

## God's Plan and Destiny for Israel

Commentary on this video must be regarded as a supplement to the video:

An informal, off-the-cuff talk on a very interesting subject

Note : Not all Jews believe in the reincarnation.

Isa.11 - on the branch that sprung forth from the stump of Jesse

On the splitting of the Mountain of Olives:

Zech 14.4: This mountain will split between east and west and one half will move northwards and the other to the south. The earthquake that will cause this mountain to split in two, will apparently also move the other mountains surrounding Jerusalem (See Rev. 6.14; Ez. 38.19). According to Rev. 6.12 this earthquake will coincide with the opening of the sixth seal (shortly before or perhaps simultaneously with the return of Jesus/Yeshua (Zech. 14-17) which historical event will coincide with the opening of the seventh seal dealt with in the Apocalypse). The sixth seal also has a bearing on the moon turning blood red and the sun black like sackcloth made of goat's hair - pointing to the signs in heaven Jesus/Yeshua spoke of in the Gospels, i.e. pointing to His Second Coming.

Concerning the house of Israel (the ancient Northern Kingdom - the ten tribes of Israel) : It seems that God will execute His judgments (Ez 39.21) over the nations (which might be associated with Mt Ebal from whence the curses and the blessings went forth in ancient days (Deut. 11.29) but it seems unlikely and this should then only be regarded as speculation.

Concerning the angel (messenger of God) who was standing on the sea and on the land (Rev. 10.5): This angel is similar to the one who reprimanded John when he fell at his feet to worship him (Jesus, Rev. 22.8-9 - see video on vlog re this particular issue). Standing on the land and on the sea points to His immense authority and divinity, therefore correlating well with Heb. 1.9, a status of glory which only Jesus/Yeshua as only begotten Son of God was clothed with by God the Father (Mat. 28.18) - Jesus was raised above His companions, i.e. pointing to His pre-existence, also reflecting from a New Testament perspective (=Paul to his assemblies) - Heb. 1.9; Mal. 3.1; Mic 5.1). [Jesus/Yeshua stated in the Gospels that He was before Abraham : "Before Abraham I Am..." Implicitly, He did then reveal Himself to His apostles as that very One who spoke to Moses from the bramble bush, however, compare this statement to Jn 14.9].

Apology : Jesus/Yeshua was then not seen by John as standing on Mt Olives and Ebal, but descending upon the Mt of Olives that was cleaved/split by the force of the earthquake referred to previously. However, considering Rev. 10.5 objectively, His immense authority is clearly depicted this way. The land (=of Israel where Mt Olives is situated, also Zion) and then the sea (=depicting the global population (the nations) - see Rev. 17.15. Also see Dan. 12.1 in comparison with Zech. 14.4 and Dan. 10.7 (pointing to God Almighty, the Father of our Lord Jesus Christ/Yeshua HaMaschiach).

Jesus/Yeshua is the Lord of Hosts and Zion, the Temple site, is the Mountain of the Lord of Hosts (Zech. 8.3) and the Lord of Hosts (=the ancient Warrior of Israel, see Josh. 5.13-15) will come to rule from Jerusalem as King (Zion) Zech. 8.3.

Yeshua will then descend on Mt of Olives - Ebal is connected with Gerizim (Samaria, Josh. 8.31) however, see Rev. 6.14 in this regard. Mt Olives is the mountain where the Shekinah (=the Glory of the Lord) was manifested (Ez. 11.23). Therefore the descent of Jesus/Yeshua, Lord of Glory (1 Cor. 2.8), on this mountain although the other mountains surrounding Jerusalem, will also be moved out of their place during the earthquake that will hit the land in that day. Jesus/Yeshua will come back as judge (Acts 10) and these

judgments will definitely also entail God venting His wrath against the nations who took delight in the oppression of His People Israel and especially considering their diaspora experience among the nations of the world and the suffering they had gone through periodically.

Concerning God the invisible One using a Go-between wherever He wanted to reveal Himself to His prophets or to those He had chosen to reveal Himself to:

God is Spirit, perhaps better described as a Spirit Being and nobody can see God and live (Jn 1.18; Jn 4.24; 1 Jn 4.12). Also see Ex. 25.21, Ex. 29.42 and especially v.45-46 pointing to the same one who spoke from the bramble bush to Moses and who led Israel out of Egypt. Ex. 14.19 mentions the Angel of the Lord who went before Israel and we can infer from the text that He was also that very one whom we can link to the cloud by day and the fiery column by night. Further consult Ex. 15.3 (The Lord their Warrior and compare with Jos. 5.13-15 (his encounter with the El Sar, the Commander of the heavenly armies. Note He is called Lord (Adonai - compare this with His appearance in the bramble bush and Moses' encounter with Him this way (Ex. 3 especially v.14).

Concerning the Yom Kippur sacrifice: (the Day of Atonement also known as the Day of Reconciliation) : Consult Lev. 16.3. On the heifer : Paul addresses this issue in Heb. 9.14 and Num. 19.1-2+ and specially linked to Pesach (Passover).

On the Mercy Seat and the appearances of the Angel of the Lord/the Angel of the Covenant at Yom Kippur (Day of Reconciliation):

Nu. 16; Ex. 25.22; Ex.29.42; Lev. 16 (See Note on Lord of Glory and Pauline explication). Compare Ex. 34.5 with Paul's insight, i.e. "He who descended is the same as He who ascended (=Jesus/Yeshua, Eph. 4.10). Moses' encounters with the One who appeared above the Mercy Seat (Nu. 7.89) Note that God emphatically stated that He cannot be seen by man and we can then infer that the One who spoke from above the Mercy Seat to Moses was God's Messenger just as He had appeared to Moses, speaking from the bramble bush. See also Ex. 29.42. God the Father (the One Almighty God) made contact with Moses and the other prophets in and through His divine messenger who was addressed as "God" (Ex. 29.46). The invisible God was manifested to the elders in and through His divine Messenger of the Covenant, His Go-between or Mediator (Ex. 23.10). He was revealed as the "Lord of Glory" (Ex. 24.17 - compare 1 Cor. 2.8). We can follow this up with Col. 1.15 - Jesus/Yeshua as the "expressed image of the invisible God". The Name of God rested since ancient days on the Angel (Messenger) of the Covenant/Angel of the Lord (Ex. 23. 21). The New Testament Name (Yeshua) is the new name of the Son of God, given to Him by the Father (Phil. 2; Rev. 3.12) - Jesus/Yeshua means "deliverer/deliverance". The Name works Salvation (=deliverance) See 1 Cor. 6.11.

Additional info added on 2014/08/10:

If you want to consult a concordance, the following has a bearing on the Angel of the Lord:

Angel of God's (His) Presence

Angel of the Covenant

Commander of the Heavenly Armies

Michael (Heb. = "He who is like unto God" (Dan. 12). Compare this type of equality the Son had enjoyed with the Almighty, His Father in His pre-existence - a Pauline directive in the New Testament (Phil. 2: "He (Jesus) did not regard it as robbery to be equal with God....." Also compare Pro. 8.22+ with "Christ is the Power and the Wisdom of God..." (Paul to the Corinthians).

Heb. 1.3: "The Son is the radiance of God's glory and the exact representation (!) - or "image" of God (Col. 1.15) - of his (God the Father's) being, sustaining all things by his powerful word" (with reference to the Father from who everything originated/came into existence: Jesus/Yeshua is indeed the "Word of God" brought forth by God

the Father as "First-born of all creation" (Col. 1.15), however, His origin was different from that of Adam who was formed from the dust of the earth (Heb. aphar), however, not defining the "make-up" of Adam but merely stating Adam's creation as being part and parcel of an earthly creation whereas the Son's origin speaks of a heavenly/divine "creation" (a bringing-into-existence by the word of God Almighty's power) correlating of course well with Jesus/Yeshua's reasoning with the Pharisees in John's synoptic Gospel, that is concerning His pre-existence and His unique, divine filial bond with His Father (Ch. 6,8.10; Ps 2).

Keep in mind that angelic beings are spirit-beings and that the Angel of the Covenant who appeared to Moses in the bramble bush was made visible to Moses, yet not meaning that His angelic appearance to Moses was a mere temporary coming-into-existence! He was brought forth by the Father as a heavenly, divine being who could reveal himself to the eyes of man as (1) an angelic being made visible to man (something we can detect in Ez. 1 - compare this prophet's vision and four living beings with the New Testament Gospels projected, in summary, in a similar way), and (2) as a man (a human being posing this way to interact on a personal level and conveying a special message). This pre-existence Jesus/Yeshua had with His Father indeed comes very appropriately to the fore in the transfiguration (This is also something which is not always properly and Biblically declared. It is not the apostles (James, John and Peter) who were transfigured but Jesus/Yeshua took them aside and so that He could bring to their minds (open their eyes) His pre-existence/His glory which Paul oftentimes describes as a "mystery" (1 Tim. 3.16) and which was known by Moses and Elijah.

This "mystery" was, however, in accordance with Paul's gospel, revealed (!) and pointing to the "full stature of Christ". And this "full stature of Christ" we are then called to get to know - also according to Paul - for this stature the Son had enjoyed with the Father in His pre-existence (See Jn 17 for Jesus/Yeshua's prayer in Gethsemane, a text that compares well with Phil. 2 - Him being the key figure in our prayers and correlating well with Him, Jesus, as our New Testament High Priest and one and only (!) Mediator (Heb. 7, 10; 1 Tim. 2.5).

Yeshua/Jesus was then indeed God's very special messenger connecting man with God the Invisible One right from the beginning of times - God the Father being the unapproachable consuming fire God (Heb. 12.29; Deut. 4.24). He is also that very same Prince of Israel (Dan. 12) acting as Commander of the armies of heaven against Israel's foes (Ex. 23.20+) and who are receiving the prayers of the believers (Rev. 5.8; 8.3-4; Ps 141.2) to this day. He is indeed the right hand (=the most important place in the heavens - see Rev. 5.7 in this regard and which is a metaphorical expression). Compare the latter also with Ps. 34.8 in order to see this Angelic Prince of Glory's immense power and divine status, also with Phil. 2, also Heb. 1.9).

Note that traditional Christian thought rules, since post-apostolic times, that the (abstract!) "Logos" was uncreated, having neither beginning nor end, and which doctrine then does not accommodate Jesus' pre-existence as an angelic being/heavenly messenger (Heb. malax). This doctrinal stance then indeed rejects the Angel of the Lord as the Son of God's being and pre-existent image, rather wording His angelic appearance as a projection/theophany/appearance of God Almighty which idea, eventually, had completely pushed these specific and direct Old Testament Angel appearances on the periphery/into oblivion, schooling the Christians instead to believe in a triune God (sharing equality in every aspect, and according to the Nicene Creed (325) in three persons - it seems philosophical reasoning impacted to a far greater extent on post-apostolic Christendom than what is on the whole acknowledged and which makes Paul's directive again very appropriate (Col. 2.8) - Stoicism for instance. Jesus put on flesh in order to reconcile us unto God, His Father (Paul).

(Recommendation : It is good to always consult more than one translation especially with technical issues).

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