barak against Jabin and Sisera.]

Stirring scenes like these occur in this valley no more. There is not a solitary village throughout its whole extent — not for thirty miles in either direction. There are two or

¹⁰ Mark Twain, *The Innocents Abroad*, 234.

¹¹ Mark Twain, *The Innocents Abroad*, 275–276.

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three small clusters of Bedouin tents, but not a single permanent habitation. One may ride ten miles, hereabouts, and not see ten human beings.

To this region one of the prophecies is applied:

“I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen [goyim], and I will draw out a sword after you; and your land shall be desolate and your cities waste [Leviticus 26:32–33].”

No man can stand here ... and say the prophecy has not been fulfilled.¹²

Desolate Country**p 241**

We traversed some miles of desolate country whose soil is rich enough, but is given over wholly to weeds—a silent, mournful expanse, wherein we saw only three persons—

Arabs, with nothing on but a long coarse shirt ...¹³

Magdala**pp 260–262**

Magdala is not a beautiful place. It is thoroughly Syrian, and that is to say that it is thoroughly ugly, and cramped, squalid, uncomfortable, and filthy ... The streets of Magdala are anywhere from three to six feet wide, and reeking with uncleanness. The houses are from five to seven feet high, and all built upon one arbitrary plan—the ungraceful form of a drygoods box. ...

There is **no timber of any consequence in Palestine**—none at all to waste upon fires — and neither are there any mines of coal. [He describes how camel manure is plastered on the sides of the walls to be dried and used as fuel.]

As we rode into Magdala not a soul was visible. But the ring of the horses' hoofs roused the ... population, and they all came trooping out — old men and old women, boys and girls, the blind, the crazy, and the crippled, all in ragged, soiled, and scanty raiment, and all abject beggars by nature, instinct, and education.

These people were the victims of absentee landlords, who probably had some money back in Damascus or wherever they were from. The Ottoman Turkish regime was in power, and the poor people were supposed to somehow subsist on the very little they had.

How the vermin-tortured vagabonds did swarm! How they showed their scars and sores, and piteously pointed to their maimed and crooked limbs, and begged with their pleading eyes for charity! ... They hung to the horses' tails, clung to their manes and the stirrups, closed in on every side in scorn of dangerous hoofs — and out of their ... throats, with one accord, burst an agonizing and most infernal chorus: “Howajji, bucksheesh! ... bucksheesh!” ... I never was in a storm like that before.¹⁴

¹² Mark Twain, *The Innocents Abroad*, 236–238.

¹³ Mark Twain, *The Innocents Abroad*, 241.

¹⁴ Mark Twain, *The Innocents Abroad*, 260–262.

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Galilee, Tiberias**pp 266–267**

... If these unpeopled deserts, these rusty mounds of barrenness, that never, never, never do shake the glare from their harsh outlines, and fade and faint into vague perspective; that melancholy ruin of Capernaum; this stupid village of Tiberias, slumbering under its six funereal plumes of palms; ... this solemn, sailless, tintless lake, reposing within its rim of yellow hills and low, steep banks, and looking just as expressionless and unpoetical (when we leave its sublime history out of the question), as any metropolitan reservoir in Christendom — if these things are not food for “Rock Me to Sleep, Mother,” none exist, I think.¹⁵

Plenty of Fish**p 274**

... There were plenty of fish visible in the water, but we have no outside aids ... no fishing tackle. There were no fish to be had in the village of Tiberias. True, we saw two or three vagabonds mending their nets, but never trying to catch anything with them.¹⁶

Approaching Jerusalem**pp 324–325**

The further we went the hotter the sun got, and the more rocky and bare, repulsive and dreary the landscape became. ... There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem. The only difference between the roads and the surrounding country, perhaps, is that there are rather more rocks in the roads ...

... we longed to see Jerusalem. We spurred up hill after hill, and usually began to stretch our necks minutes before we got to the top — but disappointment always followed — more stupid hills beyond — more unsightly landscape ...

At last, away in the middle of the day ... we toiled up one more hill, and every pilgrim and every sinner swung his hat on high! Jerusalem!

Perched on its eternal hills, white and domed and solid, massed together and hooped with high gray walls, the venerable city gleamed in the sun. So small! Why, it was no larger than an American village of four thousand inhabitants, and no larger than an ordinary Syrian city of thirty thousand. Jerusalem numbers only fourteen thousand people.¹⁷

So Small!**p 327**

A fast walker could go outside the walls of Jerusalem and walk entirely around the city in an hour. I do not know how else to make one understand how small it is. ...¹⁸

Inside the City**pp 328–329**

... To reproduce a Jerusalem street, it would only be necessary to upend a chicken-coop and hang it before each window in an alley of American houses. ...

¹⁵ Mark Twain, *The Innocents Abroad*, 266–267.

¹⁶ Mark Twain, *The Innocents Abroad*, 274.

¹⁷ Mark Twain, *The Innocents Abroad*, 324–325.

¹⁸ Mark Twain, *The Innocents Abroad*, 327.

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The population of Jerusalem is composed of Moslems, Jews, Greeks, Latins, Armenians, Syrians, Copts, Abyssinians, Greek Catholics, and a handful of Protestants. ...

It seems to me that all the races and colors and tongues of the earth must be represented among the fourteen thousand souls that dwell in Jerusalem. Rags, wretchedness, poverty, and dirt, those signs and symbols that indicate the presence of Moslem rule more surely than the crescent-flag itself, abound. Lepers, cripples, the blind, and the idiotic, assail you on every hand, and they know but one word of but one language ... "bucksheesh."¹⁹

Palestine, in Summation**pp 391-393**

Of all the lands there are for dismal scenery, I think Palestine must be the prince. The hills are barren, they are dull of color, they are unpicturesque in shape. The valleys are unsightly deserts fringed with a feeble vegetation that has an expression about it of being sorrowful and despondent. ... It is a hopeless, dreary, heart-broken land. ...

Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. ...

... Renowned Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there.

... the wonderful temple which was the pride and the glory of Israel is gone, and the Ottoman crescent is lifted above the spot where, on that most memorable day in the annals of the world, they reared the Holy Cross. The noted Sea of Galilee, where Roman fleets once rode at anchor and the disciples of the Saviour sailed in their ships, was long ago deserted by the devotees of war and commerce, and its borders are a silent wilderness; Capernaum is a shapeless ruin; Magdala is the home of beggared Arabs; Bethsaida and Chorazin have vanished from the earth, and the "desert places" round about them where thousands of men once listened to the Saviour's voice and ate the miraculous bread sleep in the hush of a solitude that is inhabited only by birds of prey and skulking foxes.

Palestine is desolate and unlovely. And why should it be otherwise? Can the *curse* of the Deity beautify a land?²⁰

Following are the numbers for the one-volume version of Mark Twain's, *The Innocents Abroad* (Pleasantville, N.Y.; The Reader's Digest Association).

The Church of the Holy Sepulchre pp 365–367**Treatment of horses p 306****A Danite farm, rare cultivation p 308****No Place to Rest p 309****The Land Pirate p 331****In the Valley pp 310–311****Desolate Country p 313****Magdala pp 322–323**

¹⁹ Mark Twain, *The Innocents Abroad*, 328–329.

²⁰ Mark Twain, *The Innocents Abroad*, 391–393.

Galilee, Tiberias p 325

Plenty of Fish p 330

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Parsha

Brim Note: Jonathan Cahn draws some interesting connections between historical events and the *parshiyot* for those dates in his book *The Oracle*. The following passage from *The Oracle* draws a parallel between the final day of Mark Twain's visit to Jerusalem and the *parsha* of that week. Whether or not there is a connection, Twain's widely known travelogue establishes truths which disprove narratives of how the Land was in those years. But before reading Jonathan Cahn's book, let's find out what a *parsha* is.

**Rabbi Paul Steinberg,
“Why Jews Read Torah on a Yearly Cycle,” My Jewish Learning**

The history of the weekly portion — and the different schedules on which it's done.

Every week, one section of the Torah, known as the Torah portion or “parsha,” is designated as a focus of Jewish study and is read aloud in synagogue that Shabbat.

The first mention of a scheduled Torah-reading cycle appears in the Bible, in Deuteronomy, where Moses instructs the tribe of Levi and the elders of Israel to gather all the people for a public reading from portions of the Torah once every seven years. The need to read the Torah publicly intensified after the destruction of the Second Temple in 70 CE; Jews were dispersed into other parts of the Middle East, into North Africa, and into Europe; and their earlier religious and cultural world became decentralized. ...

... about the 6th century C.E. ... the Jews in the Land of Israel began to read the entire Torah in public and do so until all the Five Books of Moses were completed. At that time, the cycle took three years ... beginning the first year with the first book, Genesis, and finishing, at the end of the third year, with the fifth book, Deuteronomy.

The Jews of Babylon, however, followed a different custom, established by the beginning of the 7th century CE, and completed the entire cycle each year, which they did by dividing the Torah into 54 weekly portions. (Because the number of portions exceeds the number of weeks in a given year, more than one portion is read during certain weeks.) In Hebrew, the word for portion is *parsha* (plural, *parshiyot*).²¹

I think about when, Luke tells us, Jesus went to the synagogue and He opened the Book ... They called him up (*Aliyah*) to the *bema* to read, and He found the portion where Isaiah was. I used to wonder, “Was that a part of the *parsha* [for that week]? Because they have a reading from the first five books of the Bible

²¹ Rabbi Paul Steinberg, “Why Jews Read Torah on a Yearly Cycle,” My Jewish Learning, Accessed October 27, 2022. <https://www.myjewishlearning.com/article/why-jews-read-torah-on-a-yearly-cycle/>

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[the Torah], and then they have a portion from the prophets. The reading wasn't predetermined at that time, because that didn't happen until the seventh century. So He himself looked up that Scripture.

Jonathan Cahn, *The Oracle*

"Every Sabbath day, from ancient times, the Jewish people gather in their synagogues, open up the scrolls, and read the ancient Scriptures. Thus on every Sabbath day there is a specific portion of Scripture appointed to be read. The portion is called the *parasha*."

"When were they appointed?"

"In ages past ... and for every week and every Sabbath day of history into modern times. Could it be possible that some of these appointed words were appointed not only to be spoken *on* those days but *of and to* those days . . . to speak of events that would take place in modern times?"

"... Jerusalem was the ultimate goal, not only of Twain's pilgrimage in the land but of his entire journey. The journey had begun in June 1867. In the summer months he would travel the cities of Europe. He would reach the Holy Land in mid-September. He would enter the gates of Jerusalem on September 23. On September 27, after an excursion in the desert, he would return to the Holy City for the culmination of his pilgrimage.

"September 28 would constitute his last full day and night in Jerusalem. ... September 28 fell on a Saturday. Saturday is the Sabbath. And so on the stranger's last full day in Jerusalem [in the land] ... there was an appointed Scripture . . ."

"The appointed Scripture was this [Deuteronomy 29:22–23, author's translation]:

. . . the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there . . .'"

... "The prophecy was appointed to be read in every synagogue in the world. So all across the earth, in every synagogue from San Francisco to Siberia, they were reciting and chanting the prophecy of the stranger, who would come from far away to the land of Israel to bear witness of the desolation. And so the prophecy of the stranger was being proclaimed throughout the earth at the very moment the stranger was in the land fulfilling its words."²²

This book has become **the witness** to the desolation and the curse on that land. It's quoted and quoted and quoted. This is how it was.

As Jonathan Cahn pointed out, do you see what God had to do to get Mark Twain there on that weekend? They started that trip in June. They went all through Europe. Everyone had to make up their minds to go on such a crazy trip. Would you take that tour? Would you ride donkeys in hot weather with no water? What did God have to do in order for Mark Twain and all of the others to decide to do it?

They got delayed here and they got delayed there. It took them longer here and longer there. And they "happened" to be in Jerusalem, getting ready to leave, on the very Sabbath when the parsha speaks of "the stranger" who was "from a far land."

²² Jonathan Cahn, *The Oracle* (Lake Mary, Florida: Front Line Publishers, 2019), 43–44.

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Deuteronomy 29:22-23 KJV . . . the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord has laid on it: "The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there . . ."

If God ever gave a platform to a man, He gave it to this man so that the world may know.

In the lessons about the Lord bringing the Jews home again, we will see the parts that key individuals played. One of these individuals was Harry Truman. Some people called him the "accidental president." He became president and vice president "by accident."

When they had the Yalta Conference to settle the war between the superpowers (WWII), Joseph Stalin insisted that they meet in his territory, which is cold and wet and damp. Franklin Delano Roosevelt was never very healthy. He had contracted polio earlier in life. But he was very sick, and they didn't think he could make the trip. But he did attend the conference. He got sick as a result, and he died. Harry Truman, who was FDR's Vice President, became the "accidental" next president. But Harry Truman became the first world leader to recognize Israel as an independent state after they declared statehood.

God is always working, whether you can see it or whether you can't. Who knew that God was working when Mark Twain took his little crazy trip? That hard, arduous trip. God was at work. And He put *The Innocents Abroad* throughout all the world as a witness to what He did. Oh, what a planner! Oh, what a plan! Satan is always trying to stop things from coming to pass. He had no idea what God was going to do.

Just think about all the Jews from all over the world reading the same Word of God, the same day, aloud. Reading the same Scripture, "The stranger will come into the land." And the stranger was in the land making notes.

I didn't know until I read Rabbi Tuly Weisz's account that *The Innocents Abroad* brought Mark Twain to fame.

The Promise of the Lord

These Scriptures are God's promise. Yes, it was bad. Yes, it was cursed. Yes, nothing grew. Yes, there were no trees. But here's what's going to happen. Here's the Word of the Lord. Don't you think that when Satan convinced the Ottoman Turks to put the tax on the trees, he thought this verse would never come to pass?

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.**

I traveled to Soviet Russia for years. I think the wall had already fallen at the time that Gloria Copeland traveled there with me. In each of our hotel rooms there was a fruit bowl. In the fruit bowls were oranges from Israel. Even though many of Russia's czars had tried to kill the Jews of Russia, now there were oranges, grown by

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Jews in Israel, in the fruit bowls in our hotel. (We will go into the history of Russia in detail later.)

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.

What is this talking about? God's promise—and then its mate is its fulfillment. Not one of his promises is going to lack its mate. They will all know the mate. And then when you have the promise and then the mate (fulfillment), the fruit comes.

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.

Ezekiel 36:1, 4, 6–15 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. 36:4 ... 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 [nations] that *are* round about;

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 [nations]:

Ezek. 36:7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen [nations] 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.

What did Jesus tell them when they asked for the signs? “Consider the fig tree when it shoots forth.” When it shoots forth its branches, shoots forth into its prophetic place.

The same voice that had said, “You're cursed,” now said, “You're going to bear fruit.”

Ezek. 36:9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

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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:

West Bank settlements: the world has fits over them, but they have built them in the places where the old ancient cities were.

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; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

Ezek. 36:13 Thus saith the Lord God; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

Ezek. 36:14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

Ezek. 36:15 Neither will I cause *men* to hear in thee the shame of the heathen {nations} any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

The Sign

When the disciples asked Jesus for **the sign** of the time of His prophecies coming to pass, **the sign** He gave them was Israel and the nations.

Luke 21:29–31 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.

What they've asked him about is the visible kingdom that's going to be set up. They're Jews—they don't have any idea of the kingdom of God that you know. And so He says, "When they shoot forth (come into their prophetic places), then it's about time for Me to set up that earthly kingdom."

Psalms 89:3–4, 34–36 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. 89:34 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.

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We're going to study some of Satan's most hideous plots in depth. So many of them were carried out in Russia. (*Fiddler on the Roof* depicts some of the horrors suffered by Russian Jews.)

On many of our tours to Israel, we had a wonderful tour guide named Miriam Feinberg Vamosh. She wrote many books that we carry in our bookstore, such as *Daily Life at the Time of Jesus*. (Her website is miriamfeinbergvamosh.com.) She's Jewish, but she writes about lifestyles and customs in early New Testament times. She's very knowledgeable.

I asked her, "Miriam, did you ever think about it? When those millions were killed [in the Holocaust]? And then when they were carried away captive [in the Assyrian and Babylonian exiles]? And those people up on Masada? Did you ever wonder about what were the chances of your survival? Millions of Jews were slaughtered. Did you ever think about that?"

If you were born to a Jewish parent or grandparents, the fact that you're here is a miracle! It was the hand of God! And you're in this classroom! And our former Muslim friend (Max) is here. He hated the fact that the Land of Israel belonged to the Jews. He hated it. We've got miracles right in this room. We don't have to wait for the day of miracles; we are in it. God took that hatred out of our friend, and He put in him love for Jews.

The work God did inside a man—even inside you! God's Word is coming to pass. Not one of them will fail its mate.

We're going to hear a great shofar. We're going to be changed! Like unto His glorious Body.

The Surety of God's Word

Numbers 23:19 KJV God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

Jeremiah 1:12 AMPC Then said the Lord to me, You have seen well, for I am alert *and* active, watching over My word to perform it.

If He said it, we can count on it.

SESSION 2 ENDS HERE

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WATCHING THE FIG TREE

For Signs of the Times 02

THE EXILE (THE DIASPORA)

SESSION 3 STARTS HERE

I want you to familiarize yourself particularly with three Hebrew letters. So now we're going to look at our Hebrew aleph bet. The first letter is aleph. Look at it closely. Aleph. And then I want you to come down to the bottom letter on that first page lamed. Look at the print form. Then on the next page, I want you to familiarize yourself with the ayin.

The following is excerpted from supplement HL-2 and HL-3.

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
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

"A LETTER A DAY TAKES YOU A LONG WAY"

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Mem		M . 13
	Final Mem		
	Nun		N . 14
	Final Nun		
	Sameh		S . 15
	Ayin		A . 16
	Pay		P . 17
	Final Pay		
	Tzadee		TS . 18
	Final Tzadee		
	Kof		K, Q . 19
	Resh		R . 20
	Shin		SH . 21
	Tav		T . 22

THE EXILE (THE DIASPORA)

As they are spoken, Arabic and Hebrew are very similar. There were a lot of Arab young men in my Hebrew classes at Ulpan Akiva and they learned the Hebrew so quickly (while I didn't). I talked to the teacher about it and she said, "It won't matter. When you get to the written test, you will surpass them. Because the alphabets are not at all alike." But in sounds and in words, they are very, very closely related. They're both Semitic languages and Semitic peoples.

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				

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Now we're going to go over the Hebrew words from the song "Bakitah." Here's a link to the song: <https://www.youtube.com/watch?v=dX-jLs2E5o4>

A classroom is a *keetah*. **In** the classroom is *bakeetah*. Remember *bet* at the beginning of a word? How does the Bible begin? What is the very first word? *Bereishit*. *Reishit* is "beginning" and "*ba*" is "in." "In the beginning." *Bereishit*.

A boy is a what? *Yeled*. A girl is a what? *Yalda*. We call the teacher *hamorah*. *Morah* is teacher: *hamorah*—**the** teacher. We learn in Hebrew: *Eevreet Chadashah*, New Hebrew.

You're going to find out about Eliezer Ben Yehuda, who made the "new Hebrew" the language that could be spoken in the streets.

Rather than the five Ws (who, what, where, when, and why) that we have in English, in the Hebrew many of the question words begin with mem. *Mah* means "what." *Mee* is "who." Shalom means, "Hi! How do you do?" (It actually means peace. Peace to you.)

Ken is "yes." *Lo* is "no."

Eyfo means, "Where is it?" *Eeparon* is "pencil." *Sayfayr* is "book." *Shoolchan* is a "table." *Talmeedeem* are "students." You all are *talmeedeem*. Can you tell where that word came from? Talmud. People who study—students. Writing on a *looach*—a board, we use (we don't use it much anymore) chalk—*geer*.

Scripture Fulfilled

In review, we will return to Isaiah 27:6.

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.

One place in which this Scripture was fulfilled was Gush Katif, which until 2005 was a prosperous Jewish community in the Gaza Strip. The Gaza Strip is twenty miles long and four miles wide.

Men and women can be used greatly by God and then fall into the hands of the devil. That's what happened to Martin Luther. And that's what happened to Ariel Sharon. Ariel Sharon was one of the great generals.



When we visited Gaza in the early 2000s, there were incredible hothouses in Gaza. In 1967, when the Jews got this portion of the Land back, nothing was growing



there. But in no time at all, they had these long, long, hothouses. And they grow plants in buckets of sand. The vegetables are so tasty. The flowers are so beautiful. They shipped them all over the world.

We went time and time again through miles of these hothouses because we were trying to persuade the United States not to pressure Israel to give away Gaza.

The hothouses were purchased by wealthy Americans to give to the Palestinians who lived in Gaza. The Gazans tore them all down. They said they didn't want anything that belonged to the Jews. And now they're starving over there. They didn't have to starve.



The Jewish lady on the left who is wearing a little cap is a woman who lived there. She is a Zionist Jewish person who believes that God wants them to possess the Land. So she has that thrill of possessing the Land on her face: that joy.

You should have tasted some of that fruit. I've never tasted better in my life!

Back in the day when there was talk of the Jews leaving the Gaza Strip, we went to participate in a protest against that policy and ended up on the World Press bus. It was before cell phones (with built-in cameras). We just had a little portable, disposable camera. It was God's humor to get us on the World Press bus. Our first stop in Gaza was a visit with Anita Tucker. In her Hebrew-British accent, she told us, "When we came here thirty years ago, there was nothing but sand. I met my

husband in an orphanage in London. We were both Jewish orphans. We fell in love and got married and came to Israel and went to the government. They issued us a piece of paper that said we could lease this land for ninety-nine years. We came to Gaza and there was nothing. I did have a blanket and some Shabbat candles. We had two little boys by this time. I said, 'Which sand dune will be home?' After sliding down a certain sand dune, they said, 'This is the most fun!' 'Okay, that will be our home.'" She said, "I spread out my blanket and put out Shabbat candles. That was the beginning. And we danced under the stars because God brought us home."



So now we're standing here with the World Press, the BBC, Star News, outlets from all over Europe. They've got their big cameras; they are so professional. Anita said, "Now you see this multimillion-dollar business. We send fruit all over the world. But my husband and I simply started out with a blanket." She said, "Our cherry tomatoes are the sweetest in the world. The chefs in Europe, especially France, love our cherry tomatoes. The EU came out with a paper that said, 'Do not purchase anything from the 'West Bank.''" So that included Gaza and the so-called 'occupied territories.'" So she said, "We had to stop shipping our tomatoes to France—to Europe." And the chefs of France protested. In fact, when mom and I were in France, the chef that came in second place in France committed suicide because it was second place. It's such a big deal. French cooking—it's beyond our Western thinking. You cannot imagine. Their cherry tomatoes were cut off! What?

Anita told us that the chefs of France went to the government and said, "We protest! Nothing compares to what is grown in Israel!" "And so, because of their protesting, we ship our tomatoes now to France!" That's when your taste buds overrule and overcome the government.



Shelli and I were recently in Israel. Our Israeli guide, Guy, said, "I'm going to take you someplace that I've never been before, and I want to show it to you." He took us on a path that followed the Ark of the Covenant. The Philistines stole the Ark of the Covenant and took it to their Philistine cities. It gave them trouble in every city. So they finally got rid of the Ark,

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putting it on a new cart with some cows pulling it, and they sent it home [back to Israel]. But Guy said, "Let's follow the path where the Ark went."

We took off across the field: acres and acres and acres and acres of plants. In any direction we looked, as far as the eye could see, the land was producing. Suddenly Guy said, "We have to go through the fields because this is not a road that everybody travels on." Suddenly, our vehicle stopped. We were stuck. There seemed to be



nothing to cause us to be stuck. There had been no rain. But they irrigate with this system called drip irrigation: a little drip at a time. One of the pipes had broken and made a mud hole. And we were stuck in the mud hole in the middle of Israel blooming and blossoming. Right in the middle of prophecy, as far as our eyes could see. We were there in the middle of it, seeing how it has bloomed and it has blossomed.

Guy wouldn't let us push, but he remembered passing some people moments before. They were some of the people from the kibbutz that ran the operation. He walked back to where they had been. They were gone already. So he used his cell phone. I don't know how long it would have taken to find us in the ancient world, but his phone had our coordinates. He called someone that had the right kind of vehicle to get us out of the mud. Guy had sent him our coordinates. He came right to us in the middle of this field. But we have personally been in the middle of this great production of fruit in the Holy Land.



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(You can read Dr. Billye Brim's blog about this excursion at <https://billyebrim.org/following-the-ark/>)

The Diaspora

Deuteronomy 30:14 AMPC 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.

"dispersed"

In the Septuagint (the third-century Greek translation of the Old Testament), the Hebrew word for "dispersed" is translated as διασπορά *diaspora*.

A related Greek word is σπορά *spora*, which means "seed, a sowing, seed sown." It is the word from which we get the English word "spore."

The Jews were sown throughout all the world.

The greatest miracle of the long exile, openly manifested today for all to see and know is this:

God preserved the Jewish people.

With Satan trying to wipe them out: trying to stop God's Word from coming true. They know who they are. It's been 2,000 years since Titus destroyed the Temple. If Americans were dispersed all over the world, do you think they would know they were Americans after 2,000 years? But the Jews know who they are. God knows who they are. The world knows who they are.

If they had all been assimilated and become Christians, God's Word couldn't have come true. If they had all been killed, God's Word couldn't have come true. They are still here today. They have been kept through unbelievable assault by Satan and evil men. Kept through unimaginable tortures. Attempted annihilation. Assimilation. They are still recognizable. But the Jews know who they are. Mankind knows who they are. Most importantly, God knows who and where they are.

He brought them up out of the graves of the Holocaust in 1945 and established them as a nation in their ancient Promised Land three years later. They are a sign! They are "the sign" about which the Disciples asked Jesus in Luke 21:7.

Isaiah 5:26 KJV And he will lift up an **ensign** to the nations from far, and will hiss [whistle] unto them from the end of the earth: and, behold, they shall come with speed swiftly:

Isaiah 11:12 KJV And he shall set up an **ensign** for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Zechariah 9:16 KJV And the Lord their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, lifted up as an **ensign** upon his land.

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(Emphasis added in all of the above Scriptures.)

“ensign”

5251. נִסָּא *nace*; from **5264**; a flag; also a sail; ... generally a signal; ... (en-)sign, standard.

5264. נִסָּא *naw-sas'*; a primitive root; to gleam from afar, i.e. to be conspicuous as a signal

From the first exile into Babylon, two spiritual forces were at work (sometimes seen and sometimes hidden).

- The Hand of the LORD in protection over Israel.
- The hand of the enemy in trying to destroy Israel, so that God's Word regarding them cannot come to pass (and thereby he could defeat the Creator).

Satan's strategy: There are not many of them; I will just wipe them out.

Now with the Church, God has said we (the Church) are going to be glorious. The strategy of the devil with the Church is strife and division.

Keep in mind everywhere in our lessons that God's Word is what is at stake. And remember Joshua 23:14—“Not one word will fail.”

REMEMBER! KEEP IN MIND!

Remember Zechariah's visions. He had eight visions in the same night. The Lord sent reconnaissance. He sent angels on horses. He told them to go throughout the Diaspora and report what they saw. They came back and said, “The nations are at peace. They're all at rest.” Israel was in the lowlands, bogged down and trodden over. God was not happy. **God was displeased that the nations were "going too far" in their treatment of Israel in exile.**

Zechariah 1:15–16 KJV

Zech. 1:15 And I am very sore displeased with the heathen [*goyim*] *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.

When a line is stretched forth, you will be able to measure it. It's buildings. It's concrete. It's going to be there physically.

I think it was David Baron who said that it would be like you paddled your children but your neighbor came over and took a crowbar to beat them. Because they did need paddling. They did need correction. But He didn't like the way they went too far. And they're all going to be judged for it.

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I put together a little book with the Scriptures about the *Judgment of the Nations for How They Treat Israel*. We're seeing judgment right now. You're going to see wars and rumors of wars. Much of them have to do with judgment. God will show himself big and strong. The nations will know that He's going to exalt himself. And the nations are going to, at last, exalt Him. They're going to bow their knees.

Psalms 46:10 ESV "Be still, and know that I am God. I will be exalted among the nations [*goyim*], I will be exalted in the earth!"

"among the nations"

בְּגוֹיִם *bagoyim*. The KJV frequently translates the Hebrew word *goyim* as "heathen." It can better be translated, as in the ESV above, as "nations."

We are told in the Bible that God has a controversy with the nations. You don't want to be in a controversy with God because you are not going to win!

Jeremiah 25:31–33 KJV

Jer. 25:31 A noise shall come *even* to the ends of the earth; for **the Lord hath a controversy with the nations [*goyim*]**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the Lord.

Jer. 25:32 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.

Jer. 25:33 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 ...

The day will come when nations will see judgments. Because of what happened in those nations, they won't merit deliverance as a nation. The suffering of individuals can break your heart—the people, the children—but they've had centuries to get things right. They've had God's Word for centuries to get things right.

At the Judgment of the Sheep and the Goats, it will be decided whether there will be a United States of America in the Millennium. There will be a decision as to whether there will be a Russia in the Millennium. There will be a decision as to whether there will be (pick a nation). Some nations will go into the Millennium. That decision will be based on what? How they treated His brethren, the Jews. And some of them will never be heard of again based on how they treated His brethren, the Jews. Nations will be judged for how they treated Israel, especially while the Jews were dispersed (sown as seed) among them.

How did some of the places that had the largest number of Jews in their borders treat them? We're going to look at them in detail. There needs to be a big repentance in some of them that are in the news right now. "Repent" means turn around. They have to turn around. They have to stop doing what they are doing to the Jews.

But I'm not the judge. You're not the judge. Because it is written, "Shall not the Judge of all the earth do right? (Genesis 18:15) He shall do right.

Jeremiah 30:10 KJV Therefore fear thou not, O my servant Jacob, saith the Lord;

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I need to insert this again. I've told it in every class. When the Lord calls them Jacob, He's talking about their flesh descendants. He doesn't call them Abraham. Abraham had Isaac, but he had seven other sons. Isaac had two sons, Jacob and Esau. But Jacob's sons—all twelve sons—became the patriarchs: the fathers of the nation of Israel. So when He says "Jacob," He means those that came from those twelve sons.

Jeremiah 30:10–11, 16 KJV

Jer. 30:10 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.

Jer. 30:11 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.

Jer. 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.

Jer. 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.**



Examples of those who received punishment:

The Book of Esther (Persian Empire)

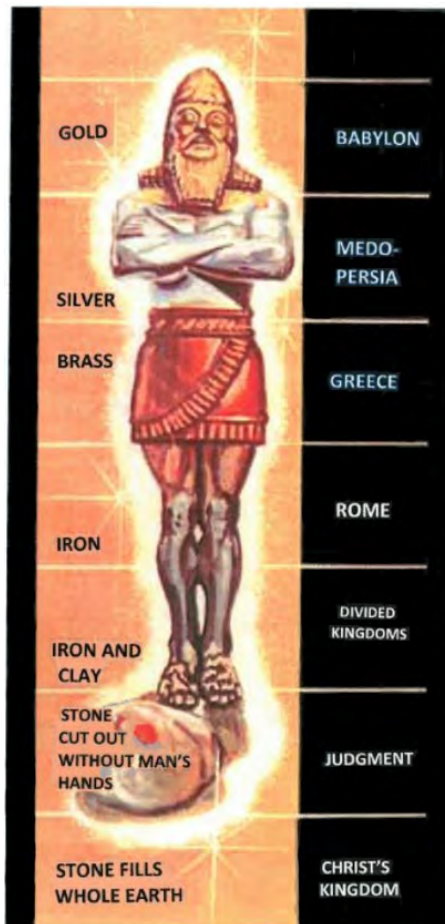
Haman was going to wipe them all out. But God gave Esther a plan.

All the Empires of Nebuchadnezzar's vision have perished.

("Rome revived" will also perish.)

Israel remains.

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In Nebuchadnezzar's dream, the golden head represented the Babylonian superpower of all the Earth. The Babylonians were knocked off by Medo-Persia. (Esther was written during the Persian Empire.) The brass (or copper) was Greece. Then that terrible iron beast was Rome. And then judgment came: the stone cut out without man's hands is going to hit that beast and bring it all down. And then Christ's Kingdom will fill the whole Earth. They're all gone. But He said, "I'm going to set up a Kingdom." Here on Earth, the Jews will head it up.

Through all of these changes, Satan was trying to stop God's plan. But he didn't stop it. When the Antichrist comes, he will operate from Rome revived; he will think he can stop God's plan. But he will say, "Curses! Foiled again!"

The Iron Beast of the Roman Empire

For years, pagan Rome had been treading down the Promised Land. This culminated in the destruction of the **Second** Temple and the carrying away captive of the Jews in A.D. 70.

Roman Emperor Hadrian (pictured right) plowed the Temple Mount under and renamed Jerusalem "Aelia Capitolina." He built a temple to Jupiter on the Temple site.

In A.D. 132, Bar Kochba (son of a star) led a rebellion against Hadrian. After four years of devastating warfare, the uprising was suppressed. Rebelling Jews were slain, and many were carried away captive. Jews were forbidden access to Jerusalem, making it what Hitler later termed "judenrein" (clean of Jews).



I worked with a man, Dr. Oppenheimer, on the Ezekiel stones (the ancient stone tablets of the Book of Ezekiel). He was a brilliant genius. His uncle was the one who developed the atomic bomb at the Manhattan Project. He told me this story.

I was a young soldier, and I was assigned to the Temple Mount area. There was this nudnik." [That's Yiddish for "pest."] Here he came every day. We were soldiers patrolling the place, up on the top of the Temple Mount. He wants to

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know where he can dig for coins. He's there every day, and he says, "Surely you know where the coins are. I want to find the coins. Give me the coins."

One day, I was just fed up with the guy. I asked, "Do you have a map?" He said he did. I took a pen out of my pocket. I went to his map and pointed at a random spot on the map. "Right there. Go there. Turn neither to the right nor to the left but dig right there." So this nudnik goes over to the place that's far away from the Temple Mount. He dug right there, and he found this bust of Hadrian.

The little nudnik from New York didn't know anything. He knew nothing of Hadrian. He thought the soldier knew everything about Hadrian. So he continually contacted him saying, "Teach me about Hadrian. Tell me about Hadrian."

The guy had been invited to appear on all the morning shows, and he didn't know anything about Hadrian. Jews hate Hadrian. My friend said, "Here I am, bombarded with Hadrian—morning, noon, and night. I have to hear about Hadrian, I have to study about Hadrian, I have to keep the guy informed so he won't bomb out on the morning shows." This bust is now at the Israel Museum. Again, this is Hadrian, the one who plowed the Temple Mount under and built a temple to Jupiter on the top of it.

Can you imagine what Satan was saying? "Look on the Temple Mount, God. There's a temple to Jupiter. No Jews allowed. What are you going to do now? What are you going to do now?" He is the accuser of the brethren. I don't know what access he has to God, but I know he has access because it says he accuses you day and night.

Brim Note: In Robert J. Morgan's excellent book *100 Bible Verses That Made America: Defining Moments That Shaped Our Enduring Foundation of Faith*, I discovered a revealing verse that I had not comprehended before: Psalm 76:10 (Chapter 28).

Brother Hagin used to say about some Bible verses, "That's a little blind to us." [Meaning we're blind to the meaning of the verse.] Then he would tell you what it meant. Sometimes it's a little blind to us because of the difference between Eastern and Western thinking; sometimes we just don't quite get it. So this verse would have been absolutely blind to me.

Robert J. Morgan, *100 Bible Verses That Made America*

28

May 17, 1776

When Politics Got into the Pulpit

*Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird Yourself.*

—Psalm 76:10

In 1768, the small Presbyterian College of New Jersey (later Princeton), needed a president. They hired a hardheaded, strong-hearted clergyman from Scotland, John Witherspoon, who brought his family to America to assume the task. Arriving on campus, Witherspoon was shocked at the fledgling state of the school.

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It's amazing that these schools—Princeton, Yale, Harvard—all started because we needed ministers for the Great Awakening. You can see how somebody can start right, a school can start right, and then it can go so wrong. This is the case with Princeton.

I went to Princeton on a tour with David Barton. It was a tour to see the places where America started. The Presbyterian denomination had just accepted BDS [Boycott, Divestment and Sanctions]. In other words, they were not going to buy anything that comes from the "occupied territories" in Israel. They came out in a very anti-Israel standing.

And so I went up to a man there on Princeton campus who was the head of some of the archives, something to do with the library. They had also accepted same sex-marriage and some other similar things. I said, "Is this just the view of a few Presbyterians? Or is this something across the board?" He said, "This is what we have decided in our highest echelon."

The Presbyterian Church here in town excused themselves [from the denomination]. They became independent after some of these decisions. But this is Princeton. And this is John Witherspoon, who signed the Declaration of Independence. This is how they started. You have to remember that.

I was close to Ariel Sharon. It broke our heart because we knew him. We knew his love for Israel, that great general. And then it was like demons came and just nested in his head. And that's why we have to pray and use our authority for our leaders. Keep the demons off their heads! They don't know to do it themselves.

Arriving on campus, Witherspoon was shocked at the fledgling state of the school. He immediately loaned his books to the library and began raising funds. He was successful. From his students came twelve members of the Continental Congress, five delegates to the Constitutional Convention, twenty-eight senators, forty-nine congressmen, three Supreme Court justices, one secretary of state and several other cabinet members, a vice president—and one president: James Madison, the Father of the Constitution.

Yet we remember Witherspoon more as a Founding Father than as an educator. Soon after arriving in America he began advocating liberty. On May 17, 1776, following the news from Boston, he preached one of the most important sermons in the lead-up to the Declaration of Independence. Delivered at Princeton and printed for distribution on both sides of the Atlantic, Witherspoon's message, "The Dominion of Providence over the Passions of Men" ...

It was common in those days to call God "Providence." Some people try to make us think they were deists. But that's not the case. It's just like in Israel; the Jews don't say the name of God, they say "Hashem." Back in the day of George Washington and our other founding fathers, they often called Him "Providence." So the message is "The Dominion of Providence (or God) over the Passions of Men."

... was based on Psalm 76:10, and it stoked the colonies for independence. He began:

Let's read that verse again:

Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird Yourself.
—Psalm 76:10

So he read that and then he spoke.

and it stoked the colonies for independence. He began:

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There is not a greater evidence either of the reality or the power of religion than a firm belief in God's universal presence and . . . the influence and operation of His providence. It is by this means that the Christian may be said, in the emphatical Scripture language, to walk with God and **to endure as seeing Him who is invisible.**

A book that I recently read (I don't remember the title) explained that when people have to go through hard times, the Bible talks about enduring. The book pointed out that there is a phrase written many, many times in the Old Testament: when they dedicated the temple; when Jehoshaphat's army marched against the enemy, etc. In the King James it says, "For He is good, for His mercy endures forever." We know that the word is *chesed*. That's his obligation to keep covenant, "for He is good and his *chesed* endures forever." The book observed that we can endure because we know his *chesed* endures. You can endure whatever it is because His *chesed* is enduring and He is obligated to you and your children and to answer your prayers. {Ask Dr. B about book.}

It is by this means that the Christian may be said, in the emphatical Scripture language, to walk with God and **to endure as seeing Him who is invisible.**

Witherspoon then moved to his text in Psalm 76, giving the context and explaining that verse 10 tells us God can bring good out of the ravings of one's opponents. The Lord knows how to work everything for the good of His cause. Witherspoon continued:

To apply it more particularly to the present state of the American colonies and the plague of war—the ambition of mistaken princes, the cunning and cruelty of oppressive and corrupt ministers, and even the inhumanity of brutal soldiers, however dreadful, shall finally promote the glory of God, and in the meantime, while the storm continues, His mercy and kindness shall appear in prescribing bounds to their rage and fury.

I study a lot about the "Awakenings." Some of the things that they did on those British prison ships [during the Revolutionary War] were absolutely unimaginable. And it didn't look like those colonists could win. But they did. It doesn't matter how bad it looks, whether you're in the middle of the Inquisition or in the middle of all the pogroms. It didn't matter how bad it looked. Just know that God can make whatever they did turn out to His praise. Not that He instigated it.

Hasn't He, in your own life, taken some pitiful situations and turned them around?

I did a Hebrew study on the word *gird*, as in "gird up your loins." It is connected to the word *strength*. In other words, be strengthened. Going back to our verse, "Surely the wrath of man shall praise You; With the remainder of wrath shall You [strengthen] yourself." Your righteous indignation has been stirred up and it's a strength. As Brother Hagin used to say to us Rhema students, "Awww—if you haven't been through a test, then you just have a backbone of an old cotton twine. You need a backbone like a crowbar that comes through the tests of faith." Even the things that tick you off in life can make you stronger.

Brother Hagin would say, "Things you cry about today you're gonna laugh about tomorrow." I was crying because some people came out against us about that little meeting we had in California (which was one of the top meetings I've ever seen in all my life). Now those very people are all for it. But in those days, they were telling tales: that we barked like dogs and different things. That's

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when Kent told me, "If your ministry won't stand this, it's not worth anything and the Earth doesn't need it."

In his closing application, Witherspoon urged his listeners to commit themselves to Jesus Christ for the salvation of their souls, and then he said:

You are all my witnesses, that this is the first time of my introducing any political subject into the pulpit. At this season, however, it is not only lawful but necessary; and I willingly embrace the opportunity of declaring my opinion without any hesitation, that the cause in which America is now in arms, is the cause of justice, of liberty, and of human nature. . . . Be of good courage and let us behave ourselves valiantly for our people. . . and let the Lord do that which is good in his sight.

There's another sermon in here dealing with Romans 13. Are we supposed to yield to those in authority or shall we rebel? There is a wonderful sermon in here about how it is right and just to stand against unrighteous authority (Chapter 16, Page 47).

Witherspoon closed with words designed to rouse the nation:

I beseech you to make a wise improvement of the present threatening aspect of public affairs, and to remember that your duty to God, to your country, to your families, and to yourselves is the same. True religion is nothing else but an inward temper and outward conduct suited to your state and circumstances in providence at any time. . . . In times of difficulty and trial, it is in the man of piety and inward principles that we may expect to find the uncorrupted patriot, the useful citizen, and the invincible soldier. God grant that in America, true religion and civil liberty may be inseparable, and that the unjust attempts to destroy the one may in the [end] tend to the support and establishing of both.

Witherspoon was elected to the Continental Congress and appointed Congressional chaplain by John Hancock. During his tenure in congress, he signed the Declaration of Independence (the only clergyman or college president to do so), served on countless committees, helped draft the Articles of Confederation, advocated the adoption of the Constitution, rebuilt Princeton after the war—and lost a son during the Battle of Dutchtown in 1777.²³

This was May 17, 1776, **before** July 2, 1776—the heat of the battle. So this was in the time when men were making up their minds. "If we sign this, we're signing our death warrant if we don't win." But "Surely the wrath of man shall praise You; With the remainder of wrath You shall gird Yourself (Psalm 76:10)." No matter the wrath of Satan, no matter the wrath that he stirred up... You're going to see the wrath he stirred up in men; men who believed in God. So they said.

But like he said, it's got to be an inward principle, and it has to be an outward action. So with the mouth men can adhere to Christianity. Then when their actions are horrid— You judge whether they were real Christians or not as we go forward in our study.

Brim Note: Israel endures, and we can endure because His *chesed* endures forever.

Hallelujah! Ki Tov! Ki L'Olam Chasdo!

²³ Robert J. Morgan, *100 Bible Verses That Made America* (Nashville: W Publishing Group, 2020), 83-85.

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2 Chronicles 5:13 KJV It came even to pass, as the trumpeters and singers *were* as one ... and praised the Lord, *saying*, For *he is* good; for his mercy [*chesed*] *endureth* for ever ...

2 Chronicles 20:21 KJV ... he appointed singers unto the Lord, and that should praise ... as they went out before the army, and to say, Praise the Lord; for his mercy [*chesed*] *endureth* for ever.

“mercy”

chesed—A Hebrew word often translated “mercy” or “steadfast love.” It is neither mercy nor grace, though both are a part of it. It is a word directly tied to one’s being in covenant (*b^erith*) with another. It is an obligatory action because of a covenant relationship.

Nelson Glueck, *Hesed in the Bible*

... *hesed* is the conduct required in the mutual relationship between allies.

The obligations and rights acquired through a covenant are translated into corresponding actions through *hesed*. *Hesed* is the real essence of *b^erith*, and it can almost be said that it is its very content.²⁴

| It is a covenant matter!

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²⁴ Nelson Glueck, *Hesed in the Bible* (Eugene, Oregon: Wipf and Stock, 1967), 47.

WATCHING THE FIG TREE

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Covenant People

We're going to get into some dark times when Satan was trying to make God's Word not come to pass. So let's read more of God's Word about his covenant people. First, Ephesians 5:27—about ourselves [the Church].

The message on unity is so important right now. Jesus prayed in John 17 that we would be as one. If the Church had only walked in His way. But they didn't, any more than the Jews did [before the exile].

This is the verse He gave me years and years and years ago when He taught me the story of the glory. We will start with verse 25.

Ephesians 5:25–27 KJV

Eph. 5:25 ... Christ also loved the church [the *Ekklesia*], and gave himself for [her];

Eph. 5:26 That he might sanctify and cleanse [her] with the washing of water by the word,

Eph. 5:27 [In order] That he might present [her] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

That's where we're heading. That is God's Word for us. Satan doesn't want that to come true. For centuries, he's been pitting us against each other.

Now we're going to give His Word on what He said about the Jews. In Isaiah chapter 2, we'll see a few of the many things He said about the Jews. This is God's Word. If Satan can make it not happen, then he will win. Isaiah 2:1–5.

Isaiah 2:1–5 KJV

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

Concerning who? Judah and Jerusalem. He's going to talk about the capital of the earthly kingdom in the Millennium.

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 [the sheep nations] shall flow unto it.

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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.

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 anymore.

Is. 2:5 O house of Jacob, come ye, and let us walk in the light of the Lord.

| That's the Millennium. According to the Book of Revelation, Satan will be in a pit, and this will be happening in Judah and Jerusalem.

As many dire things as he had to predict, the great prophet Isaiah opened and closed with the things we see in Isaiah 66:22.

Isaiah 66:22 KJV For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed [Israel] and your name remain.

| They are not going away. This is the Word of the Lord that's gone forth.

Jeremiah 31:35-37 KJV

Jer. 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer. 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer. 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

| Since you can't measure the earth and since the sun and moon didn't depart, the Jews will still be around.



BACK FROM THE SWORD

Civilizations, nations and empires that have tried to destroy the Jewish People:

NATION	STATUS
Ancient Egypt	X-GONE
Philistines	X-GONE
Assyrian Empire	X-GONE
Babylonian Empire	X-GONE
Persian Empire	X-GONE
Greek Empire	X-GONE
Roman Empire	X-GONE
Byzantine Empire	X-GONE
Crusaders	X-GONE
Spanish Empire	X-GONE
Nazi Germany	X-GONE
Soviet Union	X-GONE
Iran	???

The Jewish People
The smallest of nations
but with a Friend
in the highest of places!
So ... BE NICE!

“Civilizations, nations and empires that have tried to destroy the Jewish People: (It says “Nation” and then “Status.”)

Ancient Egypt. Gone.

Philistines. Gone.

Assyrian Empire. Gone.

Babylonian Empire. Gone.

Persian Empire. Gone.

Greek Empire. Gone.

Roman Empire. Gone.

Byzantine Empire. Gone.

Crusaders. Gone.

Spanish Empire. Gone.

Nazi Germany. Gone.

Soviet Union. Gone.

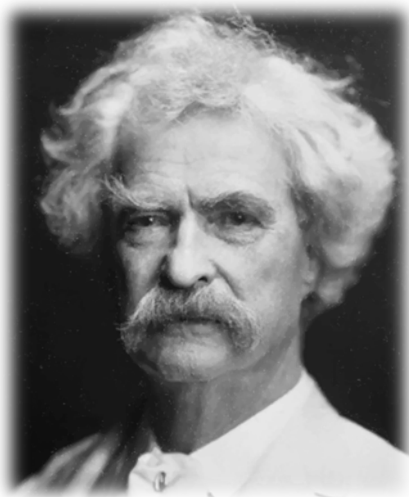
Iran. ???.

The Jewish people: The smallest of nations but with a Friend in the highest of places!

So ... BE NICE !”

Be nice! What great advice. Be nice to the Jews!

Christians United for Israel (CUFI) publishes a book called *Why Israel? The Jewish State's Biblical Roots, Miraculous Rebirth and Modern Trials*. In it is a statement by Mark Twain from 1897. Remember, it was 1867 when he visited Israel. This is his statement from 1897.



The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise, and they were gone; other people have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, and have vanished.

The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities, of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but aggressive mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?²⁵

His friend in high places.

²⁵ CUFI, *Why Israel? The Jewish State's Biblical Roots, Miraculous Rebirth and Modern Trials* (San Antonio, Texas: CUFI Publishing, 2019), 27.

Lesson 4: Back From the Sword**Ezekiel 38:8 יְחֻזָּקָאֵל JPS 1917**

ח מִיָּמִים רַבִּים, תִּפְקֹד--בְּאַחֲרִית
הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוּבָּבֶת
מִחֶרֶב מְקַבְּצַת מַעֲמִים רַבִּים, עַל
הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶבָה
תָּמִיד; וְהָיָה מַעֲמִים הוֹצֵאתָ,
וַיָּשְׁבוּ לִבְטָח כָּלָם.

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.

This verse is part of the prophecy of the war of Ezekiel 38 and 39. As of this date, December 6, 2022, it has not yet come to pass. However, we see that events necessary to its being fulfilled have indeed come to pass. And we see the players on the scene. The number one player is Russia.

1. Israel "is brought back from the sword."
2. It is regathered to its Promised Land, from exile to many nations.
3. The Land was "a continual waste" while they were gone.
4. They now dwell safely in their Promised Land.

Master Stroke of the Enemy

Gertrude Lake Reidt, daughter of John G. Lake (the great, early-twentieth-century Pentecostal minister), related this story to me personally. Lake was a very well-to-do man. His family got angry with him because he gave away his money. She did not know why he gave away his money before he went to South Africa, but she did investigate the matter and found the truth.

Alexander Dowie was a Pentecostal evangelist from the same time period as John G. Lake. People can start off so right and then get off track because the devil moves in. He did that to Alexander Dowie. This was the Alexander Dowie who, along with Sister Maria Woodworth-Etter, brought divine healing back and restored the belief in divine healing to the Church. He founded a city: Zion, Illinois. The town is still there. He invited all Christians to come there like it was some kind of a holy place. People around him began to tell him that he was Elijah. (Because Jesus had said that Elijah will be raised up.) He started wearing heavy robes and he got off. Then the people started leaving Zion. They had moved there and bought properties. Many of

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them spent all the money they had. One of them was the Raymond T. Richey family (another ministry family of the time).

Gertrude Reidt and her husband Wilfred found out through their investigation that John G. Lake had rescued some of the people in Zion, Illinois, who were about to lose everything. That's what he did with his money. So when he went to South Africa, he was literally standing in a ticket line without any money. Someone walked up and gave him the money for him and all of his family to go.

While they lived in South Africa, they had an amazing ministry. He was on one of his trips into the bush with his ministry partner. (The two of them knew such miracles.) He was out in the bush for a long time. When he came back, his wife was dead and buried.

Gertrude told me a detail that is not commonly known. Lake's wife had already been raised from the dead once. They kept guns because they hunted for food and for sport. Someone in the house accidentally got a gun and she was shot dead. But he raised her from the dead. Gertrude said, "I have no doubt my father could have done it again."

Her father returned from ministering in the bush to find his wife dead and buried. Wild stories and rumors swirled in America as to this incident. They said that she had starved to death and many other things. They were all untrue. But the only words he ever spoke about the matter were those he spoke upon finding her gone and interred: "*Master stroke of the enemy.*"

A "master stroke of the enemy" in his war against God's two covenant peoples was to pit them against one another. Satan's heinous plot eventually solidified in the "ambition of" a "mistaken" prince, "cruelty of oppressive and corrupt" men, and "inhumanity"²⁶ and brutality long before Witherspoon's sermon expressed these words (quoted in Lesson 3, The Exile from the book *100 Bible Verses That Made America*).

We always have to remember that it was Satan. When I first started going to Israel in 1983 and then went to school to study there in 1986, Christian/Jewish relationships weren't like they are today. There was no "Christians United for Israel." The Jews were afraid of us. We had to walk some precarious steps due to the heinous history of 2,000 years of acts against the Jews. And most of it was under the "sign of the Cross."

Constantine's Sword is a book by a Catholic man named James Carroll. (It was the winner of the 2002 National Jewish Book Award when it came out.) His life events led him to investigate his own Catholic faith and the Catholic attitude toward the Jews.

The title, *Constantine's Sword*, reminds me of the phrase from Ezekiel 38:8, that says the Jews were "brought back from the sword." A good portion of the following is from this book. (We have been given permission to quote freely from this book.)

²⁶ Robert J. Morgan, *100 Bible Verses That Made America* (Nashville: W Publishing Group, 2020), 84.

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Constantine's Sword is available at:

<https://www.amazon.com/Constantines-Sword-Church-Jews-History/dp/0618219080>

or online with a free subscription at:

<https://archive.org/details/constantinesswor00carr>

The Master Stroke: Constantine's Sword

At the death of his father, the Emperor Constantius, in A.D. 306, when he was 18 years of age—

This is the year 306. Jesus and the disciples walked in the first century. This is just after the third century. The people that followed Jesus pursued Him and His ways closely, but we see people already getting off track in the New Testament. In his second epistle, Peter said false teachers are going to come. They had warnings: "Don't go after the false teachers!" Second Peter chapter two is a whole chapter of warning.

I enjoy listening to Rick Renner. He recently did a study on the book of Jude on The Victory Channel. Who were those people in the book of Jude? They were people that were getting off track. Jude and Peter both talk about them.

In Revelation, it talks about the Nicolaitans and how Jesus hates the way of the Nicolaitans. Not the Nicolaitans [the people]—the **way** of the Nicolaitans. In his own inimitable way, Rick Renner shows that there were great factions in the Church. Some wanted to move away from the written word and closeness to it and simply following it. They wanted to take on the ways of the world. "Why can't we do and have things more like the world?" And they became more and more worldly.

That's what it was talking about when Paul said he had the revelation about communion (1 Corinthians 11:20–34). He said, "Treat communion with honor. Eat your dinner at home." They were making a party out of their Communion time.

I say it like this, "If the devil can't lick the church, he joins the church." [Making a twist on a saying from the 1930s, "If you can't lick 'em, join 'em."] Three hundred years later, Constantine came on the scene.

Another thing Rick brought out was that these false ones wanted to mix it up a little bit with what was going around in Greek Gnosticism. But you're supposed to renew your mind with the Word of God. It was like when David put the Ark of the Covenant on wheels [a "new cart"]. It wasn't supposed to be transported on wheels. It was supposed to be carried on poles by one specific family, like God said. It shook and the man [Uzzah] that touched it to steady it, died.

Modernizing: there's a whole lot of it going on in the church right now. I think one of the things we're going to see is some lines drawn. When our church in Collinsville was birthed by Rachel Teafatiller's prayers (God moved her up from Texas—it's a long story), the Lord said, "There's going to be a church that will follow the Holy Spirit and not man." We're supposed to be following the Holy Spirit and the Word of God and walking in unity and not letting the devil stop the glory by dividing us.

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This is what happened with Constantine. Satan used him and we're going to see now how he did so.

At the death of his father, the Emperor Constantius, in A.D. 306, when he was eighteen years of age, Constantine was hailed by his father's troops as Augustus of the Western empire. But in Rome, Maximian (another Roman Emperor), asserted his claim to the position.

James Carroll, *Constantine's Sword*

Their armies met in battle at Marseilles in 310. Constantine was victorious. ... In 312, Constantine stormed Italy, moving against Maxentius's army [Maximian's son], fortified in Rome. ... Constantine's legions were spent ... demoralized, and uncertain so far from home. In the coming battle against Maxentius, who would be fighting on his home ground, they would be the decided underdog. But the night before the battle ... Constantine saw a ... vision ...²⁷

The vision was of a spear with a transverse bar. Various phrases are given as the words he heard but Eusebius reported that Constantine said it was "Conquer by this." The only record of Constantine's words is that of Eusebius. His first public account of the vision did not come until 13 years later in his speech to the bishops at the First Council of Nicaea. Eusebius was at the council.

Constantine's dream was to become the head of a vast empire: to marry the government, in fire, with Christianity—to become the head of all Christianity and join them together. He told all the bishops to come to Nicaea. There were about 1800 of them. Only two hundred and fifty of them came.

James Carroll, *Constantine's Sword*

Thus, the now absolute and sole Caesar, demonstrating an authority no one had ever exercised before, summoned the bishops of the Church to a meeting over which he himself would preside ... Two hundred and fifty of them came. [The large majority declined to come.] He would not let them leave until they had begun to do for the Church what he was doing for the empire. ... Those who dissented were exiled ...²⁸

In the aftermath of Nicaea and ensuing councils through the years, many doctrines were established in the "universal church." ("Catholic" means universal.) These were not at all in harmony with the Gospels and the Epistles of the written Word of God. Doctrines included:

Water baptism equates salvation. They had to decide what salvation is, so they made it water baptism. They didn't know if the baptism should be at birth or death. They believed that the baptismal waters washed away your sins. Constantine himself was not baptized until his death because he wanted to be sure all of his sins were washed away.

²⁷ James Carroll, *Constantine's Sword* (New York: Mariner Books, 2001), 171.

²⁸ Carroll, *Constantine's Sword*, 189.

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Infant communion and baptism. A person had to take communion to be saved, so they would put a little wine and a little bread into a bottle and give it to the baby.

Mariology. The doctrine that Mary was divine. When you hear of the “Immaculate Conception,” it means **her** conception was “without sin.”

Transubstantiation. The turning of the bread and wine into the actual and real body and blood of Christ after a prayer from the priest. The bread is called the “host.”

Joan of Arc and the Lutheran Church in France

The Lord told me, “I want you to find out about Joan of Arc.” He told me that for years. I read a little about Joan of Arc. But one day, I was in an art shop where they made stained glass. They also had some antique books. A book fell out and hit me on the head. It was “Joan of Arc.” I bought it and I have it at home. It’s the best book on Joan of Arc I’ve ever read.

So I saw a vision of a man: a blonde-headed man in a green robe with a gold stole. A lady named Patricia, who was from France, used to come to meetings here at Prayer Mountain. She had a brother named Jean-Luc. Her brother decided that he wanted me to come to France and speak in his church in Paris. His church is a Lutheran church. I said, “I’m coming over there anyway. If he says I can, then OK.” I had to have an interview there.

Shelli and Brenda were with me. We went into an ancient church that was built by Napoleon for his Lutheran generals. Napoleon was Catholic but he had some generals from Sweden and Norway and other areas that fought with him. So he made them a church. This church is as old as Napoleon. We walked in and saw a huge pipe organ. Somebody was up there playing that pipe organ. It was really eerie.

They took us to a room on the side where there was a Lutheran priest. He was the man I saw in the vision with the blonde hair. He and Jean-Luc sat in two chairs. Brenda was with me. Shelli was outside of the room, at the altar with Marie-Helene, a pastor from Nice, France. They were praying.

All around the side room was ancient art that Napoleon captured. It was religious art. Some of the most grotesque art in the world is religious art. It would cost millions. Jesus is on the Cross, suffering.

Shulamit Katznelson had said to me, “How in the world can you all think that was Jesus?” [Speaking of the European artists’ depictions of Jesus.] She said, “You see these hands—they’re suntanned.” She wore sandals. “He was like me.” She didn’t believe in Him as we do. She *did* think he was a real man. But she said, “That’s pitiful the way you all have those pictures.” I agree with you, Shulamit. It is pitiful.

We were sitting there in the room. He just sat there. He didn’t ask me any questions or anything. Suddenly, I told him the story of Jeanne d’Arc (Joan of Arc.) I told him the story of the book falling on my head. Jean-Luc was about

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to cry because in France, they had made her seem like a fool (in the schools—modern-day school teaching.)

The minister perked up. He said, “I love Jeanne d’Arc. She’s one of my favorites. I study about her. I invite you to come to my church.” And so began a series of guest ministry opportunities in that Lutheran church that was built by Napoleon.

They have Communion. They have the baptismal font [a receptacle for baby baptism]. We were speaking one evening and were invited to take Communion around the baptismal font. (This wasn’t the first time there. It was a time when I had returned.) They have one cup filled with wine and they wipe it off after each person takes a drink and pass it all around. It came to me and I almost choked. It was very strong wine. It was not Sabbath wine from Israel. It was very strong stuff. I got choked. I started coughing in this old church.

And it echoed and it bellowed because of the acoustics of the church. It completely ruined the atmosphere.

But through this time, the minister and I got to know each other. He told me, “I have nightmares. I want to tell you about them.” He said, “This is the history of this church. The ground under this church belonged to a Jew. It was a very wealthy Jew.” When they would make their accusations against the Jews, after they burned them at the stake or whatever they did to them, they would claim their monies. He said, “The man was wealthy. The wife of a French personage there gave testimony that she saw him stab the “host” (the wafer) and that it bled.” The “Christians” did this over and over and over; they would tell the story that the Jews had desecrated the host. The “host” meant Christ to them. But it was a lie.

The minister told me the man’s name. He said they took all of his monies and they burned him at the stake here. Then they built a nunnery. He said, “Then Napoleon came and built the church. I’m having dreams about what was done to that man here on this property.”

The Bible denied to laymen. When they locked up the Bible, one of the things that happened was that some of the bishops who didn’t go to the Nicaean Council started saying, “Maybe Constantine is the Antichrist.” The authorities couldn’t permit them to say that, so they made a rule doing away with the Book of Revelation [from which they had drawn their conclusions]. The bishops, even the ones that came to the councils, would not settle for discarding a book of the Bible.

Then it was decided that they would just lock away the whole book—the entire Bible. They couldn’t possess it or read it. (A lot of people couldn’t read anyway.) They had to have a priest read it to them. The priests mixed the new doctrines into their reading, one doctrine being that Israel has been replaced by the church. It’s called replacement theology.

Replacement Theology.

We read again from the *Why Israel?* book from John Hagee and CUFI.

CUFI, *Why Israel? The Jewish State's Biblical Roots, Miraculous Rebirth and Modern Trials*

Replacement Theology, also called “Supersessionism,” is the view that the church has superseded or replaced Israel in the plan of God as God's chosen people, the recipients of God's blessings, and the heirs of the covenant promises. This caustic and deceitful teaching is almost as old as the church itself. [Actually, it's goes back to the 300s.] Indeed, this evil seed seems already to have been forming when Paul wrote his letter to the Romans.

Church fathers such as Augustine, John Chrysostom, and the author of the [so-called] Epistle of Barnabas taught their disciples that the Jews were responsible for killing Jesus and should be shunned at best, persecuted and killed at worst. Departing from the Apostle Paul's warning ...

| What was his warning? DO NOT offend the Jews.

... many in the early church, as it became increasingly Gentile, adopted the belief that the Jewish people were a forsaken people because they were responsible for Jesus' death.

Is the claim that the Jews killed Jesus and accurate one?

Jesus said, “*No one takes my life from me. I lay it down of my own accord*” (John 10:18). The Bible says that it was God's own “*predetermined plan*” that brought about the death of Jesus (Acts 2:23). ...

So why would many Christians choose to see the Jews as evil for supposedly killing Jesus? Without Jesus' death and resurrection, we would be without a Savior, without forgiveness, and without a King. Jesus had an assignment and He fulfilled it on the “third day.” Jesus said, “Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My Goal” (Luke 13:32).

The sad reality is that when Biblical truths about God's choice of Israel are abandoned, a **vacuum is left**. If the Jews are seen as having fallen from grace, as Replacement Theology teaches, what place is left for them? It becomes abnormally rational, under this warped theology, that the Jewish people must be hated, put down, ignored and shunned since God Himself has disowned them.

And so into this vacuum floods antisemitism, flowing straight out of the vile teachings articulated by numerous church fathers through the ages. Instead of loving the Jewish people deeply and fervently as God's very own—the church, as a whole ... hate[d] them.

| I submit to you that it's not the real church. I submit to you that most of these people became Christians because they were born into it and baptized as a baby. You have to make up your own mind and invite him to come into your heart. You have to be born again. That's the **real** Body of Christ. I know the real Body of Christ always existed. But it came to be that the vast majority of what was recognized as the church hated them.

After Augustine's teaching [he's one of the church fathers] that the church had replaced the Jews as “spiritual Israel” seeped into common doctrine, prominent thinkers like Martin Luther took these ideas to the next level. Publishing a book titled, *On the Jews*

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and their Lies (1543), Luther advocated for the destruction of Jewish property and Jewish prayer books, and banned rabbis from teaching Torah calling them “venomous” and “possessed by all devils.”

In the name of Christ, Christians have persecuted his family theologically, by attacking their place in God's heart; mentally, by accusing all of the Jews of killing a Man they never knew; and physically, by assaulting and expelling them from their homes, stripping them of dignity and eventually killing them.

In the name of Christ, one man did all he could to wipe the Jews off the face of the earth. He approved the construction of killing chambers for the mass murder of innocent people, just because they were Jewish. **And he did so in the name of Christ.**

This man was Adolf Hitler.

| I am reading to you from the words of Adolf Hitler himself.

My feeling as a Christian points me to my Lord and Savior as a fighter. It points me to the man [Jesus] who once in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter. In boundless love as a Christian and as a man I read through the passage which tells us how the Lord at last rose in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was his fight against the Jewish poison. Today, after two thousand years, with deepest emotion I recognize more profoundly than ever before the fact that it was for this that He had to shed his blood upon the Cross. As a Christian I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. And as a man I have the duty to see to it that human society does not suffer the same catastrophic collapse as did the civilization of the ancient world some two thousand years ago—a civilization which was driven to its ruin through this same Jewish people.²⁹

When he “established” the One-Thousand-Year Reich, he said he was establishing the Millennial Reign. And on the internet, you can see pictures of him standing with the bishops of many different churches. The bishop in each one was honoring Adolf Hitler. He could never have done what he did without their support. A picture of Adolf Hitler was hanging in their churches. You could see the deception of the layman who didn't know the Word of God.

The bishops' attitudes were a result of Replacement Theology and of Constantine creating a universal church and a universal empire. They eventually locked up the whole Bible.

The Bible is full of promises to the Jews. How are you going to get around that? They would have a priest read that part of the Bible and explain to you that you are now the spiritual Israel.

Hate crimes have increased against the Jews. It's Satan. It's antisemitism.

[This class was recorded in December of 2022. We saw an unbelievably evil increase in antisemitism after the October 7, 2023, attacks on the communities surrounding the Gaza strip in Israel.]

²⁹ CUFI, *Why Israel? The Jewish State's Biblical Roots, Miraculous Rebirth and Modern Trials* (San Antonio, Texas: CUFI Publishing, 2019), 16–20.

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John G Lake's second wife was a godly woman and a woman of prayer. She lived a full life.

Gertrude Reidt, John G Lake's daughter, told me that Reverend Lake picked out a day to die and just died. The Lord said, "You can go. You've lived three lifetimes. You've accomplished the work of three men and you can go. But you've got to pray in someone to take your place." So he did. That's another story.

His second wife reached ninety-five years old and she wanted to go to Heaven. She said, "Lord, I want to go. There's nothing between us." He said, "Yes, there is. You have antisemitism." She didn't want to kill the Jews. It was just things like jokes about the Jews and other different things. It wasn't blatant. She didn't even recognize it. But the Lord didn't want it in her because she had great reward coming. She prayed and wiped the antisemitism out with the Blood of Jesus and left immediately for Heaven.

I'm quite sure there are some Christians who have been brought up that way. I don't know how it was in your home. I happened to be blessed: the Lord brought me up in a home with no prejudice to anybody about anything. But I know that others didn't have that blessing.

I took someone to Israel with me on a trip. They started telling Rani Levy about a joke that Americans have back home about the Jews and their bargaining. I made a mental note, "You are never coming back with me again." It was something that person wouldn't even hardly recognize.

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In the last session, I gave the testimony of John G. Lake's wife. If you had told her, "Mrs. Lake, you have antisemitism," she wouldn't have thought it. But the Lord told her that it was because of how she was brought up.

So now I want Remon Baseleous to come up. Remon was brought up in Egypt. His family is [and was] Christian.

Remon—What Miss Billye shared about John G. Lake's wife, what the Lord spoke to her, was word-for-word what I heard in my spirit last class when we had part one [of Watching the Fig Tree For Signs of the Times]. Wednesday, Miss Billye taught about antisemitism. For me, it was very impactful and made me think a lot.

After the session, we were standing in the line for the lunch break, just pondering on what we had heard. I heard clearly in my spirit, like someone was standing behind me, "You have some antisemitism that you need to get rid of." Now, if you told me that prior [to that time], I would say, "No, I don't." I was

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trying to argue with the Lord. But the next statement said, “It was because of your upbringing.” Those are the same words.

My upbringing is difficult to explain from a western view. Where I was brought up, [there were] three mosques around the corner, and they pray [over loudspeakers]. You can’t miss that. [They were] always calling Jews by [bad] names and Christians by [bad] names. This is how I grew up. Church, in general, believed in replacement theology. He [the Lord] said, “It rubbed [off] on you.” This is what I heard.

So I went back to my place that day, and I wasn’t sure what to do with that. So I shared it with Brother Tim. We were staying together. He said the same thing, “Just plead the blood of Jesus and ask the Holy Spirit to deal with you.” So I did.

Next, the Lord began to deal with me about something I had never seen the connection with. The Lord began to deal with me about a piece of property that my dad gave to me before he passed away. We lived in a flat—like an apartment, but it’s a flat. (We don’t have houses back home in Egypt.) It was my inheritance. It was in a prime location—prime place in our city, right on the Nile River. It was one of the prime places, but I couldn’t sell it. I knew I had to sell it, I was supposed to sell it, but I couldn’t for years, not being in the country.

All of my immediate family left. My mother lived with me, my sister lived in Canada; there was no way to sell it. Besides that, the economy was crashing over there. People didn’t have cash money. We don’t use a credit system like here [in the U.S.], so you have to have cash.

So for years, [I was] trying to sell it and couldn’t sell it. It was almost impossible. Even the relatives said, “There is no way you can sell it.” The next thing, the Lord began to deal with me. He said, “You’re going to sell your property for a full price. And this is going to show you that this is the blessing of Israel. When you bless them, you will receive the blessing. It’s going to be a sign for you that what He said to Abraham, ‘I will bless those who bless you,’ you’re going to experience that.”

Prior to that, I was trying to drop the price 30%, just trying to get rid of it. So we finished class on Friday. Saturday morning I received a call from my mother who flew [there] a couple of months prior to that, trying to get it on the market. She said there are people who saw your place, they have the cash money and they want to buy it. She said they saw different places in the same neighborhood. These were nicer than my place, but they want yours and they have the cash in the bank. And they want to pay full price. So I got to fly for the first time since I left the country eleven years ago and God finished that. So I had the experience—[He] asked me to bless Israel and you will receive blessing. It works. It does work.

Dr. B—He said the Lord showed him that he didn’t really have any blatant antisemitism, but things had dropped on him by association.

The Cross Became a Symbol

James Carroll, *Constantine's Sword*

Before Constantine, the cross lacked religious and symbolic significance. ... Thus, on the walls of the catacombs in Rome prior to the fourth century were to be seen representations of palm branches, the dove, the peacock, the bird of paradise, or the monogram of Jesus. The sacred fish was a favorite symbol ... the Greek word for fish, *ichthys*, renders an acrostic of "Jesus Christ, Son of God, Savior." Such symbols were ubiquitous in early Christianity, but the cross is simply not to be found among them. ...

The place of the cross in the [so-called] Christian ... changed with Constantine ... "The emperor ... commanded that ... it should be carried at the head of all his armies."³⁰

Brim Note: Those early day Christians were so persecuted by Rome. They had a sign that they would draw with a stick in the ground. That would symbolize to the person they were talking to that they were Christian. Then they would rub it out real fast. It was this fish. That was the number one sign.

Another sign was very prominent. I have seen it at Peter's house and in the Garden Tomb and other places where congregations of the Early Church met. It's an anchor. They would often draw an anchor. He's the anchor of our hope.

Constantine instituted the cross. He's thinking, "As we conquer ..." So on all of their banners, they placed a cross. The banner had to be carried at the head of his armies.

Helena, the mother of Constantine, made a pilgrimage to the Holy Land in A.D. 326 through 328. She supposedly found the "True Cross." Now, it's like Mark Twain said, if she saw something in the Bible, then she looked for it. And I can tell you, merchants would make sure she "found" it.

They brought back "slivers of the True Cross" and the "True Cross" itself, and built huge churches in Rome, in Europe, in many places, for these Christian relics.

One thing that *Constantine's Sword* brings out so beautifully is that the Word of God had been locked up and there was division among the people. Because of these relics that were brought back from the Holy Land, the people of the congregations would be excited. That was the purpose that the clergy had in mind—to bring unity.

James Carroll, *Constantine's Sword*

... In Drijvers's view, Helena made her dramatic journey to further Constantine's effort to Christianize pagans. Her related purpose was to help Christians overcome their reluctance to embrace his policy of unification of the Church.

... Perhaps the most visible part of Constantine's Christianizing program was a hurried campaign to build large and resplendent churches everywhere ... Helena, too, on her son's behalf, funded the construction of churches in the cities she visited. The climax of this effort was her association with the building of the Church of the Holy Sepulcher in Jerusalem.³¹

³⁰ James Carroll, *Constantine's Sword* (New York: Mariner Books, 2001), 174–175.

³¹ Carroll, *Constantine's Sword*, 196.

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Just as Constantine's battle-eve vision of the cross ... in 312 was not reliably recounted until 325, so the full story of Helena's "discovery" of the True Cross was first told only years later [about 70 years], by Saint Ambrose, the bishop of Milan, in the year 395. ...

Eusebius, our source for Constantine's Nicaean telling of his vision, was ... the bishop of Caesarea in Palestine. In that role, he accompanied Helena on her pilgrimage, and he records the fact of that journey's having taken place. ...³²

But in Eusebius's detailed account of Helena's progress through Palestine, there is no mention of the True Cross at all ... Eusebius is concerned just with the uncovering and celebrating of the ancient tomb of Jesus — the Holy Sepulcher, which to Eusebius is the site of the Resurrection. To him, the Resurrection is what counts. He has no interest in Golgotha, site of the crucifixion. As for the True Cross — like most Christians, he'd have regarded it as a token of shame, not an object to be sought out and revered. The Resurrection was the point.³³

Brim Note: The symbol of the Cross became prominent in the hideously satanic atrocities against the Jews. The Crusades. The Inquisition. Czarist Russia. The Pogroms. Hitler's ultimate solution, etc. These were all done under the “Sign of the Cross.” Jews surmised, and justifiably so, that all Christians perpetrated the horrors. But how can that be so with the clear teaching of the New Testament? That's because they didn't read the New Testament. That's because they didn't have their minds renewed. Many of them were even illiterate. And the book [the Bible] was locked up. So they didn't know the Scripture:

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

This is the very Scripture that tells us there are three groups of people and don't offend them. I submit that the perpetrators of the horrors were not true Christians at all. I submit that they were not born again—born from above—with the life and nature of God and with the love of God shed abroad in their spirits. Instead, I submit that most, if not all, were Christians in name only, having become so through the traditions of the times. They were pawns of Satan in his war against God and God's chosen people, the Jews (and by implication, the true Body of Christ).

The Crusades

“Crash Course in Medieval Jewish History,” My Jewish Learning

... The Crusades to “liberate” the Holy Land from Islam, which commenced in 1095 and lasted for three hundred years, saw marauding crusaders devastate Jewish communities in Europe as they made their way to Palestine.³⁴

³² Carroll, *Constantine's Sword*, 195.

³³ Carroll, *Constantine's Sword*, 198.

³⁴ “Crash Course in Medieval Jewish History,” My Jewish Learning, Accessed November 28, 2022. <https://www.myjewishlearning.com/article/medieval-jewish-history-101/>

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Pope Urban II—1095, Council of Clermont, "God Wills It"

Pope Urban sent a man named Peter the Hermit, who was also a monk, on a trip to Jerusalem. When he returned, he said that Jerusalem is under captivity to the Saracens (which is what they called the Muslims) and the Jews and it needs to be liberated. The Pope made a big speech that Peter the Hermit needed to gather up armies and march on Jerusalem. His motto was "God wills it."

James Carroll, *Constantine's Sword*

Urban II's Clermont summons [to free Jerusalem] promised rewards in the afterlife, including a guarantee of eternal salvation to those who died in the struggle against the infidel³⁵ [and also to their dead ancestors].

Brim note: Passionately, Pope Urban urged them to "take up the cross" and free Jerusalem. Reportedly, 100,000 were recruited.

They went through Europe. They had to have money to finance their campaigns. To get this money, they would go to villages.



They built their castles up on the top [of the hill] and the town is down below so that you can know the rulership is coming from [up] here.

(We took these pictures on one of our trips.) Here we have [a depiction of] Peter the Hermit coming to this castle to get Godfrey to go on a crusade. Now Godfrey was told by Peter the Hermit that Pope Urban had declared that if you take part in this crusade, you will have all your sins forgiven, as well as your ancestors' sins. Godfrey of Bouillon had a lot of ancestors that had done a lot of bad things (they were knights). So he went in their place and he went for himself.

³⁵ Carroll, *Constantine's Sword*, 239–240.

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Of course, everything was done under the “Sign of the Cross.” On his way, he passed through Germany and other places. They were leading crusades and they needed money.

The Jews were the money lenders because they were not permitted to be merchants. They would not let them have farms. And they believed that it was a cursed profession to be a moneylender. So they forced the Jews to do it. The Jews prospered through their money lending.

The Crusaders gathered up the Jews and said, “You can redeem your lives [with money] or we’re going to kill you right now.” So they had to bring money to pay the Crusaders so that they could live. There were stories of Godfrey slicing them to pieces if they didn’t pay: even pregnant mothers and babies.

All of these ideas were in their heads, because of replacement theology. This occurred in the year 1095 but replacement theology had been around since the year 300 to 400. It was very impressed on them that the Jews were the “Christ killers” and the Muslims were the “infidels.” So they had to go to Jerusalem and rescue it.



Above: The cross of the crusaders—the banners which they carried into battle had this cross on them

Malcolm Hay, *Europe and the Jews*

Godfrey of Bouillon

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 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."³⁶

³⁶ Malcom Hay, *Europe and the Jews: The Pressure of Christendom Over 1900 Years* (Orig. *The Foot of Pride*, 1950; Reprint, Chicago: Academy Chicago Publishers, 1992), 37–38.

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I've talked before about the European Community—the European Union. Leopold, who was the king of Belgium, was responsible for the death of more people than Hitler. He owned the Congo and its mines and worked the miners to death. He took the money earned from the mines and rebuilt Brussels. Brussels is the capital of the European Union. When he rebuilt it, he built it all around a circle with the statue of Godfrey of Bouillon at its center.

He built a building called the Palais de Justice from which to rule the world. In their minds, they always had the thought “to rule the world”: Constantine and many others.

The inscription on the base of the statue of Godfrey of Bouillon says, “Godfrey of Bouillon—King of Jerusalem.”

It's a spiritual battle. Everything is a spiritual battle. The battle for your life is spiritual. We can be born from above. I submit to you that those people were not born from above.

Shelli—It was 9 million Congolese that were slaughtered., that died in the mines. So it was through their blood money that Brussels was built.

And the only reason why it didn't have as much attention, some people say, is because the Congolese were the wrong color. And it didn't rouse the world so much.

The Black Death

In the mid-fourteenth century, the Black Death struck the known world.

Brim Note: My personal introduction to the plague occurred in a very supernatural way. It was 1982. Our big, old house in Collinsville, which was built in 1907, had bedrooms upstairs. Shelli and Brenda had separate bedrooms and the boys shared the biggest bedroom. I was in their room (for some reason) taking a nap. And I heard the voice of God audibly. He said, “The Black Death.”

In their room was a set of Collier's encyclopedias. In the days before we had internet, you had to have encyclopedias. Encyclopedia salesmen came to your door [door-to-door salesmen]. The encyclopedias came with a little bookcase to hold the books. So the encyclopedia set was in the boys' room. I went over and just pulled out and read “The Black Death.” It said (in that encyclopedia) that the Black Death was not really long—just a short time span. It said something to the effect that more Jews died of the Black Death than any other one group. Not that they died of the

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plague. They did not. (This was possibly due to their clean habits and laws.) But the plague in Europe was largely blamed upon them and they were massacred by the thousands.

I heard an audible voice. I looked in the encyclopedia and then I started researching things. I had an assistant/associate at Brother Hagin's [Kenneth Hagin Ministries], named Phyllis Mackall. She had been the editor for Pat Robertson before she came to us and she gave me the book, *The Black Death* by Philip Ziegler, as a Christmas gift, with this note:

Dear Billye "Maria" Brim: Christmas blessings '82.

To my favorite black death expert.

Love, Phyllis

The Jews didn't get the Black Death, but they were blamed for it. Why didn't they get it? They're clean! Do you know where spring house cleaning came from? It was Jews getting ready for Passover. The mikveh—the baths. They kept everything clean, so they didn't die of the Black Death. And the people blamed the Black Death on them.

"Black Death," History.com.

The Black Death was a devastating global epidemic of bubonic plague that struck Europe and Asia in the mid-1300s. The plague arrived in Europe in October 1347, when 12 ships from the Black Sea docked at the Sicilian port of Messina. People gathered on the docks were met with a horrifying surprise: Most sailors aboard the ships were dead, and those still alive were gravely ill and covered in black boils that oozed blood and pus. ... Over the next five years, the Black Death would kill more than 20 million people in Europe—almost one-third of the continent's population.³⁷

Brim Note: Most believe it was caused by infection with the bacterium *Yersinia pestis*. It was spread by bites of fleas and flea-bitten black rats.

Philip Ziegler, *The Black Death*

Few doubted that the Black Death was God's will but, by a curious quirk of reasoning, medieval man also concluded that His instruments were to be found on earth and that, if only they could be identified, it was legitimate to destroy them.—p. 97

... the Jews provided the money-lending class in virtually every city—not so much by their own volition as because they had been progressively barred from all civil and military functions, from owning land or working as artisans. Usury was the only field of economic activity left open to them; an open field, in theory at least, since it was forbidden to the Christian by Canon Law. ...—p. 98

The image of the Jew as Antichrist was common currency in the Middle Ages. It seems to have gained force at the time of the First Crusade and the Catholic Church must accept much of the responsibility for its propagation. ... the more irresponsible priests

³⁷ "Black Death," History.com, July 6, 2020. Accessed October 23, 2022.

<https://www.history.com/topics/middle-ages/black-death>

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spread rumours that the Jews kidnapped and tortured Christian children and desecrated the host.

Brim Note: I told you about my personal experience with the Lutheran priest in Paris. The priests said that Jews at Passover would capture Christian children and kill them and get their blood to make matzah. Jews are forbidden to eat blood. That accusation is called the blood libel. And it is responsible for thousands and thousands of deaths of Jews, and it's still very much alive today, especially in Syria. Even today—I saw a [video of a] Jewish mother baking a cake using three or four eggs. She put each egg in a clear container first. If it had one drop of blood, she had to throw it out and not eat it. You can't have meat that has blood in it. It's got to be kosher. But that didn't matter. None of that mattered. Just the rumors.

They were represented as demons attendant on Satan, portrayed in drama or in pictures as devils with the beards and horns of a goat, passing their time with pigs, frogs, worms, snakes, scorpions and the horned beasts of the field. ... in 1267 ... the Council of Vienna forbade purchases of meat from Jews on the grounds that it was likely to be poisoned.—p. 99

The Black Death concentrated this latent fear and hatred of the Jews into one burning grievance which not only demanded vengeance but offered the tempting extra dividend that, if the Jews could only be eliminated, then the plague for which they were responsible might vanish too. There was really only one charge levelled against the Jews; that, by poisoning the wells of Christian communities, they infected the inhabitants with the plague.—p. 100

In most cities the massacres took place when the Black Death was already raging but in some places the mere news that the plague was approaching was enough to inflame the populace. On 14 February, 1349, several weeks before the first cases of infection were reported, two thousand Jews were murdered in Strasbourg ... In part at least because of the anti-Semitism of the Bishop, the Jews of Strasbourg seem to have suffered exceptionally harshly. A contemporary chronicle puts the grand total of the slaughtered at sixteen thousand ...

... In Mainz, records one chronicler, the Jews took the initiative, attacked the Christians and slew two hundred of them. The Christian revenge was terrible—no less than twelve thousand Jews, 'or thereabouts,' in their turn perished.—p. 103 ³⁸

The Spanish Inquisition (1480-1700)

A Papal Bull was issued in 1478 by Pope Sixtus IV, which permitted Castile to institute an inquisition. Queen Isabella initiated the Spanish Inquisition by royal edict September 27, 1480. Her purpose was to preserve unity in the Roman church and to rid it of heresy, primarily in the "*conversos*," who secretly maintained their Jewish faith.

"Isabella of Castile's Spanish Inquisition," *All About History: Medieval History*

There had been Jews in Spain for more than 1,500 years, and in Isabella's time the population stood at about 80,000 Jews to 6 million Christians [Roman Catholics]. ...

³⁸ Philip Ziegler, *The Black Death* (New York: Harper and Row, Publishers, 1969), Assorted pages as marked. <https://archive.org/details/blackdeath0000unse/mode/2up>

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[Jews] Expelled from England in 1290 and France just under a century later, the kingdoms of Castile and Aragon had not followed suit, although there had been forced conversions to Christianity twice ... Those who were converted became known as '*conversos*'.

There were those, however, who did not think that the conversos were entirely sincere. ... These 'false converts', guilty of judaising - practicing their old religion while professing the new - were seen as a threat to the security of the realm and the very souls of those who lived there.

It is often said that a visit to Seville in 1477 first stirred Isabella's interest in adopting an inquisition – or investigation – into the religious state of her kingdom. ...



[King] Ferdinand, ever the pragmatist, was all for it; if nothing else, it would prove a good way of inflating the royal coffers through the confiscation of converso property. ...

The first public execution took place in Seville on 6 February 1481. During the spectacle ... six people were burned, a terrifying declaration of the might of the Inquisition and of the intention of the monarchy behind it.

... it is estimated that 3,000 went to the flames during Isabella's reign. The Inquisition, to this day, remains "one of the most cruel and enduring religious persecutions in the history of Western Europe," the name and its deeds inextricably linked to that of Queen Isabella of Castile.³⁹

Queen Isabella did some soul searching about the inquisition. But then she made the decision that she had to "save" the church. She had to "save" the people. They had to get rid of the "heresy."

The conversos (or the marranos, as they were also called) were Jews. They would make a confession that they became Christians, but in their hearts, they didn't. There came an evil priest, Torquemada, who came to enforce their conversions. They sent out police, similar to the Iranians, who send out the "clothes police" to make sure everybody's dressed "correctly." (They recently caused a girl to lose her life because she wasn't dressed to suit them.)

They had police that checked out everything. They would check the Jews often. Jews are going to keep Sabbath. So they would see if somebody was dressed up

³⁹ Jon White, ed., "Isabella of Castile's Spanish Inquisition," *Medieval History*, 3rd ed. (Bournemouth, Dorset: Future Publishing Limited, 2018), 116–121.

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particularly well on Sabbath. The Jews would sometimes have a Seder meal in a basement with a white tablecloth and candles. So if they found them, they would immediately have to go to the questioning—the Inquisition.

Torture

Brim Note: Extreme physical torture by a number of hideous devices was used to extricate confessions of guilt. The perpetrators of torture said that only torture could elicit the truth. Accusations were made anonymously.

“Isabella of Castile’s Spanish Inquisition,”
All About History: Medieval History

The Rack The famous Inquisitor General Torquemada favoured a stretching rack called a potro. The victim was tied to the wooden frame and their body was stretched as the bars moved in opposite directions, dislocating joints and causing extreme agony.⁴⁰



⁴⁰ White, " *Medieval History*, 114.

Christopher Columbus and the Hand of God in 1492

"Modern Jewish History: The Spanish Expulsion (1492),"
jewishvirtuallibrary.org

"In the same month in which their Majesties [Ferdinand and Isabella] issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies." So begins Christopher Columbus's diary. The expulsion that Columbus refers to was so cataclysmic an event that ever since, the date 1492 has been almost as important in Jewish history as in American history. On July 30 of that year, the entire Jewish community, some 200,000 people, were expelled from Spain.⁴¹



Endel Markowitz, *The Encyclopedia Yiddishanica*

During his lifetime, he was never called Columbus by his friends and acquaintances; his name was Colon, which was as common a Jewish name as Cohen or Goldberg is today.

Jews were intimately involved in financing his voyage to America, for after seven years of pleading with Ferdinand and Isabella, who hesitated to advance the money, it was Luis de Santangel, a Marrano Jew⁴², and Chancellor of the Royal household, who told them that he would raise the necessary funds.

When Columbus sent his first letters back to Spain from the New World, they were addressed to Santangel instead of the Royal family.

⁴¹ "Modern Jewish History: The Spanish Expulsion (1492)," jewishvirtuallibrary.org, Accessed November 10, 2022. <https://www.jewishvirtuallibrary.org/the-spanish-expulsion-1492>

⁴² Marranos were Spanish and Portuguese Jews living in the Iberian Peninsula who converted or were forced to convert to Christianity during the Middle Ages yet continued to practice Judaism in secrecy.

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One of Columbus' most trusted friends, a man who accompanied him on his voyage, was Luis de Torres, a Marrano Jew, who was a court interpreter and spoke Hebrew fluently. He was the first white man to set foot in the new world.

A number of Marranos accompanied Columbus on his voyage, preferring this escape to persecution awaiting them in Spain. Those who have been identified are: Maestro Bernal, the ship's surgeon; Rodrigo de Triana, a deck hand; Marco, a cook; Luis de Torres; and Rodrigo Sanchez, who was sent along to watch the investment.⁴³

They had no place to go. But God provided a place. America has been a haven for the Jews. God raised it up so that they would have a place to go until they had their own place. I have come to see that everything revolves around God's Word coming to pass concerning Israel. Jesus said, "You want to know? Watch the fig tree."

My family has Choctaw background. My husband and his family are Cherokee. I hate to tell you this, but I know for sure one of their ancestors is not going to make Heaven. His name was Dragging Canoe. He was the great Cherokee war chief that fought against George Washington.

He said, "These white men are going to take it over." They did. But he fought with his dying breath. He had had a victory in a war with the Creeks [the Cherokees and the Creeks against the white settlers] and he died in a [celebratory] drunken stupor.

Acts 17:16, 22-26 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 ...

They worshipped a plethora of Gods. And lest there's one they might leave out, they made an altar to him. Because most of that god-worship was appeasing the gods so that they don't smash you. "So, lest this unknown god smash us, let's give him an altar."

Acts 17:23 ... Whom therefore ye ignorantly worship, him declare I unto you.

I had the Lord speak to me one night as I was about to read this. He said, "I want you to notice how the Apostle Paul declared Me to pagans." This is the manifesto of God to pagans. He had himself introduced as the—

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

⁴³ Endel Markowitz, *The Encyclopedia Yiddishanica* (Fredericksburg, VA: Haymark Publications, Inc., 1980), 108.

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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),

When God sent Columbus to find this world it was His will. I thought about this a lot because of the Native Americans and their heritage. I have come to see that everything revolves around God's Word coming to pass concerning Israel. Jesus said, "Watch the Jews. Watch the Fig Tree." They're going to be the ones that are going to be ruling out of Jerusalem.

The Native American people would never have developed to a place where they could send armies to the First World War and the Second World War to rescue the Jews. They never would have.

So I believe that it was God's will that this country come forth at this time and this country, by blessing Him, could know what it means to bless Israel. Because the United States did bless Israel. We did a lot of wrong things, but we've done a lot of right things. In blessing Israel lies the blessing upon the nation. I believe this nation was brought forth, not only for the Church, but so that God could work through it for Israel.

A lot of Jews came here [to the United States]. A lot of them became quite wealthy and financed the rebirth of Israel.

God is always working. He's always at work. The blessing for every nation is, "Did you bless Israel?" The judgment for every nation is, "Did you curse Israel." I believe there will be a United States of America in the Millennial Kingdom.

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WATCHING THE FIG TREE

For Signs of the Times 02

RUSSIA: A TREE OF PROPHECY

Part 1: History and the Czars

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And He spake to them a parable;

*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.*

(Luke 21:29–30 KJV)

Considering the huge place Russia holds as the impetus of the First and Second Aliyahs in the modern-time Ingathering of the Jews—as well as its leading role in the prophesied war of Ezekiel 38 and 39—I delved into Russia's history with the Jews. It is a "tree" we are told to watch. So here's watching.

Russia and State Religion

A small, old book fell into my hands (how, I don't recall). It was entitled *The Life and Suffering of the Jew in Russia* by Joseph Boyarsky (1912). Boyarsky had come to the United States from Europe. The Christians didn't seem to understand the plight of the European Jews—the Russian Jews particularly—what they undergone. He was speaking mainly at Christian churches. He wrote this little book to tell of the plight of the Jews, particularly in Russia.

Interestingly enough, he began with the introduction of Christianity as the accepted religion among the *Rus*.

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

In the year 987 A.D. the Russians were a wild and savage tribe, settled along the River Dnieper; ... where the city of Kieff now stands. They were idolators; in some cases offering up human sacrifice. They worshipped an idol, "Peroon." ...

Vladimir was the Chief's name. Whether it was Vladimir's intelligence, or the disappointment at Peroon's failure to perform a certain miracle, Vladimir made up his mind to get another God.

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So word was sent to neighboring peoples, inviting them to come and explain to Vladimir their religion."⁴⁴

Representatives of the Jewish, Islamic, Roman Catholic and other religions were heard and rejected. Then emissaries were sent to Constantinople to learn of the religion of the Greeks (Greek Orthodox).

... When the emissaries [sic] arrived at Constantinople and were taken into the main church, the sight of so many golden images and crosses, the soft glow from the many wax candles, the vestments of the priests, and the singing, made such an impression upon the savages that they reported having witnessed the worship of the Christians, and they did not know whether they were in Heaven or on earth. ... So, solely upon the favorable report of the committee, Vladimir decided to become a Christian.

Then Vladimir ordered all the population, men, women and children, to go and bathe in the Dnieper, waist deep, and all were baptised [sic]. Thenceforth the Russians became Christians.

The Christianizing of Russia was made in real Russian fashion. There was no preaching nor converting; the Russians were ordered to become Christians, and they obeyed."⁴⁵

This is the same way that it happened in Rome under Theodosius [the Edict of Thessalonica in A.D. 380]. There was a day declared on which, the next morning, everybody in Rome (every Roman citizen), is a Christian. So, on a certain calendar date, every Roman citizen became a Christian. Did they really? No. So you had a lot of savages, really, that thought they were Christians.

I went online to check this out and found the following.

"Vladimir the Great," Wikipedia

Vladimir I Sviatoslavich ... also known as **Vladimir the Great** ... was Prince of Novgorod, Grand Prince of Kiev, and ruler of Kievan Rus' from 980 to 1015.

... After the death of his father in 972 ... Vladimir... consolidated the Rus realm from modern-day Belarus, Russia and Ukraine to the Baltic Sea ... Originally a follower of Slavic paganism, Vladimir converted to Christianity in 988 and Christianized the Kievan Rus'. Due to this act, which fundamentally altered the historical trajectory of the Rus' and led to his declaration as a saint in both Western Christianity and the Eastern Orthodox Church, Vladimir is thus also known as **Saint Vladimir** or **Saint Volodymyr**.⁴⁶

| Notice the original name: *Rus*.

Brim Note: Tradition holds that the apostle Andrew, brother of Peter, preached in Asia Minor in Scythia, along the Black Sea to Volga and Kiev in the first century. If this is true, I am sure true Christians, following the teachings of Jesus and the apostles, were to be found somewhere in that area. However, Vladimir's experience in a much later century established a so-called "Christian" state religion.

⁴⁴Joseph Boyarsky, *The Life and Suffering of the Jew in Russia* (Los Angeles: Self Published, 1912), 9.

<https://babel.hathitrust.org/cgi/pt?id=hvd.32044018924936&seq=15>

⁴⁵ Boyarsky, *The Life and Suffering of the Jew in Russia*, 10–11.

⁴⁶ "Vladimir the Great," Wikipedia.org, Accessed October 24, 2022.

https://en.wikipedia.org/wiki/Vladimir_the_Great#:~:text=Vladimir%20I%20Sviatoslavich%20or%20Volodymyr,Rus'%20from%20980%20to%201015

1100 to 1550

The Tartars invaded Russia. For 400 years, Tartar chiefs humiliated Russia. In 1550, the Russians drove the Tartars out, but having intermarried, there was a mix of the peoples.

It was said that if you could scratch [the surface of] a Russian, you would find one of the wild Tartars. They were particularly wild people, and they had all intermarried.

Now we come to the Russian Czars. The first one is Ivan the Terrible, who certainly earned his title, and the last one is Nicholas II.

Before we go any further, we're going to look at Scriptures concerning Russia.

Timeline of the Russian Czars	
Name of Czar	Reign
Ivan IV	1547–1584
Feodor I	1584–1598
Boris Godunov	1598–1605
Feodor II	1605–1605
Dmitry II	1606–1606
Vasili IV	1606–1610
Dmitry II	1610–1610
Wladyslaw IV Vasa	1610–1612
Michael Romanov	1613–1645
Alexei I	1645–1676
Feodor III	1676–1682
Ivan V	1682–1696 (Jointly with Peter I)
Peter I the Great	1682–1725 (Jointly with Ivan V 1682–1696)
Catherine I	1725–1727
Peter II	1727–1730
Anna	1730–1740
Ivan VI	1740–1741
Elizabeth	1741–1762
Peter III	1762–1762
Catherine II the Great	1762–1796
Paul I	1796–1801
Alexander I	1801–1825
Nicholas I	1825–1855
Alexander II	1855–1881
Alexander III	1881–1894
Nicholas II	1894–1917

Ezekiel 38:1-2 יְהוָה יִקְרָאֵל JPS 1917

1 And the word of the LORD came unto me, saying:

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,

chief prince of Meshech = ראש מִשְׁכַּח = *rosh meshech*

Gog is not a human. Gog is a demon—it's Satan himself. In this war that we haven't had yet (but we're going to have), God is going to speak to an evil spirit named Gog, who is Satan. This evil spirit named Gog works down through the land of Magog, and he is the Rosh Czar or Rosh of Meshech.

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Ezekiel 38:2-3 יְחִזְקָאל JPS 1917

בֶּן־אָדָם, שִׁים פָּנֶיךָ אֶל־גּוֹג 2 'Son of man, set thy face toward
 אֶרֶץ הַמָּגוּג--נָשִׂיא, רֹאשׁ מִשְׁכָּךְ Gog, of the land of Magog, the chief
 וְתָבֵל; וְהִנָּבֵא, עָלָיו. prince of Meshech and Tubal, and
 וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוִה: 3 and say: Thus saith the Lord GOD:
 הִנְנִי אֵלֶיךָ, גּוֹג--נָשִׂיא, רֹאשׁ מִשְׁכָּךְ Behold, I am against thee, O Gog,
 וְתָבֵל. chief prince of Meshech and Tubal;

**Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel:*
*A New Translation With a Commentary Anthologized From Talmudic,
 Madrashic and Rabbinic Sources***

גּוֹג אֶרֶץ הַמָּגוּג — *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 ...

מִשְׁכָּךְ וְתָבֵל — *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.⁴⁷

In the war of Ezekiel 38 and 39, the chief personage is an evil spirit working down through Russia. There is so much talk about Iran, but they're not the number one, top player. They're the second. Somehow things are going to be directed from Russia. This is going to be a war. We haven't had it yet. I personally believe it is "cooking." I personally believe that what has happened with Russia and Ukraine shows that it's "cooking."

Let's go to some other Scriptures about Russia.

Jeremiah 16:14-16 KJV

Jer. 16:14 Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

⁴⁷ 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), 580–583.

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Jer. 16:15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Jer. 16:16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

The most known Bible story is the parting of the Red Sea. The Lord points here to how famous He was for parting the Red Sea. But He said, “I’m going to do something that’s bigger than that when I bring them out of the north.” He said it twice here in Jeremiah: here in the sixteenth chapter and in the twenty-third chapter. Let’s go to Jeremiah 23.

Jeremiah 23:3–8 KJV

Jer. 23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

Jer. 23:4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Jer. 23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jer. 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE Lord OUR RIGHTEOUSNESS.

Jer. 23:7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

Jer. 23:8 But, The **LORD** liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

He said, “I’m going to do something so big, it’s going to outshine, outdo bringing them out of Egypt.” I believe that’s the fall of the Communist Empire, the fall of the [Berlin] Wall, and the Jews getting set free from Russia. “You are going to see all the things that happened to them there. And I’m going to get my fame for that.” All of this has to do with Russia.

Russia is one of the trees of Bible prophecy. We’re seeing more and more Jews get out of Russia. More Jews came out when Russia and Ukraine went to war. Jews from Ukraine and Jews from Russia again came back home.

Now we’re going to go back to where we were in our lesson five, and we’re going to begin with the czars: the history of Russia, beginning with the first czar, Ivan the Terrible.

Why are we studying Russia? Because it’s just about to “shoot forth” (Luke 21:30 KJV)! It’s a tree—a really important tree of prophecy.

Ivan IV: "Ivan the Terrible"

Grand Prince of Moscow 1533–1547

The first Czar 1547–1584

"Czar" is derived from the Latin word "Caesar," as is the German word "Kaiser."

The nation of Russia took shape in the reign of Ivan IV. Individual "principalities," with their own chiefs, populated the area. If not united, they were in danger of falling back into Mongol control. Grand Prince Ivan of the Rurik dynasty ruled in Moscow. He united other principalities, expanded the territory, and created a centralized Russian state based in Moscow. His hideous acts against the nobility (and certainly the Jews) earned him the title of Ivan the Terrible.

Timeline of the Russian Czars	
Name of Czar	Reign
Ivan IV	1547–1584
Feodor I	1584–1598
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Vasili IV	1606–1610
Dmitry II	1610–1610
Wladyslaw IV Vasa	1610–1612
Michael Romanov	1613–1645
Alexei I	1645–1676
Feodor III	1676–1682
Ivan V	1682–1696 (Jointly with Peter I)
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Catherine I	1725–1727
Peter II	1727–1730
Anna	1730–1740
Ivan VI	1740–1741
Elizabeth	1741–1762
Peter III	1762–1762
Catherine II the Great	1762–1796
Paul I	1796–1801
Alexander I	1801–1825
Nicholas I	1825–1855
Alexander II	1855–1881
Alexander III	1881–1894
Nicholas II	1894–1917



Nikolay Andreyev, "Ivan the Terrible, Tsar of Russia," Britannica

Ivan was a devout adherent of the Orthodox church. ... but he placed the most emphasis on defending the divine right of the ruler to unlimited power under God—a view with which most other monarchs of the time would have been in agreement.⁴⁸

Lawrence Bush, "January 16: Ivan the Terrible," Jewish Currents

"In his time," writes the *Jewish Encyclopedia*, "the prejudice against the Jews in the Muscovite dominions was very pronounced. They were feared as magicians and proselytizers." Jews had, in fact, been banned from entering the lands stretching from Kiev to Moscow, until their expulsion from several countries in western Europe drove Jews

eastward to the kingdoms of Poland and Lithuania, where Ivan the Terrible encountered them in his drive to expand his empire. "His domestic rule saw Russia almost double its

⁴⁸ Nikolay Andreyev, "Ivan the Terrible, Tsar of Russia," Britannica, May 9, 2024. Accessed October 25, 2022. <https://www.britannica.com/biography/Ivan-the-Terrible/The-Oprichnina>

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territory and population, and was marked by the founding of the *oprichnina*, a 1,000-strong private army personally loyal to the Tsar. Its members wore all-black uniforms, and rode horses adorned with a severed dog's head and a broom, signifying that they would first bite Ivan's enemies and then sweep them away." —The Guardian⁴⁹

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

... Russia, at that time, was strong and aggressive toward its nearest neighbor, Poland. At the conquest of Polotsk [a city in Belarus], Ivan the Fourth ordered that all Jews who declined to adopt Christianity should be drowned in the River Duna.

He actually gave them a choice. He came to the town which was all Jewish. The river was iced over, and he said, "You can convert or you will be drowned." So they drowned. He drowned them all.

... Ivan the Fourth amused himself by letting bears loose outside the gate of his palace, and watching the killing and maiming of the pedestrians. By his orders incendiary fires were started in Moscow, burning the largest part of that city. ...⁵⁰

Ivan the Terrible moved from Moscow to a village, Alexandrovskaya. There he erected a permanent gallows, and scarcely a week passed without the execution of some unfortunate. This dreadful ruler, as a result of all his crimes, began to see the ghosts of the men he had ordered to be executed. He became penitent. Late at night, or in the very early morning, all the household would be awakened by his screams. He would rush to the church, everybody following him, where he would pray very earnestly, kneeling with head very low, and knocking his forehead on the stony floor of the church so that a permanent bump was formed there.

The next day more executions—then more prayers.⁵¹

In the Russian Orthodox churches, there is no place to sit down. There are no seats. And there are icons or pictures of saints or Jesus, but they're distorted. A person is supposed to stand in front of the icon until they go into a kind of trance and then "hear from God." But Ivan would have drunken orgies, then he would be penitent, and he would cry. Then he would stand in front of the icons. But it would be "revealed" to him who he was supposed to execute the next day. There did not have to be any reason [for the execution]. He supposedly got direction from God. It might have been his best friend. But his men carried it out. It was definitely demonic. He was definitely demon-possessed. He was the first czar.

For fifty years ... Ivan the Terrible reigned. He inflicted terrible sufferings on the Russian people, who, slave-like, obeyed, and allowed him to torture them.

The reader can then imagine what the sufferings of the Jews were at that time.⁵²

Brim Note: Boyarsky explains how the Russian Orthodox Church under Peter the Great (1682–1725) and Nikkon, the Archbishop, had implemented reforms. There were, however, people called "Starobriadzi," meaning "followers of the old

⁴⁹Lawrence Bush, "January 16: Ivan the Terrible," Jewish Currents, January 16, 2017. Accessed November 1, 2022. <https://jewishcurrents.org/ivan-the-terrible>

⁵⁰ Boyarsky, *The Life and Suffering of the Jew in Russia*, 14.
<https://babel.hathitrust.org/cgi/pt?id=hvd.32044018924936&seq=15>

⁵¹ Boyarsky, *The Life and Suffering of the Jew in Russia*, 15.

⁵² Boyarsky, *The Life and Suffering of the Jew in Russia*, 17.

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teaching.” They still adhered to the pre-reform ideals and were still in existence in 1912, when Boyarski wrote his book. He explains his personal experience with the “Starobriadzi,” whom he calls, “fanatics of the worst kind.”

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

When I was a boy about eight years old, I was sent on an errand by my father to deliver a message to a Staro-briadetz. Arriving at the Russian's house, I found the door ajar; I shouted, calling his name, but as there was no response, I waited. It was a sultry summer day and I was thirsty. On the table inside of the room I could see a pitcher filled with water, and a glass at its side. Being too thirsty to wait for a response to my knock, I crossed the threshold into the room, filled the glass with water, and drank. I had no sooner tasted the water than I was seized from behind by the collar, the glass was snatched from me, and I heard it fall and break in the yard. The pitcher followed it, with the same result; then I was wheeled about and looked with fear into the savage face of a big bearded Russian who hissed at me, “Thou anti-Christ! Thou Christ-killer! Thou Christ-seller! Thou accursed Jew.” And the next thing I knew I was sent sprawling at length into the yard. My offense, from the Russian's standpoint was this: I had not removed my hat when entering the room where in the right corner, were the ikons (images). As a Jew, I had, according to his religious belief, defiled his house by entering therein; had defiled the water, the pitcher, and the glass; neither he nor his family could use them anymore. He had to burn incense to drive out the evil spirit that I had brought into the house. The very spot where I stood had to be scrubbed with hot water. Such was the Christianity the Russians practiced up to the time of Nikkon ...⁵³

Brim Note: I was asked by Rick Renner to come and speak at his church in Moscow about Russia's future, according to the Bible (which I couldn't do today). But that was in 2001. It was just before 9/11. The attacks happened while we were there in Russia. I gave an altar call one night for anybody who had antisemitism. Practically the whole congregation came to the front, particularly great big Russian men.

Shelli and I had an experience with Michael Oren, a former ambassador of Israel to the United States.

“Michael Oren,” Wikipedia

Michael Oren is a former Israeli Ambassador to the United States (2009 to 2013) ...

Oren was born Michael Scott Bornstein in upstate New York, the son of Marilyn (née Goldstein), a marriage and family therapist, and Lester Milton Bornstein, a hospital director. His father had served as an officer in the U.S. Army who took part in the D-Day invasion of Normandy and in the Battle of the Bulge in 1944 and participated in the Korean War. Oren grew up in West Orange, New Jersey, in a Conservative Jewish household. He attended West Orange Mountain High School.⁵⁴

There is Orthodox, there is Ultra-Orthodox and there's Conservative. Conservatives are more like Rani Levy [the man who facilitated the sale of the Migdal Arbel property to Dr. Brim and Billye Brim Ministries]. They don't have curls (or *peyote*, beside their ears) and things like that. But they still believe

⁵³ Boyarsky, *The Life and Suffering of the Jew in Russia*, 18–19.

⁵⁴ “Michael Oren,” Wikipedia.com, Accessed October 25, 2022.

https://en.wikipedia.org/wiki/Michael_Oren#:~:text=Oren%20was%20born%20Michael%20Scott,Milton%20Bornstein%2C%20a%20hospital%20director

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according to the Book [the Bible]. They're not like the Reform. The Reform change all the time.

So he was brought up in a Conservative household. That means they wore normal, regular clothes, and his mother didn't wear a wig or anything like that. But they're very close to the Book. They are "observant" Jews. (Probably, if I were Jewish, that's what I would be.) He went to a regular high school.

Shelli and I were at a *Christians United For Israel* meeting. They have many smaller meetings there [break-out sessions]. For some reason, we were in a little, intimate group. Michele Bachmann was there. There were about fifty people, and we were having a little dinner. Michael Oren spoke to us and shared his heart. He shared things that he had never shared before. He shared how interesting Jesus was to him in a very kind way. I'm not saying he was a Christian. I'm just saying he wasn't negative.

But he told a story of when he was a little boy in public school. Some other boys had beat him up and called him a Christ-killer. He went to his mother and said, "What is that? What is a Christ-killer?" He didn't know. But that's what got him beat up in an American school not so very long ago. It was Satan.

Nikolay Andreyev, "Ivan the Terrible, Tsar of Russia," Britannica

Finally, in a fit of rage, he murdered his only viable heir, Ivan, in 1581. This murder set the clock ticking for the political crisis, known as the Time of Troubles, that began with the extinction of the Rurik dynasty upon the infirm Fyodor's death in 1598.⁵⁵

**The Romanovs**

Out of the battles of the Time of Troubles, the Romanovs emerged to rule Russia for 700 years, until the abdication of Nicholas II in 1917, forced by the Bolshevik Revolution.

Peter the Great

Czar of Russia (1682–1721)

Joseph Boyarsky,

The Life and Suffering of the Jew in Russia

In the reign of Peter the First, the Great, the conditions of the Jews residing in Russia at that time were the same as before, with no improvements whatever, although the number of the Jews in Russia was very small.

Peter began to reform Russia. ... But with all his genius, Peter could not overcome his hatred for the Jews as "Christ-killers."⁵⁶

⁵⁵ Nikolay Andreyev, "Ivan the Terrible, Tsar of Russia," Britannica, May 9, 2024, Accessed October 25, 2022. <https://www.britannica.com/biography/Ivan-the-Terrible>

⁵⁶ Boyarsky, *The Life and Suffering of the Jew in Russia*, 33–34.

Catherine the Great

Empress (1762–1796)

Dr. Yvette Alt Miller, “Catherine the Great and the Jews: 5 Facts,” Aish.com

The Russian royal family Catherine married into [she was Prussian] was intensely antisemitic. Peter the Great ... famously declared that he would “prefer to see in our midst nations professing Mohammedanism and paganism rather than Jews. They (the Jews) are rogues and cheats. It is my endeavor to eradicate evil, not to multiply it.” Jews were largely banned from living anywhere inside of Russia. ...

Peter’s daughter, the Czarina Elizabeth – the one who brought Catherine the Great to Russia in order to marry her heir – was no friend to Jews ... Styling herself a defender of the Christianity, she seized power in a 1741 coup during which she wielded a large silver cross and declared that she was opposed to all “enemies of the Christian faith”. The following year, 1742, Elizabeth signed an Order of Expulsion, making it illegal for any Jew to remain in Russia.

That radical law was maintained even as Russia expanded westward, acquiring territories that were home to Jewish communities. ...



Catherine the Great invited foreigners into Russia—but only if they weren’t Jewish.

... After wresting power from her husband in 1762 in a coup, Catherine installed herself as Empress of Russia. One of her first acts, in 1763, was to issue ... [a] decree, allowing foreigners to settle in Russia for the first time. It’s widely assumed that the foreigners she hoped would settle in Russia were ethnic Germans like herself, whose presence ... would help modernize her adopted country. However, one notable loophole in the rule made it illegal for foreigners who were Jews to settle in Russia.

She suddenly found herself ruler of the largest Jewish community in the world.

In a series of intensely turbulent alliances, Catherine the Great allied herself with Prussia and Austria and succeeded in partitioning the Polish-Lithuanian Commonwealth. In 1772, Poland was carved up and Catherine found herself ruler of an additional 600,000 Jews from her new territories. With the second partition of Poland in 1793, Catherine gained 400,000 more Jewish subjects. In 1795, she gained more territory, adding 250,000 new Jewish subjects. Catherine the Great thus found herself ruler of the largest Jewish community in the entire world...

She created the “Pale of Settlement,” decreeing where Jews could live.

... Facing intense pressure to continue Russia’s longstanding policy of not allowing Jews to live inside Russia proper, Catherine restricted the rights of her new Jewish subjects, insisting they remain in Poland and Lithuania. In December 1791, she created a formal “Pale of Settlement” in the western part of Russia’s territory, where Jews could live.

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Other parts of Russia were strictly off-limits. (The term Pale came from the Latin *Palus*, meaning a stake: it refers to a boundary or marker delineating property or land.)

The boundaries of the Pale of Settlement shifted through the years. Later on, Catherine added lands conquered from the Ottoman Empire. She also encouraged Jews to move to the area around **Odessa in Ukraine [a part of Russia at that time]**. With Catherine's encouragement it soon became one of the major centers of European Jewry and saw a flourishing Jewish life for generations. ... Jews could petition to live outside the Pale of Settlement – this is where the term “beyond the Pale” comes from – but their applications were nearly always denied.

While she afforded Jews some rights, she also restricted their movements and made them beleaguered foreigners in their own country.

Considered a malignant grouping, Diamant notes that Jews were kept so thoroughly separate that when Russian peasants first arrived in Moscow during the Bolshevik Revolution in 1917 and saw modern inventions, they believed that modern conveniences had been created by magical, demonic Jews. Though the Russian empire was home to millions of Jews by then, most people living within Russia proper had still never met a Jew in their lives – thanks to the legacy of separate communities and the Pale of Settlement that Catherine the Great invented and championed.

Her legacy continues to this day. Jews continue to live in large numbers in the areas of the Pale of Settlement that Catherine the Great established. And the stigma of Jews as “foreign” and somehow malign in Russia lives on today. **A recent poll found that half of Russians feel that Jews have “too much power”**. ...⁵⁷

In Russia, the Jews lived totally in the Pale of Settlement. The story of *Fiddler on the Roof* was set in the Pale. It was a Shtetl, a little town in that Pale. This created a ghetto-type existence for them. There was no way for them to prosper. They were poverty-stricken. Then comes along Nicholas I.

Nicholas I (1825–1855)

Abram Leon Sachar, first president and founder of Brandeis University, called Nicholas I the “Russian Haman” in his great book *A History of the Jews*.

Abram Leon Sachar, *A History of the Jews*

“... not sympathetic to any minority group ... he despised Jews above all. To him they were leeches and parasites and an unassimilable element in Russian society. With his accession there began a relentless thirty years' war against them.”⁵⁸



⁵⁷ Dr. Yvette Alt Miller, *Catherine the Great and the Jews: 5 Facts*, aish.com, January 3, 2022. Accessed October 22, 2022. <https://aish.com/catherine-the-great-and-the-jews-5-facts>

⁵⁸ Abram Leon Sachar, *A History of the Jews*, (New York: Alfred A. Knopf, Inc., 1930, 1964), 313.

RUSSIA: A TREE OF PROPHECY—HISTORY AND THE CZARS

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

Being pious, Nicolas desired to save Jewish souls, to Christianize them. ... It would not do, in the nineteenth century to forcibly order all Jews to be baptised, so a system of indirect laws of forcible conversion were enacted.⁵⁹

Alexander II (1855–1861)**“Alexander II of Russia,” Wikipedia**

Alexander II was Emperor of Russia, King of Poland and Grand Duke of Finland from 2 March 1855 until his assassination. Alexander's most significant reform as emperor was the emancipation of Russia's serfs in 1861, for which he is known as Alexander the Liberator.⁶⁰

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

... the Jew and the peasant received justice. The number of schools increased, and universities were established ... Jews were allowed to educate their children. ... The Tzar's kindness and benevolence were felt throughout Russia. The Jews became his most loyal subjects. ... It will be remembered that the Russian Jews became subjects of Russia after the partition of Poland. Because of the mistreatment of the Jews by Poland, before the partition of Poland, they now fully appreciated the kindness of Alexander the Second ...



The Russian Jews did not forget the suffering and injustice their forefathers had endured in Poland. They had suffered from the Polish clergy [Roman Catholic], who accused them of using Christian blood for ritual purposes ... The life and death of the Jew was in the hands of the Polish nobleman in whose jurisdiction he resided.

During the rebellion of the Haidamacks (little Russians of the Greek orthodox church [sic] who rebelled against Poland's oppression) the Jews were butchered by the thousands. The favorite way of doing it was to gather together a large number of Jewish people, men, women, and children and plant a large wooden cross in the ground; then all those that approached the cross and submitted to baptism were spared; all the rest were butchered. And it is historically true that only a few of the Jews took the opportunity of saving themselves.⁶¹

The contrast between the treatment of Jews in Russia in the time of Nicolas the First and at the time of Alexander the Second was great. It was as great a step forward as could be expected under the circumstances; the Russian people were not ready yet for a

⁵⁹ Boyarsky, *The Life and Suffering of the Jew in Russia*, 49.

⁶⁰ “Alexander II of Russia,” Wikipedia, Accessed November 3, 2022.
https://en.wikipedia.org/wiki/Alexander_II_of_Russia

⁶¹ Boyarsky, *The Life and Suffering of the Jew in Russia*, 57–58.

RUSSIA: A TREE OF PROPHECY—HISTORY AND THE CZARS

more liberal treatment of the Jews, because they could not get rid of their prejudice against them, that had been in the Russians for so many hundreds of years.⁶²

Alexander III (1881–1884)

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

At the death of Alexander Second [assassination], his son, Alexander Third ascended the throne. The Russian Jews began to feel the iron heels of the oppressor on their necks. The notorious Count Ignatiev⁶³ was appointed minister of the interior; laws were enacted against the Jews driving them from the villages, where they made a miserable living, into the cities within the Pale, thus adding more population to the already crowded communities; small towns where Jews had a right to reside were transformed by order of the ministry of the interior into villages, thus driving the Jews out again from their homes. Restrictions were created everywhere ... Laws of the time of Nicolas First were again invoked ... Jews were not allowed to bear Russian names.⁶⁴



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⁶² Boyarsky, *The Life and Suffering of the Jew in Russia*, 65.

⁶³ IGNATIEV (IGNATYEV, IGNATIEFF), COUNT NIKOLAI PAVLOVICH: Russian statesman; born 1832. He was one of the prime movers in the reactionary anti-Jewish legislation of the last quarter of the nineteenth century, the alleged instigator of the anti-Jewish riots, and the author of the notorious [May Laws](#). (Herman Rosenthal, J.G. Lipman, "IGNATIEV (IGNATYEV, IGNATIEFF), COUNT NIKOLAI PAVLOVICH," Jewish Encyclopedia, Accessed October 23, 2022.

<https://www.jewishencyclopedia.com/articles/8065-ignatiev-ignatyev-ignatieff-count-nikolai-pavlovich>)

⁶⁴ Boyarsky, *The Life and Suffering of the Jew in Russia*, 139.

WATCHING THE FIG TREE

For Signs of the Times 02

RUSSIA: A TREE OF PROPHECY

Part 2: The Evil Decrees

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“Jewish Russia, 1800–1850,” Jewish History.org

The Evil Decrees

The Jews were loyal to Russia during the Napoleonic War. This loyalty was rewarded by a series of decrees which, in the history of the Jewish people, are arguably the single worst series of decrees Jews have ever undergone. It would begin with Czar Alexander in the early 1820s and continue with his son Nicholas and then by Alexander III. Their intent was the utter destruction of the Jewish people.

It is rumored that the Czar’s minister said that the Jewish program of the Russian government was “one-third extermination, one-third emigration, and one-third assimilation (or conversion).” It is not overstating it that the elimination of the Jewish people in Russia was one of the goals of the Romanovs. It is interesting to see how that attitude was inherited by the revolution that overthrew the Romanovs, the Communist Revolution. The decrees were different but their purpose was the same.

The Pale of Settlement

... The Pale of Settlement decree, in effect, prevented any chance for Jews to advance economically. It was the ghetto on a grand scale. ...

The Cantonist Decrees

In 1827, Czar Nicholas signed into law, “The Decree of the Cantonists.”⁶⁵

The Cantonist Decrees

Brim Note: First, we will consider the following two accounts of these decrees. Then we will see how they reached into the life of Eliezer Ben Yehuda, the man the Lord used to restore spoken Hebrew as the language of the reborn State of Israel.

Abram Leon Sachar, *A History of the Jews*

In 1827... all able-bodied Russians above the age of eighteen were made liable to serve in the army for twenty-five years ... his military policy was devised to bear heavier upon these minorities. Conscription affected seven in a thousand of the Russian population, but ten in a thousand among Jews. Moreover, the period of military service was increased by six years for the Jewish population, through the provision which compelled

⁶⁵ “Jewish Russia, 1800-1850,” Jewish History.org, Accessed November 8, 2022.

<https://www.jewishhistory.org/jewish-russia-1800-1850/>

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them to attend cantons, or preparatory camps, from the age of twelve. Every effort was made to wean the young reservists from Judaism. They were transported long distances from their native towns, away from every Jewish influence. They were flogged and prevented from sleeping; they were served salt foods and denied water. It was impossible for more than the most stalwart to survive. There were enormous numbers of forced baptisms ...⁶⁶

“Jewish Russia, 1800-1850,” Jewish History.org**The Cantonist Decrees**

In 1827, Czar Nicholas signed into law, “The Decree of the Cantonists.”

The rate of suicide among the Jewish children who were taken was almost 60%, because they would not convert. From the moment they were taken away, they were forced to attend Russian Orthodox services. Many were forcibly baptized.

These children were taken into very rough conditions, to freezing cold places with poor sanitation. Not every 8-year-old child can march 10 or 12 miles every day. Out of those children who went into the army, very few came back. And out of those who did come back, very few of them came back as Jews.

The decree was unspeakably cruel. And it stayed in effect for almost 30 years.⁶⁷

Joseph Boyarsky, *The Life and Suffering of the Jew in Russia*

... Jews were compelled to furnish conscripts every year ... For every conscript not furnished at the proper time, two new conscripts were demanded from the Jews as a fine. Men of advanced years were forced into the army; sole supporters of families were made to serve. ... Petitions to the Tzar described the terrible sufferings of the families whose sole supporters were taken away ... so another order was issued, to take only single men, of no age limit.⁶⁸

They were making their armies massive. They were made massive to expand Russia. The ones who were becoming soldiers in the army, the Russians as well as the Jews, were mainly peasants. They were often marched to their deaths. They had massive numbers of soldiers who were marched away to their deaths. That didn't sit well with the peasants. Russia was ripe for the 1917 revolution because of the activities of the czars.

The Jews were known to marry very young; at eighteen, boys had to be married ... [So] ... all Jewish boys over eighteen years of age were exempt ... Now, if eighteen-year-old boys were eligible to marry, why not stretch a point ... and marry at seventeen? The government did not ... lay any rules regarding Jewish marriages. The ceremony was very simple and could be performed by any rabbi. So ... seventeen-year-old boys ... then, sixteen, fifteen, fourteen, and finally, thirteen year old [sic] boys were married; that is,—the ceremony was performed, the girl was led home by her parents ... The Government was notified there were no single men among the Jews ...⁶⁹

⁶⁶ Abram Leon Sachar, *A History of the Jews*, (New York: Alfred A. Knopf, Inc., 1930, 1964), 313–314.

⁶⁷ “Jewish Russia, 1800-1850,” Jewish History.org, Accessed November 8, 2022.

<https://www.jewishhistory.org/jewish-russia-1800-1850/>

⁶⁸ Joseph Boyarsky, *The Life and Suffering of the Jew in Russia* (Los Angeles: Self Published, 1912), 49–50.

<https://babel.hathitrust.org/cgi/pt?id=hvd.32044018924936&seq=15>

⁶⁹ Boyarsky, *The Life and Suffering of the Jew in Russia*, 50.

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An order came to take boys over eight years old, as cantonists ... These unfortunate children were torn away from their parents ... and driven away a thousand miles to places where Jews were not allowed to reside, and baptised. ... Very often the boys were fed on salted herring and driven into a hot Russian bath and denied a drink unless they accept baptism.⁷⁰

Brim Note: Boyarsky goes into detail of one family who hid their son, Abe, but who was finally caught by the "catchers." He was old enough when he entered the canton to resist being baptized. "He was not only punished by fifty lashes, but was ... forcibly baptized. He would not cross himself, neither would he wear a cross around his neck. He was punished again and again ... it ended in a few weeks. Abe was dead from a beating he had received."⁷¹

Eliezer Ben Yehuda

One person greatly affected by the policies of Russia in the 1800s was Eliezer ben Yehuda, the man God used to restore Hebrew as the spoken language of the Jewish people as they were gathered back to their homeland.

(The book to which Dr. Brim was referring, *Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda* by Robert St. John, can be read online in pdf form at:

<https://archive.org/details/tongueoftheproph001031mbp/page/n6/mode/1up>

Robert St. John,

Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda

The three-to-one ratio of boys to girls in the family caused Feygeh [Eliezer's mother] great concern. ...

"It is fine to have three such good sons," she would say, "but I never can forget what happened to Leib Beer, my brother. When he was only seven years old the Cossacks took him. It was the Czar's order. ... he disappeared and we never saw him again. Now I have three sons. How short a time will I have them before they, too, are taken for the army?"

... one night, after the children were asleep, Feygeh told Leybaleh [her husband] of her worry.

With his genius for solving problems, the husband found a solution. The rule in Russia in those days was that one son in each family was exempt. That meant Shalom David, the first-born, would never be conscripted. They need be concerned only about Hayim Maeer and Eliezer [born in 1858]. But, Leib Perlman, reminded his wife, the births of these two boys had never been duly recorded.



⁷⁰ Boyarsky, *The Life and Suffering of the Jew in Russia*, 51.

⁷¹ Boyarsky, *The Life and Suffering of the Jew in Russia*, 54.

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"So," he said, "we need only find two families who are childless and who will co-operate with us. Then we give their names to our sons, and register the births. So ... they, too, shall be exempt from service."

Thus it was that Eliezer, although born a Perlman, acquired in his youth the surname Elyanof ...

... Eliezer went to live with Feygeh's brother and began to study rabbinical law.⁷²

Brim Note: Fast forward many years, many perils and many miracles to an event that happened not long after Eliezer Ben Yehuda and his wife arrived in "Palestine" in 1881.

Ben Yehuda had tuberculosis. All of his life, he was dying. But he didn't die until he was sixty-four. Even though he had tuberculosis, he worked hard. He would work twelve hours to eighteen hours. He was driven to make this language functional. He said, "If we're going to be a unified people, we've got to have one tongue." But he was staunch in his beliefs. So he told his wife. "We've got to go live in Palestine." (Even though it wasn't called Israel then, called it Israel.)

So they went to the Land. The Jews in the land were very poor. There was no way to make it. It was Ottoman Turkish times. He was poor. She practically starved to death.

He knew that a language must be someone's mother tongue in order to get established. But Hebrew has not been the mother tongue of anybody on God's green Earth since the Maccabees. So when Ben Yehuda's son was born, Hebrew would be his mother tongue. Eliezer made his wife swear, while she was pregnant, that she would never speak to her son except in Hebrew. They would never let any other language be heard in their home but Hebrew.

Robert St. John,

Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda



One day Eliezer Ben Yehuda presented himself at the Russian consulate in Jerusalem ... Behind a large desk sat a man with a finely chiseled face and with a beard much bushier and more handsome than the one his visitor wore.

"And what may I do for you, sir?" he inquired pleasantly in well-polished, precise Russian.

⁷² Robert St. John, *Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda*, (Garden City, NY: Doubleday & Company, Inc., 1952), 19–20.

<https://archive.org/details/tongueoftheproph001031mbp/page/n6/mode/1up>

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"I have come to renounce my Russian citizenship and turn in a passport for which I no longer have any use," Eliezer announced a determined tone as he placed the passport bearing the Czar's coat of arms on the desk.

"This is a rather unusual procedure, Mr. — Mr. —"

"The name is Ben Yehuda. Eliezer Ben Yehuda."

"You say your name is Ben Yehuda? That is not the name in this passport. This belongs to a Mr. Elyanof." The official looked up suspiciously at his visitor. "This is all rather mysterious."

"Not at all," Eliezer replied. "Elyanof was my name before I left Russia. I have changed it now. That is one reason I wish to get rid of this passport. When I get one here it will be in the name Ben Yehuda."

The official looked startled. Then Eliezer continued:

"From now on I shall consider myself a citizen of the Land of Israel."

"Palestine, you mean."

"I said the Land of Israel."

"I think you speak of a country which does not exist. You will have difficulty getting a passport issued by a state called Israel!"

"That is beside the point. I no longer consider myself a Russian subject and am announcing it officially at this time."

At that point Eliezer turned on his heel and started from the room, but before he reached the door the man behind the desk stopped him, saying:

"You might be interested to know that we have been holding a letter here for you."

As he spoke the official walked forward with a long white envelope in his outstretched hand.

Eliezer took it, glanced at the address, and then handed it back.

"This letter is addressed to Eliezer Elyanof. As that is no longer my name, I could not possibly accept a letter that does not belong to me."

A smile spread across the official's face.

"I assume, then, that you wish me to have the letter returned to the expeditor, who, in case you did not notice, is a man named Leib Perlman, who lives in the country of the Czar at a place called Luzhky. Do you know who this Leib Perlman is?"

"I think he is my youngest brother."

The official took no trouble to hide his astonishment.

"You think? What do you mean, you think? Is your family so large that you do not even know the names of all your brothers?"

"Yes, my family is very large," Eliezer said gravely. "My family is now the whole of the people of Israel, and all of its sons are my brothers."

"That is a very fine speech, Mr. Elyanof—pardon—Mr. Ben Yehuda. But if it does not annoy you, may I ask if by any chance you know my sister? I had a sister once who lived many years ago in the same village from which you apparently came."

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Eliezer unbent a little and replied: "I lived there only as a boy. I am afraid I would not know your sister."

"That is too bad, because you are the first one I have ever met who came from Luzhky. I have often wondered about my sister; whether she is still alive; whether she has ever married. She had a lovely name. They called her Feygaleh."

In the split second it took the official to say the name, eight years suddenly dropped away for Eliezer. His mind now was back in Luzhky the last time he had seen his mother, when he was on his way to high school in Dünaburg.

Eliezer held onto the desk for support. "Feygaleh is my mother. She had a brother. I even remember his name. It was Leib Beer. She often told us about him. When he was only seven he was kidnapped by the Cossacks and taken away for the army. She never heard from him again. Would that—What is your name, sir?"

Without replying the older man suddenly threw his arms around his slim young visitor and embraced him as a father might a son he had not seen in years. There were tears in his eyes when he finally backed away and looked Eliezer over from head to foot.

"So! So you are my nephew then. You are dear Feygaleh's boy and I am your uncle. How strange a world in which we live! And to think that we meet in this far-off place, Jerusalem!"

... the uncle gave the nephew a brief résumé of his life. ... at the age of seven ... he had been kidnaped [sic]. His captors took him to Siberia and when he was old enough to carry a rifle put him in the Czar's army. His teachers converted him to Christianity [**Brim Note:** the Russian Orthodox version], and he took the name of Davidson, having forgotten what his own family name was, but remembering that his father's first name had been David.

Before the session was over the uncle picked up the envelope again. With a smile he slit it and pulled out a sheet of paper and a smaller envelope.

The sheet of paper was addressed to Eliezer. It had been dictated by his mother, who still did not know how to read or write, to her youngest son, Leib. In it, besides several personal messages to Eliezer, she said:

"I am enclosing an envelope addressed to Leib Beer. You may remember, Eliezer, that I often spoke about him. He was my favorite brother who was kidnapped [sic] by the Cossacks when he was only seven. But just recently I have been taking with a woman who passed through Luzhky, and she said she had reason to believe that your uncle is still alive and is employed by the Russian consulate in Jerusalem, where you now are. Would you try to find him and give him the enclosed letter?" ⁷³

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⁷³ St. John, *Tongue of the Prophets*, 99–102.

WATCHING THE FIG TREE

For Signs of the Times 02

RUSSIA: A TREE OF PROPHECY

Part 3: Road to Revolution

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Czar Nicholas II

Last Emperor and Czar (1894–1917)



In preparation for this class, I watched the movie, *Nicholas and Alexandra*.^{*} It was the sad account of an inept Czar who did not see the plight of his impoverished subjects. His only son was born a hemophiliac. Alexandra was especially influenced by the evil, drunken, debauched monk, Rasputin, whom she believed could help her child.

When starving peasants and factory workers came to present their plea for the improvement of their conditions to the Czar, whom they believed would help them, they were shot down by the Imperial Guard.

In a senseless war, he sent multiplied thousands of Russian soldiers (most of whom were impressed into service) to be slaughtered in the Russo-Japanese War.

(*This movie can be viewed at <https://www.youtube.com/watch?v=cQ0YilyTdjY>)

“Nicholas II—Tsar of Russia,” Britannica

Neither by upbringing nor by temperament was Nicholas fitted for the complex tasks that awaited him as autocratic ruler of a vast empire ...

His attempt to maintain and strengthen Russian influence in Korea, where Japan also had a foothold, was partly responsible for the Russo-Japanese War (1904–05). Russia’s defeat not only frustrated Nicholas’s grandiose dreams of making Russia a great Eurasian power, with China, Tibet, and Persia under its control, but also presented him with serious problems at home, where discontent grew into the revolutionary movement of 1905.⁷⁴

⁷⁴ “Nicholas II—Tsar of Russia,” Britannica, Accessed November 5, 2022.

<https://www.britannica.com/biography/Nicholas-II-tsar-of-Russia>

Jews the Scapegoat and Pogroms

The disparity between the lives of the Russian czars and the peasantry was a vast chasm. When the peasants arose in any way, the Czars blamed it on the Jews. Pogroms were carried out to execute supposed “needful punishment.”

From Appendix 9

“Protocols of the Elders of Zion,”

United States Holocaust Memorial Museum Holocaust Encyclopedia

The *Protocols of the Elders of Zion* is the most notorious and widely distributed antisemitic publication of modern times. Its lies about Jews, which have been repeatedly discredited, continue to circulate today, especially on the Internet. The individuals and groups who have used the *Protocols* are all linked by a common purpose: to spread hatred of Jews.

The *Protocols* is entirely a work of fiction, intentionally written to blame Jews for a variety of ills. Those who distribute it claim that it documents a Jewish conspiracy to dominate the world. The conspiracy and its alleged leaders, the so-called Elders of Zion, never existed.

The Origin of a Lie

In 1903, portions of *The Protocols of the Elders of Zion* were serialized in a Russian newspaper, *Znamya* (The Banner). The version of the *Protocols* that has endured and has been translated into dozens of languages, however, was first published in Russia in 1905 as an appendix to *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*, by Russian writer and mystic Sergei Nilus.

Although the exact origin of the *Protocols* is unknown, its intent was to portray Jews as conspirators against the state. In 24 chapters, or protocols, allegedly minutes from meetings of Jewish leaders, the *Protocols* “describes” the “secret plans” of Jews to rule the world by manipulating the economy, controlling the media, and fostering religious conflict.

Following the Russian Revolution of 1917, anti-Bolshevik émigrés brought the *Protocols* to the West. Soon after, editions circulated across Europe, the United States, South America, and Japan. An Arabic translation first appeared in the 1920s.

Beginning in 1920, auto magnate Henry Ford's newspaper, *The Dearborn Independent*, published a series of articles based in part on the *Protocols*. *The International Jew*, the book that included this series, was translated into at least 16 languages. Both Adolf Hitler and Joseph Goebbels, later head of the propaganda ministry, praised Ford and *The International Jew*.

Fraud Exposed

In 1921, the London *Times* presented conclusive proof that the *Protocols* was a “clumsy plagiarism.” The *Times* confirmed that the *Protocols* had been copied in large part from a French political satire that never mentioned Jews—Maurice Joly's *Dialogue in Hell Between Machiavelli and Montesquieu* (1864). Other investigations revealed that one chapter of a Prussian novel, Hermann Goedsche's *Biarritz* (1868), also “inspired” the *Protocols*. ...

RUSSIA: A TREE OF PROPHECY—ROAD TO REVOLUTION

In 1935, a Swiss court fined two Nazi leaders for circulating a German-language edition of the *Protocols* in Berne, Switzerland. The presiding justice at the trial declared the *Protocols* "libelous," "obvious forgeries," and "ridiculous nonsense."

The US Senate issued a report in 1964 declaring that the *Protocols* were "fabricated." The Senate called the contents of the *Protocols* "gibberish" and criticized those who "peddled" the *Protocols* for using the same propaganda technique as Hitler.

In 1993, a Russian court ruled that Pamyat, a far-right nationalist organization, had committed an antisemitic act by publishing the *Protocols*.

Despite these repeated exposures of the *Protocols* as a fraud, it remains the most influential antisemitic text of the past one hundred years, and it continues to appeal to a variety of antisemitic individuals and groups.⁷⁵

"Pogrom," Wikipedia

A pogrom is a violent riot incited with the aim of massacring or expelling an ethnic or religious group, particularly Jews. The term entered the English language from Russian to describe 19th- and 20th-century attacks on Jews in the Russian Empire ...⁷⁶

"Pogroms,"**United States Holocaust Memorial Museum Holocaust Encyclopedia**

Pogrom is a Russian word meaning "to wreak havoc, to demolish violently." Historically, the term refers to violent attacks by local non-Jewish populations on Jews in the Russian Empire and in other countries. The first such incident to be labeled a pogrom is believed to be anti-Jewish rioting in Odessa⁷⁷ in 1821. As a descriptive term, "pogrom" came into common usage with extensive anti-Jewish riots that swept the southern and western provinces of the Russian Empire in 1881–1884, following the assassination of Tsar Alexander II.

The perpetrators of pogroms organized locally, sometimes with government and police encouragement. They raped and murdered their Jewish victims and looted their property. During the civil war that followed the 1917 Bolshevik Revolution, Ukrainian nationalists, Polish officials, and Red Army soldiers all engaged in pogrom-like violence in western Belorussia (Belarus) and Poland's Galicia province (now West Ukraine), killing tens of thousands of Jews between 1918 and 1920.⁷⁸

"Fiddler on the Roof," Wikipedia

Fiddler on the Roof is a musical ... set in the Pale of Settlement of Imperial Russia in or around 1905. It is based on *Tevye and his Daughters* (or *Tevye the Dairyman*) and other tales by Sholem Aleichem. The story centers on Tevye, a milkman in the village of Anatevka, who attempts to maintain his Jewish religious and cultural traditions as outside influences encroach upon his family's lives. ... **An edict of the tsar eventually evicts the Jews from their village.**

⁷⁵ "Protocols of the Elders of Zion," United States Holocaust Memorial Museum. Accessed November 1, 2022.

<https://encyclopedia.ushmm.org/content/en/article/protocols-of-the-elders-of-zion>

⁷⁶ "Pogrom," Wikipedia. Accessed November 9, 2022. <https://en.wikipedia.org/wiki/Pogrom>

⁷⁷ Odessa is a port city on the Black Sea in southern Ukraine.

⁷⁸ "Pogroms," United States Holocaust Memorial Museum Holocaust Encyclopedia.

<https://encyclopedia.ushmm.org/content/en/article/pogroms>

RUSSIA: A TREE OF PROPHECY—ROAD TO REVOLUTION

The original Broadway production of the show, which opened in 1964, had the first musical theatre run in history to surpass 3,000 performances. *Fiddler* held the record for the longest-running Broadway musical for almost 10 years ... The production was extraordinarily profitable and highly acclaimed. It won nine Tony Awards ... It spawned five Broadway revivals and a highly successful 1971 film adaptation and has enjoyed enduring international popularity. It has also been a popular choice for school and community productions.

Fiddler on the Roof is based on *Tevye (or Tevye the Dairyman) and his Daughters*, a series of stories by Sholem Aleichem that he wrote in Yiddish between 1894 and 1914 about Jewish life in a village in the Pale of Settlement of Imperial Russia at the turn of the 20th century. The stories are based on Aleichem's own upbringing near modern day Kyiv (fictionalized as Yehupetz).⁷⁹

“Sholem Aleichem,” Wikipedia

After witnessing the pogroms that swept through southern Russian Empire in 1905, including Kiev, Sholem Aleichem left Kiev (which was fictionalized as Yehupetz) and immigrated to New York City, where he arrived in 1906.⁸⁰

**“God Bless America: The story behind the song,”
The Kennedy Center****Irving Berlin (1888–1989)**

The life of **Irving Berlin** is a uniquely American success story. He was born Israel Baline in the Jewish village of Tyumen, in a harsh region of Russia known as Siberia. When he was about five, an anti-Jewish mob destroyed his family's home, and the Balines set out for America. They settled on New York's Lower East Side.

Irving Berlin's father died when he was eight, and “Izzy” went to work selling newspapers to help support his family.⁸¹

“Irving Berlin,” Wikipedia**Jewish immigrant***Life in Russia*

Berlin was born **Israel Beilin** on May 11, 1888, in the Russian Empire. Although his family came from the *shtetl* of Tolochin (today in Belarus), Berlin later learned that he was probably born in Tyumen, Siberia, where his father, an itinerant cantor, had taken his family. He was one of eight children of Moses (1848–1901) and Lena Lipkin Beilin (1850–1922).

⁷⁹ “Fiddler on the Roof,” Wikipedia. Accessed November 9, 2022.

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

⁸⁰ “Sholem Aleichem,” Wikipedia. Accessed November 9, 2022.

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

⁸¹ “God Bless America: The Story Behind the Song,” The Kennedy Center, Accessed November 7, 2022.

<https://www.kennedy-center.org/education/resources-for-educators/classroom-resources/media-and-interactives/media/music/story-behind-the-song/the-story-behind-the-song/god-bless-america/>

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... On September 14, 1893, the family arrived at Ellis Island in New York City. When they arrived, Israel was put in a pen with his brother and five sisters until immigration officials declared them fit to be allowed into the city. After the family's naturalization, the name "Beilin" was changed to "Baline".

According to biographer Laurence Bergreen, as an adult Berlin admitted to no memories of his first five years in Russia except for one: "he was lying on a blanket by the side of a road, watching his house burn to the ground. By daylight the house was in ashes." As an adult, Berlin said he was unaware of being raised in abject poverty since he knew no other life.

The Berlins were one of hundreds of thousands of Jewish families who emigrated to the United States in the late 1800s and early 1900s, escaping discrimination, poverty and brutal pogroms.⁸²

**"This Land Is Our Land: Irving Berlin & 'God Bless America',"
Just Another Tune: Songs & Their History**

Berlin himself commented about the song's background ["God Bless America"] in an interview with the *New York Times* in 1940:

"Two years ago I was in Europe. It was the time of the Munich conference. Democracies were kowtowing to dictators, and one wondered when grasping hands would be stretched farther. When I got back, Kate Smith wanted a song that would sort of wake up America. I sat down and tried to write one. I made several efforts, but everything I wrote was too definite. I had been too close to what had happened, and concrete events are not what I wanted to sing about. Suddenly I remembered the song I had laid aside twenty years before. I got it out and went over it and made a few changes and found it hit the nail on the head. It's not a patriotic song, but rather an expression of gratitude for what this country has done for its citizens, of what home really means" (NY Times, 28.7.1940).

But Berlin's "God Bless America" had an ... important personal background.

"It's title had been inspired by Berlin's mother who, despite their poverty as Berlin was growing up, would frequently murmur, 'God Bless America.' 'And not casually,' Berlin recalled, 'but with emotion which was almost exaltation' (Furia, p. 192)

That is what the song is all about: gratitude for America as the country that gave a persecuted minority a new home. He is stating the difference between living in a "land that's free" - no matter how hard it is - and living under a despotic regime. His family had suffered from anti-Semite pogroms in Russia (NYT, 28.7.1940, see Jablonski, p. 3ff) and he "has never forgotten that he is the son of a poor rabbi [sic! i.e. cantor] who found a refuge for himself and his family in America" (NY Times, 20.8.1944). The words "God Bless America" won added poignancy in 1938 against the background of massive anti-Semitism in Germany. It had been only a couple of months since Hitler had overtaken Austria and started a new wave of pogroms that were widely reported in American newspapers (MacGregor Burns/Dunn, p. 407/8).⁸³

⁸² "Irving Berlin," Wikipedia. Accessed November 7, 2022. https://en.wikipedia.org/wiki/Irving_Berlin

⁸³ "This Land Is Our Land: Irving Berlin & 'God Bless America'," Just Another Tune: Songs & Their History. <https://justanother tune.com/html/ib-gba.html>

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Endel Markowitz, *The Encyclopedia Yiddishanica*

The American Sanctuary

Since its discovery in 1492, the United States of America ... has been the only place on the globe where they have found their God given right to live and worship in peace. ...

The Jewish presence in the United States is a saga of unbelievable proportions. They arrived from every country under the sun for the same reason as did the Quakers and Pilgrims; as refugees from religious persecution. As Mary Antin, a Jewish immigrant, once wrote: "Every immigrant ship is another Mayflower and Ellis Island is just a new name for Plymouth Rock."

The first Jews to arrive were the Marranos from Spain and Portugal. Since 1492, when they had become fugitives from a vehemently anti-Semitic ... regime, they were searching for a place to be able to live without fear. ...

In the early 1850's, a flood of Jewish refugees swept in from Germany and other Eastern European countries to escape the bitter pogroms in those areas. ...

During the 1880's, subjected to persecution from the Czarist regime in Russia, thousands of Jews ... fled from that area ... searching for a deliverance from tyranny.⁸⁴

* * *

The American Revolution

Having been deprived of religious freedom during their entire existence, the majority of Jews in America were jealously in favor of the struggle against England. ...

... those who were physically able fought under George Washington ...

Those Jews who were not actively fighting for the cause contributed in many other ways. Large sums of money were given ... to purchase supplies, pay the troops, and sustain the war. The leading contributor was a Polish Jew who came to America in 1772. He was **Haym Salomon** of Philadelphia who was imprisoned as a sympathizer of the Revolution.

In prison, due to his knowledge of many languages, Salomon was made an interpreter which gave him the opportunity to escape. His official title was 'Broker to the Office of Finance' and in this capacity he freely spent thousands of dollars, accepting in return doubtful notes of exchange. When he died in 1785, he was bankrupt.⁸⁵

Pastor Tim Burt,

"A Special Hero of America: Haym Salomon: An Inspirational Story"

In 1975, the United States Postal Department issued a stamp honoring a man named Haym Salomon for his contribution to the cause of the American Revolution. This stamp was uniquely printed on the front and the back. On the glue side of the stamp, the following words were printed in pale green ink.

"Financial Hero – Businessman and broker Haym Salomon was responsible for raising most of the money needed to finance the American Revolution and later to save the

⁸⁴ Endel Markowitz, *The Encyclopedia Yiddishanica* (Fredericksburg, VA: Haymark Publications Inc., 1980), 303–304.

⁸⁵ Markowitz, *The Encyclopedia Yiddishanica*, 310.

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new nation from collapse.” ... Historians who have studied the story of Haym Salomon all agree that without his “contribution to the cause” there would be no America today.⁸⁶

Endel Markowitz, *The Encyclopedia Yiddishanica*

When George Washington was elected as our first president, he wrote to various Jewish congregations thanking them for their assistance. To the Jews in Georgia, he wrote: "May the same wonder-working Deity, who long ago delivered the Hebrews from their Egyptian oppressors, planted them in the Promised Land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dew of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."⁸⁷

George Tsakirdis, “Vine and Fig Tree”

The phrase [“vine and fig tree”] is also notably found in a well-known letter that Washington wrote to the Hebrew Congregation in Newport, Rhode Island. In the letter, Washington proclaimed, "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants – while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."⁸⁸ The usage enforces the notion that it was Micah 4:4 that Washington referenced, as he added "none to make him afraid" at the end of the sentence.⁸⁹ This particular usage of "vine and fig tree" was important due to the fact that Washington was quoting the Hebrew Scriptures to a Hebrew congregation, re-enforcing his ecumenical leanings.⁹⁰

Micah 4:1–4

Mic. 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.

⁸⁶ Pastor Tim Burt, “A Special Hero of America.” <https://timburt.org/tag/haym-salomon/>

⁸⁷ Markowitz, *Encyclopedia Yiddishanica*, 311.

⁸⁸ Michael and Jana Novak, *Washington's God: Religion, Liberty, and the Father of Our Country* (New York: Basic Books, 2006), quoted in George Tsakirdis, “Vine and Fig Tree.” George Washington’s Mount Vernon. Accessed November 7, 2022. <https://www.mountvernon.org/library/digitalhistory/digital-encyclopedia/article/vine-and-fig-tree>

⁸⁹ Daniel L. Dreisbach, “The ‘Vine and Fig Tree’ in George Washington's Letters: Reflections on a Biblical Motif in the Literature of the American Founding Era,” *Anglican and Episcopal History* 76, no.3 (September 2007), quoted in George Tsakirdis, “Vine and Fig Tree.” George Washington’s Mount Vernon. Accessed November 7, 2022. <https://www.mountvernon.org/library/digitalhistory/digital-encyclopedia/article/vine-and-fig-tree>

⁹⁰ George Tsakirdis, Ph.D., “Vine and Fig Tree,” George Washington’s Mount Vernon. Accessed November 7, 2022. <https://www.mountvernon.org/library/digitalhistory/digital-encyclopedia/article/vine-and-fig-tree>

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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.

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*.

This is God's plan for the Jews during the Millennium. God does, indeed, have a plan for the Jews. They will one day rule the Earth from their capital, Jerusalem, and they will no longer be afraid.

I believe that America has known blessings because it has, more often than not, blessed God's Chosen People according to Genesis 12:3.

I believe that one reason for the establishment of this nation was how God would use it in the future of Israel, particularly in His Ingathering of the Jews, "The Sign" spoken of in Matthew 24.

I have given much thought to the coming of the earliest Pilgrims, and the effect on Native Americans, from whom my children and I have a portion of our heredity.

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)

Considering Acts 17:26, which is the Word of the Creator himself, I believe that we were particularly established to play a significant role in God's plan for Israel in which He reveals himself to all nations.

America provided a place to which Jews could come to escape persecution until the rebirth of their ancient homeland. Many Jews became prosperous in this nation and helped modern-day Israel through finances. As did our nation itself.

In the hand of God, the United States was raised up as a strong nation and its enemies in both World War I and World War II were defeated.

The role of President Harry Truman and others in the rebirth of Israel is a part of America having been raised up for God to reveal himself. It is central in the Word of God that He will reveal himself as He moves through Israel. They are the very sign of where we are prophetically in this day.

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WATCHING THE FIG TREE

For Signs of the Times 02

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Part 4: The Russian Revolution

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“Russian Revolution,” History.com

The Russian Revolution of 1917 was one of the most explosive political events of the 20th century. The violent revolution marked the end of the Romanov dynasty and centuries of Russian Imperial rule. ...

... social unrest in Russia had been brewing for many years prior to the events of that year.

In the early 1900s, Russia was one of the most impoverished countries in Europe with an enormous peasantry and a growing minority of poor industrial workers. ...

A population boom at the end of the 19th century, a harsh growing season due to Russia’s northern climate, and a series of costly wars—starting with the Crimean War—created frequent food shortages across the vast empire. Moreover, a famine in 1891–1892 is estimated to have killed up to 400,000 Russians.

The devastating Russo-Japanese War of 1904–1905 further weakened Russia and the position of ruler Czar Nicholas II. Russia suffered heavy losses of soldiers, ships, money and international prestige in the war, which it ultimately lost.

Russian Revolution of 1905

Soon, large protests by Russian workers against the monarchy led to the Bloody Sunday massacre of 1905. Hundreds of unarmed protesters were killed or wounded by the czar’s troops.⁹¹

“Bloody Sunday Massacre in Russia,” History.com

On January 22, 1905, a group of workers led by the radical priest Georgy Apollonovich Gapon marched to the czar’s Winter Palace in St. Petersburg to make their demands. Imperial forces opened fire on the demonstrators, killing and wounding hundreds. Strikes and riots broke out throughout the country in outraged response to the massacre, to which Nicholas responded by promising the formation of a series of representative assemblies, or *Dumas*, to work toward reform.

Internal tension in Russia continued to build over the next decade, however, as the regime proved unwilling to truly change its repressive ways and radical socialist groups, including Lenin’s Bolsheviks, became stronger, drawing ever closer to their revolutionary

⁹¹ “Russian Revolution,” History.com. March 12, 2022. Accessed November 5, 2022.

<https://www.history.com/topics/russia/russian-revolution#russian-civil-war>

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goals. The situation would finally come to a head more than 10 years later as Russia's resources were stretched to the breaking point by the demands of World War I.⁹²

"Russian Revolution," History.com

The Bloody Sunday massacre sparked the Russian Revolution of 1905, during which angry workers responded with a series of crippling strikes throughout the country. Farm laborers and soldiers joined the cause, leading to the creation of worker-dominated councils called "soviets."

Our present calendar was predated by an older calendar. The older calendar is called the Julian calendar. The calendar most widely used today, the Gregorian calendar, was named after a pope named Gregory. He wanted a new calendar that began counting at the birth of Jesus. Now, most of the world goes by the Gregorian calendar, but it's incorrect. Jesus couldn't have been born after King Herod died, and we know that Herod died in 4 B.C. So it's off a few years. But at that time, the calendar they were using was the Julian calendar.

The Bolshevik Revolution was called the October Revolution because on the Julian calendar, it happened in October. But on the Gregorian calendar, it's November 6 and 7.

Bolshevik Revolution 1917

On November 6 and 7, 1917 (or October 24 and 25 on the Julian calendar, which is why the event is often referred to as the October Revolution), leftist revolutionaries led by Bolshevik Party leader Vladimir Lenin launched a nearly bloodless coup d'état against the Duma's provisional government (emphasis added). ...⁹³

There had been a revolution and the Duma's provisional government had been set up. They took the czar out of office and took his family out of the palace. You might call them moderate revolutionaries. They weren't going to kill the czar. They were appealing to England to take him.

Remember, the czar was a cousin to the King of England. He was also a cousin to Kaiser Wilhelm of Germany. When they wrote letters to each other, they called each other Nickie and Willie, because that's how they had known each other as little boys.

The provisional government that was set up after they deposed the czar was going to exile him. But England wouldn't take him. They couldn't find any place that would take him. Then the radical Bolsheviks overthrew that provisional government.

Those who overthrew the provisional government are called the "Red Russians." They were in a battle with soldiers called the "White Russians." They were fighting each other. The "Reds" were communists.

Lenin and the Bolsheviks were taking over and the Whites were on their way to rescue the czar. Not that they were czarist, but they were going to find a place for him to be safely exiled.

It became known to the provisional government (before they had been dismantled) that the "Red Russians" were pursuing the czar and his family. So

⁹² "Bloody Sunday Massacre in Russia," History.com. October 28, 2009. Accessed November 5, 2022.

<https://www.history.com/this-day-in-history/bloody-sunday-massacre-in-russia>

⁹³ "Russian Revolution," History.com. March 12, 2022. Accessed November 5, 2022.

<https://www.history.com/topics/russia/russian-revolution#russian-civil-war>

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they took the family to Siberia. They then transferred them to Yekaterinburg. Lest the White Russians free them, the Red Russian forces caused the family to be taken to the basement of the house to which they had been brought. A firing squad killed them all.

“Romanov Family Executed, Ending a 300-year Imperial Dynasty,” History.com

... That November, the radical socialist Bolsheviks, led by Vladimir Lenin, seized power in Russia from the provisional government, sued for peace with the Central Powers and set about establishing the world’s first communist state.⁹⁴

“Russian Revolution,” History.com

The provisional government had been assembled by a group of leaders from Russia’s bourgeois capitalist class. Lenin instead called for a Soviet government that would be ruled directly by councils of soldiers, peasants and workers.

The Bolsheviks and their allies occupied government buildings and other strategic locations in Petrograd [St. Petersburg], and soon formed a new government with Lenin as its head. Lenin became the dictator of the world’s first communist state.⁹⁵

I led trips behind the “Iron Curtain” and our group went everywhere when it was Soviet Russia. One of the places we went is Lenin’s tomb in Red Square in Moscow. Lenin’s preserved body is there, waxy and lying in an open, glass-enclosed casket. He is like a god to the Russians. If you think Communism is a godless religion, it’s not. It’s a Lenin-worship religion.

We went into that tomb. Somehow they prepared his body—he looks like a man from the wax museum. People were lined up all day to go—at least they were in Soviet times. I don’t know if they do now. And everywhere you saw tall buildings, there was a huge picture of Lenin on them.

I remember it was a rainy night when I happened to be there in Red Square with a couple of people who were on our tour, one on each side of me. All of a sudden, from behind I felt the tap of a baton. I looked and it was an authority who said, “Don’t gather. You can’t gather.” It was just the three of us.



Vladimir Lenin's preserved body. Fair use:

https://en.wikipedia.org/wiki/Lenin%27s_Mausoleum#/media/File:Lenin-mausoleum.jpg

⁹⁴ “Romanov Family Executed, Ending a 300-year Imperial Dynasty,” History.com. October 28, 2009.

Accessed November 5, 2022. <https://www.history.com/this-day-in-history/romanov-family-executed>

⁹⁵ “Russian Revolution,” History.com. March 12, 2022. Accessed November 5, 2022.

<https://www.history.com/topics/russia/russian-revolution#russian-civil-war>

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We had to go into Russia with Finnish people. We went in with this man who we called "007." His name is Lasay. He was a businessman.

In Russia, they had some "nice" hotels that they built to look, to the world, like, "Were okay in here."

In Communist Russia, they were horrible builders. They kicked people out of their houses. They didn't let them live there. The people were put in birdcage-style high-rise buildings. My husband said they looked old from the moment they were built.

In the picture (above), we were getting ready to go into Russia (or else we were in already).



We went into Finland. We were teaching the Faith Message. How we got to go in there is a totally supernatural story: how Lasay (007) took us in. We would go to Finland and we would preach open meetings in tents. Then we would go into Russia. Pastor Sammy believed the Faith Message. He was a member of a large Pentecostal denomination in Finland. Some people didn't like the Faith Message.

Now this particular trip, we were on a bus with fourteen or fifteen people. When we got out of Soviet Russia, after we had done our business, a man from Canada went to the front of the bus. He denounced me as a false prophet. Why? I had gold earrings. He didn't like the Faith Message. He didn't like women wearing any gold.

Pastor Sammy went up to the front of the bus. He said, "I see you have a gold watch. What's the difference between wearing gold here [on your wrist] or gold here [on your ears]. It was interesting times.

On our first trip to Russia, we were there to bring ink to the underground press. The one thing they could not have is Bibles. The underground pastor, who was named Pavo, had gotten a printing press. He could take the press apart and travel around everywhere with it. He had gotten some paper, and he said if you can get us some ink, then we will be able to print some pages out of a Bible.

Lasay said, "Okay, I've got ink. They need ink. We're going to take it in. So wash out all your shampoo bottles and then in the morning when we pick you up in Finland, you'll put some ink in your bottles." We washed out all our bottles, but when we got there, he said, "We don't need to do that. God gave me a plan." "Great. What is the plan?" "I can't tell you."

He drove up to get us in a diplomat's stretch limo from Canada. Canadian flags were on it.

When we went inside Russia, there was a checkpoint right away. It was not a little, easy checkpoint. They took that car apart. They put it up on a car lift.

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They took the doors completely off. They took all the seats out. It took about four and a half hours.

We went on down the road and Lasay was laughing and laughing and laughing. "We did it! We got in with it!" We said, "How?" Ink comes in something that looks like a paper towel roll only bigger and fatter and it has a little nozzle on the end. He said, "When those Russian soldiers said, 'What is this?' I said, 'Ah, you know these Westerners. They've got to have these big cars.'" No Russians

had cars in those days. "They've got to have these big cars. And that's grease for the car." "Okay." Away we went with all the ink.

So this is Pavo's little daughter.

Pavo lives in one of the old, old houses built in czarist times, because he cannot live



right next to somebody. He's underground press and he's a pastor in the underground church. So their house is dilapidated. Their sewers don't work. It's different.

This is their little baby daughter. She had two sisters. They had a big grand piano. Nobody who lives in those big birdcages [small apartments] has a grand piano—they don't have room for them. But she and her sisters go to that grand piano and they play. They sing in Russian. They play beautifully, "Because He lives, I can face tomorrow ..."

This is Pavo. This is the Russian underground pastor, to whom we took the ink. We would often bring him rubles [Russian money]. We would come inside Russia. Lasay would see these two guys—there were always two guys together in the woods—then he would pull over. We would take jeans, women's hose and cigarettes with us. And we would sell them to the underground black market (those two guys were from the black market) for rubles. Then we would take the rubles and give them to Pavo. So that's probably what he was doing here, is giving rubles to Pavo.



This is Pavo's wife, who has half of her foot chopped off. Now that will play into another picture. It happened in an accident.

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My husband Kent is in this picture (below). I had to beg Kent to come: beg him, beg him. But he had so many supernatural things that happened to him. One of the first things that happened to him was at that first checkpoint. They did a



strip search on him, just at random. The Russians that searched people were so big. One of our group was a musician and had some Christian songs that were just instrumentals. So they were playing the cassettes to make sure there was nothing bad on them. Kent knew the words to the songs and he said that it ministered to him while he was being searched.

That's me laying hands on Pavo

One time that I was going into Communist Russia, I came up with a bright idea. "I'll have a little spare time in my hotel room, so I will write down the words to a new song and learn it while I'm in Russia." It was a song on my music cassette:

"Come, Lord Jesus." One of the songs says, "God's got an army, and it's preparing for the soon coming of our Lord and King. In the name of all that's right, we're going out to fight with a battle cry: God is on our side! The weapons of our warfare are not carnal, but they're mighty, and they never, never fail."

So these words are on a slip of paper. I was going to learn them later. The Russians went through my suitcase and found these words. They pulled me separately from the rest of the group. I got the privilege of meeting a higher-ranking official. She had red hair, and she had very impressive metals on her uniform. And she told me to sit down. These Russian women look like Amazons.

She had that piece of paper from my suitcase in her hand. And she's reading. "What are these weapons? We want to know what you mean when you said the weapons of our warfare? What are you talking about?" Talk about the Holy Spirit being your strength, your wisdom and giving you some utterance! What do you say?

I said, "You don't have to worry about those weapons. These weapons are unseen." "Really?" "Yes. But they're mighty through God." "Really?" And I think she thought I was crazy. So she let me go, that was it.



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Now this is actually a meeting in Finland (not in Russia). And this is Baris' father. And this is Harold Cox, the truck driver.



There's Pavo.



We would go into a house whose location had to be kept secret. We went through all kinds of didos [escapades] to get to the next place.

They sat on wooden planks and there was nobody younger than twenty-five years old because they would go to jail for five years if a meeting was discovered and someone present was less than twenty-five.

The man in this picture has no fingers on his left hand. He had lost them in an industrial accident, just like Pavo's wife had lost her foot. There weren't enough safety measures in their workplaces.

They acted as though they had the best, but it was a big bluff. The trucks that their soldiers drove were clunkers. I told Jim Kaseman while we were riding down the road, "This is a big bluff. They don't have anything close to what they say they have."

He came up to me in perfect English and asked me if I have a Bible. Each person was permitted to come into the country with one personal Bible, but they would mark it down and then you have to go out with that same Bible. He said, in perfect English, "The Lord told me years ago, when I was a young man, that if I would learn English, he would bring me a Bible." So I gave him my Bible.

Everywhere on the tall buildings is a picture of Lenin. These are the workers who have nothing. Believe you me, they share nothing. They're still poverty

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stricken and now they can't even worship. They can't even go to church. They can't even do anything. But this is socialism.

They bragged on having low unemployment, but at night when you looked out the window, instead of having sophisticated equipment to clean the streets, they had little ladies with straw brooms like you would see in a "Hansel and Gretel" illustrated children's book.

They used lots of these women to clean the street. This is why they had low unemployment.

We would go into a restroom in a hotel. There in the women's restroom was a little foyer area and there would be a little old lady there, hand cranking the toilet paper. But that was a job: low unemployment. Everybody had something to do.

By day, we were tourists. That's how we got in. By night, we were missionaries. They needed dollars. They needed hard currency. They were in a bind financially. This was in the 80s. So by day, we were taking the Russian tour with a Communist Russian lady tour guide. Every day you had the same guide and she would be on the bus. Mom always warned me, "Don't say anything to blow our cover. She is definitely KGB. She's in on the system. She's spying on us."

So she got her little microphone in front of the bus. "To your right, you will see sophisticated farming equipment." We looked to the right and there were fields with old, old tractors that came from the early 1900s. And people cutting wheat by hand on the sides. The tractor wheels didn't have rubber on them. They had iron wheels. I responded with a choking sound.

She goes, "I know you're shocked. You've never seen anything quite like this." But she had never been out of her cocoon. She had been sold a bag of lies, thinking that they had the finest tractor equipment in the world.

In April 1986 (I know when because that was when my husband went to Heaven), was the Chernobyl nuclear accident. The Chernobyl (radioactive) cloud went over into Belarus. There, the children were sick, and they were dying with cancers because of the cloud that came from Chernobyl. So we were in a hospital. This was after the Wall had fallen. The doctor who was the head of the hospital had invited us in to pray for the sick children. So we went. Even in the ICU, none of the children were laying on anything more than a cot. And if the children or any of the patients got any food, the mother had to cook it. So the mothers were there with little electric hotplates to make food. The children were dying.



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The doctor said, "I hate my government." She was talking about Communism. She said, "They told us we had the best. They told us there was no place like us in all the Earth that had what we had with our system." And she said, "When the wall fell, I was invited to a medical conference in Germany. I saw what they had. I saw their hospitals. They lied to us," she said. "They lied to us."

The Big Lie. That's why our students and our young people must know not to vote for socialism, even if they offer to pay off student loan. Somebody is going to have to pay for it. These people sold out from nothing—to nothing—more nothing.

But now, someone like Hannah [Brim] was born after the wall fell. So she doesn't remember the Soviet Union. She knows about it because she has heard it taught. All of her lifetime she'd been told about it [by her grandmother, Dr. Brim]. But if she hadn't, she wouldn't know a thing about it.

Most of the young people of voting age today haven't known anything like that. So they're going to vote for the one who will allow them to "be free with our own bodies and have abortions and get our student loans paid off" ... "My people perish for lack of knowledge" (Hosea 4:6).

So Hannah asked me to be on her program and I felt I should do a program on socialism. We used some of the pictures (from above).

Union of Soviet Socialist Republics (USSR)

The soviet leadership from Lenin through Stalin espoused atheism and oppressed believers of every type. Karl Marx, himself a Jew, famously wrote in *The Communist Manifesto* (1848) that "religion is the opiate of the masses."

The Iron Curtain

In 1946, just after World War II ended, Winston Churchill coined the phrase which presciently described the imprisoning of men's minds and eventually, their very ability to move about at will, by the USSR.

"Sinews of Peace, 1946," America's National Churchill Museum

On March 5, 1946, the presence of Winston Churchill and President Harry Truman turned a college gymnasium in a small Midwestern town [Fulton, Missouri] into a world state as Churchill delivered his most famous post-World War II address—"The Sinews of Peace."

A shadow has fallen upon the scenes so lately lighted by the Allied victory. Nobody knows what Soviet Russia and its Communist international organization intends to do in the immediate future, or what are the limits, if any, to their expansive and proselytizing tendencies. ... It is my duty however, for I am sure you would wish me to state the facts as I see them to you, to place before you certain facts about the present position in Europe.

From Stettin in the Baltic to Trieste in the Adriatic, **an iron curtain has descended across the Continent.** Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia, all these famous cities and the populations around them lie in what I must call the Soviet sphere, and all are subject in one form or another, not only to Soviet influence but to a very high

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and, in many cases, increasing measure of control from Moscow. ... The Communist parties, which were very small in all these Eastern States of Europe, have been raised to pre-eminence and power far beyond their numbers and are seeking everywhere to obtain totalitarian control. Police governments are prevailing in nearly every case ..."⁹⁶

Refuseniks

“refusenik,” Cambridge Dictionary

refusenik noun

someone in the former Soviet Union who was not allowed to leave the country to go to live in another country, especially a Jew who was not allowed to go to live in Israel⁹⁷

One of the largest populations of Jews in the world was behind the Iron Curtain. Poland was behind the Iron Curtain. Russia was behind the Iron Curtain. God says, “I’m going to bring them home.” Satan says, “I ain’t gonna let them out.” That’s another way he tried to stop God’s Word from being able to come true. And he knows that after 1945, when the war was over, in three more years, they would have a nation, but he’s not going to let them out to go to that nation. He’s going to keep them behind the Iron Curtain.

“Refuseniks,” Encyclopedia.com

Beginning in the mid-1960s, a movement began among Soviet Jews seeking permission to emigrate to Israel. Despite an agreement to allow emigrations, Soviet authorities subjected most of those who sought to leave to a campaign of intimidation: Soviet citizenship might be revoked; many were fired from their jobs; they were harrassed, their phones were bugged, and they faced hostile interrogations. The most vocal activists, such as Anatoly (later Natan) Sharansky and Vladimir Slepak, were arrested on charges of treason and espionage and sent to psychiatric hospitals or labor camps. ...

Jews had always faced pervasive discrimination in the USSR, but several factors coincided in the 1960s to crystallize Jewish national consciousness and stimulate a drive to emigrate. ...⁹⁸

The Fall of Communism

Communism fell with the fall of the Berlin Wall.

After the war, the allies—Russia, the United States and Britain—divided up the spoils of war. You’ll see how it affected the Middle East, especially World War I. But in Europe, Berlin was divided right down the middle. They just said, “Here’s East Berlin, and here’s West Berlin. East Berlin is going to be communist and we’ll put up a wall in the middle here. And anybody that tries

⁹⁶ “Sinews of Peace, 1946,” America’s National Churchill Museum. March 5, 1946. Accessed November 8, 2022. <https://www.nationalchurchillmuseum.org/sinews-of-peace-iron-curtain-speech.html>

⁹⁷ “refusenik,” Cambridge Dictionary. Accessed November 10, 2022.

<https://dictionary.cambridge.org/us/dictionary/english/refusenik>

⁹⁸ “Refuseniks,” Encyclopedia.com. Accessed November 11, 2022.

<https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/refuseniks>

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to get from communist Berlin over to free West Berlin will be shot.” And that's the way it was for years and years and years. Remember what President Reagan said to Gorbachev? “Mr. Gorbachev, tear down that wall!”



We had been given the challenge to get 3.3 million of Brother Hagin's books behind the Iron Curtain. That was our challenge. That's what God told us. So that's what we were doing all those years that we were going in there. We were taking Brother Hagin's manuscripts. We would smuggle them into the country. And then they would be translated into that country's language. They would smuggle them out and then we would get them printed in Finland.

In Russia, God had so many ways to get those books in. We're talking millions. And one of them was a high-up general in Russia. He would get whole railroad cars full of those books in for us.

I happened to have met one of those Christian Russians later. He said, “Our speaker had a taped-up copy of the Kenneth Hagin book *The Believer's Authority*. He would read to us.” (He was a little boy at that time: about 13.) “He would turn the pages very gingerly, because it was passed around so many times. But we were learning how to use our authority in the Name [of Jesus].” And they began praying, using their authority against that communistic system.

Some from behind the wall, from East Germany, came to Brother Hagin's *Rhema Bible Training Center* after the fall. It had just happened. They said, “We got *The Believer's Authority* in German. And we started using our authority to bring down the wall without bloodshed.” They got the job done.

One night after the wall fell and after communism fell, Jim Kaseman was watching television. Somebody on one of the major networks was interviewing a communist official. The communist official was asked by the reporter, “What do you think happened in Russia?” He said, “We know what happened. The Christians stopped being afraid.” And he said, “But we're not going to let that happen in China.”

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“Berlin Wall,” History.com

The Berlin Wall: The Fall of the Wall

On November 9, 1989, as the Cold War began to thaw across Eastern Europe, the spokesman for East Berlin’s Communist Party announced a change in his city’s relations with the West. Starting at midnight that day, he said, citizens of the GDR were free to cross the country’s borders. East and West Berliners flocked to the wall, drinking beer and champagne and chanting “Tor auf!” (“Open the gate!”). At midnight, they flooded through the checkpoints.

More than 2 million people from East Berlin visited West Berlin that weekend to participate in a celebration that was, one journalist wrote, “the greatest street party in the history of the world.” People used hammers and picks to knock away chunks of the wall ... while cranes and bulldozers pulled down section after section. Soon the wall was gone and Berlin was united for the first time since 1945. “Only today,” one Berliner spray-painted on a piece of the wall, “is the war really over” (emphasis added).⁹⁹

Brim Note: I find it significant that the fall of the Wall coincided with the dates of the Bolshevik Revolution in 1917 and Kristallnacht in Germany in 1938. I see the hand of God in it.

Michael Berenbaum, “Kristallnacht,” Britannica

German: “Crystal Night”

Also called: Night of Broken Glass or November Pogroms

Kristallnacht, the night of November 9–10, 1938, when German Nazis attacked Jewish persons and property. The name *Kristallnacht* refers ironically to the litter of broken glass left in the streets after these pogroms. The violence continued during the day of November 10, and in some places acts of violence continued for several more days.¹⁰⁰

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⁹⁹ “Berlin Wall,” History.com. December 15, 2009. Accessed November 12, 2022.

<https://www.history.com/topics/cold-war/berlin-wall>

¹⁰⁰ Michael Berenbaum, “Kristallnacht,” Britannica. Accessed November 12, 2022.

<https://www.britannica.com/event/Kristallnacht>

WATCHING THE FIG TREE

For Signs of the Times 02

ALIYAH

SESSION 10 STARTS HERE

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				



When I first flew *El Al* to Israel, I wondered what the name meant. Someone told me that its literal translation could be worded "Toward Up" or "Toward the Up."

"What is the Jewish Aliyah?" Got Questions

Aliyah (plural, *aliyot*) is a Hebrew word that means "going up" or "elevation." *Aliyah* has a double meaning in the Jewish community. It can mean the act of being called forward to read the Torah in the synagogue, and *aliyah* can also refer to a Jewish person's move to the land of Israel.

In a synagogue, the platform from which the Torah scroll is read is usually elevated so that those gathered can better hear what is being read. This physical elevation is also symbolic of the heightened honor and responsibility of reading God's Holy Word. Therefore, when a member of the congregation is chosen to read the Torah, he is "called up," or receives an *aliyah*.

Aliyah is also used to refer to the decision of a Jewish person to return to his or her homeland of Israel. The idea of Israel being "up" is based upon Genesis 50:13 [verse 14 in JPS below]; after Jacob died, his sons carried his body out of Egypt to the land of Canaan to be buried as he had requested. According to the Talmud, the land of Israel is "higher" than all other lands—not physically, but as the most prominent place to connect with the Lord God. So, in Jewish thought, to move to the Holy Land is to "make *aliyah*," to ascend, to move up in the world.¹⁰¹

Genesis 50:14 בְּרֵאשִׁית JPS 1917

יד וַיָּשָׁב יוֹסֵף מִצְרָיִם הוּא 14 And Joseph returned into Egypt,
וְאָחָיו, וְכָל-הָעָלִים אִתּוֹ לִקְבֹּר he, and his brethren, and all that
אֶת-אָבִיו, אַחֲרֵי, קִבְּרוּ אֶת-אָבִיו. went up with him to bury his father,
after he had buried his father.

Deuteronomy Chapter 28:1 דְּבָרִים

א וְהָיָה, אִם-שָׁמוּעַ תִּשְׁמָע בְּקוֹל 1 And it shall come to pass, if thou
יְהוָה אֱלֹהֶיךָ, לִשְׁמֹר לַעֲשׂוֹת אֶת- shalt hearken diligently unto the
ל-מִצְוֹתָיו, אֲשֶׁר אֲנִי מְצַוְךָ to do all His commandments which I
הַיּוֹם--וַיִּתֶּנְךָ יְהוָה אֱלֹהֶיךָ, עָלֶיךָ command thee this day, that the
עַל, כָּל-גּוֹי הָאָרֶץ LORD thy God will set thee on high
above all the nations of the earth.

¹⁰¹ "What is the Jewish Aliyah?" Got Questions. <https://www.gotquestions.org/Jewish-aliyah.html>

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The following is adapted from *The Complete Biblical Library: The Old Testament, Volume 4: Study Bible, Deuteronomy*¹⁰². The bold numbers above the Hebrew text are the Strong's Concordance reference numbers.

1961	518, 8085	8085	6963	3068	430	8104	6213	853, 3605, 4687	834
וְהָיָה	אִם-שָׁמוֹעַ	תִּשְׁמָעַ	בְּקוֹלִי	יְהוָה	אֱלֹהֶיךָ	לִשְׁמֹר	לַעֲשׂוֹת	אֶת-כָּל-מִצְוֹתָיו	אֲשֶׁר
wə'hāyāh And it will be	'im-shāmōa' if listening	tishma' you completely listen	beqōl by the voice of	yəwāh Yahweh	'ēlōhēkhā your God	lishmōr to observe	la'āsōth to do	'eth-kol-mitswōthāv all his commandments	'āsher that
595	6680	3117	5414	3068	430	5945	5921	3605, 1471	776
אֲנִכִּי	מִצִּוְךָ	הַיּוֹם	וְנָתַנְךָ	יְהוָה	אֱלֹהֶיךָ	עָלְיוֹן	עַל	כָּל-גּוֹיִם	הָאָרֶץ
'ānōkhi I	m'tsaww'ekhā Commanding you	hayyôm today	ūn'ethān'ekhā then He will put you	yəwāh Yahweh	'ēlōhēkhā your God	'elyôn the highest	'al above	kol-gōyē all the nations of	hā'ārets the earth

Throughout the years, the Jews would be expelled from Israel, but they would trickle back. The most pious among them wanted to be near where the Temple stood when Messiah came. During the time of the Ottoman Empire, the Jews in Israel were dirt poor. Jews in other parts of the world would send them money because they felt that somebody in Jerusalem was praying for them.

The Jews who came to Israel were destitute. They didn't return to Israel in large groups until the First Aliyah.

The First Aliyah 1882–1902

Remember the verse from Lesson 3:

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.
—Psalm 76:10 KJV

The pogroms of Russia were the seedbed of what is known as "The First Aliyah."

"Immigration to Israel: The First Aliyah (1882–1903)," Jewish Virtual Library

The First Aliyah followed pogroms in Russia in 1881-1882. The first group of 14 Biluim arrived at Jaffa port on July 6, 1882. Most of the *olim* (immigrants) during this period came from Eastern Europe; a small number also arrived from Yemen. Members of Hibbat Zion and Bilu, two early Zionist movements that were the mainstays of the First Aliyah, defined their goal as "the political, national, and spiritual resurrection of the Jewish people in Palestine."

Though they were inexperienced idealists, most chose agricultural settlement as their way of life and founded *moshavot*—farmholders' villages based on the principle of private property. Three early villages of this type were Rishon Lezion, Rosh Pina, and Zichron Ya'akov.

¹⁰² *The Complete Biblical Library: The Old Testament, Volume 4: Study Bible, Deuteronomy* (Springfield, Missouri: World Library Press, Inc., 1996), 280.

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The First Aliyah settlers encountered many difficulties, including an inclement climate, disease, crippling Turkish taxation and Arab opposition. They required assistance and received scanty aid from Hibbat Zion, and more substantial aid from Baron Edmond de Rothschild. He provided the *moshavot* with his patronage and the settlers with economic assistance, thereby averting the collapse of the settlement enterprise. The Yemenite olim, most of whom settled in Jerusalem, were first employed as construction workers and later in the citrus plantations of the *moshavot*.



Baron Edmond James de Rothschild

In all, nearly 35,000 Jews came to Palestine during the First Aliyah. Almost half of them left the country within several years of their arrival, some 15,000 established new rural settlements, and the rest moved to the towns.¹⁰³

| Those who left did so because life there was so difficult.

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 *Ha-Shomer*, 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.¹⁰⁴

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¹⁰³ “Immigrations to Israel: The First Aliyah,” Jewish Virtual Library. Accessed November 5, 2022.

<https://www.jewishvirtuallibrary.org/the-first-aliyah-1882-1903>

¹⁰⁴ “Immigrations to Israel: The Second Aliyah 1904–1914,” Jewish Virtual Library. Accessed November 5, 2022. <https://www.jewishvirtuallibrary.org/the-second-aliyah-1904-1914>

WATCHING THE FIG TREE

For Signs of the Times 02

THE RETURN TO ZION | DELIVERERS IN ZION

Theodor Herzl

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Isaiah 34:16–17, 35:1–4, 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.**

“divided it unto them by line”

God has set the boundaries.

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.

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 ...

It seems that in verse four, God could have been speaking directly to the pioneers of the First Aliyah and the Second Aliyah.

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.

The “song” in verse 10 was written first and primarily to the Jews who would one day return to Zion. It is happening just as Isaiah said.

Deliverers in Zion

Obadiah 1:15–17, 21 NASB1995

Obad. 1:15 ¶ “For the day of the Lord draws near on all the nations.

As you have done, it will be done to you.

Your dealings will return on your own head.

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Obadiah says the nations will be judged for how they have treated Israel.

Obad. 1:16 “Because just as you drank on My holy mountain,
All the nations will drink continually.
They will drink and swallow
And become as if they had never existed.

Obad. 1:17 “But on Mount Zion there will be those who escape,
And it will be holy.
And the house of Jacob will possess their possessions. ...

Obad. 1:21 **The deliverers** will ascend Mount Zion
To judge the mountain of Esau,
And the kingdom will be the Lord’s.

Shulamit Katznelson and Bilye Brim

After the Lord told me to go and study Hebrew in Israel, I contacted some friends who lived there. One of them had written environmental legislation for Israel as a part of his work for the United Nations. He and his wife were dedicated Christians. I contacted them to see where I could go and study Hebrew. They said the best language school in the land is Ulpan Akiva.

An *ulpan* (plural, *ulpanim*) is an intensive Hebrew language school designed to help Jews making *aliyah* (immigrating to Israel) to integrate as quickly as possible into the language and culture of the country. There were many *ulpanim*, but not like Ulpan Akiva. It had a campus with places to stay and classrooms and it was just a higher-caliber experience. It was founded by Shulamit Katznelson, whose family came with the Second Aliyah.

My friend in Israel told me I wouldn’t be able to get admitted to Ulpan Akiva. Shulamit had taught Hebrew to some Christians, and then they went out on the streets proselytizing. He was sure she would not be taking any more Christians.

But I applied, and I got accepted. So I went over there. I was all by myself, except for God. Ulpan Akiva had a hotel connected with it. I got there on a night that business was just booming. Everybody was Jewish, and nobody spoke English. Even the guy at the desk didn’t speak English. I told him I was a student, which he didn’t seem to believe. Finally, they found a room for me with the Palestinian workers. It was back in the worst part of the hotel. To flush the toilet, you had to have a bucket of water. I thought, *What in this world have I gotten myself into?*

But the next morning, when the dawn brought the light, I could see that there was a school campus right next to the hotel. It had little houses that we lived in.

Shulamit came in the first day and made everybody sit in a circle arrangement. When she showed up, she looked like the clone of Golda Meir. She came stomping in there and made everybody go around the circle and say who they were and why they were there to study Hebrew.

THE RETURN TO ZION | DELIVERERS IN ZION: THEODOR HERZL

This was 1986, before Arafat. Arafat stopped a lot of things. Shulamit really believed in having the Arabs learn Hebrew and having Israelis learn Arabic. But Arafat ended it. He didn't want any of that coexisting. But we had a lot of Arab students in my class. At that time, there were a lot of doctors from Egypt. For some reason, a group of them had come. [Because of Arafat's influence, the Arabs didn't continue to come.]



Shulamit Katznelson

So she went around the circle, and then she came to me.

"Who are you?" she asked.

I gave her my name.

"What do you do?"

"I'm a ... I'm a teacher."

"What do you teach?" she asked.

"History," I replied.

I'm telling you; she took out after me. From that point on, it was as if she was doing her best to break me.

The time came for Sukkot (the Feast of Tabernacles or Booths) in the fall. During Sukkot, you're supposed to build a *sukkah*. It's kind of like a brush arbor structure. You put up poles; then you add a canopy of palm fronds or something you can see through. You're supposed to be really happy during this time. It's a time of celebration. You invite everybody—fellow Jews, Arabs, everybody. It's all about being kind and good.

Ulpan Akiva was a pretty good-sized school. In addition to all the students and staff, she had invited English professors from Hebrew University. She knew everybody in the country. And she had invited a whole lot of dignitaries. It was out to the side of the hotel, so the hotel could fix food for everybody. We spent a lot of time in a huge *sukkah*. We even took all of our meals out there. It doesn't take Jews very long to find out everything about you. When they meet you, they can ask you two or three questions that will reveal your whole past to them.

So my turn came. (My husband had passed away in April; this was October. I had prayed about what to do. That's how I wound up in Israel.) I got up to talk. Shulamit was doing the questioning. "Who are you?" etc. She was just mean to me.

Kent had passed away just a few months before, and I was kind of tender anyway. And I told them about him dying. Then she gave me a tongue twister to say, a Hebrew tongue twister. I can barely say, "What is your name? How are you today?" I could barely say that. And she gives me this tongue twister in front of these language experts from Hebrew University.

God touched me and I rattled that off, just like it was my native tongue. "Peter Piper picked a peck of pickled peppers." It was like that. It just came forth. And when it did, I started crying. I broke down and started crying.

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And everybody in that whole *sukkah*—the Arabs, the students, all the neighbors—all got on my side. They saw that she was trying to embarrass me.

The next day, I was in my classroom, and somebody knocked on the door. They said, “Shulamit wants to see you in her office.” So I went to her office. I thought I was going to be expelled.

I thought, How do I tell my children? I've always told them if they get in trouble with the teacher, they're in trouble when they get home. I'm going to have to tell my four children their mother got expelled.

I went into her office and sat down in front of her. She said, “You're not going to class today.”

I said, “Well, I thought so.”

She said, “You're going with me to the Parliament. They're trying to take away my funding for teaching the girl soldiers Arabic.”

Then she said, “Didn't you know, any Jew that had a part in the restoration of the modern state of Israel had a dedicated Christian called alongside to help?”

I didn't know. I hardly knew anything at that point.

She said, “Something told me in the nighttime: you're it for me.”

She was testing me. *Are you the kind that took us to the ovens?* She knew there were dedicated Christians, and she loved them. She had one working for her. I met him later. But she was testing me.

And she said, “We're going to the Parliament. I'm going to the office of the Minister of the Treasury. I'm going to sit across from him. You're going to sit down at the end of the table, and you're going to pray like you pray.” She meant tongues.

The man that worked for her and the people that she knew were spirit-filled Christians.



From that time on, we were close.

And she was nominated for the Nobel Peace Prize twice.

But I didn't know about Theodor Herzl and Reverend William Hechler. I didn't know about Robert St. John and Eliezer Ben Yehuda. I didn't know how this had worked. But I have discovered that, time after time, when someone is greatly used, God has two covenant people working together.

It's amazing! It's the hand of God?

Theodor Herzl (b. 1860, d.1904)

"Father of Zionism"

Introduction: How the Lord supernaturally "connected" me with Theodor 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.¹⁰⁵

"The imposing figure painted on the water tower to the right is Theodor Herzl," I said.

Below the huge photo a caption was painted in large bold black letters:

'1897 to 1997—100 years'

"That means," I explained, "that this is the 100th anniversary of the First Zionist Congress, which led to the modern state of Israel."

Just then I heard the Voice of the Holy Spirit commanding me: **Remember that! 100 years!**

After the tour, Shelli and I went to Austria for ministry. This proved to be arduous.

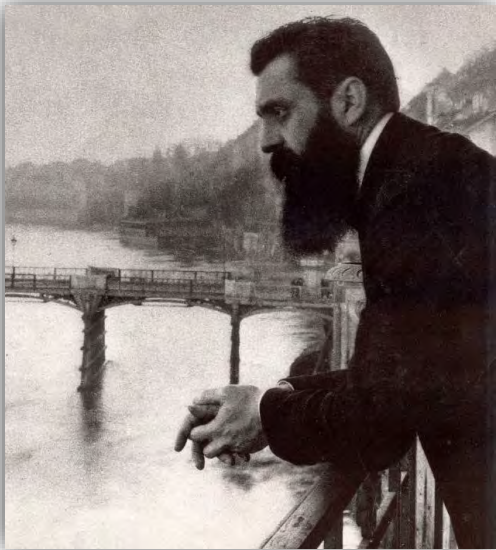
From that ordeal, we traveled to what we thought would be a hotel in Germany to lead a meeting for our friends, Pastors Al and Gloria Veer.

However, a Canadian friend who'd been on the Israel tour, knowing of our extensive itinerary, had arranged a surprise for us. Instead of checking into a hotel in the German town, we were checked into one of the finest old hotels in Basel, Switzerland, The Three Kings. She had arranged a place where we could rest well during the days. In the evening, it was a short drive across the Rhine River bridge into Germany for the meeting.

After the last night's meeting my spirit was so dominant 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."

¹⁰⁵ 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.

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Opening the book, I grew even more excited. For on the first page was the best-known photograph 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 in 1887.”

“Shelli! This is where Theodor Herzl stayed! God spoke to me on the bus about the 100th anniversary of the First Zionist Congress and told me to keep it in mind. Now He has brought us here! What does this mean?” 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 and directions 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, it was more like a scream. She had spotted the train crossing the Rhine at exactly the same place it was in Herzl’s picture!

We went out into the city 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 my divinely-directed study of Theodor Herzl. God had placed in Herzl’s heart to help the Jews find “a place.”



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Theodor Herzl

A Place for the Jews

“Theodor Herzl (1860–1904),” 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 ...

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 Dreifuss [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**.¹⁰⁶

The King Messiah Dream

From **Theodor Herzl** A Biography by Alex Bein

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.¹⁰⁷

¹⁰⁶ “Theodor Herzl (1860–1904),” Knesset.gov.il, Accessed November 7, 2022.

https://knesset.gov.il/vip/herzl/eng/Herz_Bio_eng.html

¹⁰⁷ Alex Bein, *Theodor Herzl, A Biography* (Philadelphia: Jewish Publication Society of America, 1941), 13–14. Also: <https://archive.org/details/Theodorherzlbio0000bein/page/14/mode/1up>

Brim Note: Note the words of the mother of Samuel, another deliverer when Israel most needed one:

1 Samuel 1:24–27 KJV

1 Sam. 1:24 And when she had weaned him, she took him up with her ... and brought him unto the house of the Lord in Shiloh: and the child *was* young.

1 Sam. 1:25 And they ... brought the child to Eli.

1 Sam. 1:26 And she said, Oh my lord, *as* thy soul liveth, my lord, *I am* the woman that stood by thee here, praying unto the Lord.

1 Sam. 1:27 **For this child I prayed;** and the Lord hath given me my petition which I asked of him:

The Dreyfus Affair

“Dreyfus Affair,” Wikipedia

The **Dreyfus affair** ... was a political scandal that divided the French Third Republic from 1894 until its resolution in 1906. ...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.**



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 1935.¹⁰⁸

¹⁰⁸ “Dreyfus Affair,” Wikipedia. Accessed May 25, 2022. https://en.wikipedia.org/wiki/Dreyfus_affair

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Malcolm Hay, *Europe and the Jews***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, and for humility if my efforts were crowned with success."

...

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 been heard of. ... [The 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.¹⁰⁹

Theodor Herzl was assigned to cover the trial.

Herzl's Change

Herzl's attitude changed from one of assimilation to that of the leader of Zionism.

Marvin Lowenthal, *The Diaries of Theodor Herzl*

Herzl became ... the Paris correspondent for the *Vienna New Free Press*. However, in 1894 something dramatically changed his life. It was the Dreyfus trial in France. He could see the trial was anti-Semitic. And anti-Semitism 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.¹¹⁰

Meyer Weisgal, *Theodor Herzl: A Memorial***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 sub-

¹⁰⁹ Malcom 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, 194.

¹¹⁰ Marvin Lowenthal, *The Diaries of Theodor Herzl* (New York: Grosset & Dunlap, 1962), 104.

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consciousness; 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.¹¹¹

Herzl published his vision (his dream) in his book/pamphlet *Der Judenstaat* (*The Jewish State*).

**Theodor Herzl, *Der Judenstaat*
as quoted in Claude Duvernoy, *The Prince and the Prophet***

"Next year in Jerusalem" is our ancient phrase. It is now a question of showing that the dream can be converted into a living reality ... We shall not dwell in mud huts. We shall build new, more beautiful and modern houses, and possess them in safety. We shall not lose our acquired possessions. We shall realize them. We shall not sacrifice our beloved customs. We shall find them again ... Those who are desperate will go first, after them the poor; next the prosperous, and last of all, the wealthy. Those who go in advance will raise themselves to a higher grade ... Thus the exodus will also be an ascent of the class. We shall give a home to our people. And we shall give it, not by dragging them ruthlessly out of their sustaining soil, but rather by transplanting them carefully to a better ground ...

We must not imagine the departure of the Jews as a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconceived plan they will construct roads, bridges, railways and telegraph installations; they will regulate rivers, and build their own dwellings. Their labor will create trade. Trade will create markets and markets will attract new settlers ...

While Herzl is writing this, the Land is under the rule of the Ottoman Empire, in the same condition that Mark Twain spoke of in *The Innocents Abroad*.

The creation of our State will be beneficial to adjacent countries ... making the new land a land of experiments and a model State.

We have no flag and we need one ... We shall march into the Promised Land carrying a badge of honor ... I believe that a wonderful generation of Jews will spring into existence. The Maccabees will rise again. Let me repeat once more my opening words: the Jews who wish for a State will have it. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness ...¹¹²

Meyer Weisgal, *Theodor Herzl: A Memorial*

What it will lead to it is impossible to surmise as yet. But my experience tells me that it is something marvelous ...

Title: The Promised Land!¹¹³

¹¹¹ Meyer Wolfe Weisgal, Ed., Maurice Samuel, Translator, *Theodor Herzl: A Memorial* (New York: New Palestine Publishing, 1929), 129. Also: <https://archive.org/details/theodorherzlmemo00weis/mode/1up>

¹¹² Theodor Herzl, *The Jewish State*, quoted in Claude Duvernoy, *The Prince and the Prophet* (1979; Reprint, Branson, MO.: A Glorious Church Fellowship, Inc., 2003), 48–49.

¹¹³ Weisgal, *Herzl, A Memorial*, 129.

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Meyer Weisgal, *Theodor Herzl: A Memorial***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.)

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.¹¹⁴

The Zionist pastor, Reverend William Hechler, saw a copy of the book [*Der Judenstaat*] in a bookstore, and the rest is history.

**Claude Duvernoy, *The Prince and the Prophet***

Without a doubt, a Prince had arisen in Israel, the Zionist pastor told himself. His time had not been wasted, all these years; straight was his route toward him, through India, Africa and Europe. But this Jewish Prince was not aware that God had called him, that God had taken him in hand and would not leave him even in the midst of the great ordeals which awaited him. It was his own duty to tell him this, and to offer his services.

Before doing this Hechler dashed to the Embassy to tell the extraordinary news to Ambassador Monson, to whom he had already given his "Biblical Course" regarding the near return of the Jewish people to the Holy Land. Sir Edmund Monson was a very pious

¹¹⁴ Weisgal, *Herzl, A Memorial*, 137.

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Protestant, and had been won over to that English school¹¹⁵ of preaching which maintained for the past hundred years or more that there would be a new Exodus of Israel to Zion—possibly supported by London.¹¹⁶

On March 10, Herzl's diary records the visit of an unexpected guest. Claude Duvernoy records this dramatic event.

Claude Duvernoy, *The Prince and the Prophet*

Herzl was at his desk. A card is handed to him, of an unknown visitor, a pastor by profession. No doubt a bore who would ask him to support some charitable institution ... in that case, the conversation would be brief.

Hechler entered the office. Herzl had no time to note the great nobility of his visitor's face, who began to speak immediately in an enthusiastic tone, being obviously moved.

"Dr. Herzl, I have been waiting for you four years. Four years I have been announcing you to princes, statesmen, and ecclesiastical dignitaries whom I met. I have prepared the way for you. The hour has rung, and your idea will succeed. Consider me as being at your service, at the service of our cause!"

"But, sir, just who are you?" Herzl interrupted. The British clergyman, under emotion, had failed to follow the most basic English custom of all. He hadn't introduced himself. This done, the two men got to know each other.

The Grand Duke of Baden was soon evoked, as well as the work of Hechler, which fixed 1897 as the fateful year of the Zionist idea.

"Your book is inspired, Dr. Herzl, in a way you yourself do not realize, and that's good. This is a sign of the very grace of God. For, just like everybody else, including every Jew in this capital, you have forgotten your prophets. You don't give them credit any more. but you belong to your people and your prophets and this, combined with the suffering of Israel, will not let you rest.

"Like Moses in the past, it is your people's martyrdom, both in Russia and in the features of a French captain [a reference to Dreyfus] which now brings you back to God and toward the forgotten Jerusalem. I tell you with emotion - and I will always repeat it: *God is with you and you will succeed, come what may!*"

Herzl did not answer, being inwardly moved. He knew himself to be far from the Bible and its prophets. Nevertheless, he was aware that he had been inspired when he wrote "The Jewish State." Was this pastor a prophet? Had he judged correctly? He would soon see. Hechler continued,

"Today is the 10th of March. We have no time to lose. We have to act this month. I am on the best of terms with the Grand Duke of Baden, who is, as you know, the uncle of the Kaiser whom I have also met several times. I'll undertake to obtain an audience in Karlsruhe for you which will serve as a start for all future steps. Will you put your trust in me?"

It was too good to be true, Herzl thought. This pastor with his princely and imperial connections had been sent to him from heaven, sharing his own flaming enthusiasm. In

¹¹⁵ **Brim Note:** Remember this group. The Balfour Declaration and other important events came through them. However, they were later opposed by the Foreign office in Cairo and its Arabist loyalties.

¹¹⁶ Claude Duvernoy, *The Prince and the Prophet* (1979; Reprint, Branson, MO.: A Glorious Church Fellowship, Inc., 2003), 49–50.

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fact, he, the non-Jew, cherished a faith still lacking to him, the Jew. Would he keep his beautiful promises? That blue-eyed glance was surely incapable of deception.

The two men shook hands fervently. Hechler did not doubt that he was really and truly before the Prince of the Return of Israel. The man before him lacked nothing except a diadem. His person radiated majesty, dignity, and an incredible beam, suited to the glance of a Biblical hero.

*Let us remain together, Theodor Herzl, not "till death separates us" but rather: "Next year in Jerusalem!"*¹¹⁷

Brim Note: Herzl recorded the meeting in his diary:

"The Reverend William H. Hechler, chaplain to the British Embassy here in Vienna, called on me. A sympathetic and sensitive man, with the long gray beard of a prophet. He waxed eloquent about my solution—one he had foretold two years ago...."

*"When he read my book he hurried at once to Ambassador Monson and told him: The foreordained movement is here! "Hechler declares my movement to be 'Biblical' even though I go about it rationally. He wants to place my book in the hands of several German princes. He formerly tutored in the household of the Grand Duke of Baden: he knows the German Kaiser, and he thinks he can arrange an audience for me ..."*¹¹⁸

At this time, Germany is a superpower.

Claude Duvernoy, *The Prince and the Prophet*

The following Sunday, March 15, 1896, Herzl paid his first visit to his new friend ... in a studio the walls of which were covered from floor to ceiling with shelves bursting with books, Bibles, and various documents.

Hechler first showed the panoramic chart extending from Adam to 1897! The latter date was in red ink ...

But listen to Herzl, writing later in his "Journal":

"We have prepared the ground for you!" Hechler said triumphantly ... He then played for me on the organ a Zionist song of his own composition.

... there is something fetching in his naïve enthusiasm; I particularly felt it when he sang to me his little song.

"Next we came to the heart of the business. I said to him: I must put myself into direct and publicly known relations with a responsible and non-responsible ruler—that is, with a minister-of-state or a prince. Then the Jews will believe in me and follow me."

The pastor then proposed to go immediately to Berlin to meet his colleague at the Court, Pastor Dryander, as well as the Princes Gunther and Heinrich. But as usual he was without a gulden in his pocket! Herzl was prepared, of course, to subsidize the trip, and he adds in his "Journal":

"... a considerable sacrifice in my circumstances. But I am willing to risk it on the prospect of speaking with the Kaiser. At the same time I am by no means blind to the possibility that Hechler, whom I really do not know, is only an impecunious clergyman with a taste for travel ... Moreover, if he is actually

¹¹⁷ Duvernoy, *Prince and Prophet*, 50–51.

¹¹⁸ Marvin Lowenthal, *The Diaries of Theodor Herzl* (New York: Grosset & Dunlap, 1962).

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admitted to their presence, I have no idea of how these princely families regard him. The question now is: when he comes to Berlin will they pat him ironically on the shoulder and say, 'Hechler, old man, don't let that Jew stuff your head with nonsense!'

"He is an incredible figure when looked at with the quizzical eyes of a Viennese Jewish journalist ... I seem, though, to detect from certain clues that he is a sincere believer in the prophets. For instance, he said, 'I have only one scruple: namely, that we must do nothing toward the fulfillment of the prophecy. But this scruple is laid, for you began your work without me' ... He considered our departure for Jerusalem to be close at hand and showed me the coat-pocket in which he will stow his big Palestine map when we shall be riding together around the Holy Land. That was his most naïve and convincing touch."

Thus Herzl, as an experienced and able Viennese journalist, began by doubting the sincerity of this pastor who came as a godsend. Perhaps because of the very fact that heaven apparently sent him, but also because the author of "The Jewish State" was not accustomed to meeting persons of Hechler's stamp. That a Christian should place himself at his service in Vienna where anti-Semitism was taking root was very confusing. (Thirty years later it was to be Nazism.) But as we shall see, Herzl was soon to judge his man properly.

For the moment he dreamed and pondered that he still had everything to do, for as he used to say, "until now I have encountered only obstacles to fight against." For this foolish Zionist adventure into which he had thrown himself, his faithful friends could always be counted on one hand and among these, until the hour of his brutal death, was this pastor with crazy ideas.¹¹⁹

Theodor Herzl and William Hechler actually made a journey to the Holy Land and even met with the sultan who ruled that area. Hechler also introduced Herzl to the crown heads of Europe and presented the plan. The main idea behind the Plan was simple: You don't want the Jews. You believe you have a Jewish problem. We have an answer. Let them have their homeland back. They can go home, and you can be rid of them.

On March 26, Hechler sent a letter to Frederic of Baden (which you can read in *The Prince and the Prophet*, pages 53–55).

So Hechler took Herzl to the superpowers, showing them in the Scriptures how this is 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 to 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!'"¹²⁰

¹¹⁹ Duvernoy, *Prince and Prophet*, 51–53.

¹²⁰ Duvernoy, *Prince and Prophet*, 70.

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*Above left: Czar Nicholas. Above right: Grand Duke of Baden,
Below left: Kaiser Wilhelm. Below right: Sultan Abdul Hamid*



But they would not!

Herzl had presented a plan that, I believe, was inspired by God. They were busy with their own political aspirations. During this exact timeframe (the end of the 19th century and early into the 20th), when Dr. Theodor Herzl and Reverend William Hechler were presenting to the superpowers the plan of God, the German Kaiser was receiving shipments of artifacts from the eastern Mediterranean region and Mesopotamia. The most prestigious were the Pergamum 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 Pergamum Museum. The Kaiser was busying himself with the “seat of Satan” and with the entrance gate of the nation that destroyed the first Temple.

But it costs not to obey the plan of God. God gave Herzl and Hechler favor and audience with many superpowers. 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 KJV).

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] them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land” (Joel 3:2).

Without the help of the major powers, Herzl called for the First Zionist Congress.

First Zionist Congress

Basel, Switzerland 1897

Claude Duvernoy, *The Prince and the Prophet*

Once back in Vienna, the Congress finished, Herzl was to transcribe the famous words, which were later engraved on the heart of every Israeli:

"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 ... At Basel I have created the abstraction which, as such, is imperceptible to the great majority. At bottom, with infinitesimal means, I gradually worked the people up into the atmosphere of a State and made them feel that they were its National Assembly."

Five years, fifty years? In five years he was worn out, at an impasse and near to his agony. But in fifty years, precisely on November 29, 1947, a different Assembly, of the

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United Nations, brought to the baptismal font of history, not without bloodshed, a new State with the God-given name of ISRAEL.¹²¹

Claude Duvernoy, *The Prince and the Prophet*

And when all is said, we will have to admit that in reaching the famous year of 1897, Hechler and his strange calculations were right. **That year really marked the starting point of the ultimate restoration of Israel in the entire world.**¹²²

Robert St. John, *They Came from Everywhere*

To give the proceedings the air of dignity and solemnity he felt they deserved, Herzl had made it obligatory for every delegate to attend the opening session in swallow-tails and white tie. The only one who caused trouble was his close friend Nordau, who appeared in a frock coat. It took a quarter hour of arguing before he could be persuaded to go to his hotel room and change.

...

... when Herzl arose to deliver his opening address the delegates clapped, shouted, whistled, and waved handkerchiefs for fifteen minutes. One reporter wrote, "It was as if the Messiah had confronted us." Another observer said he appeared as "a scion of the House of David, risen from the dead, clothed in legend and fantasy and beauty." It was Herzl's golden hour—he knew it; the others sensed it.

With deep emotion he declared to the 197 delegates, "We wish at this first Congress to lay the foundation stone of the house that is to shelter the Jewish nation."¹²³

Claude Duvernoy, in *The Prince and the Prophet*, records Herzl's early death. Never enjoying really good health, he had literally worn himself out in the rigorous travel of the day, trying to get people to see the need for a homeland for the Jews. Not many were permitted to visit with him. But Duvernoy opens a window into the final hours of the Prince with his faithful Christian Prophet friend in close communion.

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:

¹²¹ Duvernoy, *Prince and Prophet*, 76.

¹²² Duvernoy, *Prince and Prophet*, 43.

¹²³ Robert St. John, *They Came from Everywhere* (New York: Coward-McCann, Inc., 1962), 42–43.

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"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.

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 salvoes 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!"*

THE RETURN TO ZION | DELIVERERS IN ZION: THEODOR HERZL

On Sunday morning, July 3, Herzl had enough strength to see the members of his family. He asked for his mother and then his absent children, whom he saw for the last time at noon.

In the afternoon he was calm. Then a bit before five he declared,

“Now, my friends, leave me alone. Don’t be afraid; it will be good to sleep.”

Hechler, keeping vigil, searching for words in mute prayer, thought of Mount Nebo. It was in solitude that the Prince had to return his breath to his Creator, to the master of the Promised Land. It is incumbent to remain silent in this mystical encounter, far from the Jordan Valley and Jerusalem surrounded by its barren hills.

Called by the God of Jerusalem to the tumultuous trial of a small Jewish captain [Dreyfus] then led to the great ones of the world and to several Pharaohs — and now the hour of the Burning Bush, of an ultimate revelation: God taking back to Himself the spirit of a suffering servant. There is no greater love than to give one’s life for those whom one loves.

His desire was to be buried like the poor, without flowers or speeches. ...

Hechler marched with the close relatives and friends ...¹²⁴



Theodor Herzl’s grave on Mt. Herzl in Jerusalem

Herzl’s body was later exhumed and reburied on Mt. Herzl in Jerusalem. Herzl’s tomb is located at the top of the hill. He was finally recognized as a prince in the return to Zion. He is called the Father of Zionism.

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¹²⁴ Duvernoy, *Prince and Prophet*, 120–123.

WATCHING THE FIG TREE

For Signs of the Times 02

RETURN TO ZION | DELIVERERS IN ZION

Eliezer Ben Yehuda

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Review



The Hebrew word עָל (al = up) is an important word related to the return of the Jewish people to Israel. El Al (אֵל עָל), the Israeli airline, means “toward the up.”

When Jews emigrate to Israel (make *aliyah*), they “go up to ya.”

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				

Eliezer Ben Yehuda



Robert St. John, *They Came from Everywhere*

For 1,878 years (starting with the destruction of the Second Temple) a persecuted and scattered people dreamed of return some day to the land God had promised to Abraham, Isaac, and Jacob, and in which, during the time of David and Solomon, they had had their brief Golden Age. While the majority contented themselves with hoping and praying, a handful, coming from the various lands of the Dispersion, worked in diverse ways to fulfill prophecy and bring the ancient dream to bright realization. It's a story of long struggle, heartbreaking handicaps, opposition that was often overwhelming, assistance that sometimes came from surprising sources. It is one of the great epics of human history.¹²⁵

Brim Note: If you can find a copy of the rare book *Tongue of the Prophets: The Life Story of Eliezer*

*Ben Yehuda*¹²⁶ by Robert St. John, buy it. It reads like a novel. Find it online at:

<https://archive.org/details/tongueoftheproph001031mbp/page/n7/mode/2up>

"Eliezer Ben-Yehuda," Wikipedia

Eliezer Ben-Yehuda was the lexicographer of the first Hebrew dictionary, and the editor of HaZvi, one of the first newspapers in the Land of Israel / Palestine. He was the main driving force behind the revival of the Hebrew language.

Born: January 7, 1858 in modern-day Belarus

Died: December 16, 1922 in Jerusalem

Spouse: Hemda Ben-Yehuda (m. 1892–1922), Devora Jonas (m. 1881–1891)¹²⁷

A word about the author Robert St. John (b. 1902, d.2003, aged 100).

"Robert St. John," Wikipedia

St. John joined the Associated Press and covered Franklin D. Roosevelt's first presidential campaign ... In 1939, St. John moved to Europe to report on the imminent war for the Associated Press.

For two years, St. John reported from the Balkans. The persecution of Jews that he witnessed during that period helped instill in him a deep and enduring interest in Israel, Jewish issues and anti-Semitism. Covering the January 1941 pogrom in Bucharest, when Romanian fascists tortured and killed about 170 Jews, was watershed experience for him.

¹²⁵ Robert St. John, *They Came from Everywhere: Twelve Who Helped Mold Modern Israel* (New York: Coward-McCann, Inc., 1962), ix. Also:

<https://archive.org/details/theycamefromever013472mbp/page/n74/mode/1up>

¹²⁶ An online pdf link for *Tongue of the Prophets: The Live Story of Eliezer Ben Yehuda* can be found at

<https://archive.org/details/tongueoftheproph001031mbp/page/n7/mode/2up>

¹²⁷ "Eliezer Ben-Yehuda," Wikipedia. Accessed November 8, 2022.

https://en.wikipedia.org/wiki/Eliezer_Ben-Yehuda

RETURN TO ZION | DELIVERERS IN ZION—ELIEZER BEN YEHUDA

St. John hid a Jewish editor's family as a Christian fascist group called "The Brotherhood of the Archangel, Michael" rounded up several hundred Jews in the city. The next morning, St. John learned what had happened. The Jews were taken to a stockyard at the edge of the city. They were stripped naked and led up the ramp where cattle were slaughtered. One by one they were clubbed and their throats were slit. Their bleeding corpses were then hung on the meat hooks.

"We sat around the table and I did more thinking than I had ever done before," St. John says in a film, many years later. "I realized that I had been born into a group that had been doing this sort of thing for 2,000 years and therefore had to bear some of the responsibility ... for what had happened. They were Christians. They sang Christian hymns as they committed these atrocities. And so I promised myself that if I lived out what was happening in Rumania [sic], if I lived out World War II, I would live out my life trying to atone for the sins of my group ... for the atrocities committed in Bucharest by men born Christian and presumably exposed to Christian precepts they had so barbarically violated".

He fled from Belgrade to Cairo with Terence Atherton and 2 other newsmen when Hitler's troops overran Yugoslavia. ... He returned home to New York City, where he wrote "what I saw and smelled and heard." The resulting book, *From the Land of Silent People*, published in 1942, was his first, and a bestseller.¹²⁸

Eliezer Ben Yehuda's Name Change

Eliezer was sent to live with his uncle for a better education.

At age fourteen he was thrown out of his uncle's home on a cold and wintry Russian night because he was found reading *Robinson Crusoe*, which someone had translated into Hebrew. It was considered blasphemy for biblical Hebrew to be used for anything other than the Tanach or prayer.

He walked to the nearest city. Synagogues never locked their doors. He slept inside. Ben Yehudah was discovered the next day. A kind member of the congregation said, "I am Shlomoh Naftaly Hirtz Yonas and I would like to be a friend to you. I have a large family, and one more will only increase my pleasure. Will you accompany me home?"¹²⁹

Robert St. John, *Tongue of the Prophets*

There were six children in the Yonas family, four girls, two boys. Eliezer was placed next to the oldest, Deborah, who was eighteen. Across from him sat Pola, who was a mere infant.¹³⁰

Brim Note: This home provided an excellent education, as well as love and acceptance.

He later married Deborah who went through much trial and trepidation, especially after they moved permanently to Ottoman Palestine. After she died, he married her younger sister, Hemda (who was also called Pola).

St. John dedicated his book *Tongue of the Prophets*:

¹²⁸ "Robert St. John," Wikipedia, Accessed July 9, 2022.

https://en.wikipedia.org/wiki/Robert_St._John

¹²⁹ Robert St. John, *Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda* (Garden City, NY: Self-printed, 1952), 28. <https://archive.org/details/tongueoftheproph001031mbp/page/n7/mode/2up>

¹³⁰ St. John, *Tongue of the Prophets*, 29.

RETURN TO ZION | DELIVERERS IN ZION—ELIEZER BEN YEHUDA

*To the memory of the two women
in the career of Eliezer Ben Yehuda:*
DEBORAH,
who gave her life for him and his dream, and
HEMDA,
who lived for that dream until she saw "his"
language spoken in the gathering places of
the mighty and in the byways of ordinary
Jews everywhere,
THIS BOOK IS HUMBLY DEDICATED¹³¹

From Paris, he wrote Deborah before they were married.

Dear Deborah:

I must inform you that I have seen Dr. Netter and his diagnosis is not good. He says I have tuberculosis, that my lungs are badly affected, and he has ordered me to stop my studies immediately ...

What is distressing is that I am on the threshold of success in my plan ...

I have the feeling of a person condemned to death and I so much wish to find a way to utter my last words. For this reason I work now without sleep to put onto paper the reasons why it is so important for the Jewish world to become inflamed with the idea of returning to the land of our forefathers and working for the freedom to which we are entitled.

I have decided that in order to have our own land and political life it is also necessary that we have a language to hold us together. That language is Hebrew, but not the Hebrew of the rabbis and scholars. We must have a Hebrew language in which we can conduct the business of life. It will not be easy to revive a language dead for so long a time.

The day is so short; the work to be done so great¹³²

Brim Note: Eliezer Ben Yehuda's life was lived in the weakness of bouts with tuberculosis and the unimaginable strength of his convictions.

Robert St. John, *They Came from Everywhere*

While he coughed, and spit blood, and worried that his death was imminent, he covered hundreds of pieces of paper with arguments, reasons, and proofs. Finally he sent the article to *Hashahar* (The Dawn), an important politico-literary magazine in Vienna, which published it under the title, "A Worthy Question." It was signed by his new name, Ben Yehuda.¹³³

Brim Note: St. John goes on to describe the Palestine to which Eliezer and Deborah moved.

Robert St. John, *Tongue of the Prophets*

After Titus laid waste to Jerusalem, the Romans gave him a home-coming celebration which set many new records. One of the "attractions" was that the captured Hebrew commanders were led in chains behind Titus' chariot. Later they were put to death in the Coliseum dungeons.

¹³¹ Robert St. John, *Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda* (Garden City, NY: Self-printed, 1952), 5. <https://archive.org/details/tongueoftheproph001031mbp/page/n7/mode/2up>

¹³² St. John, *Tongue of the Prophets*, 39–40.

¹³³ Robert St. John, *They Came from Everywhere*, 70.

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But some Jews survived this worst of all pogroms and before long they began to drift back to Jerusalem, determined to die in the ruins of their holy city. Jews who remained abroad believed that there were certain long-range benefits to be derived from having prayers said for them on the spot where the Temple had stood, as long as they were not there to pray on the spot themselves, so they sent financial contributions to the handful of rabbis and pious Jews in Jerusalem in return for such prayers.

After two thousand years this system still prevailed.

Down through the ages the Jewish population of Jerusalem had continued to consist principally of a few thousand men and women engaged in what one Jewish historian has called "the business of dying."

No one knew exactly how many Jews there were in Palestine when the Ben Yehudas arrived ... Some estimates said twenty-four thousand. Others placed the total as high as thirty thousand. ... The majority of the rest lived in Jerusalem in varying degrees of poverty.¹³⁴

The Ashkenazic and ¹³⁵Sephardic Jews had no common language ...¹³⁶

Brim Note: Among the Ashkenazim there were Jews from Germany, Russia, France, and England. Many spoke, in addition to Yiddish¹³⁷, the language of the countries of their origin.

Genesis 10:1–3 KJV

Gen. 10:1 ¶ Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Gen. 10:2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Gen. 10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

In an interview with Tshashnikov (a Polish Catholic journalist, who showed much favor and kindness to Eliezer), the two discussed language at length.

Robert St. John, *Tongue of the Prophets*

He expounded his theory that if Jews were ever to be unified they must be given a common language again.

"I read somewhere that we Jews speak seventy different languages, yet not one of us speaks our own language! Today the languages of the ghetto cling to us like leprosy. We can never aspire to be free ... as long as we use those ghetto dialects.

"They argue with me ... I ask them, when the prophets spoke to the people, did they speak only in the temples? Wasn't Hebrew, then, a language spoken in the streets, a language of the masses?

¹³⁴ St. John, *Tongue of the Prophets*, 79–80.

¹³⁵ At the same time the Sephardic communities were developing in North Africa and Spain, the Ashkenazic Jews were developing in France and the German Rhineland. Even though these two Jewish communities developed at the same time they occupied two completely different worlds, so to speak.
<https://www.jewishhistory.org/ashkenazic-and-sephardic-jewry/>

¹³⁶ St. John, *Tongue of the Prophets*, 79–81.

¹³⁷ Yiddish: By the fifteenth century they [the Jews] were using everywhere in eastern Europe a degenerate German, interspersed with Hebrew and other languages... In the Sephardic communities the language became the Ladino, a corrupted Spanish-Hebrew dialect. [Abram Leon Sachar, *A History of the Jews* (New York: Alfred A Knopf, 1964), 253.]

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"It's just that Hebrew needs to be modernized ... it is equally important to have words for tools and dishes as words for philosophical concepts. Hebrew once had those words, but they have become lost ...

When the Ashkenazim ... talk Hebrew they give it a distinctly Yiddish or Ashkenazim accent, but the Sephardic or Spanish Jews pronounce the words quite differently, and with what I am sure is almost the sound that Hebrew had in ancient days ...

"Don't you think, ... if we are going to have a common language for all the Jews of the world we should settle on one pronunciation?"¹³⁸

Holy Stubbornness

Robert St. John, *They Came from Everywhere*

Meanwhile, the opposition to Ben Yehuda had begun to crystallize. It was made up mostly of religious Jews who felt that he was profaning the holy language by trying to make it fit to be talked in the streets. It was not uncommon for him to be stoned as he walked through Old Jerusalem. Often they shouted at him the word "Heretic!"

Deborah's firstborn was a boy they named Ben Zion. The first word she spoke to him after he had been placed in her arms was "Yaldi [My child]!" From that moment on she saw to it that not a word of any language but Hebrew was spoken in the room the child was in.¹³⁹

They arrived in Jerusalem with one gold louis as their total cash reserve. The position Eliezer obtained on a weekly newspaper paid him the equivalent of five dollars a month. The owner of an abandoned tenement rented them two rooms and took their gold coin. To reach the building it was necessary to cross seven filthy courtyards ankle-deep in debris, and to get to their rooms they had to climb a rope ladder. There was no furniture, not even a bed or a chair. The two windows looked out on the Wailing Wall, which for centuries had provoked the lachrymose lamentations of pious Jews. Even when the windows were closed they could hear the moaning and sobbing that seemed to infiltrate through cracks in the wall.¹⁴⁰

When they were expecting their first child in Palestine, Eliezer had this conversation with his wife, Deborah.

Robert St. John, *Tongue of the Prophets*

"Deborah, you are going to be the first Hebrew mother in nearly two thousand years," he said, and in his eyes there was a faraway mystical look. "Our child will be the first infant in all these centuries who will come into the world hearing nothing but the beauty of our own ancient language. You must take a solemn pledge right now, Deborah, that you will make this dream of mine come true. Never must the child hear any words but Hebrew!

"Our home must be a Hebrew sanctuary where no one speaks anything else. Whoever crosses our threshold must agree to do so with Hebrew words on his lips. Until our crusade finds popular favor, we must isolate our young one from the contamination of the languages and dialects of the Diaspora. This is even more important than all the writing

¹³⁸ St. John, *Tongue of the Prophets*, 48–49.

¹³⁹ St. John, *They Came from Everywhere*, 72–73.

¹⁴⁰ St. John, *They Came from Everywhere*, 72.

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and teaching I shall be doing, for by this example we may be able to inflame the Jewish world with our idea."

His speech depressed Deborah. This was what she often called his "holy stubbornness." She had been studying Hebrew diligently, but there were few people, even here in Jerusalem, with whom she could speak the language except her own husband, and he was away from home most of the time.¹⁴¹

Brim Note: Ben Yehuda knew that for a language to be revived as a living language, it had to be the mother tongue of someone. He stubbornly held that it would be the mother tongue of his children. For this he endured terrible persecution, especially from the Orthodox. From people who charged that his child would not be able to communicate with anyone else in the world.

His speech depressed Deborah. This was what she often called his "holy stubbornness." She had been studying Hebrew diligently, but there were few people, even here in Jerusalem, with whom she could speak the language except her own husband, and he was away from home most of the time.

On page 93 of *Tongue of the Prophets: The Life Story of Eliezer Ben Yehuda* by Robert St. John, you can read a more complete account of the unusual events around the birth of their first child.

Robert St. John, *They Came from Everywhere*

Deborah's firstborn was a boy they named Ben Zion. The first word she spoke to him after he had been placed in her arms was "*Yaldi* [My child]!" From that moment on she saw to it that not a word of any language but Hebrew was spoken in the room the child was in.

For years Ben Zion was treated like a prisoner, to keep him from hearing other languages while his mother tried to teach him to speak Hebrew. Long past the age when normal children had started to talk, Ben Zion made only occasional noises with his mouth. Ben Yehuda's fanatical opponents whispered this news with delight from one end of Jerusalem to the other. They said it was God's curse on the man who was trying to profane the holy language. They predicted that the boy would grow up an idiot. When Ben Zion by his second birthday had still not spoken a word, Deborah herself began to grow frightened. But it was only a few months later that the boy finally began to talk and soon he was speaking Hebrew beautifully, "the first Hebrew child in two thousand years," the proud father always called him. Never in all those centuries had a child grown up speaking the language of the prophets as his mother tongue.

Meanwhile Eliezer, despite his tuberculosis, was working sixteen to eighteen hours a day. He taught conversational Hebrew to children in schools established by the Alliance Israélite Universelle. He started a weekly paper of his own called *Hatzevi* (The Deer) and not only wrote most of the articles himself, but set them into type, folded the papers by hand, addressed them, affixed the Turkish postage stamps with Deborah's help, and then, while most of Jerusalem slept, took them to the post office. He wrote textbooks in Hebrew, collaborated on a play, and translated novels into the old-new language. He also organized a small group of intellectuals in Jerusalem into what he called "the Army of the Defenders of the Language" and persuaded them to sign a pact that read:

The members residing in the land of Israel [Ben Yehuda from the start refused to call it Palestine] ... will speak to each other in Hebrew, in society, in meeting places, and in

¹⁴¹ St. John, *Tongue of the Prophets*, 82.

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the streets and market places, and shall not be ashamed. They will make it a point to teach their sons and daughters and the rest of their households this language.

The members will watch in the streets and the market places over the Hebrew speech and when they hear adults speaking Russian, French, Yiddish, English, Spanish, Arabic, or any other language, they will not spare a remark even to the eldest amongst them, saying, "Aren't you ashamed of yourselves!"¹⁴²

Poverty

Robert St. John, *Tongue of the Prophets*

In these days there often was not enough money in the Ben Yehuda purse to buy flour for bread. Any money which came in went first to pay the expenses of the paper. Sometimes there was not even enough money to purchase the newsprint for the next edition. At such times Eliezer would borrow the small sum needed from a stationery dealer with whom he had become friendly, a pious character and a lover of the Hebrew language who looked on the young man with the short beard almost as if he were a living prophet. Often Eliezer would say to Deborah:

"We have enough now to buy food or pay back my friend. I think we had better let the food wait. I must not allow anything to happen to my friend's faith in me!"

No one, not even Eliezer, was aware in these days of what Deborah was going through. First she had a child to take care of and always had to be on her guard lest a "foreign" word be spoken in the infant's presence. On this point Eliezer was now more fanatical than he had been at the time the child was born. Then there was the problem of running the household with so little money that Deborah sometimes wondered herself how she did it.

Yet not a day went by but that Eliezer had at least one glass of milk and one slice of meat for his evening meal. Deborah would put the food before him and start to walk away. Eliezer would then quickly say:

"But, my child, I do not like to eat alone. You know that!"

And then Deborah would reply:

"You should know by now, Eliezer, that I have a baby to care for and I cannot wait until you get home for my food. You sometimes come home, Haveevee, so late!"

Then Eliezer would apologize and go back to the book or paper he had started to read.

Deborah never told him the truth. She never told him that she ate alone so he would not see that all she ever had for her evening meal was a slice of bread and radishes.

Such sacrifices did not bother the young wife. This was the sort of life she had always expected to have with Eliezer. What did bother her was her inability to make Eliezer take some regard for his own health.¹⁴³

Slowly Ben Yehudah introduced new Hebrew words to his readers which were needed if one were to use Hebrew for other than religious purposes. ...

¹⁴² St. John, *They Came from Everywhere*, 73.

¹⁴³ St. John, *Tongue of the Prophets*, 107–108.

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... During this period he worked as if the entire future of the Jews of the world rested on his own weak shoulders. He was being constantly warned by Deborah, by his doctor, and by friends that he would soon burn himself out if he did not slow down. ...

But Deborah, the doctor, and the friends quickly learned that such advice was wasted on a man like Ben Yehuda. If such men were able to slow down, the advice would never be needed. ...

There were thus nineteen hours in each of Eliezer's days, and he had undertaken already enough work to fill every one of those hours. But now he had a new idea.

"Our crying need is for an up-to-date dictionary."¹⁴⁴

Eliezer searched for old words and pronunciation. There were new words to be developed.

Deborah, His First Wife, Died

Deborah contracted tuberculosis from Eliezer and died. He married Deborah's younger sister, Pola; she changed her name to Hemda.

Imprisoned

Eliezer Ben Yehuda was once arrested by Turkish officials. Orthodox opponents had convinced the Turkish rulers that Eliezer was a troublemaker.

Robert St. John, *They Came from Everywhere*

Four days after the birth [of Hemda's first child] a special Ghanukah edition of *The Deer* appeared containing an editorial praising the courage of the ancient Maccabeans and exhorting Jews to follow in the footsteps of their illustrious ancestors. Like the Maccabeans, "we must collect our forces and march forward/" the article said.

A few hours later the walls of Jerusalem buildings were suddenly plastered up with posters, signed by the chief Ashkenazi rabbi, denouncing Ben Yehuda for using his paper to stir up armed revolt against the Turks. The poster quoted the phrase "collect our forces and march forward," contending that this obviously meant armed forces.

Two days later a policeman appeared at the Ben Yehuda home and Eliezer was taken off to prison. His arrest had been ordered by the Sultan himself, after the Orthodox religious leaders had taken a translation of the article to Turkish officials, disavowing any responsibility for the "diabolical suggestion."¹⁴⁵

Friends of Eliezer appealed to Baron Rothschild. He was able to intervene (with bribery) on Eliezer's behalf, and he was released.¹⁴⁶

¹⁴⁴ St. John, *Tongue of the Prophets*, 109–110.

¹⁴⁵ St. John, *They Came from Everywhere*, 77–78.

¹⁴⁶ St. John, *They Came from Everywhere*, 80.

Chronology of Events

St. John wrote a concise chronology of world-changing events in connection with Ben Yehudah's life.

Robert St. John, *Tongue of the Prophets*

By the year 1897, in spite of the obstacles which the Ottoman Empire had so often thrown along the path, a real national Jewish life had begun to develop in Palestine, partly as a result of the labors of Eliezer Ben Yehuda and his group of idealistic followers ...

Hebrew at last was being used as a living language by those who dared defy the reactionaries.¹⁴⁷

Theodor Herzl invited Eliezer Ben Yehuda to the First Zionist Congress. "He was eager to go to Basel, but the state of the family finances and the ban against traveling that the Turkish government had placed on him made it impossible."¹⁴⁸

Robert St. John, *They Came from Everywhere*

... When she [Deborah] became bedridden, Eliezer had to run the house, play nurse to his dying wife, and take care of five children, the youngest a baby in arms, in addition to running the newspaper, trying to revive a language, making a dictionary, teaching school, and engaging in all his other intellectual labors.

As Deborah's condition grew worse, he decided to send for his mother. There was a Turkish rule at this time against Jewish immigration, but he begged the Pasha of Jerusalem to make an exception, pointing out that Mrs. Perlman was almost seventy, much too old to bear arms or children either, and therefore hardly a danger in any way to the Ottoman Empire. When the Pasha replied with a firm "No!" he sent for her anyway. She was smuggled into the port of Jaffa disguised as a sack of potatoes. After her arrival in Jerusalem, her son made his first exception to the primary rule of the household. Because his mother knew no Hebrew he permitted her to talk to Deborah and the children in Russian, but it was understood that she must never again utter another word of Yiddish.

When Deborah died, Eliezer's grief was intense. It was multiplied several months later by the passing away of three of the five children. The ultrareligious people of Jerusalem were convinced these tragedies were God's punishment for his tampering with the holy language. They believed that they were assisting Divine Providence by placing on a black list not only pupils who insisted on studying Hebrew but their fathers, mothers, brothers, and sisters as well. Schools that encouraged or even permitted the study of Hebrew were banned. Yet the new language continued to make progress. ...¹⁴⁹

Although Hemda had had little trouble mastering European languages, she found Hebrew grammar impossible. "Never," she said, "will the Semitic spirit be able to vanquish the Slav in me." But six months to the day after her arrival in Palestine, on the Feast of Succoth, she walked into her husband's study and made a speech in almost perfect Hebrew, declaring, "I know you have waited patiently for what I now say. From this moment on I shall speak exclusively Hebrew, not only with you but with everyone we meet."

¹⁴⁷ St. John, *Tongue of the Prophets*, 206.

¹⁴⁸ St. John, *They Came from Everywhere*, 81.

¹⁴⁹ St. John, *They Came from Everywhere*, 75.

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With tears in his eyes he replied, "Bitti, you are like a beautiful flame, giving both light and warmth."¹⁵⁰

When reports of what had happened at Basel arrived in Jerusalem, he realized that delegates to the Congress had gone farther than he had imagined in his dreams they might go. He was delighted that they had created a permanent World Zionist Organization and had talked of a Hebrew University, and a Jewish world bank, and a Jewish national fund, but why, oh why, he asked Hemda rhetorically, had they not had the courage and vision to call for a revival of Hebrew. It would be possible to have a Jewish state without a flag, or an anthem, or even a university, but how could they revive Israel without a language?

When the letter came from Herzl inviting him to serve on the executive board, friends in Turkish government circles advised him to turn it down quickly—he must remember that he was still not out of the shadow of prison bars. Even though he followed the advice, he still suffered from repercussions of the Basel Congress. One day the Turkish censor summoned him and gave him an order that not a word about Zionism was henceforth to be printed in *The Deer*, and the expression "*Eretz Israel*" must never be used. "Remember," the censor warned him, "that you Jews do not have a country, and never shall!"¹⁵¹

Robert St. John, *Tongue of the Prophets*

1917!

In 1917 the dream of Eliezer Ben Yehuda began to be cloaked with the garments of reality.

It was a year filled with events which would change the history of mankind, and most of them had special significance for the man from Jerusalem, who now lived for three things:

- To complete his dictionary.
- To see Israel reincarnated.
- To return home from exile [in U.S.] and set foot on the free soil of his own land before he died.

The first excitement of 1917 was the entry of the United States into the war.

...

But the day which Ben Yehuda said no Jew in the world should ever forget was **November 2, 1917.**

It was on November 2 that the government of Great Britain came to the support of those Jews scattered around the world who wanted Palestine proclaimed the homeland of the Hebrew people.

The Balfour Declaration, history would call it. And Ben Yehuda called it "our charter of freedom." [See Reference Pages and Photos, R 23.]

...

December 11 was another day in 1917 which Eliezer Ben Yehuda never forgot. That was the day **General Edmund Allenby led his British soldiers through the gates of Jerusalem, driving out the Turks who for more than 400 years had kept the Holy City under heel.** Eliezer was so excited when he ran home with the news that he could hardly talk.

¹⁵⁰ St. John, *They Came from Everywhere*, 76–77.

¹⁵¹ St. John, *They Came from Everywhere*, 81.

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...

Another dream came true while Ben Yehuda was still in America when the cornerstone was laid on Mount Scopus for what some people would someday consider the greatest university anywhere in the Middle East [Hebrew University].

"How often have I talked and written about this, Bitti! Remember? Now it is going to happen. Think of it! We shall be able to stand in our streets and look up and see it. Great scholars will gather there, and it will be the headquarters for the Academy of Hebrew which will take over my work on the language and will see that Hebrew is kept beautiful and pure!"

The fact that Ben Yehuda assumed that the language of the curriculum would be Hebrew was an indication of how much progress had been made. The War of the Languages was over and won.¹⁵²

[San Remo Conference, April 19–April 26, 1920]

There were two questions which burned in Ben Yehuda's mind. Although France and Italy had indicated their approval of the Balfour Declaration, the Allies had taken no formal action on what was to be done with Palestine. But now a peace conference was to be held at San Remo, Italy, at which the other great powers would decide whether to give Great Britain a mandate over the Holy Land. It would be at San Remo, Ben Yehuda felt, that Israel would be given the chance to live and develop, or would be given a death sentence.

...

As the time for the San Remo conference of the Allies approached, Ben Yehuda went for days without food, nights without sleep. He wandered from room to room ... from terrace to balcony to garden and back.

...

Ben Avi [his son] was the only one who could influence his father, but as soon as Ben Avi left the house Eliezer would start pacing again, saying,

"What if they give us a negative answer at San Remo?"

Then one morning Ben Avi came into his study.

"I have news from San Remo, Father! Fifty-two nations have just given their consent to our national home. Now will you stop worrying?"

...

He rushed from the house ...

There was no telephone, so he must spread the news by word of mouth.

He went wildly from street to street ...

Jerusalem must hear the news.

"They signed! Israel lives!"¹⁵³

SESSION 12 ENDS HERE**[RETURN TO TABLE OF CONTENTS](#)****LESSON 11 CONTINUES IN SESSION 13**

¹⁵² St. John, *Tongue of the Prophets*, 337–339.

¹⁵³ St. John, *Tongue of the Prophets*, 347–348.

SESSION 13 STARTS HERE**Robert St. John, *They Came from Everywhere***

When the letter came from Herzl inviting him [Eliezer Ben Yehuda] to serve on the executive board, friends in Turkish government circles advised him to turn it down quickly—he must remember that he was still not out of the shadow of prison bars. Even though he followed the advice, he still suffered from repercussions of the Basel Congress. One day the Turkish censor summoned him and gave him an order that not a word about Zionism was henceforth to be printed in *The Deer*, and the expression "*Eretz Israel*" must never be used. "Remember," the censor warned him, "that you Jews do not have a country, and never shall!"

Despite this warning he wrote what he termed his "Second Appeal" in which, without mentioning the verboten word "Zionism," he called on Jews everywhere to turn their faces toward the Promised Land and prepare for The Return. This movement, he wrote, was not exclusively for those who had deeply religious reasons for coming to Jerusalem. It must include assimilated Jews and even those who had embraced Christianity. Then he issued a warning: when the dream finally did become reality, Israel must not be re-created as a theocratic state.¹⁵⁴

Robert St. John, *Tongue of the Prophets*

Eliezer Ben Yehuda seldom indulged in "flowery" prose, but when the Arab disorders of 1920–21 broke out he compared the thunder of that disastrous series of events to "the noise of God breaking stone walls."

Jews were dying. Arabs were killing and being killed. The soldiers of the British High Commissioner, who was a Jew, were firing on Palestinians, who were Jews. Blood was staining the soil of the newly established Jewish homeland, as had happened so often before. ... This had not been contemplated in the Balfour Declaration, nor at San Remo either.

Great Britain was being denounced from all sides.¹⁵⁵

| Now we will fast forward to the end of World War I.

Robert St. John, *They Came from Everywhere*

The Ben Yehuda family—husband, wife, and the three smallest children—spent the war years in the United States. They returned to Jerusalem on the first available ship after the armistice, and Eliezer plunged at once into the seething political situation created by the dismemberment of the Ottoman Empire.

During the Arab disorders of 1920–21, Chaim Weizmann, then the "uncrowned king" of the Zionists, came to dinner one night, and while the others were having their coffee he took the frail, bearded philologist into a corner and after a long discussion of the critical situation in Palestine said to him:

"What we need, Ben Yehuda, is a strong, vigorous appeal to our own people. You are the one to write it. We have never forgotten your first and second appeals. Now you must write a third. Write it with all your warmth and with all the magic of your pen. The situation is serious, but your words will enter the minds and hearts of our people and stir them to a realization of the crisis of the hour."

¹⁵⁴ St. John, *They Came from Everywhere*, 81–82.

¹⁵⁵ St. John, *Tongue of the Prophets*, 355.

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After Weizmann left, Ben Yehuda, still in his evening clothes, went to his study and took up his pen. Hours later he came slowly from the room, saying, "*Bitti*, I don't seem to be able to do it. I fear I am too tired. I shall try again tomorrow."

The next day five doctors tried everything—including an oxygen tent—to save his life. He died that night. He was buried on the Mount of Olives, clothed in a prayer shawl.

His widow and children and a committee called the Eliezer Ben Yehuda Memorial Trust were responsible for putting out eight more volumes of the dictionary. After the revival of Israel, the final three volumes were published under the auspices of the state.

The last word on which Eliezer himself did any work was *nefesh* (soul), but he left behind most of the material for the eleven posthumous volumes.

By the centenary of his birth, in 1958, "his" language was being spoken by most of the million and a half Jews who had come home to Israel.

During his lifetime he was often called a fanatic. The gate over his grave might well have been inscribed:

HERE LIES ELIEZER BEN YEHUDA
*faithful fanatic*¹⁵⁶

Stories from Israel

Migdal Arbel Prayer & Study Center

Our ministry owns three acres in Israel, which is a huge amount of property in that country. Most people over there live in a "flat" [apartment] in a tall apartment building. Most of the land in Israel is owned by the state. People can lease property for an extended period, but they have to be Jewish. But some property has been available for outright purchase. Such is our property.

In January 1999 the Lord said to me, "Something big is going to happen in Israel in September. And I want you there." That had two parts. The "*something big*" was that Rani Levy came to Prayer Mountain with a blue folder in his hand. It was information about a property in Israel, overlooking the Sea of Galilee, that was for sale. At that time about 95% of Israel was owned either by the government or by ancient orthodox churches. The part that the Israeli government controlled was unavailable for outright ownership. It could be leased long term if one were Jewish. A small part was available for complete ownership, and this property fell into that category.

Rani's mother had friends, Iraqi Jews, who were caterers. They had bought the land because they were going to use it for their catering business; then they decided they didn't want it. Rani's mother had said, "That land is in Migdal [biblical Magdala]. I think it needs to go to Christians." So Rani came to Prayer Mountain and told us that he thought we were supposed to have it.

So in September, board members Pastor Lynn Hammond and Keeter and Lucy McKee went with me to Israel. After prayer, we surmised that "*and I want you there*" (the

¹⁵⁶ St. John, *They Came from Everywhere*, 87–88.

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second part) meant we were to purchase the Land. The price: \$1.8 million. The fact that we had no money didn't stop Lynn and me from signing a contract written in Hebrew. We had a certain amount of time to raise the money. It was miraculous that when the date came, we had one side of the decimal.

On the way to work, I heard the Voice of the Lord, and I told Shelli, "I just heard, 'today someone is going to give you a million dollars for Migdal Arbel.'" When we got to the office, Brenda said, "Mom, a lady called, and she said she wants to give us a million dollars for Migdal." A great, great (I don't know exactly how many "greats") grandfather came to America on a ship with Mr. Abbott, who formed Abbott Pharmaceuticals. She had some original paper stock in his company and wanted to give one million dollars of the stock to Migdal. We flew to California and went with her to her safe deposit box. Bank officials came to look at the antiquated paper stock. They'd never seen anything like it.

Other such miraculous gifts from our "Source," through people hearing His voice, have inspired me as we went forward on this project.

We now have almost three acres of highly desirable land and so far, we have not gone into debt for the progress made. Though it took years of overcoming hurdles and walls, the Lord, also miraculously, put the project into the capable hands of Nir Kimchi. His firm built the Friends of Israel Museum in Israel. I didn't even know he was considering our project. When Lynn Hammond and I met him for the first time in Jerusalem, I asked him why they took it on. They had vetted us extensively. He said, among many things, "Israel needs this project. You have a good reputation in Israel. If you had not purchased this land when you did, you could not have gotten it now. There is no more available. It has increased in value three or four times. If you put it on the market, there would be a bidding war among major hotel chains wanting this desirable location."



Migdal Arbel Prayer & Study Center, front view



Migdal Arbel Prayer & Study Center, back view



Migdal Arbel Prayer & Study Center

Back views from different angles. In the left image, note the view of the Sea of Galilee in the upper right corner.

Nir Kimchi

Shalom from Jerusalem. How are you? I'm Nir Kimchi, and I am your representative in Israel. Ms. Billye asked me to tell you where my family came from. And I'm going to do it in the next few minutes. It's a long story, but I'll try to make it short.

My family were very Zionist leaders. Basically, my family came from Spain and Morocco. My wife's family came from Romania. Today, I'll tell you the story of my family. Next time, maybe my wife's family.

My family came from Spain and Morocco, as I told you. My grandfather's family started in 1492, in Spain during the Spanish Inquisition. I'm in the eleventh generation in Jerusalem. Some people say thirteen, but I have evidence for eleven. And I'll give you now part of it.



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So my grandfather's side—this is the first side that I'm telling you about. In 1492 they fled Spain [when the Jews were expelled from Spain by Queen Isabella]. They ran to the Ottoman area and to the Balkan area. From there, they came to Jerusalem in the nineteenth century and stayed there. It's a very famous story. The family's name is Ermoza. This is my grandmother, from my father's side of the family of Ermoza. There is a very famous show. Actually, it's on Netflix as well. It's called *The Beauty Queen of Jerusalem*. I can tell you that part of the stories there are true. I heard part of those stories from my great-grandmother when I was a child. It's a very interesting story. So this is the side of the 11th generation in Jerusalem.

My great-grandfather from my father's side, also in 1492, fled from Spain to Yugoslavia, and they stayed there in a city called Monastir. It was in Macedonia. Before World War I, it was occupied by Bulgaria. And it's changed the name to Bitola.

Most of the population in that city was Jewish people. The mayor's name was Leon Kimchi. And there were a lot of Kimchis there (my last name). He was the mayor there and also the chairman of the Jewish Agency there and everything.

In 1836, there was a big fire in the village; most of the village was burned. There was a miracle there because this Leon Kimchi wrote a letter to Rothschild and asked him for help to bring those Jews to Israel. And Rothschild helped. They brought most of the population from this village to Israel.

So 1836, which is seventh generation in Jerusalem—this is my grandfather's side. The rest of the people that stayed there in Monastir, they burned to death in Treblinka. So actually, it was a miracle; the letter from Leon Kimchi to Rothschild, with all this, taking all the village people after the fire was actually a miracle.

They were here in Jerusalem until 1914, just before the World War I. The boys received an army letter from the Ottoman army, and they didn't want to go into the Ottoman army. So they moved to Egypt for a few years and then they came back to Jerusalem.

My grandfather and grandmother came back to Jerusalem and fought in the Independence War together. My grandfather was wounded twice. My grandfather was in the front here in Jerusalem, and my grandmother was in the area around Jerusalem. She was a messenger; she took all the messages from Tel Aviv to the front in Jerusalem. She met my grandfather there, and she stayed a few days in Jerusalem. The commander in Tel Aviv didn't know what happened to her. So when she came back, she got punished for that. But in the end, she married my grandfather after the Independence War. Two years later, my father was born.

My grandmother and my grandfather were born here in Jerusalem. Also my father was born in the Old City in Jerusalem. And my father fought in the Yom Kippur War. He was an officer and he fought with General Yoram Yair (General Yaya). He was just next to him all the war, starting in the Golan Heights, and then going down to the Egyptian border.

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So this is my father's side. So my great-grandmother on my father's side and my great-grandfather on that side—both of them were from Spain, 1492. Ermoza family and Kimchi family, coming together to my father.

Then moving to my mother's side, which is also an interesting story. Both of them were born in Morocco, on the border with Algeria. My grandfather was also very Zionist. He worked there in import and export. He lived in Oujda, a village between Morocco and Algeria. He moved products from Algeria to Morocco and back and forth. And this was his business.

Then people from Israel came and said there might be a new country in Israel—a state for the Israeli people. He left everything at 21 years old, took a ship, and came to Israel just a few months before the Independence War. He fought in the war as well. And by the way, my grandfather worked in Israel Discount Bank, which is our bank for our project. And he worked there for forty years, and he was an underwriter.

Then after the Independence War, he met my grandmother. My grandfather's last name, which is my mother's last name, is Azoulay. When he met my grandmother, he asked her last name, and she said, "Azoulay." They figured out that they lived in the same village in Oujda. They didn't know each other. The families were not the same family. But of course, it was originally the same family. And she also came to Israel from Oujda. She also came to Israel during the Independence Day War. She met my grandfather when she was eighteen years old, and she married him. So my mother has seven brothers and sisters. My mother is third from the end. One of the seven, the youngest, was killed just next to the house in Jerusalem in 1990 in a terror attack. So there are six now. My mother met my father when she was nineteen years old, just after the Yom Kippur War. A year after Yom Kippur war, I was born. My mother was twenty years old when I was born. My mother has a great career; she was a school manager. My father is a businessman in real estate.

I have four kids, all of them born here in Israel, in Jerusalem. As I said, eleven generations. My children make the twelfth generation in Jerusalem. Next time, I will tell you about my wife's family. And that's it. This is my where my family came from.

Ilan Sharon

Shalom. My name is Ilan Sharon. I was born and raised in Israel. But my parents were Arabs. Well, Jewish Arabs. You see, my father was born and raised in Egypt. And my mom was born and raised in Libya.

We tracked my mom's family to Portugal. There was a prospering Jewish community in Portugal. But in 1947, following the Spanish Inquisition, Portugal decreed their Jews to either convert to Christianity or leave. My mom's family escaped from Portugal to North Africa through the narrow seaways of the Straits of Gibraltar. They settled in Libya. In the old days, there were no last names. So my mom's family got their last name from the area where they used to live in Portugal. My great-grandfather, Rabbi Kamos Yamin Zt'l was a respected well-known rabbi in Libya.

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The family prospered in Libya, but Germany took over Libya during World War II, and the Jews were sent to a concentration camp. It wasn't a death camp, but it had harsh conditions, with typhus and lice and over 650 Jews died in the camp. My grandfather, a strong young man at the time, was taken to a Nazi forced labor camp. After that, he was never the same.



After the war ended, and under British control, in November 1945, more than 140 Jews were killed, and many more injured in a pogrom in Tripolitania [a region in Libya]. There were more riots in June 1948, after the Arabs learned that the Jewish people were establishing the modern state of Israel. Jews in Libya and Egypt were told they needed to leave. They were told to take only a tiny amount of money, a few English pounds, and leave all other valuables behind. The

Arabs hoped it would make it impossible for them to reach the newly established Israel Jewish state, the state of Israel. But my mom, her family, and my father and his family arrived in Israel. Or as we say, in Israel, they made Aliyah, meaning they ascended to Israel.

And they were not alone. Over 650,000 Jews from North Africa and the Middle East have ascended to Israel. Two thousand years after the Romans expelled the Jewish people from Israel, we were back in the Holy Land, exactly as it is written in the biblical prophecy. And I was blessed to be born and raised in Zion. If you look at the story of my family, and many other Jewish families, there is no way you can explain it besides being a modern-day miracle. Thanks God, for the miracles and the blessings. *Kein yehi ratzon*. May it be God's will to merit us with more blessings and miracles. *L'Shana Haba'ah B'Yerushalayim*. Next year in Jerusalem. Amen.

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WATCHING THE FIG TREE

For Signs of the Times 02

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What About the Temple?

In Matthew 24, we see Jesus and His followers in Jerusalem. They have been on the Temple Mount, looking at the great building program of Herod. The disciples have noticed the great stones there that were a part of the refurbished Second Temple.

Matthew 24:1–3 KJV

Matt. 24:1 ¶ And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

Matt. 24:2 And Jesus 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.

Jesus is referring to the stones of the Temple itself. What you see today is part of a retaining wall that was around the Temple area. Herod had created a flat thirty-seven-acre platform for the Temple complex by erecting huge retaining walls around Mount Moriah. He then refurbished the Temple.

The wall you see today is not a part of the Temple itself, but rather a portion of the retaining wall. Popularly known as the Western Wall, it once was called the Wailing Wall because the Jews went there and cried and wailed. But now they don't wail there anymore, because they now have access to it. That's what kept the Ben Yehuda family awake—the people wailing at the Wailing Wall, crying because they didn't have Jerusalem.

Jesus' disciples were going on and on to Him about this building program. The problem was that they had their eyes on the wrong thing. The Lord tells us to keep our eyes on things above.

These disciples were with Jesus; it's the last time they're going to be there with Him, and they're going on and on about the building project. He said, "Don't even think about that. It's just temporary. Those stones will one day be gone." Jesus was telling them, "Don't let yourself get caught up with those stones. Don't get your mind on that."

Matt. 24:2 And Jesus 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.

END OF DAYS

Matt. 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

They were Jewish men; they had Jewish questions.

When will the Temple be destroyed?

What will be the sign of Your coming (*parousia*)? In other words, when will You set up your earthly Kingdom? (That's the only kingdom they know about.)

What will be the sign of the ending of the age (the Jewish age)? The word translated "world" (αἰών = *aión*) could better be translated as "age."

They may have thought they were just asking questions about events that would all happen at the same time.

Luke's Perspective

In Luke 21 (same scene, same time), He takes the opportunity to get their minds off the stones and get their minds onto what the future holds. The stones are going to come down. When will they come down? He didn't tell them the exact year, but He did tell them when they would be coming down.

Luke 21:20-24 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.

He's saying that those who live out in the country should not come into Jerusalem when they see the city under siege.

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.

Luke 21:24 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.

In A.D. 70, the Roman general Titus defeated the Jews and utterly destroyed Jerusalem and the Temple. The survivors were then led away as slaves.

Josephus, *Wars of the Jews* Book VI, Chapter 9, Section 3

3. Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished

END OF DAYS

during the whole siege eleven hundred thousand [1.1 million], the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread ...¹⁵⁷

“led away captive into all nations”

They took them away captive to Rome, to Egyptian mines, and to all over the world. The prophets had said they would be scattered from one end of the world to the other.

There wouldn't have been so many deaths if they hadn't gone to the Temple. False prophets had told them that if they went to the Temple, they would be safe. Josephus records that God had a prophet in Jerusalem telling them not to go there. But they went there. So more than a million were killed.

“Jerusalem shall be trodden down of the Gentiles”

The Gentiles are going to have control of Jerusalem until—

“until the times of the Gentiles be fulfilled”

Now He skips ahead 2,000 years. The times of the Gentiles shall be fulfilled. Gentiles will rule in Jerusalem. They don't know He's skipping 2,000 years. They don't even know anything about Titus. They're just listening to what He said.

Luke 21:25–31

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.

They had asked, “What shall be **the sign** of your coming?” He spoke to them of signs.

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

He told them a parable. He told them to watch the fig tree. You want **the sign** of Me setting up My Kingdom? Watch Israel. And watch not only Israel but watch all the trees of the prophets. Watch Russia. Watch Iran. Ezekiel 38 and 39. Watch Iraq. There are many Scriptures about that. (In Jeremiah 50 and 51, for example.)

¹⁵⁷ Flavius Josephus, *The Wars of the Jews or History of the Destruction of Jerusalem*. Translated by William Whiston, Book VI, Chapter 9, Section 3.

<https://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62HCH0009>

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 times of the Gentiles began with the Babylonian captivity.

The Time of the Gentiles



This is the time of the Gentiles. It's not talking about any other time except when the Gentiles are in Jerusalem.

Nebuchadnezzar's Dream

This is Daniel interpreting the dream to King Nebuchadnezzar.

Daniel 2:31-35 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.

Returning now to Luke 21, we see that Jesus told the disciples that one day, the “time of the Gentiles” would be fulfilled. He also spoke to them in parable form.

Luke 21:29–30 KJV

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

“behold the fig tree, and all the trees”

Can also be translated as, “Watch the fig tree and all the trees.” Watch intuitively with a perception of what is going on.

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

“when they now shoot forth”

That means when they shoot forth into their prophetic places.

“summer is now nigh at hand”

Summer is referring back to Daniel’s interpretation of Nebuchadnezzar’s dream.

Daniel 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 (**emphasis added**).

When you see Israel reborn, when you see the nations of prophecy rise and shoot forth in their prophetic places, it's just about time for the stone to hit the feet of iron and clay. The kingdoms will come crashing down like the wheat of a summer threshing floor.

Daniel 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.

That stone is Christ's Kingdom, His Earthly Kingdom. It's not the Church; we don't do it. He didn't have any hands. No man has anything to do with this. Satan's lease is up, and God's got the whole thing.

Without any help, He's going to hit that thing, and it will come crashing down.

“a stone was cut out without hands”

That means man won't have anything to do with it.

Daniel 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.

| Then Christ's Kingdom will fill the whole Earth.

That's what the disciples were asking him about. "When are you coming in Your *parousia*? When are you going to set up the Kingdom?" He told them the sign: watch the fig tree; watch the nations of prophecy. So we're going to watch the fig tree (Israel) and watch the other trees (the prophetic nations).

We have seen the Jews coming home to the land of Israel. We watched the first baby steps. We have watched what has happened.

We have seen a great Aliyah as Russia has attacked Ukraine. Jews came home from Ukraine, but more Jews left Russia than left Ukraine. Our ministry has donated to other ministries involved in bringing the Jews home, which includes feeding, housing and training them so they can be integrated into the society and culture of the Land.

End of Days Wars

Excerpted and Adapted from Appendix 1 "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.

Revelation 20:1–8 KJV

Rev. 20:1 ¶ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

END OF DAYS

Rev. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Rev. 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

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

Rev. 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

What's Happening in Israel Today?

They're back home. They're prospering. If you could go to Jerusalem, you're going to see cranes everywhere. You're going to see Jews come from every place—Chinese Jews, Peruvian Jews, Jews from the Northern Kingdom, Jews from Judea. Jews are coming home, just as God said they would. We have looked at some of the things they had to walk through to stay alive.

I was talking to Guy, our guide in Israel. He was telling me about his family. Guy's father got out of the country in which he lived before Hitler rose to power. His brother came, too, when the doors opened for them to come to Israel. But they got discouraged because times were so hard. It was so hard to make a living that he went back to Europe and took his family. They all perished in the Holocaust.

Shelli: I watched a show on YouTube about Holocaust survivors. These were interviews in approximately 1996, about fifty years after the end of World War II. One particular man reminded me of my brother Chip. He liked sports; his dad was a successful factory owner. They lived a very comfortable, affluent life. He wasn't so interested in the factory. He was interested in soccer and sports.

He said he thought it was just a normal thing to walk past certain neighborhoods that were Catholic. "I never remember going to a practice

without having to walk in front of the Catholic neighborhood and stones being thrown at me. I thought that was normal. I thought that was just life.”

Then a rumor started coming that Hitler was making a play for Poland. The father said to the mother, “We need to get out.” And she said, “Oh, honey, the kids are in sports. Let's just wait till they get out of junior high. Just a couple of years. What will it hurt?”

So they waited. And then the time came. The kids were out of junior high; they were now in high school. The father pleaded with the mother, “We have got to get out.” And she said, “Honey, wait until they graduate.”

Just a few days after that, the door slammed open. Here were the Nazis. And they were forced out of their homes.

Zionism was talked about in living rooms. It was talked about in coffee shops. We must go back. We have a place. But the one thing that held families back was their comfort level.

Ezekiel 38

The word of the Lord came to Ezekiel, a prophet in Babylon. The Babylonians had taken over at this time. Nebuchadnezzar came to Judah and captured Daniel and the Hebrew children first, in 605 B.C. Then in 597 B.C., Ezekiel was in another group that was deported to Babylon. Nebuchadnezzar took out Daniel and the smartest ones. Then he came back and got another group of the smart ones, including Yechezkel (Ezekiel).

Ezekiel prophesied over in Babylon to the people who were there. The false prophets were telling the Jews that had been deported that the Temple would never be destroyed and that the Jews would be going back.

Ezekiel, however, insisted that they would not be going back and that the Temple would be destroyed. They didn't like him. He had to lay for 390 days on his left side, not moving, for the sin of the Northern Kingdom and forty days for the Southern Kingdom's sin. This was no little siesta. God didn't let him talk. He just had to write notes.

But then one day, in the twelfth year of their captivity, a runner came from Jerusalem with the message that Jerusalem was destroyed. Now they listened to him. Now they honored him. And now they revered him. Their Temple was destroyed. They thought that maybe God was through with them.

God, through Ezekiel, started prophesying to them. He prophesied to the **land** of Israel. In Ezekiel 36, God said they are coming home. The Land is going to bud again. He prophesied to the **people** of Israel in Ezekiel 37, the Dry Bones chapter. Bone is going to come to bone. This is the whole house of Israel. They're coming home.

Now, he prophesies in chapter 38 about this war. In Ezekiel 35 through 37, he prophesied that they will come to the Land and come together as a people. The

prophesies might not be fully fulfilled, but they're on their way. Ezekiel 38 hasn't been fulfilled yet. We could be the people, the witnesses, who could see the fulfillment of Ezekiel 38.

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--נָשִׂיא, רֹאשׁ מִשְׁחָה וְתוּבַל;
2 'Son of man, set thy face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and
וְהִנָּבֵא, עָלָיו.
prophesy against him,

ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוָה:
3 and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;
הֲנִי אֵלֶיךָ, גּוֹג--נָשִׂיא, רֹאשׁ מִשְׁחָה וְתוּבַל.

"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 "princdoms" 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 5: "The Seat of Satan.")

It is Gog, the evil Satan, that God is against. God is not against the Russian people.

"prince"

נָשִׂיא = *nasi*

"chief"

רֹאשׁ = *rosh*

"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.¹⁵⁸

The Bible doesn't change; it is truth. It doesn't matter what's happening politically. For a time, Russia seemed like it was being nice and good and was letting Christians come in there and preach. A minister that we know, who had gone into Soviet Russia with us, said, "Well, it's not going to happen. Ezekiel 38, when it happens, will not have to do with Russia. It has to do with the Muslim countries." It's not the Muslim countries. It has to do with exactly who it says here.

Gog's Allies

YECHEZKEL 38:4-7 JPS 1917

וְשׁוּבָתִיךָ, וְנָתַתִּי חֲחִים	4 and I will turn thee about, and put
בְּלִחְיֶיךָ; וְהוֹצֵאתִי אוֹתָךְ 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 וּמִגֶּן,	and horsemen, all of them clothed
תַּפְשֵׁי חֲרָבוֹת כָּלָם.	most gorgeously, a great company
	with buckler and shield, all of them
	handling swords:

The main thing about this is that God's going to do it. He's going to draw them into a trap. These armies will have weaponry. Ezekiel didn't know anything about missiles or nuclear weapons. He only knew about horses and such, so God showed him what he knew.

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.

Now Ezekiel lists Gog's allies.

¹⁵⁸ 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.

- ה 5 Persia, Cush, and Put with them, all
of them with shield and helmet;
מִגִּן וְכֹבֵעַ.
- ו 6 Gomer, and all his bands; the
house of Togarmah in the uttermost
יִרְכָּתִי צָפוֹן וְאֶת-כָּל-אֲנָפָיו; עַמִּים
רַבִּים, אִתָּךְ. parts of the north, and all his bands;
even many peoples with thee.
- ז 7 Be thou prepared, and prepare for
thyself, thou, and all thy company
קָהְלֶךְ הַנִּקְהָלִים עֲלֶיךָ; וְהָיִיתָ
לָהֶם, לְמִשְׁמָר. that are assembled unto thee, and be
thou guarded of them.

“Persia”—Present-day Iran

Lately, much focus has been on Iran. But I know from this passage that Iran will be under submission to Russia. Since 1935, what was known as Persia is now known as Iran. And we know that Russia and Iran did not have associations years back, but that has changed.

In 1975, German companies began construction of a nuclear power plant in Iran. Political unrest halted construction, but then Russia helped Iran finish building it. A strong alliance between Russia and Iran began at that time. The power plant was officially opened in September 2011.

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 and you can watch. His judgments are predicated on the leader’s own actions.

“Togarmah”

Many—not all— teachers of prophecy believe that *Togarmah* is Turkey.

The Invaders Attack

YECHEZKEL 38:8 JPS 1917

- ח 8 **After many days** thou shalt be
mustered for service, in the latter
הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוּבָּבֶת years thou shalt come against the
מִחֶרֶב מִקְבָּצַת מַעַמִּים רַבִּים, עַל land that is brought back from the
הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶבַּה sword, that is gathered out of many
peoples, against the mountains of
Israel, which have been a continual

תָּמִיד; וְהָיָא מַעֲמִים הוּצָאָה, וַיֵּשְׁבוּ
לְבֶטַח כָּלָם.

waste; but it is brought forth out of
the peoples, and they dwell safely all
of them.

“After many days”

מִיָּמִים 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*).¹⁵⁹

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 it was restored as the nation of Israel. The barren, unfruitful wasteland has become a productive land.

"but it is brought forth out of the peoples"

By the end of World War II, the Jews of Europe had suffered the loss of six 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.

¹⁵⁹ Eisemann, *Yechezkel*, 584-585.

YECHEZKEL 38:9-11 JPS 1917

ט וְעָלִיתָ כַּשָּׂאָה תָּבוֹא, כְּעָנָן
לְכִסּוֹת הָאָרֶץ תִּהְיֶה--אֲתָהּ, וְכָל-
אֲנָפֶיךָ, וְעַמִּים רַבִּים, אוֹתְךָ. {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 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, אֲדֹנִי יְהוָה: וְהָיָה
בַּיּוֹם הַהוּא, יַעֲלוּ דְבָרִים עָלַי-
לְבַבְךָ, וְחֲשַׁבְתָּ מַחֲשַׁבֶּת רָעָה.
יא וְאָמַרְתָּ, אֵעֵלָה עַל-אֶרֶץ
פְּרוֹצוֹת--אֲבוֹא הַשְּׁקֵטִים, יֹשְׁבֵי
לְבֶטֶח; כֻּלָּם, יֹשְׁבִים בְּאֵין חוֹמָה,
וּבְרִית וּדְלָתִים, אֵין לָהֶם.

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;
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.

YECHEZKEL 38:12-13 JPS 1917

יב לְשָׁלַל שָׁלָל, וּלְבֹז בֹּז--
לְהָשִׁיב יָדְךָ עַל-חֲרָבוֹת נוֹשְׁבוֹת,
וְאֶל-עַם מְאַסָּף מִגּוֹיִם, עֹשֶׂה
מִקְנֶה וּקְנִין, יֹשְׁבֵי עַל-טָבוֹר
הָאָרֶץ.
יג שֶׁבָא וְדֶדָן וְסַחְרֵי תַרְשִׁישׁ
וְכָל-כַּפְּיָרִיָּה, יֹאמְרוּ לָךְ,
הֲלִשְׁלָל שָׁלָל אֲתָהּ בָּא, הֲלִבֹז

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.
13 Sheba, and Dedan, and the
merchants of Tarshish, with all the
magnates thereof, shall say unto
thee: Comest thou to take the spoil?

בַּז הִקְהַלְתָּ קְהָלְךָ--לְשָׂאת כֶּסֶף וְזָהָב, לְקַחַת מִקְנֶה וְקִנְיָן, לְשָׂלַל שָׂלָל גָּדוֹל. {ס} 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.¹⁶⁰

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).¹⁶¹

“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.

¹⁶⁰ Rashi. “Rashi on Ezekiel 38:12,” Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Rashi&lang2=en>

¹⁶¹ “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 מִמְּקוֹמָךְ, מִיִּרְכְּתִי צָפוֹן-
אֶתָּה, וְעַמִּים רַבִּים אִתָּךְ: רֶכֶב־
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-עַמִּי יִשְׂרָאֵל, כְּעָנָן
לְכַסּוֹת הָאָרֶץ; בְּאַחֲרִית הַיָּמִים
תִּהְיֶה, וְהִבְאוֹתִיךָ עַל-אֲרָצִי, לְמַעַן
יָדַעַת הַגּוֹיִם אֹתִי בְּהִקְדָּשִׁי בָּךְ
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}

Psalm 46:10 Be still, and know that I *am* God: I will be exalted among the
heathen [nations], I will be exalted in the earth.

יז כֹּה-אָמַר אֲדֹנָי יְהוִה, הָאֵתָּה-
הוּא אֲשֶׁר-דִּבַּרְתִּי בְיָמַימ קְדָמוֹנִים
בְּיַד עֲבָדֵי נְבִיאֵי יִשְׂרָאֵל, הַנִּבְּאִים
בְּיָמִים הָהֵם, שָׁנִים--לְהָבִיא אֹתָךְ,
עָלֵיהֶם. {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.”¹⁶²

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.

¹⁶² Eisemann, *Yechezkel*, 587.

“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.

He says in all these places that the nations are going to know that He is Jehovah. Then in Ezekiel 39:7, He says His people are going to know it.

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.

You're going to find over and over that he says, “I’m doing this so that they will know that Jehovah is God.”

So we're looking; we're watching. And these are the things we're watching. They are happening right now, before our very eyes.

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השפה העברית



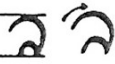




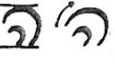

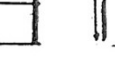



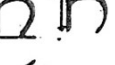

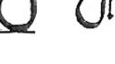









The Hebrew Language

A Compilation by
Dr. Billye Brim

**TEACH YOURSELF THE HEBREW
ALPHABET — consonants**
Orthography — few principles:

א ב ג ד ה ו ז ח ט י כ ל
←





























- 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
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

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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		M .13
		Final Mem		
		Nun		N .14
		Final Nun		
		Sameh		S .15
		Ayin		A .16
		Pay		P .17
		Final Pay		
		Tzadee		TS .18
		Final Tzadee		
		Kof		K,Q .19
		Resh		R .20
		Shin		SH .21
		Tav		T .22

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Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters—not joined

*in modern Hebrew writing, we use only "script"

		Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
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

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Counting in Hebrew		
1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

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THE HEBREW ROOT HAS THREE CONSONANTS—USUALLY

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

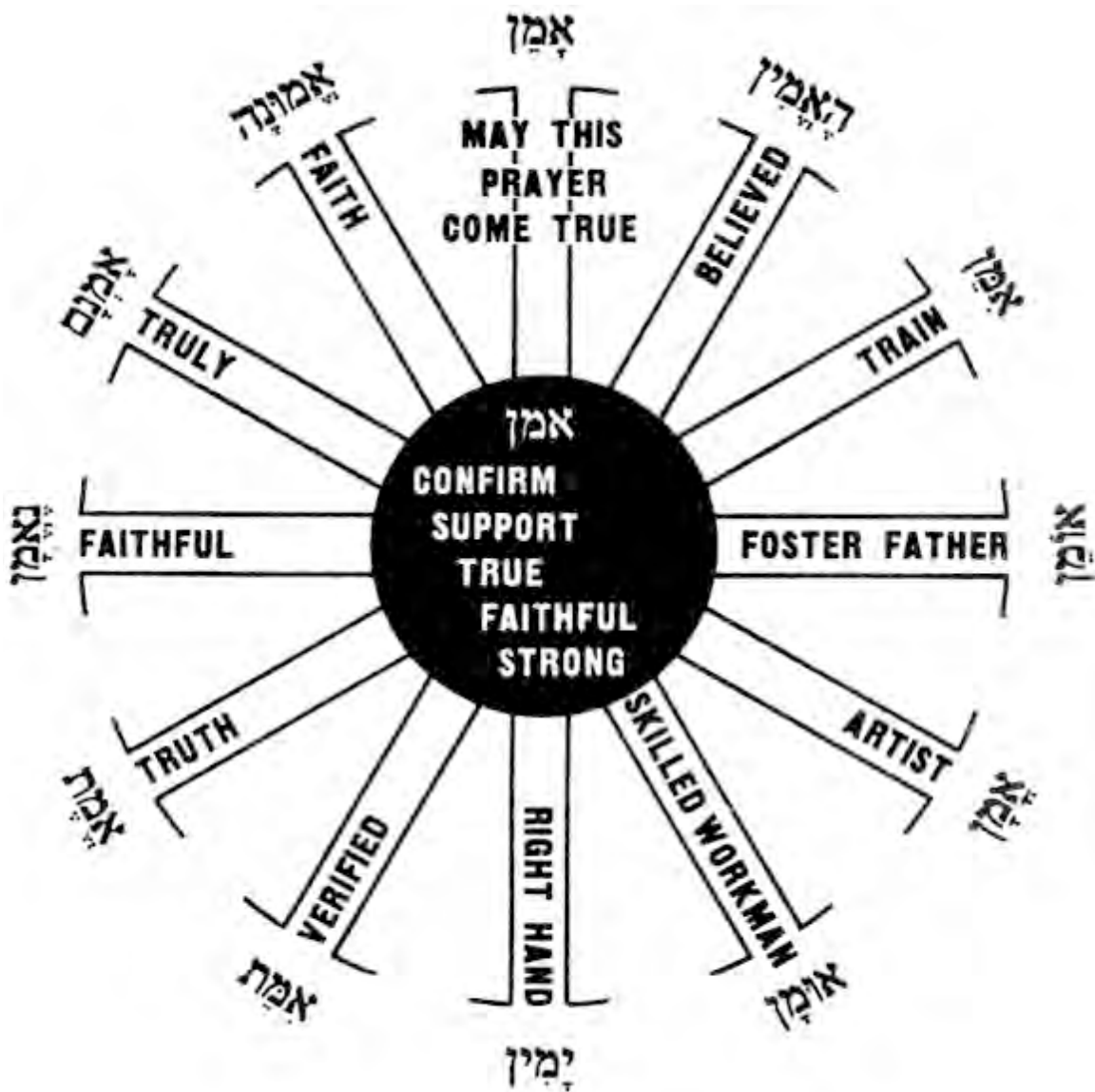
No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
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THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



From
 HOW THE HEBREW LANGUAGE GREW
 by Edward Horowitz
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AMEN

AMEN is a root of unusual interest. Like אָמֵן it also shows how far and wide a word can travel.

The Hebrews loved the word “Amen.” In it they expressed their every hope that God would be merciful to them and grant them their heart’s desire. From Hebrew the word spread to over a thousand languages. It now enjoys an unusual distinction. It has entered more languages and is used in more countries than any other word in human speech. The Hebrew Bible has been translated into over a thousand languages or more. All of them have retained and are using the Hebrew word Amen.

In Hebrew the root אָמֵן which means “confirm or support” has had a very rich development. All of the many words coming from אָמֵן grow out of or can be related to the idea of “support or confirmation.” To the basic meaning “confirm or support” is related the concept of true and faithful; it conveys the idea of being sure and certain in one’s work, and possessed of strength.

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
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WORDS FROM “AMEN”

Here are many but by no means all of the derived words.

אָמֵן	Having the sense of “may this prayer come true.”
אֹמֵן	Foster father, as one who supports and nourishes.
אֹמֶנֶת	Foster mother
אִמָּן	Trained מְאָמֵן — trainer הִתְאָמֵן — was drilled
אִמּוּן	Training
נֶאֱמָן	Faithful אֱמוּנִים — faithful ones
הֶאֱמִין	Believed
אֱמֻנָה, אֱמוּנָה, אֱמוּנָה	All mean faithfulness, fidelity
אֱמֻנָה	Truly
אֱמֶת	Faithfulness, truth, the “nun” has dropped out. (See page 32.)
אֶמֶת	Verified הִתְאֶמֶת — was verified
אֶמֶן	Master workman, as one who is firm and sure in his workmanship, used now in the sense of artist
אֶמְנוּתִי	Art אֶמְנוּתִי — artistic
אֶמֶן	Also skilled workman, now used in the sense of artisan or craftsman
אֶמְנוּת	Craftsmanship

Another form of the root אֶמֶן is אֶמֶן frequently interchanges with יָ. We have for example אֶחָד and יָחַד or אֶרֶח and יָרַח.

From יָמֵן we have

יָמִין	The right hand in the sense of the stronger hand
יָמִינִי	Right (adjective)
הִימָּן	He went right (direction)
תִּימָן	South, south wind, namely, what is on the right hand as one faces east

From

HOW THE HEBREW LANGUAGE GREW by Edward Horowitz
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שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לְךָ” —he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלֹּם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

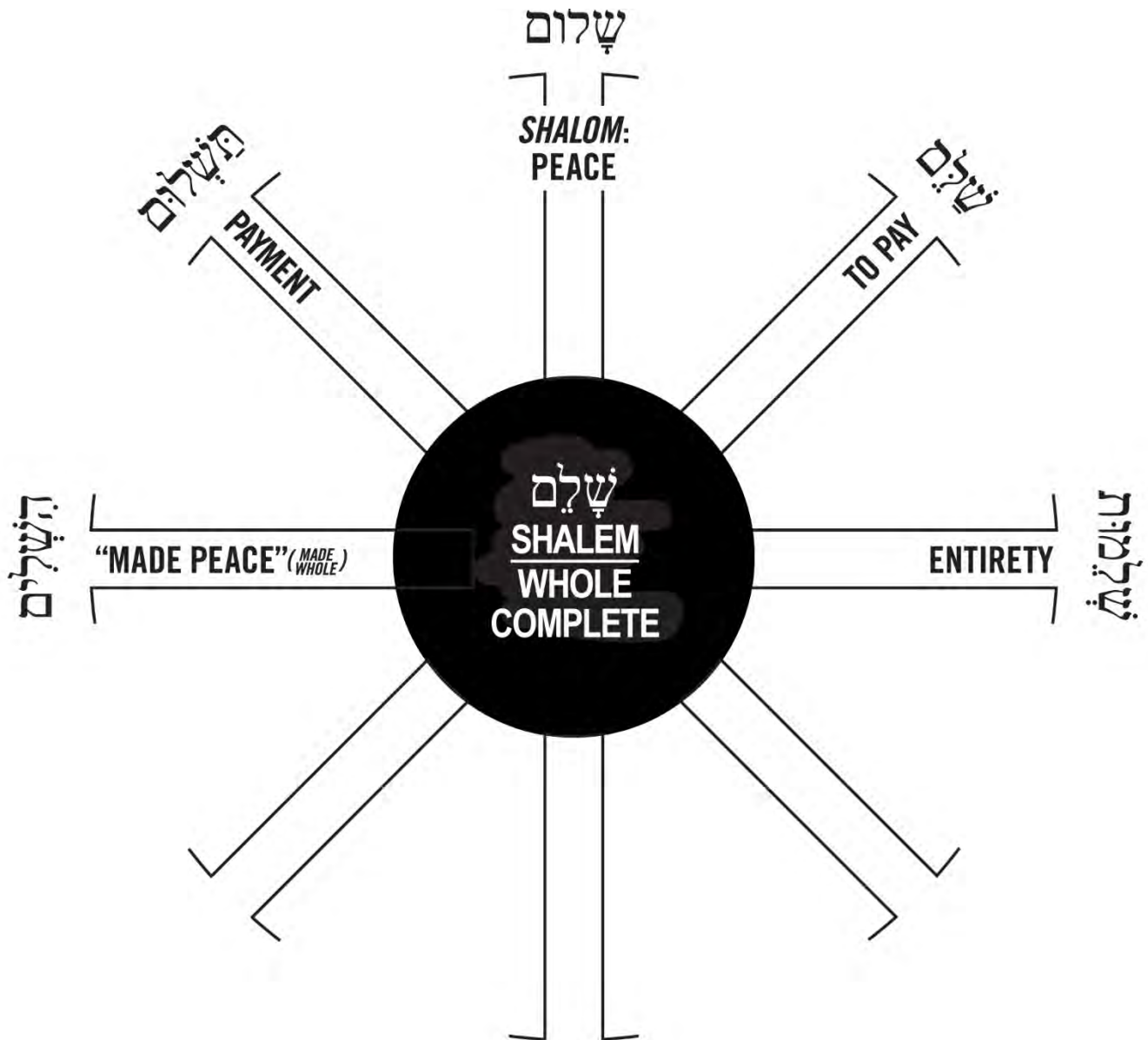
הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole”, the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting “Hail”, has the same meaning as שָׁלוֹם, namely, “being whole”. When someone says “Hail” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
Pages 46-47

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THE SHALOM WHEEL



From
 SHALOM: THE PEACE THAT COMES
 FROM BEING WHOLE
 by Dr. Billye Brim
 Billye Brim Ministries
 A Glorious Church Fellowship, Inc. Copyright 2018.
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אמת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אמת (EMeT) and all that remains is מת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

From
THE SECRET OF HEBREW WORDS
by Benjamin Blech
Rowan & Littlefield Publishers, Inc. Copyright 2001.
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*Note: the word מת (MT) means “died” (3rd person, masculine, singular, past tense). It can also mean “dead,” as in הוא מת “He is dead.”

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חֶסֶדּוֹ

CHASDO

(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.

הַלְלוּיָהּ כִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ

(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 “H” is the same as the sound represented by the “ch” or “kh” in other transliterated words. It is similar to the “ch” in “Bach.”)

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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. ¹

יג וַיְהִי כְּאַחַד לְמַחְצָרִים (כְּתִיב
 לְמַחְצָרִים) וְלְמַשְׁרָרִים לְהַשְׁמִיעַ קוֹל-
 אֶחָד לְהַלֵּל וּלְהַדוֹת לַיהוָה וּבְהָרִים
 קוֹל בְּחֻצְרוֹת וּבְמִצְלֹתָיִם וּבְכָלֵי הַנְּשִׁיר
 וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ
 וְהַבַּיִת מָלֵא עָנָן בֵּית יְהוָה:

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¹ Chabad Tanakh Online, Chabad. org. Accessed March 4, 2019.

https://www.chabad.org/library/bible_cdo/aid/16554/jewish/Chapter-5.htm

ALEPH BET SONG

(with both book print and script letters)

Alef	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				

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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!

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BAKITAH

“In the Classroom”

by Debbie Friedman

(Sing the words in red.)

VERSE 1

In the classroom בִּכְתֵּה **bakeetah**
(In the classroom **bakeetah**)

A boy is יָלֵד **yeled**
(A boy is **yeled**)

And a girl is יַלְדָּה **yaldah**
(And a girl is **yaldah**)

We call the teacher הַמּוֹרָה **hamorah**
(We call the teacher **hamorah**)

We learn in Hebrew עֵבְרִית-חֲדָשָׁה **eevreet-chadashah**
(We learn in Hebrew **eevreet-chadashah**)

CHORUS

מָה is what **Mah**
(**Mah** is what)

מִי is who **Mee**
(**Mee** is who)

שָׁלוֹם means hi, how do you do **Shalom**
(**Shalom** means hi, how do you do)

כֵּן is yes **Ken**
(**Ken** is yes)

לֹא is no **Lo**
(**Lo** is no)
(It's fun to sing the words we know!)

VERSE 2

אֵיפֹה means where is it? **Ayfo**
(**Ayfo** means where is it?)
(Better take a look)

עֶפְרוֹן is pencil **Eeparon**
(**Eeparon** is pencil)

And a סֵפֶר is a book **sayfayr**
(and a **sayfayr** is a book)

CHORUS

VERSE 3

שִׁלְחָן is a table **Shoolchan**
(**Shoolchan** is a table)

תַּלְמִידִים can speak **Talmeedeem**
(**Talmeedeem** can speak)
[students]

Writing on a לוח **looach**,
(**Writing** on a **looach**,)
[blackboard]

we use גֵּיר **geer**.
(**we** use **geer**.)
[chalk]
(Don't let it squeak)

CHORUS

(Verses 4 and 5 are not included in the recording.)

VERSE 4

נייר a piece of paper
(Neyar a piece of paper)

עט is just a pen
(Eit is just a pen)

עכשיו is now, this minute
(Achshav is now, this minute)

מתי will tell you when
(Matai will tell you when)

CHORUS**VERSE 5**

שלשום was just two days ago
(Sheelshom was just two days ago)

אתמול was yesterday
(Etmol was yesterday)

מחר will be tomorrow
(Machar will be tomorrow)

And היום is here today
(And hayom is here today)

CHORUS

See it on YouTube:

<https://www.youtube.com/watch?v=dX-jLs2E5o4>

"BAKITAH" AS SUNG BY CINDY PALEY

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HATIKVAH

National Anthem of Israel

כָּל עוֹד בְּלִבֵּב פְּנִימָה	Kol od ba'le'vav p'nima,
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,	Nefesh yehudi ho'miyah.
וּלְפָאֲתֵי מִזְרַח קְדִימָה,	U'lefa-atei mizrach kadimah,
עֵין לְצִיּוֹן צוֹפִיָּה;	Ayin le'Tziyyon tzofiyah.
עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,	Od lo avda tikva-teinu,
הַתִּקְוָה בַּת שָׁנוֹת אֲלָפִים,	Ha'tikvah bat sh'not al-payim
לְהִיּוֹת עִם חֹפְשִׁי בְּאֶרֶצֵנוּ,	Lih-yot am chofshi b'ar-tzeinu
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.	Eretz Tziyyon v'Yerushalayim.
לְהִיּוֹת עִם חֹפְשִׁי בְּאֶרֶצֵנוּ,	Lih-yot am chofshi b'ar-tzeinu
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.	Eretz Tziyyon v'Yerushalayim.

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>

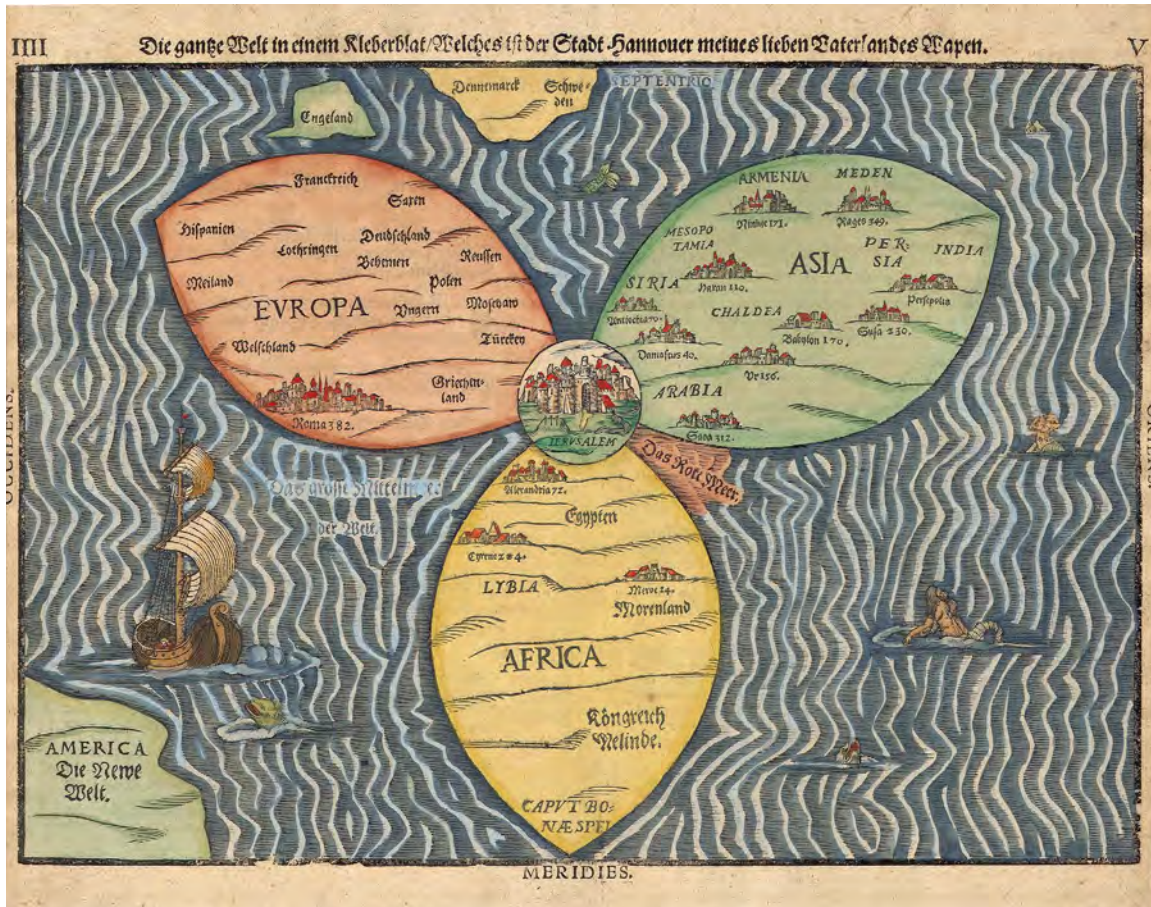
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MAP 1: THE CLOVERLEAF OLD WORLD MAP

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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MAP 2: THE MIDDLE EAST

THE MIDDLE EAST

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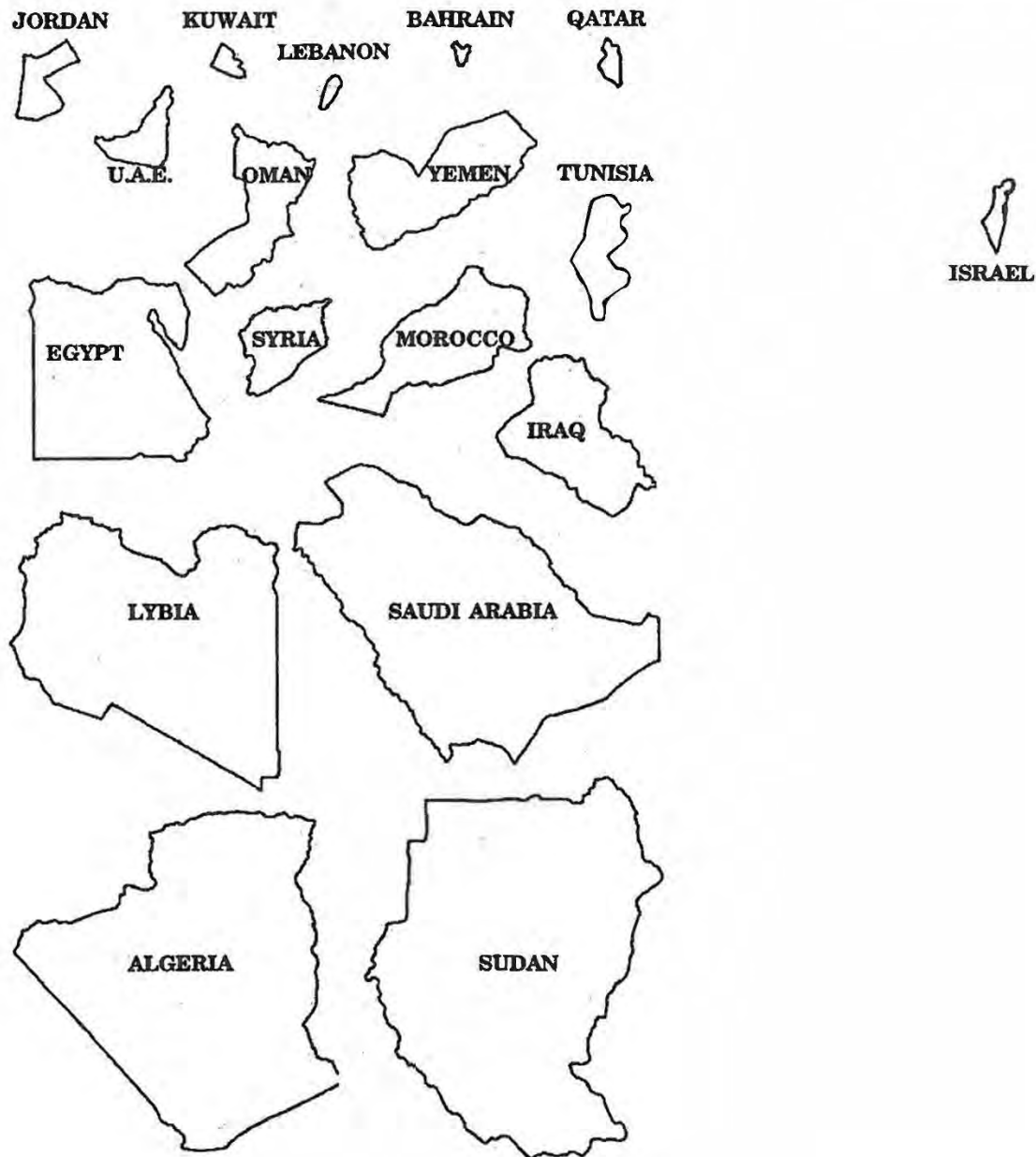
[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

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ARABIC STATES V. THE JEWISH STATE

ARABIC STATES

JEWISH STATE



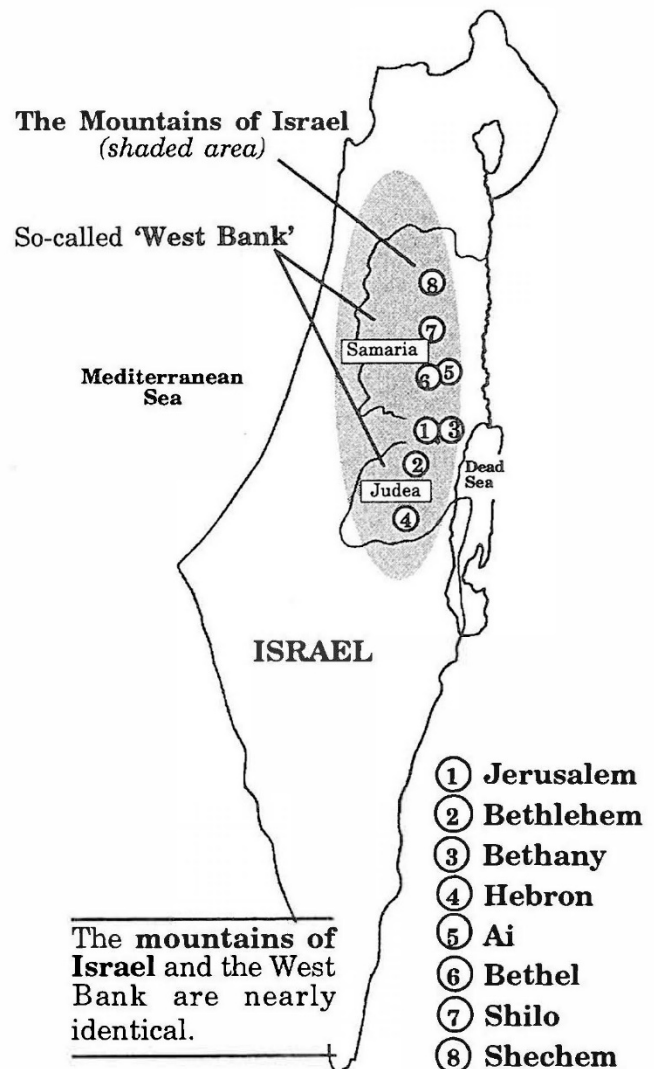
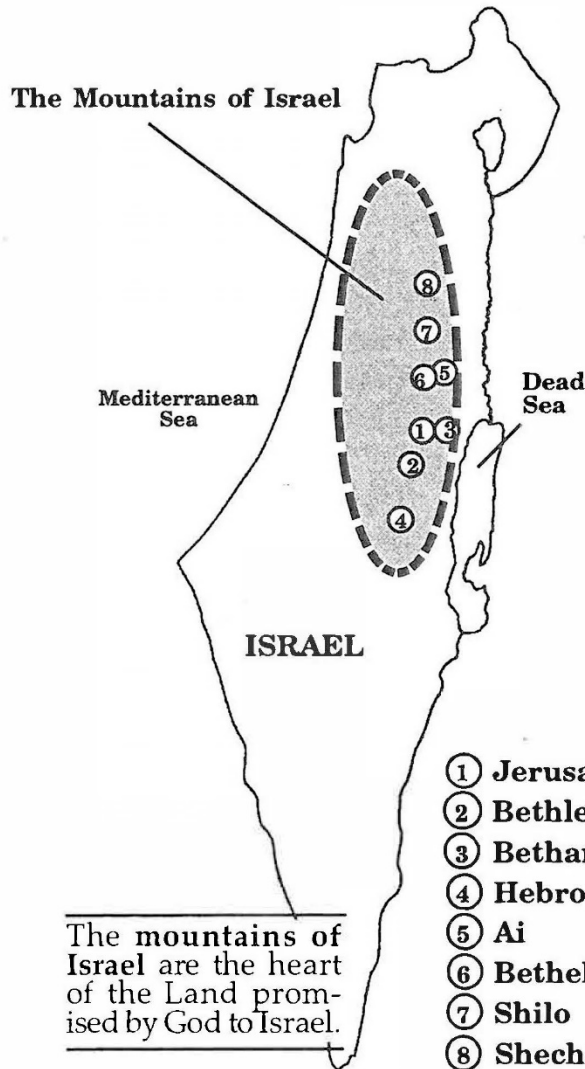
From
The Mountains of Israel—The Bible & the West Bank
by Norma Parrish Archbold
Copyright 1993–1996. Used by permission.
Pages 86–87

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THE MOUNTAINS OF ISRAEL & THE WEST BANK

THE MOUNTAINS OF ISRAEL

'WEST BANK' (Judea and Samaria)



From
The Mountains of Israel—The Bible & the West Bank
 by Norma Parrish Archbold
 Copyright 1993–1996. Used by permission.
 Pages 2–3

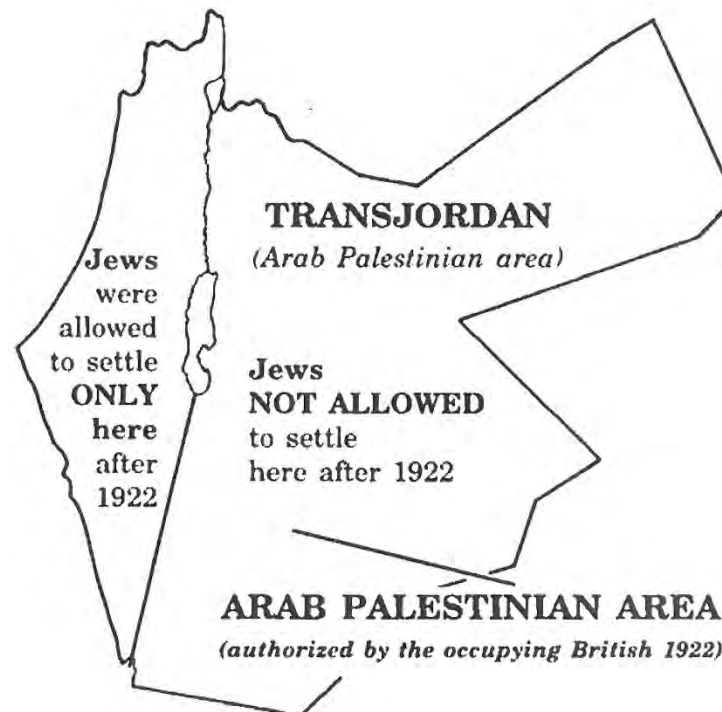
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MAP 6: THE AREA CALLED PALESTINE / PALESTINE WAS DIVIDED

The Area Called Palestine



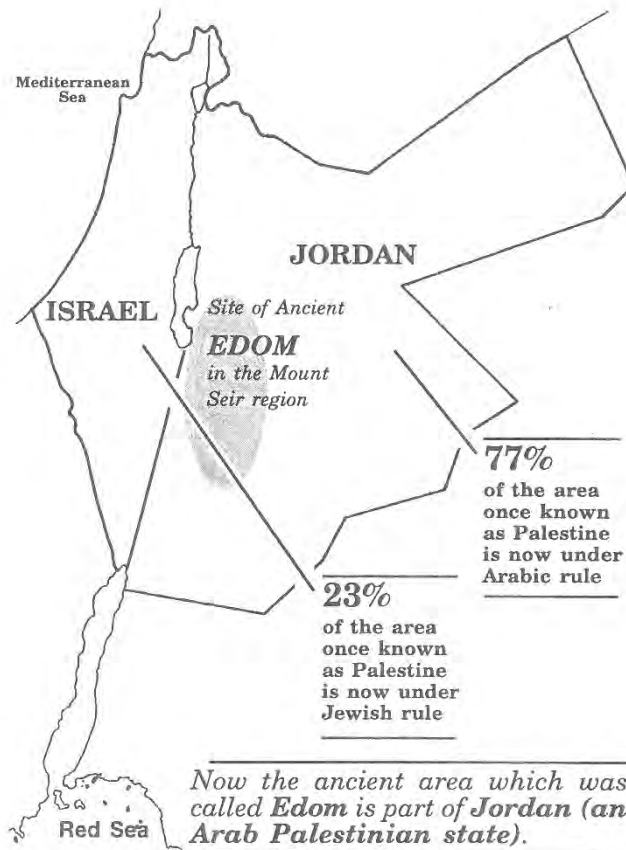
Palestine Was Divided



From *The Mountains of Israel—The Bible & the West Bank* by Norma Parrish Archbold
Copyright 1993–1996. Used by permission. Pages 69–70

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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
 Copyright 1993–1996. Used by permission. Pages 71 (top) and 46 (bottom).

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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)



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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



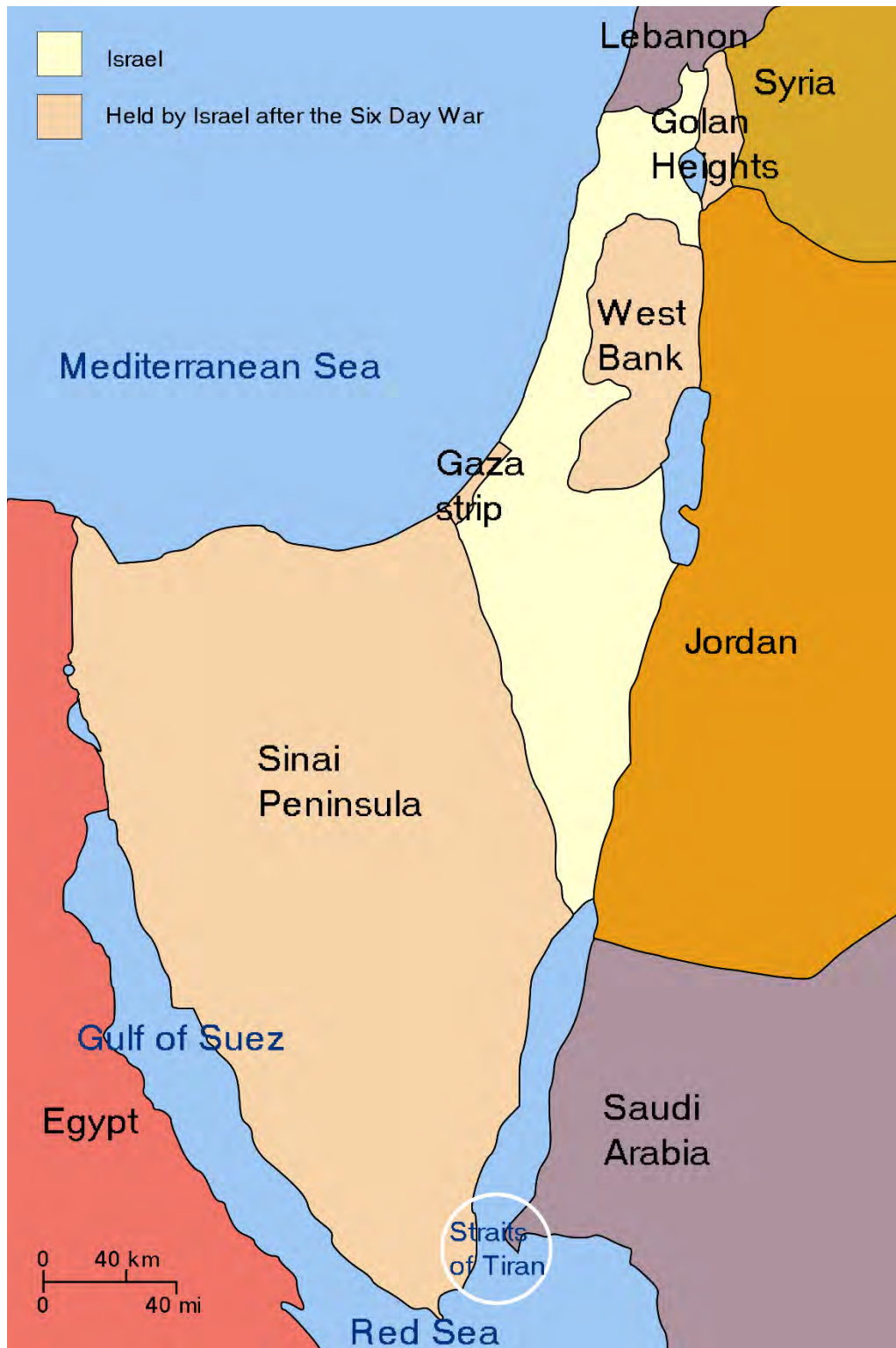
"1948 War Maps: Israel After the 1949 Armistice Agreement"

[jewishvirtuallibrary.org](https://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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ASIA (WITH ISRAEL AND RUSSIA)



<https://thestateofthecentury.files.wordpress.com/2013/02/eurasia-map1.jpg>

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MAP 16: ASIA WITH ISRAEL AND RUSSIA (WIDE VIEW)

ASIA WITH ISRAEL AND RUSSIA (wide view)



<https://thestateofthecentury.files.wordpress.com/2013/02/eurasia-map1.jpg>

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MAP 17: EUROPE, ASIA, AND NORTHERN AFRICA

EUROPE, ASIA, AND NORTHERN AFRICA



<https://i.stack.imgur.com/datDd.png>
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THE UNIFICATION OF SPAIN

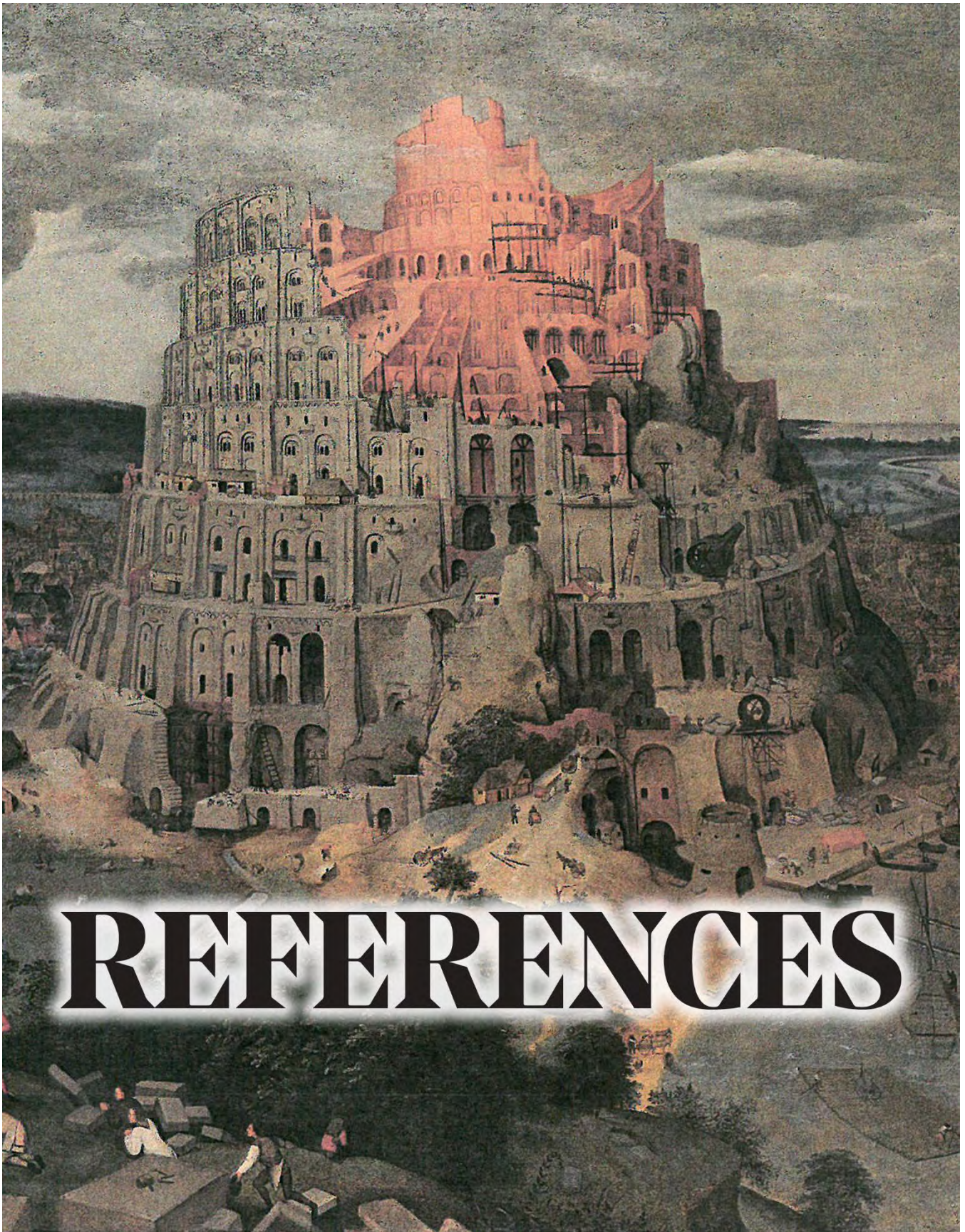


- Castile (with Leon and Galicia) was joined with Aragon in 1479 by King Ferdinand and Queen Isabella.
- Granada was conquered by Spain in 1492.
- Navarre was acquired by Spain in 1524.

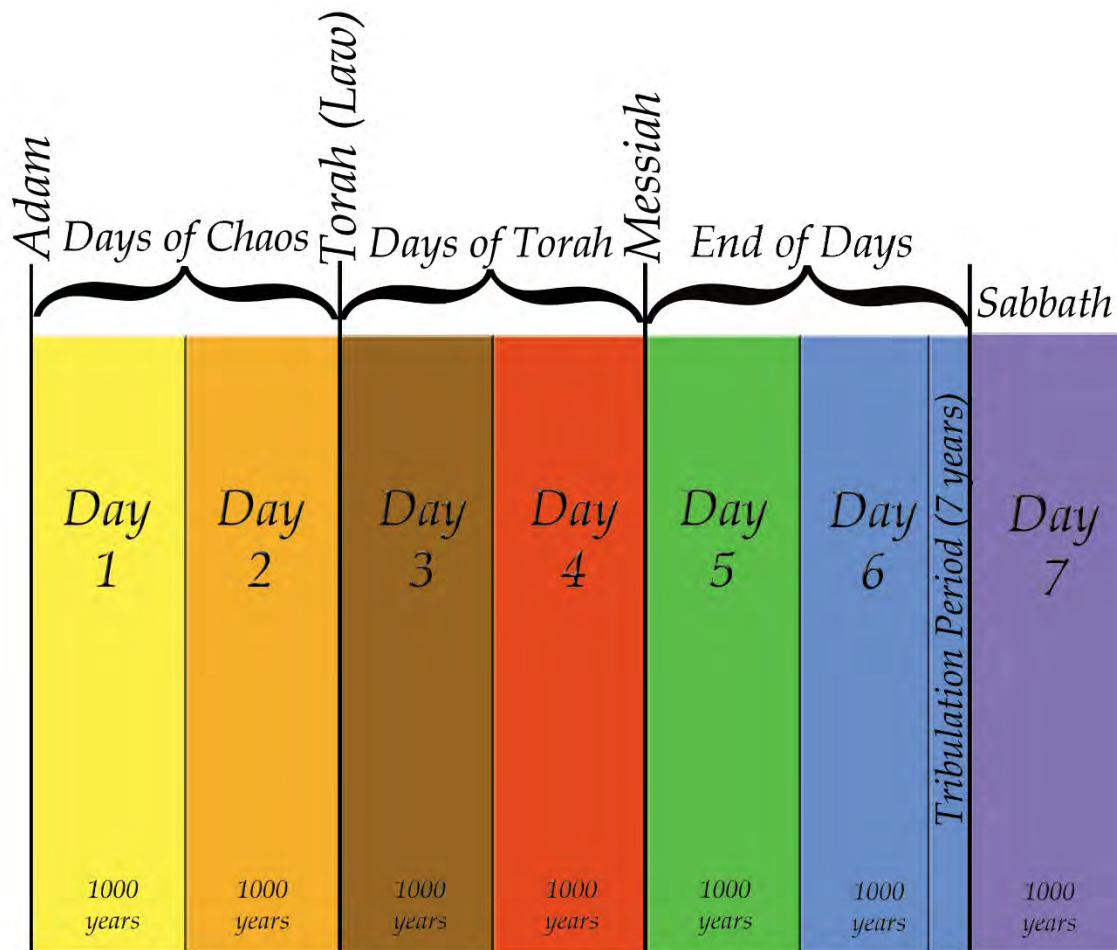
https://upload.wikimedia.org/wikipedia/commons/4/47/Catholic_monarch_territories-1500.jpg

[CC BY-SA 3.0 File: Catholic monarch territories-1500.jpg](#)
[Created 15 June, 2009](#)

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SEVEN DAYS CHART

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

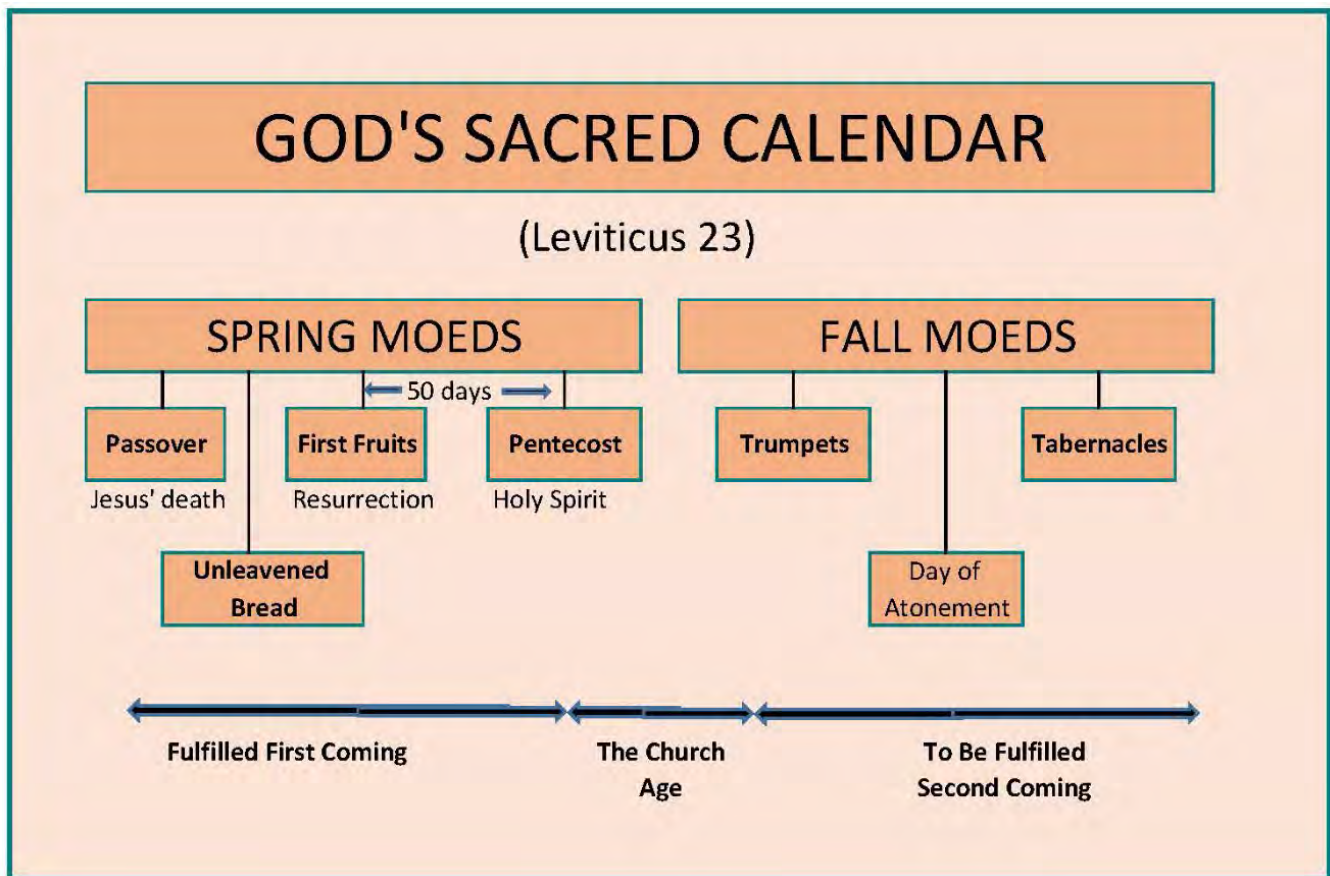
The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of 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_Davidson_Edition_-_English&vhe=Wikisource_Talmud_Bavli&lang=bi)

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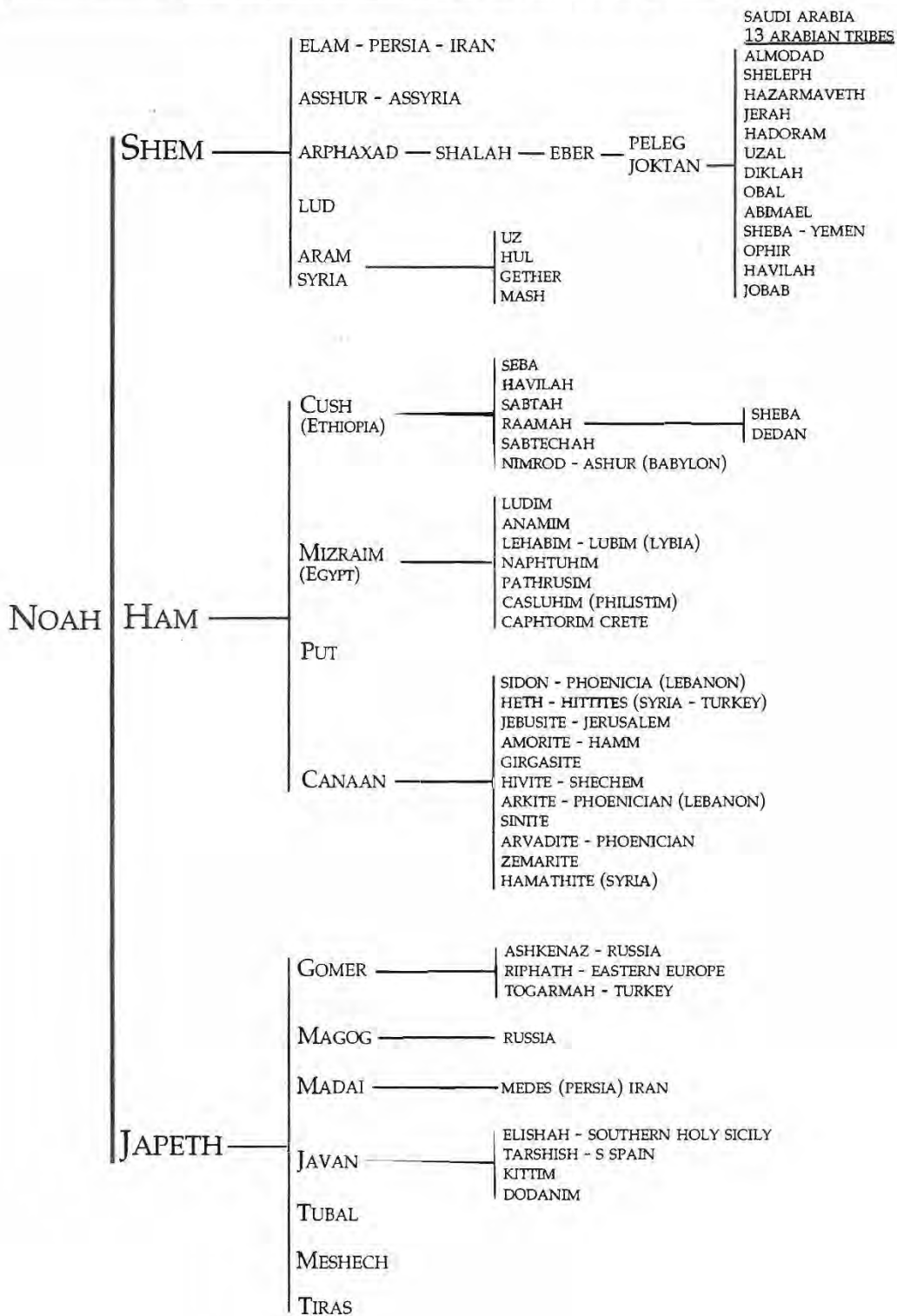
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REFERENCE 3: THE TABLE OF NATIONS

THE TABLE OF THE NATIONS

ACCORDING TO GENESIS 10

FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH

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LIFESPANS TIMELINE

LIFESPANS TIMELINE: ADAM TO MOSES					
Years					
From Creation (BC)	1–500 3760–3261 BC	501–1000 3260–2761 BC	1001–1500 2760–2261 BC	1501–2000 2260–1761 BC	2001–2500 1760–1275 BC
Adam	1-930 (3760-2830 BC)				
Enoch		622-987 (3139-2774 BC)			
Methuselah		687-1656 (3074-2105 BC)			
Noah			1056-2006 (2705-1755 BC)		
*Shem				1558-2158 (2203-1603 BC)	
**Eber				1723-2187 (2038- 1574 BC)	
Abraham***				1948- 2123 (1813- 1638 BC)	
Isaac***					2048- 2228 (1713- 1533 BC)
Jacob***					2108-2255 (1653- 1506 BC)
Joseph					2199- 2309 (1562-1452 BC)
Moses					2368-2488 (1393-1273 BC)

Note: Sources vary in the exact dates. No one can be sure. The primary source in the top line uses the Hebrew way of numbering from the year 1. This system considers most of 2022 to be the Hebrew year 5782. The bottom line is years BC.

* Shem: (2203-1603 BC) One of three sons of Noah who survived the flood.

He headed a Torah-study house together with his great-grandson Eber.

The Targumim identify Melchizedek as Shem, son of Noah. Shem was one link in the chain of those who transmitted God's truths that originated with Adam. These truths were carefully handed down from generation to generation—מִדּוֹר לְדוֹר *meedor lador*.

The ancient source of the Targumim is the Aramaic Interpretive translations.

** The name Eber is the origin of the word Evret (Hebrew).

***On the 7 Days Chart, 1000 years = One Day

The age of Torah begins with Abraham and Israel.

The Patriarchs— Abraham, Isaac and Jacob.

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THE THREE FEASTS OF THE FEET (LEGS)

SHALOSH REGALIM

THE THREE FEASTS OF THE FEET (OR LEGS) SHALOSH REGALIM			
FEAST	HISTORIC EVENT	HARVEST	FULFILLMENT
Pesach (Passover)	The Exodus	Barley	Yeshuah (Jesus): The Passover Lamb
Shavuot (Weeks): Pentecost	The Giving of the Word: The Ten Commandments	Wheat	The Holy Spirit Outpouring (Acts 2)
Sukkot (Booths): Feast of Tabernacles	The shelter the Lord provided in the wilderness	Wine and oil (Grapes and olives)	Probably when the King Messiah sets up His earthly, visible kingdom

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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 7: CHRONOLOGICAL LIST OF PROPHETS IN THE TANACH

Chronological List of Prophets in the Tanach				
Prophet	Approximate Date of Prophetic Ministry (BC)*	Ministry To/About	Reigning Kings	
Elijah (Eleeyahu)	870-845	Israel	Ahab, Ahaziah, Joram	
Elisha (Eleeshah)	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, Zechariah, Shallum, Menachem, Pekahiah, Pekah, Hoshea	
Amos (Amos)	780-760	Israel	Jeroboam II	
Isaiah (Yasha'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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REFERENCE 8A: 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 Elijah I Ki 17-19, 21 2 Kings 1-2	I Kings 16
					885-874	Omri (captain)			I Kings 16
870-848	Jehoshaphat (son)			I Kings 22 2 Chron 17-20	874-853	Ahab (son)			I Kings 17 2 Chron 18
848-841	Jehoram (son)		Obadiah (?)	2 Kings 8 2 Chron 21	853-852	Ahaziah (son)		Elisha I Kings 19 2 Kings 2-9 2 Kings 13	I Kings 22 2 Chron 18
841	Ahaziah (son)			2 Kings 8-9 2 Chron 21	852-841	Joram (son of Ahab)			2 Kings 3
841-835	Athaliah (mother)			2 Kings 11 2 Chron 22-23	841-814	Jehu (captain)			2 Kings 9-10
835-796	Joash (son of Ahaziah)		Joel	2 Kings 11-12 2 Chron 23-24	814-798	Jehoahaz (son)			2 Kings 13
796-767	Amaziah (son)			2 Kings 14 2 Chron 25	798-782	Jehoash (son)			2 Kings 13-14
					782-753	Jeroboam II (son)			2 Kings 14

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REFERENCE 8B: 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)			2 Kings 15 2 Chron 27	753-752	Zechariah (son)		Amos Hosea	2 Kings 15
732-716	Ahaz (son)			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)			2 Kings 18-20 2 Chron 29-32 Isaiah 36-39	752-742	Menahem (no relation)		Micah	2 Kings 15
687-642	Manasseh (son)			2 Kings 21 2 Chron 33	742-740	Pekahiah (son)		Amos Hosea	2 Kings 15
642-640	Amon (son)			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)			2 Kings 22-23 2 Chron 34-35	732-722	Hoshea (no relation)		Micah	2 Kings 17
608	Jehoahaz (son)		Huldah Habakkuk Zephaniah	2 Kings 23 2 Chron 36	Israel went into Assyrian Captivity in 722 BC				
608-597	Jehoiakim (son of Josiah)		Jeremiah Ezekiel (Lamentations)	2 Kings 23-24 2 Chron 36				Nahum	
597	Jehoiachin (son)			2 Kings 24-25 2 Chron 36				Daniel	
597-586	Zedekiah (son of Josiah)			2 Kings 24-25 2 Chron 36					
Judah went into Babylonian Captivity in 586 BC									
586-450			Jeremiah Haggai Malachi	Ezekiel Zechariah					

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REFERENCE 9: 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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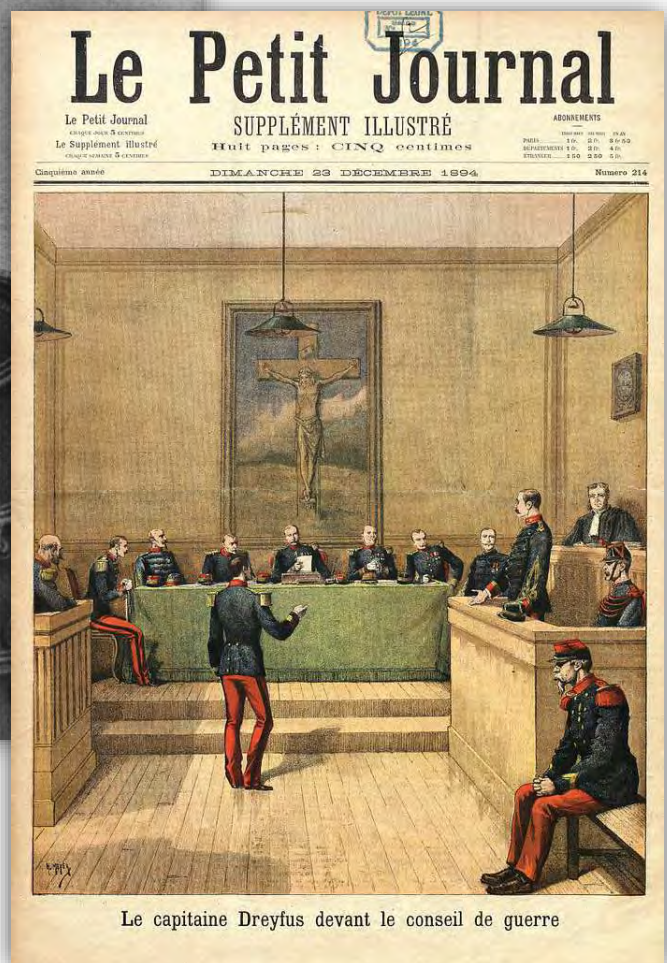
REFERENCE 10: ALFRED DREYFUS

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 11: THEODOR HERZL AND WILLIAM HECHLER



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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REFERENCE 12: JACOB HERZL

DIARIES OF THEODOR HERZL 137

and others. He gave me a letter of introduction to 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 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 employee 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 studentbodies 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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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."

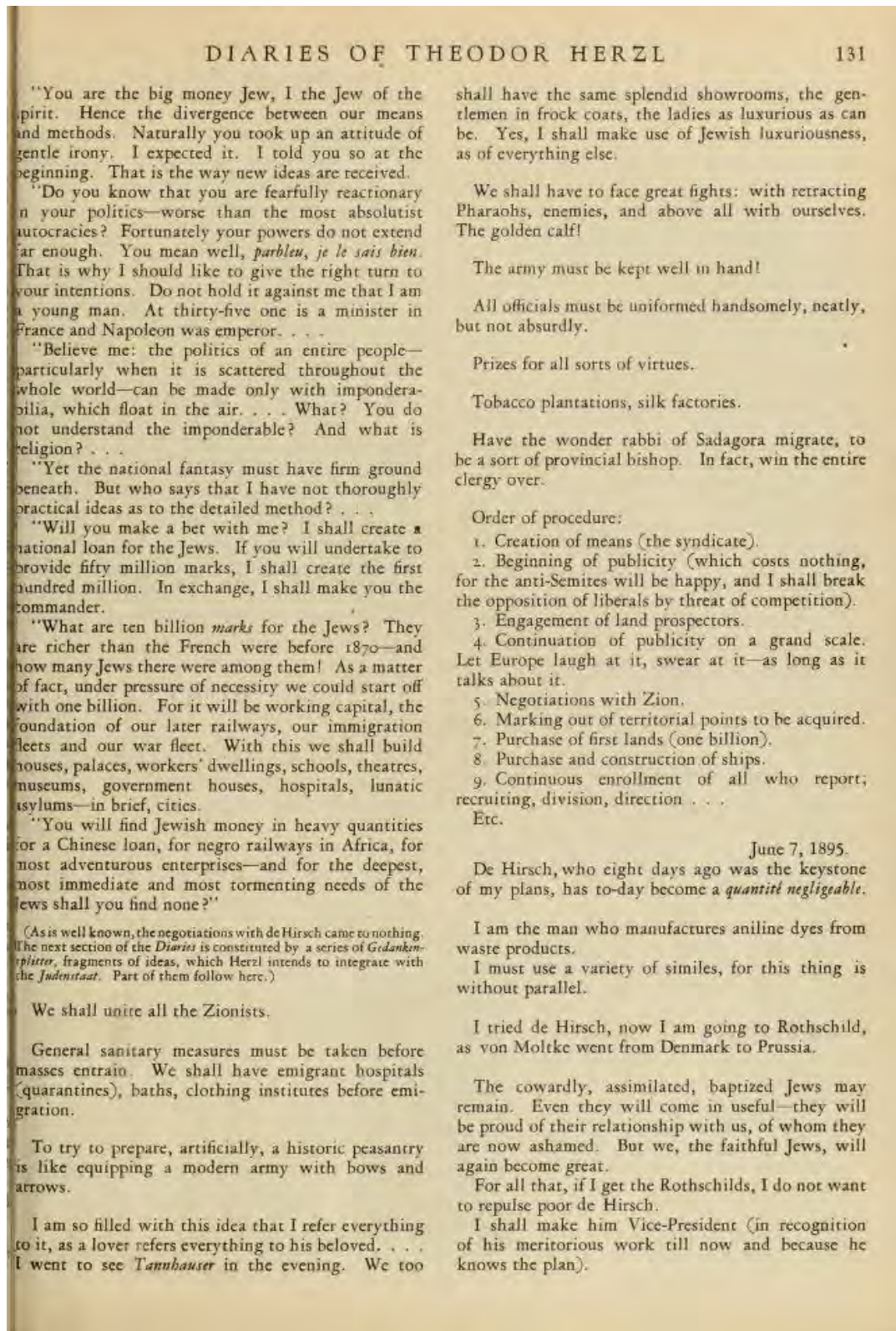
I almost shouted. "But who tells you that I do not want to emigrate? Here it is, in my notes. I shall go to the German Kaiser—and he will understand me, for he has been brought up to understand big things. . . ."

(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 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 had 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 motion 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

REFERENCE 16: THE GRAND DUKE OF BADEN

DIARIES OF THEODOR HERZL 139

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

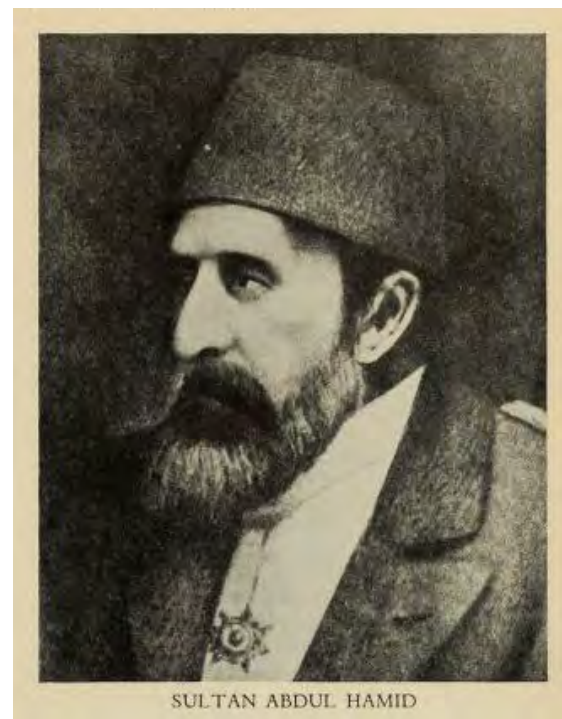
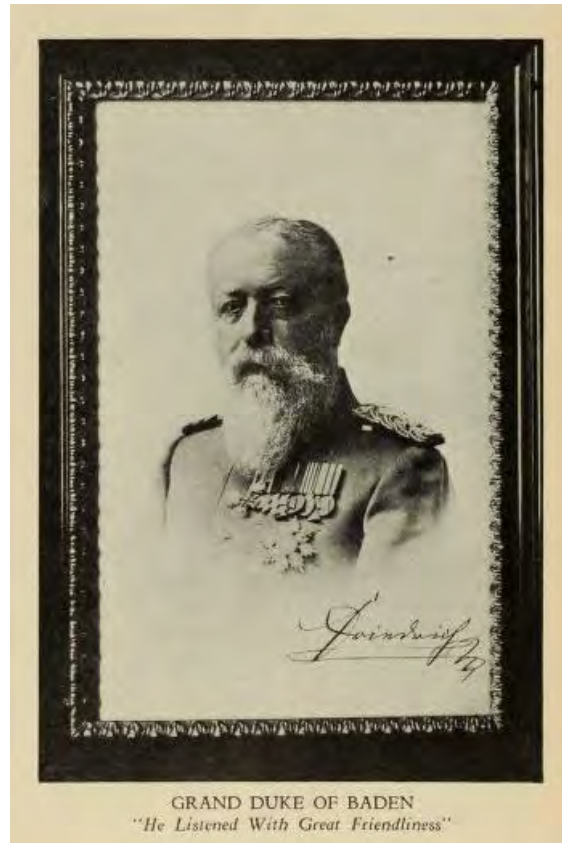


GRAND DUKE OF BADEN
"He Listened With Great Friendliness"

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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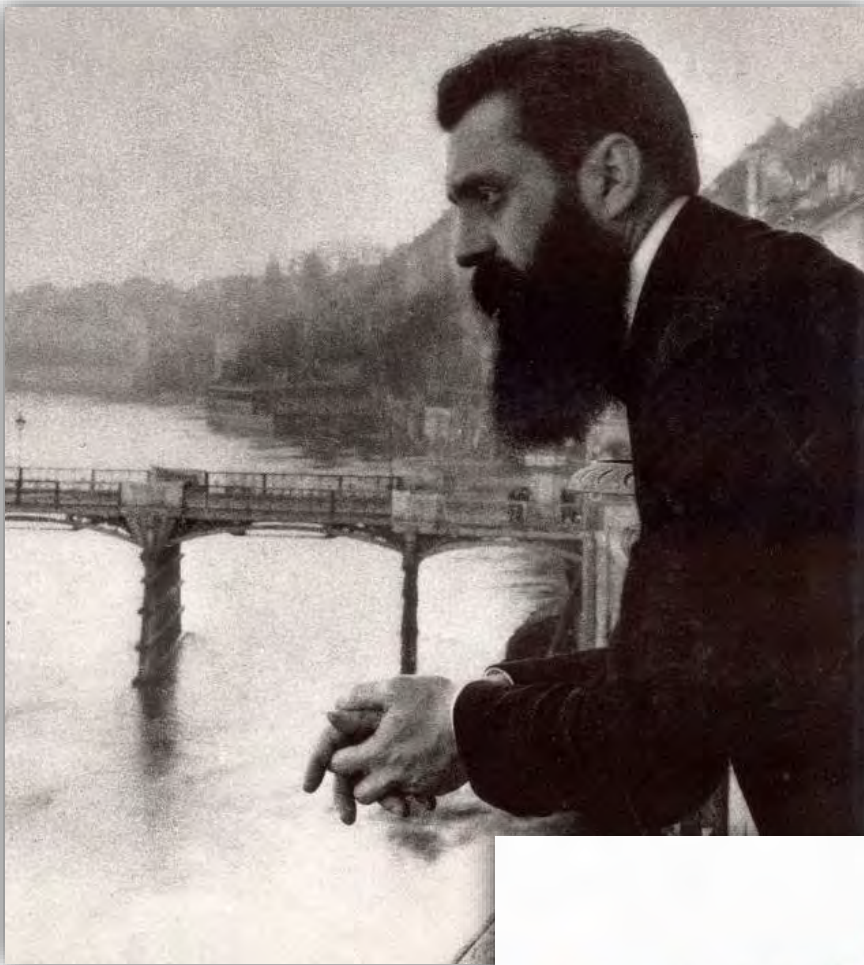


Meyer Weisgal, Theodor Herzl, A Memorial (New York, New Palestine Publishing, 1929). Accessed June 2, 2022.

<https://archive.org/details/theodorherzlmemo00weis/mode/2up?ref=ol&view=theater>

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REFERENCE 18: THEODOR HERZL AND BILLYE BRIM IN BASEL



"1897: The First Zionist Congress takes place in Basel, Switzerland," [mfa.gov.il](https://mfa.gov.il/jubilee-years/Pages/1897-The-First-Zionist-Congress-takes-place-in-Basel-Switzerland.aspx), 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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THE TORTURE OF THE RACK



Above: A man tortured on the rack. Wood engraving.

<https://wellcomecollection.org/works/jb5464x8/items> License: Public Domain Mark: Wellcome Collection.

Below: Tomas de Torquemada was a friar and the first Grand Inquisitor of the Spanish Inquisition. It is said that the form of torture that he most often used to extract a confession was the potro or rack.



https://en.wikipedia.org/wiki/Tom%C3%A1s_de_Torquemada



Left: The inside of a jail of the Spanish Inquisition, with a priest supervising his scribe while men and women are suspended from pulleys, tortured on the rack or burnt with torches. Etching.

https://commons.wikimedia.org/wiki/File:The_inside_of_a_jail_of_the_Spanish_Inquisition,_with_a_prie_Wellcome_V0041650.jpg

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REFERENCE 20: TIMELINE OF THE RUSSIAN CZARS

Timeline of the Russian Czars	
Name of Czar	Reign
Ivan IV	1547–1584
Feodor I	1584–1598
Boris Godunov	1598–1605
Feodor II	1605–1605
Dmitry II	1606–1606
Vasili IV	1606–1610
Dmitry II	1610–1610
Wladyslaw IV Vasa	1610–1612
Michael Romanov	1613–1645
Alexei I	1645–1676
Feodor III	1676–1682
Ivan V	1682–1696 (Jointly with Peter I)
Peter I the Great	1682–1725 (Jointly with Ivan V 1682–1696)
Catherine I	1725–1727
Peter II	1727–1730
Anna	1730–1740
Ivan VI	1740–1741
Elizabeth	1741–1762
Peter III	1762–1762
Catherine II the Great	1762–1796
Paul I	1796–1801
Alexander I	1801–1825
Nicholas I	1825–1855
Alexander II	1855–1881
Alexander III	1881–1894
Nicholas II	1894–1917

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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 21: HA'ARETZ—FIRST PHOTOS OF YEMEN'S JEWS



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 21: 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 21: 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 21: 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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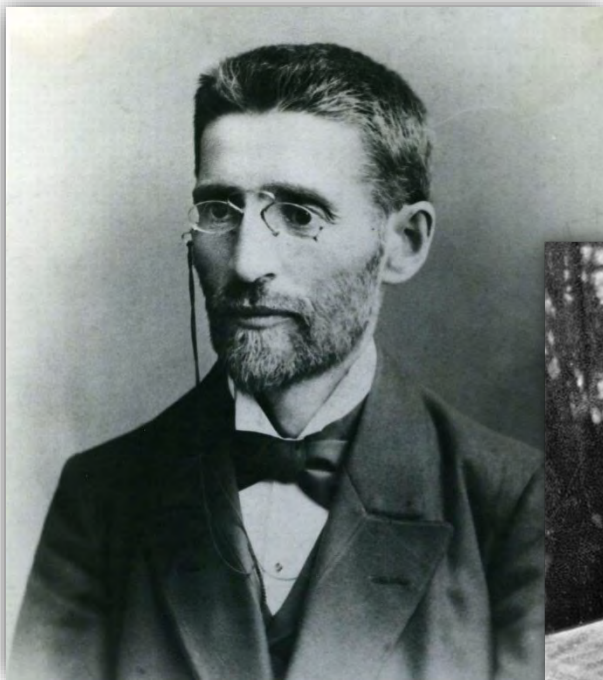
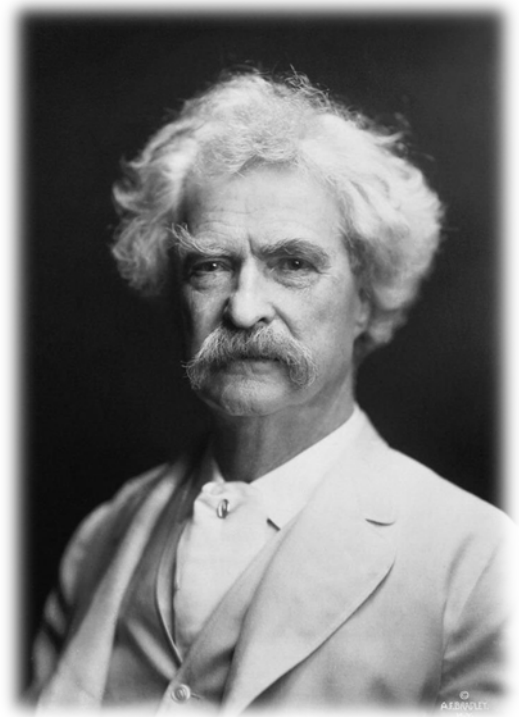
REFERENCE 22: MARK TWAIN AND ELIEZER BEN YEHUDA



Above: Mark Twain's boyhood home, Hannibal, Missouri.

<https://commons.wikimedia.org/wiki/File:TwainBoyhoodHomeMuseum.jpg>

Right: <https://freesvg.org/mark-twain-by-af-bradley-1907>



Left: Eliezer Ben-Yehuda. 1905. Lexicographer of the first Hebrew Dictionary Jewish National Fund Photographers (Israeli) Public Domain.

https://commons.wikimedia.org/wiki/Eliezer_Ben-Yehuda.1905.jpg

Below: 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 23: THE BALFOUR DECLARATION

Foreign Office,

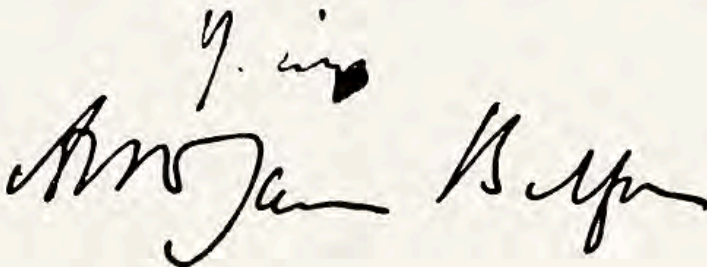
November 2nd, 1917.

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 "Arthur James Balfour". The signature is written in a cursive style, with the first name "Arthur" being the most prominent and the last name "Balfour" following it. There is a small mark above the first name, possibly a correction or a flourish.

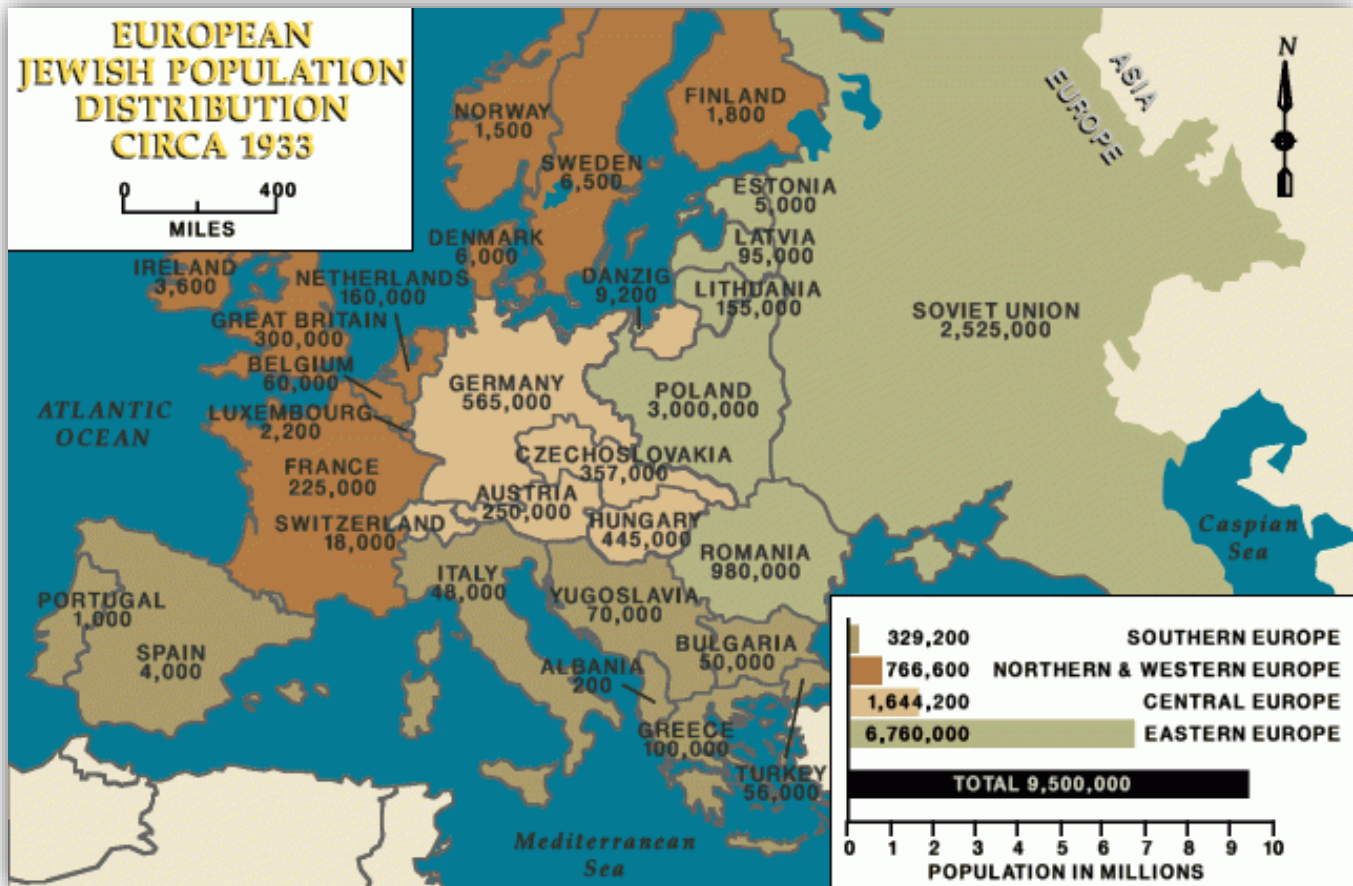
Balfour Declaration," Wikipedia.org, Accessed June 2, 2022

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

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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 24: 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 24: 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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REFERENCE 25: ANNE FRANK AND OSKAR SCHINDLER

Anne Frank



Anne Frank at the 6th Montessori School, 1940.

https://en.wikipedia.org/wiki/Anne_Frank#/media/File:AnneFrank1940_crop.jpg

The last known photograph of Anne taken in May 1942, taken at a passport photo shoot two months before her family went into hiding.

(Photo collection Anne Frank House, Amsterdam. Public Domain Work- Unknown photographer)

https://en.wikipedia.org/wiki/Anne_Frank#/media/File:Anne_Frank_passport_photo_May_1942.jpg



Oskar Schindler



Schindler's memorial in Svitavy, Czech Republic, his birthplace. It reads, "This memorial is in memory of Oskar Schindler, who saved the lives of 1200 Jews during the Second World War."

[CC BY 3.0](https://creativecommons.org/licenses/by/3.0/) Created: 1 January 2009

https://en.wikipedia.org/wiki/Oskar_Schindler#/media/File:Svitavy_oskar_schindler_memorial_-_cz.jpg



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

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Corrie Ten Boom

Born Cornelia Arnolda Johanna ten Boom
15 April 1892 Haarlem, Netherlands

Died 15 April 1983
Placentia, California, U.S.

Occupation Writer, watchmaker

Known for Author of *The Hiding Place*
Righteous among the Nations

Parents Casper ten Boom
Cornelia ten Boom-Luitingh

Relatives Betsie ten Boom (sister)
Willem ten Boom (brother)
Nollie van Woerden (sister)

Website
<https://www.corrietenboom.com>



Dietrich Bonhoeffer



The memorial to the right represents the martyrdom of Bonhoeffer. The plaque on the ground in front of it reads: Dietrich Bonhoeffer was born on February 4, 1906 in Wroclaw, an Evangelical theologian priest, a member of the German resistance against National Socialism, advocate of ecumenism and martyr. For the Christian faith he was murdered in the concentration camp in Flossenbug on 9 April 1945.

[https://commons.wikimedia.org/wiki/File:Dietrich_Bonhoeffer_pomnik_\(1\).jpg](https://commons.wikimedia.org/wiki/File:Dietrich_Bonhoeffer_pomnik_(1).jpg)

[https://commons.wikimedia.org/wiki/File:Dietrich_Bonhoeffer_\(um_1938\).jpg](https://commons.wikimedia.org/wiki/File:Dietrich_Bonhoeffer_(um_1938).jpg)



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REFERENCE 27: HAJ AL-HUSSEINI MEETING WITH NAZI OFFICIALS



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

REFERENCE 27: HAJ AL-HUSSEINI MEETING WITH NAZI OFFICIALS



Haj Amin al-Husseini pictured visiting an unnamed German camp during World War II. (photo credit: KEDEM AUCTION HOUSE) Joy Bernard, "Auction house unveils previously unseen pictures of Mufti al-Husseini visiting German camp," June 26, 2017. Accessed May 24, 2022. <https://www.ipost.com/israel-news/auction-house-unveils-previously-unseen-pictures-of-mufti-al-husseini-visiting-german-camp-497974>



November 1943 al-Husseini greeting Bosnian Waffen-SS volunteers with a Nazi salute.

At right is SS General [Karl-Gustav Sauberzweig](https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_146-1980-036-05_Amin_al_Husseini_bei_bosnischen_SS-Freiwilligen.jpg).

https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_146-1980-036-05_Amin_al_Husseini_bei_bosnischen_SS-Freiwilligen.jpg

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THE M.S. ST. LOUIS



MS St. Louis surrounded by smaller vessels in its home port of Hamburg.

https://en.wikipedia.org/wiki/MS_St._Louis#/media/File:StLouisHavana.jpg

Public Domain File:StLouisHavana.jpg Uploaded: 12 January 2006



MS St. Louis Captain Gustav Schröder negotiates landing permits for the passengers with Belgian officials in the Port of Antwerp.

https://en.wikipedia.org/wiki/MS_St._Louis#/media/File:GSchroederAntwerp.jpg

Public Domain
File:GSchroederAntwerp.jpg
Uploaded: 12 January 2006

Jewish refugees aboard the *MS St. Louis* attempt to communicate with friends and relatives who were permitted to approach the docked vessel in small boats in the harbor of Havana, Cuba (3 June, 1939). The Cuban visas that the refugees had obtained before departing Hamburg had been invalidated while they were en route. The vast majority were denied entry. They traveled slowly north toward Miami, Florida, close enough to see the lights of the city. In spite of requests for refuge,

negotiations with President Roosevelt failed to result in admission to the USA. A group of supporters then tried to persuade Canada's Prime Minister King to admit the refugees, but he was convinced by immigration officials to turn them away. The ship had to return to Europe.

National Archives and Records Administration, College Park Copyright: Public Domain Source Record ID: 306-NT-648-E-5
<https://collections.ushmm.org/search/catalog/pa26989>



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THE S.S. EXODUS



Left: *Exodus 1947* derelict in Haifa on 1 February, 1952.

Fritz Cohen Government Press Office
ID D392-106 Public Domain
File:EXODUS.jpeg
https://en.wikipedia.org/wiki/SS_Exodus#/media/File:EXODUS.jpeg

Right: Close-up of *Exodus 1947* just after her arrival in Haifa, showing some of the damage she sustained when two destroyers intercepted her.

Unknown author Digital ID 144876. Public Domain Created: 1947
https://en.wikipedia.org/wiki/SS_Exodus#/media/File:SS_Exodus_1947.jpg
%D7%A4%D7%9C%D7%99%D7%9D_%D7%A1%D7%A4%D7%99%D7%A0%D7%95%D7%AA_%D7%94%D7%9E%D7%A2%D7%A4%D7%99%D7%9C%D7%99%D7%9D_%D7%92_%D7%90%D7%A7%D7%A1%D7%95%D7%93%D7%95%D7%A1_%D7%A1%D7%A4%D7%99%D7%A0%D7%95%D7%AA_%D7%94%D7%9E%D7%A2%D7%A4%D7%99%D7%9C%D7%99%D7%9D_%E2%80%93%D7%90%D7%A7%D7%A1%D7%95%D7%93%D7%95%D7%A1_%D7%99%D7%A6%D7%99%D7%90%D7%AA_%D7%90%D7%99%D7%A8%D7%95%D7%A4%D7%94-144876.jpg



Left: British troops putting Jewish refugees aboard *Empire Rival*, one of three ships used to deport Jewish refugees after they were refused entry to Haifa.

Public Domain File:The British Mandate in Palestine 1917-1948 E32002.jpg Created:

[https://en.wikipedia.org/wiki/SS_Exodus#/media/File:The British Mandate in Palestine 1917-1948 E32002.jpg](https://en.wikipedia.org/wiki/SS_Exodus#/media/File:The_British_Mandate_in_Palestine_1917-1948_E32002.jpg)



Jewish refugees outside a [Nissen hut](#) in [Pöppendorf](#) Camp. Etatsor - Own work CC BY-SA 4.0 File:Poppendorf.jpg Created: 7 October, 1947

https://en.wikipedia.org/wiki/SS_Exodus#/media/File:Poppendorf.jpg

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First, they came for the socialists, and I did not speak out—
because I was not a socialist.

Then they came for the trade unionists, and I did not speak out—
because I was not a trade unionist.

Then they came for the Jews, and I did not speak out—
because I was not a Jew.

Then they came for me—and there was no one left to speak for me.

—Martin Niemöller

The 33rd President of the United States, Harry S. Truman



<https://nara.getarchive.net/media/portrait-of-president-harry-s-truman-at-desk-grinning-424416>



<https://www.flickr.com/photos/8905239@N05/6173506764>

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PRIME MINISTER DAVID BEN-GURION



Left: Prime minister David Ben-Gurion, 1951.

https://commons.wikimedia.org/wiki/File:Prime_minister_David_Ben-Gurion._1951.jpg



Above: David Ben Gurion and Yigal Allon with Yitzhak Rabin as young Palmach Commander on tour of Negev.

[https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_\(GPO\)_-_YITZHAK_RABIN_AS_YOUNG_PALMACH_COMMANDER_ON_TOUR_OF_NEGEV_WITH_DAVID_BEN_GURION_AND_YIGAL_ALLON.jpg](https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_(GPO)_-_YITZHAK_RABIN_AS_YOUNG_PALMACH_COMMANDER_ON_TOUR_OF_NEGEV_WITH_DAVID_BEN_GURION_AND_YIGAL_ALLON.jpg)

Right: David Ben-Gurion declaring the independence of Israel.

https://www.flickr.com/photos/government_press_office/7078991869



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PRIME MINISTER LEVI ESHKOL



Portrait of Prime Minister Levi Eshkol (12 August, 1963).

https://en.wikipedia.org/wiki/Levi_Eshkol#/media/File:Portrait_of_prime_minister_Levi_Eshkol,_August_1963._D699-070.jpg



David Ben-Gurion and his successor Levi Eshkol, at Ben-Gurion's fare-well party to the government ministers (2 June, 1963).

https://en.wikipedia.org/wiki/Levi_Eshkol#/media/File:2_-_EshkolBenGurion.jpg



Eshkol with U.S. Vice President Richard Nixon in Jerusalem on 2 August, 1966.

https://en.wikipedia.org/wiki/Levi_Eshkol#/media/File:Levi_Eshkol_with_Richard_Nixon_in_Jerusalem.jpg



Eshkol and Menachem Begin visiting Israeli troops in Sinai shortly after the Six-Day War (13 June, 1967).

https://en.wikipedia.org/wiki/Levi_Eshkol#/media/File:Cheering_reserve_soldiers_greeting_Levi_Eshkol_and_min._Menachem_Begin_in_Sinai._June_1967._D705-048.jpg

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PRIME MINISTER GOLDA MEIR



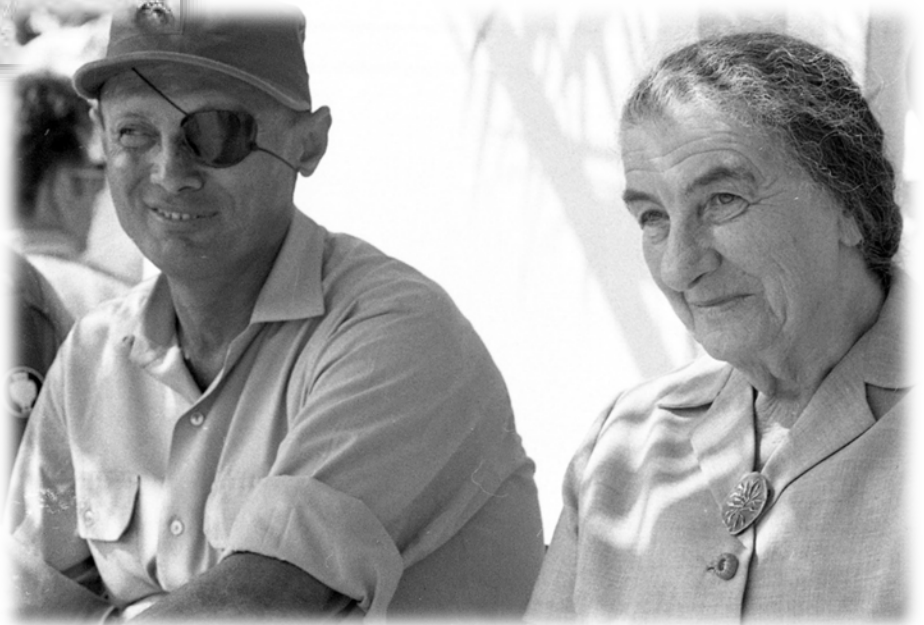
Above: Israeli Prime Minister Golda Meir standing with president Richard Nixon and Henry Kissinger, outside the White House.

<https://picryl.com/media/israeli-prime-minister-golda-meir-standing-with-president-richard-nixon-and?zoom=true>

[https://commons.wikimedia.org/wiki/File:Golda_Meir_-_Dan_Hadani_collection_\(990044371740205171\).jpg](https://commons.wikimedia.org/wiki/File:Golda_Meir_-_Dan_Hadani_collection_(990044371740205171).jpg)

Right: PM Golda Meir and Defense Minister Moshe Dayan attend a graduation ceremony of IDF Junior Command soldiers (22 July, 1969).

https://commons.wikimedia.org/wiki/File:Dan_Hadani_collection_%28990044351070205171%29.jpg



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PRIME MINISTER MENACHEM BEGIN



[https://commons.wikimedia.org/wiki/File:Menachem_Begin_\(990044423610205171\)_cropped.jpg](https://commons.wikimedia.org/wiki/File:Menachem_Begin_(990044423610205171)_cropped.jpg)



[https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_\(GPO\)_-_Menachem_Begin_with_Ariel_Sharon.jpg](https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_(GPO)_-_Menachem_Begin_with_Ariel_Sharon.jpg)

Above: Prime Minister Menachem Begin (left) meets with Agriculture Minister Ariel Sharon at the Prime Minister's Office in Jerusalem (9 August 1977).

Left: [Palestine Police Force](#) wanted poster of Irgun and Lehi members. Begin appears at the top left (1 January, 1945).

https://commons.wikimedia.org/wiki/File:All_view_846.TIF



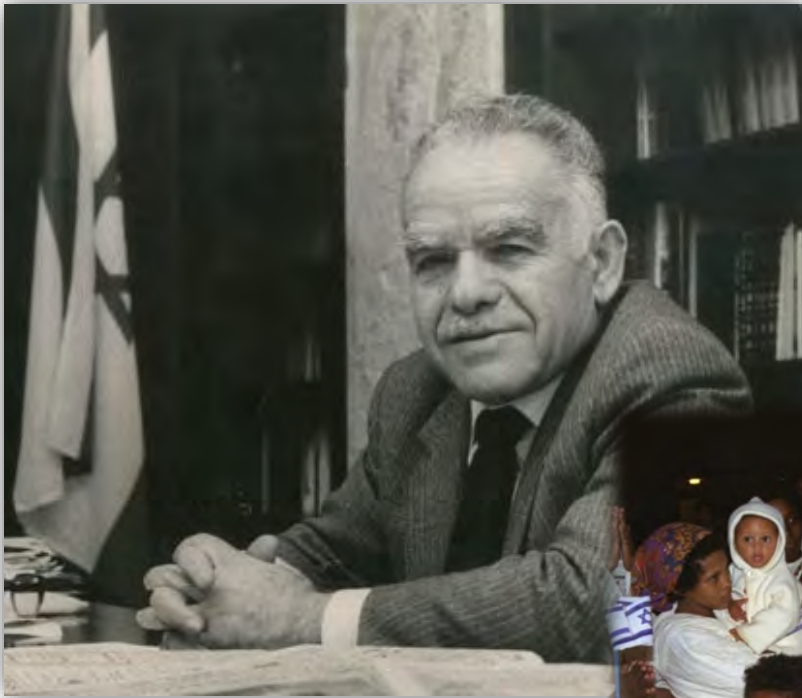
Below: No Known Restrictions: Begin and Sadat after announcement of Camp David Accords.

<https://www.flickr.com/photos/pingnews/508689700>



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PRIME MINISTER YITZHAK SHAMIR



Prime Minister Yitzhak Shamir.

<https://commons.wikimedia.org/wiki/File:%D7%A6%D7%97%D7%A7%D7%A9%D7%9E%D7%99%D7%A8%D7%91%D7%A8%D7%90%D7%99%D7%95%D7%9F%D7%9C%D7%A2%D7%99%D7%AA%D7%95%D7%9F%D7%91%D7%9E%D7%97%D7%A0%D7%94.jpg>

Right: Shamir greets new [immigrants from Ethiopia](#), 9 January, 1991.

[https://en.wikipedia.org/wiki/Yitzhak_Shamir#/media/File:Flickr - Government Press Office \(GPO\) - PM Yitzhak Shamir Greets new immigrants from Ethiopia.jpg](https://en.wikipedia.org/wiki/Yitzhak_Shamir#/media/File:Flickr_-_Government_Press_Office_(GPO)_-PM_Yitzhak_Shamir_Greets_new_immigrants_from_Ethiopia.jpg)



Below: Pilot Yitzhak Shamir

[https://commons.wikimedia.org/wiki/File:Pilot Yitzhak Shamir II.jpg](https://commons.wikimedia.org/wiki/File:Pilot_Yitzhak_Shamir_II.jpg)



Above: [Palestine Police Force](#) wanted poster of Irgun and Lehi members. Menachem Begin appears at the top far left: Yitzhak Shamir on the bottom far right. [Public Domain](#) [https://en.wikipedia.org/wiki/Yitzhak_Shamir#/media/File:All view 7.jpg](https://en.wikipedia.org/wiki/Yitzhak_Shamir#/media/File:All_view_7.jpg)

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PRIME MINISTER BENJAMIN NETANYAHU



Above Right:

[https://commons.wikimedia.org/wiki/File:Benjamin_Netanyahu_\(25968752048\).jpg](https://commons.wikimedia.org/wiki/File:Benjamin_Netanyahu_(25968752048).jpg)

Above Left:

[https://commons.wikimedia.org/wiki/File:Netanyahu_Jerusalem_in_July_2019_\(cropped\).jpg](https://commons.wikimedia.org/wiki/File:Netanyahu_Jerusalem_in_July_2019_(cropped).jpg)

Left:

Benjamin "Bibi" Netanyahu speaks with Sorin Hershko, one of the soldiers wounded in the Entebbe rescue operation, at Beit Hanassi in Jerusalem.

https://www.flickr.com/photos/government_press_office/7597301172



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DEFENSE MINISTER MOSHE DAYAN

https://commons.wikimedia.org/wiki/File:Moshe_Dayan,_Chief_of_General_Staff.jpg



Above: Defense Minister Moshe Dayan, Chief of staff Yitzhak Rabin, Gen. Rehavam Zeevi (R) And Gen. Narkis in the old city of Jerusalem during the Six-Day War. [https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_\(GPO\)_-_Defense_Minister_Moshe_Dayan,_Chief_of_staff_Yitzhak_Rabin,_Gen._Rehavam_Zeevi_\(R\)_And_Gen._Narkis_in_the_old_city_of_Jerusalem.jpg](https://commons.wikimedia.org/wiki/File:Flickr_-_Government_Press_Office_(GPO)_-_Defense_Minister_Moshe_Dayan,_Chief_of_staff_Yitzhak_Rabin,_Gen._Rehavam_Zeevi_(R)_And_Gen._Narkis_in_the_old_city_of_Jerusalem.jpg)



Above: Moshe Dayan with President [Richard Nixon](https://commons.wikimedia.org/wiki/File:Nixon-Dayan1970.gif) (11 December, 1970). <https://commons.wikimedia.org/wiki/File:Nixon-Dayan1970.gif>

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REFERENCE 38: 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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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.]

REFERENCE 39: LIBERATION OF THE TEMPLE MOUNT AND THE WESTERN WALL JUNE 7, 1967

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.

REFERENCE 39: LIBERATION OF THE TEMPLE MOUNT AND THE WESTERN WALL JUNE 7, 1967

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-maara 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>

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=jzC1OC4pgDU>

just the audio:

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

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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/50-year-old-image-still-defines-six-day-war/): 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 41: 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 41: RABBI GOREN IN THE SIX DAY WAR—TWO ACCOUNTS

David Wilder

... for 700 years anybody who was not Muslim couldn't go inside (Machpela). 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 41: 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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THE EMPEROR HADRIAN

Statue of Hadrian unearthed at Tel Shalem



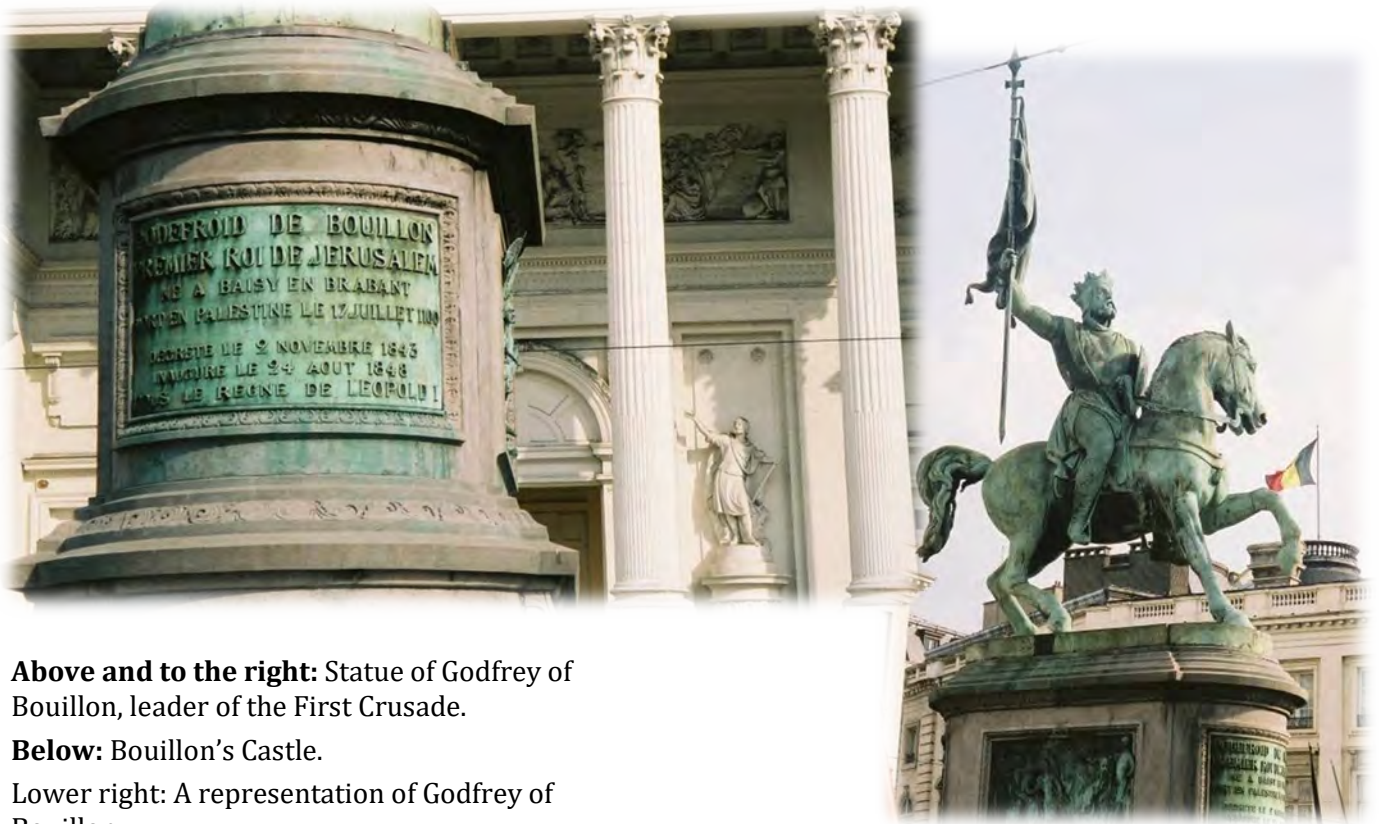
Statue of Hadrian unearthed at Tel Shalem commemorating Roman military victory over [Simon bar Kokhba](#), displayed at the [Israel Museum](#), Jerusalem.

CC BY-SA 2.0 File:Bronze statue of Hadrian, found at the Camp of the Sixth Roman Legion in Tel Shalem, 117–138 AD, Israel Museum, Jerusalem (15646103181).jpg Created: 23 October 2014

[https://en.wikipedia.org/wiki/Hadrian#/media/File:Bronze statue of Hadrian, found at the Camp of the Sixth Roman Legion in Tel Shalem, 117%E2%80%93138 AD, Israel Museum, Jerusalem \(15646103181\).jpg](https://en.wikipedia.org/wiki/Hadrian#/media/File:Bronze_statue_of_Hadrian,_found_at_the_Camp_of_the_Sixth_Roman_Legion_in_Tel_Shalem,_117%E2%80%93138_AD,_Israel_Museum,_Jerusalem_(15646103181).jpg)

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REFERENCE 43: GODFREY DE BOUILLON

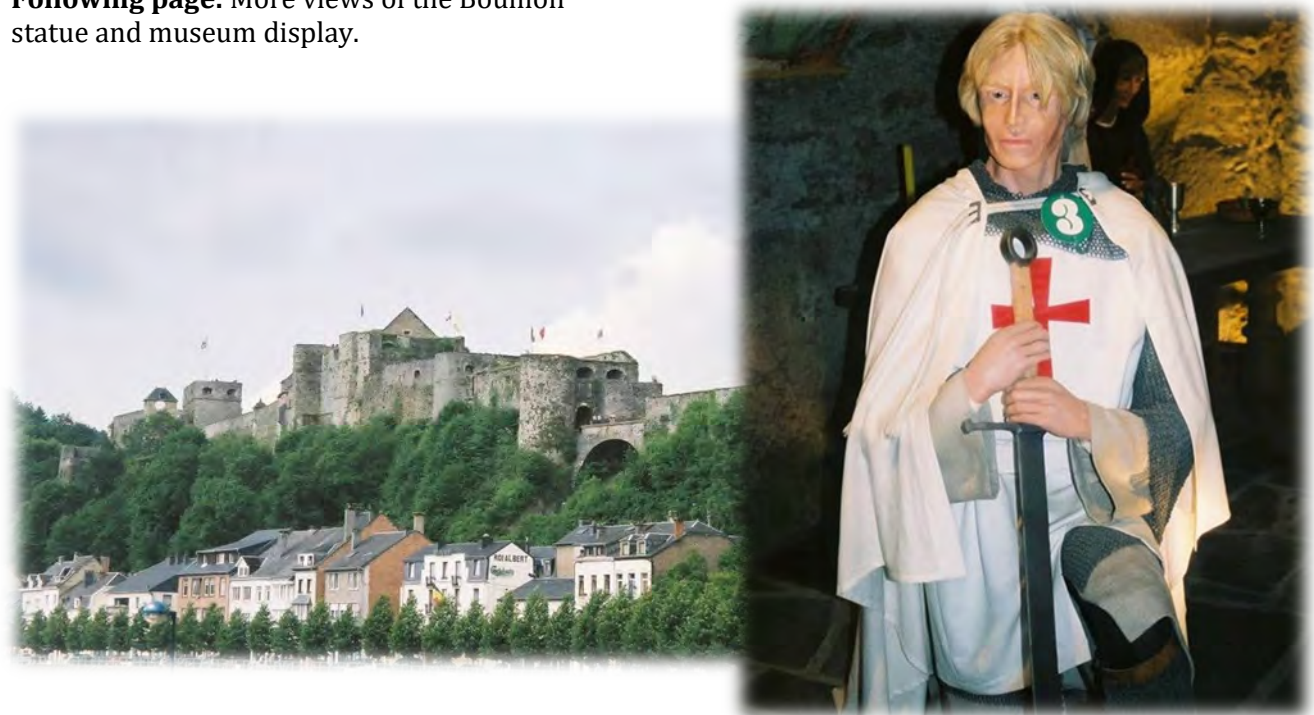


Above and to the right: Statue of Godfrey of Bouillon, leader of the First Crusade.

Below: Bouillon's Castle.

Lower right: A representation of Godfrey of Bouillon.

Following page: More views of the Bouillon statue and museum display.



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DR. BILLYE BRIM & SHULAMIT KATZNELSON

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.

(This picture was painted by Shelli Landon.)



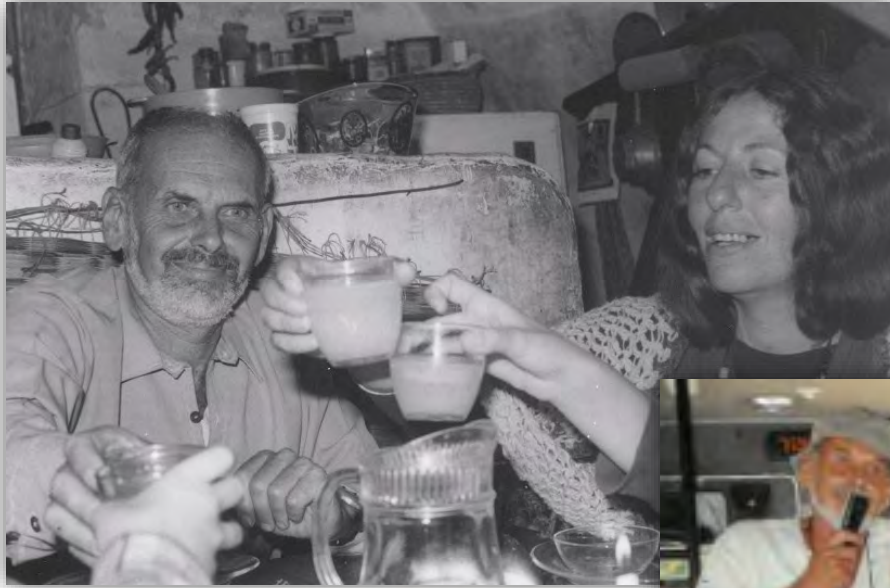
An El Al Airliner departing LAX in October 2012.

[https://commons.wikimedia.org/wiki/File:El_Al_Boeing_777-200ER_4X-ECB_\(8072748723\).jpg](https://commons.wikimedia.org/wiki/File:El_Al_Boeing_777-200ER_4X-ECB_(8072748723).jpg)

Source [El Al Boeing 777-200ER 4X-ECB](#) Author [BriYYZ](#) from Toronto, Canada

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AARON PICK



Left: Aaron Pick and his wife, Ruth
(photo credit: Courtesy)

From the JPost Article: Inheritance, teacher of
the way Part Two: Exploring the land
By MICHAEL ZIMMERMAN

Published: DECEMBER 22, 2020 12:33

<https://www.jpost.com/jerusalem-report/inheritance-teacher-of-the-way-652205>



Israeli tour guide Aaron Pick leading
a tour for Dr. Billye Brim.

Above left: Pick climbs up into the
cave in which David hid from King
Saul at Ein Gedi.

Above right: Pick with Dr. Brim
addressing the group on the tour
bus.

Left: Pick with Dr. Brim at Yad
Vashem, the Holocaust Memorial
Museum in Jerusalem.

Right: Pick perched above the tour
group in Hezekiah's Tunnel.

(Photos by Barbara Joy Neiman)



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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 that Israel 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 47: PLANTING VINES IN ARIEL, ISRAEL



ABOVE: Patsy Cameneti and Trina Hankins

RIGHT: Dr. Billye Brim and Dina Shalit, Personal Assistant to Mayor Ron Nachman

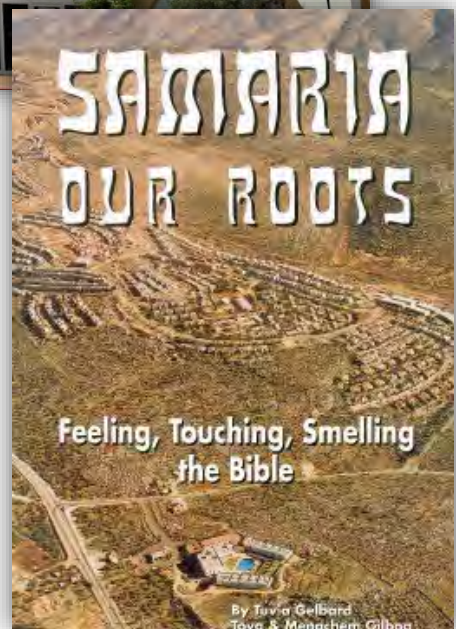
BELOW: Lynne Hammond and Tim and Monica Amstutz (Living Word Pastoral Staff)



**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."

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REFERENCE 49: 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 49: GODFREY DE BOUILLON



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DR. BILLYE BRIM IN RUSSIA









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THEODOR HERZL—A MEMORIAL, PAGE 129

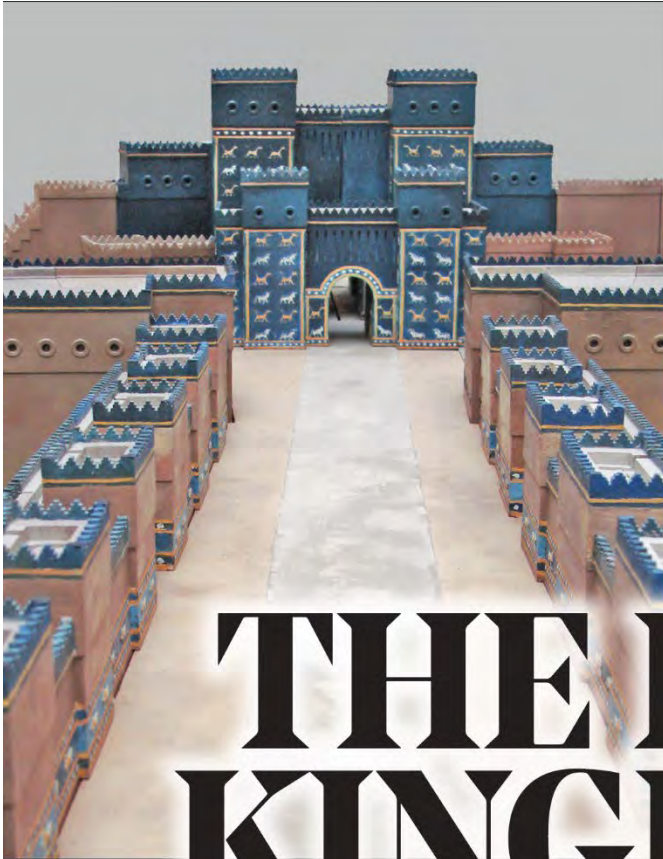


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THE JEWISH PEOPLE VS. HISTORICAL EMPIRES



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THE FOUR KINGDOMS



IMAGE OF NEBUCHADNEZZAR'S DREAM



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4 KINGDOMS—BABYLON 2: BABYLONIAN EMPIRE

BABYLONIAN EMPIRE



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4 KINGDOMS—BABYLON 3: THE ISHTAR GATE



Above: Ishtar Gate reconstruction

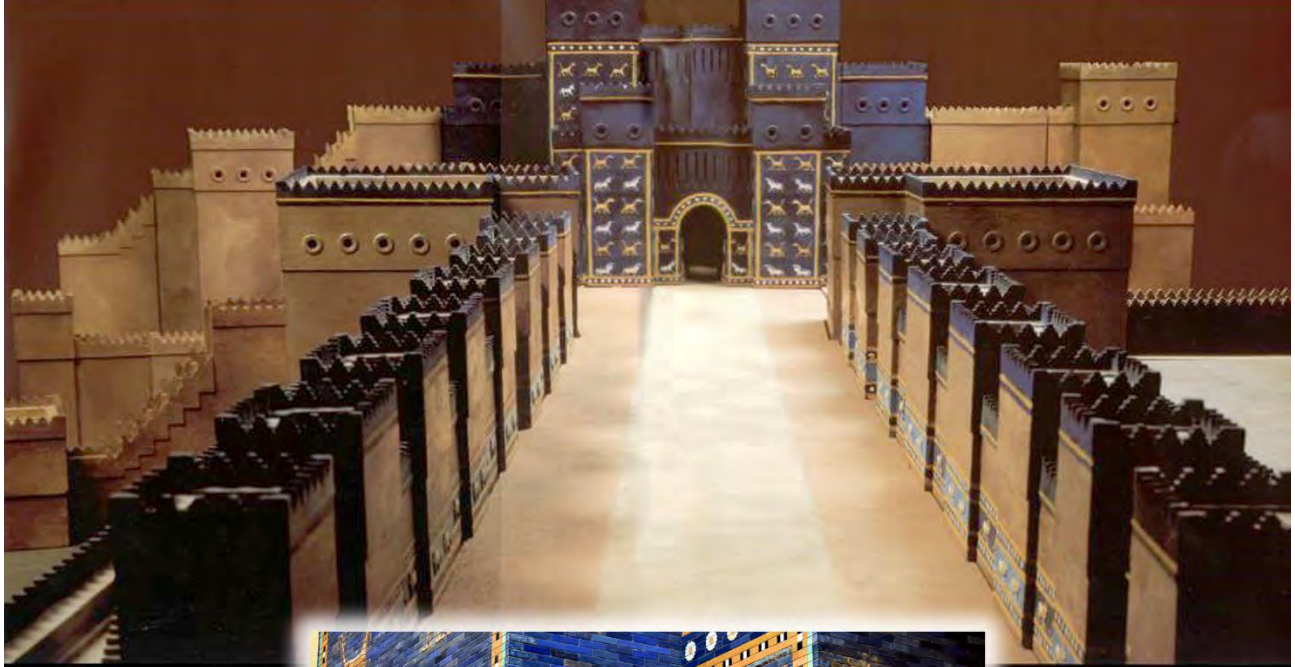
Right: Closeup of Lion Frieze

Below: Processional Way reconstruction.



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4 KINGDOMS—BABYLON 4: THE ISHTAR GATE MODEL



Above and Below:
Views of model
of the
Ishtar Gate

Right:
Dragon and Bull
reliefs from the
Ishtar Gate Façade



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4 KINGDOMS—BABYLON 5: EXCAVATION OF THE ISHTAR GATE



Remains of one of the gate towers of the Ishtar Gate during the excavation (1914)

The Ishtar Gate

While in the process of excavating the temple of the goddess Ninmah ... fragmentary glazed bricks from representations of bulls and snakelike beasts were found in large numbers ...

Although the inscription was damaged, from parallels it is possible to reconstruct the inscription as follows:

“(Nebuchadnezzar, King of Babylon, son of) Nabopolassar, (the king of Babylon, am I.) The Gate of Ishtar (I have built) with (blue) glazed bricks for Marduk, (my) Lord.”

“Massive bronze bulls (and powerful snake-like beasts ... have I erected) on its threshold. (With slabs (?) of) limestone (and...) of stone (have I) the bulls (?) (...?). Marduk, (sublime) Lord, ... eternal life ... grant as a gift.”

The name of the Gate is Istar-sakipat-tebisha, Ishtar (is) the vanquisher of her enemies.

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PLAN OF THE CITY OF BABYLON

During the Time of King Nebuchadnezzar II 600 BC



① PROCESSIONAL WAY

② ISHTAR GATE

③ INNER WALLS

④ THRONE HALL

⑤ HANGING GARDENS

⑥ NINMAKH TEMPLE

⑦ ISHTAR TEMPLE

⑧ BAZAAR

⑨ TOWER OF BABYLON

⑩ ESAGILA TEMPLE (MARDUK)

⑪ BRIDGE

⑫ EUPHRATES RIVER

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ANCIENT BABYLONIA

The Ishtar Gate



The Ishtar Gate at Babylon

Reconstruction Glazed Brick

Total Height: 47 Feet, Width-32 Feet

Neo-Babylonian

7th–6th Centuries BC

Dedicator: Nebuchadnezzar II

Language: Akkadian

Date of Excavation: 1899-1914

Staatliche Museen, Berlin

Dept. of the Near East

"Is this not Babylon that I have built" Daniel 4:30

The Ishtar Gate, one of the eight gates of the inner city of Babylon, was built during the reign of Nebuchadnezzar II (604- 562 BC). Only the foundations of the gate were found, going down some 45 feet, with molded, unglazed figures. The gateway has been reconstructed in the Pergamon Museum, Berlin, from the glazed bricks found, so its original height is different in size. Reconstructed height is 47 feet.

It was one of the eight gates of the inner city of Babylon. It was built in about 575 BC, the eighth fortified gate in the city. It is one of the most impressive monuments rediscovered in the ancient Near East. The Ishtar gate was decorated with glazed brick reliefs, in tiers, of dragons and young bulls. The gate itself was a double one, and on its south side was a vast antechamber. Through the gatehouse ran a stone-and brick-paved avenue, the so-called Processional Way, which has been traced over a length of more than half a mile.

King Nebuchadnezzar II of Babylon dedicated the great Ishtar Gate to the goddess Ishtar. It was the main entrance into Babylon. King Nebuchadnezzar II performed elaborate building projects in Babylon around 604-562 BC. His goal was to beautify his capital. He restored the temple of Marduk, the chief god, and also built himself a magnificent palace with the famous Hanging Gardens, which was reported by the Greek historian Herodotus to have been one of the wonders of the world.

4 KINGDOMS—BABYLON 7: ANCIENT BABYLON—THE ISHTAR GATE

The Bible records that it was Nebuchadnezzar who destroyed Jerusalem, brought the kingdom of Judah to an end, and carried off the Jews into exile. The Ishtar Gate was the starting point for processions. The Babylonians would assemble in front of it and march through the triumphal arch and proceed along the Sacred Way to the 7-story Ziggurat, which was crowned near the temple of Marduk.

The gateway was completely covered with beautifully colored glazed bricks. Its reliefs of dragons and bulls symbolized the gods Marduk and Adad. Enameled tiles of glorious blue surrounded the brightly colored yellow and brown beasts. In front of the gateway outside the city was a road with walls decorated with reliefs of lions and glazed yellow tiles. The Ishtar gate was reconstructed in Berlin out of material excavated by Robert Koldeway.

The Dedicatory Inscription on the Ishtar Gate reads:

Nebuchadnezzar, King of Babylon, the faithful prince appointed by the will of Marduk, the highest of princely princes, beloved of Nabu, of prudent counsel, who has learned to embrace wisdom, who fathomed their divine being and reveres their majesty, the untiring governor, who always takes to heart the care of the cult of Esagila and Ezida and is constantly concerned with the well-being of Babylon and Borsippa, the wise, the humble, the caretaker of Esagila and Ezida, the firstborn son of Nabopolassar, the King of Babylon.

Both gate entrances of Imgur-Ellil and Nemetti-Ellil following the filling of the street from Babylon had become increasingly lower. Therefore, I pulled down these gates and laid their foundations at the water table with asphalt and bricks and had them made of bricks with blue stone on which wonderful bulls and dragons were depicted. I covered their roofs by laying majestic cedars length-wise over them. I hung doors of cedar adorned with bronze at all the gate openings. I placed wild bulls and ferocious dragons in the gateways and thus adorned them with luxurious splendor so that people might gaze on them in wonder

I let the temple of Esiskursiskur (the highest festival house of Marduk, the Lord of the Gods a place of joy and celebration for the major and minor gods) be built firm like a mountain in the precinct of Babylon of asphalt and fired bricks.

<https://www.bible-history.com/babylonia/babylonia-the-ishtar-gate.htm>

Accessed 6/3/21



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MESOPOTAMIAN TIMELINE

5000 BC	Earliest evidence of human culture in Mesopotamia
~4700 BC	Hassunah period: earliest pottery making culture
~4400 BC	Halaf period: pottery culture with knowledge of metal
~3900 BC	Ubaid period: first well-known culture from southern Mesopotamia; the Ubaid period gives the first evidence of temple and other sophisticated architecture
~3600 BC	Warka period: first civilization after the Ubaid in southern Mesopotamia; the Warka period marks the beginning of the Protoliterate period in Mesopotamia
~3400 BC	Gawra and Ninevite periods
2900 BC	Pre-dynastic Sumerians
2750 BC	First Sumerian dynasty of Ur
2340-2125 BC	Sargon I begins the Akkadian rule in Mesopotamia
2100-1800 BC	Third Sumerian dynasty of Ur
1800-1170 BC	Old Babylonian period
1728-1685 BC	Hammurabi, author of the first known Code of Laws
1600-1100 BC	Staggered periods of Hittite hegemony over Mesopotamia
1520-1170 BC	Periods of Kassite dominance
1200-612 BC	Assyrian period
714-681 BC	Reign of Sennacherib, whose conquest of Judah resulted in the first deportations of the Hebrews

(Timeline Continued on Next Page)

4KB BABYLON 8: MESOPOTAMIAN TIMELINE

668-626 BC	Reign of Ashurbanipal, the most energetic of the Assyrian conquerors
612 BC	Fall of Nineveh
612-539 BC	Neo-Babylonian Period
~650-600 BC	Zarathustra, the founder of Persian Zoroastrianism
605-565 BC	Reign of Nebuchadnezzar; his conquest of Judah and subsequent deportation of some Hebrew peoples mark the beginning of the Hebrew Exile
539 BC	Fall of Babylon and the beginning of Persian dominance in Mesopotamia
546 BC	Conquest of Lydia and the Greek cities of Asia Minor by Cyrus
521-486 BC	Reign of Darius I; the Persian empire at its fullest extent, from Macedon to Egypt, Palestine to India
499-494 BC	Rebellion of Greek cities against Persian rule
490-489 BC	Darius I invades Greece on a punitive expedition against Athens ; known in Greek history as Persian Wars
480-479 BC	Invasion of Greece by Xerxes
479 BC	Defeat of Persian armies by the Greeks
~400 BC	Beginnings of Mithraism in Zoroastrianism
334-330 BC	Conquest of Persia by Alexander the Great
330 BC	Alexander enters Babylon; final fall of the Persians and Mesopotamian dominance over the region; beginning of Hellenistic period
250 BC	Founding of Manicheism, an offshoot of Mithraism and Zoroastrianism, by Mani, a priest of Ecbatana

Timeline WSU, 1993 (1996, [Richard Hooker](#) Updated 9-12-97)

http://www.faculty.umb.edu/gary_zabel/Courses/Phil%20281b/Philosophy%20of%20Magic/Dante.%20etc/Philosophers/Idea/www.wsu.edu_8080/~dee/MESO/TIMELINE.HTM

Accessed 6/2/2021

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ANCIENT BABYLONIA

Nebuchadnezzar's Babylon



Babylon

Babylon means "babilu" (gate of god). It is an ancient city in the plain of shinar on the Euphrates River, about 50 miles south of Modern Baghdad. Babylon was founded by Nimrod of Gen. 10, who developed the world's first organized system of idolatry, which God condemned (Gen. 11). It later became the capital of Babylonia and the Babylonian Empire. It was of overwhelming size and appearance.

In 539 B.C. Cyrus led the Persian army into victory over Babylon by diverting the Euphrates River during a Feast. Nothing remains today of Babylon except a series of widely scattered mounds to study.

(See Isaiah 13–14)

Nebuchadnezzar's City

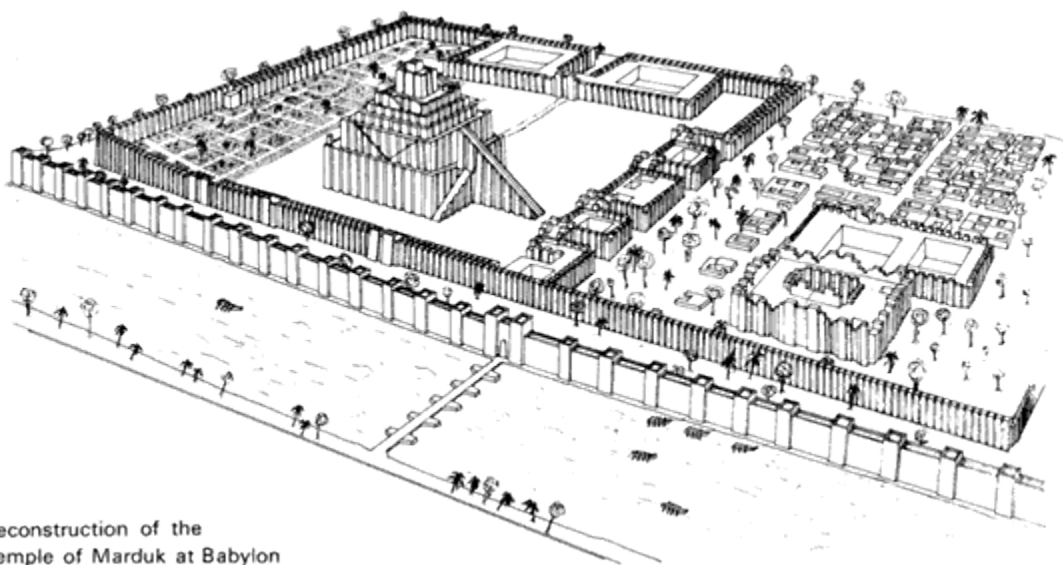
Nebuchadnezzar II (Nabu-kudurri-usur II) was the real genius and builder of Babylon. Of its 70 years in existence, he ruled 45 years. As the commander of Nabopalassar's armies he was unstoppable. He broke the power of Egypt at the battle of Carchemish and proved to be one of the mightiest monarchs of all time

4KB BABYLON 10: ANCIENT BABYLONIA—NEBUCHADNEZZAR'S BABYLON

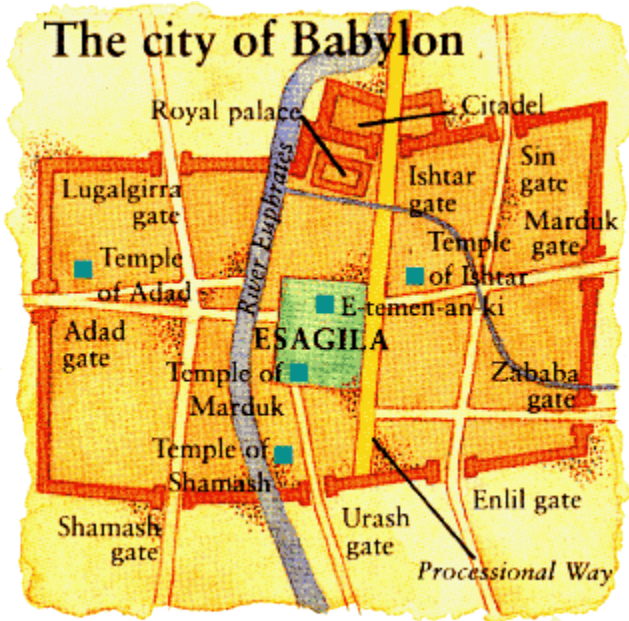
Among the cities he invaded and plundered were Tyre, Moab, Ammon, Edom, and Jerusalem.

Inscriptions, documents and letters written during the 43 years of his reign (604–562 BC.) give an idea of the power and wealth of Babylon. Here are some interesting facts according to the historian Herodotus (Bk 1, 178–186) about Nebuchadnezzar's Babylon:

- In the form of a square, 14 miles on each side, and of enormous magnitude
- The brick wall was 56 miles long, 300 feet high, 25 feet thick with another wall 75 feet behind the first wall, and the wall extended 35 feet below the ground
- 250 towers that were 450 feet high
- A wide and deep moat that encircled the city
- The Euphrates River also flowed through the middle of the city. Ferry boats and a 1/2 mi. long bridge with drawbridges closed at night
- "Hanging Gardens" (one of the wonders of the ancient world) and water was raised from the river by hydraulic pumps
- Eight massive gates that led to the inner city and 100 brass gates
- Streets were paved with stone slabs 3 feet square
- The great Tower (Ziggurat) and 53 temples including the "Great Temple of Marduk." 180 altars to Ishtar
- Golden image of Baal and the Golden Table (both weighing over 50,000 lbs of solid gold.)
- 2 golden lions, a solid gold human figure (18 feet high)
- Nebuchadnezzar's palace was considered to be the most magnificent building ever erected on earth.



Reconstruction of the
Temple of Marduk at Babylon



All that remains today is a variety of mounds.



"Ancient Babylonia: Nebuchadnezzar's Babylon," Bible-History.com. Accessed 6/2/2021.
https://www.bible-history.com/babylonia/babylonianebuchadnezzars_babylon.htm

2 Kings 24:13-14 *"And Nebuchadnezzar of Babylon carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. Also he carried into **captivity** all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land."*

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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.

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CHORESH II

Cyrus Cylinder



Cyrus Cylinder (6th Century B.C.). Made of baked clay, it measures 8.9 inches long by 3.9 inches wide.

Chores II (Cyrus)—559–530 B.C.

Conquers Babylonian empire; master of Median confederation; secures submission of Asia Minor; adopts liberal policy toward conquered peoples; allows Jews to return to Yisrael and rebuild the Temple (see Ezra 1:1–6).

“... Without any battle, he brought him into his city Babylon, sparing Babylon the least calamity ... All the inhabitants of Babylon ... bowed to him and kissed his feet, jubilant that he became king and with shining faces. ... I am Coresh ... When I entered Babylon, it was as a friend, and I established the governing throne in the palace of the ruler with joy and rejoicing ... My many troops walked around Babylon in peace. I did not allow anybody to terrorize ... I strove for peace in Babylon and in all his other sacred cities. As for the residents of Babylon, I abolished their yoke which lowered their status. I relieved them of their dilapidated housing, putting their cries to an end ...

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ALEXANDER THE GREAT'S GREEK EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 136.

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THE ANTIQUITIES OF THE JEWS

By Flavius Josephus

Translated by William Whiston

Book XI. Containing the Interval of Two Hundred and Fifty-Three Years and Five Months- From the First of Cyrus to the Death of Alexander the Great

Chapter 8- Concerning Sanballat and Manasseh, and the Temple Which They Built on Mount Gerizzim; As Also How Alexander Made His Entry Into the City Jerusalem, and What Benefits He Bestowed on the Jews.

4. But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousand of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius. So when Alexander had received him kindly, Sanballat thereupon took courage, and spake to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high priest Jaddua; and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him; that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria. Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity; but when the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died. Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

4KG GREECE 2: JOSEPHUS—THE ANTIQUITIES OF THE JEWS XI.8.4

5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

6. So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis, [a

4 KINGDOMS—GREECE 2: THE ANTIQUITIES OF THE JEWS

city situate at Mount Gerizzim, and inhabited by apostates of the Jewish nation,] seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews; for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh. Accordingly, they made their address to the king with splendor, and showed great alacrity in meeting him at a little distance from Jerusalem. And when Alexander had commended them, the Shechemites approached to him, taking with them the troops that Sanballat had sent him, and they desired that he would come to their city, and do honor to their temple also; to whom he promised, that when he returned he would come to them. And when they petitioned that he would remit the tribute of the seventh year to them, because they did but sow thereon, he asked who they were that made such a petition; and when they said that they were Hebrews, but had the name of Sidonians, living at Shechem, he asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper." And in this manner he took leave of the Shechemites; but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thebais, when he ordered them to guard that country.

7. Now when Alexander was dead, the government was parted among his successors, but the temple upon Mount Gerizzim remained. And if any one were accused by those of Jerusalem of having eaten things common or of having broken the sabbath, or of any other crime of the like nature, he fled away to the Shechemites, and said that he was accused unjustly. About this time it was that Jaddua the high priest died, and Onias his son took the high priesthood. This was the state of the affairs of the people of Jerusalem at this time.

Taken from Josephus, *Antiquities of the Jews*, Book XI,

Chapter 8, Sections 4–7

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<https://www.gutenberg.org/files/2848/2848-h/2848-h.htm#link112HCH0007>

{The first takes you to the page with the details of the book, such as if you want to read it online or download it; the second takes you directly to the passage online.}

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EXTENT OF THE ROMAN EMPIRE



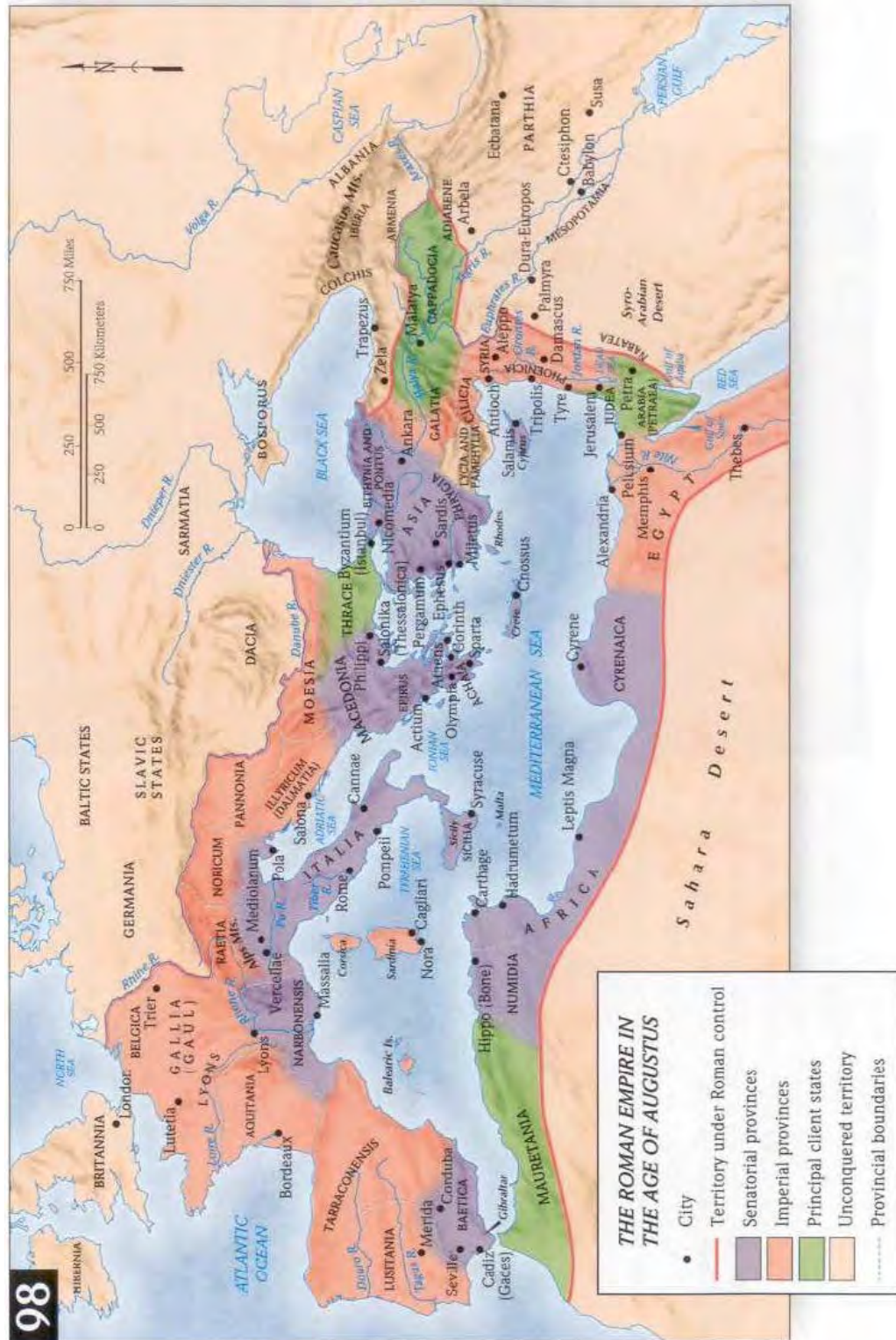
Ancient Rome by Dr. Ernst Kunzl; Illustrated by Peter Klaucke; Tessloff Publishing; Copyright 1998.

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: THE ROMAN EMPIRE IN THE AGE OF AUGUSTUS

ROMAN EMPIRE: AGE OF AUGUSTUS

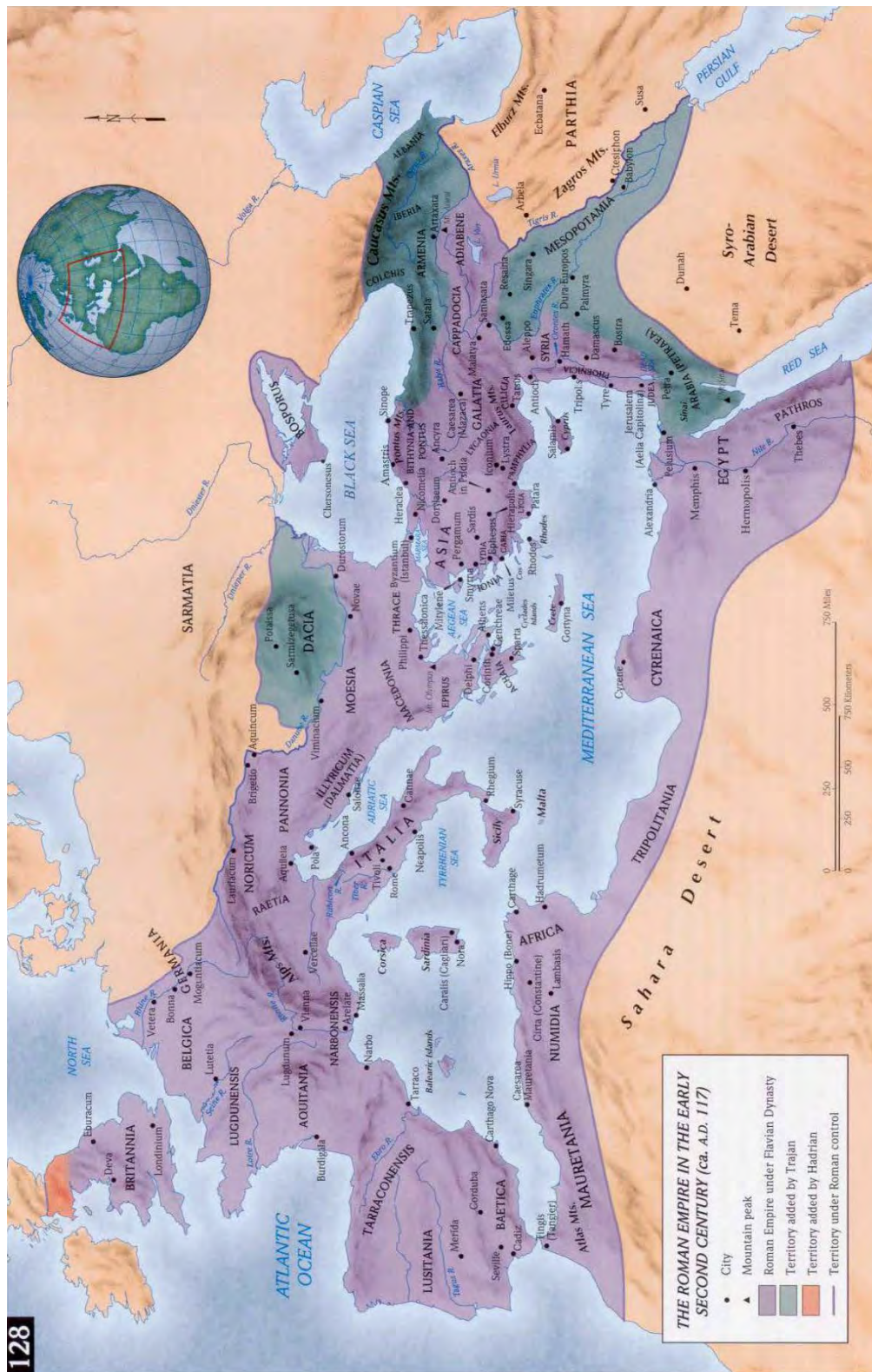


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4 KINGDOMS—ROME 3: THE ROMAN EMPIRE IN THE EARLY SECOND CENTURY

ROMAN EMPIRE: EARLY 2ND CENTURY


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Brief Table of Events



Monarchy

753 BC	Founding of Rome. Triumphal procession of Romulus.
600-510 BC	Etruscan kings rule in Rome.
About 510 BC	Fall of the Roman kings.

Republic

450 BC	Twelve Tables law (first legal code of Rome).
510–264 BC	Early republic. Expansion of Rome over Central Italy. Victory over other tribes in Italy.
264–133 BC	Middle republic. Victories over the Carthaginians, Macedonians, and other peoples. Rome becomes a world power.
133–31 BC	Late republic. Civil wars.
44 BC	Murder of Julius Caesar.



Empire

31 BC–14 AD	Imperial rule (Principate) of Augustus.
14–68	Julian–Claudian imperial dynasty: Tiberius, Caligula, Claudius, Nero.
64	Nero burns Rome.
69–96	Flavian imperial dynasty: Vespasian, Titus, Domitian.
98–117	Trajan
117	The Roman Empire reaches its greatest extent.
117–161	Hadrian and Antoninus Pius. Period of general peace

161–180	Marcus Aurelius. Beginning of imperial crisis. Plague and invasions.
193–284	Beginning of Late Antiquity. The empire is in a constant state of crisis. “Soldier” emperors.
284–305	Starting with Emperor Diocletian, the Roman Empire becomes an absolute monarchy. He appoints co-emperors.
305–337	Rise and rule of Constantine the Great.
313	Constantine recognizes Christianity.
337–476	Christian Rome of Late Antiquity.
392–395	Theodosius. Christianity wins out as the sole religion of the empire.
395	Division of the empire into Eastern Rome and Western Rome.



Western Empire

410	Under Alarich, the West Goths capture Rome. Defensive battles and retreat from invading Teutons and Huns.
476	Last emperor of Western Rome, Romulus Augustulus, abdicates. End of the ancient Roman Empire in the West. Byzantium (Eastern Rome) preserves the idea of imperial unity.
800	King of the Franks, Charlemagne, restores the Western Empire. Charlemagne crowned emperor in Rome.
962	Otto the First crowned emperor in Rome. Beginning of the Holy Roman Empire of the German Nation, which lasted until 1806.

ANCIENT ROME BY DR. ERNST KUNZL. ILLUSTRATED BY PETER KLAUCKE. TESSLOFF PUBLISHING. COPYRIGHT 1998.

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Crucifixion

"And when they had come to the place called Calvary, there they crucified him, and the criminals, one on the right hand and the other on the left." (Luke 23:33)

The execution of Jesus by crucifixion has forever focused the attention of the world on this cruel mode of capital punishment. In 1968 in Jerusalem, the first-ever discovery was made of the bones of a crucified man, shedding new light on the manner of the death of Jesus. Among the skeletal remains was the right heel bone of a crucified man. Embedded within was an 11.5 cm long iron nail, with wood fragments beneath the nail head which have been identified as olive wood. The position of the nail within the bone indicates that the man was crucified with his feet on either side of the upright of the cross. The hands and arm bones of the skeleton were found undamaged. It is therefore probable that the upper limbs were tied, rather than nailed, to the cross.

Death by crucifixion (probably the "hanging on a tree" mentioned in Deuteronomy 21:23) was so cruel that hanging by the neck may have been introduced later as a more humane form of execution. One Jewish source notes that a crucified person might be "redeemed" — by bribing the Roman guards — even at a point very close to death, by a wealthy passerby. This would indicate that the crucified person could remain alive for a long time. Medications were sometimes administered to ease pain, such as the soporific myrrh (Mark 15:23).

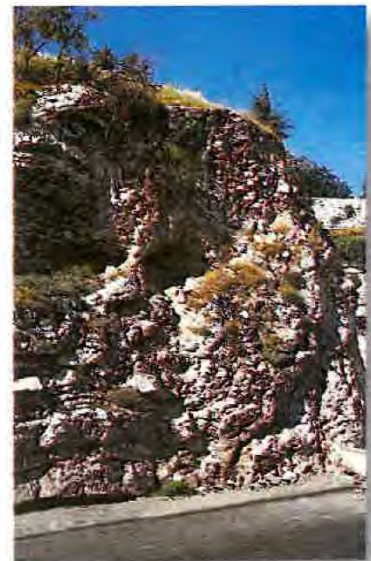
As the hours progressed, and the crucified person became weaker, the body would collapse against the cross, the feet coming into contact with a protrusion of wood placed beneath them. The cause of death was often asphyxiation, as the weight of the body hanging in such a manner prevented the muscles that controlled breathing from proper functioning. As another act of mercy, the legs would be broken (John 19:31) so that the feet could not rest on the "shelf". Breathing would then be further impeded, hastening death.



Wood was scarce in Jerusalem. It is therefore possible that rather than carry the entire cross to the place of crucifixion, Jesus may have carried only the crossbar with the upright kept permanently at the site of execution and reused. A naturally growing tree could also have been used for this purpose. The trees in this photo can be seen at the Biblical Resources Scripture Garden in Ein Karem.



An archaeological find giving unique historical evidence about death by crucifixion in the time of Jesus. The heel bone (the calcaneum—the largest bone in the foot) of a crucified man pierced with an iron nail.



The place of Jesus' crucifixion was called "the Place of the Skull" perhaps because of the shape of the rock at the execution site. The shape of a skull (calvarium in Latin) can clearly be seen in this photo of Gordon's Calvary at the Garden Tomb, in Jerusalem.

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4 KINGDOMS—ROME 6: 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

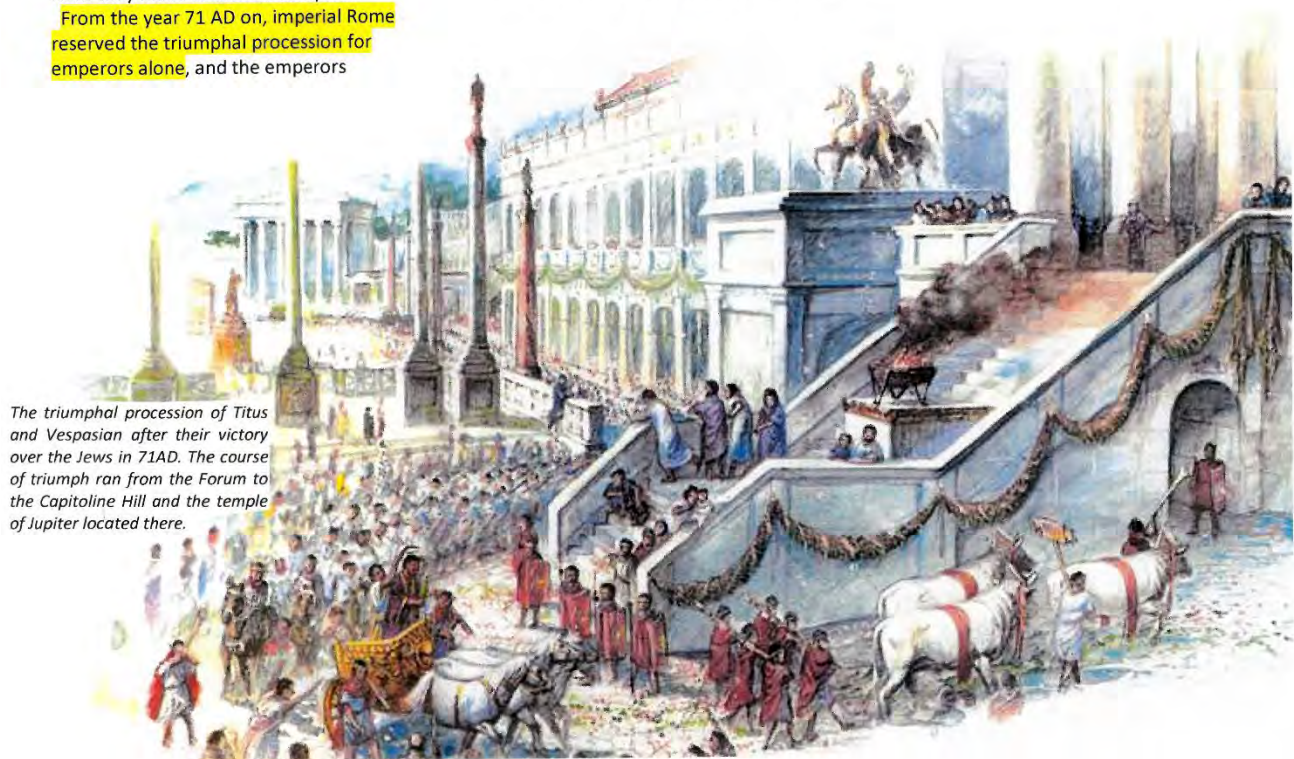
rule.

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 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 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, 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 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.²

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² Josephus, *Wars of the Jews*, Book VI, Chapter 3, Sections 3 and 4; Chapter 5, Sections 3 and 4, Gutenberg.org. Accessed November 22, 2021.

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

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.

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

GLOSSARY 1: PAROUSIA

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.³

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³ "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>l'moadim</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	בִּכּוּרִים	<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	שָׁבֻעֹת	<i>Shavuot</i> – Weeks – The Jewish feast which commemorates receiving the Torah
<i>Rosh HaShanah</i>	רֹאשׁ 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	גֶּן-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”	הֵנֵנִי	<i>heenainee</i> (literally: behold me). Indicates submission to the will of the one who called
house	בֵּית, בֵּית	<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)	הַלָּכָה	<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, אֲדוּם	<i>adom</i>
Holy Ground	קֹדֶשׁ-אֲדָמָה	<i>Adamat Kodesh</i> – (Adamat = ground; Kodesh = holy)
Messiah	מָשִׁיחַ	<i>Mashiach</i> – Anointed One
morning	בֹּקֶר	<i>bokair</i>
Moses	מֹשֶׁה	<i>Moshe</i>
mountain	הָר	<i>har</i>
Mountains of Israel	הַרֵי 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)

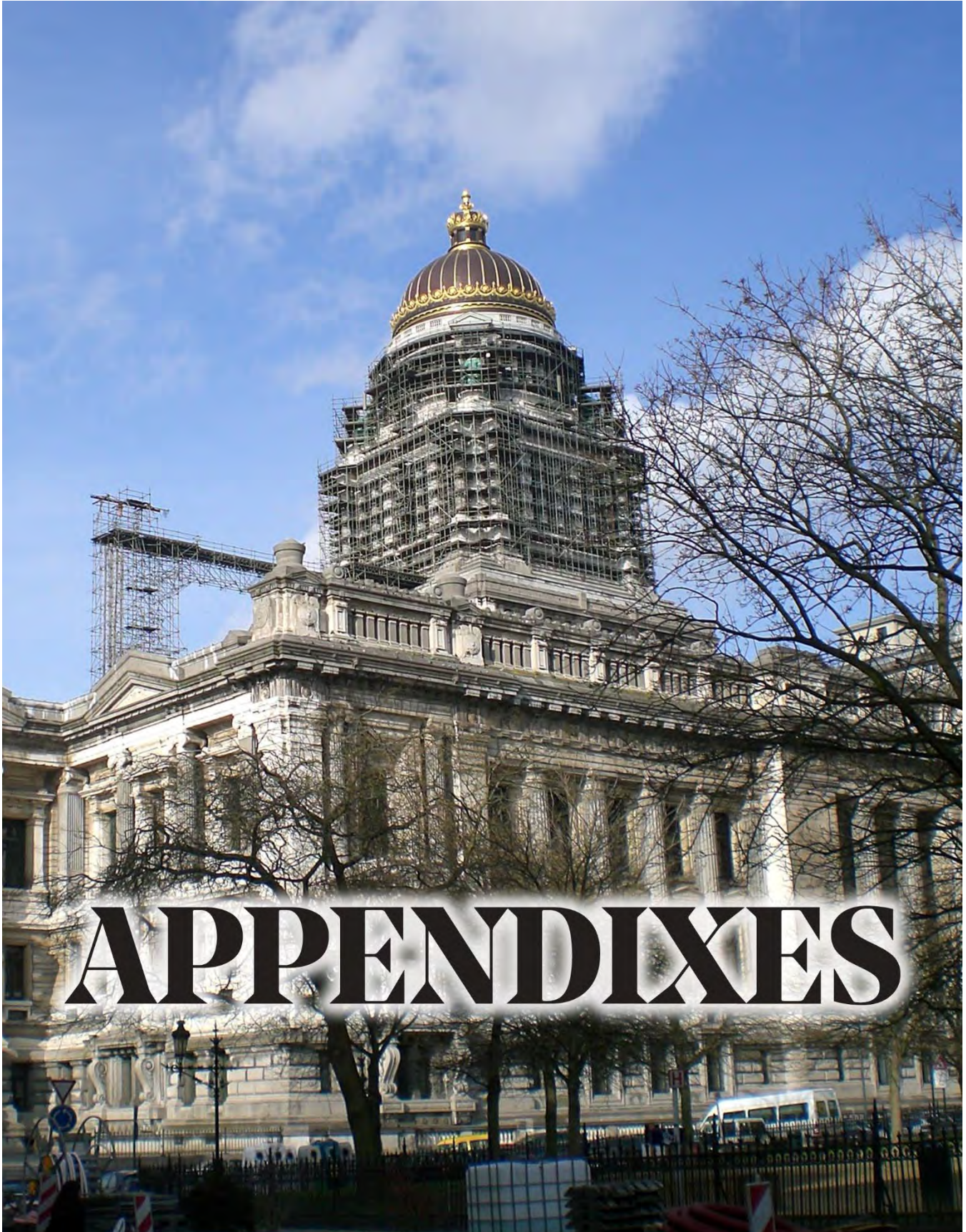
GLOSSARY 2: HEBREW WORDS DICTIONARY

<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>Pelishteem</i>
The Place	הַמָּקוֹם	<i>HaMakom</i>
“Questions and Answers”	שְׁאֵלוֹת וּתְשׁוּבוֹת	<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	צָרָה or צָר	<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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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 אֲדֹנֵי = “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 1: THREE END OF DAYS WARS

YEchezkel 38:1–3 JPS 1917

א 1 And the word of the LORD came unto me, saying:

ב 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 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 "princdoms" 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.⁴

⁴ 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.

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Brim Note: Modern Russian cities bear names like Meshech (Moskva or Moscow) and Tubal (Tobolsk).

Gog's Allies

YECHZKEL 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;

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.

"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

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by political pressure from the West. ... The plant ... was officially opened in a ceremony on 12 September 2011 ...⁵

“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 2026.⁶

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.⁷

(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*

⁵ “Bushehr Nuclear Power Plant,” Wikipedia. Accessed June 1, 2021.

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

⁶ “Bushehr Nuclear Power Plant Phase 2,” Power Technology. Accessed June 1, 2021.

<https://www.power-technology.com/projects/bushehr-nuclear-power-plant-phase-2/>

⁷ 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

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(*History of the Jews*, ch. 1) identifies ... *children of Gomer*, as the 'Franks who live in France on the River Seine.'"⁸

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.⁹

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.¹⁰

"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.¹¹

"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).¹²

"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

⁸ Eisemann, *Yechezkel*, 584.

⁹ Christian Violatti, "Franks," World History Encyclopedia. Accessed December 2, 2021.

<https://www.worldhistory.org/Franks/>

¹⁰ "Togarmah," Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Togarmah>

¹¹ "Anatolia," Wikipedia. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Anatolia>

¹² "Armenian Genocide," Wikipedia. Accessed June 1, 2007.

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

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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.¹³

The Invaders Attack

YEchezkel 38:8 JPS 1917

ח 8 **After many days** thou shalt be
 מִיָּמִים רַבִּים, תִּפְקָד--בְּאַחֲרִית
 הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוּבָּבֶת
 מִחֶרֶב מְקַבֶּצֶת מַעַמִּים רַבִּים, עַל
 הָרִי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶב
 תָּמִיד; וְהָיָה מַעַמִּים הוֹצָאָה, וַיָּשְׁבוּ
 לִבְטָח כָּלָם.
 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.

"After many days"

מִיָּמִים 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).¹⁴

Brim Note: I have studied what is called antisemitism throughout history. This commentary brings to my mind more recent history of terrible atrocities

¹³ "Turkey," Wikipedia. Accessed June 1, 2007. https://en.wikipedia.org/wiki/History_of_Turkey

¹⁴ Eisemann, *Yechezkel*, 584-585.

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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 תְּבוּאָה, כְּעָנָן
לְכִסּוֹת הָאָרֶץ תִּהְיֶה--אֲתָהּ, וְכָל-
אֲנָפֶיךָ, וְעַמִּים רַבִּים, אוֹתְךָ. {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, יְהוָה: וְהָיָה
בַּיּוֹם הַהוּא, יַעֲלֶה דְבָרִים עָלַי-
לְבַבְךָ, וְחֲשַׁבְתָּ מַחֲשַׁבֶּת 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 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

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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.¹⁵

YECHEZKEL 38:12-13 JPS 1917

יב לשלל שלל, ולבז ב-- 12 to take the spoil and to take the
להשיב ידך על-הָרְבוֹת נוֹשְׁבוֹת. prey; to turn thy hand against the
ואל-עם מאסף מְנוּזִים, עֲשֵׂה waste places that are now inhabited,
מִקְנֵה וְקִנְיָן, יִשְׁבִּי עַל-טָבוֹר and against the people that are
הָאָרֶץ. gotten cattle and goods, that dwell in
the middle of the earth.

יג שְׁבָא וְדֶדָן וְסַחֲרֵי תַרְשִׁישׁ 13 Sheba, and Dedan, and the
וְכָל-כְּפִירֵיהָ, יֹאמְרוּ לָךְ, merchants of Tarshish, with all the
הַלְשָׁלִי שָׁלַל אֶתָּה בָּא, הַלְבֹז magnates thereof, shall say unto
בְּזִי הִקְתָּלֶתָ קְהָלְךָ--לְשֹׂאת כֶּסֶף thee: Comest thou to take the spoil?
וְזָהָב, לְקַחַת מִקְנֵה וְקִנְיָן, לְשָׁלֵל, hast thou assembled thy company to
שָׁלֵל גָּדוֹל. {ס} 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.

¹⁵ "Mishkenot Sha'ananim," Wikipedia. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Mishkenot_Sha%27ananim

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“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.¹⁶

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).¹⁷

“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

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
 וְבָאתָ מִמְּקוֹמְךָ, מִיִּרְכָתִי
 זָפוֹן--אֶתָּה, וְעַמִּים רַבִּים אִתָּךְ:
 רֹכְבֵי סוּסִים כָּלָם, קָהָל גָּדוֹל
 וְחֵיל רָב.

¹⁶ Rashi. “Rashi on Ezekiel 38:12,” Sefaria. Accessed July 12, 2021.

<https://www.sefaria.org/Ezekiel.38.12?lang=bi&with=Rashi&lang2=en>

¹⁷ “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>

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horses, a great company and a mighty army;

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}

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.”¹⁸

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.*

¹⁸ 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), 587.

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“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.

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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 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.

יח וְהָיָה בַּיּוֹם הַהוּא, בַּיּוֹם בּוֹא גֹג עַל-אֶדְמַת יִשְׂרָאֵל--נָאֻם, אֲדֹנָי יְהוִה: תִּעָלֶה חֲמָתִי, בְּאַפִּי.

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;

יט וּבְקִנְיָאִי בְאֵשׁ-עִבְרָתִי, דִּבַּרְתִּי: אִם-לֹא בַּיּוֹם הַהוּא, יְהִי רָעַשׁ גָּדוֹל, עַל, אֶדְמַת יִשְׂרָאֵל.

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.

כ וְרָעִשׁוּ מִפְּנֵי דְגֵי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיֵּית הַשָּׂדֶה, וְכָל-הָרֶמֶשׂ הֹרֵמֵשׁ עַל-הָאָדָמָה, וְכָל הָאָדָם, אֲשֶׁר עַל-פְּנֵי הָאָדָמָה; וְנִהְרָסוּ הַהָרִים, וְנִפְּלוּ הַמִּדְרָגּוֹת, וְכָל-חוֹמָה, לְאַרְץ תִּפּוֹל.

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.

כא וְקָרָאתִי עָלָיו לְכָל-הָרִי חֶרֶב, נָאֻם אֲדֹנָי יְהוִה: חֶרֶב אִישׁ, בְּאָחִיו תִּהְיֶה.

22 And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his

כב וְנִשְׁפַּטְתִּי אֹתוֹ, בְּדָבָר וּבַדֶּם; וְנָשַׁם שׁוּטָף וְאֲבִי אֶלְגָּבִישׁ אֵשׁ

APPENDIX 1: THREE END OF DAYS WARS

וְנִפְרִית, אֶמְטִיר עָלָיו וְעַל-אֲנָפָיו, bands, and upon the many peoples
וְעַל-עַמִּים רַבִּים, אֲשֶׁר אִתּוֹ. that are with him, an overflowing
show, and great hailstones, fire,
and brimstone.

כֹּן וְהִתְגַּדַּלְתִּי, וְהִתְקַדְשֵׁתִי, 23 Thus will I magnify Myself, and
וְנִדְעָתִי, לְעֵינֵי גוֹיִם רַבִּים; וְיָדְעוּ, sanctify Myself, and I will make
Myself known in the eyes of many
כִּי-אֲנִי יְהוָה. {ס} 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

YECHZEKEL 39:2 JPS 1917

ב וְשִׁבַּבְתִּיךָ, וְשִׁאֲתִיךָ, 2 and I will turn thee about and lead
וְהֵעֲלִיתִיךָ, מִיִּרְכְּתֵי צָפוֹן; thee on, and will cause thee to come
וְהִבֵּאתִיךָ, עַל-הָרֵי יִשְׂרָאֵל. 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 (שִׁאֲ שִׁאֲ), 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.”

APPENDIX 1: THREE END OF DAYS WARS

“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]”¹⁹

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 יֹשְׁבֵי עָרֵי יִשְׂרָאֵל, וַיַּעֲרֻּהוּ וַיִּשְׂקוּ בְּנִשְׁקָם וּבְמִגְן וּבַחֲצִים, וּבַמִּקְלָיִם, וּבַרְמָחִים; וַיַּעֲרֻּהוּ 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.

“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.”²⁰

¹⁹ Eisemann, *Yechezkel*, 593.

²⁰ “What Is Shemitah?” Chabad.org. Accessed February 1, 2022.

https://www.chabad.org/library/article_cdo/aid/562077/jewish/What-Is-Shemitah.htm

Israel Buries the Dead

YECHEZKEL 39:11-16 JPS 1917

יא וְהָיָה בַּיּוֹם הַהוּא אֶתֵּן לְגֹג מְקוֹם-שָׁם קֶבֶר בְּיִשְׂרָאֵל, גִּי הַעֲבָרִים קְדָמָת הַיָּם, וְחֹסְמֵת הִיא, אֶת-הַעֲבָרִים; וְקָבְרוּ שָׁם, אֶת-גֹּג וְאֶת-כָּל-הַמֹּנֶה, וְקָרְאוּ, גִּיא הַמֹּן 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 Hamon-gog.

יב וּקְבְּרוּם בֵּית יִשְׂרָאֵל, לְמַעַן טַהַר אֶת-הָאָרֶץ, שְׁבַעַה, 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, הַקִּבְּדִי, נָאֻם, 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 וְאִנְשֵׁי תָמִיד יִבְדִּילוּ, עֲבָרִים בָּאָרֶץ, מִקְבָּרִים אֶת-הַעֲבָרִים אֶת-הַנּוֹתְרִים עַל-פְּנֵי הָאָרֶץ, לְטַהֲרָהּ--מִקְצֵה שְׁבַעַה-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.

טו וְעָבְרוּ הַעֲבָרִים, בָּאָרֶץ, וְרָאָה עֵצֶם אָדָם, וּבִנְתָה אֶצְלוֹ צִיּוֹן--עַד קָבְרוּ אֹתוֹ הַמְּקַבְּרִים, אֶל-גִּיא הַמֹּן גֹּג.

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.

APPENDIX 1: THREE END OF DAYS WARS

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.²¹

A Gruesome Feast

YECHEZKEL 39:17-20 JPS 1917

יְיָ וְאַתָּה בֶּן-אָדָם כֹּה-אָמַר
אֲדַנִּי יְהוָה, אָמַר לְצִפּוֹר כָּל-
כָּנָף וְלִכְל חַיַּת הַשָּׂדֶה הַקִּבְצוּ
וּבֹאוּ הָאֲסָפוּ מִסְבִּיב, עַל-זִבְחִי
אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זֹבַח גָּדוֹל,
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

²¹ “Beit Lid suicide bombing,” Wikipedia. Accessed June 1, 2007.

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

APPENDIX 1: THREE END OF DAYS WARS

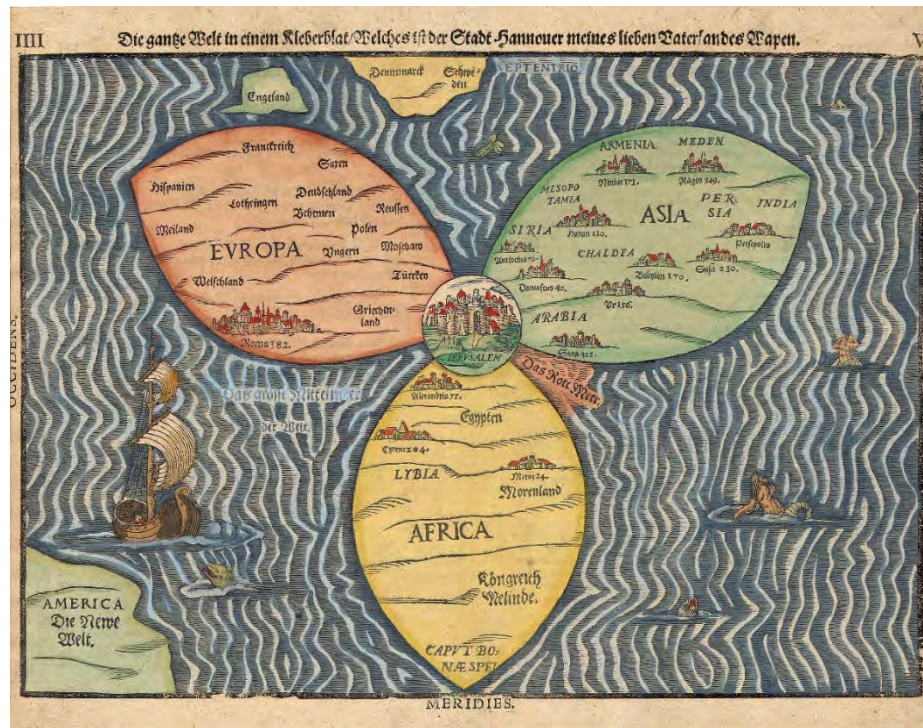
עַל הָרֵי יִשְׂרָאֵל; וְאָכְלָתֶם
בָּשָׂר, וּשְׁתִּיתֶם דָּם. Israel, that ye may eat flesh and drink blood.

יַח בָּשָׂר גִּבּוֹרִים תֹּאכְלוּ.
וְדָם-נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ;
אֵילִים כָּרִים 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.

יֵט וְאָכְלָתֶם-חֶלֶב לְשִׁבְעָה,
וּשְׁתִּיתֶם דָּם לְשִׁכְרוֹן, מִזְבְּחִי,
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
וְרֶכֶב, גִּבּוֹר וְכָל-אִישׁ
מִלְחָמָה--נָאֻם, אֲדֹנָי יְהוִה. 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.

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.



APPENDIX 1: THREE END OF DAYS WARS

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

כא וְנָתַתִּי אֶת-כְּבוֹדִי, בַּגּוֹיִם; 21 And I will set My glory among
וְרָאוּ כָל-הַגּוֹיִם, אֶת-מִשְׁפָּטִי אֲשֶׁר the nations, and all the nations shall
עָשִׂיתִי, וְאֶת-יָדִי, אֲשֶׁר-שָׂמַתִּי see My judgment that I have
בָּהֶם. executed, and My hand that I have
laid upon them.

כב וַיָּדְעוּ בֵּית יִשְׂרָאֵל, כִּי אֲנִי 22 So the house of Israel shall know
יְהוָה אֱלֹהֵיהֶם, מִן-הַיּוֹם הַהוּא, that I am the LORD their God, from
וְהָלְאָה. that day and forward.

God's purpose is to reveal himself.

To the nations

He is revealed through His dealings with Israel.

APPENDIX 1: THREE END OF DAYS WARS

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**

25 Therefore thus saith the Lord GOD: כה לכן, כה אמר אֲדֹנָי יְהוָה, עַתָּה אָשִׁיב אֶת-שְׁבִיט (שְׁבוּת) יִשְׂרָאֵל, וְרַחֲמֹתִי כָל-בֵּית יִשְׂרָאֵל; וְקִנְאֹתִי, לְשֵׁם קָדְשִׁי. 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 And they shall bear their shame, כו וְנָשׂוּ, אֶת-כָּל־מִתָּתָם, וְאֶת-כָּל-מַעַלָם, אֲשֶׁר מָעַלּוּ-בִי--בְּשִׁבְתָם, עַל-אֲדָמָתָם לְבֶטַח, וְאִין מִחְרִיד. 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 when I have brought them back כז כִּי בָשׁוּבֵכִי אוֹתָם, מִן-הָעַמִּים, וְקִבַּצְתִּי אֹתָם, מֵאֲרָצוֹת אֲבִיבָהֶם; וְנִקְדָּשְׁתִּי בָם, לְעֵינֵי הַגּוֹיִם רַבִּים. from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.

28 And they shall know that I am the כח וַיָּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם, בְּהַגְלֹתִי אֹתָם אֶל-הַגּוֹיִם, וְכִנְסָתִים, עַל-אֲדָמָתָם; וְלֹא-אוֹתִיר עוֹד מֵהֶם, שָׁם. 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 neither will I hide My face any כט וְלֹא-אֶסְתִּיר עוֹד פָּנַי, מֵהֶם, אֲשֶׁר שָׁפַכְתִּי אֶת-רוּחִי עַל-בֵּית יִשְׂרָאֵל, נְאֻם אֲדֹנָי יְהוָה. {פ} out My spirit upon the house of Israel, saith the Lord GOD.' {P}

[RETURN TO SUPPLEMENT LIST](#)

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. ...²²

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 ambivalence helped Putin make inroads in the region. Moscow’s approach to the Middle East is zero-

²² 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 2: THREE END OF DAYS WARS—ADDENDUM

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](#).*²³

²³ Anna Borshchevskaya, Raed Wajeeh, 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 2: 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.” ...²⁴

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²⁴ 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 DESTRUCTION OF TYRE

from

The Bible: Proofs of Its Supernatural Origin

In the year 595 B.C. a man named Ezekiel was given a prophecy regarding the city of Tyre, a city in the modern-day country of Lebanon. At that time this city was a large thriving city and a great enemy of Israel. He was told:

"Thus says the Lord God: "Behold I am against you O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets ... It shall become plunder for the nations ... Behold I will bring against Tyre from the north King Nebuchadnezzar, King of Babylon... He will slay your people by the sword and your strong pillars will fall to the ground. They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timbers, and your soil in the midst of the water... I will make you like the top of a rock; you shall be a place for the spreading of nets, and you shall never be rebuilt, for I the Lord have spoken. Will the coast lands not shake at the sound of your fall ... Then all the princes of the sea will come down from their thrones, lay aside their robes, and take off their embroidered garments ... and be astonished at you." (Ezekiel 26:3)

These are the very specific prophecies for the city of Tyre made by a Hebrew prophet 2,600 years ago.

1. Nebuchadnezzar [sic] will destroy the mainland city of Tyre. (Ezekiel 26:8)
2. Many nations against Tyre. (Ezekiel 26:3)
3. Make her bare rock; flat like the top of a rock. (Ezekiel 26:4)
4. Fishermen will spread their nets over the site. (Ezekiel 26:5)
5. Throw the stones and timbers into the water. (Ezekiel 26:12)
6. Never be rebuilt. (Ezekiel 26:14)
7. Princes of nearby coast lands will be astonished by Tyre's fall and give up their thrones.

Now let[']s look at what secular history says happened to Tyre.

In the year 586 B.C. Nebuchadnezzar [sic], the King of the Babylonian Empire began to attack the city of Tyre. The Babylonian army was the greatest fighting force up to that time and besieged the city of Tyre for 13 years. When they finally broke down

APPENDIX 3: THE DESTRUCTION OF TYRE

the gates and walls of Tyre he found that the people had moved out to an island 1/2 mile off the coast of Tyre. #1 fulfilled! City besieged.

In the year 332 B.C. Alexander the Great laid siege against the island city of Tyre because they would not submit to his authority. The Encyclopedia Britannica states that because Alexander the Great had no fleet of ships he demolished old Tyre on the mainland and he threw the debris (stones and timbers and dirt) into the ocean and made a causeway (jetty or wood/stone bridge) connecting the mainland to the newer island city of Tyre.

Secular historian Phillip Myers stated in his textbook of history that:

"Alexander the Great reduced Tyre to ruins in 332 B.C. Tyre recovered in a measure from this blow, but never regained the place she had previously held in the world. The larger part of the site of the once great city is now as bare as the top of a rock — a place where the fishermen that still frequent the spot spread their nets to dry"! #2, 3, 4, 5 fulfilled!

Secular historians have stated that the ruins of Tyre are highly unique. Tyre ruins are the only ones in the world that have been completely thrown into the ocean!

After Alexander the Great, the island city persisted in various degrees of strength. during the next 16 centuries. Many kings besieged the city until its final destruction by the Moslems began in 1291 A.D.

Currently, there is a flat rock area with not one stone upon another. The stones that were thrown into the sea are still there. Other than a few nearby small fishing villages, there is no evidence of the former great city. On the flat former foundation stones you find to the present day fishermen drying their nets!

#6 fulfilled! Never rebuilt.

Secular historians record that when Alexander the Great besieged the city of Tyre that many of the neighboring kings submitted to his authority without a battle.

#7 fulfilled! Princes give up their thrones.

(no author given) The Bible: Proofs of Its Supernatural Origin. Accessed 6/1/21.

<https://www.gospeloutreach.net/bibsuper.html>

APPENDIX 3: THE DESTRUCTION OF TYRE

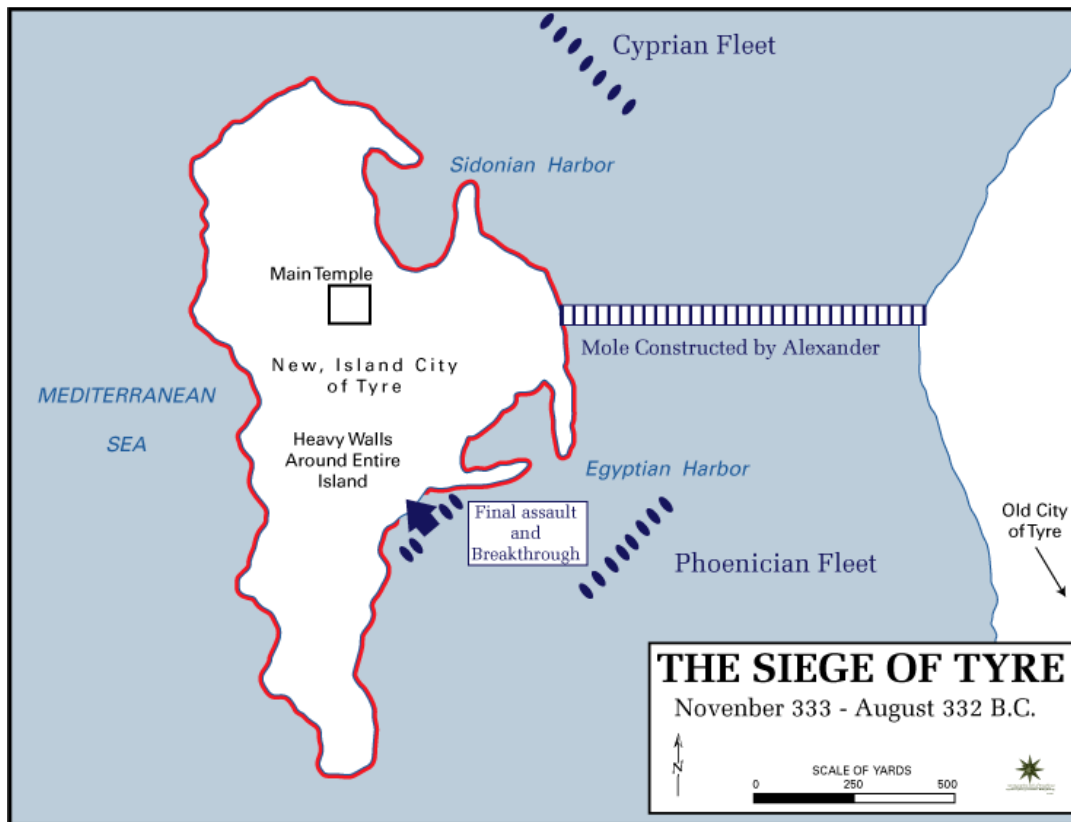


Figure 1: Tyre. The old city and the island city. [https://en.wikipedia.org/wiki/Siege_of_Tyre_\(332_BC\)](https://en.wikipedia.org/wiki/Siege_of_Tyre_(332_BC))

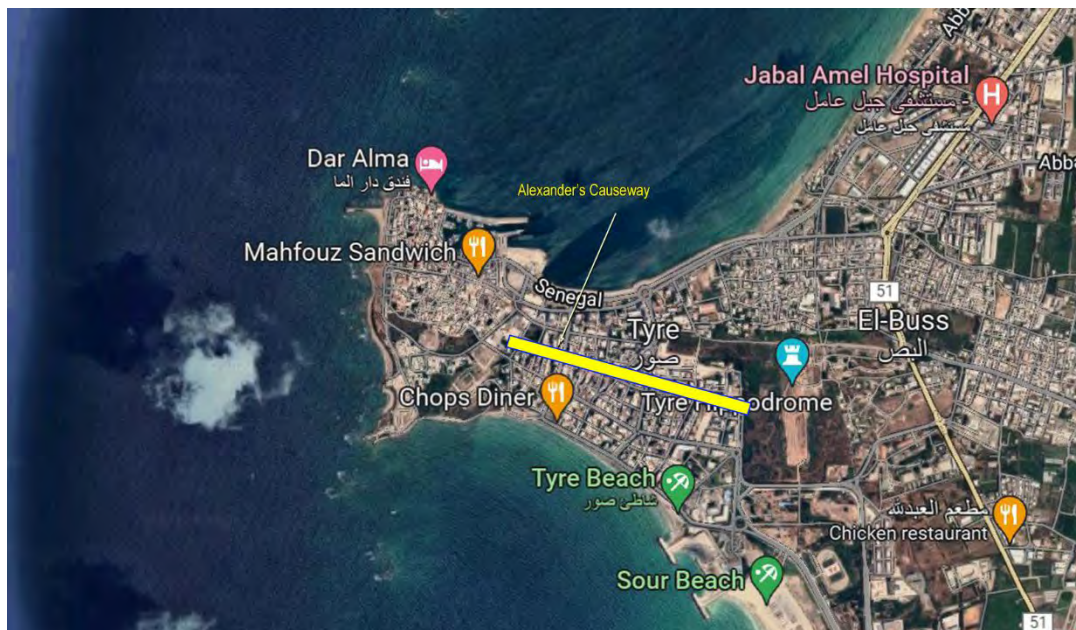


Figure 2: Modern-day Tyre (Lebanon), showing the location of Alexander's causeway. Over the centuries the distance between the mainland and the ancient island has been built up with silt, creating a peninsula. The southern tip of the ancient island was devastated in the sixth century by an earthquake and subsequent tsunami. <https://www.google.com/maps/search/modern-day+tyre,+showing+the+location+of+alexander's+causeway/@33.2704253,35.1961914,1750m/data=!3m1!1e3>

APPENDIX 3: THE DESTRUCTION OF TYRE

Ruins of the ancient city of Tyre.



Figure 3: https://commons.wikimedia.org/wiki/File:Tyre_ancient_town_2018_-_16.jpg



Figure 4: <https://www.maxpixel.net/Tyros-Ancient-Ruins-Excavations-Archaeology-3504441>

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SECOND PETER—A PROPHETIC LETTER

He's Coming Again!

When?

Revelation 22:7, 12, 17, 20—I come quickly!

Peter wrote a second letter (2 Peter) to the same people whom he addressed in his first letter.

1 Peter 1:1–2 ESV

1 Pet. 1:1 Peter, an apostle of Jesus Christ, ¶ To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Pet. 1:2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

The Setting: Peter's departure is at hand.

2 Peter 1:13–21 KJV

2 Pet. 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

2 Pet. 1:14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

2 Pet. 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

“decease”

Strong's Greek 1841

ἐξοδος *ēxōdōs*, *ex'-od-os* ... an *exit*, i.e. (figuratively) *death*:—decease, departing.

The word translated “decease” can, therefore, be translated “departure.”

2 Pet. 1:16 ¶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 Pet. 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 Pet. 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2 Pet. 1:19 ¶ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2 Pet. 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

APPENDIX 4: SECOND PETER—A PROPHETIC LETTER

2 Pet. 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2 Peter 3:1 KJV ¶ This second epistle, beloved, I now write unto you; in *both* which I stir up [thoroughly arouse] your pure minds by way of remembrance:

Galatians 2:8 KJV (For he that wrought effectually in Peter to the apostleship of the **circumcision**, the same was mighty in me toward the Gentiles:) (emphasis added)

Sister Jeanne Wilkerson, a very respected minister friend, highly recommended Alexander Maclaren's writings.

A Short Biography of Alexander Maclaren

**"Alexander Maclaren (1826-1910) Baptist preacher and expositor,"
Wells of Grace**

Maclaren was born in Glasgow on February 11, 1826, and died in Manchester on May 5, 1910. He had been for almost sixty-five years a minister, entirely devoted to his calling. He lived more than almost any of the great preachers of his time between his study, his pulpit, his pen.

He subdued action to thought, thought to utterance and utterance to the Gospel. His life was his ministry; his ministry was his life.

In the College he was thoroughly grounded in Greek and Hebrew.

In April 1858 he was called to be minister at Union Chapel in Manchester. No ministry could have been happier. The church prospered and a new building had to be erected to seat 1,500; every sitting was taken. His renown as preacher spread throughout the English-speaking world. ... He resigned as pastor in 1905 after a ministry of forty-five years.

Maclaren's religious life was hid with Christ in God. He walked with God day by day. He loved Jesus Christ with a reverent, holy love and lived to make Him known.²⁵

Some Well-known Quotes of Alexander Maclaren

- Peace comes not from the absence of trouble, but from the Presence of God.
- He who has the Holy Spirit in his heart and the Scripture in his hands has all he needs.
- There can be no faith so feeble that Christ does not respond to it.
- The apostolic church thought more about the Second Coming of Jesus Christ than they did about death and heaven.²⁶

²⁵ "Alexander Maclaren (1826-1910) Baptist preacher and expositor," WellsOfGrace.com. Accessed Jan 16, 2022. <http://wellsOfGrace.com/biography/english/maclaren.htm>

²⁶ One of many places in which these quotes can be found is:
https://www.azquotes.com/author/20609-Alexander_Maclaren

APPENDIX 4: SECOND PETER—A PROPHETIC LETTER

In the book "A Year's Ministry," Alexander Maclaren had a funeral sermon that spoke of an "abundant entrance."

2 Peter 1:5–11 KJV

2 Pet. 1:5 ¶ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

2 Pet. 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;

2 Pet. 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

2 Pet. 1:8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Pet. 1:9 But he that lacketh these things is blind, and cannot see afar off, [short-sighted] and hath forgotten that he was purged from his old sins.

2 Pet. 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

2 Pet. 1:11 For so an **entrance** shall be ministered unto you **abundantly** into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Brother Halverson prayed about the *abundant entrance* of individuals that were soon going to go to Heaven.

2 Peter 1:4–11 NASB1995

2 Pet. 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust.

2 Pet. 1:5 Now for this very reason also, applying all diligence, in your faith **supply** moral excellence, and in *your* moral excellence, knowledge,

2 Pet. 1:6 and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness,

2 Pet. 1:7 and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love.

2 Pet. 1:8 For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.

2 Pet. 1:9 For he who lacks these *qualities* is blind *or* short-sighted, having forgotten *his* purification from his former sins.

2 Pet. 1:10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;

2 Pet. 1:11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ **will be abundantly supplied to you.**

2 Peter 1:5–11 Young's Literal Translation (YLT)

2 Pet. 1:5 ¶ And this same also — all diligence having brought in besides, superadd in your faith the worthiness, and in the worthiness the knowledge,

2 Pet. 1:6 and in the knowledge the temperance, and in the temperance the endurance, and in the endurance the piety,

APPENDIX 4: SECOND PETER—A PROPHETIC LETTER

2 Pet. 1:7 and in the piety the brotherly kindness, and in the brotherly kindness the love;

2Pet. 1:8 for these things being to you and abounding, do make [you] neither inert nor unfruitful in regard to the acknowledging of our Lord Jesus Christ,

2Pet. 1:9 for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins;

2 Pet. 1:10 wherefore, the rather, brethren, be diligent to make stedfast your calling and choice, for these things doing, ye may never stumble,

2 Pet. 1:11 for so, richly shall be superadded to you the entrance into the age-during reign of our Lord and Saviour Jesus Christ.

The Promises

Alexander Maclaren thought that the promises spoken of in the Book of 2 Peter should be defined by Peter, the one who wrote it.

Second Peter

Chapter two—These events would not occur immediately at the time Peter was writing. The Church was expecting Jesus to return at any time, but Peter revealed that there would first be a time of false prophets.

Chapter three tells us when the events of chapter two would take place.

It directs the reader to consider what both the prophets and the Lord's apostles had said. Above all, it exhorts the reader to REMEMBER—one day is as a thousand years and a thousand years is as one day (2 Peter 1:8).

The Jews consider Hosea to be the prophet who most clearly revealed the Lord's forgiveness of Israel and the bringing of the harlot nation back to himself. He was also the prophet that told when this would occur.

Hosea 5:14–6:3 KJV

Hos. 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 [on] 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.

Hosea 5:14–6:3 NASB1995

Hos. 5:14 For I *will be* like a lion to Ephraim

And like a young lion to the house of Judah.

I, even I, will tear to pieces and go away,

I will carry away, and there will be none to deliver.

APPENDIX 4: SECOND PETER—A PROPHETIC LETTER

Hos. 5:15 I will go away *and* return to My place
Until they acknowledge their guilt and seek My face;
In their affliction they will earnestly seek Me.

Hos. 6:1 ¶ “Come, let us return to the Lord.
For He has torn *us*, but He will heal us;
He has wounded *us*, but He will bandage us.

Hos. 6:2 “He will revive us after two days;
He will raise us up on the third day,
That we may live before Him.

Hos. 6:3 “So let us know, let us press on to know the Lord.
His going forth is as certain as the dawn;
And He will come to us like the rain,
Like the spring rain watering the earth.”

Hosea 5:14–6:2 ESV

Hos. 5:14 For I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear and go away;
I will carry off, and no one shall rescue.

Hos. 5:15 ¶ I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me.

Hos. 6:1 ¶ “Come, let us return to the Lord;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.

Hos. 6:2 After two days he will revive us;
on the third day he will raise us up,
that we may live before him.

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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 5: 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).²⁷

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

²⁷ John A. MacMillan, *The Authority of the Believer* (Branson, Missouri: Billye Brim Ministries, 2015), 9-10.

APPENDIX 5: 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.²⁸

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

²⁸ E. W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids: Kregel Publications, 1990), 1886.

APPENDIX 5: 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. ...²⁹

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

²⁹ 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 5: THE SEAT OF SATAN

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/lDbOK>

Here are links to a 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 5: 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*



APPENDIX 5: THE SEAT OF SATAN



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



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THE BABYLONIAN SYSTEM

Rightly Dividing the Word

To correctly understand any of the Bible, and especially the Book of Revelation, one must rightly divide the Scriptures. All error is the result of wrong division of 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. (emphasis added)

Prophecy cannot be given an isolated interpretation (2 Peter 1:19–21).

Scriptures must also be interpreted by these important guidelines:

1. Determine who is doing the talking.
2. Determine to whom or about whom is the Scripture speaking.

Scriptures can pertain to a single person or they can be to or about a group of people. There are three groups of peoples a Scripture can be to or about. They are found in 1 Corinthians 10.

1 Corinthians 10:32 KJV Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. (emphasis added)

Many translations read, “to the Jews, or *the Greeks*, or the Church.”

The King James translators got the meaning across when they used “Gentiles” to translate the Greek word *Ἕλλην* (*Hellane*). The word originally meant a native Greek, but by this time it referred to all the nations of the Gentile world, and not just the Greeks.

The Gentile world had been Hellenized (“Greekalized”) after Alexander the Great conquered much of the known world and spread Greek culture.

The Hebrew word translated “Gentiles” is *goyim*. It is variously translated in the Old Testament as *nations*, *heathen*, and *people*.

Goyim means “nations.”

And so, the three people groups to whom or about whom a Scripture speaks are:

- The Jews
- The Nations
- The Church

The Nations

The Nations are the first of the three people groups introduced to us.

They were formed as nations after the flood.

APPENDIX 6: THE BABYLONIAN SYSTEM

In Genesis 10, we meet them as the seventy foundational nations in the offspring of the sons of Noah: Shem, Ham, and Japheth.

(In numbering the seventy in Genesis 10, neither Noah's three sons nor the Philistines of verse 14 are counted.)

Genesis 10:32 KJV These *are* the families of the sons of Noah, after their generations, **in their nations**: and by these were **the nations** divided in the earth after the flood.

The Lord had commanded Noah and his family what they were to do after the waters receded.

Can you imagine being the only people on Earth and hearing God's instruction:

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

Genesis 9:1 NASB1995 ¶ And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

In the year 1996 from Creation, 340 years after the flood (opinions differ about the exact year), the survivors had made no move to obey God and fill the Earth. They were all concentrated together in present-day Iraq. They decided to build a city and a tower, "lest we be scattered abroad upon the face of the whole earth" (Genesis 11:1-4).

Genesis 11:1-9 NASB1995

Genesis 11:1 ¶ Now the whole earth used the same language and the same words.

Genesis 11:2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

Genesis 11:3 They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar.

Genesis 11:4 They said, "Come, **let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.**"

Genesis 11:5 The LORD came down to see the city and the tower which the sons of men had built.

Genesis 11:6 The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

Genesis 11:7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

Genesis 11:8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Genesis 11:9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

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Babel means confusion.

Satan means adversary. He is the ancient adversary of God, and the author of confusion.

Satan was certainly behind the rebellion of the nations.

The human instrument he used was Nimrod.

Genesis 10:8-12 KJV

Genesis 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Genesis 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Genesis 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Genesis 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

Genesis 10:12 And Resen between Nineveh and Calah: the same is a great city.

Nosson Scherman and Meir Zlotowitz, *The Stone Edition of the Chumash*

Before Nimrod there were neither wars nor reigning monarchs. He subjugated the Babylonians until they crowned him (v. 10), after which he went to Assyria and built great cities (*Radak; Ramban*). The Torah calls him a *mighty hunter*, which *Rashi* and most commentators interpret figuratively: Nimrod ensnared men with his words and incited them to rebel against God. ... His first conquest, which laid the basis for his subsequent empire-building, was Babel, which became the center of Nebuchadnezzar's Babylonian Empire. It was one of the greatest cities of the ancient world.³⁰

With this rebellion began the Babylonian System. And all things Babylon.

Kenneth Copeland, in teaching about the Babylonian System, called it, "Man's attempt to meet his own needs without God."

The Separated Nation

Not willing that the nations perish, He separated a nation to himself: a holy nation with a holy call.

Genesis 12:1-3 ASV

Genesis 12:1 ¶ 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:

Genesis 12:2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

Genesis 12:3 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.

³⁰ Nosson Scherman, Meir Zlotowitz, *The Chumash- The Stone Edition, ArtScroll Series* (Brooklyn, Mesorah Publications: 2008), 47.

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God called a man who would live by faith to be the Patriarch of a “great nation,” separated and holy unto God. He rewarded Abraham and his natural seed by promising them a Land.

He also proclaimed a blessing upon them. He promised to personally bless those who bless them, and to personally curse those who cursed them. And in many ways, the families of the Earth are blessed in Abraham and his seed. The foremost blessing came through his Seed, Jesus, who is the Messiah. But also, in the Millennium and the ages to follow, the blessings of Earth and the sheep nations are tied up in the blessings of Israel.

The call that Israel has upon it, as a nation, is to reveal God to the other nations.

In Romans 9, 10, and 11, a revelation of “the mystery of Israel” to the Church, the Lord declares He has not withdrawn that call.

Romans 11:25–29 ASV

Rom. 11:25 ¶ For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

Rom. 11:26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

Rom. 11:27 And this is my covenant unto them,

When I shall take away their sins.

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

Rom. 11:29 For the gifts and the calling of God are not repented of.

Plan “A” was for Israel to reveal God to the nations by living in the Promised Land and demonstrating God and His blessings. (See Deuteronomy 28:1-14. Especially note verse 10.)

Plan “B” would be in effect if they did not hearken to the Word of God in obedience. God said He would scatter them from one end of Earth to the other. And then in the end of days, He would bring them back to their Promised Land. By the evident keeping of God’s Word to bring them home, the nations were to have a revelation of God.

We are living in that great miracle revelation of God, taking place before the eyes of the nations of the world.

Babylon and the Times of the Gentiles

Nebuchadnezzar, king of Babylon, was the first to carry off the Hebrews of the southern kingdom of Judah. Before the destruction of the Temple, he carried the

APPENDIX 6: THE BABYLONIAN SYSTEM

bright young men of the royal family off to Babylon. Daniel was among them. There, God revealed the end to Daniel.

With the carrying off of Israel into the Babylonian captivity, “the times of the Gentiles” began. That phrase was coined by the Master when He prophesied that an end would come to “the times of the Gentiles” and their trodding down of Jerusalem (Luke 21:24).

The Father gave King Nebuchadnezzar a dream which prophesied that end.

A “Stone Kingdom” would destroy the four Gentile Empires seen in that dream.

The Stone would strike the metal image of the kingdoms that evolved since Nimrod and Babel. And at the time of the striking of the toes, there would still be something left of Babylon in the image.

Babylon Is Fallen

When I read, “Babylon is fallen,” I think back to Nebuchadnezzar’s image. I think back before that to Babel. Every vestige of all that began at Babel will fall and disappear like the chaff from the “summer threshing floors” (Daniel 2:34–35; 44–45).

Exactly what is Babylon today? Guesses and speculation have named cities: Rome, New York City, the City of Babylon itself (restored).

There was a restoration of the nation of Babylon, of sorts, when the Middle East was brought back (as the prophets declared it would be) with WWI and the discovery of oil.

I’d seen from Zechariah’s vision (Zechariah 5:5–11) that the price of an ephah was the basis of world commerce. Now, it is apparent that the price of a barrel of crude oil in Iraq has replaced the ephah in world commerce.

We could also say there have been judgments in that physical land.

No one really knows what will happen there. But certainly not the establishment of democracy.

I see the whole thing as one—the Babylonian system, the Beast—all inspired by the ancient adversary. *All of it is falling.*

The future is as bright as God can make it.

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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 prophecies 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 7: DANIEL'S 70TH WEEK—DANIEL 9

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 7: DANIEL'S 70TH WEEK—DANIEL 9

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 7: DANIEL'S 70TH WEEK—DANIEL 9

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.³¹

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)

³¹ 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 7: DANIEL'S 70TH WEEK—DANIEL 9

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 7: DANIEL'S 70TH WEEK—DANIEL 9

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 7: DANIEL'S 70TH WEEK—DANIEL 9

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 [תַּרְחֻם *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. ἀποστάσιον *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 7: DANIEL'S 70TH WEEK—DANIEL 9

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."³²

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:

³² 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 7: DANIEL'S 70TH WEEK—DANIEL 9

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.³³

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 *ōdīn*, *o-deen'*; akin to 3601; a pang or throe, especially of childbirth:—pain, sorrow, travail.

³³ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 285.

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."³⁴

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³⁴ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 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.

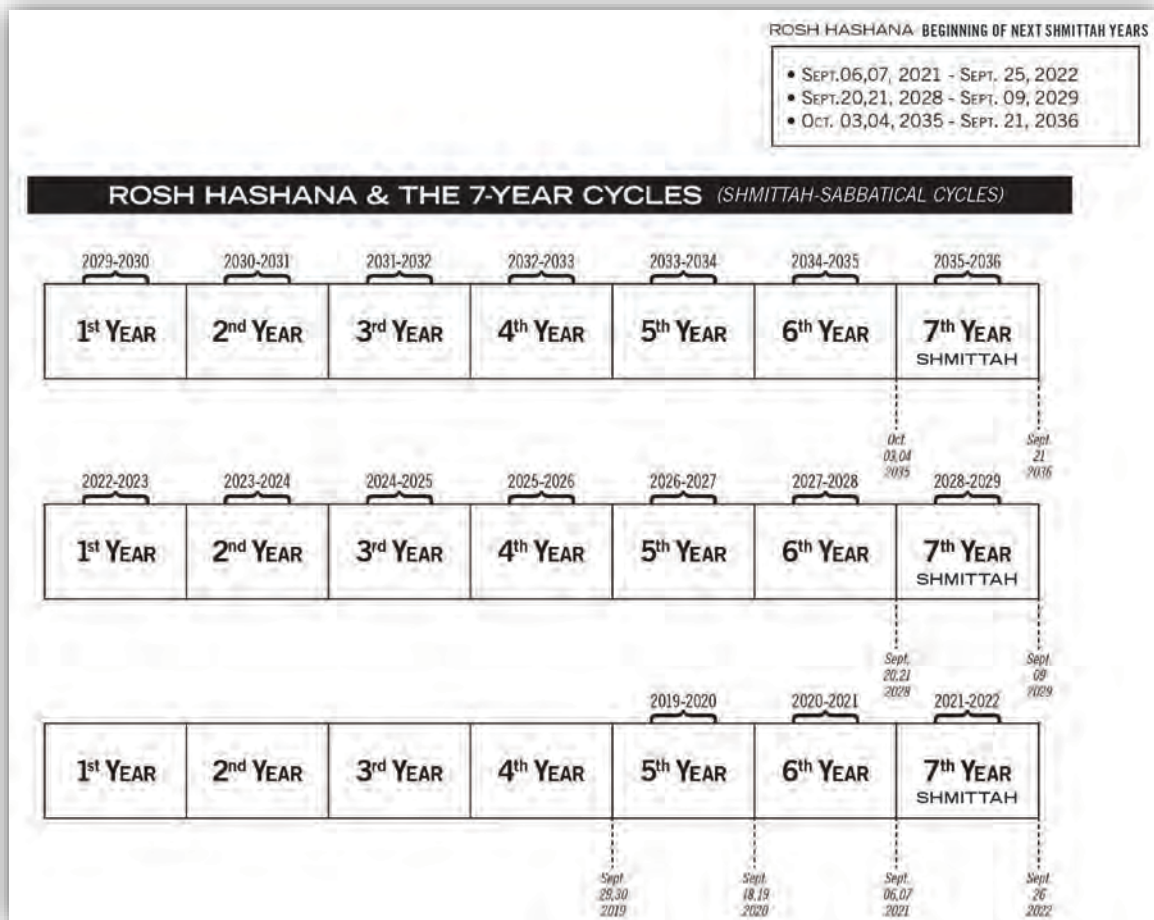
APPENDIX 8: SHMITTAH CYCLES AND THE JUBILEE

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 8: 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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PROTOCOLS OF THE ELDERS OF ZION

United States Holocaust Memorial Museum

The *Protocols of the Elders of Zion* is the most notorious and widely distributed antisemitic publication of modern times. Its lies about Jews, which have been repeatedly discredited, continue to circulate today, especially on the Internet. The individuals and groups who have used the *Protocols* are all linked by a common purpose: to spread hatred of Jews.

The *Protocols* is entirely a work of fiction, intentionally written to blame Jews for a variety of ills. Those who distribute it claim that it documents a Jewish conspiracy to dominate the world. The conspiracy and its alleged leaders, the so-called Elders of Zion, never existed.

The Origin of a Lie

In 1903, portions of *The Protocols of the Elders of Zion* were serialized in a Russian newspaper, *Znamya* (The Banner). The version of the *Protocols* that has endured and has been translated into dozens of languages, however, was first published in Russia in 1905 as an appendix to *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*, by Russian writer and mystic Sergei Nilus.

Although the exact origin of the *Protocols* is unknown, its intent was to portray Jews as conspirators against the state. In 24 chapters, or protocols, allegedly minutes from meetings of Jewish leaders, the *Protocols* "describes" the "secret plans" of Jews to rule the world by manipulating the economy, controlling the media, and fostering religious conflict.

Following the Russian Revolution of 1917, anti-Bolshevik émigrés brought the *Protocols* to the West. Soon after, editions circulated across Europe, the United States, South America, and Japan. An Arabic translation first appeared in the 1920s.

Beginning in 1920, auto magnate Henry Ford's newspaper, *The Dearborn Independent*, published a series of articles based in part on the *Protocols*. *The International Jew*, the book that included this series, was translated into at least 16 languages. Both Adolf Hitler and Joseph Goebbels, later head of the propaganda ministry, praised Ford and *The International Jew*.

Fraud Exposed

In 1921, the London *Times* presented conclusive proof that the *Protocols* was a "clumsy plagiarism." The *Times* confirmed that the *Protocols* had been copied in large part from a

French political satire that never mentioned Jews—Maurice Joly's *Dialogue in Hell Between Machiavelli and Montesquieu* (1864). Other investigations revealed that one

APPENDIX 9: PROTOCOLS OF THE ELDERS OF ZION

chapter of a Prussian novel, Hermann Goedsche's *Biarritz* (1868), also "inspired" the *Protocols*. ...

In 1935, a Swiss court fined two Nazi leaders for circulating a German-language edition of the *Protocols* in Berne, Switzerland. The presiding justice at the trial declared the *Protocols* "libelous," "obvious forgeries," and "ridiculous nonsense."

The US Senate issued a report in 1964 declaring that the *Protocols* were "fabricated." The Senate called the contents of the *Protocols* "gibberish" and criticized those who "peddled" the *Protocols* for using the same propaganda technique as Hitler.

In 1993, a Russian court ruled that Pamyat, a far-right nationalist organization, had committed an antisemitic act by publishing the *Protocols*.

Despite these repeated exposures of the *Protocols* as a fraud, it remains the most influential antisemitic text of the past one hundred years, and it continues to appeal to a variety of antisemitic individuals and groups.³⁵

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³⁵ "Protocols of the Elders of Zion," United States Holocaust Memorial Museum, Accessed November 1, 2022.

<https://encyclopedia.ushmm.org/content/en/article/protocols-of-the-elders-of-zion>

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

⁵ And **Abraham gave all that he had unto Isaac.** ⁶ But 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

¹ Now 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]....

² The 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.** ⁴ I 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."

⁶ So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

¹⁰ Then Jacob departed from Beersheba and went toward Haran. ¹¹ He 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. ¹² He 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 swear 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 possess 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

² And 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: ³ and 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

³ then 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. ⁴ If 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. ⁷ The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸ And you shall again obey the LORD, and observe all His commandments which I command you today. ⁹ Then 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. ³ Every 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 swore** 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 Girgashite—
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,' ¹⁵ but, '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, Prophesy 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 prophesy, 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**: ²² and **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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Judgment of the Nations for how they treat Israel

Compiled by
Dr. Billye Brim

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Billye Brim Ministries
Prayer Mountain in the Ozarks
P.O. Box 40
Branson, MO 65615
(417) 336-4877
www.BillyeBrim.org

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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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