

Hebrew Prophecy in Right Perspective

by — James T. Burson

ommendable is the enthusiasm to search the Scripture, but when that drive to learn begins with a false premise, then it is sure that the conclusions made will not meet the necessary standard, safe for personal or general acceptance.

Many have been granted to understand the grand import of the eons, as well as the matters concerning the remedial purpose of all judgments. The critically distinctive significance of the circumcision and uncircumcision Gospels has been taken to heart by many. The marvelous implications of the correct translation of the Greek terms $\dot{\alpha}$ uw $(ai\bar{o}n)$ and $\dot{\alpha}$ uw $(ai\bar{o}n)$ have been well and rightly thought out. However, as it concerns the purpose and magnitude of prophetic events, there is usually little difference between the most ardent of evangelicals and those who embrace the glory of the reconciliation of all.

The study of prophecy has always been a challenge for believers. It tells us not only about coming events for Israel, but also about the nature of the One Who has chosen to design those events to achieve His purpose. What kind of God have we, if our imposed imagery of Him is one of sufficient exacerbation to wipe out a third of the human population in one swoop and most of the rest at a later time by one means or another?

How, when and to what extent prophetic events transpire has not always been the center of every discussion on the subject. The magnitude of the devastation wrought during the brief period of "Jacob's trouble," or when Judah must "flee into the mountains" to escape their one great enemy, must not be imaged as a time of planetary dissolution.

The great masses of humanity have not been retained in the many schemes created to explain prophecy, nor has the true magnificence of the grace of God for every one of these individuals. At no time must we conclude that the work of Christ in His kingdom on Earth is to be one of just picking up the pieces of a demolished planet.

The God of Israel works out the events of Israel's long history in such a way that we may find confidence in knowing specifically what, and to whom those dire events and stark images refer; as well, the degree to which these events will impact the natural order.

Hebrew Scriptures and the Gospels have always held the descendants of Abraham as the primary beneficiaries of His intentions. The rest of the wide world of humanity were virtually not in the picture until the Apostle Paul was given his distinct revelation for the Gentiles. Wrapping one's mind around this reality will open very important windows to unattended truth.

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This *free* weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25):
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the *Bible Student's Version*).

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized

Bible

WT: Weymouth Translation YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch) BDB: Brown-Driver-Briggs Hebrew Lexicon

CB: Companion Bible Notes &

Appendixes (Bullinger)
CC: Concordant Commentary

(Knoch)
CKC: Concordant Keyword

Lexicon UR: Unsearchable Riches

VED: Vine's Expository

Concordance (Knoch)

CL: A Critical Lexicon and

Concordance (Bullinger)

CWS: Complete Word Study

Dictionary (Zodhiates)

SEC: Strong's Exhaustive

TGL: Thayer's Greek-English

FoS: Figures of Speech

Dictionary

(Bullinger)

Concordance

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. - for example

et al. - and others

etc. - et cetera (and so on)

ff. - and the following

i.e., - that is

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Prophecy (continued from front page)

Both His blessings and His judgments have to do with the faithfulness and/or the unfaithfulness of the Jewish people. He did not judge contemporary societies in the same way, for the same acts, as He did the Jewish people. This is the first lead one must cultivate in his thinking when considering the magnitude of the dark and dismal events noted throughout the Hebrew prophecies.

Creating the image in one's mind that the dire events of Hebrew prophecy (the Apostle John was of course a Hebrew person) are to be understood as global in extent is the beginning of many errors, creating very obvious incongruities, if not irreconcilable inconsistencies.

One, in particular, stands out as glaring and demanding correction in our thinking, if it has not already occurred. Proposing that the infrastructure of all human societies and the order of nature's vitality is crippled during the "tribulation period," what then is left over for Christ to reign?

If we understand that the words of John's Apocalypse will leave the better part of the human population either dead or dying, who, then, will Abraham's descendants teach during their King's authority from Zion? If billions of humanity are nothing more than smoldering corpses at the onset of our Lord's kingdom on Earth, who then can declare "He doeth all things well" (Mark 7:37)? If the oceans no longer exist and the planet is bombarded by astronomic objects, by what means will those in Zion survive on such a ravaged and uninhabitable planet? If the atmosphere "melts with a fervent heat," no living organism on the planet would survive.

Our Lord's words were always directional; He positioned Himself with His Jewish brethren in such a way that even they did not comprehend the full implications of His words concerning the future of themselves and their progeny. The Gentile world of Christ's day grasped nothing of what Christ was saying, nor could they, because He was not sent for them (Matthew 15:24), nor had the words of the prophets been addressed to them.

Prophecy is all about the preparation of a certain people to do that which has been spoken for them. Their destiny is set and it will not be mixed with the destinies of those, the Body of Christ, who have been chosen out from among the Gentiles for a celestial purpose, just as Abraham and his descendants were elected for His purpose.

Without this as foundational for our conclusions about the words of the Hebrew prophets, we will create for ourselves one myth upon the other, until nothing remains but a planet awash with blood and the tears of the few bleeding survivors. This is a false image of both the process and the outcome of prophesied events, wrongly proposed as global in scale.

Understanding the key words in Scripture is critical if one is to grasp levels of magnitude and outcomes. It is rare that the word "earth" is used to imply the entire planet, but rather the region intended by the context. A study of the Greek word γης¹ (surrounding countryside) was sufficient to persuade me of this truth.

It is a false premise to suppose that all prophecy has behind it a God Who has nothing more in mind than to rage living-havoc on the planet's natural environs and depopulate its broad continents of individuals who know only of their own dark deities and practice their own even darker behaviors.

Never will the strategies of popular evangelical missions reach the hearts of all of the billions who occupy this planet as much as they propose to be doing so. "Salvation is of the Jews" (John 4:22), and this will be displayed to be so during Israel's ascendency among the nations with their King of all kings. It will be only Israel's immediate enemies who will perish during Israel's "tribulation"; the rest of the

(see **Prophecy**, page 4454)

[[]Editor:] $\gamma\eta\varsigma$ is traditionally rendered "the earth" in English translations (cf. Strong's Greek #1093). This word is also translated as "country," "ground" and "land" in the KJV. A.E. Knoch defines "earth" as "(i.e., see "land") "a solid portion of the earth ... defined by the context, especially the land of Israel." Strong's in part defines it as "soil; by extension a region ..."; Thayer as "a country, land enclosed within fixed boundaries, a tract of land, territory, region"; Young as "land ... a part of a country (Matthew 4:15), or a piece of land (Matthew 13:5).



The Cataclysmic Prophecies of the Jews

An Upcoming Release from Bible Student's Press, Authored by James T. Burson

> The Publisher's Preface by — Stephen Hill

low more than ever, prophecy is a dominant focus of the religious world. As the world increasingly moves further and further from godliness, we become more and more aware of God's impending action. If a church wants to pack its sanctuary with a record crowd, it needs only to announce a presentation on the end times. If a con artist wants to line his pockets and garner a horde of loyal followers, he needs only to declare that he knows the date of Christ's second coming.

My dear friend, Jim Burson, recently finished what I consider to be a groundbreaking book, The Cataclysmic Prophecies of the Jews; and given the current state of affairs, it couldn't be coming at a better time. I had the privilege of editing the book, and must say that many of my long-held beliefs were challenged during the process.

Jim's book challenges the common beliefs and assumptions regarding end times prophecy and does so with refreshing logic, tenacity and grace. I will do my best to provide the gist of the book's arguments and the reasons why it should be read and thoughtfully considered.

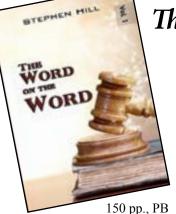
In short, the majority of Christians (including believers who grasp the salvation of all, the bride/body distinction, the Apostle Paul's unique evangel, and the sovereignty of God) understand Christ's second coming to be a vengeful reckoning toward a corrupted mankind, global in extent. The Cataclysmic Prophecies of the Jews asserts the very opposite, and does so quite convincingly. Jim Burson argues that, contrary to popular opinion, the coming fulfillment of Jewish prophecy is *not* ultimately intended to punish mankind, but rather to draw mankind back to a loving Creator. More shocking, though (and the reason I consider this work to be groundbreaking), is Jim's insistence that those prophecies are local to Israel and will not affect the entire globe.

He bases this argument on what I find to be a scripturally logical premise that few have thought of, let alone considered. Following are some of the good and logical questions that the book urges believers to consider:

1. To whom and for whom were the cataclysmic prophecies given? Everyone, or Israel alone?



by — Stephen Hill



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This is a collection of articles from the author's blog. In its pages you will learn of many truths from God's Word that you will likely not encounter in the traditional church setting. No topic is off-limits, as Stephen Hill addresses a variety of biblical truths - many controversial - which will likely challenge you to reconsider many of your long-held

Discover what the Bible really teaches about love and suicide, honesty and lying, marriage and parenting, grace and judgment, and much more. May this book be an edifying tool for your spiritual growth!

- 2. If the coming dark events are global and a third of the entire Earth is demolished, how could life during the Millennium be sustainable with a vast shortage of water, food and plant life to support a still heavily populated planet? Would not most of Christ's reign be consumed with picking up the pieces of a demolished planet?
- 3. If global, and billions of people are killed, is Christ to be greeted with countless rotting corpses at His glorious return?
- 4. Why is the coming time period called "Jacob's Trouble" a specific title referring to Israel alone if the entire world is meant to be in view?
- 5. To what do the terms "earth" and "world" refer in the original languages? The entire globe, which was undiscovered until centuries after the Text was written, or the inhabitable world that surrounded those at the time the Text was written?
- 6. Will most of the Earth's inhabitants during the tribulation be destroyed, or are they to become the beneficiaries of Israel? Will all nations be destroyed, or only those leaders who are immediate enemies of Israel?

7. Does Revelation really have China, the United States, India, Argentina and Lithuania in view, or does it (as the rest of prophecy) pertain to Israel exclusively?

The Cataclysmic Prophecies of the Jews answers these questions and many more. I admit that, prior to reading and editing the book, I was very skeptical of Jim's position and, in fact, did not even care to lend the topic much study. After all, we members of the Body of Christ will not be present when those events unfold. Still, as Jim Burson rightly points out, prophecy is foundational to Scripture in that it reveals God's purposes in accomplishing His will. Therefore, it is a topic which we should earnestly seek to understand. By understanding prophecy and God's purpose, we know Him better; and that should be our highest aim.

Regardless of the view that you currently hold, I strongly urge you to read Jim's book with an open mind. I can promise that, at the very least, you will be challenged by the questions it raises and encouraged by the graciousness with which it is written.



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Prophecy (continued from page 4451)

planet's occupants will become their beneficiaries during their King's reign over the nations.

The entire point of Hebrew prophecy has to do with the rescue of Abraham's pending "children of the Kingdom" from their greatest enemy in their long history. The means and the limits of the region affected by this rescue event, and the subsequent glorious global circumstance, is what Jewish prophecy is all about. In its diluted form it is projected as what appears to be a deity out of control, but in its pureness it is all about One Who does indeed "work all in accord with the counsel of His will" (Ephesians 1:11), and in doing so, displays both His glory and His mercy to those least deserving of it during and after the designated period of prophesied events.

My book, The Cataclysmic Prophecies of the Jews and Their Divine Purpose,² sets forward, in precise terms, the directional quality of the prophets' words. It is not until the Christ of God has established Himself in Zion, subsequent to all the dark events in the locality of Daniel's five kingdom interpretation of Nebuchadnezzar's dream, that the planet's inhabitants become the focus of legal remedial handling (Isaiah 2:3; Micah 4:2) and that on a scale rarely considered to be part of the outcome of the words of the prophets. Such is that which too few have melded into their concretized impressions concerning prophecy. The immeasurable wealth concerning through Whom, and how YAHWEH has chosen to work out His purpose in and for the human condition is still yet to be fully appreciated.

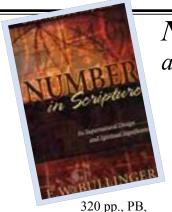
Prophetic Speculation

by — Sir Isaac Newton (1642-1727)

he folly of interpreters has been to foretell times and things by this prophecy of the Revelation, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after that they were fulfilled,

they might be interpreted by the event; and His own providence, not the interpreter's, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument that the world is governed by Providence.

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Prophecy Will Not Enable Us to Prophesy

by — Sir Robert Anderson (1841-1918)

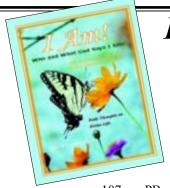
right understanding of the prophecy will not enable us to prophesy. That is not the purpose for which it was given. ... It is not in our time only that the end has been predicted. It was looked for far more confidently at the beginning of the sixth century. All Europe rang with it in the days of Pope Gregory the Great, and at the end of the tenth century the apprehension of it amounted to a general panic.

It was then frequently preached on, and by breathless crowds listened to; the subject of every one's thoughts, every one's conversation. ... Under this impression, multitudes innumerable, having given their property to monasteries or churches, traveled to Palestine, where they expected Christ to descend. Others bound themselves by solemn oaths to

be serfs to churches or to priests, in hopes of a milder sentence on them as being servants of Christ's servants. In many places buildings were let go to decay, as that of which there would be no need in the future. And on occasions of eclipses of sun or moon, the people fled in multitudes for refuge to the caverns and the rocks. — Mosheim, cited by Elliott, Edward B.; Horae, 376

Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes. — E.B. Pusey (1800-1882), Daniel, p. 80.

— The Coming Prince



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