

# The Biblical Examiner

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Holding to the 1689 London Baptist Confession of Faith

## GOD’S ARMY VS. GOG AND MAGOG

### EZEKIEL 37:1-14

A short word of introduction: As mentioned in the last Examiner, I am spending every moment possible working on “Judeo-Churchianity.” I plan to publish a finished chapter in each Examiner until I finish the book, but it may be a while before I take the time for to publish again. The chapter I am publishing today is “Gog and Magog.” I will explain more about it later. Also listed is an abbreviated bibliography. I will not republish that bibliography in any following issues that might have a chapter.

This issue has a map that will be useful if we publish more chapters.

**I need to lay aside the Sunday Message mailings for a while, but I may periodically send a finished chapter to that list.**

Ezekiel 37 lays the foundation for Gog and Magog as found in Ezekiel 38, 39.

#### • LET ME OPEN WITH A COMMON AND ACCEPTED VIEW OF EZEKIEL 37.

“Some Jews have an opinion, that these bones were the bones of those Jews that died in Babylon; and one rabbi Jose, a Galilean, said, that Ezekiel raised those dead Jews many of which returned into the land of Israel, and had children there: that when this fell into controversy among the Jews, one rabbi Juda the son of Bathirs stood up and said, I am of that race which Ezekiel raised; and showed the phylacteries his parents put upon him, and had received from those that were raised. Okay that is fine.

“They had been disquieted and vexed in Babylon many years, and suffered previous things; but God put an end thereunto, and gave them rest in Canaan; which types out God’s dealings with his people under the gospel, viz. the bringing them from their anti-Christian state into Zion.

“[T]hese bones are the house of Israel;” they were not the house of Israel in a literal sense, but they signified the

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house of Israel. It is frequent, and the word, to give names of the thing signified to the things signifying; as 1 Corinthians 10. 4, “That Rock was Christ;” here the rock is called Christ, or as the rock did not signify Christ.”<sup>1</sup>

Mr. Greenhill identifies the dry bones with the literal house of Israel which was in Babylon at the time of Ezekiel’s vision, and the spiritual house of Israel with some of the New Testament passages he uses.

I believe Scripture requires that the bones represent those who were dead in trespasses and sin:

**First**, it was after Ezekiel prophesied and the bones heard the proclamation of the Word of God that life came into the bones. In his book, Ezekiel up to this point had made it clear that the “Jews,” national Israel, completely rejected the law-word of God, and were judged accordingly in 70 A.D. The “Jews” throughout history have not changed.

**Second**, Carnal Israel did not have to fight its way back to Palestine, so what was the need of “an exceeding great army?” A very small remnant of Israel went back with the king’s blessings and finances. The vast majority of “Jews” remained in Babylon, and Babylon became the center of Judaism. The Babylonian Talmud was developed there.

The above idea of a renewed national Israel which would once again inhabit “the Land of Israel” fits very well within the fanciful rabbinic dream of a restored national Israel in Palestine, and the return to the “Jew’s Homeland.”

Because of space constraints, we can only give a short overview of the first half of chapter 37. In addition, a lot of quoted Scripture makes the article look too long to read. I will send the complete “study” upon request.

In Ezekiel 37, God acquires a victorious army with which to fight his end time battle as described in chapters 38 & 39. Then in chapters 40-48, and using the same highly figurative language, Ezekiel is shown the overwhelming glories of the church of the Lord Jesus Christ and of the Kingdom of God; that is, the city of the Great King, which is the everlasting dwelling place for the Lord God.

Ezekiel ends with no further word concerning the church, because the church through the power of the spirit of God has been more than conquerors over the very gates of hell. The enemies of God have been subdued under the footstool of the Lord Jesus Christ — everything has been subdued under his footstool as promised throughout Scripture, 48:35. (Ps 110:1, 1 Cor. 20ff.)

I must admit that I found Ezekiel 37 through 48 inconsistent with the New Testament until I checked Patrick Fairbairn’s book on Ezekiel. Though I did not read all his comments on Ezekiel, I found enough to establish some things to clear up the inconsistencies between Ezekiel and the New Testament. Since that time, I have found chapter 37 one of the most encouraging chapters in Scripture.

Fairbairn point out that the purpose of Ezekiel’s vision was to counter the feeling of despair among God’s people, v. 11. Sin had done its disastrous work. There was a dark foreboding of impending distress and ruin. The people felt as if they were on the brink of total destruction with one foot in the grave. They felt they were no better than a pile of dried bones. The prophets had promised many times a better future, but none of those things seemed to be coming to pass. Sin and

despair was the order of the day, particularly as the people saw the strength of the enemy around them.

The clear understanding of this vision is that God’s Spirit could and would overcome the miserable condition of the Israelite nation. The promise here is that the Spirit would re-establish Israel into its covenant relationship with the Lord, where it would be blessed by the Lord.<sup>2</sup>

The following understanding is based upon Paul’s statement as found in Galatians 6:11-18. (Though I would like to quote all of the following passages, space is quite limited.) Paul’s argument throughout Galatians is that heirship to Abraham and heirship to his promised blessing is by faith. From the beginning in the Garden, God’s people were justified and identified by their faith, 3:6, 7.

Viewing Ezekiel in light of the New Testament, Galatians 6:16, we see that the Israel of God after Christ is the Gospel Church.

#### **EZEKIEL 37:**

**1) Vv. 1, 2,** Ezekiel is carried by the Spirit to a large valley of bones. The bones turned out to be an exceeding great army, so evidently the dead bodies were the result of a great war. It was obvious that the “owners” of those bones were dead. The bones had been there for quite some time, for they were well bleached by the elements.

The war started in the Garden, and Eve was the first casualty, and Adam was its second. The Tempter said, thou shalt not surely die, but they did. From that time on, all are born dead in trespasses and sin. We are surrounded by dead men walking, who in themselves can do nothing and care nothing about their dead condition. Romans 5:12-14, 1 Timothy 5:6.

**2) V. 3,** in the midst of this graveyard, the Lord asked Ezekiel if the dead people there could live. To the natural man, the chance of the bones living was none. Ezekiel answered the question wisely, “thou knowest,” as he placed the impossible in the Lord’s hands. Only the Lord knows who will be raised from the dead. It was not Ezekiel’s choice. Ephesians 2:1-6.

3) **V. 4**, Ezekiel was told to prophesy to the dead people represented by the bones: “the testimony of Jesus is the spirit of prophecy.” Revelation 19:10.

**4) Vv. 5, 6**, the Lord told Ezekiel that the Spirit of God would cause the dead to live. John 5:21-27. Will the Lord breathe life into the dead? It was not Ezekiel’s responsibility to bring life to the dead. It was not Ezekiel’s responsibility to look around at the dead people and wonder how in the world the Lord could do anything with them. It was not Ezekiel’s responsibility to decide which of the dead would live. He was to preach to every creature.

**5) Vv. 7, 8**, Ezekiel did what the Lord told him to do. He spoke the word of God. If there were ever a hopeless situation, Ezekiel faced it. If there ever was a time that all effort seemed foolish, this was it. He had been told to preach to a bunch of dead people. 1 Corinthians 1:20-31. The people around Ezekiel were obviously dead, but they were brought to life by the power of God. 2 Corinthians 13:4. Romans 1:16, 1 Corinthians 1:18, 24.

The testimony of Jesus, the preaching of the cross of Christ, is the power of God that brings life to the dead.

**6) Vv. 9, 10**, the result of Ezekiel’s prophecy to these dead dry bones was that the Lord God sent his Spirit into the dead men, and brought them to life. John 20:22, Acts 2:2, Romans 6, 8:9, Ephesians 1:13, 14. The Holy spirit is compared to a mighty wind. (Jn. 3:8.) That mighty wind enters into those who were once dead in trespasses and sins, giving them life.

**7) V. 10**, these men are brought to life by the breath of God through the testimony of Jesus. The exceeding great army is for the purpose of attacking the very gates of hell. Paul defines this army and its purpose in 1 Timothy 1:18, 6:12, 2 Timothy 1:13, 4:7, 8, Jude 1:3. The King’s army is to fight the good fight of faith against the very gates of hell.

*Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Christianity is at war with the world, the

flesh and the devil. Presently, the Lord has allowed the whole world to lie in the wicked one, so everything around us today is at war against our faith. (His people’s faithfulness in the midst of overwhelming wickedness brings glory to God, and refines his people.)

**8) Vv. 6, 13, 14**, three times we are told that a result of the life would be that those who were once dead would know that the Lord, he is the true God.

Acts 2:32-36. Note that Peter quotes Psalms 110 specifically to the “Jews,” and they knew precisely what he was talking about.

**9) V. 14**, the new covenant is clearly defined in this verse. Ezekiel 11:19, 36:27. Joel 2:28, is quoted by Peter as the introduction of the New Covenant, Acts 2:16.

The promise here is that God’s Spirit would be placed in those who were dead in trespasses and sins, and they would be given new life in Christ. The reference to the Holy Spirit indwelling the believer could not be clearer. The promise of the indwelling Spirit could not be fulfilled until after Christ ascended into heaven. (Jn. 16:7-15, &c.) Those raised from the dead would also be placed in their “own land.” Their everlasting promised land is defined in Hebrews chapter 4. (See also, Heb 11:10-16.)

The Author of Hebrews is clear: The promised land of Canaan, or Palestine, was not the final location of rest promised to Abraham, and Abraham knew that. The promised land of blessings is Christ. For those of us who are God’s redeemed, he is our promised land of blessing. Galatians 3:9, Ephesians 1:3.

• **CONCLUSION:**

**1)** The clear command to God’s people in the New Testament is to go into the graveyard of the world with “the testimony of Jesus.” We are to testify to those who are dead in trespasses and sin. Mark 16:14, 15. Though people “live and move,” God’s word clearly tells us they are dead in trespasses and sins.

**2)** Our responsibility is not to produce life. Our command is to testify of Jesus, and he is the one who determines life. He alone has the breath of life; the breath that shall raise a mighty army for the Captain of the Lord’s host. His army has been commanded

to charge the very gates of hell; they have the assurance that they are more than conquerors through Christ who loves them.

However, they must be trained in the proper use of their weapons of warfare.

**3)** The Lord promises to bring life from death. He does that through the prophesying of his people. He does that through the preaching of the gospel of the grace of God, and the faith of Jesus. His “exceeding great army” is commanded to be faithful in offering that gospel no matter how hopeless the situation appears.

### **UNITY IN CHRIST**

**Vv. 15-28.** The second part of Ezekiel’s vision prophecy runs through the end of the chapter. The clear theme of this section is “the reunion of the formerly hostile members of the community.” (Fairbairn.) Here the Prophet is told to take two sticks, representing two nations. He is told to put both in his hand, and the two will become one. When those watching ask him what is meant by the two sticks becoming one, he is to tell them it pictures the Lord God uniting different people under one king. Thus, the rest of the chapter shows the details of the uniting of both Jews and Gentiles under one king, the son of David, King Jesus.

Because of the context of Ezekiel 37:1-14, the understanding of this section must be the calling forth of the nations of “Jews” and “Gentiles,” uniting them in Christ where they become one nation under the Lord God. There is no longer a Jew-Gentile distinction, for the one “exceeding great army” of King Jesus is the result of the “testimony of Jesus.” Thus, logic tells us that the prophecy cannot refer to a remnant returning to the land from Babylon.

Unlike the various armies of our day, the unity and purpose of “exceeding great army” under the command of King Jesus is clearly defined by Paul. It is to wage a victorious warfare against the enemies of the Kingdom of God, the Gospel Church. Moreover, quite contrary to popular “Judeo-Christian” opinion, we will see that the warfare in chapters 38, 39 is not a physical warfare fought

with carnal weapons; it is a spiritual warfare fought with spiritual weapons. (How well I remember sitting in a Sunday school class as the teacher sought to give a fanciful literal interpretation of chapters 38 & 39. I will send the complete study of this 37 upon request.)

Because our present concern is only with the calling forth of “the exceeding great army” and the ensuing battle against the powers of darkness, we will proceed to our next article: Gog and Magog. We will leave this chapter at this point.

These chapters are not meant to “stand on their own,” for they use terms that are developed elsewhere in the book. But here it is anyway. Prospective chapters and an abbreviated bibliography are at the end of this article.

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### The End Time War

## **GOG & MAGOG**

*Political language... is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.*

George Orwell

No doubt, the following facts connecting the *Ashkenazi Jews* with Gog and Magog of Ezekiel 38ff, will generate a great amount of skepticism, various charges of being a conspiracy theorist, outright denials, &c., in order to protect one’s preconceived notions about the *Jews*. So we will reproduce more documentation than usual. In order to deny the following, one must argue with or outright deny history.

In order to give some foundation for this article, I will open this section with a quote from *Judeo-Churchianity’s* chapter, “Kazaria.”

**“Israel seems finally to have thrown in the towel.**

[*The Times of Israel*] A blue-ribbon team of scholars from leading research institutions and museums has just issued a secret report to the government, acknowledging that European Jews are in fact Khazars. (Whether this would result in yet another proposal to revise the words to “Hatikvah” remains to be seen.)

At first sight, this would seem to be the worst possible news, given the Prime Minister's relentless insistence on the need for Palestinian recognition of Israel as a "Jewish state" and the stagnation of the peace talks. But others have underestimated him at their peril. An aide quipped, when life hands you an etrog, you build a sukkah. ..."<sup>3</sup>

The secret report admits that the *Ashkenazi Jews* are descendants of the great Khazar Empire. Up to 90% of worldwide "Jews" today are Ashkenazi Jews. The Israeli scholars took a risk by openly admitting that the "Jews" have no connection with the Israelite nation that came out of Egypt under Moses. However, we see that though they told the truth, it did not even raise an eyebrow, for the Khazar Empire, the greatest empire of its day, has been erased from history.

All of the Ashkenazi Jews alive today can trace their roots to a group of about 330 people who lived 600 to 800 years ago, all sons of Japheth, and not of Shem. History, science and archaeology now prove that the self-identified Jews of our day have absolutely no connection with the Jews of the Old Testament, yet they claim to be "God's Chosen People."<sup>4</sup>

As the "blue-ribbon team of scholars" said, the Ashkenazi Jews have no connection with the Hebrews of Palestine – or Canaan – for they are from the Caucasus, the home of the Aryan race.<sup>5</sup> We will see below that the self-identified Jews of our day are Aryan sons of Japheth.

About 1500 years ago and after very savage warfare, the Turkic Khazar tribe conquered its surrounding tribes. In the 7th century and at the height of his power, King Bulan – ruler at that time of a Turkish tribe known as the Khazars – decided to abolish the pagan practice of phallic worship, and make one of the three monotheistic religions – about which he knew very little – the new state religion. After interviewing the three, Christianity, Islam and Judaism, he chose Judaism to be the Khazar Kingdom's state religion.<sup>6</sup>

Thus the Khazar Kingdom became a self-identified "Jewish" kingdom with the Talmudic laws, *i.e.* "the tradition of the elders," as

its law-code. The Turkic citizens chose to follow the King in his choice of Judaism. The citizens became known as "Ashkenazi Jews," a title proudly carried by 90% of Jews today.<sup>7</sup>

This present effort seeks to trace Judaism from its foundation in the Talmud, the religion of the Pharisees that was condemned from the start by the prophets of old, by Christ and especially by Paul who had been a very aggressive follower of Judaism. God's war against the "tradition of the elders" started with Satan's offer, "Ye shall be as God." God's war has always been against Humanism in whatever form it is found, and it will continue until all his enemies are subdued under his footstool.<sup>8</sup>

As we consider the genealogies of Scripture in the light of the "*last days*" as spoken of by the Apostles, we encounter some attention-getting prophetic statements. Ezekiel 38 describes God's *last days*' war against his enemy that is being waged by his "exceeding great army,"

*Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:*

The prophecy is against Gog, who is the *chief prince* of the armies listed by Ezekiel.

Gog is the ruler of the land of Magog and prince of Rosh, Meshech and Tubal (#Eze 38 and #Eze 39). ... Ezekiel envisions this prince as the leader of a vast horde of armed troops that ... will march against Israel at a time when the people of God have returned to their land and live in peace completely undefended. But this will all be allowed by the Lord that he might display his holiness among them. The people of God will not have to fight, for God himself will destroy the armies of Gog. ... It is not important theologically that we be able to trace the name linguistically or identify it historically.<sup>9</sup>

God's purpose in allowing Gog to exalt himself is the same purpose for which he exalted Pharaoh:

*Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by*

the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

### GOG & MAGOG IDENTIFIED

“The medieval German legend of the “Red Jews” derived from a combination of three of these stories: (1) about Alexander the Great’s enclosure of monstrous nations behind a large mountain northeast of the Mediterranean; (2) about Gog and Magog, said to be the destroyers of the world at the end of time; and (3) about the ten lost tribes of Israel. German writers used the ‘Red Jews’ to express anti-Jewish sentiment in fears about the anticipated apocalypse.

“The term ‘Red Jews’ was chosen because medieval Germans saw red hair and red beards as signs of a dishonest, deceitful individual. Thus, Red Jews were Jews who had red hair and red beards, according to Andrew Gow. [*The Red Jews.*] This is visually demonstrated in a fifteenth-century German *Historiated Bible*, which depicted the ten lost tribes of Israel (enclosed by Alexander) with red hair and red beards. By contrast, Alexander and his army had blonde hair.

“The Red Jews made their first appearance in German literature in Albrecht von Scharfengerg’s thirteenth-century text titled *Der Jugere Titurell*. According to Albrecht, the Red Jews are enclosed behind two tall mountains called Gog and Magog; these Jews are “warlike” and present a military threat to Christians.... [In addition, another late thirteenth-century document, *Der Gottweiger Trojanerkrieg*, stated that the Red Jews, ed.] tax travelers very heavily, and that they look ugly and frightening. ...

“*Gottes Zukunft*, penned by Heinrich von Neustadt circa 1300, called the enclosed country “Caspia,” Heinrich also wrote that the terrifying people of Gog and Magog, descended from Japheth, are the ten tribes of Israel, locked up by Alexander in the “Caspian mountains” (the Caucasus Mountains are meant.). The Caspian Jews are numerous and have large armies....

“[M]edieval Christians were concerned that Gog and Magog would break out of the Cau-

casus Mountains at the end of time and destroy the Christian world.<sup>10</sup>

And of King Alexander we read that he turned to God and begged that the people of Gog and Magog — those who are now called the Khazars, who were once Hunnic peoples — be shut in, since he was unable to crush them through warfare. ... We know of no nation under the heavens where Christians do not live. For [Christians are even found] in the lands of Gog and Magog, who are a Hunnic people and are called Khazars, [and are] now a people that is stronger than those whom Alexander confined, circumcised and observing all [the laws of] Judaism. The Bulgars, however, who are from the same seven tribes [as the Khazars], are now becoming baptized [into Christianity].<sup>11</sup>

Gog and Magog, or Yajuj and Majuj among the Arabs, are mentioned in the Koran and by most Arabic geographers as more or less mythical peoples. The chief interest in them [sic] centers about two points: (1) the wall built by Dhu al-Karnain (Alexander the Great) to shut them off from the rest of the world, and (2) their reappearance as a sign of the last day. Geographically they represent the extreme northeast, and are placed on the borders of the sea which encircles the earth. Descended from Japheth, son of Noah, they number twenty-four tribes. Six of these are known by name (one being that of the Turks); and the number of each tribe equals that of all the other people in the world. Some say that they belong to the Chazars, who are all Jews (Yaḳut, ii. 440).<sup>12</sup>

#### • OBSERVE:

**First**, Gog is the prince of the land of Magog and of Rosh, Meshech and Tubal.

**Second**, prince Gog leads his tribe against those who are at peace in their own land.<sup>13</sup>

**Third**, the Lord allows Gog to strengthen himself, even mount up to the heavens, and come with all his might against God’s people who are scattered like salt world-wide.<sup>14</sup>

**Fourth**, the Lord Himself defends His people, and fights the battle against prince Gog’s hordes that are intent on destroying the people of God.<sup>15</sup>

**Fifth**, history tells us that Gog was chief of a mountain tribe north of Assyria.<sup>16</sup>

**Sixth**, there are several understandings of chapters 38, 39:

1. Most Christians interpret these passages eschatologically.

2. Some see the passage as highly symbolic of the final struggle between the Church of the Lord Jesus Christ and the forces of evil.

3. Others taking it quite literally say the nation of Israel will be attacked after the millennium when Satan is released only to be finally destroyed by being cast into the lake of fire.

4. Others consider the references in #Re20:7-9 to be allusions, not decisive as to the time of fulfillment and they identify the time of fulfillment as the battle of Armageddon before the millennium.<sup>17</sup>

The Reformers who added the footnotes in the 1599 Geneva Bible follow #2 above:

Ezekiel 38:2 "(a) Who were a people that came from Magog the son of Japheth, # Ge 10:2. Magog also here signifies a certain country so that by these two countries which had the government of Greece and Italy he means the principal enemies of the Church, # Re 20:8."

The "exceeding great army" of the Lord is commanded to go to war and conquer the "forces of evil."

We can identify the end-time enemy of the Kingdom of God, Gog and Magog, by identifying their homeland.

Jewish proselytizing reached its peak in the Roman Empire between the fall of the Jewish state and the rise of Christianity. Many patrician families in Italy were converted, but also the royal family which ruled the province of Adiabene. Philo speaks of numerous converts in Greece; Flavius Josephus relates that a large proportion of the population of Antioch was Judaized; St Paul met with proselytes on his travels more or less everywhere from Athens to Asia Minor. "The fervour of proselytism", the Jewish historian Th. Reinach wrote, "was indeed one of the most distinctive traits of Judaism during the Greco-Roman epoch—a trait which it never possessed

in the same degree either before or since.... It cannot be doubted that Judaism in this way made numerous converts during two or three centuries.... The enormous growth of the Jewish nation in Egypt, Cyprus, and Cyrene cannot be accounted for without supposing an abundant infusion of Gentile blood. Proselytism swayed alike the upper and the lower classes of society.<sup>18</sup>

We realize that the battle is the Lord's. The question is, who makes up his exceeding great army, and with what weapons does he equip them to fight in his battle described in Ezekiel 38 & 39?

\* Does God fight against Gog and his tribes with carnal weapons of warfare as was used in Ezekiel's day, and even as used today--- bombs, drones, guided missiles, &c.?

\* Are the weapons of his *last days* army spiritual weapons such as the Sword of the Spirit and the gospel of peace?

\* With what has God equipped his army that allows them to subdue the nations?<sup>19</sup>

\* With what does God pull down the strongholds of the enemy, and attack the very gates of hell?<sup>20</sup>

\* What are his army's weapons?<sup>21, 22</sup>

\* Who is on the front-line of this battle against the united tribes of Gog?<sup>23</sup>

\* What is the armour that equips them in the battle with the chief prince, Gog?<sup>24</sup>

\* What does the battle look like?

\* Who or what is the enemy?

\* What does he look like?

\* What are his battle plans?

\* How does Gog apply his plan to corrupt and conquer the Kingdom of God, the Gospel Church?

We know that *the chief prince*, Gog and his united tribes use every weapon at their disposal to undermine the Kingdom. Hence, the Apostle Paul spends a good amount of time preparing the Saints for their warfare in these *last days*.<sup>25</sup> The *last days* battle started with Christ, and will continue until the Lord fulfills his promise to subdue all His enemies under His footstool.<sup>26</sup>

## THE BATTLE

The context of Ezekiel 38 & 39 is Ezekiel 37. In chapter 37, Ezekiel saw a valley full of dried bones. At the command of the Lord, Ezekiel prophesied to those dried bones, and the Spirit of God brought life from the dead, forming “an exceeding great army” for himself.<sup>27</sup> That great army is the context of the battle against *Gog, the chief prince of Meshech and Tubal*.

The army of the Lord is fully equipped for a victorious confrontation with *Gog*. The army is assured that it is *more than conquerors through him that loved us*. It is promised victory through the power of His spirit. Then the Lord promises a new covenant with the “house of Israel.”<sup>28</sup>

The table of nations below identifies that force of evil as *Gog* and his tribe that, in the *last days*, move against the people of God who are dwelling in peace in their promised land.

### The Table of Nations

Genesis 10 & 11 records what is known as “The Table of Nations.” We understand that Noah’s first son, Japheth, settled in the area of the Caucasus, which was believed “to be the cradle of the Aryan race...”<sup>29</sup>

Japheth’s sons make up the various Gentile nations: **1.** Gomer, **2.** Magog, **3.** Javan, **4.** Tubal, **5.** Meshech and **6.** Tiras.

**Gomer**—Germany, Crimea, Cambria, Celts

**Magog**—Georgia, Scythians

**Meshech**—Moscow.

Our purpose here is not to trace where all his sons went, for such information is easily found. Our purpose is to make some key connections of these named nations for this present study.

**Gomer is the elder brother** of Magog, Meshech and Tubal of Ezekiel 38:2, 3, which makes him the *chief prince* of his tribe as listed in Ezekiel.<sup>30</sup>

**Gomer’s sons** are his **first born** Ashkenaz, **second** Riphath and **third** Togarmah.

**Ashkenaz**—Germany, Saxons, Scandinavia

**Today’s Ashkenazi Jews are the sons of the Gomer**, and are the nephews of **Magog**, Madai, Javan (father of the Greeks), **Tubal**,

**Meshech** and Tiras of Ezekiel 38.

A middle tenth century manuscript tells us that the land of the Khazars, who were at one time a Hunnic people, was called the “**lands of Gog and Magog**.”<sup>31</sup>

Mr. Koestler tell us that:

After a century of warfare, the Arab writer obviously had no great sympathy for the Khazars. Nor had the Georgian or Armenian scribes, whose countries, of a much older culture, had been repeatedly devastated by Khazar horsemen. A Georgian chronicle, echoing an ancient tradition, identifies them with the hosts of Gog and Magog — “wild men with hideous faces and the manners of wild beasts, eaters of blood”.<sup>32</sup>

In addition, he quotes from the closing words of an ancient travel report by Ibn Fablan. “The Khazars and their King are all Jews. The Bulgars and all their neighbours are subject to him. They treat him with worshipful obedience. Some are of the opinion that Gog and Magog are the Khazars.”<sup>33</sup>

Ezekiel 38’s identity certainly makes sense, for Gog and Magog were brothers!

God’s prophesied judgment of the *last days* against “*Gog, the land of Magog, the chief prince of Meshech and Tubal*.” The people from that ancient land of the Khazars who “converted” to Judaism possessed the land, and are from the land called **Gog, Magog, Meshech and Tubal**. Those converts to Judaism were and are presently known as “Ashkenazi Jews.”

Providence caused them to swarm from their homeland in Eastern Europe, Kharazia, like a plague of locusts, and cover the land as a storm cloud. As a plague, Gog and his family, the Khazars, have infested and are infesting the world with their hatred toward the Christian God of Scripture and Christianity. Prince Gog’s tribe counsel together against the Lord and his Anointed. However, they cannot reach into heaven to pull him down, so they work to undermine and destroy his Kingdom on earth---the blood-bought church of the Lord Jesus Christ.

God’s judgment is against “Gomer, and all his bands; the house of Togarmah,” Ezekiel

38:6. The house of Gomer consists of Ashkenaz, Riphath and Togarma. We must conclude that the Lord's war, particularly since the birth of Christ, is with **Judaism**, for it is a system of hate against Christ and Christianity. God's hand is also against those Christians who are infatuated with and are willing to join with, in Christ's words, the "synagogue of Satan"

**Revelation 2:9** *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

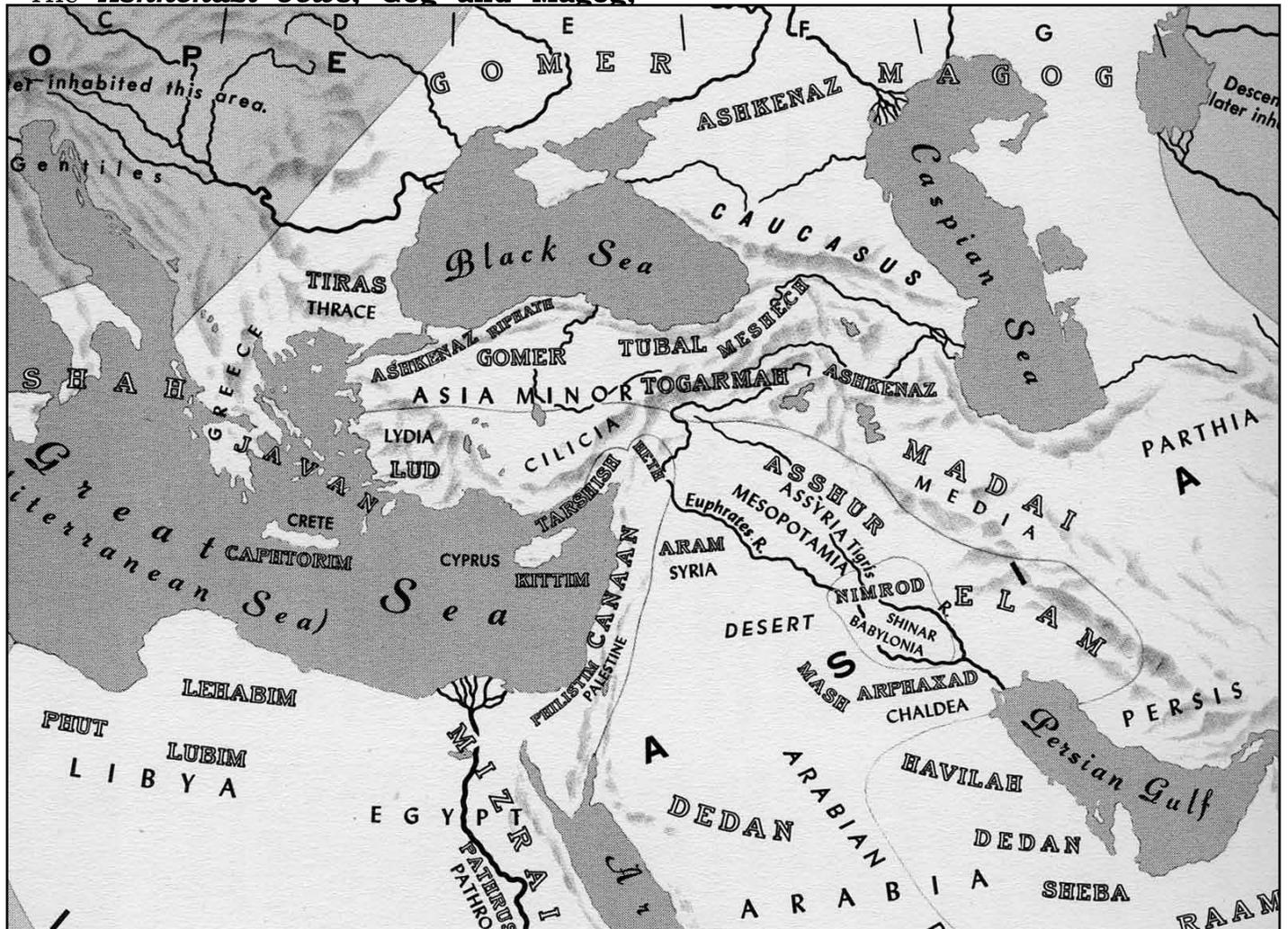
**Revelation 3:9** *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

The goal of Gog and his tribes, i.e. **Judaism**, is openly stated in the Talmud as "A program for the enslavement of the world and the destruction of the Christian religion."<sup>34</sup> George Soros is an Ashkenazi Jew.

The **Ashkenazi Jews, Gog and Magog**,

have invaded the entire world with their extreme hatred for Christ, his law and his people who love the Lord and his law-word. What is even more astonishing is that their invasion was accomplished with not only the blessing of professed Christianity, but with the financial support and encouragement of Christians. Christians have truly dug their own ecclesiastical graves, and have called down the wrath of God upon themselves for supporting the *synagogue of Satan*, and doctrines of devils.

We cannot accuse the *Ashkenazi Jews* of conspiracy, for what they have done and are doing is clearly visible to anyone who will take the time to look and who will accept the Word of God for what it says. The study such as this writer has done is not required to uncover the truth. It was simply reading Scripture and accepting it for what it says that caused him to abandon "Judeo-Christianity." Comparing God's Word with what is publically offered by Judaism will clearly reveal the demonic na-



ture of Judaism to all who are willing to subject themselves to Truth.

Sadly, the abominable, demonic doctrines of Judaism are taking over with both the blessings and financing of professed “Christian” churches. Why has the church refused to address the demonic doctrine of “Judeo-Christianity?” Are the leaders afraid of being charged with anti-Semitism (the self-identified Jews are not Semites), afraid of being ostracized from the “Christian” community, or maybe even fearful of a drop in attendance and offering by those who have being converted to “Judeo-Christianity,” a satanic doctrine that soundly condemned by the word of God. it is

“Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.” Ezekiel 39:8<sup>35</sup>

However, we have the sure promise of God that the forces of Gog and all his tribes, the *Ashkenazi Jews* and their Zionist’s goals, will be defeated by the “exceeding great army” as that army goes on the offense proclaiming the “testimony of Jesus.” The Kingdom of God will prosper according to God’s predetermined plan.

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## ENDNOTES

- 1 *Ezekiel.* William Greehill. 1649, Banner of Truth Trust reprint. Pp. 738-743.
- 2 *An Exposition of Ezekiel,* Patrick Fairbairn, 1805-1874. Zondervan. Pp. 400ff.
- 3 *The Times of Israel,* August 30, 2017. <http://blogs.timesofisrael.com/leaked-report-israel-acknowledges-jews-in-fact-khazars-secret-plan-for-reverse-migration-to-ukraine/>. This writer remembers when this statement was made, but having no knowledge of the background of the *Ashkenazi Jews*, nothing registered.
- 4 *Strange gods,* p.17.
- 5 *The Thirteenth Tribe,* p. 17. See Baker’s map.
- 6 See “The Conversion of the Khazars.” “Conversion”

simply meant deciding to follow the laws of the Talmud.

7 See King Joseph's letter. The Talmudic laws which govern Judaism are evil beyond all description. There will be a chapter on the Talmud.

8 Ps 110:1, &c. Eph 6, 2 Cor 10. The first and foremost weapon for the conflict is a thorough knowledge of the Word of God, and its proper use. Paul, in his pastoral epistles, equipped the officers in God's army so they could train the "rank-and-file" soldiers in the Lord's methods of victory. There will be a chapter on Christ's and Paul's war against "The Tradition of the Elders."

9 *Theological Wordbook of the Old Testament*, #324.

10 *Jews of Khazaria*, p. 8. Mr. Brook has abundant documentation for what he says, but it is not reproduced here. The "Red Jews" were said to be the Khazars, p. 9. This writer has not been able to independently verify Alexander's action against Gog and Magog, so he will let stand Mr. Book's statement as is in his book. Other "Jewish" authors have accepted his statements as authoritative.

11 *Jews of Kharzaria*, p. 96. Foot note # 56 on p. 117: "Hakon Stang, *the Naming of Russia* (Oslo: Universitetet I Oslo, Slaviskbaltisk institutt, 1996), 1949; Leonid S. Chekin, "Christian of Stavelot's text, including the earliest known manuscript edition from Lorsch from around the middle of the tenth century, which mentions the seven northern tribes from which the Bulgars and Khazars originated. "To the seven kings of Meshech an angel appeared in a dream, bidding them to give up their laws and statutes, and to embrace the law of Moses, son of Abraham. If not, he threatened to lay waste their country..." P. 186

12 1906 Jewish Encyclopedia. <http://www.jewishencyclopedia.com/articles/6735-gog-and-magog>

13 Jer 33:16 is fulfilled in Christ and His church. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom 5:1*

14 He permits their exaltation so that He might display his holiness among them who have strengthened themselves against "the Lord and His Christ," as well as to the world. Eph 3

15 The many promises of the Lord's defense of Jerusalem and of his nation in the Old Testament are clearly promises to defend his church: Ps 20:1, Isa 31:5, Zech 9:15, Zech 12:8, Joel 3:17, &c. 1 Sam 17:47 *And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.* 2 Chron 20:15 *And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.* How can we count his many promises to protect His people as "the apple of his eye?" Why have we allowed the wicked to steal those promises?

16 (BDB)*The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*. "And of King Alexander we read that he turned to God and begged that the people of Gog and Magog — those who are now called the Khazars, who were once Hunnic people — be shut in, since he was unable to crush them through warfare. God heard him and shut them in their mountain, so that they came to stay behind with their people; and he placed copper gates in front of this mountain..." *The Jews of Kharzaria*, p. 96.

17 *Theological Wordbook of the Old Testament*, #324

18 *Thirteenth Tribe*, pp. 187, 188. Parts of Gog and Magog settled in Greece and Italy, and became a major force there.

19 Matt 28:19, 20.

20 2 Cor 10:4.

21 2 Cor 10:4.

22 His army is made up of false shepherds and false prophets who present themselves as angels of light, 2 Cor. 11. The only effective weapon against that army is Truth.

23 Eze 37

24 Eph 6.

25 The New Testament, especially Paul's epistles, is a training manual for our war against the powers of darkness. 1 Tim 6:12, 2 Tim 4:7.

26 Ps 110:1, &c. Eph 6, 2 Cor 10. The first and foremost weapon for the conflict is a thorough knowledge of the Word of

God, and its proper use. Paul, in his pastoral epistles, equipped the officers in God's army so they could train the "rank-and-file" soldiers in the Lord's methods of victory. It is foolish to think that the Lord's kingdom is established with literal blood when he would not let David build the temple because he was a bloody man.

27 Eph 2

28 39:6, that new covenant with the house of Israel is defined in the Hebrews in 8:8-10. Paul identifies the Israel that now possesses the covenant as the new "Israel of God." Gal 6:9. Ezekiel 40ff goes on to describe the Glories in Christ of the New Temple. See *An Exposition of Ezekiel*, by Patrick Fairbairn (1805-1874), pp. 400ff. Classic Commentary Library, Zondervan. 1960. Also E. W. Hengstenberg (1802-1869) *Christology of the Old Testament*, pp. 773-778, McDonald Publishing Co. From 778ff, Hengstenberg describes the glories of The New Temple. This present author has a lengthy exposition on Ezekiel 37 posted at [biblicalexaminer.org/m19981004.shtml](http://biblicalexaminer.org/m19981004.shtml).

29 *The Thirteenth Tribe*, p 17. PDF Download, p. 3. "Another early source attesting to the collective conversion of the Khazars is a Karaite one. In about 973 CE, one Yaakov Qirqisani, a scholarly traveler who was quite familiar with the regions around Khazaria, wrote a commentary in Aramaic on the verse "God shall enlarge Japheth" (Gen. 9:27): "This is what the words mean: he will dwell in the tents of Shem, which grant him a favor and advantage. And some commentators think that this refers to the Khazars, who became Jews." *Invention of the Jewish People*, p 237

30 Baker's Bible Atlas map of "*The Nations According to Genesis 10*, p. 37 clearly identifies the homeland of the *Ashkenazi Jews*, and it certainly is not "the Land of Israel" that they have worked so hard to claim. Rather, it is the Ukraine and Russia.

31 *Jews of Kharzaria*, p. 96

32 *Thirteenth Tribe*, p. 20.

33 *Thirteenth Tribe*, p. 46

34 *The Talmud Unmasked*, p. 52. See "Talmud."

35 *The Kingdom of the Khazars*, pt II.

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## GOD GAVE ROCK AND ROLL TO YOU

The television preacher Jimmy Swaggart became a Christian megastar in the 1980s broadcasting from Baton Rouge, Louisiana. His popular crusades and regular services appeared on television sets across the United States and around the world. At its peak, his ministry was taking in over one million dollars a week. He had honed a brash, bold, loud style of preaching that made him a revered figure, both in the context of the Assemblies of God – a group of affiliated churches that formed the world’s largest Pentecostal denomination – and in the broader world of evangelicalism. Critics reviled his holier-than-thou pulpit posturing and his bellicosity. Some stations even took him off the air for his religious and cultural bigotry.

Like many other Pentecostal preachers – who were moving into politics at a rapid rate – Swaggart believed that the Holy Ghost emboldened him to witness the arrow-straight truths of the Bible. With his southern drawl, he thundered against Hollywood celebrities, evolutionary scientists, communists, homosexuals, Catholics, feminists, secular liberals and other ‘enemies’ of the faith. Americans had lost interest in the Bible, he warned with deadly seriousness. A reporter at the New York Times took note. The Reagan-era televangelist was ‘tapping some powerful resentments here; he is speaking to the disenfranchised’. The country rightly deserved God’s judgment, Swaggart assured his audience with fury.

In the summer of 1985, Swaggart was on the road, conducting one of his mass revival crusades in New Haven, Connecticut. Before the cameras and the glare of stage lights he paced back and forth, waving his arms like he was fending off a swarm of bees. He raised his Bible high above his head. He shouted at his audience about the moral degeneracy that dragged reprobates through the gates of hell. At one performance, he took aim at ‘the devil’s music’: rock and roll.

How had Christians made peace with this vile, hideous music, he asked with urgency in his voice, drawing out words like ‘pul-pit’ and ‘bye-bull’. The issue was a personal one

for him, he confided, pausing for emphasis and lowering his voice before lunging at the crowd, finger pointed upward to drive home his jeremiad.

‘My family started rock and roll!’ he exclaimed in front of the silent assembly of thousands. ‘I don’t say that with any glee! I don’t say it with any pomp or pride! I say it with shame and sadness, because I’ve seen the death and the destruction. I’ve seen the unmitigated misery and the pain. I’ve seen it!’ His voice cracking with emotion, he railed: ‘I speak of experience. My family – Jerry Lee Lewis, with Elvis Presley, with Chuck Berry ... started rock and roll!’ His claim served an obvious rhetorical point, but there was also much truth to it.

God-botherer: Jerry Lee Lewis, 1956/8.  
God-botherer: Jerry Lee Lewis, 1956/8.

Indeed, Pentecostalism – the fast-growing apocalyptic religion of spiritual abundance, speaking in tongues, healing and musical innovation – inspired many first generation rock and rollers. Jerry Lee Lewis, Swaggart’s cousin, along with Elvis Presley, Johnny Cash, Little Richard, B.B. King and others were all raised in or regularly attended Pentecostal services in their formative youth. Rock and roll – the soundtrack of rebellion and the music of side-burned delinquents and teenage consumers – owed a surprising debt to Holy Ghost religion. It is true that Pentecostalism formed just one of the tributaries that fed the raging river of rock and roll, but the importance of the spirit-filled faith to the new hybrid genre was significant.

Growing up in the Assemblies of God church, Jerry Lee Lewis and Jimmy Lee Swaggart were close. In fact, they were like brothers. They bonded over music and their shared Pentecostal experience. What they both lacked in formal education, they more than made up for in stage presence, style and charisma.

Jerry Lee’s aunt and Jimmy Lee’s grandmother, Ada, liked to tell family, friends, and anyone who would listen about the Holy Ghost baptism she experienced at a camp meeting in Snake Ridge, Louisiana. ‘You’ve got to get

it' she implored. 'You've got to have it. You really don't know the Lord like you should until you receive it.' When the power of the almighty struck her, she said, 'the presence of God became so real'. Suddenly 'it seemed as if I had been struck by a bolt of lightning. Lying flat on my back, I raised my hands to praise the Lord. No English came out. Only unknown tongues.'

The 'Godfather of Soul' James Brown could also reflect on a religious youth. Brown spent his at the United House of Prayer church in Augusta, Georgia. Its flashy leader, Sweet Daddy Grace, wore a cape and was 'like a god on earth'. When Grace died in 1960, *Ebony* magazine called him a 'Cadillac-riding materialist' and 'a brown-skinned P. T. Barnum who cracked the whip in a circus of gaudy costumes, wildly gyrating acrobats and brass bands that played as if God were a cosmic hipster'. Such criticism mattered little to the devout. In Brown's estimation, 'Those folks were sanctified.' The Pentecostal saints 'had the beat ... Sanctified people got more fire'.

Divine Inspiration: Marcelino Manuel da Graca, or 'Sweet Daddy Grace', 1945-09. Photo: Thomas Mcavoy. Divine Inspiration: Marcelino Manuel da Graca, or 'Sweet Daddy Grace', 1945-09. Photo: Thomas Mcavoy.

That fire and the beat certainly inspired Ray Charles. The brilliant pianist was a great admirer of sanctified music and especially black quartets. Charles admitted to lifting material from a song called 'You Better Leave That Liar Alone' for his decidedly secular song 'You Better Leave That Woman Alone'. The most obvious and potent of these retooled spiritual numbers was his 1954 smash hit 'I've Got a Woman', co-written with Renolds Richard. The pair used 'It Must Be Jesus' by the Southern Tones, for inspiration.

Sanctified music and gospel songs, along with the unbridled religious services that accompanied them, made a deep imprint on Jerry Lee Lewis and the early rock and rollers. But as Lewis ditched a Pentecostal ministry for a life of stardom, a major rift developed between him and his pious cousin. Lewis recorded at Sun Records in Memphis in late 1956 and shortly after became an interna-

tional celebrity. A wild, piano-pounding performer, he succumbed to the lures of drugs and alcohol. Swaggart later made clear what he thought of his cousin and his wayward life. 'Why do I need forty suits?', he asked:

I'm clothed in a robe of righteousness! Why do I need Cadillacs and Lincolns when I can ride with the King of Kings? Jerry Lee can go to Sun Records in Memphis, I'm on my way to heaven with a God who supplies all my need according to His riches in glory by Christ Jesus.

Jerry Lee felt the sting of such rebukes. Elvis Presley, who attended the Memphis First Assembly of God church before fame made that impossible, was also hurt when Southern Baptists, Catholics and Methodists lined up to denounce his stage shows and his 'wicked' music. Billy Graham, America's most famous preacher, claimed that the King of Rock and Roll's fame was due to the 'mystery of iniquity', which was 'ever working in the world for evil'.

Unsurprisingly, Jerry Lee, caught between God and the devil, was particularly vocal about his burning sense of guilt. In 1979, critic and musician Robert Palmer asked 'The Killer' if he believed he was going to hell for playing rock and roll. 'Yep', Lewis replied confidently. 'I know the right way', he said. 'I was raised a good Christian. But I couldn't make it ... Too weak, I guess.'

In October 1957, the tape was rolling at Sun Records in Memphis on a recording session for 'Great Balls of Fire'. The Assemblies of God Bible Institute, in Waxahachie, Texas had expelled the young Lewis for playing a boogie-woogie version of 'My God Is Real' in 1950. Seven years later he was using his talent for sinful ends and he knew it. Music should not do the work of Satan, he told Sun Records' founder and producer Sam Phillips:

When it comes to worldly music, rock and roll, anythin' like that, you're in the world, and you haven't come from out of the world, and you're still a sinner. And you're a sinner. You're a sinner unless you be saved and born again, and be made as a little child, and walk before God, and be holy. And brother, I mean

you got to be so pure, and no sin shall enter there. No SIN! Cause it says 'no sin'. It don't say just a little bit. It says, 'no sin shall enter there'. Brother, not one little bit. You got to walk and TALK with God to go to heaven ... Mr. Phillips, I don't care ... it ain't what you believe. It's what's written in the BIBLE!

The Lord demanded absolute obedience and purity and Phillips could not convince Lewis otherwise. The Bible said what it said and no amount of theological flimflam about 'interpretation' could change that.

Other stars in the early years of rock and roll – many with connections to Pentecostal communities – were equally consumed by guilt. Johnny Cash, who attended Church of God services in Dyess, Arkansas, struggled with alcohol and amphetamines. Little Richard, too, was convinced that his stardom – and his homosexuality – would put him on the road to perdition. Somewhere along the way, he had strayed from the path of righteousness. In his youth, Richard said he liked the fiery Pentecostal services the most, where enthusiasts spoke in tongues and did the 'holy dance'. He had long lasting memories of the singing evangelist Brother Joe May and the Pentecostal guitarist Sister Rosetta Tharpe.

Sister Rosetta Tharpe, 1938. Striking a Chord: Sister Rosetta Tharpe, 1938.

While on tour with Gene Vincent and Eddie Cochran in Australia in 1957, Richard decided to turn his life around. When his band mates doubted his sincerity, Richard tried to convince them by tossing \$8,000 worth of diamond rings into a river. He took the Russian launch of Sputnik in 1957 to be a clear sign of the apocalypse. He planned to enroll in a Seventh-day Adventist seminary. 'I wanted people to forget Little Richard as a Rock 'n' Roller', he said. 'I was soon to be qualified as an evangelist like Billy Graham.' He would later say, 'I believe this kind of music is demonic ... I believe God wants people to turn from Rock 'n' Roll to the Rock of Ages.'

Other lesser-known rock and roll performers like Jimmie Rodgers Snow ditched the stage for the Pentecostal pulpit. The son of country legend Hank Snow, he signed a re-

cord contract with RCA, making minor, innocent hits like 'How Do You Think I Feel?' (1954) and 'The Rules of Love' (1958) and toured with Buddy Holly, Bill Haley and His Comets and Elvis. Snow told the latter that he was contemplating a Pentecostal preaching career the same year that Richard made his turnaround in Australia. Elvis could not have known that Snow would later target him and other performers as emissaries of the devil. The thin, wiry rocker-turned-pastor with hair swooped back, still sporting sideburns, blasted rock and rollers and warned teenage fans against the wild new music. He hoped to show teens, 'the depths the devil can pull you down to. He hates you and wants to destroy you'.

In 1971, Johnny Cash underwent a second, public, conversion experience and became a regular at Snow's Pentecostal Evangel Temple in Nashville, Tennessee. By then Cash was aligned to a new religious movement that combined countercultural views, pop music and conservative Pentecostalism. The 'Jesus people', as observers dubbed these new Christian hippies, played loud, guitar music, worshipped in house churches and non-denominational communities and popularised a looser style of worship. Youth pastors and ministers in the movement wore sandals and fringed leather jackets like the one popularised by Dennis Hopper in *Easy Rider* (1969). Billy Graham joined the Man in Black on stage and grew his hair and sideburns a little longer in keeping with the times. America's pastor had made his peace with the style, if not the lyrical content, of rock music. Followers called the new sound Jesus music, Christian rock, or, simply, God rock.

#### PLAYLIST: THE DEVIL'S MUSIC

Like Graham, Christianity was beginning to accept rock and roll. In the late 1960s and 1970s, Christian rockers sang about the Pentecostal gifts of the spirit, the need for a spiritual revival and the fast-approaching return of Jesus. New record labels like Myrrh, Maranatha and Zondervan Records catered to a growing fan base. In the era when Americans elected their first born-again evangeli-

cal president, Jimmy Carter, Christian rock bands and Christian messages in pop music became commonplace. By the late 1970s, artists including Donna Summer, Al Green, Van Morrison, Arlo Guthrie and Bob Dylan infused their songs with Christian themes and evangelical messages. Dylan in particular was inspired by the Charismatic Movement which, much like the Pentecostals, emphasised the gifts of the spirit and promoted an open and expressive style of worship. Many charismatics, Dylan included, thought that the world would soon come to an end. Soon, there were new charismatic denominations as well as charismatic factions within mainstream Protestant and Catholic churches.

Yet prominent fundamentalists were having none of it. Some worried that the music smuggled Pentecostal beliefs into their churches. Even for some Pentecostals, the music was degenerate and had no place in their churches. 'You cannot proclaim the message of the anointed WITH THE MUSIC OF THE DEVIL!' shouted Swaggart in 1987. That same year Swaggart co-authored *Religious Rock 'n' Roll, a Wolf in Sheep's Clothing* to set out his clear views on the subject. 'I had to bow my head in shame', Swaggart lamented at one of his crusades. 'My heart ached and hurt when I had to admit to ... two Baptist brethren that not all, thank God, but most, most of the so-called Christian rock musicians come from Pentecostal ranks!'

Soon, Swaggart's profile was diminished by scandal. Early in 1988, his face contorted with grief, Swaggart tearfully admitted to the 8,000 congregants of his Baton Rouge Family Worship Center that he had sinned against them and against God. His affair with New Orleans prostitute Debra Murphee had become public knowledge. The national media now focused their attention on the licentious private life of a humiliated Swaggart. Like his cousin, Jerry Lee, Swaggart now knew what it felt like to be a moral leper.

*Cry Baby Cry: Jimmy Swaggart confesses his relationship with a prostitute, 1988.* *Cry Baby Cry: Jimmy Swaggart confesses his relationship with a prostitute, 1988.*

Despite holdouts against Christian rock, including the publically shamed Swaggart, sanctified pop music had become a powerful force by the 1990s. By the turn of the century, so-called contemporary Christian music – an umbrella category containing rock, rap, pop, worship and related genres – had reached an astonishing \$1 billion in annual sales. It outsold jazz and classical music combined. Church services around the world now regularly featured wailing singers, heavy drums, electric guitars and synths. As Pentecostalism inspired early rock and rollers, now the influence went in the other direction. Rock music had worked its way into countless congregations. The driving beat, the interracial element, the feline sexuality and the lyrics that had made fundamentalist Christians recoil in horror in the 1950s had become mainstream.

Randall J. Stephens is the author of *The Devil's Music: How Christians Inspired, Condemned, and Embraced Rock 'n' Roll* (Harvard University Press, 2018).<sup>50</sup>

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### Sharp as Arrows

## **THE BOW & ARROW MODEL FOR PARENTING**

By Chip Gaines

When our oldest son, Drake, was just a little guy, I watched him cautiously sidestep any sort of unknown. Even at a young age, it seemed, he had these instincts, instincts that drove me nuts, instincts of self-preservation or "caution." I, on the other hand, haven't ever had a cautious bone in my body.

At the time, I concluded that Drake's careful nature had to be due to a lack of exposure, so whenever an opportunity would present itself—something high to jump off, a scary thing to yell at, or any type of "cool" adventure that I could put in front of him—I would. I had convinced myself that if Drake was faced with enough of these scenarios it would eliminate any fear or caution that he had—for good.

But it didn't take. The boy just preferred to err on the side of safety—and he still does. All these lessons felt a bit like nonstarters, but then I watched our youngest, Emmie Kay,

grow, and I learned how different she was from Drake. It gave me an entirely new perspective about how I could parent my kids. I realized that it's up to me to learn alongside them what they're good at, timid about, and capable of, and then mold my parenting style to their reality—not necessarily theirs to mine.

Sometimes I imagine that I've got these five arrows in a quiver. Each one is a child, and my job is to sharpen them while they're still with me, so that when it's time for them to launch into the world, they are powerful and effective.

Drake was my guinea pig, for sure. But Drake taught me that it isn't my job to impose who I am, or who I wish I was, on my kids. Drake and I might be different in a few ways. I tend to be overly enthused about pretty much everything, and with Drake, only a handful of things get him really excited. But man, if I pipe down and really watch for the things that speak to him, and put time and energy into those few things, time and again I get to watch him fly.

I am still on the lookout for opportunities to sharpen him by encouraging him to do the things he's not totally excited about. But he's already seen me getting behind his dreams first, caring about the things that he cares about. That helps him want to take my word for it on the other stuff. 'Cause he knows I've got his back. And a kid who's got support like that can take on the world.

Growing up, I had a lot of friends who lived more sheltered lives than my sister and I did. Don't get me wrong, I'm all about the bear cub mentality—Jo and I are fierce protectors of our children. But these friends of mine were experiencing real-world situations for the first time in their 20s instead of in their adolescent years. It's like they were kept hidden away from the difficulties of real life, and then they suddenly were expected to grow up when it mattered, once they were out of the house. They were so unprepared, and it wasn't just sad; it was sometimes dangerous. I experienced life pretty differently, having to learn some hard realities early on. But look-

ing back, those experiences built me up and made me capable. And by comparison my friends' sheltered journeys turned out to be a whole lot riskier.

That's why I'm intent on introducing my kids to experiences that begin to prepare them now and make them capable today. I think it's important that they have time to learn by trial and error while we are nearby, so they can learn for themselves what they are made of.

I think people tend to shy away from this kind of philosophy because there's always the chance of failure, but I believe that even the stuff we are built for needs some fine-tuning. Nobody just wakes up at 20 years old in the major leagues. They had to go up to bat and strike out a million times first.

Since I spend a majority of my working day hopping between job sites, I've found that the easiest way to help my kids experience new things is by bringing them along when they get out of school. I feel pretty well-educated on the myriad reasons one should not bring children to a construction site—potential for injury, skinned knees, whining, potty breaks (with no working toilets), or the inevitable stray puppy or kitten they beg me to let them bring home. There are surely a million more.

But here's why I do it anyway. I see firsthand what types of things catch their attention and how they problem-solve. There always seem to be these teachable moments, where they watch me wrangle us out of a situation and they learn something from it or they embrace the courage to jump in and give me a hand.

It's typical that I'll get a few weird looks from passersby, and I get that it might look a little odd to see young kids at a job site. But the alternative would be leaving them at home, and frankly, I think that's more dangerous. There's just too much at stake. What they could miss out on is far too important to risk.

Not everyone has the type of job they can involve their kids in. I get that. All of our circumstances are different. But we can bring them on weekend errands. It's certainly easier to leave the kids at home in these moments,

but I vote we don't—because it's harder to sharpen kids who aren't beside us.

What it comes down to is this: I don't care if my kids are cautious like Drake or risky like Emmie Kay. I just want them to know that they can tackle anything. And it's not about dictating where or what conclusion they arrive at. I truly believe that these kids are who God created them to be, and I don't want to impose who I am and what I want in a way that charts their course. I see my role as more of the archer—carefully, lovingly doing my part so, when they finally do leave home, they go out like sharp arrows: intentional, purposeful, capable, and ready.

*The Magnolia Journal, inspiration for life and more. August, 2018. Published quarterly. PO Box 37508, Boone, IA. Though the word Bible nor Christian are not used in this "home" type magazine, it is clearly distinctly Christian. The adds, pictures, articles all reflect a Christian world view. The Gaines have a syndicated home remodeling TV show, and they homeschool.*

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## VARIOUS

Top Voting Machine Vendor Admits It Installed Remote-Access Software on Systems Sold to States

Remote-access software and modems on election equipment 'is the worst decision for security short of leaving ballot boxes on a Moscow street corner.'

[https://motherboard.vice.com/en\\_us/article/mb4ezy/top-voting-machine-vendor-admits-it-installed-remote-access-software-on-systems-sold-to-states](https://motherboard.vice.com/en_us/article/mb4ezy/top-voting-machine-vendor-admits-it-installed-remote-access-software-on-systems-sold-to-states)

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## A.D. vs C.E.

We met a family at the Farmers Market in Hillsboro that is held every Saturday during the summer. We had met the family in the past, and we were surprised to see them at the Market. They have four boys and a girl, all adopted. We were talking with them about homeschooling, which they had been doing. However, they mentioned that they tried the public school this year. It was a small local school in Lynchburg, which is our local post office, where teacher claims to be a Christian. However, she insisted that the students

could not use B. C. nor A. D. The boy looked to be about 10 years old, and he refused to abandon B.C. and A.D. The teacher told him he had to use the anti-Christ dating system. When he told his parents, they immediately took him out of that den of iniquity.

On page xiii in his book, *"What Jews Believe,"* Rabbi Morris Kertzer says;

"The dates that follow are labelled either B.C.E. (not B.C.) or C.E. (instead of A.D.) The usual designations, B.C. and A.D., stand for "Before Christ," and Anno Domini (Latin for "The year of our Lord"). Since Jews do not believe that Jesus is the Christ, which is to say, "Our Lord," Jewish history books prefer "Before the Common Era" (B.C.E.) and "Common Era" (C.E.) to describe the same two eras of Western history.

Jewish history begins, as does all history, in misty origins. We know almost nothing for sure about the age of the patriarchs and matriarchs, Abraham and Sarah, Isaac and Rebekah, Jacob, Rachel, and Leah. Even the life of Moses and his sister and brother, Miriam and Aaron, are the subject of much controversy among historians."

B.C. to B.C.E. is clearly the Jewish method of denying the history of creation, and of writing Jesus Christ out of history.

Some years ago, when the sodomite agenda started rearing its ugly head in the education system, Christians said, "Well, the teachers are Christian, so we don't need to worry." They ignored the many warnings of Scripture against learning the ways of the heathen of those who knew what was happening, and sent their children into the satanic government education system. Jer 10:2, Lev 18:3, 20:23 is speaking specifically about sodomy, bestiality, and other sexual evils.

Christians ignored Scripture, sent their children to be trained in "the way of the heathen," by "Christian" teachers who had to teach the evil anti-Christian curriculum, or they would lose their jobs. (They chose which master to serve, and that master was mammon.) Because Christians ignored their Christian responsibility to train up their children in the ways of the Lord, the sodomite agenda has become the socially accepted agenda.

Look at the public support now for "Gay Pride celebrations."

**Foster parents tossed from program because of Catholic faith**

An appeals court is being asked to overturn the “harmful policy” decision by officials in Philadelphia who are cutting off Catholic Social Services from a foster program that desperately needs responsible families to help children – all because the organization cannot endorse the city’s adoption of a same-sex “marriage” policy.

<https://www.wnd.com/2018/07/foster-parents-tossed-from-program-because-of-catholic-faith/>

### **Our point:**

When “Christian parents and teachers” support or overlook the change from B.C. to B.C.E., one can legitimately question their commitment to Christ: Their walk does not support their talk. They are supporting writing Jesus Christ out of history. A new generation is being trained to forget what B.C. stood for.

### **The Positive Side:**

Christians have refused to withdraw from the glorious Temples of Humanism of their own free will, so God is allowing human nature to take its course, as we are warned about in the book of James. The result is that things like shootings, rapes, beatings, the attacks on the three “Rs”, &c. are becoming so common that Christian parents are finding that they have no choice but to withdraw their children if they care at all about their safety. However, “Christian” teachers seem to be willing to stay in those Temples and teach the anti-Christ humanist curriculum because of the money.

It is more than obvious that there will be no “Christian teacher missionary action” allowed in the humanist education establishment.

We need to know the Truth, though it will change only those who can hear with their ears:

**First**, “*Ye shall know them by their fruits.*” (Matt 7:16.) Their works either as parents or as teachers in supporting “public education” reveals either their lack of biblical understanding, or their indifference to what is clearly revealed in God’s word.

**Second**, “*No man can serve two masters.*” (Matt 6:24, Luke 16:13) Accordingly, his unstable mind is revealed in his actions of try-

ing to serve God while promoting humanism. (James 1:8.)

**Third**, “*unstable in all his ways.*” (James 1:8.)

**Unstable:** “*akatgtstatos.* The meaning of this word is “restless” either a. as “exposed to unrest” or b. as “unsettled.” We find only b. in the NT: The “unstable” person cannot pray effectively in #Jas 1:8, and the tongue is a “restless” evil in #Jas 3:8.” (V, 8 is the only use of *unstable* in the NT. *Theological Dictionary Of The New Testament*)

Note the harshness of the Lord through the words of James: V. 8ff. their tongue is “**full of deadly poison.**” The tongue of the unstable man who professes Christianity even while he practices anti-Christian Humanism is **deadly poison.** All of us deny our profession of Christ at times, but those Christians who continually support by sending their children, and who openly teach in the anti-Christ education system continually deny Christ, and their tongue is “**full of deadly poison.**” They are poison as they poison those before whom they live as Christians, and openly teach humanism as Christians.

How can those who continually support the anti-Christ profess the name of Christ? In order to be honest, they should stop identifying themselves by the name of Christ.

**Fourth**, “*Ye cannot serve God and mammon.*” (Matt 6:24, Luke 16:13.) The Christian’s attitude toward the anti-Christian education system, by both parents and teachers, clearly reveals where their love lies. Teachers love money more than obedience, and parents love convenience more than obedience.

Galatians 4:16 Am I therefore become your enemy, because I tell you the truth?

60% of my property tax goes toward the anti-Christian schools, and even if 100% goes, and guards are posted at every door, humanism cannot change its outcome — Death and Destruction. (We do have a local school that is located about ½ hour from the Sheriff’s Department in a very small community. Outside of the school is a sign posted the staff is armed. They posted the sign because of their

distance from any law enforcement.

I have met and know of pastors who either were or were currently when I met them teachers in the public school system. Many pastors allow their wives to teach, and may even encourage their children to teach in the anti-Christian, humanist education system. Of them, I ask with James, "How can these things be?" (3:10) The wisdom that allows such double mindedness is certainly "not from above." Rather, James identifies that wisdom as "devilish."

**Devilish:** "*daimoniodes*. "Demonic," used in the NT only in #Jas 3:15, which contrasts devilish wisdom with the wisdom from above." (Theological Dictionary Of The New Testament)

"1) resembling or proceeding from an evil spirit, demon-like" (*Online Bible Greek Lexicon*)

The harshness of James' words show the attitude of God toward those whose tongue is "**full of deadly poison.**" Though their words speak Christianity, their actions are declared to be under the influence of evil spirits.

Conclusion: God is forcing things to a point where choices must be made. God or Mammon? Christ or anti-Christ?

Where does our heart lie?

### **WND**

Virgins shocked – Vatican allowing them to have sex

'Consecrated' women furious with new Catholic Church

<https://www.wnd.com/2018/07/virgins-shocked-vatican-allowing-them-to-have-sex/h> ruling

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## **A SHORT PERSONAL WORD**

For old people, we are quite busy, so time is flying past quicker than we can imagine. I tell Bettie at times, "It is really not worth getting up, because we have to turn around right back to bed." Time! It seems we just got the fireplace cleaned up from last winter, and in just a few more weeks it will be time to light it again. We praise the Lord that through a small providential act, he put us in contact with a local retired farmer who has been clearing out his woods of ash trees that have

been killed by a beetle. As he has cleaned out his woods, he has cut the wood to length, and has even split a good bit of it. What is not split, we can split on site with the splitter he has mounted on his tractor. He does not heat with wood, so he encouraged us to take all we need. We can have as much as will fit in our barn where the concrete floor is. That should set us up with enough firewood to last several years. Lord willing, for a long as this "old" man can keep up with wood heat.

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## **"STONEWALL" JACKSON AND SPECIAL PROVIDENCE**

By H. Rondel Rumburg

*"I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: To set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise" (Job 5:8-12).*

During the War of Northern Aggression Dr. Robert L. Dabney first became a chaplain of the 18<sup>th</sup> Virginia Regiment, and then was persuaded by Gen. T. J. "Stonewall" Jackson to become his Chief of Staff. After the conclusion of the strenuous Valley Campaign, Dabney was forced by his health to resign this duty in July of 1862. He continued to preach to soldiers as the Lord allowed and do what he could for the cause. When Gen. Jackson died Dabney was requested by his widow, Mary Anna Morrison Jackson, to write a biography of the great general and in those pages one becomes acquainted with Jackson's pursuit of and then understanding of "special providence." This brings us to consider "special providence" in the light of the life of the man they called "Stonewall."

*First, what is "providence?"* God's providence is His upholding and governing of everything He created. God in His infinite wisdom and power created the animate and inanimate world; God in his infinite wisdom and power continues to exercise His care over what He created and this is called "providence." Since God originated the universe His works of

providence are perpetual in its keeping.

The Catechism asks and answers: “What are God’s works of providence? God’s works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions” [*Bap. Cat.* 14; *Shorter Cat.* 11]. Just after Major Jackson moved to Lexington, Virginia he was made aware of the catechism’s importance. He was renewing his friendship with Major D. H. Hill just after moving to Lexington. On one occasion while visiting in Hill’s study a question arose about sin and Hill picked up the *Westminster Shorter Catechism* giving its definition of sin. The answer—“Sin is any want of conformity unto, or transgression of the law of God.” Jackson saw how succinct the catechism was and was impressed by its brevity and accuracy. The catechism was borrowed about a week and returned. Thomas thought it a model of English and sound doctrine. Hill then gave him a copy of the *Westminster Confession of Faith*. During Jackson’s second marriage he applied himself to learn the catechism since he was unable to do so in his orphaned childhood. Many a Lord’s Day afternoon was spent in this pursuit.

God as God is in absolute control of everything. God rules and over-rules, but is not the author of sin because he is sin’s judge (James 1:13-17). God chose to allow evil (Acts 14:16). God chose to judge evil with evil (Rom. 1:26-32; Ps. 81:11-12). God chooses at times to bring good out of evil (Acts 2:23; 4:27-28; 13:27; Gen. 50:20; 1 Cor. 2:7-8). God may use evil to chasten those who are the objects of His affection (Heb. 12:4-14). However, the time will come when His elect are removed from the power and presence of sin forever (Rev. 21:27; 22:14-15). [For the best study on Providence read Lecture XXV in *Lectures in Systematic Theology* by Dabney].

One has described providence in the following way: “The operation is coextensive with the universe, and as unceasing as the flow of time.” All God’s attributes are engaged in providence. He provides food for the raven, and satisfies the desire of every living thing. The Bible shows us all nature looking up to and depending upon Him (Job 38:41; Ps

104:1-35; 145:15, 16; 147:8-9). God’s Word uniformly declares that every occurrence, as well as every being, is perfectly under His control. There is no such thing as chance in God’s universe, which rules out such things as evolution, fatalism or blind happenstance. Nothing is too minute for God, even so nothing is too minute for Him to preserve and control. Even the hairs of our heads have been numbered.

The Bible clearly teaches God’s providential control (1) over the universe at large, Ps. 103:19; Dan. 4:35; Eph. 1:11; (2) over the physical world, Job 37; Ps. 104:14; 135:6; Matt. 5:45; (3) over the brute creation, Ps. 104:21, 28; Matt. 6:26; 10:29; (4) over the affairs of nations, Job 12:23; Ps. 22:28; 66:7; Acts 17:26; (5) over man’s birth and lot in life, 1 Sam. 16:1; Ps. 139:16; Isa. 45:5; Gal. 1:15-16; (6) over the outward successes and failures of men’s lives, Ps. 75:6, 7; Luke 1:52; (7) over things seemingly accidental or insignificant, Prov. 16:33; Matt. 10:30; (8) in the protection of the righteous, Ps. 4:8; 5:12; 63:8; 121:3; Rom. 8:28; (9) in supplying the wants of God’s people, Gen. 22:8, 14; Deut. 8:3; Phil. 4:19; (10) in giving answers to prayer, 1 Sam. 1:19; Isa. 20:5, 6; 2 Chron. 33:13; Ps. 65:2; Matt. 7:7; Luke 18:7, 8; and (11) in the exposure and punishment of the wicked, Ps. 7:12-13; 11:6. (L. Berkhof, *Systematic Theology*, 168).

Providence is “foresight or forethought.” The Greek word *pronoia* is translated “provision” and refers to that which transpires after having been thought out in advance (Rom. 13:14). When applied to God, it expresses His infinite wisdom and unceasing power exerted in and over all His works. Providence is the opposite of “chance,” “fate” or “luck.” In relation to all things providence is universal, and nothing is too minute in providence. For moral beings it is special, and to converted beings it is particular. Each is an object of providence according to its capacity. God’s providence is concerned in a sparrow’s fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Providence is threefold: preservation, co-operation

and government. God, who created all things, controls all things for the highest good of the whole as well as for His glory. Providence displays God's omnipresence, holiness, justice and benevolence.

If the telescope reveals the immense magnitude and countless hosts of stars and planets which He created and sustains, then the microscope shows that His providence equally concerns itself with microscopic entities. Nothing is too small or inconsequential to God not even a hair on our head (as previously noted) or particle of dust that blows in our eye. We cannot explain fully why evil was ever permitted except at the discretion of God, but then God overrules evil for good and thereby displays His grace.

*Secondly*, what does "special providence" mean? "Special providence" often is used to refer to the providential acts of God in the lives of those made in the image of God or rational creation. Thus special providences are the special ordering of events as in answer to prayer or deliverance out of trouble. But special providence is within the scope of the will of God. Dabney asserted however, "We see, then, that all general providence is special," as a result of God fulfilling His will. Consider "special providence" within the context of the Confederate era and its theology: the *Confession of Faith* and the Catechisms, etc. Chapter V, Section 7 of the Confession stated, "As the providence of God doth in general reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof." The Lord's people were thus said to be taken care of in special providence.

Dr. R. L. Dabney in *Lectures in Systematic Theology* reminded, "God's providence is efficient and almighty: it must then be special, or all its instruments God's.... To exercise a general providence without a special is as though a man should form a chain without forming its links." Writing about "Stonewall" Jackson's view of Divine Providence Dr. Dabney stated in his *Life and Campaigns of Lieut. Gen. Thomas J. Jackson*, "God's special providence is over all his creatures and all their actions, to uphold and govern them; and that

it is over His children for their good only. By that omniscient and almighty control all events are ordered, permitted, limited, and overruled.... It secures the action designed by God's intelligent purpose, from each created agent, in strict conformity with its nature and powers."

Prayer is implied in providence. Jackson was a man given to prayer as occurred even when he took a drink of water. Dabney explained that Jackson's view impacted his prayers: "His perpetual recurrence to this special providence was displayed in his prayers for the divine guidance of his own judgment." During the war Thomas wrote Laura, his sister, "To the prayers of God's people I look with more interest than to our military strength." This is why he so strongly believed that "all things work together for good" (Rom. 8:28).

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## THE NATURE OF GOD'S LAND GRANT TO THE JEWISH PEOPLE; OR, THE KEY TO PEACE IN THE MIDDLE EAST

By Thomas Williamson.

The meaning and significance of the land grant, which God gave to Abraham and his descendants in the book of Genesis, is one of the hottest theological issues of our day.

Every day of the week, there is a report of new violence and reprisals in Palestine, based on the question of who owns the land. Many are predicting that World War 3 will be fought over this issue, and that it will be a nuclear war. It is assumed that America will take part in this war, and some have even urged that our military spending be increased so that our ground troops will be prepared to participate in the next war in Palestine.

No theological topic could be more pertinent or relevant than the question of what the Bible teaches about the nature of God's land grant to the children of Abraham.

**THE GEOGRAPHICAL EXTENT OF THE LAND GRANT.** In Genesis 15:8 God told Abraham that "*Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*" While Euphrates is described here as a "great river," the river of Egypt is not. The river of Egypt is not the Nile,

since the Nile is over 4000 miles long, flowing north from the wilds of Central Africa. Obviously, the boundary of the Promised Land does not extend all the way south to Uganda.

According to the Wycliffe Bible Encyclopedia, **“the Hebrew nahal Misrayim denotes a wadi or stream-bed, not a true river . . . . The Wadi el-Arish is almost certainly the geographical feature meant by this term. It is a seasonal stream that flows only after heavy rains, running N out of Sinai and ending at the Mediterranean 90 miles E of the Suez Canal and 50 miles SW of Gaza.”**

Smith’s Bible Dictionary agrees that the Wadi el-Arish was the border of ancient Israel: **“This stream is first mentioned as the point where the southern border of the promised land touched the Mediterranean, which formed its western border, Num. 34:3-6.”**

The Numbers 34 passage gives us more detail about the extent of the land grant. Meanwhile, in Deuteronomy 2:5 and 2:9 we are specifically told that the territories of Edom and Moab would not ever be included in the land grant to Israel.

**THE PLACE OF GENTILES UNDER THE LAND GRANT.** Although God had given Palestine to the Hebrews, this did not prevent Gentiles from continuing to reside in the land and own property there.

Rahab, Ruth, Uriah the Hittite and Oman the Jebusite are examples of the thousands of Gentiles who shared the land with the Jews. In 1 Chronicles 21:18-30 we see that Oman the Jebusite owned property in Jerusalem, and that King David paid him a fair price in order to purchase that real estate. Likewise, Abraham paid fair market value for a field owned by Ephron the Canaanite, Genesis 23:16. Neither Abraham nor David understood the land grant as meaning that all Gentiles should be ethnically cleansed from the land, or that their land could be stolen from them without paying for it.

**THE FULFILLMENT OF THE LAND GRANT.** Did God keep His promise to the children of Abraham, or does the land grant promise remain unfulfilled? Do Christians need to sup-

port military action to achieve the fulfillment of that land grant promise today?

**The answer is that God completely fulfilled the land promise in Old Testament times, so therefore there is no need for us to take action to have the prophecy fulfilled today.**

Since there is so much confusion and misinformation on this issue, let us see what the Word of God says about it.

*“So Joshua took the whole land, according to all that the Lord said unto Moses “ Joshua 11:23 .*

*“And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein... There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.” Joshua 21:43, 45.*

*“David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.” 2 Samuel 8:3.*

*“And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt.” 1 Kings 4:21.*

*“Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” 1 Kings 8:56.*

*“And [Solomon] reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.” 2 Chronicles 9:26.*

*“Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words, for thou art righteous.” Nehemiah (9:7-8).*

Nowadays there are some ungodly archaeologists who claim that the Bible is wrong, and that the Israelites never possessed all of the land. We have to make up our minds that we are going to believe the Word of God, not some anti-Christian “scholars.” To deny that God gave all the land to the Jews is to make God a liar and the Bible a book of lies.

It is a clear and rigorous teaching of God’s infallible word, that God did fulfill His promise to give all the land to the Israelites. Therefore, there is no need for us to fulfill the promise

yet again, any more than we would need to try to reenact Pentecost, the Roman destruction of Jerusalem, or other prophesied events in the Bible.

**THE CONDITIONAL NATURE OF THE LAND GRANT.** The land grant to the Israelites was conditional, dependent on their obedience to the terms of their covenant with Jehovah. Here again there is a lot of confusion on this issue, since some have thought that the land grant was unconditional.

Genesis 17:9-14 states that God's covenant with the Hebrews was conditional on their obedience, and that those who disobeyed would be cut off from his people. Deuteronomy 7:12 and Exodus 19:5-6 make it clear that the covenant was conditional on Israel's obedience.

Joshua 23:15-16 threatens the Hebrews with loss of the land grant if they disobey God:

*"Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and have bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."*

2 Chronicles 7:19-22 also threatens the Hebrews with loss of the land grant if they break the covenant:

*"But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then I will pluck them up by the roots out of my land which I have given them. . ."*  
See also the parallel passage in 1 Kings 9:6-9.

A consideration of the history of Israel proves that the land grant was conditional. When the Hebrews under Moses disobeyed the Lord and broke their covenant with Him (Numbers 13-14), they were not allowed to enter the Promised Land for 40 years. If the land grant had been unconditional, they would have been able to stroll right into Canaan, regardless of their rebellion and idolatry.

The Jews, under divine judgment, were removed from Palestine and taken captive to

Babylon in 586 BC. Had the land grant been unconditional, there would have been no reason for God to remove them from as land, no matter how apostate the Jews became. Clearly, the land grant was conditioned on the Jews' obedience to Jehovah, but their final, crowning act of disobedience was when they crucified His Son, their Messiah.

**THE CANCELLATION OF THE LAND GRANT.** In Matthew 21:33-45, Christ warned the Jews, in the parable of the householder, that they would lose their land grant as a punishment for rejecting God's Son. *"Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."* Matthew 21:43 .

Christ specifically predicted the complete destruction of Jerusalem and the Temple in Matthew 24. All of this happened to that generation, when the Romans destroyed Jerusalem in 70 AD. The Jews were expelled from Palestine as a direct, specifically prophesied judgment of God, for having rejected and crucified their Messiah.

Since that time, the conditional Abrahamic land grant has no longer applied to the Jewish people in Palestine. The New Testament is totally silent as to any duty on the part of Christians to reestablish that land grant, or to help Jews to revive their earthly kingdom in Palestine.

Modern Jews have no divine entitlement to occupy and confiscate Palestinian land. However, they certainly have a right to live in peace in their modern nation of Israel, on land that they have lawfully purchased. How can we help the Israelis to be able to enjoy peace?

If we are willing to apply Christian principles to the current Arab/Israeli conflict, there can be peace in the Middle East, peace that will be mutually beneficial to Palestinians and Jews. The only question is, do we want peace, or would we rather have war?

The Bible teaches that we should be peacemakers, Matthew 5:9, Hebrews 12:14, and that we should pray for the peace of Jerusalem, Psalm 122:6. Some Christians have given the impression that they would rather

see war and violence in Palestine, under the mistaken belief that this would somehow fulfill some obscure Bible prophecy or hasten the Second Coming of Christ.

Some have glibly stated, “There can be no peace in the Middle East until Jesus comes,” or “Nothing is going to get any better until Jesus returns.” There is no Scriptural basis for such statements. What some people are really saying here is that Christianity has no answers or solutions to the most pressing issues of our time, and that those who are looking for answers should seek them elsewhere.

We should never give the impression that the Christian religion has no relevance to modern crises. Christ indeed is the answer to every problem, including the Middle East crisis.

**A CHRISTIAN PEACE PLAN FOR THE MIDDLE EAST.** Christianity has the answer to the Middle East crisis. It is a dispute over land, land which in many cases has been unjustly stolen from the rightful owners.

While Communism teaches that it is permissible to steal land from its owners without compensation, true Christianity emphasizes the sacred nature of property rights. The Ten Commandments forbid us to steal or even to covet our neighbor’s house and real estate.

Many Jews and Palestinians have suffered the unjust loss of their land as a result of the 1948 war, and many still live in fear that their land will be stolen and their homes demolished. Christians must oppose all such unjust taking of property, as a matter of principle.

Another Christian principle that should be applied is that of the oneness and equality of man. The Bible recognizes no superior races, teaching that God made all nations of one blood, Acts 17:26, that there is no difference between the Jew and the Greek, Romans 10:12, that being a Jew confers no advantage in this dispensation, Galatians 6:15, and that in Christ there is no Jew or Greek, Galatians 3:28.

The anti-racist principles of Christianity will eliminate all talk of ethnic cleansing, of “pushing all the Jews into the sea” or “trans-

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ferring all the Palestinians east of the Jordan.” DNA testing has shown that Israelis and Palestinians are almost identical in ethnic background, and that both groups have deep roots in the Holy Land. Neither the Jews nor the Palestinians are “land squatters,” and there is nothing in the Bible that requires that any ethnic group be ethnically cleansed or expelled from Palestine.

The application of Christian principles, and a proper Scriptural understanding of the land grant to Israel, will lead us to understand that there must be no more unjust confiscations of land in Palestine, and that all Jews and Palestinians who have lost land must be recompensed for their losses. The money that is currently being spent on war, occupation forces and illegal settlements can be used instead to recompense those who have suffered the loss of their property.

When this is done, and when the human and property rights of all Israelis and Palestinians are fully recognized and protected, tensions will end and there will be peace in the Middle East.

If Christians lead the way toward a comprehensive peace agreement in Palestine, instead of lobbying for war, it will be evident to the world that Christ indeed is the answer to all the problems that face us in the modern world.

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