

YOUR HOUSE LEFT DESOLATE

PART II

THE HOUSE OF ISRAEL LEFT DESOLATE AT CHRIST'S FIRST COMING

By Arlen L. Chirwood

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:34-39).

When Christ came the first time, He appeared to Israel and offered the kingdom of the heavens to the Jewish people, based upon national repentance. The message was very simple: “Repent: for the kingdom of the heavens is at hand” (Matt. 3:1, 2; 4:17; 10:1-7).

The theocracy could have been restored (*cf.* Acts 1:3-7); and though only the heavenly aspect of the kingdom was being offered to the nation at this time, any realization of the heavenly would have necessi-

tated a realization of the earthly as well. One cannot exist in its fulness in this respect apart from the other.

Israel, at Christ's first coming, was viewed as *sick*, “from the sole of the foot even unto the head” (Isa. 1:4-6). Supernatural signs were being manifested — supernatural healings of individuals, supernatural provision (Matt. 4:23-25; John 2:7-10) — pointing to that which the entire nation could experience and have *if the nation would repent*.

This was God through one Son calling His other son to acknowledge that which had been done, and repent. But the other son refused, and the story of Cain and Abel in Genesis chapter four began to be fulfilled in the antitype.

One son rose up against the other Son, and slew Him. As Cain rose up against Abel and slew him, Israel rose up against Christ and slew Him. And as the blood of Abel cried out “from the ground,” the blood of Christ “speaketh better things than that of Abel” (*cf.* Gen. 4:10; Heb. 12:24).

Then the story continues from Genesis chapter four. Cain's punishment for this act was something which he looked upon as greater than he could bear. He was to be driven from the Lord's face out upon the earth, he was to be “a fugitive and a vagabond in the earth [a fugitive moving from place to place across the face of the earth, with no permanent home]”; and, in this condition, he would find himself at the mercy of those upon the earth.

Others would seek to slay him, but would be unable to do so. God, in spite of that which Cain had done, would not only supernaturally protect Cain, but He would judge those who did seek to slay him (Gen. 4:13-15).

And this is exactly what has happened to the Jewish people over the centuries since they slew their Brother. Israel has been driven from the Lord's face out upon the earth (among those “without God,” dwelling in the tents of Ham and Japheth [*cf.* Gen. 9:26, 27; Eph. 2:12]). Israel has been scattered among the nations — a fugitive, one guilty of blood, with no permanent home (*cf.* Deut. 28:64-67) — and Israel, in this condition, has been placed at the mercy of these same nations.

Israel and the Nations — Past, Present

As previously shown, some of these Gentile na-

tions where the Jewish people have been scattered have sought to help God chasten His son through *forwarding the affliction*. They, as Cain feared would happen to him when he was driven out in this manner, have sought to take Israel's life. But Israel possesses the same promise Cain possessed. God would supernaturally intervene, protect His son's life (though allowing the nations to enact their anti-Semitism), and then judge the nations which did interfere with His treatment of His son.

The classic example of this in modern times would be that which occurred in Europe during the reign of the Third Reich (1933-1945). Germany, not realizing Who they were dealing with (God and His son) or what they were doing (another Gentile nation fulfilling that stated in Gen. 4:14, 15; Zech. 1:15), sought to help God chasten His son, with grave consequences about to follow.

The Third Reich built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles) died during this time.

Where though was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provides the answer to that question as well, along with the answers to any other questions which can be raised relative to the Jewish people.

The answer is seen by asking, Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses' day? He was in the same place during Jewish suffering in modern times as He was during the sufferings of these same people in Moses' day, or during any other sufferings which the Jewish people have undergone over the course of the intervening centuries and millenniums.

Note where God was during the sufferings of the Jewish people in Moses' day:

“And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him *out of the midst of the bush*, and said, Moses, Moses. And he said, Here am I.

And the Lord said, I have surely seen *the affliction of my people which are in Egypt...*" (Ex. 3:2-4, 7a).

The picture is that of *Israel ever-burning in the fires of Gentile persecution, with God in the midst of the nation*. God was allowing the Gentiles to help "forward the affliction"; and, at the same time, *He was in the midst of His people, who were being afflicted. God Himself, along with His son, was being afflicted*.

(Exactly the same thing can be seen through the sufferings of God's Son at Calvary. One Son died, and this Son was God Himself. It was God Who suffered. It was the very blood of God which was shed at Calvary [Acts 20:28].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself (Matt. 25:31-46). It was God Himself, manifest in the flesh, dying at Calvary. And God is always seen *in the midst* of Israel. He is seen standing with His son, receiving *exactly the same thing* which the son receives.

The burning bush during Moses' day, representing Israel continuously suffering in the fires of Gentile persecution, couldn't be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though nothing was being consumed in the process, for God could not/cannot be consumed.

Thus, where was God when the Jewish people were being gassed and placed in the ovens at Auschwitz, among other death camps? The answer is simple: *God was there!* God was in the midst of His people, just as He was in "the midst" of the burning bush during Moses' day. And, as the bush couldn't be consumed during Moses' day almost 3,500 years ago, neither could the nation be consumed in the gas chambers and ovens during modern times. It was *the same nation, with the same calling, with the same unchangeable God dwelling in the nation's midst*.

Israel could no more be consumed in the gas chambers and ovens during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar's day — a

furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into the furnace. The fire though had no power over these Israelites, none whatsoever. Not a single hair on their heads was singed by the fire.

Israel and the Nations — Future

Israel's greatest time of affliction at the hands of the Gentiles still lies in the future. That which occurred in Europe under the reign of the Third Reich is little more than a precursor of that which is about to occur worldwide under the reign of a man who will shortly appear on the scene.

During "the time of Jacob's trouble" (Jer. 30:7), when Antichrist exercises full power, he will enact a form of anti-Semitism without parallel in history. He will seek to destroy the Jewish people, not just in the Middle East and Europe, but worldwide. And he will be responsible for slaying more than twice as many Jews in less than half the time as were slain in Europe during the war years.

The Jewish people, remembering the Holocaust, have a saying today: "*Never Again!*" But Israel is saying this in *an unrepentant and unbelieving state, guaranteeing that something similar, if not worse, will happen again*. And that which is about to occur will be *worse, far worse*. It will make *the Holocaust pale by comparison*.

The Old Testament type for all of this is set forth in the Book of Exodus. Moses wrote about the matter in great detail almost 3,500 years ago — detail which will be fulfilled exactly as recorded:

The Assyrian Pharaoh, seeking to destroy the Jewish people in Egypt during Moses' Day (Isa. 52:4), typifies the Assyrian (Antichrist) of the end time, who will raise his hand against Israel after the same fashion (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5).

Just as God supernaturally protected His people under the past Assyrian, He will supernaturally protect them under the future Assyrian (Ex. 1:11ff; Micah 5:5, 6).

Just as the Jewish people in the past were driven to the place where they cried out to God for deliverance, the Jewish people yet future will be driven to the place where they will cry out to God for deliverance (Ex. 2:23; Hosea 5:15).

Just as God heard His people's cry in the past, remembering His covenant with Abraham, Isaac, and Jacob, He will hear His people's cry yet future, remembering His covenant with Abraham, Isaac, and Jacob (Ex. 2:24-3:9; Hosea 6:1, 2; Ezek. 39:25-29).

Just as God then sent Moses back to His people to deliver them, He will then send Jesus back to His people to deliver them (Ex. 3:10; 4:19ff; Rev. 19:11ff).

Just as the Jewish people received the one whom they had previously rejected (Moses) when he returned, the Jewish people will receive the One Whom they had previously rejected (Jesus) when He returns (Ex. 4:29-31; Zech. 12:10-14).

Just as the Jewish people slew paschal lambs and applied the blood, the Jewish people yet future will apply (through believing) the blood of the Paschal Lamb Whom they slew 2,000 years ago (Ex. 12:1ff; Isa. 53:1ff).

Just as God then led His people out of Egypt under Moses, God will then lead His people out from a worldwide dispersion under Jesus (Ex. 12:40, 41; 14:13-22; Matt. 24:29-31).

Just as the power of Egypt was destroyed during Moses' day, so will Gentile world power be destroyed yet future, in the Lord's Day (Ex. 14:23-28; Joel 3:9-16).

Just as the Jewish people subsequently dwelled in the land within a theocracy, they, in that coming day, will dwell in the land once again within a theocracy (Josh. 3:1ff; Joel 2:21-32).

The Son of righteousness will arise with healing in His wings (Mal. 4:2), a repentant nation will look upon the One Whom they pierced, a nation will be born in a day, the nation will be restored to the land, and the theocracy will be restored to Israel.

Then, and only then, will blessings flow out from God through Israel to the Gentile nations of the earth, as God originally intended through Israel's calling.

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