

COVENANT AND CONTROVERSY
PART III: THE GREAT TROUBLE
Full Transcript with Citations

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INTRODUCTION

[00:00:20] *The immanent righteousness of history rewards and punishes only men's deeds, but the eternal righteousness of God tries and judges their hearts.*¹

[00:00:50] “Pray that your flight may not be in winter or on a Sabbath.” – Jesus of Nazareth²

[00:01:08] I remember when I was a kid growing up in Florida, we would go to a Holocaust museum or memorial service of some kind every year in school. It left a lasting impact. The images. The films. The stories. It was at one of those ceremonies that I first heard someone say the now infamous expression, “Never Again.” Never Again will we let this happen. Never again will we stand idle and just watch. While everything in our humanity sympathetically identifies with this declaration, the Hebrew prophets will not let us say it with confidence—not yet, at least.³

[00:01:45] The prophets and the apostles both promise a secure and enduring 'never again' when the nations will beat their swords into plowshares and their spears into pruning hooks and learn war no more.⁴ But before the prophesied age of peace, those Jewish messengers, with one voice, show that the world must pass through a very brief but final tribulation that will eclipse all others.⁵ The ancient rabbis call this time "the footsteps of Messiah." Ironically, this 'war to end all wars' begins and ends here, in Jerusalem, the city of peace.⁶

[00:02:24] As elusive as the hope for a lasting peace has been, there will be a peace that will seem secure. It will bring great relief and great hope for a time, but tragically and necessarily, it will not last. This future peace will make way for the final cataclysm.

[00:02:47] Israel is indeed the indestructible nation.⁷ Israel will survive. God's irrevocable election⁸ and covenant love will stand forever,⁹ despite the rage of the enemy.¹⁰ We can and must take comfort that there is a sure and lasting "never again" in Israel's future. But first this fledgling but impressive nation must pass again through a veil of tears. But why? It is not enough that we simply know that this is what the prophets predicted. It is imperative that we understand why. The answer to this question, seldom asked and little understood, could be summed up in two words: covenant and election.

[00:03:40] Holocaust Remembrance Day — Jerusalem, April 24, 2017

[00:03:59] Every year on Yom HaShoah at 10:00am, air raid sirens sound throughout Israel. Israelis are expected to observe two minutes of solemn reflection and remembrance of six

million Jews slaughtered by the Third Reich between 1942-1945.

[00:04:39] Frontier Alliance International presents an FAI STUDIOS production in association with PILGRIM MEDIA

[00:05:33] Covenant and Controversy Part III: The Great Trouble

[00:05:59] *We cannot hate death as we used to, for we have discovered some good in it after all, and have almost come to terms with it. Fundamentally we feel that we really belong to death already, and that every new day is a miracle.*¹¹

[00:06:20] Human history is a succession of watershed moments that set in motion what we could call “transitional generations.” It’s the flood of Noah.¹² It’s the days of Elijah.¹³ It’s the Exodus.¹⁴ It’s the Babylonian invasion and deportation.¹⁵ It’s the coming of the Messiah.¹⁶ It’s the fall of Jerusalem.¹⁷ It’s World War I, World War II, the Holocaust. These are transitional moments. These are the “hinge of history,” as it were. The greatest transitional generation of all will be the final generation of this present evil age¹⁸ before the restoration of all things.¹⁹ It’s called “the Day of the LORD.”²⁰ There’s no other subject in Scripture that has more of a central and dominant role in the narrative of human history. This is the end of the story. The only subject that’s given more attention, more development, more focus, by both the prophets and the apostles in both the Old Testament and the New Testament, is the subject of the years that lead up to that awesome and terrible day.²¹ Jeremiah called this time “the time of Jacob’s trouble.”²² Unfortunately, the Church in our generation is largely unaware of this subject, but I believe that’s going to change, and the Lord’s going to help us. I think it’s time that we prepare ourselves and the people we love by taking seriously what the Bible says about this, what history tells us about this; I believe it’s also time we take seriously the signs of the times²³ that are mounting before our eyes.

CHAPTER ONE: JACOB’S TROUBLE

[00:08:00] CHAPTER ONE: JACOB’S TROUBLE

[00:08:05] Jewish history is rife with tumult and tragedy. The land promised to Abraham would not host his children until four hundred years of foreign slavery ended with forty years wandering the wilderness. Even still, entering the promised land did not secure peace. Before

Jesus of Nazareth was crucified outside the city gates of Jerusalem, He pronounced judgment.²⁴ The consummate Prophet declared that the Temple would be destroyed, the city of Jerusalem laid desolate, and the Jewish people expelled and scattered. A few decades later, in 70 AD, the judgment fell with force and fury. Roman forces invaded the city of David. Hired Arab legions burnt the Temple to the ground. Multitudes of Jews were displaced and butchered. At the beginning of the campaign, a considerable contingent of the population fled into the wilderness of Judea and Samaria, seeking refuge from the scourge. While the battle for Jerusalem raged, a group of Jewish rebels overcame and took control of a Roman garrison on the top of a mountain in the Judean wilderness near the Dead Sea. They called it Masada.

[00:09:25] A remnant of nearly one thousand Jews held the mountain until 73AD when the Roman army surrounded it and imposed a full siege. Instead of surrendering to the enemy below, the commits of rebels committed mass suicide.²⁵ The fall of Masada and the desolation of Jerusalem brought a brutal and almost comprehensive end to Jewish tenure in the land of Israel for nearly 2,000 years. And now, in the wake of the rebirth of the modern state of Israel, the recapture of the old city of Jerusalem and the repatriation of their ancient homeland, the question of what the future holds for the covenant people is now more relevant than ever.

[00:10:31] JUDEAN WILDERNESS

[00:10:35] The history of the Jewish people is both great and terrible. It is full of miracles, wonder and promise. But it's also full of suffering, anguish and distress. With the Diaspora and events like the Holocaust behind us and with Jews in a position of strength and power for the first time in thousands of years, it's tempting to believe that the darkest days for Jacob are behind us. Scripture does not offer us this luxury. The prophets and apostles tell us that the greatest hour of agony for the beloved people of the covenant is yet future.²⁶ They tell us that before the final regathering and the ultimate restoration of Israel to their covenant land,²⁷ there must be a time of war, exile, and wilderness wandering.²⁸ What began here, in the wilderness with covenant,²⁹ will end here, in the wilderness with covenant.³⁰

[00:11:38] From the calling of Abraham, to Moses' formation, to the Exodus, to David, to the Lord Jesus Himself, the wilderness has always been the context to redemptive history.³¹ It's always been that way. This landscape, this terrain, is the frame; the visual, geographic, topographical frame for the redemptive story of history. And the time of Jacob's trouble and the climax of history and the culmination of all things right before the Lord returns to establish His government,³² here, there is going to be a wilderness wandering. There's going to be a season, a confrontation with God in the wilderness again.

[00:12:42] MOUNT NEBO

[00:12:45] God has a unique time for wayward Jacob; a time of distress, a time of trouble, that is coming, that ultimately results in his restoration.

[00:13:03] Jacob's trouble, in short, is the last stage of this covenant discipline that comes to its

final climax in what we could call the “great tribulation,”³³ or “the travail of Zion,”³⁴ and that is the return from which there is no further dispersion. That is the return from which there is no flight.

[00:13:21] It’s a hedging in³⁵ of a wayward people who are in covenant.

[00:13:29] It’s the ultimate event of the end times which involves persecution of the Jews and supposes involvement of the Church that will bring the message of the Messiah to the persecuted Jewish community.

[00:13:46] Ultimately, I think without looking to the covenants that God has made with this people, you really can’t understand what He’s doing.

[00:13:57] The thought that there is future suffering coming is really an undeniable truth when you look at the Word. I think the worst thing that the Church can do is to put their head in the sand with regard to future suffering, whether it’s coming to Israel or whether it’s coming to the nations; to think that we’re somehow living now in a world that is only going to get better before Jesus comes is somehow, to me, entirely missing the mark when it comes to Jesus returning.

[00:14:38] Isaiah 34:8 tells us the consummation, the close of this age, revolves around what he called the “controversy of Zion.” The controversy of Zion is not just the nations’ controversy with Israel. It’s also God’s controversy with the nations; it’s also God’s controversy with Israel. We look at a passage like Micah 6 where the Lord is speaking to national Israel and He says, “Israel, yes I have a controversy with the nations but I also have a controversy with you.” And this is at the heart of the time of Jacob’s trouble. It’s Jacob’s trouble. Jeremiah called it “Jacob’s trouble” because this trouble, this tribulation, is a time of distress that is centered around national, ethnic, territorial Israel because of covenantal identity and covenantal destiny. God Himself is going to enter into judgment with His covenant people.

[00:15:36] We are at the Dead Sea; we have Masada just up there and then a few kilometers north, we have Qum’ran, most famous for the scrolls that were found there in 1948.

[00:15:54] We are at the lowest place on earth, and at the same time we have two of the best-known spots of the Hebrew life, both political and military, and spiritual also in the lowest place on earth. The metaphor is just amazing. You have the pinnacle of political and military power of the Hebrews just up there that turned so tragic at the end of the first revolt in 73, 74AD,³⁶ and you have also the pinnacle of the religious thought of the Hebrews before Jesus Christ in the society of the Esseneans, who wrote these Qum’ran scrolls. Now, does it say something? We could speculate that the LORD might be willing to tell us that no military power would renew, would restore the Jewish nation. It would only end up in disaster and despair. No religious insight could delve into the depths of revelation of the true light of God, which was brought to us through the Messiah.

[00:17:17] Daniel, Jeremiah, Jesus, in their description of the time of tribulation,³⁷ this final

trouble, they all use the exact same phrase to describe the nature of it: they all said it would be like no other trouble, no other time in history. They said there's no day like it before or after. It stands alone. It's unequaled, it's unprecedented. It's unparalleled. When we consider the story of Masada, we think, "This is so severe." We think of 70AD, of the destruction of Jerusalem, we think of the Holocaust and we say, "How could Matthew 24:21-22, how could that be true in light of what has happened?" Think about the question of has God's Word failed in thinking through something like Masada. Here we are, the covenant people of God, surrounded on top of a mountain and left to mass suicide.

[00:18:05] Can you imagine how the Jews were in the citadel up the hill, they were seeing the Romans coming, they were seeing the siege beginning, and they knew how it would end; and when the Romans started to build a ramp, to enter the citadel, they used Jews so that the Jews were inside the citadel wouldn't shoot at their brethren. The tragedy of it. The impossibility to get out in this barren land.

[00:18:45] He's crucified in Jerusalem, and then a few decades later the city of Jerusalem is invaded and sieged by foreign armies and leveled to the ground. And then we have this exodus out of the city here to Masada and we have this brutal, barbaric mass suicide because of the armies of Rome surrounding this mountaintop. How could this happen to the covenant people? How could this happen? And this is an important lesson for us, because that same feeling is going to be felt again before this thing is over because of the magnitude of the suffering that Jacob's going to go through before the final time of tribulation. We're going to feel like, is this too far? Is this too severe? Is this too much? There's a mystery there and we can't give cheap, trite, simple answers to just pacify our lack of knowledge of God.

[00:19:38] This isn't anything that we should by any means treat lightly; this isn't just a theological concept. This is a real hour of history that will really effect real people.

[00:19:47] It will be universal; it will be everywhere; it will be, as a scale, much larger than any persecution against the Jews that's happened historically until now.³⁸ And just as we can say that each and every dictator in history has been some sort of precursor of the antichrist, so we can say that each and every persecution against the Jews that happened in history from the first century to the twentieth century is somehow just a precursor of the time of Jacob's trouble that is about to come.

[00:20:22] Yes, it is severe. No, there is not any time like it throughout human history, and we can jog back through the rolodex in our mind and the history books, things we know that have happened, even recently or in our grandparents' generation, and think, "that was bad, and you're saying something even worse than that will happen—could You be good?" And this hour of trouble and trial, one of the things it's going to press upon us is the question of what we believe about God when the lights are off and it seems dark and the earth seems saturated in pain—is He still good, and why are we going through this?

[00:21:09] TEL AVIV

[00:21:18] Between 1934 and 1947, multitudes of European Jews attempted to escape the Holocaust and enter British Mandate Palestine by sea. Over 120,000 people boarded 123 ships and made 142 voyages. 50,000 were arrested and held in detention camps in Cyprus, Haifa, and Mauritius. More than 1,600 died at sea.³⁹

[00:21:54] Here on the shoreline of central Tel Aviv, the Ha'apala Memorial lists the names of every ship that attempted passage to Israel and tells of its fate. When the Balfour Declaration was made in 1917, there were 60,000 Jews in Palestine.⁴⁰ On Independence Day in 1948, there were 660,000 Jews in Israel.⁴¹

[00:22:18] Today, over 6.5 million Jews call Israel “home.”⁴²

[00:22:40] We need to interpret the modern return to the land of Israel and the constitution of this modern phenomenon called the “State of Israel”—we need to view this not as the fulfillment of eschatological prophecy, but we need to view it as the preliminary requirement that sets in motion the fulfillment of eschatological prophecy. Meaning now that they’re in the Land, these events can unfold. Now that they’re in the Land, these things can take place. Because how do you “flee Jerusalem”⁴³ if you’re not *in* Jerusalem? How can you be “banished from Israel,”⁴⁴ according to Isaiah 11 and Isaiah 27, if you’re not *in* the Land of Israel? Meaning this: all of these verses about this eschatological, apocalyptic expulsion and exile from the Land presuppose Jewish presence *in* the Land.⁴⁵

[00:23:39] The climax of the covenant is the final installment of that age-long covenant discipline; it sees a Jewish people back in the Land after many generations—not seventy years, but “many generations”—recovering their ancient places, and only recently have they recovered it when this antichrist comes down, turns the Land, which was “like Eden in its beauty” into a “desolate wasteland” and “defiles the holy place and places” and it says “we only had it back in our possession for a ‘little while.’”⁴⁶ Very significant. This is the time between the 1948-type return and the final judgment and discipline of the covenant that will see again Israel scattered.

[00:24:22] While we know that Jerusalem is surrounded by many nations and armies of the world, and they will wage war against the city of the LORD, and eventually “it will be trampled down,”⁴⁷ if only it was not for the coming of back of the Messiah, of Jesus, the Son of God. So we know that from the whole lot of the nations of the earth, there will be armies against the city of the LORD.

[00:24:50] We see Ezekiel 38, that before the great Day of the LORD, before the destruction of the antichrist, the Jewish people are back home after a long time, many generations of desolation; the Land is laying desolate for a long time; they’re back, they’re home, but they’re not home free—they’re still going to face an ultimate enemy. How long they’re back is not specific. But they’re back in the Land and in that position of prosperity, of even recovering, it’s interesting in Isaiah 63, I think it’s verse 18, it says they have recovered. It says only recently, for a “little while,” have we had our holy places back in possession and now the enemy has come in

and “trod us down,” the very language of Revelation 11:2, Jerusalem may be trodded down by Gentiles.

[00:25:34] What happened in 1947, 1948, when the State of Israel was declared? What happened? Immediately, war was declared by every single one of their neighbors. Yet Jeremiah 30 and 31 tell us what? “When you’re brought back to the Land at the end of the age, you will have no more enemies. The yoke around your neck of the oppressor will be broken, and the Gentile nations will lick the dust off of your feet.” In 1947-48, did the Gentile nations gather around and lick the dust off the feet of Jews who’d been recently returned to the Land of Israel through miraculous means that eclipsed the glory and the magnitude of the Exodus itself? No. Why, then, do we uphold a narrative that says this is the final return?

[00:26:21] You can come back to the Land—it is your Land—the problem is, can you keep it? And how long is, can you keep it forever? Only a righteousness that’s forever can keep a Land that’s forever. And so until that righteousness comes, you may be in the Land and it’s indeed your Land, and God holds accountable those surrounding nations. You may be a people full of defect, but that gives them no right; that is your Land and they should know that the living God has spoken once and for all, has spoken concerning you and concerning that Land. So it’s hands-off. “Offenses must come but woe to him by whom they come.” God will use the malice of the powers, the malice of the enemy, but woe to those instruments because those are instruments of His discipline, which He actually uses the evil of their hearts to chastise His people and bring them back to Him.

[00:27:11] There will be trouble coming; yes, “the kingdoms of our world will become the kingdoms of our Lord and of His Christ and He shall reign forever and ever,”⁴⁸ but the undeniability of future suffering is in front of us. Before He returns, certain things must happen. To deny that those things will be happening is to put yourself and your children in peril of somehow being unprepared for what is yet to come.

[00:27:47] It’s a terrifying subject, because of the gravity, the scope of it; there’s nothing like this in Scripture, and there’s nothing like this in history. Never before has there ever been a time of controversy where God is engaged with Israel to this extreme magnitude in the way that He will engage them during this future time of tribulation.

[00:28:56] HOLOCAUST MEMORIAL DAY, TEL AVIV

[00:29:06] “*Am Israel Chai*” is the cry that the people of Israel live, and what we don’t want is a second Holocaust. “We are now able to defend ourselves,” is the cry. The reality is, that’s not quite true. God has caused miracles in the past to happen to cause Israel to survive. And so every war within Israel has shown miracles that allowed Israel to survive. In the future, that needs to be the case too. So if we don’t turn on a national basis to God, we will be lost. As a nation, Israel needs to come back to Him. Without it, the nation will actually suffer that Holocaust.

[00:29:52] It’s the very language of Joel 3, is this antichrist just before the Day of the LORD; it

doesn't say the "antichrist," but it says this Gentile horde that comes from the north will actually come down to "divide the Land" and to "scatter My heritage."⁴⁹ That's the language of expulsion, the language of scattering, the language of flight; this is another time when survival will be difficult and rare. Israel will be in a crisis so great that will have threatened their extinction, and yet there will be a marvelous number preserved through it comparatively speaking, but yet how tragic that so many will be lost. But the question here is, what is new about that? What is new about a desolation and a judgment that is devastating? We've seen it how many times? Most recently, in the Holocaust. What is new that is until Israel comes into this everlasting righteousness, they remain, will you not agree, under the threat of the broken covenant? And until they're in *that* covenant, they remain under *this* covenant, which is a covenant of cursing.

[00:30:57] The sad thing is that when you read through Zechariah, for instance, and we see that two-thirds of the people will be lost.⁵⁰ That number is far greater than at any time in history. That will cost the will of all the people to be broken. They will finally seek the LORD and seek Him. They will look unto Him whom they have pierced, and at that point they will mourn for His firstborn, for the only One, so at that point they can acknowledge it is God who actually stepped into history and it is God who wanted to save them in the person of Messiah, whom they have rejected.⁵¹ Whom they now need to embrace. But that sin, or that grief of sin, needs to be acknowledged, and that will only happen when their will is broken.

[00:31:48] It was Robert Wistrich, the prominent historian of the Holocaust, who said staring into the Holocaust is like peering into a black abyss and hoping it doesn't stare back.⁵² Well, staring into this issue of Jacob's trouble, this time of great tribulation; Jacob's trouble, when you peer into it, it doesn't just stare back—it reaches out and grabs you by the throat.

[00:32:10] We see that in Zechariah 14 that Jerusalem will be led again into captivity in the days of this coming antichrist, just before the Day of the LORD; we see in the Olivet prophecy⁵³ that those in Judea will have to flee; we see in Revelation 12 a woman in flight; this is that final visitation of judgment on a nation that is recently returned.

[00:32:30] Jacob's trouble is not an issue that is only going to affect the State of Israel and the Jewish people; all who have been grafted into Israel and in fact all the earth, the Lord is going to use this issue of Jacob's trouble to test the hearts of men.⁵⁴ And so there are few issues in Scripture that have more pressing relevance that need to be discussed; that theologians need to be working through, and especially if we are among the generation that is going to see these things come to pass.

[00:33:00] DEAD SEA

[00:33:04] You know, a passage like Jeremiah 30, 31, talks about this time of trouble and the beginning of it, the nature and the scope of the trouble, and also, the way that this trouble comes to its appointed end. And what happens to the people of the covenant during this time of trouble. It says in Jeremiah 31 that those that have escaped the sword will find grace in the wilderness.

[00:33:28] I remember bringing one of my children to the doctor, and I knew that my son was going to be receiving his final booster shots, and I didn't want him to be scared when going into the doctor's office. So I looked at him, and I said, "Look, you're going to be in the doctor's office, but it's not going to hurt. It's not going to hurt." And he went in and he came out and he said, "Daddy, you did not tell me the truth." My heart sank. That was a simple booster shot. But out of fear of not wanting him to be afraid, I shielded him from the truth, which really yielded a mistrust in him where I as a father was concerned. And that really broke my heart.

[00:34:22] I *love* the State of Israel. I support the State of Israel. I admire and I'm impressed with what has happened here. You drive through these cities of Tel Aviv and Haifa and Jerusalem; it's amazing. It's impressive. You can't not be impressed. I think it's right that we're impressed. We also need to hold in tension the reality that these cities are not going to abide. There is coming a cataclysm. These cities are on a conveyor belt towards a dealing with God in severity unlike anything they've ever experienced before.

[00:35:00] THE PLAINS OF MEGIDDO - ARMAGEDDON

[00:35:02] I think the best thing we can do as believers is articulate the Word of God, not cover it over with our man-made impressions of what the end should look like from a human perspective. God's going to gather the nations in the Valley of Jehoshaphat and judge the nations and then God will fight for Israel, Israel will yield to God, God will win as He always does.⁵⁵ Let's not be people who deny the validity of Scripture simply to make it fit into our paradigm of what a "good God" looks like.

[00:35:44] When we look at the subject, we have to remember that this issue is not about God destroying the people of the covenant; it's about them finding grace in the wilderness.⁵⁶ So yes, His dealings are severe. They are severe. And they're also good and they're also tender and they're also kind.

[00:36:00] As a father, I never like to disciple my sons and when I do, sometimes it actually comes with tears. But what is produced through those judgments is a quality of character that I as a father can really embrace. No father loves disciplining his children. But every father is so grateful when those children turn to the Lord. You know, it's interesting, when the Bible says "train up a child in the way he should go, and when he is old, he will not depart from it."⁵⁷ I really believe that Israel in the end will not go its own way, but as a result of God's loving discipline, that Israel will, in their "old age," so to speak, return to the LORD.⁵⁸ It's God's promise for natural parents. It's God's promise for Israel.

[00:37:05] And the context of Jacob's trouble is the theater in which God displays His covenantal goodness at the end of the age. It's the arena that God has chosen to put Himself on display in covenant at the end of the age. So if we are against the biblical doctrine of the Day of the LORD⁵⁹ and the time of Jacob's trouble, what we're actually against is the supreme consummate display of God in history at the appointed end.

[00:37:34] The God who judges is the God who loves.⁶⁰ And He loves so much that He disciplines, and through that discipline, a quality of character is produced that never could have been produced if a father overlooked the waywardness of a child.⁶¹

[00:37:57] This is not about “end times” and events. It’s about God and the manifestation of God as He wants to be revealed. And He’s chosen to reveal Himself in severity and in kindness at the end of the age, during a time of unparalleled, unequalled trouble for Jacob and the whole world.

[00:38:26] *Come now, Queen of the feasts on the road to eternal freedom! O death, cast off the grievous chains and lay low the thick walls of our mortal body and our blinded soul, that at last we may behold what here we have failed to see. O freedom, long have we sought thee in discipline and in action and in suffering. Dying, we behold thee now, and see thee in the face of God.*⁶²

CHAPTER TWO: A HAPPY RUIN

[00:39:13] CHAPTER TWO: A HAPPY RUIN⁶³

[00:39:15] There was a man named Theodore Dannecker. He was an officer from the SS. He was one of the aides of Adolf Eichmann. He was first in Paris and he organized the deportation of the French Jews to the concentration camps in the east. In August of 1943, he went to the north of Italy, which was at that time occupied by the German army. He organized the deportation of all the Jews in northern Italy. He was then sent to Hungary, to Budapest, in the summer of 1944. He organized of the Hungarian Jews to the east to their deaths. He deported the Jews from France. He deported the Jews from northern Italy. He deported the Jews from Hungary. There was only one place where he failed.

[00:40:21] BULGARIA

[00:41:31] Seventy-five years ago, the people of a small but tenacious Balkan nation dared to defy one of the greatest military powers the world had ever known. At a time when the word “no” was virtually absent from the political lexicon in the Nazi sphere of influence, Bulgarian parliamentarians, clergymen, workers, and intellectuals came together to say exactly that. “No” to the deportation of their ancient Jewish community; “No” to the abandonment of their Jewish friends and neighbors; “No” to the Nazi death camps and crematoria. As a result of this astonishing show of defiance, the entire community of nearly 50,000 Bulgarian Jews was the delivered from the Nazi genocide.⁶⁴

[00:41:15] Bulgaria tells us a story of a government, of a ruling family, of a Catholic, and Orthodox, and Protestant church, of the Jewish community, of the elite financial community, of the aristocrats to the farmers, of a nation that worked together to thwart the purposes of the Reich and to preserve their beloved Jewish population. And they did it through manipulation and white lies.

[00:41:54] RUINS OF THE VIDIN SYNAGOGUE

[00:42:00] We are standing in the middle of the disrepaired synagogue in Vidin, which is a testimony to a vibrant life, Jewish life, in Vidin, up until 1948, when they all moved to Israel. The synagogue is almost destroyed by weather conditions and the lack of funds to restore it. That’s not the most important thing. When people watch this building, they see a petty picture of what used to be a very, very beautiful synagogue. But the thing is that, for me, this synagogue is a happy ruin, because the Jews who were here in Vidin were not killed. They were not deported to the death camps. The synagogue dies out not because the Jews were killed. Not because the Jews died, but because the Jews stayed alive and they immigrated to Israel in 1948. So this is rather a happy monument to a life that used to be here and that now continues to be lived in Israel.

[00:43:31] In 1878, Russia made a strategic power grab. Hoping to subtly and subversively establish control over the “warm seas” of the Mediterranean, Czar Alexander II liberated the small Balkan nation of Bulgaria from centuries of Ottoman oppression. He did not lay immediate claim to his conquest, and Bulgaria was given the illusion of brotherhood and independence. The crown eventually fell on a young man named Ferdinand, grandson to the King of France in 1887. He accepted—and set out to carve his legacy.

[00:44:15] Decades later, Ferdinand led his men through the Balkan wars, ultimately trying to reunify Bulgaria and regain territory swallowed by their neighbors after the Ottomans were expelled. But he lost land, and many lives, only to gamble the destiny of his already vulnerable nation once more in the First World War. They nearly didn’t survive.

[00:44:37] Humiliated by his losses, frustrated by his failed ambitions, and facing mutiny, Ferdinand abdicated the throne of Bulgaria. His twenty-four year-old son would now inherit his father’s crown—which would prove a crown of thorns. The future of their crippled nation hinged upon this young man’s ability to navigate dark years no one could see coming, and he would

inadvertently leave a legacy no other king would carry. His name was Boris.

[00:45:11] After returning to Sofia from a meeting with Hitler, Boris died on August 28, 1943. All three German doctors who attended to the King diagnosed poisoning as the cause of death. The details remain a mystery. The body of the king who stopped the trains and saved lives was carried across Bulgaria's railroads after his death. Though his remains were ultimately taken to a secret location, he was first brought to rest at the Rila Monastery—a location that embodies the spirit of resistance at the heart of the story of the Bulgarian Rescue.

[00:46:08] It's very difficult to talk about King Boris; he's a controversial figure. How controversial was he could be judged by the sayings of his friends and of his foes—and he had a lot of them, in both camps.

[00:46:33] 1941

[00:46:36] When we look at the events of Bulgaria's relationship with the Third Reich, with Adolph Hitler, with the Nazi party during World War II, there's events on paper that appear one way. We see that they came into alliance with the Nazis. We see that they enacted anti-semitic legislation. We see that there were anti-semitic laws that embraced, received, enacted, executed, and applied within their society, and we could draw conclusions based on those things. But I think we should draw our conclusions not only based upon what we read in terms of what would've been read in the headlines of the day, but we have the privileged access now of looking back and seeing relationship between Nazi leaders; we can see letters, we can read biographies, we can read diaries. The overwhelming sentiment from Berlin about Bulgaria during WWII was that "these guys are saying one thing to our face, and behind our backs they're defying us. They're lying to us, they're manipulating us, they're doing what they want behind the scenes." And the reality is, they were.

[00:47:46] Boris was evaluating the landscape and thinking, how can we survive the war? Because they had been decimated in the first World War; and what he decided to do, what he thought would be the most strategic and beneficial, though he disagreed with so many of Hitler's Nazi policies and ideologies, what he decided to do was become an ally of the Third Reich. Their king played a very dangerous game of poker with Adolf Hitler through the duration of the war that ultimately cost him his own life.

[00:48:20] He was quoted to have said once, "I'm not afraid to lose my throne. If that happens, I'll go to America and become a car mechanic."

[00:48:29] I was stunned when I started reading the testimonies and the transcripts of the way that Himmler or Hitler or Goebbels spoke about the Bulgarian political establishment and leadership of the day.

[00:48:43] Hitler is quoted for saying once, "Boris is a fox, which mostly chooses such paths where in case of need, it can erase its footprints."

[00:48:59] Joseph Goebbels was the Minister of Propaganda in Nazi Germany. He wrote: “According to some reports, the anti-German mood amongst some government circles in Bulgaria started to grow a little. Above all, it’s Boris who plays some double game. Of course, he’s a great dodger.” If Hitler and Goebbels thought that Boris was a dodger, that Boris was a fox, he was some fox indeed.

[00:49:46] There was a German spy by the name Walter Schellenberg. He was the head of Section VI of the Reichssicherheitshauptamt. This is the main security service of the Reich. Walter Schellenberg wrote a lot of reports to the Foreign Ministry in Berlin—

[00:50:09] BULGARIAN PARLIAMENT

[00:50:11] —about the situation in Bulgaria and especially about Boris. They were following Boris because they felt that he was a real fox. In view of the crucial position of the king, we can only attest that he’s double-tongued towards his German ally. His motives are to keep an open exit in the event that victory eludes the Germans. It is thus imperative for the Reich to show maximum caution and vigilance towards the Bulgarian king.

[00:50:51] You know, all the spies and all the ambassadors and all the embassies were trying to get a read on what was happening and when we look at the situation, we see, “Oh my goodness, this little country stood up against the Third Reich.” They stood up against Hitler and they looked him square in the eyes and said, “Of course we’re going to help you. Of course we’re on your side. And of course we’re going to deport our Jews. We’ll put them on the trains as soon as we’re done with them. Right now, we need them to build roads, we need them to do stuff for us. And when we’re done with that, we’ll put them on the trains and they’re all yours.” And the Nazis said, “This is hollow. All of the legislation is hollow.” And history tells us this: it was hollow. You know why? Because the entirety of the Bulgarian Jewish population that once lived here, that once worshipped in this building, at the end of WWII and out of the ashes of the Holocaust emigrated en masse to Israel, where they bore children, where they started lives and grew up and died in the reborn State of Israel. It is a phenomenal story.

[00:51:57] Perhaps one of the most compelling documents authored by the spies of Hitler on the Bulgarian king is a report from November 9, 1942: that bears the title of “Information from the Reichssicherheitshauptamt to the Foreign Ministry in Berlin on King Boris’ Role of Intercession on the Jewish Question in Bulgaria.” This is only the title.

[00:52:31] When you go to Yad Vashem, the Holocaust Museum in Jerusalem, and you make your way to the Denmark exhibit, you’ll see a massive poster on the wall telling of how Denmark heroically saved 5,000 of their Jews during the Holocaust by allowing them to escape to Sweden. Five thousand. Five thousand Jews were saved by going to another country out of that country. You turn around from that exhibit and you see behind you another exhibit with a small little plaque that says, “Bulgaria saved 50,000 of her Jews.”

[00:53:12] REMAINS OF GAS CHAMBERS – AUSCHWITZ II-BIRKENAU

[00:53:13] In Poland, where six million Jews died, Yad Vashem has found thousands of people who saved Jews. That’s true. And they were declared “just among the nations.” Now, if I tell you that there is a country in Europe where 50,000 Jews were saved, and if I tell you that Yad Vashem has only declared twenty people from this country as “just among the nations,” as people who saved Jews. How would you react?

[00:53:42] A historian would look at the situation and say, we can’t defend Bulgaria or honor Bulgaria because Bulgaria passed anti-semitic legislation. And the irony of this thing is, the country that actually imposed, implemented, legislated this anti-semitic law before they even joined the Axis is the only country that actually saved all their Jews.

[00:54:16] ARGENTINA – 1960

[00:54:17] In the late 1930s, a Lt Colonel was tasked by the SS with managing the logistics of the Final Solution in Europe. After Germany was defeated in 1945, he—like so many other Nazi war criminals—fled the country. For fifteen years a group of Nazi hunters pursued him. In 1960, Mossad (Israel's intelligence agency) confirmed his whereabouts. On May 11th, a small team of Israeli operatives captured Eichmann in Buenos Aires. At the order of Israeli Prime Minister David Ben Gurion, Eichmann was sedated and flown to Israel dressed as a flight attendant.

[00:55:03] In April of 1961, Eichmann stood trial in Jerusalem for fifty-six days. In his opening statements, the state prosecutor leveled the extensive charges against him by presenting a detailed overview of Eichmann's war crimes. The opening statement of the trial also shed new light on the efforts those who collaborated with him—and those who worked against him.

[00:55:27] Bulgaria did not want to throw its Jews to the wolves. It was easier to use the Bulgarians to hand over foreign Jews from recently annexed territories (Thrace and Macedonia) than the Jews from Bulgaria proper.

[00:55:40] DEPORTATION OF JEWS FROM THRACE AND MACEDONIA – MARCH 1943

[00:55:53] WANNSEE HOUSE – BERLIN, GERMANY

[00:55:53] The Nazis who gathered at the Wannsee Conference, they were gathered there as administrators; they were deciding on the practical ways to carry out the Final Solution, and they drafted a list of Jews living in all of Europe by countries. In that list, they have written the number of the Jews by country and the number of the Jews in Bulgaria was 48,000—Exactly the number that lived in the pre-war borders of Bulgaria. From the Nazis’ point of view, Bulgaria had only 48,000 Jews with Bulgarian passports, and those who lived in Macedonia and Thrace were considered as citizens of the crushed Yugoslavian and Greek states.

[00:56:39] “At least half [of Bulgaria’s Jews] would come from Sofia,” wrote Dannecker [to

Eichmann], “and those to be taken would be influential Jews. In the meantime, however, the Jewish Question has substantially moved forward in the direction of the transportation to [the death camps] in the east. Things are on the move. There is no longer a way back.” Unquote.

[00:57:01] “But the Bulgarians nevertheless refused to deport additional Jews.” The accused then contended that the deportation of the Jews to the work camps was nothing but an excuse to, I quote: “An excuse to avoid deporting the Jews to the east, which was Germany’s desired solution.” Unquote.

[00:57:18] “In spite of the pressure [from Eichmann and the Nazis] the Jews were left in the forced labor camps, conditions were harsh and difficult and many broke under the strain, but they were not handed over to the Germans. By this time, things were moving at the front, and Bulgaria sought a way to extricate herself from her ties with the Axis countries. The Jews who remained, were saved.”

[00:57:44] Adolf Eichmann was hung until dead in December of 1961 in the reborn State of Israel.

[00:57:53] As a result of the extensive investigation of Nazi war crimes, a wealth of information concerning the deep state efforts behind the Bulgarian rescue were brought into the light.

[00:58:03] The Bulgarian rescue represents one of the most impressive examples of human compassion in modern history. While there are many accounts of righteous individuals throughout Nazi-occupied Europe who risked their own lives to save Jews, there are painfully few cases of near-entire societies that stood up to Nazi edicts. Among the most striking facets of the story, certainly from a Jewish historical perspective, is that the campaign to save Bulgaria's Jews was in many respects driven by none other than the Holy Synod of the Bulgarian Orthodox Church.

[00:58:39] As Nazi armies devoured European nation after nation, churches across the occupied and Axis-allied areas of the continent showed little resistance to Hitler's plan for solving the "Jewish problem." The Bulgarian Orthodox Church stood out not only as a rare example of righteousness in the black days of World War II, but as a shining counterpoint in the long and painful history of Christian-Jewish relations.

[00:59:06] RILA MONASTERY – THE ORIGINAL RESTING PLACE OF KING BORIS

[00:59:14] When we look at the map of Europe in WWII during the Holocaust, different nations declare different messages to us that we can learn from and draw from. The witness, the message, the testimony of the Catholic, the Orthodox, the Protestant church in Poland gives us a very tragic message. It bears a very tragic testimony of unfaithfulness, of racism, of anti-Semitism, anti-Judaism. The Church by and large failed in Poland, and it was there that the death camps were established, and it was there that the churches witnessed this bloody, violent scourge and just ignored it and sang louder. Poland is a message, tells us: “This is what we should not be

like during times of trouble that revolve around anti-semitism.” The nation of Bulgaria is the antithesis of that. Bulgaria gives a message and a testimony and a witness of what we should aspire to in times of trouble.

[01:00:29] “There is no soil in Bulgaria for the Fuehrer’s seed.” – Bishop Stefan of the Orthodox Church in Sofia

[01:00:37] We stand at the court of a one-thousand year-old Bulgarian monastery that has kept “the light of the Bulgarian spirit,” as the Bulgarians say, in the hardship of the Turkish oppression and occupation for five centuries. It was created in the tenth century and has always been a kind of cradle in fostering the Bulgarian spirit and the faith in Jesus Christ in these times, in this times. It’s very beautifully painted, and you have whole sermons painted on the walls; you can see also Abraham, Isaac, and Jacob, and you can see the doctrines of the Orthodox Church painted on the walls, especially about the Jews. When you compare this with what the Orthodox Church did in the Second World War, it’s amazing because even though their doctrine was far from perfect concerning the Jews and the destiny of the chosen people, the Orthodox Church was heavily relied on by the Jews themselves to help them, to advocate for them, to intercede for them before the King Boris and to counteract the anti-semitic laws enacted in Bulgaria. This is a beautiful example of God’s grace over our imperfections. Over what we still can’t manage to understand in the difficult and mysterious role of Israel in human history.

[01:02:43] In the Greek Orthodox Church of Bulgaria, in the populous and citizens of Bulgaria, we see some commonalities with wartime central Europe—and a few very important distinctions as well. The Greek Orthodox Church did not hold—and does not hold—a flattering view of Israel or what I would consider a theological position that’s consistent with the prophets and the apostles and the testimony of the patriarchs, or Jesus as we have Him recorded in the Word. You take a place like Poland, for example, whose Catholic population held very similar convictions to the church of Bulgaria, but behaved in a very different way. So when the Nazis moved in and said “fill the trains,” Poland didn’t resist. Poland was, in fairness, Poland was conquered; Nazi Germany invaded Poland, that began WWII, but Poland had a culture of anti-semitism before, during, and after the war; it actually escalated after WWII. In Bulgaria, though holding very similar theological positions, did not have that kind of anti-semitic culture before, during, or after WWII. As the trains were howling down the railways on Sundays in Poland, Polish congregants are singing louder to drown it out. But Bulgarians would watch the trains going by, or would hear that they were moving into the station, and they were appalled and they took action. We only see that kind of corporate response in Bulgaria, which is incredible. And that means you *do not* have to go the way of the nations.

[01:04:13] CENTRAL SOFIA

[01:04:18] Right here is the downtown city centre of Sofia; just here is the Parliament; over here is the backside of the Austrian Embassy. So during WWII the swastika was flying from that building over there, and then a block away was the Russian Embassy during WWII, which was flying the sickle and the hammer. So you could see both flags, with your eye, flying. That’s how

close they were. And then here is the Cathedral; this is the Orthodox church and the headquarters of the Orthodox Church is this building over here, between the Parliament and the old Austrian Embassy. And it's profound to think about how complicated and tangled the ball of conspiracy and politics and war was in this little circle here. You had spies coming in and out of this building here; Russian spies, Austrian/Nazi spies, and then we had the government who was officially aligned with the Reich and trying to placate both Russian ambitions and Austrian and German ambitions, and at the same time you had the Orthodox Church plotting and colluding with the Bulgarian government to resist the ambitions and intentions of these governments, and it's crazy to think that all of this happened in such a close quarters in such a concentrated time. It gives you all the more respect for the leaders, both the governmental and the Church leaders, that were functioning and operating here during those years. And it's a prophetic picture of what will be in the last days, in terms of the pressure and the close quarters of nations and leaders and governments and church bodies and faith communities, how they will respond when the winds shift and the season shifts and anti-Zionism turns into anti-Semitism and the wave of rage crashes on the shore of the Middle East.

[01:06:12] ALEXANDER NEVSKI CATHEDRAL

[01:06:19] We should know that the Jews sent a letter to the Bulgarian Orthodox Church. Now why would the Jews ask the Bulgarian Orthodox Church for help? Unless they had ties, unless they were friends, unless they had relations, and when the Church received that letter, they received it right away. We have some of the bishops reacting against the letter of the Jews; this is 1940, and then we have some others that have already their minds set to help the Jews. During the course of the war, and by reading the protocols of their sittings, we can see how finally they have all acquired the same mind and they have all started to act together to help the Jews. Now I'm reading you from the reaction of the bishop of Varna and Preslav, the Bishop Joseph. "I cannot find a religious or moral justification for us to raise a question against this law. My conclusion is that from the point of view of the nation and the church, we must not publicly raise any question whatsoever in defence of the Jews." Now two years later, he repented from that and he joined the opinion of the others. Look at the Bishop Filaret of Lovech; "It is not our task to defend the Jews and we will not defend them." But he later changed his mind. Listen to the reaction of the Bishop Stefan of Sofia: "I heard some things here which dismayed me. Things I did not expect to hear at the gathering of priests. It seems like some of us are not willing to realize that the first thing we have to do in this case is to look for the lost sheep."

[01:08:44] SOFIA SYNAGOGUE

[01:08:51] There is no such thing as some special relationship between the Church and the Jews in the thirties. I mean, they had their contacts, officially, but they were personal contacts.

[01:09:15] This is the central synagogue in Sofia, and this is where the chief rabbi of Sofia, Daniel Etzion, would teach.

[01:09:22] He was a friend of Stefan, who was the Bishop of Sofia. And now Daniel Etzion was

a secret follower of Jesus Christ. He had a vision of the Christ somewhere in the thirties and this vision repeated many times and he went to Stefan and asked him for advice. Why to him? Because they knew each other. Because they were friends.

[01:09:51] Stefan's counsel to Daniel Etzion I think was, it was this crucial moment in Daniel's life and in the life of the city and in the Jewish community in Sofia, that Stefan could look at his Jewish friend and say, "Brother, you're a Jewish man; you may now be a believer in Jesus, but stay where you are. It's important that you stay with your people." He said, "if you were to go public with this right now, my people would try to make you not Jewish anymore and you need to be with your Jewish brethren." So Daniel would preach here in this synagogue; that he could have that life in God and influence in the community was critical. And those two men are the two who would go to the King during the war years and say, "You must be cautious in how you deal with the Jewish community; these are the people of the covenant and you will be held accountable to heaven for how you navigate these days."

[01:10:55] "Do not be afraid, dear brothers and sisters! Trust in the holy Rock of our salvation. Yesterday I was informed by Bishop Stefan about his conversation with [King Boris]. He said: 'Tell your people, the [King] has promised that the Bulgarian Jews shall not leave the borders of Bulgaria.' When I returned to the synagogue, silence reigned in anticipation of the outcome of my meeting with Bishop Stefan. When I entered, my words were: 'Yes, my brethren, God heard our prayers.'"

– Chief Rabbi Daniel Zion (May 24, 1943)

[01:11:47] You just cannot pass by this, you see? It's just too....you don't save fifty thousand Jews like that. And it's not something that you should pass by. This is something that can teach us, that can serve us in the days to come. Even if it is not so widely acknowledged and talked about. We don't care about this. Because we are not after the glory, we are not after the recognition of this world; we search for examples, and when we find them, we pray with them before God: can we replicate this? Can we live this again? Can we be like this? In all this, there should be a lesson for all us and we cannot pass it by.

[01:12:49] That's one of the, really the only thing that's ever made me be proud of being Bulgarian. I am not a nationalist at all, but the fact that a small nation like ours, that was providentially surviving among the nations could save fifty thousand Jews, makes me proud as a Christian. Not quite as a Bulgarian, but as a Christian from a small nation, because in those moments, I remember the words of the LORD: There should be times when the small ones will be great. So that's my expectation for Bulgaria in the millennial kingdom.

[01:13:40] *We still love life, but I do not think that death can take us by surprise now....It is not the external circumstances, but we ourselves will make our death what it can be, a death freely and voluntarily accepted....Death is the supreme festival on the road to freedom.*⁶⁵

CHAPTER THREE: THE SKY IS RED

[01:14:21] THE SKY IS RED

[01:14:25] On June 5, 1967, Israel carried out a preemptive strike on her surrounding neighbors. Two days into the now infamous Six Days of War, Israeli General Moshe Dayan ordered troops to enter and capture the old city of Jerusalem. After four days of heavy fighting across multiple battle fronts, Israel emerged victorious. The war appeared to be over. The Gaza Strip, the Sinai Peninsula, the Biblical heartland of Judea and Samaria, and the coveted old city of Jerusalem were all now firmly under Israeli control. The fate of Israel's volatile northern border with Syria in the Golan Heights however, was yet to be determined. At 3am on June 9th, Syria gave into pressure from Egypt and announced their acceptance of a ceasefire deal. General Dayan believed a ceasefire was also in Israel's best interest. Around dawn, he changed his mind.⁶⁶

[01:15:39] At 0700, he ordered the IDF to ascend and secure the Golan Heights. The following day, the offensive was complete.

[01:15:55] “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.”⁶⁷

[01:16:16] MOUNT HERMON – QUNEITRA REGION

[01:16:23] Jesus held His generation accountable for how they interacted with the prophetic signs of the times. I believe that we as a generation who are witnessing the fulfilment of prerequisite, preliminary, preconditioned prophecy right before our eyes; we need to understand that our generation is going to be held accountable for what we're witnessing in the same way that the Pharisees and Sadducees were in Matthew sixteen and Luke nineteen.

[01:16:59] Here in the Golan, in the shadow and foothills of Mount Hermon, the borders of Israel, Syria, Lebanon, and Jordan meet. The contested plateau spans about 1,800 square kilometers. Today, Israel controls 1,200 of them. The rest is held by an array of Islamic regimes, factions, and militias fighting for control of the future of the Middle East.

[01:17:26] Moses, David, Jesus, and Paul were personally familiar with this rugged countryside as they traversed its peaks and valleys. So too will foreign invaders be when they violate Israel's borders and begin the war to end all wars.

[01:18:02] REMAINS OF A SYRIAN ARTILLERY POSITION

[01:18:05] There is something very powerful in not knowing the signs of the times; this is not a matter of education, of theology degree; this is something that is normative for those who are disciples of Christ. He says that we would be hypocrites if we don't understand the signs of the times.⁶⁸

[01:18:39] Nobody would stand here today and look outside and go, "I'm gonna put shorts and a t-shirt on and go to the beach because it's sunny." Everybody around me would look at me and go, "You're delusional. It's foggy. It's freezing. It's rainy. It's cold outside." You can look outside and discern the weather because it's *obvious*. And Jesus said to the Pharisees in Matthew 16, "*You have the Word!* You don't have to live in delusion. It's *clear*."⁶⁹ But you cannot come to the Word of the LORD, to holy mysteries: severity, Jacob's trouble, the return of Jesus, the end of this age and the inauguration of the kingdom of the Son of David; you cannot come to these holy things with an ego.⁷⁰ You cannot come to it with pride. You are not master over the Word. You are subjected *to* the Word. Come to the Word with prayer, humility, and fasting; ask your Father for wisdom and clarity and He will give it to you,⁷¹ but do not look at a gray sky and say it's sunny.

[01:19:35] In Matthew 24, when Jesus said "No one knows the day or the hour,"⁷² He *also* said the word "know" seven times in Matthew twenty-four and twenty-five.⁷³ In all seven times that He mentioned it, He used the word "know" to command our knowing of the season. Now we won't know the day or the hour, but we are *commanded* to know the season. He said that in the same way that a fig tree gives off leaves, you *know* that summer is near. *In the same way*, when you see all *these* things taking place, know that summer is near. Jesus lays the signs out for us. We are without excuse here. The signs are birth pangs, the signs are social pressures in the earth, and the signs are geopolitical realities that happen in the Land of Israel and in the city of Jerusalem that *effect* a global crisis and an international controversy that leads to the second coming of Jesus.

[01:20:32] A red sky in the evening would mean one thing; but the same sky at another point in time would mean another thing. Jesus says that if we are not part of this unfaithful generation, if we are discerning and good disciples of the Word, we should factor in the timing of the signs and we should consider them in their proper context.

[01:21:10] “The generation who witnesses these things will by no means pass away until all of these things take place.”⁷⁴ What are “these things”? It’s the prophetic signs. In other words, when you see the Gospel of the Kingdom being proclaimed to all nations, when you see the abomination of desolation set up, you will see the fruition of *all* of these things.

[01:22:11] Right now, we are in a bunker system, a tunnel bunker system in a place called Tel Fakhr—

[01:22:16] TEL FAKHR

[01:22:16] —it’s an old Syrian artillery position that was recaptured in 1967 that enabled the Israelis to recapture the Golan Heights. It was a really bloody, bloody battle; almost all of the Israelis died. It was a really horrific battle, *but* it was a really consequential battle because it was because they took it that they were able to take the whole Golan Heights.

[01:22:37] When Israel recaptured the old city of Jerusalem, when Israel recaptured the Golan Heights, Judea, Samaria, Gaza; what Ezekiel called this “everlasting hatred,”⁷⁵ this animosity, this aggression towards the people of the covenant, was provoked in a historical and unique way. Just on the hill here is the Lebanese border. You can see Lebanon from here. And then there’s the Hula Valley, the Jordan River in front of us, to the base of the Golan Heights, and the Golan Heights goes up to here, and then on the other side of the Golan Heights is the Syrian border, and behind us here is Mount Hermon; you can see where Syria meets Lebanon at the very top of Israel, the northernmost point of Israel. The events of 1967 makes possible the events that we read in Scripture related to the final assault on the Land of Israel. And we look at a passage like Ezekiel 38 and 39, it says that “from the north,”⁷⁶ armies will come down from the north and invade the Land of Israel, the beautiful land. We read passages like Joel 3, we read passages like Zechariah 12, 13, 14, that there is an assault on the Land of Israel and the city of Jerusalem. But the assault on the Land of Israel begins here in the north. It’s the “mountains of Israel,” Ezekiel 38 and 39 says.

[01:24:58] As we look out into the future and we ponder what’s coming before the Day of the LORD, I think we need to step back and realize the causes of it to understand the nature of it.

[01:24:13] Jewish presence in this little plot of land—look how tiny it is—is provoking the hatred and animosity and aggression of a large contingent of the Islamic population in the Middle East. Why?

[01:24:30] ISRAELI-SYRIAN BORDER

[01:24:35] Just looking at Syria from that side of the border, I’m being reminded that God is, one of the things He characteristically is, is being a God of borders. It’s starting even from the book of Genesis, where we see that one of the things that God did is setting a border between the dark and the light, and then He separated the heaven from the earth, and now looking into “border

areas” as we might call it, we are reminded of books of Deuteronomy, for example, and the other books of the prophets, where clearly we have borders defined to a physical land that’s part of the covenant of God. This would imply that the physical land and its borders are somehow, they are in God’s plan from the beginning. From the promise of Abraham up to the end, of historical Christianity it turns out that it’s given up the idea of a physical election, of a physical land, of a physical people. We can speculate, we can think on how this happened historically. But ultimately, it led to the fact that Christianity abandoned the idea of a physical land and people of God. What’s happened as a bi-effect, as a side effect of that, is it’s opened up a place for a vacuum where all sorts of ideologies and foreign religions could step in. Paradoxically, as it seems, Islam has never given up the idea of a physical land and a physical people of Israel, although speaking entirely in negative terms.

[01:26:03] QAL’AT AL-SUBEIBA — BUILT IN 1229 TO KEEP WATCH OVER THE ROAD TO DAMASCUS

[01:26:19] One of the most critical, looming end-time passages in the whole Old Testament is Ezekiel 38 and 39. We see a prophecy which is bookended by two very clear descriptions: at the beginning, you have this invader, this eschatological enemy of the people of God (he’s called “Gog”), and he makes plans to invade, and it says a “land of unwalled villages,”⁷⁷ and it says that he is making plans, or he will make plans to gather this great coalition of nations against Israel, and he wants to go in, he wants to seize, plunder, booty, and spoil, and take it from the people who have been regathered from all of the nations and are living at the “center of the world,”⁷⁸ that’s the Land of Israel; they’ve resettled the ancient ruins, they’re rich in livestock, wealth, and all of these different things, so that is the state of present-day Israel. They have been regathered from the nations, they’re wealthy. Well then when you get to the end of the prophecy, it says that as a specific and direct result of the destruction of Gog and his hordes, it says that these things will take place. It says all of Israel will come to know God. It says that God Himself will pour out His Spirit on Israel. Okay, so we can understand those things. Those are the things that happen at the end of redemptive history when Jesus returns, it says all the Gentiles will come to know that I am the LORD, but it’s through the destruction of Gog and his hordes that these things will take place, but then it says this: it says, “and I will then, at that time, restore and bring back”⁷⁹ what? “The captives of Israel.” So the prophecy begins with them in the Land, rich with livestock, and the invasion happens, and it ends with Israel returning to the Land as former captives. So how can you say that this invasion was a failure if they begin in the Land but they end coming back as former captives and the LORD is restoring the captivity of Israel, and He says “I will no longer leave any of them among the nations.” Ezekiel 38-39, the battle of Gog and Magog, this is simply the Old Testament version of Revelation 19, the battle of Armageddon, or at least it culminates with the battle of Armageddon. It’s not just some invasion whereby the armies are destroyed immediately; no, this is a very successful invasion that results in, certainly not all, but definitely a large amount of the inhabitants of Israel, the present-day inhabitants of Israel, being taken as captives. It says “they will be returned from the lands of their enemies.”⁸⁰

[01:28:55] REMAINS OF A SYRIAN INTELLIGENCE CENTER

[01:29:03] Now that's a little different than 1948. Indeed 1948 [was] highly significant, charged with all kinds of prophetic implications; it was a day that was an absolute hallmark and milestone in the fulfillment of prophecy, all to be sure. But this is speaking about the regeneration of the nation, that a surviving remnants that has come through Jacob's trouble, this ultimate tribulation time, that climaxes in the famous "great Day of the LORD."⁸¹ That that nation, the surviving remnant, a significant, saved number, will see the LORD and recognize Him as the One they had pierced, and in that seeing will be that transformation, "a nation born in a day."⁸² Very much analogous to Paul's road to Damascus arrest,⁸³ where one minute he is a vehement persecutor and the next minute, he is a contrite, devastated man who is raised up to be a light to the nations, and this is what's coming for Israel. Just like God got His man on the road to Damascus, He will, in a very public way, get His nation on their own Damascus road, on their own Calvary road, and their own momentary defeat. But God will be their avenger and their victor and their rightful king and raise them up out of absolute, the dust of ashes, out of the dead bones.⁸⁴ The miracle of the modern nation, we see that, but there's something yet that awaits spiritually; those dead bones cannot arise and walk but they must arise spiritually, an everlasting righteousness.⁸⁵ It's going to happen through an everlasting covenant and an everlasting righteousness that waits for a point in time that prophecy calls the "Day of the LORD," that great transition from this "present evil age" and the age to come.

[01:30:53] VALLEY OF TEARS – YOM KIPPUR WAR MEMORIAL

[01:30:58] We Christian Zionists, I think in our generation, have made a grave mistake. We interpreted the victories of Israel over the last generation with an unsanctified optimism. We saw these victories and said, "we're going to go from glory to glory. Now that they're back in the Land, it's just going to get better and better. Look, the dry bones of the Holocaust are coming together and now the State is back together, so flesh is being put on the bones, and then God's going to breathe into the State and it's going to be amazing and if anybody tries to oppose it, God will crush and destroy them." We're reading Israel's victories onto the text and we're not looking at the text saying, "what's the text say?" Because what the text says is "if those days were not cut short, no flesh would survive in Jerusalem."⁸⁶ Zechariah 14 says that half of the city of Jerusalem will be taken into captivity; the other half will be absolutely pummeled; women raped, houses destroyed, goods stolen.⁸⁷ That's the context of Jerusalem and I can tell you this: Jerusalem will be the last stand. If Jerusalem is on the verge of collapsing, if Jerusalem is about to fall, then you know the perimeter of the nation has been violated. Meaning in order to get to Jerusalem via the plain of Megiddo,⁸⁸ you have to get through the Golan Heights. And if you get through the Golan Heights, it means this: the Israeli military, the Israeli security forces, have been neutralized. Their lines have been broken. They are unable to defend themselves against the onslaught.⁸⁹

[01:32:35] Definitely those events, just like those events in the Old Testament, will not come out of *ex nihilo*. They will not come out of a political, religious, historical vacuum. They will come out of the surrounding nations. So Jesus, when He met the Pharisees, He practically rebuked them for not knowing the signs of the times,⁹⁰ so it's a call for us. If we would not like to suffer the rebuke of our Lord for staying nonchalant, for staying indifferent to the times, then we should

consider what's happening around us and around the Land.

[01:33:10] If the overwhelming emphasis of the prophetic, apostolic, eschatological related to the end of this age, it is that is a final showdown and everyone is huddled into that city for the final climax of this age. It's not going to be on the heels of this progressive movement of the State of Israel where they're growing and getting better and better and stronger and stronger. It's cataclysm. It's crisis. It's suffering. It's death, burial, and resurrection. The way that Jesus walked is the way that Israel will walk.

[01:33:47] TEL SAKI – SOUTHERN GOLAN⁹¹

[01:33:52] “Burger, Burger, what's your status? Over.”

[01:33:56] “I can't see anything. I suspect that their tanks are advancing on the road. Over.”

[01:34:00] “Can you see or hear them advancing now? Over.”

[01:34:03] “Negative, but they might start advancing, over.”

[01:34:06] “A lot of things ‘might’ happen, over.”

[01:34:08] On Yom Kippur in 1973, the holiest day in Israel, Syrian and Egyptian forces crossed ceasefire lines established after the Six Day War in 1967, invading the Sinai Peninsula in the south and the Golan Heights in the north. Tel Saki was at the center of one of the most horrific battles of the war. Sixty Israeli paratroopers and forty-five tanks were surrounded and pummeled by 11,000 Syrian infantry and 900 tanks for three gruesome days.

[01:34:38] “From our tank, he's wounded, he needs a medic urgently.”

[01:34:44] “#3 here, I can't move right now, and I'm almost out of ammo.”

[01:34:51] “I'll wait for them to get here and I'll pound them, don't worry.”

[01:34:55] The overall death toll of the Yom Kippur War in 1973 was three times that of the Six Day War in 1967. Over 2,500 Israelis lost their lives. More than 8,000 were wounded, and nearly 300 were captured.

[01:35:15] In 1973, when foreign armies invaded the Land of Israel, they were ultimately halted and turned back here in the Golan Heights. Fifteen kilometres northwest of here is another blood-stained hill that stands in memorial to another historic battle. The story of *this* hill, however, stands in stark contrast to that of Tel Saki on Yom Kippur.

[01:35:39] Hidden in a deep valley and surrounded by towering cliffs on the northern side of the Sea of Galilee, lies a tall, narrow ridge line covered in ruins from the generation of the apostles.

It was here, three years before the fall of Jerusalem in 70AD that Jewish rebels made a courageous but failed stand against Roman forces.⁹² It's called "Gamla."

[01:36:00] GAMLA⁹³

[01:36:02] It's often referred to as "the Masada of the Golan."

[01:36:07] In 1967, after the Israelis took control of the Golan Heights, they excavated Gamla. As they unearthed the story of this ancient city from the first century, they made some incredible discoveries. They found coins with inscriptions on them.⁹⁴ On one side of the coin it said, "Deliverance." On the other side of the coin it said, "Holy Jerusalem." Now the archeological, historical implication here is that the inhabitants of Gamla believed in the first century, in the generation of the apostles, that their stand here against the invading occupying armies of Rome and the hired Arab legions that were employed to carry out the assault, they believed that their stand here in the Golan Heights, here in Gamla, was protecting, was in deliverance, for the protection of the eternal city of Jerusalem. I believe that this historical testimony from the generation of Jesus' first coming bears prophetic significance for what will happen here in the Golan Heights in the generation of Jesus' second coming. These beautiful hills will again be overrun by hostile foreign armies *for* the holy city of Jerusalem, and we're going to see a valiant but in the end failed stand here in this countryside in deliverance or in protection of holy Jerusalem.

[01:37:36] In 66AD, Herod Agrippa II laid siege to Gamla for seven months. In 67AD, Vespasian led 60,000 troops in a campaign to level the final death blow to the rebellion in the north. Like Masada, the siege of Gamla ended with slaughter and mass suicide. Thousands of Jews were killed.

[01:38:00] ISRAELI-JORDANIAN BORDER

[01:38:04] We're looking here at Jordan, and the Scripture speaks much in Daniel chapter eleven about Edom and Man and the chief of the children of Amman, where there will be great malignancy against the Jew in those lands, but there will also be great friends of the Jew in those lands. It's one thing to talk about the deep animosity, the everlasting hatred, that Esau so to speak, has towards Israel. But there's also another layer of this, another level to the mystery of this; it's not just a story of animosity. The issue it speaks about in Isaiah 16, the daughters of Moab,⁹⁵ which to us bring to mind Ruth, friends of Israel that will actually be in those lands, that will actually help Israel escape into places of hiding and refuge during the wilderness flight that we see in Revelation chapter twelve.

[01:38:52] BETWEEN THE JORDAN AND JERICHO

[01:38:57] It's a misconception to believe that all the nations initially attack Israel. Yes, at the end, there will be a representation of all nations that are converging on Israel at the end, but by that time the antichrist has long since trod down the holy city, the Jewish people are in a

decimated, devastated condition, and many are fleeing and finding refuge in places outside, regional areas outside of the Land of Israel. Just seeking survival, not even presuming to wage a successful resistance.

[01:39:33] We see from passages like Isaiah 11, Isaiah 27, that “the banished ones, when they return from Egypt and Assyria,” “banished” means “exiled,” it means “expulsion,” it means “flight.”⁹⁶ If there are Jewish refugees who’ve been expelled into surrounding nations like Egypt, Jordan, and Assyria, that means then, there are people in these places who are receiving Jews in flight to care for them behind the scenes.

[01:40:01] JERICHO

[01:40:03] Before the conquest of Canaan, Joshua sent spies into Jericho. They were given shelter by a prostitute named Rahab. When the king learned of it, he demanded that she hand them over to be killed. In an act of great courage, she conspired on behalf of the Jews, defied her king, and became a prophetic oracle concerning the Lord’s election of the people and the Land of Israel. She, like Bulgaria, is a picture of individuals and nations who will defy the powers of earth and air to harbor and preserve Jewish life during the time of Jacob’s future and final trouble.

[01:40:41] “Rahab the prostitute was justified by her works when she received the messengers.”
– James 2:25

[01:40:48] If we expect a time of Jacob’s trouble, which is a tribulation, which is something that we find in the book of Daniel, as there will be such a tribulation as it has never been on the earth that involves an eventual persecution of the Jews and dispersal of the Jewish people among the nations, then there will be the expectation that there will be a Church who is aware of what’s going on, contrary to anybody in the world, will be the one to host the chosen people, bringing to them the Messiah they have long neglected.

[01:41:26] It needs to be a message of hope, the saints that are alive at that point should stand with the nation and offer that hope—the hope of Messiah.

[01:41:37] He came, He lived, He died, He embraced the cross, He ascended to heaven; the redemption, the future redemption has been set in stone; it is guaranteed; it is finished. But the time is coming when Zion will indeed labor, when she will go through the birth pangs. And then the ultimate redemption for which Jesus came, for which Yeshua came and suffered for, that redemption which has been bought, it will be reality, and the knowledge of God will emanate from Zion and the knowledge of God will cover the earth as the waters presently cover the sea.⁹⁷

[01:42:11] JERUSALEM

[01:42:16] We’re looking at a time when even Israel will be emptied of their own self-reliance, of their own presumption, and their natural trust in themselves.⁹⁸ This is a miracle on the order of

a Sarah being visited and bringing forth an Isaac; it's a miracle on the order of the virgin birth, of the Son of God; it is a nation being born in one day, who has come to the end of their power.

[01:42:41] God is using the issue of Jerusalem, a cup of trembling, to bring and call all nations to attention, to summon them, and to plead with them, and plead with them concerning the issue of righteousness and the issue of the Kingdom of God coming to this earth.

[01:42:58] God has deemed it necessary for the Church to be brought to maturity through participation with Jacob in the time of their future trouble and God deemed it necessary that Jacob come to the knowledge of the One that they crucified largely, but not exclusively, through an encounter with the crucified One in and through His people.⁹⁹ The Church is the conduit of the revelation of the wisdom of God in the crucifixion at the end of the age—and *this* is what God is calling us into.¹⁰⁰

[01:43:32] It's to be a suffering Church, it's to be similar to the Messiah and in the same way to sacrifice herself so that salvation can be brought to the Jews and the Gentiles alike.

[01:43:46] It'll be a time of straightening and a time of emptying out of all of the residue of the confidence in the flesh that will begin to prepare the Church for a final martyr witness, both for Israel and to the nations during this time of unprecedented, prolific prophetic fulfilment.

[01:44:00] It's not a Church that is taken away, but it's rather a Church that is saved and saving during the time of tribulation. The Church should stay there with the suffering, it should stay as a witness, as a martyr.

CONCLUSION

[01:44:54] FLOSSENBÜRG, GERMANY – APRIL 1945¹⁰¹

[01:45:08] *We are still left with only the narrow way, a way often hardly to be found, of living every day as if it were our last, yet in faith and responsibility living as though a splendid future still lay before us. Our joy is hidden in suffering, our life in death. But all through we are*

*sustained in a wondrous fellowship that carries us. To all this God in Jesus has given His Yea and His Amen, and that is the firm ground on which we stand.*¹⁰²

[01:45:49] In the years between the two World Wars, a European pastor established a community where he and his colleagues could disciple young leaders. They lived and worked together in the north of Germany, away from the madness of Berlin, yet still under the growing shadow of Hitler's Third Reich.

[01:46:05] For as long as it could, the Confessing Church ran underground seminaries, desperately attempting to maintain a plumb line of biblical orthodoxy. They bore witness to history's sons that not every father abandoned doctrine and discipleship for cheap grace and distorted nationalism.

[01:46:23] The quiet years of the 1920s and well-manicured lawns of the 1930s were betrayed by the exposure of man's darkest capacities in the 1940s. The Holocaust was an unfathomable nightmare—until it happened. As European Jewry disappeared and Hitler stained the continent with genocide, this leader appealed to his Lutheran brothers, and said: "Only he who cries out for the Jews may sing the Gregorian chants."¹⁰³

[01:46:56] But this discipleship community was short-lived; the head pastor was captured and killed on the gallows, on the direct order of Hitler in one of the concentration camps. His body was thrown in a mass grave three weeks before the Führer put a gun in his own mouth, bringing the Shoah to an astonishing halt.

[01:47:26] This is the legacy of Dietrich Bonhoeffer.

[01:47:34] The trouble of the past confronted believers' unholy fusion of nationalism and discipleship. Many were found wanting. The future age-ending trouble will do the same. This will challenge everything we think we know about the High and Lofty One who inhabits eternity. This will challenge our allegiances personally as believers, and corporately as the Church. It will challenge everything we think we have a right to, and it will press us to either oppose the orchestrating hand of the Sovereign, or align our hearts and decisions with His plans and His purposes—even if it means dying alongside the children of the Covenant, forgotten in an unmarked mass grave.

[01:48:27] Jacob's trouble is not just Jacob's problem.

[01:48:33] Both Bonhoeffer and Bulgaria have a witness for us: their voices cry out from the past to the Church in the future. The testimony of Bonhoeffer is a lot like the testimony of Bulgaria: it wasn't through doctrinal purity. It wasn't through his ethical perfection that he gave a faithful witness; in fact, it was in spite of it. And the Church in the last days is called to give a similar witness. The Church in the nations right now is broken and bruised and divided, but the time of trouble is going to call us to a higher standard.

[01:49:13] After everything that can be shaken has been shaken,¹⁰⁴ after every lie and fraudulent thought has been exposed,¹⁰⁵ after every tyrant has been brought low,¹⁰⁶ every knee will bow and every tongue will confess that Man from Galilee is LORD,¹⁰⁷ and the Son of Man will establish His throne on His holy hill in Zion.¹⁰⁸

[01:49:34] Dark and distressing days are ahead of us. But we are not without hope.

[01:49:41] The King is coming.¹⁰⁹

¹ Bonhoeffer, D. (2015). Letters and papers from prison. Minneapolis: Fortress Press. Kindle edition. Original publishing: 1951.

² Matthew 24:20; Mark 13:18

³ Kelly, R. "Never Again." Retrieved from <http://the.mysteryofisrael.org/2016/01/27/never-again/>

⁴ Isaiah 2:4; Micah 4:3

⁵ Jeremiah 30:7; Daniel 12:1-2; Matthew 24:21-22; Revelation 7:14

⁶ See Psalm 72, Isaiah 2:1-4; Jeremiah 33:1-26; it is the destiny of this city by which we are to "pray for the peace of Jerusalem" (Psalm 122:6).

⁷ Kelly, R. Israel's inviolability: truth or myth? Retrieved from <http://the.mysteryofisrael.org/articles/israels-inviolability-truth-or-myth/>

⁸ Romans 11:25-36

⁹ Jeremiah 33:25-26

¹⁰ See Isaiah 51:23; Ezekiel 38-39; Daniel 11-12; Revelation 13

¹¹ Bonhoeffer, D. (2015). Letters and papers from prison. Minneapolis: Fortress Press. Kindle edition. Original publishing: 1951.

¹² See Genesis 6

¹³ See 1 Kings 17:1-2:14

¹⁴ See Exodus 1:1-40:38

¹⁵ See Jeremiah 39:1-10

¹⁶ Nearly every Hebrew prophet foretold the coming of the Messiah, expounding on the Word of the LORD in Genesis 3 (particularly elaborated on by David, Isaiah, Daniel, Zechariah, Malachi, and others), the birth of the Messiah ushered in a new era of redemptive history. The accounts of Jesus' life and ministry in Matthew, Mark, Luke, and John describe His immediate impact, woven with references to their prophetic predecessors.

¹⁷ Recorded by Flavius Josephus, the Roman siege and destruction of Jerusalem in AD70 foretold by Jesus in Luke 19:41-44. You can read Josephus' accounts here: http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_De_Bello_Judaico,_EN.pdf

¹⁸ Galatians 1:4

¹⁹ Acts 3:21; Revelation 21-22

²⁰ Become familiar with this concept here: <https://www.faission.org/articles/what-is-the-day-of-the-lord>

- ²¹ See Joel 3:11
- ²² Jeremiah 30:4-9
- ²³ See Matthew 24; Mark 13; Luke 21
- ²⁴ Luke 19:41-44
- ²⁵ Josephus also recorded the events of Masada. His account is available here: http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_De_Bello_Judaico,_EN.pdf
- ²⁶ Jeremiah 30:7; Daniel 12:1; Matthew 24:21; Revelation 7:14
- ²⁷ Isaiah 11:10-14; Jeremiah 16:14-16; 31:31-34 Ezekiel 36:22-32; 37:21; Hosea 1:11; 3:4-5; Joel 3:20; Amos 9:13-15; Obadiah 1:17; Micah 4:6-7; Zephaniah 3:14-20; Zechariah 8:1-8; 10:6-10; Jeremiah 30:3, 11; Luke 21:24
- ²⁸ Isaiah 42:6-7, 16, 22; 49:9-12, 19-21, 24-25; Jeremiah 31:1-23; Ezekiel 20:33-38; 39:25-29; Daniel 11:31; 12:6-13; Hosea 11:10-11; Amos 9:8-15; Micah 2:12-13; 5:6; 7:12-15; Zephaniah 3:17-20; Zechariah 10:10-11; Matthew 24:15, 21-22; Revelation 11:2-3; 12:6,14; 13:5-7
- ²⁹ See Exodus 19 & 34
- ³⁰ See Hosea 2:14-3:5
- ³¹ See Genesis 12:1-9; Exodus 2:11-4:31; 13:7-14:30; Numbers 14:20-35; 1 Samuel 16:11; 20:42-2 Samuel 2:4; Matthew 4:1-11
- ³² Psalm 2:1-9; Amos 9:9-15; Zechariah 6:12-13
- ³³ Isaiah 66:7-9; Jeremiah 30:7; Daniel 12:1-2; Matthew 24:3-31; Revelation 7:14
- ³⁴ Isaiah 66:7-9; Jeremiah 30:7; Matthew 24:8
- ³⁵ See Hosea 2:14-3:5
- ³⁶ Josephus also recorded the events of Masada. His account is available here: http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_De_Bello_Judaico,_EN.pdf
- ³⁷ Jeremiah 30:1-31:37; Daniel 11-12; Matthew 24; Mark 13; Luke 21
- ³⁸ Jeremiah 30:7; Daniel 12:1; Matthew 24:21-22; Mark 13:19-20
- ³⁹ Aliya Bet (Ha'apala). Retrieved from <http://www.palyam.org/English/Hahapala/mainpage>, 13 May 2018.
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- ⁴¹ Central Bureau of Statistics. 2007. *Israel in Statistics*. Retrieved from http://www.cbs.gov.il/statistical/statistical60_eng.pdf, 13 May 2018.
- ⁴² World Bank. 2018. *Data: Israel*. Retrieved from <https://data.worldbank.org/country/israel>, 13 May 2018.
- ⁴³ Sometimes we read of voluntary Jewish escape (as in Matthew 24:15-7), and other times we read of involuntary expulsion whereby the Jews are “driven out” and “banished” from the land (as in Isaiah 11:11-16 and 27:12-13). See Amos 9:9-10.
- ⁴⁴ Sometimes we read of voluntary Jewish escape (as in Matthew 24:15-7), and other times we read of involuntary expulsion whereby the Jews are “driven out” and “banished” from the land (as in Isaiah 11:11-16 and 27:12-13). See Amos 9:9-10.
- ⁴⁵ Charles Spurgeon laboured this point long before the State was reestablished. See <https://www.covenantandcontroversy.com/articles/the-church-of-christ>
- ⁴⁶ Isaiah 61:4; 63:18; Jeremiah 12:9-17; Ezekiel 36:33-38; 38:8,13; Joel 2:2
- ⁴⁷ Isaiah 63:18; see Daniel 9:24-27; Revelation 13:5-10
- ⁴⁸ Revelation 11:15
- ⁴⁹ See Joel 3:2
- ⁵⁰ Zechariah 13:8
- ⁵¹ See Zechariah 12:10-13:3
- ⁵² Robert S. Wistrich, *Hitler and the Holocaust* (New York; Modern Library, August 5, 2003), Kindle e-book, Introduction.
- ⁵³ “The Olivet Discourse” refers to Matthew 24-25
- ⁵⁴ See Zechariah 12:1-3
- ⁵⁵ See Zechariah 12-14| Joel 3
- ⁵⁶ See Hosea 2:14-3:5
- ⁵⁷ Proverbs 22:6
- ⁵⁸ This is the reiterated vision and intention laced throughout the prophetic literature concerning the Day of the LORD.

⁵⁹ For an introduction to the biblical concept of the Day of the LORD and references to study, visit <https://www.faimission.org/articles/what-is-the-day-of-the-lord>

⁶⁰ See Hebrews 12:3-17; 1 John 4:8

⁶¹ See Romans 5:1-5; Hebrews 12:3-17

⁶² Bonhoeffer, D. (2015). Letters and papers from prison. Minneapolis: Fortress Press. Kindle edition. Original publishing: 1951.

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⁶⁵ Bonhoeffer, D. (2015). Letters and papers from prison. Minneapolis: Fortress Press. Kindle edition. Original publishing: 1951.

⁶⁶ Cohen, G. (2015). Six-Day War documents show Dayan proposed Arab rule in parts of West Bank. Haaretz; retrieved from <https://www.haaretz.com/.premium-dayan-proposed-arab-rule-in-parts-of-west-bank-1.5369559>

⁶⁷ Matthew 16:2-3

⁶⁸ Luke 12:56

⁶⁹ Matthew 16:2-3

⁷⁰ Psalm 138:6; Proverbs 3:34; 29:23; Isaiah 66:1-2; Matthew 23:12; 1 Peter 5:5-6; James 4:6-7

⁷¹ James 1:5-6

⁷² Matthew 24:36

⁷³ Matthew 24:33, 43; 25:13, 16

⁷⁴ Matthew 24:34

⁷⁵ Ezekiel 35:5

⁷⁶ Ezekiel 38:15

⁷⁷ Ezekiel 38:3; 39:1

⁷⁸ Ezekiel 5:5; 38:12

⁷⁹ Ezekiel 39:25-29

⁸⁰ Ezekiel 39:27

⁸¹ See <https://www.faimission.org/articles/what-is-the-day-of-the-lord>

⁸² Isaiah 66:8

⁸³ Acts 9:1-9

⁸⁴ Ezekiel 37:1-14

⁸⁵ Daniel 9:24; Zechariah 13:1

⁸⁶ Matthew 24:22; Mark 13:20

⁸⁷ Zechariah 14:2

⁸⁸ Zechariah 12:11; Revelation 16:16

⁸⁹ Luke 21:21-24 and Revelation 11:2 speak of Jerusalem being "*trampled underfoot by the Gentiles.*" If Jerusalem is being trampled, surely the State will suffer the same violence.

⁹⁰ Matthew 16:1-4; Luke 12:56

⁹¹ Audio taken from IDF archives

⁹² Josephus also recorded the events of Gamla. His account is available here: http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_De_Bello_Judaico,_EN.pdf

⁹³ Josephus also recorded the events of Gamla. His account is available here: http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_De_Bello_Judaico,_EN.pdf

⁹⁴ Yavor, Zvi. "לגאלת ירושלים הקדושה". Antiquities.

See also "Going for gold in Gamla," Bar-Am, A. The Jerusalem Post, January 31 2010. Retrieved from <https://www.jpost.com/Israel-Guide/Northern-Israel-Tours/Going-for-gold-in-Gamla-167377>

⁹⁵ Isaiah 16:3-5

⁹⁶ See Isaiah 11:11,16; 27:13

⁹⁷ Isaiah 2:1-5; 11:9; 60:3; Micah 4:2; Habakkuk 2:14

⁹⁸ Deuteronomy 32:36; Psalm 102:13-20; Daniel 12:7. See also "Never Again" by Reggie Kelly, available here: <http://the.mysteryofisrael.org/2016/01/27/never-again/>

⁹⁹ Zechariah 12:10; Matthew 23:39

¹⁰⁰ Ephesians 3:7-13

¹⁰¹ Bibliography for this chapter:

Bonhoeffer, D. (2015). Letters and papers from prison. Kindle edition. Minneapolis: Fortress Press. Original publishing: 1951.

Metaxas, E. (2010). Bonhoeffer: Pastor, martyr, prophet, spy. A righteous Gentile vs. the Third Reich. Kindle edition. Nashville: Thomas Nelson.

¹⁰² Bonhoeffer, D. (2015). Letters and papers from prison. Kindle edition. Minneapolis: Fortress Press. Original publishing: 1951.

¹⁰³ This phrase was attributed to Bonhoeffer by his students.

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¹⁰⁴ Hebrews 12:26-29; see also Isaiah 34:4; 54:10; Haggai 2:6; 1 Corinthians 7:31; Hebrews 1:11-12; 2 Peter 3:10; 1 John 2:17

¹⁰⁵ Ecclesiastes 12:14; Romans 2:15-16; 1 Corinthians 4:5

¹⁰⁶ Psalm 2:1-12; 72:11; 110:1-7; Isaiah 2:9-17; 34:8; 61:1-4; Zephaniah 1:14

¹⁰⁷ Isaiah 45:11; John 13:13; Philippians 2:5-11; Romans 14:11

¹⁰⁸ Psalm 2:1-2; 110:1-7; Isaiah 2:2-4; 9:2-7; 24:23; Daniel 7:13-14, 27; Micah 4:1-5

¹⁰⁹ Revelation 22:20