

# Chapter Four

## Israel Back in the Promised Land

This chapter is an abridged and slightly edited version of Chapter Fourteen: Back in the Promised Land of my book **Every Believer's Prophecy Guide**. I have presented here for the benefit of those who have not yet read my previous treatise and also for those who have by way of reminder so that all might have a clear biblical understanding of what God has planned for both Judah and Israel when he brings them all back into the Land. It will assist us greatly in discerning the truth about the various interpretations of the Book of Revelation.

With the advent of the Jews having established themselves as an independent nation back in the land promised to the children of Israel, most of the Body of Christ recognise that we are in or very near that **period of time that the Bible calls the "latter days"**. However, what God has promised concerning their return is far from complete, the evidence being that many of the descendants of Abraham, Isaac and Jacob are still living in various places around the world and are for the most part content to stay where they are for the time being. The scriptures that speak on this subject describe a demographical and geopolitical upheaval of global proportions before this return is complete. Many may think that it is the **end of the age, however, this event is actually referred to as Jacob's Trouble (Jeremiah 30:7), the end result of which is summed up in these words, "But he (Jacob) will be saved out of it." Before I proceed** on this subject, now would be a good time for you to read the entire prophecy found in Jeremiah Chapters 30-31 in your own Bible. (Note: There are many other scriptures that speak on this subject) So that we would not be confused concerning the timing of this prophecy, God placed these words in the middle of the passage that we might understand the context: **"In the latter days you will consider it."** (Jeremiah 30:24)

### Acts 1:6-7 NKJV

Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

There is much written about the restoration of Israel in the writings of the prophets, but when the **disciples asked Jesus about it, he deferred answering. He didn't say it was not going to happen, only** that it was not for them to know. Nearly two thousand years have passed since Jesus made this comment, so we can with a great amount of assurance declare that we are much closer to this restoration becoming a present reality than they were when He said what He said.

But what is it going to be like when they are all back? What kind of kingdom is it going to be? In approaching this subject, we must remember the words of Jesus and the Apostles and not allow the revelation of the Gospel of the Kingdom of God to be excluded from the context wherein these **prophecies we are about to study are to be understood: Christ's Kingdom is not of this world; it is in the world but not of it; and the New Covenant that God has made with mankind, that broke down the middle wall of division between Jew and Gentile, is an everlasting Covenant for all generations.**

So when we are looking at the restoration of the Kingdom of Israel, we are not looking at it as a manifestation of the Kingdom of God, EXCEPT that we are definitely looking to see the natural kingdom enter into the Spiritual Kingdom and as a consequence they will experience the many temporal benefits that pertain to those who have entered the Kingdom of God through faith in our Lord Jesus Christ. We are also looking at it as the fulfilment of the promises of God to the descendants of Abraham, Isaac and Jacob. God will be demonstrating to the world His faithfulness in keeping His promises so that His Name is glorified and all might know that He is God. Amen.

### **Romans 11:5**

**Even so then at this present time also there is a remnant according to the election of grace.**

This statement is part of an answer to the rhetorical question Paul asked, “Has God cast away His people?” (Romans 11:1) He goes on to say later in the passage:

### **Romans 11:25-29**

**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. 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: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father’s sakes. 29 For the gifts and calling of God are without repentance.**

It is important to see the distinction in the Word of God between the election of grace (Romans 11:5) and the election of race (Romans 11:28). The election of grace is that which grants Judah and Israel and all the Gentiles repentance from dead works and faith in our Lord Jesus Christ. The election of grace is that which God gives to the humble who turn from their wicked ways and through faith become part of the Kingdom of His Son. This election will never change. No one can claim entry into the Kingdom of God based on the fact that they are the natural children of Abraham. Let that be clearly understood.

However, the election of race is based on the promises of God made to the Patriarchs and by the prophets to the Children of Israel. On account of them, Israelites are called and chosen of God to receive certain blessings, in particular, the promise of the Messiah and the inheritance of the Promised Land, and eventually the promise that all Israel shall be saved (Romans 11:26).

### **Romans 11:28 NKJV**

**Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.**

On account of the promises made to the fathers, all Israelites are partakers of an election and out of the elect race, God has always found a remnant to enter into the election of grace in every age for the blindness is only in part. (BTW: being the elect race does not make them superior in any way, it only means that God has a specific purpose for them to fulfil) With regard to the promise that all Israel shall be saved, God is able. With regard to the promise to restore Judah and Israel back in the Land, God is able. To do both at the same time, God is able, AND WILL, bring a remnant of the election of race, the **remnant of Judah and Israel who will survive Jacob’s Trouble, into the election of grace. To do this He will have purged the rebels out from among them (Ezekiel 20:38).**

There will come a time when all Israel shall be saved. It shall be a time when all of natural Israel finally becomes part of Spiritual Israel, part of the world wide Body of Christ. They shall become believers in *Yeshua Ha Mashiach*. The whole unified twelve tribes of Israel will all know Jesus as Lord and shall know Him as their Messiah King as all believers have done since the Gospel first went forth. They shall receive the Promise of the Spirit, the indwelling presence of the Holy Ghost living in their midst. They will be Born Again. And as a consequence, many material blessings will overtake them, just as many have experienced temporal blessings during the last two thousand years who have believed in the Lord with all their heart. Here is the promise of God to His people:

## **2 Chronicles 7:14**

**If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.**

Let us now look at the Scriptures and see what this looks like from the Word of God. First we will look at another long passage from Ezekiel Chapters 38 and 39, wherein we find the prophecy concerning the attempted attack on Israel by **Gog and Magog** and we shall glean some notable details of Israel's future blessing. Again I suggest you read this passage in your own Bible.

**Have you read the passage . . . then we shall pull a few verses from Ezekiel's proclamation and take note of the blessings that Israel is going to be enjoying when this attempt by Gog and Magog comes to pass.**

## **Ezekiel 38:8**

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

## **Ezekiel 38:11-12**

**And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.**

## **Ezekiel 38:13**

**Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?**

When Gog and Magog come to plunder, it is in the "latter years" (Ezekiel 38:8). Israel is described as a peaceful people, dwelling safely, at rest, living in prosperity, with "silver and gold" and "cattle and goods" and "great spoil." They are without walls and at peace, quite unlike the present circumstances that the Jews are experiencing at this point in time (2017AD) where they are armed to the teeth and building walls to protect themselves from the constant threat of Islamic terrorism.

## **Ezekiel 38:16**

**It shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**

### Ezekiel 38:21-23

And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Again take note that this prophecy is concerning the "latter days" and is not the end of the age. There is a difference. After God has supernaturally destroyed the armies of Gog and Magog, the people of Israel are burying bodies for seven months to cleanse the land and burning weapons for seven years as firewood (Ezekiel 39:9-16). It is details like these that are commonly overlooked. When it comes to pass, this experience of Israel's supernatural protection gets the attention of many other nations so that they too know that He is Lord (Ezekiel 38:23, 39:7).

Having looked at Ezekiel, let's also look at what Isaiah has to say about this future time of blessing.

### Isaiah 65:17-25

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

We all know there will be no death in the new earth, nor will there be any sinners in the new creation as this passage has in verse 20, therefore, if the new heavens and the new earth mentioned at the beginning of the above passage are to be taken literally, they cannot be connected to the following verses. If it is to be taken literally, that particular verse would have to be a one line prophecy of the new heavens and the new earth that is promised in the New Testament. If we do not take that verse literally we could perhaps consider it as speaking symbolically of the time of great blessing that the following

verses describe. If we choose the latter, perhaps we could accept it as a two-fold promise and that it is **one of many examples of God 'hiding' a promise of that which is spiritual inside that which is natural.** What we cannot accept is the idea of sin and death in the new creation.

The above passage describes a time of wonderful blessings from God, the likes of which have been experienced frequently in times of revival when God has healed the land. A documentary of a number of outpourings of the Holy Spirit in different places around the world put out by the Sentinel Group ([sentinelgroup.org](http://sentinelgroup.org)) is worth watching, wherein you will find wonderful examples of the land being healed which include: unusually bountiful crops, fish returning to reefs, visible glory resting on houses, and more . . . Praise the Lord.

Zechariah gives us yet another look at the coming period of blessing for the people of Israel.

### **Zechariah 14:16-21**

**And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, Holiness Unto The Lord; and the pots in the Lord's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.**

The International Christian Embassy of Jerusalem (ICEJ), founded in 1980, hosts internationally attended events incorporating worship to the King of Kings to celebrate the Feast of Tabernacles in Jerusalem every year. Perhaps this is a foretaste of the fulfilment of that prophecy.

Here is another passage from Isaiah:

### **Isaiah 2:1-4**

**The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 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. 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 pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

We take note that many scholars view these same passages of scripture as supportive of a doctrine that proposes a bodily presence of Jesus in Jerusalem and a Messianic Millennium. A close inspection of

these portions of scripture reveals that there is nothing explicit within these passages that describes anything other than a time of great blessing in the Land and upon His people. We in the Body of Christ can bear witness to the fact that He teaches us to be peace loving people without being physically present so we find no need to read into the passage Jesus reigning in Jerusalem for these things to be fulfilled. **These passages are speaking of a time called the “latter days” which are well before the end of the age when Jesus is to return.**

However, there is this one passage that the whole Jesus in Jerusalem theory is based on which really needs to have the light of **the rest of God’s Word to shine upon a couple of verses. This one is the Goliath of the Messianic Millennium Kingdom of God idea. I’ll just pause for a moment and pick up my stones**

#### **Zechariah 14:1-5**

**Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2 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. 3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.**

**4 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.**

**5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.**

From this passage we find these two statements:

**Verse 4: “And his feet shall stand in that day upon the mount of Olives”**

**Verse 5: “The Lord my God shall come, and all the saints with thee.”**

First of all, who are these saints? If we say they are risen from the dead (for the dead in Christ shall rise first), does it fit with the understanding from the New Testament about the resurrection when Jesus comes? When we read the remainder of Zechariah Chapter 14, which is quoted above, does it match the New Testament accounts of the Coming of the Lord?

#### **1 Thessalonians 4:17**

**Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

#### **2 Thessalonians 1:6-10**

**Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be**

punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

## 2 Thessalonians 2:8

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

From Paul's letters to the Thessalonians we see Jesus when He comes to be glorified in His saints. He is accompanied by mighty angels and with the dead in Christ who have first risen from their graves and He is destroying those who do not know God with flaming fire. We who are alive and remain are caught up to meet Him in the air.

This scene in Zechariah 14 is entirely different for it portrays those who are alive and are in Jerusalem as fleeing through a newly formed valley! And later in the passage as we saw above, people are coming up to the Feast of Tabernacles.

So who are the saints in Zechariah? A look at some other Old Testament Scriptures about the subject of saints will be helpful in getting the understanding. We shall take a look at this verse from Daniel and to help with understanding this subject, a number of different translations are presented.

## Daniel 8:13

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

## Daniel 8:13 MEV

Then I heard one saint speaking, and another saint said to that certain saint which spoke, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, the giving of both the sanctuary and the host to be trodden under foot?"

## Daniel 8:13 NKJV

Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be*, *concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

## Daniel 8:13 GNT

Then I heard one angel ask another, "How long will these things that were seen in the vision continue? How long will an awful sin replace the daily sacrifices? How long will the army of heaven and the Temple be trampled on?"

## Daniel 8:13 ICB

Then I heard one angel speaking. Another angel asked the first one, "How long will the things in this vision last? The vision is about the daily sacrifices. It is about the turning

away from God that brings destruction. It is about the Temple being pulled down. It is about the army of heaven being walked on.”

The Hebrew word translated ‘saint’ here in the King James Version and in the Modern English Version (MEV) is *qadosh* and it is rendered as ‘holy one’ in most English Bibles. However, in this verse in Daniel, the context reveals that Daniel is referring to the angels that are explaining the vision to him. This is a classic case of where the context determines the meaning of a word, and so the Good News Translation (GNT) and the International Children’s Bible (ICB) are quite correct in translating the Hebrew word *qadosh* as ‘angel’ instead of the literal ‘holy one’ and instead of the word ‘saint’.

Another verse that has in its context the Lord coming down with ‘saints’ is found in the writings of Moses.

### Deuteronomy 33:2

And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

This Scripture is speaking about the time when Moses was receiving the Law. Again the majority of English Bibles translate the Hebrew word *qadosh* as ‘holy ones’ where the KJV has ‘saints’. The ICB and the GNT are again correct in allowing the context to render the word *qadosh* as angels along with a few other versions (EXB, TLB, MSG, NCV, NIRV).

That the Lord moves in the affairs of men with angels, and in particular at times of war is revealed in this story from the life of the prophet Elisha.

### 2 Kings 6:8, 14-17

Then the king of Syria warred against Israel . . .

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them. 17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Awesome! A host of angels ready to do battle. The Lord has definitely come with angels on other occasions. With these examples from God’s Word, it is not unreasonable to suggest that these saints mentioned in Zechariah are in fact angels. Remember, the Hebrew word is literally ‘holy ones’. The situation is a battle scene in Jerusalem and the Lord is rescuing His people. In the New Testament it is recorded that Jesus said He could have called for twelve legions of angels to assist Him if He had so desired. He also said that when He comes He will send forth His angels to gather His elect from the uttermost part of earth to the uttermost part of heaven (Mark 13:27). One thing is for sure, this passage in Zechariah does not equate with the New Testament Scriptures regarding the circumstances that accompany the resurrection.

The writings of Zechariah are filled with symbolic language, and so it is with the imagery of the Lord's feet standing on the Mount of Olives to split it in two. When the Lord says His hand will be heavy upon a nation, or when He calls the earth His footstool, or Jerusalem His footstool, does he mean to say He is reclining and putting His feet up to relax? Why do we accept one hyper-literal interpretation from the prophecies of a man who regularly used symbols in his proclamations?

In support of the interpretation that declares that this is speaking of Jesus landing on the Mount of Olives, some argue from the New Testament that the angels said Jesus would return in like manner to the way he departed and therefore He will return to the Mount of Olives and land on His feet.

### **Acts 1:9-11**

**And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

If we take the statement “come in like manner” to mean in exactly the same way, as many propose, then when Jesus returns there should be but a small group of disciples watching and a couple of angels giving comments. This kind of reasoning is foolish to say the least. A careful look at the context reveals that they were all looking at a cloud receiving Him out of their sight when the angel spoke those words. That is how they saw Him “go into Heaven.” Nothing more should be taken from it, for He Himself describes His actual coming:

### **Matthew 24:30-31**

**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. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

We also note that the angel's comment to the disciples was concerning Him being taken into Heaven, not His 'take off' from the Mount of Olives for they were all gazing at the sky when the angel spoke. We can search through all the gospels and all the letters and find there is no mention of a touch down, there is no splitting of a mountain and there is no fleeing through a valley. When He comes in the clouds with power and glory, we are caught up to meet Him in the air by the angels whom He sends out to gather His elect. And then it's Judgment Day before His Throne followed by a New Heaven and a New Earth. Hallelujah!

Here is another passage in Micah that employs similar imagery which we will analyse:

### **Micah 1:1-9**

**The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. 3 For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.**

Again we have the Lord's feet touching the mountain tops, described as "tread upon the high places of the earth". In this passage the context confirms that it is the land of Israel that is intended as the prophecy is directed at Samaria and Jerusalem. Translating the Hebrew word *eretz* as 'earth' is to mislead the modern-day reader into picturing Planet Earth. The most frequently used English equivalent for *eretz* is 'land'. *Eretz Israel* is how the Jews refer to the state of Israel, the Land of Israel. That aside, the passage continues and note its format: totally symbolic.

**4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. 5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?**

**6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. 8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. 9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.**

Samaria has long been judged and there were no literal molten mountains or valleys cleft like wax. If it is a literal melting of mountains, it could possibly be the end of the earth mentioned by Peter when the elements melt with fervent heat, but apart from that we would have to take these verses as symbolic language. The Lord Himself tells us to command mountains to be cast into the sea. Does He mean literal mountains? There is a time to take things literally and there is a time to take things metaphorically. We must let the Scriptures decide for us or else we will end up with endless confusion.

Perhaps if we want to stretch our imaginations, we could say that when Jesus walked on the Mount of Olives this Scripture was fulfilled and the Mount of Olives was split with the earthquake that happened at the resurrection and the great valley is the way made for the escape of the church that was rent through His Blood. I am taking foolish liberties, however, it actually takes less effort to accept such an **interpretation than wrapping one's mind around a different gospel for Israel and Judah in the latter days** which the Messianic Millennial Doctrine implies.

**Along with Micah's prophecy and Zechariah's prophecy, we have another passage from Isaiah which will perhaps help us appreciate the use of this type of symbolic prophecies a little more:**

#### **Isaiah 31:4-5**

**For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. 5 As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.**

**This time He comes as "birds flying". We know that Jerusalem is going to be a cup of drunkenness to the surrounding nations (Zechariah 12:2) and all these Scriptures speak symbolically about the Lord**

Himself coming to defend the Holy City and deliver it from those who will attempt to destroy it. Hallelujah! These passages could all be speaking of one particular incident OR they may be speaking of a series of events, as the nascent Jewish nation that has re-established itself in the Middle East has already seen some remarkable deliverances from destruction which anyone who has read the documentation of the Six Day War and the Yom Kippur War can testify. By the way, many supernatural experiences of miraculous protection have been documented, including visions of angels which were **seen during those wars too. One thing is for sure, these ‘comings’ of the Lord are not to be equated with The Coming at the end of the age. So then, with regard to Zechariah’s prophecy, there may indeed be a massive earthquake. I’m inclined to think so but of course I’m not dogmatic. But whatever we make of this passage, along with the entire Old Testament, it is best approached from a New Testament perspective. Let Jesus’ words be the cornerstone of our eschatological understanding.**

In summary, Israel and Judah will be brought back into the land and into the Kingdom of His Son. The blessings of belonging to Him will become theirs and all the Scriptures that describe those blessings will surely come to pass as they continue to trust in Him in Spirit and in Truth. How long will that last? Long enough for Gog and Magog to do their thing. Long enough for Israel to burn their weapons for seven years. Long enough for nations to be coming to the Feast of Tabernacles for a few years? This verse from Ezekiel gives us some idea.

### **Ezekiel 37:25**

**And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever . . .**

Looks like, with the words “for ever” that it’s until the end of the age, but how long that will be I have no idea, except it does mention “children’s children” which would indicate at least a couple of generations. Isaiah 65:20 mentions a child dying at a hundred years and a sinner living to a hundred years being accursed. WOW. This world could be around for a while if we are to take this literally. But like all of us, their faith will be subject to trial. If they are going to be there long enough for there to be following generations, those generations would have to come to faith themselves.

### **Isaiah 65:22 NKJV**

**They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, so *shall be* the days of My people, And My elect shall long enjoy the work of their hands.**

How long are the days of a tree? As a friend of mine would reply, “How long is a piece of string?” I guess it would depend on what kind of tree. The general impression is that this is quite a long time, maybe even two or three hundred years . . . or more? I really don’t know, we shall just have to wait and see . . .

### **Luke 21:8 NKJV**

**And He said: “Take heed that you not be deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time has drawn near.’ Therefore do not go after them.**

The words of Jesus ring loud and clear: Many will come in My name, saying “**The time has drawn near.**” Before all has been fulfilled, we have no warrant to proclaim that the end is near. Those who do so we **should not follow, as it is written:** “Therefore do not go after them.” The restoration of Israel in the Latter Days will surely come to pass before the end of the age and it cannot be that Jesus returns without His Word being fulfilled.

During their time in the Land, the powers of darkness will be continuing in the world to bring about The Antichrist. The redeemed Israelites who will then be Christians, or if you prefer, Messianic Believers, together with the people of God from all over the world, will still have a final tribulation to endure before the Resurrection and Rapture when death is finally destroyed and we inherit a New Heaven and a New Earth where righteousness dwells. And we will all still have the Gospel to preach.

Perhaps it is during this time that Israel will truly fulfil her calling and become a light unto the nations. Though Jesus is definitely The Light referred to in Isaiah 42:6; 49:6; 60:3, the context of the passage in Isaiah 60 and in Isaiah 41-42 wherein Israel is referred to as **“My servant, Jacob whom I have chosen . . .” allows for Israel to also be a light unto the nations, a call which she has partially fulfilled already as** the early church was completely composed of Children of Israel. Read Isaiah Chapters 41-42, 49 and 60 to get a glimpse of what God has in store when He restores.

With these four chapters we have examined the proclamations of Jesus, the Apostles and the Prophets and their words have provided us with the framework wherewith we can truly scrutinize the various interpretations of the Apocalypse. With them we have a solid foundation which will keep us from being blown about by every wind of doctrine as we now proceed into discovering The Revelation of Revelation.