

## **THE CITY OF THE GREAT KING**

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### **INTRODUCTION**

[00:01:19] When the Lord first interrupted my life and called me to Himself, I discovered a near-immediate affection for Jerusalem. I don't know how to explain it, except to say as soon as I opened my Bible as a new believer, I saw something in Jesus' jealousy for it. No other city is the object of such divine passion, and because of that, no other city is the object of such contention. Everyone has a controversy with Jerusalem. God has a controversy with Jerusalem. Satan has a controversy with Jerusalem. The nations have a controversy with Jerusalem. Israel has a controversy with Jerusalem. The Church has a controversy with Jerusalem. But I've come to see

that this controversy is not because of the city itself, but because of He who made covenant there. He who bled there. He who will return there, and He who will rule there. There is controversy because there is covenant. It's not just any man or some hill in the Middle East that we're tripping over. It's that Man. It's that hill. That is what we rage against. Jerusalem, Jerusalem; the city that kills the prophets and stones its messengers. The bloody city. The holy city. The filthy city. The beloved city. Jerusalem, Jerusalem; now and forever, the City of the Great King.

[00:05:33] In Isaiah chapter thirty-four verse eight, the prophet describes in vivid detail the horror and the glory of the events that will befall the nations in the generation of the Lord's return. At the heart of that prophecy and at the center of these events is what Isaiah called the "controversy of Zion." The controversy of Zion is the historical continuum of quarrel and contention and conflict over the Land of Israel, the Jewish people and the city of Jerusalem whose destiny is inextricably bound together forever. Throughout history we can see three primary expressions of this great controversy: past, present and future.

## CHAPTER ONE

[00:06:25] The Land of Israel is a land of stories. For every hill in the inheritance of Jacob, there is a story of conflict, contention and confrontation. Some are better known than others. Few are unrivaled in their significance. If Zion features the jugular of Israel's story, then its heartbeat is what began eighteen miles south in the Judean hills under the trees of Mamre. In the sight of heaven, the controversy of Zion is deliberate, premeditated and ordained. Yet for the finite and fallen eyes and minds of man, Israel and Jerusalem increasingly become a cup of staggering and stupor. In order to understand this great drama of the ages, we must return to where it all began.

[00:08:06] When you leave Jerusalem and head south on the highway towards Bethlehem, the road will veer around to a little place called Kiryat Arba. Kiryat Arba is a modern Jewish settlement in front of ancient Hebron and it's an incredible drive to go through this very modern, new Jewish settlement and to drive through the security gate and to descend down into Hebron, which is today a ghost town. It wasn't always that way, but today it's a ghost town.

[00:08:46] In the wake of the failure of the Oslo peace accords,<sup>1</sup> the city of Hebron erupted with the Second Intifada.<sup>2</sup> There were bus bombings and suicide bombings and sniper wars; the city became a militarized ghost town overnight. Today in the city of Hebron, there are 700 Jewish residents. Those 700 Jewish residents are guarded by 2,100 IDF soldiers who are stationed there around the clock to protect them and to keep the peace in this largely Arab and Islamic community.<sup>3</sup> When you walk the streets of that city, you can feel the enmity, you can feel the tension; it's visceral. Every corner, every street, every checkpoint, you can see it. There's guards everywhere, there's weapons, razor wire, everywhere. It's a militarized city. It's important to understand that that city is not strained today because of modern geopolitical realities. That city is at odds today because of the Everlasting Covenant. There is tension in the city of Hebron today because of the controversy that arose in the tents of Abraham centuries ago when election came to Isaac and not to Ishmael.<sup>4</sup>

[00:10:23] We're not able to understand the prophets, we're not able to understand the benefits of the New Covenant unless we understand Abraham and David and their connection. The New Testament opens up with these words, it says: "The book of the genealogy of Jesus Christ, Son of Abraham, Son of David."<sup>5</sup> Why are those the first words of the New Testament? What's the significance that Jesus is the Son of Abraham, and the Son of David?

[00:10:56] When sin entered the earth, God was looking for a man through whom redemption could come.<sup>6</sup> After the Flood,<sup>7</sup> God found that man. Abraham.<sup>8</sup> And He made a promise to Abraham, a remarkable promise, to a man who was married to a woman who could bear no children that he, Abraham, would be the father of a great nation and through him, every nation of the earth would be blessed.

[00:11:30] He was a sojourner. He was a man on pilgrimage by the voice of the LORD. He was called by the LORD out of Ur of the Chaldeans and he made a pilgrimage to the land of Canaan.<sup>9</sup>

[00:11:48] God promised to Abraham seed, land and blessing. He promised that he would be the father of many nations, He promised that his descendants would possess the land of Canaan forever and He promised through him all nations of the earth would be blessed.

[00:12:00] When the LORD begins to reveal the promises that He's making to Abraham, one of them is, "Not only am I going to give you a son, Abraham, even though that's biologically ridiculous to say right now, I'm going to give you so many children; go outside, step outside of

your tent and look at the stars and count them if you can, and you can get an idea of how many descendants you're going to have because of the promise and commitment I am making to you and to your family to come."<sup>10</sup> When He was making a promise that seemed ridiculous, that seemed preposterous, that seemed like it could not be fulfilled, He would say, "Look to to the sun and the stars and the moon"<sup>11</sup> to the point that He would say several times, "When you see the moon fall out of the sky or when the sun stops rising, that's when I'm through with Israel."<sup>12</sup>

[00:12:55] We have this just absolute, massive program begin to be unrolled. We have this whole history of Israel and these covenant people beginning. This is before the Law of Moses. This is before the Kingdom of Israel. This is before Jerusalem was founded. This is before all of this history began, there is this individual man Abraham called out of a pagan land and brought out by the election and choosing of God.<sup>13</sup>

[00:13:24] It's very important, I believe, that we start in Genesis 1, because it's the God of Genesis 1 that's talking to Abraham. He says, "Look, the One who created the sun, the moon, the stars, the One who spoke everything into existence," He is the One who says, "Now look, I've created all of this so that I might give a land to a people and Abraham that people will come through you. The apostle Paul picks up that narrative in Romans chapter 9 he says look, it's about the Messiah coming forth from this people, thus suggesting that the Abrahamic promise, the Abrahamic covenant was first and foremost given to Christ; secondly, that those who are of his flesh who are in him by faith would inherit and then the Gentiles would inherit it as well, thus becoming partakers of the promises.

[00:14:17] We assume that Paul just reshapes and kind of writes off the entire Old Testament, but he doesn't. Paul actually builds all his Christology and all his view of what God's doing in the earth off the covenant made with Abraham. In other words, Paul assumes that covenant in force. The reality is, Abraham's covenant from the very beginning included three parts,<sup>14</sup> two of which relate very specifically to the Jewish people, and one that relates to the Gentiles.<sup>15</sup> And when Paul mentions the covenant with the Gentiles in Galatians, note he very specifically quotes the part about Abraham's promise that the nations would be blessed in him. He doesn't reassign Israel's promise to the Gentiles; he affirms that this was always part of the covenant with Abraham.<sup>16</sup> And then Paul goes on to say the promise that was made to Abraham was made to a single seed, a single Man, the Man Jesus; but what Paul's saying is Jesus is the One to whom the promise is made, meaning He's the One capable of fulfilling the promise. Well, what is the promise? The promise is the three promises made to Abraham.<sup>17</sup>

[00:15:31] The only reason Jesus is the savior of the world is because He is the Messiah of

Israel.<sup>18</sup> If He wasn't the Messiah of Israel, He couldn't be the savior of the world. This, to me, is about being Messianic in my perspective. This, to me, is a matter of being Christocentric and understanding the theology behind redemption, and understanding the heart of God, the heart of Jesus.

[00:15:52] Paul doesn't redefine the promises made to Abraham; the Gospel doesn't redefine them—the Gospel *secures* them.<sup>19</sup> There's now a Man capable of fulfilling the three promises that were made to Abraham.

[00:16:19] Abraham is a man of promise, and he is a man of covenant. Therefore he is a man of contention and a man of controversy. His legacy is one of blessing, but his legacy is also one of schism, division, offense, enmity and quarrel.

[00:16:59] In Genesis 13, we read that Abraham entered the city of Hebron for the first time. It was there in Hebron that the LORD came to Abraham and reiterated and confirmed and ratified the covenant<sup>20</sup> that He made with him in Genesis chapter twelve. There on the hillside, the LORD cut animals asunder, their blood splattered all over the ground; the LORD walked between the animals so as to communicate to Abraham, "If I don't keep My covenant, if I don't keep My promises, let this be done to Me."

[00:17:38] You can't look at that and ignore the weightiness of what God was conveying. As He walked in-between these rows of dead, lifeless, bloody, macabre, gruesome animals, God was demonstrating, He was making it very clear, that He intends to keep His promises. He was saying, "Abram, I'm going to give you and your descendants this very specific piece of land. If I don't fulfill this promise, then may I die like these bloody, lifeless animals."

[00:18:10] The reason He put Abraham into a deep sleep<sup>21</sup> was to communicate emphatically: "Abraham, you are not contributing to this at all. This is not a covenant that's predicated on what you do or do not do. I'm making this covenant. I'm going to keep this covenant. Forever." It was that covenant that the writer of Hebrews tells us in Hebrews chapter thirteen that Jesus shed His blood for.<sup>22</sup>

[00:18:39] And so God secures this promise to Abraham in such a graphic and bold way and this covenantal promise then becomes the underlying thread throughout the Old Testament and even into the New. The Son is actually going to be slain to keep this promise to Abraham.<sup>23</sup>

[00:18:58] He goes and chooses a people, sets a man apart, makes an unconditional covenant

with him, puts him in a deep sleep that it might be clear that this covenant is unilateral on God's part alone so that man's failure would not defeat the promise. And so Paul makes a great distinction between the promise and the Law.<sup>24</sup> So we can speak about a covenant, speak about it in the singular, it has both a conditional and an unconditional side to it. And that covenant tension<sup>25</sup> is the ground and background of the Gospel itself because the resolution of that tension, how does God basically get this people, of whom He spoke particularly, making it clear, giving them a visible ethnicity, not to say that they had a greater aptitude for God or anything else—because the Scriptures make it very clear that it's not about them;<sup>26</sup> it's not about any righteousness that's of their own; that's reiterated throughout Scripture, God's great jealousy is to expose the complete poverty and destitution of man apart from grace. Grace being an unconditional mercy predicated on nothing about that person or any superior virtue or any such thing.

[00:20:17] We say we love grace. We say we love mercy. We say we love the sovereign salvation of God that reaches down into time and space to deliver and rescue sinful people. But the reality of grace that it's incredibly offensive because what grace actually is at the heart, fundamentally at the core of grace, is God displaying His kindness to people who don't deserve it before they could do or not do something to establish and to merit it. And Hebron, I believe, is an enduring testimony, is an enduring statement concerning the nature of divine grace. You say, "How could a war-torn bloodstained city in the West Bank testify today to the issue of grace? Look at it! There is constant conflict. There is constant war. There is constant jihad. There is constant bloodshed in that city. How could that city attest to grace?" Because it points back to an actual day in an actual place with an actual man in an actual family, God stepped into time and space and interposed and intervened and made a covenant with a man who didn't deserve it, who could not earn it, and made everlasting promises to him, and an everlasting oath to him, with irrevocable promises and gifts and callings associated with it, before he could do or not do anything to establish it or to destroy it. That everlasting oath, that everlasting promise divided Abraham's family.<sup>27</sup> And that division has endured up to this present day.

[00:22:03] One of the days that I suspect to be the most difficult and painful in Abraham's life would be the day that the LORD said, "Abraham, take your son, your son of promise; don't take Ishmael up this hill, take Isaac up this hill and sacrifice him to Me."<sup>28</sup> Here we have this father who is bringing his son up this hill and a son who is submitting to his father because they have faith in the God who resurrects the dead, and Isaac is laid out on this stone; Abraham is just about to kill his son and the LORD stops him. On that day was a father who led his son up the hill and a son who submitted to the will of the father and yet that son was spared. And on a later, another Father, the Father, led another Son, the Son, the Son of promise, the Son of the covenant,

and on that day we saw the death of the one not spared. Jesus was the lamb slain from before the foundations of the earth. None of this was Plan B. This has always been Plan A. Abraham, Isaac, Jacob, Israel, Jerusalem, Gentiles, the Church—this has always been God’s Plan A.<sup>29</sup> The Son of David was the Son promised in Genesis 3 who would crush the head of the serpent.<sup>30</sup> The LORD never needed to redefine or recalibrate the Abrahamic covenant; He has never deviate from the promises made to Abraham that through Abraham all nations of the earth shall be blessed. So we as Gentile believers in the Jewish Messiah need not feel threatened by the covenantal peculiarity of Jerusalem and her children. And our confidence in future grace for that land and that people rests in that Man on that hill.

[00:24:14] The Cave of Mach’pela, the cave of the patriarchs, is one of the most fascinating places on earth. It’s the first time Abraham buys into the land of Israel. In Genesis chapter 23, we read that Abraham purchases the land to bury his wife after she dies. And the landowner actually offered it to him as a gift and he said no, I want to pay for it, because he understood that if he bought the land, he’d be a steward and an owner of that land. So he purchases the land and he buries his wife in that cave. Years later, when Abraham died, he would be buried in that same cave when his estranged sons Isaac and Ishmael profoundly returned and came back together to bury their father, the father of the covenant.<sup>31</sup> When Isaac died, years alter, his estranged sons, who were divided by that same covenant, came back to lay their father to rest in that same cave.<sup>32</sup> Today on top of that cave is a large building. On one side of the building is a synagogue; on the other side is a mosque. And running right down the middle is a corridor and beneath the corridor are the tombs of Abraham, Isaac, Jacob and their wives.<sup>33</sup> And it’s profound; when you’re in the synagogue and look down this corridor where the memorial tombs are pointing to the caves themselves and you look over the tomb and you can see into the mosque. When you’re inside the mosque and you’re looking in those same bars into the tomb of Abraham, Isaac and Jacob, you’re looking into the synagogue. Now, think about how profound and how powerful this metaphor is: the divided house of Abraham, worshipping in a synagogue and a mosque in the same building over the cave where their patriarchs, where their fathers were buried. That city is divided today; that house is divided today, because of the schism that happened in the tents of Abraham.

[00:26:31] When you look at the Arab Revolts in the 1920s and the 1930s, the highest death toll was in Hebron, the city of the covenant.<sup>34</sup> It was there that Hajj Amin al-Husayni stirred up violence from Jerusalem.<sup>35</sup> Look at that weird, demonic connection right there between Jerusalem and Hebron; throughout history we can see this connection between Jerusalem and Hebron. We can see it in the Arab revolts. We can see it in Genesis 22. We can see it with King David.<sup>36</sup> We can see it in 1929. We can see the connection because the rage against the holy

covenant is rooted in the historical foundation of the holy covenant, which is Hebron. We don't understand Jerusalem today because we don't understand Hebron then. We don't understand what's taking place now and we for sure won't understand what's going to take place in the future until we understand what happened in the tents of Abraham under the trees of Mamre in the valley of Hebron. God stepped into time and space and cut covenant with a man who didn't deserve it and made promises to his family when they didn't deserve it and He has declared over and over and over again, "I'm going to keep My covenant. And I'm going to fulfill My promise without abrogating it, without modifying it, without revising and without changing it."

[00:27:57] Since that time, the nations have raged; moreover, the principalities and powers have raged, because they're threatened by one thing: the vindication of the word of God.<sup>37</sup>

## CHAPTER TWO

[00:30:44] On April 11, 1909, sixty-six families gathered on the Mediterranean shoreline of the Ottoman Empire.<sup>38</sup> There, on those desolate sand dunes, they conducted a lottery for plots of land in a new Jewish neighborhood named Ahuzat Bayit. Each family received a seashell with a name and plot number on it. Meir and Zina Dizengoff acquired plot number forty-three, and built a home.

Meir Dizengoff<sup>39</sup> served as the head of the new neighborhood council and would go on to become the first mayor as their fledgling neighborhood grew into a thriving city. In 1910, the residents voted to rename their homestead. They called it: Tel Aviv.

Sixteen years later, in the fading light of a late spring afternoon, the Jewish National Council and leaders of the Yishuv gathered together. In the main hall of that same building, on that same plot of land, they bear witness to a declaration that would change the world forever.



*Ben Gurion:*<sup>40</sup> “We, members of the People’s Council, representatives of the Jewish community of Eretz-Israel and of the Zionist movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel. And by virtue of our natural and historic right and on the basis of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel.

The celebration on May 14, 1948, quickly turned somber.<sup>41</sup> The Jewish people were immediately thrust into an international war for survival. All of her surrounding Arab neighbors launched a vicious attack in an attempt to crush the fledgling State and snuff out Jewish immigration.

They were unsuccessful.

Still traumatized from the carnage of the Shoah, this first victory galvanized the spirit of Zionism and reinvigorated the fervor of Islamic antisemitism. As their vitriolic neighbors regrouped from defeat, the Jewish people buckled down to build their new nation from scratch.

Just over two decades later, through another victory in another war against those same aggressive neighbors, the conflict between the Arab and the Jew evolved and intensified when the Israelis recaptured and repossessed the Old City of David.

Between that day and now, the controversy over the legitimacy of Israel’s presence in their ancient homeland has continued to rage. At the heart of that controversy is the fate of Jerusalem.

*[Archives]: The Jerusalem Intifada has been launched, and Allah willing, it is irreversible. This is our choice. The knife is our choice. The knife symbolizes the battle of the West Bank and Jerusalem.*

[00:35:17] Every king has a city. And Jerusalem is the city of the Great King. This sets up the global controversy over Jerusalem. It’s ultimately not even a controversy over Israel, it’s not ultimately a controversy over the Jewish people; it’s ultimately a controversy over Jerusalem’s king.

[00:35:39] Because Jerusalem is called “the city of the Great King,”<sup>42</sup> it is a Christological issue before it is a geopolitical one. Jerusalem is the issue of God’s Son before it’s the issue of national boundaries, land disputes, modern contemporary geopolitical conflicts.

[00:35:59] And this begs the question, “Who is this King, and why is He ‘great?’” And Scripture attests that there is no King but King Jesus,<sup>43</sup> and that He is Christ, and Him crucified.<sup>44</sup> That’s the Gospel of the Kingdom.<sup>45</sup>

[00:36:12] Two of the most-quoted psalms in the New Testament are Psalm 2 and Psalm 110. In Psalm 2, the psalmist, King David, tells us that the nations “rage”—there’s this great rage, this deep anger and it’s aimed at two specific things: God’s Son, His anointed Messiah, and the holy hill of Zion, Jerusalem—the location where His holy Son will one day return, rule and reign and dash the nations of the earth to pieces like a potter’s vessel.<sup>46</sup>

[00:36:49] The question is said, “Why do the nations rage? Why do the rulers of the earth plot in vain?” And God’s very clear—“Because I have set My King on My holy hill of Zion.”<sup>47</sup>

[00:37:02] “The kings of the earth have set themselves, the rulers take counsel together, against the LORD and against the Meshiac, the Messiah, the Lord Jesus Christ.”<sup>48</sup> If you want to really discover why the nations are in turmoil today, the fundamental root problem is their total war with God and His Son.

[00:37:25] When you get to Psalm 110, the most-quoted psalm in the New Testament describing Jesus, what does God say? “Rule from Your scepter, out of Zion.”<sup>49</sup> That’s physical Zion. It’s a real place. When Jesus in Matthew 23:39 says, “I’m not coming back in as King until these people receive Me,” that sets up a controversy over the Jewish people and the city of Jerusalem.

[00:37:48] David’s presentation of the Gospel, there’s a prophetic nuance there, but it exalts Christ and it points out that man is profoundly a rebel against God—Jew and Gentile. And he needs to “bow and kiss the Son.”<sup>50</sup>

[00:38:05] You and I are in the first generation in two thousand years where there is Jewish sovereignty over the city of Jerusalem, setting up a context where He actually can be welcomed as King and this is why there’s a global controversy over the city.<sup>51</sup>

[00:38:23] The problem with Jerusalem is this—it’s that God is behind it. It’s the sovereign LORD and His holy, stubborn refusal to let go. And so that’s why the psalmist says the nations, they are plotting a vain thing, it’s chasing after the wind.<sup>52</sup>

[00:38:44] “Kiss the Son, lest He be angry and you perish in the way. Blessed are all those

who trust in Him.” There’s John 3:16 in Psalm 2.

[00:38:53] Jerusalem will be a rock of stumbling because God will drive the nations to the utter place of frustration because all of their plans will fail. It will drive them to an absolute place of insanity, to the point where they’ll be handed over to drunkenness.<sup>53</sup> They will lose all sense of reality. They will lose all sense of truth. They will lose all sense of sobriety because they have completely exhausted all of their abilities to resist God’s holy plan to give that city as an inheritance to His darling Son.<sup>54</sup>

[00:39:29] We have to get away from thinking that it’s about the people, or that it’s even about the land or the city; we have to look at it rightly, we have to see that, yes to some degree it is, but it’s not ultimately about the land or the people or the property. What it’s about is it’s about God and it’s about God’s Son.

[00:39:47] God has chosen to set His holy King on His holy hill.<sup>55</sup> It does not matter what theologian, what dictator or what diplomat says otherwise. He’s going to do it.

[00:40:01] This is a city of great history with the Son of God. This is a city of great importance and a great future concerning the Son of God. He has memories there that have already taken place and He has plans there that are yet to take place. We see the city of Jerusalem being the city that He walked towards when He was on trial,<sup>56</sup> that He walked towards and was cast out of when He was crucified.<sup>57</sup> And it’s the same city that He comes down to, that He sets His feet on the Mount of Olives<sup>58</sup> and it’s at that point, it’s at that point in time that He lands, that the Jewish people look on Him whom they’ve pierced.<sup>59</sup>

[00:40:40] This means that Jerusalem is the city of the great King;<sup>60</sup> she is the city of the slaughtered Messiah.<sup>61</sup> She is the city of the executed King. She is the city who kills the prophets; she stones those who are sent to her by the mercy of God to bring the Word of God.<sup>62</sup> She consistently rejects and resists and opposes and yet the Lord says, “My Name is upon you. I am embedded into who you are.”<sup>63</sup>

[00:41:07] We shouldn’t look at the city without understanding the will and desire of the Son of God. This is something that He wants to do, that He likes, and as worshippers of Jesus, as people who revere Him as the Son of God, we love what He loves. It’s not a humanistic or a political idea; it is a theological idea at its core. It is something we do as an expression of worship. It’s something we believe on the basis of God’s Word and it’s something that we love and adore because the Son of God loves and adores.

[00:41:39] God is committed to Jerusalem whether we are or not. And we have to decide whether we are going to side with the powers and principalities and rulers of the air in lashing out at the city, or if we are going to agree with and side with our holy Father in heaven who promised to establish His holy Son on that holy hill to vindicate and fulfill the holy covenant.

[00:42:02] *Archives: Propaganda video, no narration*

[00:43:25] Who could read Scripture and deny the miracle of the modern state born out of such a deal as we see taking place in Nazi Europe? And out of such absolute humiliation and ravages of the demonic, and yet against all odds—nothing short of divine providence and a miracle can account for it.

[00:44:06] There are a lot of people today who would like to convince the world that the State of Israel and all things “Zionist” are the fruit of some dark conspiracy where Jews are trying to take over the banks and take over all of the world systems and set in motion this “New World Order” where they’re gonna try to control everything and reap the benefits of running the world. The thing is, Zionism was created, was the fruit of, was birthed in response to mind-numbing and heart-breaking antisemitism, where nations drove their Jewish populations out and slaughtered them like animals and told them emphatically, “You are no longer welcome here.” The first wave of aliyah were people from Eastern Europe who fled because they had nowhere else to go.<sup>64</sup>

[00:45:00] I believe it’s a cause of great accountability—more than we realize—has come upon the modern world because this ostensible, clear miracle is right before us. And to know all the history of God’s eternal purpose and His Word and prophetic declarations concerning that nation, that people, that city, and to see it right back in front of their eyes again, only in the last half of the last century, is remarkable.

[00:45:28] The first Zionist World Conference was held in direct response to rising antisemitism. Jews in Europe realized and recognized that if they didn’t have a homeland to return to and to cultivate as their own, they would face another wave after another wave after another wave of pogroms just like their parents and their parents and their parents experienced as they watched their men, women and children slaughtered and butchered and driven out of nation after nation all across Europe.

[00:45:59] To not take that to heart, and to stand at attention that now the ancient prophecies

could be fulfilled, which require a Jewish people in the land, yet in unbelief, still under covenant discipline—they have not yet come through to this everlasting righteousness by which alone they can keep the Land forever—that must happen.

[00:46:20] Zionism was the fruit of Gentile hatred of Jews. Whether we like it or not, the State of Israel and the spirit of Zionism that propelled it into existence was the fruit of the systematic annihilation of six million Jews that was the crowning achievement of European antisemitism and its expression throughout the ages that peaked and crescendoed in the 1930s and 40s.

[00:47:12] *Archives: Fibril Rajoub, Fatah Leader. Palestinian Authority TV, January 2016. "I say to the Israelis first of all: You are sons of bitches. We will not accept less than a Palestinian state. We are the owners of the land and we are residents of the land and you are strangers in the land. Our relations with the occupation need to be first of all on a basis of clashes until a Palestinian state is established. Do not believe [Israeli Prime Minister] Netanyahu; he is a liar and a scoundrel, and he is a fascist and represents the new Nazism. We say to the 145 martyrs [Palestinian terrorists killed in the 2015 uprising], you are heroes and we bless you and strengthen your families. You are a crown on our heads.*

[00:48:50] We live in the days of the Israeli-Palestinian conflict, and it would be easy to feel the temptation to feel as though we have to draw our little boxes of Zionism and anti-Zionism and we have to check one or the other and people have to choose which banner they're going to stand under, but these are small and petty words when we speak of such a cosmic issue—this is the everlasting covenant that we're talking about. This is the purposes and plans and intents of God from eternity past into eternity future that we're talking about.

[00:49:54] The debate about the political legitimacy of Zionism<sup>65</sup> in our day rages largely over the quote/un-quote "occupied territories" in the West Bank beyond the Green Armistice Line. In 1948 when the State was established, the boundary lines cut right down the middle of State of Israel as we now know it today. In 1967, in the wake and the aftermath of the Six Day War, the territories of Judea and Samaria, the biblical heartland, was recaptured. Many of these cities—Hebron, the Old City of David, throughout the West Bank, these cities came under Israeli control. Now, for decades the Israeli government and Israeli citizens have been debating over what to do with this territory. Should it be hands-off until it's determined what to do with the two-state solution that the Palestinians have repeatedly rejected over and over and over and over and over and over again—even though they say year after year they want a two-state solution, they want to be recognized as a state, but whenever it's offered to them they reject it and walk

away?

[00:51:32] We've got to look at the larger narrative. In the thirties, when there was a peace treaty offered, not favorable to the Jews, favorable to the Arabs, the Arabs said, "No. We don't want these two states. The Jewish people will not have any of our land." In 1947, with the partition plan, now not as favorable to the Arabs as the first, though favorable overall; "No, we don't accept that." 1948 with the founding of Israel, 800,000 Jewish refugees were created when the surrounding Arab and Muslim nations expelled them. The vast majority were absorbed into Israel. What happened to the Arabs? About 600,000 fled because of the war. Did the surrounding Arab nations absorb them? No. In fact, in the fifties, there was an Arab Resolution of the Arab League that specifically said, "We will not absorb the Jews into our midst." To this day, in countries like Lebanon, Syria and even Jordan, there are Palestinian refugee camps. Why? Because the surrounding nations have said, "We don't want them; this will be an ongoing blight on Israel." Now let's flip it around; there are about 200,000 Arabs who stayed within the borders of Israel. What happened to them? They now have more rights and freedoms than any other Arab in the Muslim world, the Arab world as a whole; they are now more than one and a half million people, they have a Supreme Court Justice, they make up ten percent of the Parliament; this is how Israel deals with the Palestinians who are not trying to murder them.

[00:53:28] You drive through the West Bank and you see this huge, ugly eyesore of a wall that Israelis hate and don't want there and you look at it and you go, "Why is this wall here? Why is this here? Why is there this nasty concrete wall weaving throughout the West Bank and why is that there? Why is this barbed wire fence here? Why is that neighborhood cut off by this chain link fence with razor wire over it? Why is that here?" Well that's not here because Israelis are these barbaric animals who want to shut out people based on their race or religion. That wall was built in the wake of the Intifada. I mean, we need to put this thing in its proper context; the wall, the settlements, the West Bank, is because during the Second Intifada, families were having to ride in separate vehicles to the mall or to the park or to school out of fear because of how many bus bombings were going off. How many suicide bombings were going off. How snipers were shooting at people within the occupied territories. Yes, it is a militaristic zone. Yes it is an ongoing conflict. Yes it is a militaristic situation for sure. Does the Israeli government want this? No.

[00:54:48] Some of the strongest accusations that you'll hear against the State of Israel—accusers will liken the State of Israel to South Africa in the days of apartheid, they'll liken it to Nazi Germany as they were occupying different territories, and within the "Christian Anti-Zionist" camp, they'll liken Israel actually to Goliath, and the Palestinians they'll liken to

David...the trouble with these comparisons is they're so easily deflated. Ever since Israeli democracy had its first election in 1949, there has always been Arab representation in Israeli government. You do not find that in Gaza or the West Bank, and in fact, after the Second Intifada, Hamas (which is an internationally recognized terrorist organization), was democratically elected to govern Gaza.

[00:55:32] This is what Israel is up against. Israel is far from perfect. Israel is far from perfect in its dealings with the Palestinians, but let's understand this—if you had a two-state solution, Palestinian leadership says, “There will be no Jews living among us. Every Jew must be banished.” Where Israel says, “Hey, you're welcome among us. A million and a half among us. You can live and prosper and have your freedoms.”

[00:55:59] *Archives: Bill Clinton, Former US President; New Jersey, May 2016. Campaign event for Hillary Clinton.*

*Audience Member: “What about Gaza?”*

*Bill Clinton: “What about Gaza?”*

*AM: “There were human beings in Gaza.”*

*BC: “Yes there were. Yes there were—now wait a minute—yes there were. And Hamas is really smart. When they decide to rocket Israel, they insinuate themselves in hospitals, in the schools, in the highly populous areas, and they are smart. So they try to put the Israelis in a position of either not defending themselves or killing innocents. They're good at it. They're smart. They've been doing this a long time. Look—I killed myself to give the Palestinians a state. I had a deal they turned down that would've given them all of Gaza, between 96 and 97% of the West Bank, compensating land in Israel, you name it. Then when Mr. Fayed was the Prime Minister of the Palestinians on the West Bank, we had all the Muslim countries willing to normalize relations with Israel.:*

[00:57:11] I love Palestinians; I want them to have a state. I want them to thrive. I want them to be healthy, I want them to be happy. I want them to succeed. But the problem is, they can't because of the genocidal and racist tendencies within their society that they have not adequately dealt with.

[00:57:28] *Archives: Ismail Haniya, Hamas Prime Minister; Friday Sermon in Gaza on al-Aqsa TV, January 2016.*

*“East of the city of Gaza, there are heroes underground, digging through rocks and building*

*tunnels. West of Gaza, there are heroes testing rockets every day. This is all in preparation, in tunnels underground, by means of missiles in the air, as in the sea and everywhere. This constant preparation is for the sake of Palestine, Jerusalem, and al-Aqsa and for the sake of the Jerusalem Intifada.”*

[00:58:20] What happened in 1926, 29, 1936, these explosions and onslaughts of violence were possible without the existence of a Jewish nation-state. It was possible without Jewish “occupation” of the West Bank. It was possible without any of the geopolitical realities that we have today. And this is important because many people will say, “Oh, it’s the State of Israel. Oh, it’s colonialism. Oh, it’s apartheid. Oh, it’s Zionism. That’s why there’s so much tension.” But that begs the question—why was there so much bloodshed pre-State of Israel? Why was there so much incitement, why was there so much hatred, why was there so much rage, why was there so much carnage, before the State of Israel existed?

[00:59:00] *Archives: Interview on Palestinian TV*

*Interviewer: So you remember May 15, 1948, the Day of Nakba.*

*Woman: Why wouldn’t I remember? May Allah support us. I hope we forget those days and massacre the Jews with your own hands. Allah willing, you will massacre them like we massacred them in Hebron.*

*I: What does this day mean to you? You have lived 63 years since the Nakba. You have experienced the entire Nakba.*

*W: Ninety-two years. That’s ninety-two. I lived through the British era, and I lived through the massacre of the Jews in Hebron. We, the people of Hebron, massacred the Jews. My father massacred them, and brought back their stuff.*

[00:59:50] This is not about Jewish boundaries. This is not about Jewish nation-states. This is not about Jewish territory. This is ultimately about Jewish presence and Jewish presence is connected to Everlasting Covenant. And that is the object of the rage of the powers and principalities of the air, which are influencing the way the nations of the earth are dealing with the question of Jerusalem in this generation.

[01:00:15] *Archives: Montage*

[01:01:22] You know, these things are cyclical and there are periods of peace and then there are periods of violence in Israel, but right now as we’re recording this, there are multiple daily stabbings all across Israel and Jerusalem and the West Bank. Palestinians are just randomly



stabbing Israelis calling for the “day of rage,” after the afternoon Friday prayers. And I look at these things, and this is just typical. God has said this is gonna be the city of peace. God has said this is the very spot where Yeshua is going to rule the nations. Where the throne of David will be restored and it will be called the “city of peace.”<sup>66</sup> And Satan is doing everything he can to stir up resistance to that vision and that plan.

[01:02:40] The core controversy over the city of Jerusalem, particularly since 1967, is ultimately an Islamic rage against that city and again, it’s an Islamic rage because that’s the city God said He’s going to enthrone His Jewish King. As long as Islam has sovereignty, it can make a statement to the nations that no, Islam is the right way, God *doesn’t* have a divine Son and a divine King that will reign there. But as soon as Islam began to lose its sovereignty in 1948, 1967, it began to be put in a situation where it no longer has sovereignty over the city God said He’s gonna establish His King—which means that for the first time in 2,000 years, a situation exists where God *can* establish His King. There is Jewish presence in the city. There is Jewish sovereignty over the city and God can establish His King in the city.

[01:03:43] That’s why, for example, in the latest round of violence in Israel, it’s not ultimately a claim over Palestinian social rights. The controversy is over who owns Jerusalem. If Islam owns Jerusalem, it believes its claims are true. “We have made the true statement that God has no Son.” If Islam loses control over Jerusalem, God’s making a statement: “I do have a Son. Psalm 2. I’ve set Him on that hill.”

[01:04:15] You know, it’s a profound embarrassment for the Islamic religion that they don’t possess this city, that they don’t possess Jerusalem. Within the Quran, within the Islamic Hadith, Muslims are repeatedly told that they’re the best people, that they have the final religion.<sup>67</sup> It’s the complete and final religion; it replaced Judaism, it replaced Christianity. And the fact that they don’t have complete control over the city, it stirs up a rage. It stirs up a carnal and demonic rage to possess the city of Jerusalem, and this is embedded within the very scriptures, within the very sacred ideas foundational within Islam. They’re not gonna rest until they have possession of this city.

[01:05:12] *Archives: Mehmet Görmez, President of Turkey’s Presidency of Religious Affairs; Al-Aqsa Mosque, May 2015*

*“Persevere in your struggle and your jihad in defending the blessed al-Aqsa mosque until Allah grants you victory. The military occupation of Jerusalem will not change its true nature, because Jerusalem will remain part of the creed of the Islamic nation of its countries and its*

*people. It will remain in our religious creed. No (Muslim) president or king has the right to relinquish even a single inch of it. Just as Sultan Abdulhamid II did not relinquish an inch of it. The al-Aqsa mosque has been an Islamic mosque since its establishment and it will remain so until Judgment Day. We should not accept that Jerusalem be the capital of anyone else. It is the capital city of the Muslims. We ask Allah to protect the al-Aqsa mosque from the filth of the aggressors.”*

[01:06:40] We need to understand that after the Muslims took Jerusalem, it was well over a thousand years that they possessed the city. There may not have been nearly as many inhabitants, but the Muslims possessed Jerusalem. And so of course it’s an issue of shame. Of course it’s an issue of shame that they don’t possess the city and so it’s really only largely the past fifty-plus years out of the past eleven hundred years, it’s only the last fifty years or so that the Muslims haven’t controlled this city and so that absolute determination to reclaim the city, that’s not going away. That’s not going to go away. And I don’t believe it’s going to go away until Jesus returns. I think the Scriptures are clear that it’s not going away until Jesus returns.

[01:07:37] *Archives:*

*“I say this to Netanyahu and the Israeli government: Don’t you dare touch the al-Aqsa mosque and our holy sites. My word is this: the Intifada has begun.*

[01:07:47] I think we’d be making a grave error to separate anti-Zionism from historical anti-semitism wholesale. Yes they are categorically and fundamentally different. We can’t say that enough, we can’t say that more emphatically—but, they do overlap and they do feed each other. And we cannot be expected to believe that there is no point of contact and no overlap between those who loathe the Jewish State today and those who loathed the Jewish people in centuries gone by.

[01:00:00] *Archives: Abu Aziz, Egyptian cleric; Friday Sermon, April 2015*

*“With regard to the Jews, the Israelites, if you look into their dark history beginning with their relations with Allah’s prophets, who they slew without the right to do so and ending with what we see in our day and age. You realize for certain that they are nothing but a malignant malady, a malignant tumor which can only be treated by eradication.”*

[01:09:09] Many leaders in the Islamic world today are not willing to just call a truce if we can change where to draw boundary lines on a map. This is not an issue of the occupied West

Bank or the occupied Palestinian territories. To many Islamic leaders today, the whole land of Israel is an occupation. This isn't just an issue of Hebron or Bethlehem. This is the issue of Haifa and Tel Aviv and the Negev. The whole land of Israel is an affront and an offense because the land was once allegedly sanctified and made holy by Islamic conquests. That is why the offense exists. That is why this bitterness endures and is escalating in our day.

[01:09:54] Many believers don't want to support Israel because of the current condition of Israel; it's not a saved nation, it's not a saved people. But we don't actually relate to her on the basis of her condition; we relate to her on the basis of her covenantal promises. Because all the powers and principalities are relating to Israel not on the basis of her present condition, but on her future promises. That's why the nations are in a rage over Israel. The rage of the nations is not ultimately because Israel is so sinful above any of the other nations; it's not because of her present condition. It's because of her future promises.

[01:10:33] In Romans 9, while Paul is explaining the election of Israel, the election of the patriarchs, he says that before Jacob or Esau were born, or before they had done anything good or bad, God had chosen Jacob. So this is before settlements, before the modern State, before checkpoints or before any of the negative things we see about Israel in the news. God had made a decision to elect Jacob, to elect Israel; it has nothing to do with human goodness or human merit or human ability or human potential, even, or God somehow looking into the future to see the good that a certain people would do; it is purely and simply about the wisdom and ability of God to choose as He pleases and to choose rightly.

[01:11:39] Even when Moses was about to see the Jewish people come into the Land, he already declared they would not long prolong their days in the Land, because again, Moses is seeing the necessity of the remnant; he had his Joshuas and his Calebs. There was the nucleus, there was the Israel within Israel. It's always been the case. But that could never, ultimately—it might long forestall—but it could never long prevent the return again and again of covenant discipline. Moses said, "Be very careful that you understand that you're coming into the Land not by your own righteousness."<sup>68</sup>

[01:12:13] The LORD does not ask us to gloss over Israel's indiscretions and iniquities and infidelities; He is well aware of them. We are not more aware of Israel's sin than the God of Israel is aware.<sup>69</sup>

[01:12:26] Israel has dwelt in that Land from the days of Moses and even after the return after Babylon in the days of Nehemiah and Ezra, they were always a remnant. They were always

far short of the kind of covenant obedience that could give them perpetuity, especially a guaranteed perpetuity of security in the Land, which would fulfill the covenant, that they would lie down safely and none would make them afraid, and the children of wickedness would never again afflict them anymore.<sup>70</sup>

[01:12:53] This goes to the very heart of the Gospel—right now, in my body, in my present condition, is not the same as my future promise.<sup>71</sup> The Gospel makes a promise: I'll be raised up. I'll be resurrected. If this is our end, we're of most men most miserable. If this is the end of Israel, Israel is of all nations most miserable. But it's not the end. There are future promises. There is a resurrection coming into glory<sup>72</sup> and only God can do that.

[01:00:00] This was the great problem—how are You going to get this recalcitrant people to come about where they would be in that Land and be able to continue in that Land?

[01:13:40] This Creator and covenant God said through Jeremiah, He said, “Okay. You want to talk about all of Israel's sins and how I, because I'm a just Judge, should judge her and cast her off because she has violated the covenant so frequently and deeply and violently? Go measure heaven, and go search out the foundations of the earth, and then come back to Me, and if you can do those things, I'll cast off Israel on account of all her sins.”<sup>73</sup>

[01:14:14] They had right to the Land until the Land would no longer bear a certain threshold of iniquity, in which case it would spew them out, in the Diaspora. But never at any time did Israel's merit or righteousness entitle them to that Land. That Land was a free gift of grace, and was guaranteed to them if only on the basis of future grace, which guaranteed them a future obedience, which presupposes an everlasting covenant, or a “new covenant,”<sup>74</sup> that would come in when? After that great tribulation<sup>75</sup> which Moses spoke about, upon which the prophets would build their whole theology of a coming crisis Day of the LORD, that would transition Israel from a people who only were a remnant of true righteousness to a people who are altogether righteous and that forever.<sup>76</sup>

### CHAPTER THREE

[01:17:56] Forgotten? No, that cannot be. / Inscribed upon My palms thou art / A name I gave in days of old / Is graven still upon My heart<sup>77</sup>

[01:19:00] Jesus' farewell to Jerusalem was neither final nor forever.<sup>78</sup> With the fading rays of this aging sun falling over this present evil age,<sup>79</sup> Jerusalem will be torn apart by competing ambitions and conflicting expectations—<sup>80</sup>and this tumultuous “City of the Great King”<sup>81</sup> will soon come face-to-face with that Man from Nazareth.

[01:19:47] One of the most common themes throughout the Hebrew prophets, whether we're looking at Joel, or Zechariah, or Ezekiel 38, 39, is the repeated references to the gathering of the nations against Jerusalem in the last days. This is one of the premier themes of the last days. It says all the nations will gather together against this city.<sup>82</sup> The controversy that's stirring over this city now, it's profound. You look at the resolutions of condemnation coming out of the UN; you look at the rage of the surrounding nations, it's already profound. But the Scriptures say it's going to come to a culmination, literally with the armies of the nations gathering together against this city. Why this city? Of all the cities out there, why this city?<sup>83</sup>

[01:20:45] “Eschatology” is a big, fancy word for the study of the end of the age. The study of the things that happen at the close of this age, at the eschaton. The things that are future. The things that are coming. At the heart of biblical eschatology is the controversy of Zion.<sup>84</sup> This present age ends with an international conflict over Jerusalem.<sup>85</sup>

[01:21:18] All of the Scriptures that speak specifically of the end in that climactic time called the Day of the LORD all presuppose the presence of a nation in the Land; the Jewish people have recovered Jerusalem.<sup>86</sup> All of them presuppose that. That's the setting. That's the scene. Israel has come from its nadir out of Nazi Europe to become a repopulated nation and it's the very nations that the Scriptures predict would be arranged against them are exactly those that we see today that are full and obsessed with the recapture of Jerusalem and this incredible ancient hatred, this “everlasting hatred,”<sup>87</sup> as it's called in Scripture, of the election of Zion and the Jewish people.

[01:22:13] *Archives: Hossein Salami, Deputy Commander of the Iranian Revolutionary*

*Guard; Tehran, July 1, 2016.*

*“Today, more than ever, there is fertile ground—with the grace of God—for the annihilation, the wiping out and the collapse of the Zionist regime. Tens of thousands of other high-precision, long-range missiles, with the necessary destructive capabilities, have been placed in various places throughout the Islamic world. They are just waiting for the command so that when the triggers are pulled, the accursed black dot will be wiped off the geopolitical map of the world.”*

[01:22:55] It’s remarkable that a seventh century fiction of a midnight journey of Muhammed should create a circumstance that would allow a twenty-first century fulfillment of fifth and eighth century Hebrew prophets and we’re looking at a whole modern history set in trajectory for the fulfillment of that ancient prophetic word by such a resurfacing of this world religion, that there would be an obsession with Jerusalem and a complete usurping competition against God’s declared election of Jacob. That is just not something to be passed lightly by. It’s a kind of indirect apologetic for the truth of Scripture.

[01:23:44] If the Scripture was true about the beginning of the exile, the Scripture will be true about the end of the exile. But the end of the exile is not going to take place until there is one final assault on the Land of Israel and the Jewish people, and—more specifically—the city of Jerusalem. All the nations of the earth will be sucked into this valley of decision, this valley of Jehoshaphat, to battle for the fate of the city.<sup>88</sup> But this time, in contrast to history past, it’s not going to just be Roman armies and renegade, hired Arab legions who disobeyed orders and burned the temple to the ground by disregarding their generals’ orders. No, this time it’s going to be all the nations of the earth caught up into a frenzy, sucked into this vortex and you and I are going to have to decide where we stand in that day.

[01:25:01] For almost two thousand years, most of Christian theology has held a position that God basically replaced Israel with the Gentile church. This began from a recognition that God was reshaping Israel under the leadership of Jesus, but what really accelerated this idea was the events of AD 70, when Rome destroyed Jerusalem and set into motion the Diaspora of the Jewish people. Scholars took that as a divine endorsement of the idea that God was finished with the Jewish people, and He was finished with the Jewish people. And so for the last two thousand years, whether it was stated or not, that became a presupposition, a divine affirmation that a theology that replaced the Jewish people with a new, believing Church was the right way.

[01:25:56] In 70AD, God did effectively scatter His chosen, beloved, covenantal people for their rejection of His Son. Jesus took credit for it in Luke 19. He took credit for the destruction of

Jerusalem by Roman armies. That event testifies to the vengeance of the covenant. The “wandering Jew” tells us something about the veracity and the severity of both covenant and the jealous God who cut the covenant. But now, since 1948, since 1967, now that this whole issue of regathering, of repossession, of repatriating the Land, now that this is being thrust onto our conscience, we have to deal with these ultimate questions of history, of the faith, and of Scripture—what is God doing?

[01:26:50] You know, it’s absolutely amazing; you think of the fact that roughly half of the Church today, half of the global Christian church believes that in 70AD, it was God’s will to permanently dissolve the Jews as a people. Now Christians can say, “Well I love the Jews, I love the Jews; I’m not antisemitic, but I do believe it was God’s will to dissolve them as a nation, as a people, as a national family.” Well how is that not racist? How is that not potentially genocidal implications? Because Christians have done this down through history; they said if it was God’s will to dissolve them, then we have to assist God’s will.<sup>89</sup> And this is exactly what Christians have done down through history, as they were pillaging Jewish villages and removing them from cities, exiling them, kidnapping their children, forcing them to be baptized, essentially tormenting them trying to “lead them to repentance” so to speak, by trying to dissolve them as a people. Replacement theology—not every replacement theologian is necessarily anti-semitic, but every replacement theologian supports a theology which very naturally and logically can and frequently does lead to antisemitism.

[01:28:12] This theological system is called “preterism,” and those who hold this system of preterism believe that when the temple was destroyed, the city of Jerusalem leveled to the ground and its inhabitants exiled into the nations, Matthew 24 was fulfilled and these apocalyptic, age-ending prophecies were brought to fruition. The thing is, Matthew 24 culminates with the Lord of glory establishing His throne on the earth and judging the nations. Zechariah 12, the scattering and the captivity and the exile takes place, when all nations siege Jerusalem, culminates not only in the Dispersion and exile of the Jewish people, but the salvation and regeneration and regathering of the Jewish people. When Daniel described the abomination of desolation in chapter 8 and in chapter 11 and in chapter 12 of Daniel, in each of these passages, the angels told him this prophecy is about the time of the end when those who are in the dust of the earth will awake into everlasting righteousness and shine like the stars forevermore.

[01:29:25] The reason that we reject the idea that AD70 was the fulfilment of all judgment prophecy is the same reason that we reject that the modern state today is the fulfilment of all glorious prophecy. That the hermeneutic that’s required, the method of interpretation requires us to be consistent and if we’re consistent, we look at 70AD and see no, it was only judgment, and

the people weren't restored. That's what Ezekiel 36 and 37 prophesies, that they would be restored, that they would worship God. Not that their inheritance and blessings would be transferred to another people but that they themselves as a people would worship God. The reason that we reject that the modern State is a fulfilment of all glorious prophecy is that the people do not truly worship God because they reject His Son.

[01:30:09] In 70AD, we see the rejection of Jesus as Messiah, not the acceptance of Him as Messiah. In 70AD, we see the effective scattering of the Jewish people into the nations, not the regathering of the Jewish people from the nations. And in 70AD, we saw the rejection of Jerusalem, not the dignification and rebuilding and establishing of Jerusalem as the prophetic Scriptures proclaim. These prophecies hang on these glorious realities of regathering and purification and cleansing and making holy Zion. Preterism is predicated on this asinine idea that God fulfilled all of these glorious promises and prophecies by destroying Jerusalem, by scattering the Jewish people, by irrevocably hardening their hearts and by destroying their hope and promises of any regathering to this Land.

[01:31:07] In other words, they're saying that the great hope God gave Israel was a destroyed city dwelling in foreign lands. In other words, the exact opposite of what the Bible actually prophesies.

[01:31:20] Who are those who say, "I love the Jewish people, but I have no time for the Jewish State"? I would suggest those who say this to a man are those who are already committed to supercessionism and replacement theology. And when they say this, it's a cover, and really they are just wholly committed to the whole thrust and heritage of replacement theology as it's come down through the centuries.

[01:31:47] These guys might be absolutely brilliant, but they could not have more perfectly turned the biblical narrative on its head. They've literally re-interpreted it to mean the exact opposite of what God has spoken.

[01:32:06] The prophet warns us about touching Jerusalem in an inappropriate way. He said, "If you touch Jerusalem in an inappropriate way, you get hit with a sense of drunkenness; drunkenness meaning you lose all sobriety and all reality and all discernment."<sup>90</sup> But the way that Jerusalem gets touched in an inappropriate way is in two ways; you touch Jerusalem in an inappropriate, antisemitic way, where we are anti-Jerusalem, seeking to annihilate the Jews, and so forth. But another way you touch Jerusalem in an inappropriate way is by being for Israel in a way that God is not for her. In other words, there's a certain positivism in regards to the Land,



that that could actually lead to a lack of sobriety as well, as much as antisemitism can lead to a lack of sobriety. Which is why we want to connect with Israel like Paul did by being in Christ,<sup>91</sup> by being in fellowship with Him, asking Him, “Lord, what are You thinking? Lord, what are You feeling? Lord, open my eyes to Your law that I might see wonderful things because I want to be lined up with truth when it comes to Jerusalem, not sentiment.”

[01:33:12] I think there’s some important parallels to be made between the 1948 return and the return after Babylon.<sup>92</sup> The people came back, but they didn’t come back to the everlasting righteousness that they were expecting. They probably would have thought, along with anyone, that a return from Babylon and from all lands would imply necessarily an abiding righteousness and a great golden age and so forth, but instead what did they find? A day of small things.<sup>93</sup> They were harassed and hindered by their enemies, just like modern Israel. But they were home. And that being home and in the Land was indeed in fulfilment to the promise made to the fathers. It is their Land even though they’re not yet fit to keep it in an enduring and secure and guaranteed way. That will come with the everlasting covenant. That will come with the new covenant which comes significantly after a final travail, Zion’s travail; many Scriptures on this. There’s a lot to be understood that’s in common with that return and the present return. They’re short of it. And Daniel even said, “You’re going home, but there’s going to be a long haul here. Seventy sevens and so forth.”<sup>94</sup> Course Daniel didn’t see some of the things that we’ve seen. He wouldn’t have understood the mystery that this Messiah would have to be cut off. That was hidden. It was even hidden from principalities and powers. What he did see was that the final travail of Zion, this final unparalleled trouble like no other trouble, would end in not only the resurrection of himself personally, but in the deliverance of Israel. Only then would the promise be fulfilled and now it’s openly, fully vindicated and they have the Land forever. That’s the thing to which all things are going.

[01:34:57] You know one of the most terrifying concepts is God’s jealousy. When someone is jealous, what they’re saying is this: “Look, if I can’t have you, nobody will.” In other words, there is this focus, this unrelenting focus that “I will have you.” And the Lord says, “I am zealous for Zion.”<sup>95</sup> And right now Zion is not open—by and large—to the idea that God has a Son. Yes, there’s a remnant of born-again believers and Messianic community that are embracing the Son of God. But the Lord’s not just looking for a remnant. He’s looking for an entire city that embraces God. “Blessed is He who comes in the name of the LORD.”<sup>96</sup> That’s the cry that God wants to awaken in that city.

[01:35:43] The restoration of Israel in 1948 was critical to the fulfilment of the promise. But it’s not the restoration that must come with Messiah’s and the Deliverer that must come to Zion

to turn away ungodliness from Jacob.<sup>97</sup> These people who until that time are enemies, at that time they'll be enemies no more, but right now they're enemies for our sake and it'll be the test of our heart: will we know Israel after the flesh? Or will we know Israel after the Spirit, after the purposes of God? Will we love God's prodigal son, who He continues to wait in longing for that dead son to rise and return?<sup>98</sup> Or will we know them after the flesh and conveniently size them up and think if they merit somehow the covenant curses; they do, but so do we. There is none righteous, not one;<sup>99</sup> so to not see Israel in the context of God's predestination of His love and the anguish with which He has surrendered them to the blindness and the sword and what that has meant for the Gentile and how God has turned that great evil into great good<sup>100</sup> and to not have pity and pathos and compassion for that prodigal until he be come in; to not have with Paul the travail that says, "I will travail until Christ be formed in you," the Church should know that until that nation is back in its place, the nations will not learn righteousness.<sup>101</sup> Chaos will continue.<sup>102</sup> The hemorrhaging and ravages of sin and destruction must continue until that nation comes in because that alone vindicates the covenant.<sup>103</sup> So it's not about just the first coming of Christ. The first coming of Christ is money in the bank. But we must have His return. And His return cannot be separated from their return.

[01:37:57] Forgotten? No, that cannot be. / Sun, moon and stars may cease to shine / But thou shalt be remembered still / For thou art His, and He is thine.<sup>104</sup>

[01:38:27] What is it that could evoke a weeping in the Son of God? I think He wept three times in Scripture; He wept over the city of Jerusalem, He wept in the Garden of Gethsemane, and He wept over the death of Lazarus.<sup>105</sup> He showed up three days after Lazarus died, and after weeping, Lazarus was raised from the dead. Incredibly, in the Garden He was weeping over what was to come. He actually said, "Lord if it's possible, let this cup pass from Me. Nevertheless not My will, but Thine be done." And He wept in the Garden, but as we all know, three days later He rose from the grave.

[01:39:27] I believe that there's a pattern in Jesus' weeping, because there are promises where Jerusalem will indeed rise again where God's kingdom will be established in that location, the city over which Jesus wept will be the city where God is most glorified.<sup>106</sup>

[01:40:00] Jesus the Son of God is beautiful with or without Jerusalem. We do not need Jerusalem for Jesus to be beautiful. If He had never elected the city, if He had never chosen for that to be the city of His passion, the city of His suffering, if He had not chosen for that to be the city of His return and the city of His rule, He would still be beautiful. But He chose it in His wisdom and I believe it's the same as a diamond is set in its proper setting; a diamond is

beautiful on its own, but when it's in the proper setting, its beauty is magnified. And I believe that in the Millennium,<sup>107</sup> when we're looking at Jesus ruling from the throne in Jerusalem, we will look at Him and it will magnify His beauty, because we'll say, "Your every word was fulfilled. You didn't lie on a single point, Your truthfulness is exquisite, and Your beauty—how profound in light of that. We are not questioning whether You missed some of these prophetic statements. We're not questioning whether it You wrote it wrong or whether You inspired it wrong. We're looking at You in the full splendor of Your beauty," knowing that He kept His every word. Knowing that He was not a liar, that He was true, and that we can trust Him.

## CONCLUSION

[01:41:33] In 1963,<sup>108</sup> a young man set foot on the European continent, seeking philosophical refuge and emotional asylum. An atheist by confession, Marxist by allegiance and a cynic by nature, this American Jew left an abandoned wife and a devastated marriage in his wake. His fractured relationships had become debris in the wreckage of his self-seeking pursuits.

He'd visited Dachau years earlier, a standing monument to the children of Jacob tortured within its fences. Confronted with the dark reality of genocide, he struggled to make sense of the death sentence assigned to his bloodline in the Diaspora.

While hitchhiking through Europe, the most charitable hosts he encountered were disciples of that Man from Nazareth, and that puzzled this young man, because he found their hospitality to be in direct contrast with the fury that Hitler had exacted upon his people in Lutheran Germany. Yet, everywhere he went, his path collided with sincere Gentile Christians.

He said it was as though he "ran through Europe, haunted by this Man from Galilee."

He came across a New Testament, which he'd never bothered to read before. Dachau, Auschwitz and the crucifixion opposed any concession to the "opiate of the masses." While

sailing from Greece to Egypt, he read through the New Testament, and he came across John's account of the woman caught in adultery. Aware of his own infidelity, the text stopped him dead in his tracks. He said his heart began to race, and his frame began to shake. He slammed the pages shut and stared at this holy book with dread and awe.

What would this Man Jesus say to this unfaithful bride?

He picked the book back up and finished the story; he was absolutely undone and taken aback by this holy Man's reaction to this wicked woman. He condemned her sin, shattered her death sentence and dismissed her accusers. He looked her in the eye and offered her a life that was free from the bondage of sin.

When we look at Jerusalem today, we need to look at her the way Jesus looked at this woman who had been thrown in the dirt by her entire community. They *enjoyed* her condemnation, and they *wanted* to stone her.

But the God-Man did not share their enthusiasm.

That woman's story is this young man's story. And his story is Jerusalem's story.

Reflecting on this several years later, he said that Jesus' words, "Let the sinless one cast the first stone" was as though a sword had been plunged deep into his being—because the sinless One *didn't* pick up a rock. That sword that cut into that blasphemous, sinful, seeking Jewish man's heart was grace. Wondrous, extravagant, glorious *grace*.

He made it to Zion, still trying to make sense of this Man Jesus. The old walls of the city of David, which were scarred with bullets from the recent War of Independence, were a fitting end to his fourteen-month journey. He felt like he was coming home, even though he'd never been there before.

While wandering the city, his path crossed again with hospitable believers—this time, though, Jewish believers who had bowed their knee to their revealed Messiah. He spent several days with them, including one fitfully sleepless night. By morning, Jacob had emerged from the wrestle limping, and with a new name.

In the waters of baptism, one journey ended and another began.

Grace arrested that son of Jacob on a stormy Mediterranean Sea, decades ago. The prophets promised that same grace will apprehend national Israel as this age ends with unprecedented tumult and tempest.

Despite all the conflict now raging in the nations, these are days of relative calm.

But a storm is coming.<sup>109</sup>

### REMEMBRANCE / ART'S TESTIMONY

[01:47:23]

ART: I recall, I kept a journal, and it began with the outward observations of the various places I was traveling—as a hitchhiker, no less. I began in Gibraltar and went to Africa and southern Europe and then central Europe and Scandinavia, and I began to realize that it didn't matter where I was—Madrid, or Copenhagen, or Oslo, or London or San Francisco or New York—our rat race is universal. And except for the accident of culture and language, there's no difference. I wasn't going to find something in some happy city or place. And I began to turn from the outward observations to inner things that were being brought up to my consciousness. I was taking stock of my thirty-four years. And then I began having a series of encounters with the most unusual Gentiles that I have ever had the opportunity to meet.

DALTON: “Reggie Kelly, who was Art Katz to you?”

REGGIE: “The dearest of the dear. That's who he is to me.”

MICHAEL: “It would be impossible to calculate how much his messages and ministries have impacted my life.”

DALTON: “Without hyperbole or exaggeration, my life is so different because of Art Katz. The impact that he had on me...I don't have words to describe it.”

ART: “I myself was just a representative of a modern man in the modern world, bankrupt. And so I left the teaching profession because I realized I had nothing real to offer my students. I left as an atheist and I began a trip that lasted for fourteen months, I didn't know where I was

going; I allowed myself to drift and I had a series of experiences that I could never have imagined.”

SCOTT: “It was 1972, or 1973, shortly after my mother had accepted the LORD into her Jewish heart, that my dad was handed a book called *Ben Israel: Odyssey of a Modern Jew*. And in that book—I’m sorry—in that book, my dad faced a reality that he never faced before.”

SAMUEL: “You know, Art in some ways is like an Old Testament prophet had such a high view of the person of God, the holiness of God, who God was, a high view of Scripture, and I love that about him, but you know most of all I think Art was a man, like all men imperfect, but deep in his heart he had a love for the truth. He was on a search for the truth. And I’m so grateful for that longing for the truth he had and I can only hope that when I end my life, I have the same longing and hunger and desire for truth that Art carried in his soul.”

SCOTT: “We’re in the upstairs of a barn, five Jewish men older men than I, my dad’s age, and Art looked at me and he said, ‘When will you embrace the faith of your father and your fathers?’ And it was there in the upstairs of a barn in northern Minnesota that I accepted the Lord into my life. That night, Art baptized me in his bathtub, and I was a whopping ten years old... forty-one years ago now. And I thank God for Art’s influence in my life.”

STEPHANIE: “Art was a father. He disciplined men and women to love Jesus, to love the Word, to love the Lord’s righteousness and to lean only on the Lord’s righteousness. And I hope that that legacy shapes the way the Church appreciates this man’s life and work.”

DALTON: “He was an earthen vessel, he was a clay vessel; but the glory was in him.”

SCOTT: “As his casket was lowered into the ground, each of us symbolically took a handful of dirt and put it on top of the casket. Seeing the faces of these people whose lives were radically transformed as a result of Art’s obedience to God was wonderfully devastating. And I sit here today as a man who’s so thankful for his influence in my life.”

ART: “He had been taking my hand as a child for fourteen months, leading me step-by-step, encounter by encounter, putting His book in my hand, bringing me to this crossroad in Jerusalem, the holy city, with a congregation of Jewish believers, that I might make this decision for Him. I had never prayed in my life. My whole life I’d been filled with arrogance and contention against God. But that day I bowed my head and I prayed my first prayer—oh there

were a lot of intellectual complexities that were not answered; I didn't understand about the virgin birth and the Trinity and all those other questions. But I knew the Jesus that I had met in those pages and in the lives of those people that picked me up off the side of the road—He's a living Jesus. And that He spoke as no Jew had ever spoken. And when He said to me, 'Art, I AM the way, the life and the truth, and no man comes to the Father, except he come through Me,' I came. I asked Him to come into my life and be my Messiah, my LORD and my God. That was six years ago, Ms. Kuhlman. God has entered me in these six years in the most radical and revolutionary phase of my life, far eclipsing anything that I thought radical in my atheistic past. It's a tremendous joy and a privilege to walk with the living God, and to be a Jew in a sense that I had never before known it. To serve the God of Abraham, Isaac and Jacob. It's unspeakably good."

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<sup>1</sup> Office of the Historian. (2016). The Oslo accords and Israeli-Palestinian peace process. Retrieved from <https://history.state.gov/milestones/1993-2000/oslo>

<sup>2</sup> Araj, B., Brym, R. J. (2016). Intifadah: Palestinian-Israeli history. Retrieved from <https://www.britannica.com/topic/intifadah>

<sup>3</sup> S. Steinbeck, personal communication, May 31, 2016.

<sup>4</sup> Genesis 21:14-14.

See also:

Whitefield, S. (2016). Paul's affirmation of God's election: Isaac and Ishmael. Retrieved from <https://samuelwhitefield.com/1612/pauls-affirmation-of-gods-election-isaac-and-ishmael>

<sup>5</sup> See Matthew 1:1

<sup>6</sup> See Genesis 3:15

<sup>7</sup> See Genesis 6:9-9:17

<sup>8</sup> See Genesis 12:1-3

<sup>9</sup> See Genesis 12:5

<sup>10</sup> See Genesis 15:1-5

<sup>11</sup> See "Covenant in the Cosmos" by Stephanie Quick at [www.covenantandcontroversy.com/in-writing/2016/12/1/covenant-in-the-cosmos](http://www.covenantandcontroversy.com/in-writing/2016/12/1/covenant-in-the-cosmos)

<sup>12</sup> See Jeremiah 31:35-37

<sup>13</sup> See Genesis 12:1-5

<sup>14</sup> Whitefield, S. (2015). The three promises made to Abraham. Retrieved from <https://samuelwhitefield.com/1336/the-three-promises-made-to-abraham>

<sup>15</sup> See Genesis 12:1-3; Romans 6:10; 8:1-11; Ephesians 2:11-13

<sup>16</sup> See Romans 9:1-11:36, particularly 11:11-16

<sup>17</sup> Galatians 4:1-5, 21-31

<sup>18</sup> See Genesis 49:10; Psalm 2; 89:19-29; 110; Isaiah 42:1-6; 53:1-12; 63:1-14

<sup>19</sup> See Romans 5:6-11; 8:1-4, 32-24; 10:5-13

<sup>20</sup> See Genesis 15:12-21

<sup>21</sup> See Genesis 15:12

<sup>22</sup> See Hebrews 13:20

<sup>23</sup> Foreshadowed in the provision of covering in Genesis 3, the Passover lamb in Exodus 12, and ultimately at Mount Moriah in Genesis 22, before being described in Isaiah 53.

See "Abraham's but not Pilate's" by Stephanie Quick: [covenantandcontroversy.com/in-writing/2016/12/1/abrahams-but-not-pilates](http://covenantandcontroversy.com/in-writing/2016/12/1/abrahams-but-not-pilates)

<sup>24</sup> See Galatians 4

<sup>25</sup> See the Song of Moses, Deuteronomy 32

<sup>26</sup> See Deuteronomy 7:7-8; Ezekiel 16; I Peter 2:9-10

<sup>27</sup> See Genesis 16-17; 25-28;

<sup>28</sup> See Genesis 22; Luke 22:39-23:46; John 18-19

<sup>29</sup> See Ephesians 2:1-12

<sup>30</sup> Genesis 3:15

<sup>31</sup> Genesis 25:9

<sup>32</sup> Genesis 35:29

<sup>33</sup> See Genesis 49:28-32

<sup>34</sup> Schoenberg, S. (2007). The Hebron massacre. Retrieved from <http://www.jewishvirtuallibrary.org/jsource/History/hebron29.html>

Steinbeck, S., personal communication, May 31, 2016.

Townshed, C. (1989). The first intifada: Rebellion in Palestine 1936-39. Retrieved from <http://www.historytoday.com/charles-townshed/first-intifada-rebellion-palestine-1936-39>

<sup>35</sup> United States Holocaust Memorial Museum. (2016). Online Encyclopedia. Hajj Amin al-Husayni: Arab nationalist and Muslim leader. Retrieved from <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007666>

<sup>36</sup> David first took the throne in Hebron (see II Samuel 2:11; 5:5, before moving to Jerusalem when he united the Kingdom and became king over all Israel (I Kings 2:11).

<sup>37</sup> See Psalm 23; Matthew 23:37-39

<sup>38</sup> World Zionist Archives. (1909). The establishment of the neighborhood Ahuzat Bait. Retrieved from <http://www.zionistarchives.org.il/en/datelist/Pages/achuzat-bayit.aspx>

<sup>39</sup> Prime Minister's Office. (2016). Meir Dizengoff. Retrieved from <http://eng.ihl.org.il/history/meir-dizengoff.aspx>

<sup>40</sup> Archival footage

<sup>41</sup> Morris, B. (2008). *1948: A history of the first Arab-Israeli war*. New Haven: Yale University Press.

<sup>42</sup> See Psalm 2; 48:2; Jeremiah 3:17; Matthew 5:35

<sup>43</sup> See Psalm 110:4; Isaiah 45:23; Mark 10:47-48; Romans 14:11; Philippians 2:9-11;



Colossians 1:15-20; Hebrews 1:1-2:8; Revelation 5:13

<sup>44</sup> I Corinthians 2:2

<sup>45</sup> Matthew 24:14; Mark 1:14-15; Acts 2:16-36

<sup>46</sup> Psalm 2:9; Isaiah 30:14; Jeremiah 19:11; Revelation 2:27

<sup>47</sup> Psalm 2:1-2, 6

<sup>48</sup> See Psalm 2:6

<sup>49</sup> Psalm 110:2

<sup>50</sup> Psalm 2:10-12

<sup>51</sup> See Isaiah 34:8

<sup>52</sup> Psalm 2:1; see also Ecclesiastes 2:11, 17, 26

<sup>53</sup> See Isaiah 24; Zechariah 12:1-4

<sup>54</sup> See Psalm 2; 48:2; Matthew 5:35

<sup>55</sup> See Psalm 2; 110

<sup>56</sup> Matthew 21:1-12; Mark 11:1-7; Luke 19:28-44; John 12:12-15

<sup>57</sup> Matthew 27:32-56; Mark 15:21-41; Luke 23:26-43; John 19:1-37; see also Acts 6:7-7:51-53

<sup>58</sup> See Zechariah 14

<sup>59</sup> Zechariah 12:10; John 19:37

<sup>60</sup> Psalm 48:2; Matthew 35:5

<sup>61</sup> See Isaiah 53

<sup>62</sup> Matthew 23:37; Luke 13:34; Acts 7:52, 59

<sup>63</sup> Deuteronomy 12:5; II Kings 21:4; II Chronicles 6:6; Psalm 132:13-14; Jeremiah 7:11; See also Jeremiah 33:16

<sup>64</sup> For an empirically thorough resource on historical antisemitism, read:

Wistrich, R.S. (1991). *Antisemitism: The longest hatred*. New York: Pantheon Books.

<sup>65</sup> See:

Morris, B. (2008). *1948: A history of the first Arab-Israeli war*. New Haven: Yale University Press.

Morris, B. (2009).

*One state, two states: Resolving the Israel/Palestine conflict*. New Haven: Yale University Press.

<sup>66</sup> Isaiah 1:26; 2:1-4; Zechariah 8:3

<sup>67</sup> See Qur'an 3:110, Sahih International Version and Yasi Ali Translation

al-Munajjid, S. (2007). "Is the prophet (peace and blessings of Allaah [sic] be upon him) the best of creation?" Retrieved from <https://islamqa.info/en/97384>

<sup>68</sup> See Moses' words to the nation recorded in Deuteronomy 32.

<sup>69</sup> Pertaining the sovereign omniscience of God, see Psalm 139; Proverbs 5:21-23; 15:3; and Hebrews 4:13.

<sup>70</sup> See Leviticus 25:18-19; 26:5-6; Jeremiah 23:6; 32:7; 33:16; 46:27-28; Ezekiel 34:28; Hosea 2:18; Amos 9:11-15; Micah 4:4; Zephaniah 3:13; Zechariah 14:11.

<sup>71</sup> See I Corinthians 15

<sup>72</sup> Deuteronomy 4:30; Isaiah 13:8; 26:16-17; 66:8; Micah 5:3; Jeremiah 30:6-7; Daniel 12:1; Hosea 5:15; Matthew 24:21, 29

<sup>73</sup> Jeremiah 31:37

<sup>74</sup> Psalm 105:10; Isaiah 54:13; 55:3; 59:21; 66:22; Jeremiah 31:31-34; 32:40; Ezekiel 16:60; 37:26; Luke 22:20; Hebrews 13:20

<sup>75</sup> Deuteronomy 4:30; Isaiah 13:5-8; 26:16-17; 66:8; Jeremiah 30:6-7; Daniel 12:1; Micah 5:3; Hosea 5:15; 6:1-2

<sup>76</sup> Isaiah 4:3; 45:25; 60:21; Jeremiah 31:34; Ezekiel 39:22; 28-29

<sup>77</sup> Bonar, H. (1890). *Everlasting remembrance*.

<sup>78</sup> Saphir, A. (1911). *Christ and Israel: Lectures on the Scriptures*. Morgan and Scott.

<sup>79</sup> See Galatians 1:4

<sup>80</sup> See Isaiah 2, 4, 11, 24, 27, 60-66; Daniel 12:1; Jeremiah 30:7; Ezekiel 22:17-22; Zechariah 12:2-4; 14:2-4; Matthew 24:21

<sup>81</sup> Psalm 48:2; Matthew 5:35

<sup>82</sup> See Zechariah 12:2-4; 13:8; 14:2-4; Joel 3:1-3

<sup>83</sup> II Chronicles 6:6; 7:16; Psalm 2; Isaiah 2:3

<sup>84</sup> See Isaiah 34:8

<sup>85</sup> See Isaiah 2, 4, 11, 24, 27, 60-66; Daniel 12:1; Jeremiah 30:7; Ezekiel 22:17-22; Zechariah 12:2-4; 14:2-4; Joel 3:1-3; Matthew 24:21

<sup>86</sup> See Daniel 7, 10-12; Isaiah 24; 34; 42; 63; Jeremiah 30; Ezekiel 22; 38-29; Zechariah 12-14; Matthew 23:37-25:13

<sup>87</sup> Ezekiel 35:5

<sup>88</sup> Josephus' account is recorded in his own historical records from early Rome and reprinted in the following:

Cornfield, G., ed. (1982). *The Jewish war*.

Duruy, V., ed. (1883). *History of Rome*, Vol. V.

<sup>89</sup> See *Covenant and Controversy Part I: The Great Rage*, the cited transcript (see link below) and Joel Richardson's book, *When a Jew Rules the World* for consolidated source material on this issue.

<http://www.covenantandcontroversy.com/in-writing/the-great-rage-transcript>

<sup>90</sup> See Zechariah 12:1-4

<sup>91</sup> See Romans 9:1-5

<sup>92</sup> The expulsion to and return from Babylonian exile, prophesied by Jeremiah in Jeremiah 25 and 29 and prayed through in Daniel 9:1-3, is described in II Chronicles 36:20-23, the book of Ezra, Nehemiah, Haggai and Zechariah.

See "Amos 9 and the Order of the Return," available free at <http://>

[the.mysteryofisrael.org/2016/09/26/amos-9-and-the-order-of-the-return/](http://the.mysteryofisrael.org/2016/09/26/amos-9-and-the-order-of-the-return/)

<sup>93</sup> Zechariah 4:10

<sup>94</sup> See Daniel 9, particularly verses 24-27

<sup>95</sup> Zechariah 1:14; 8:2. See also Isaiah 54:5, Proverbs 6:34 and Song 8:6.

<sup>96</sup> Psalm 118:26; Matthew 23:37-39; Luke 13:35

<sup>97</sup> Romans 11:26

<sup>98</sup> See Luke 15:11-32; Romans 11:25

<sup>99</sup> See Romans 3:9-11, quoting Psalm 14:1-3 and 53:1-3

<sup>100</sup> See Romans 9-11

<sup>101</sup> See Isaiah 26:9 and Psalm 25:6-11

<sup>102</sup> See Isaiah 24

<sup>103</sup> See Daniel 10-12 and Revelation 6-22

<sup>104</sup> Bonar, H. (1890). *Everlasting remembrance*.

<sup>105</sup> See Matthew 23:37-39, Luke 19:42; Matthew 26:36-39; Mark 13:33-36; Luke 22:41-44; John 11:35, respectively.

<sup>106</sup> See Psalm 2; Isaiah 2:3; 24:21-23

<sup>107</sup> See Psalm 2; 110; Daniel 2:35; 7:21-27; Revelation 20:1-6

<sup>108</sup> Based on the autobiography of Art Katz.

Katz, A. (1970). *Ben Israel: Odyssey of a modern Jew*. Logos International.

<sup>109</sup> Review "The Storm Gathering Around Jerusalem," study notes by Samuel Whitefield. Available free at [https://samuelwhitefield.com/wp-content/uploads/2013/10/IMC03-The\\_Storm\\_Gathering\\_around\\_Jerusalem.pdf](https://samuelwhitefield.com/wp-content/uploads/2013/10/IMC03-The_Storm_Gathering_around_Jerusalem.pdf)