

THE PROMISE OF A REFUGE

THE PLACE

Dan 11:41

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

THE PROTECTION

Mt. 24:15-21

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

THE PERIOD

Rev. 12:6, 14-16

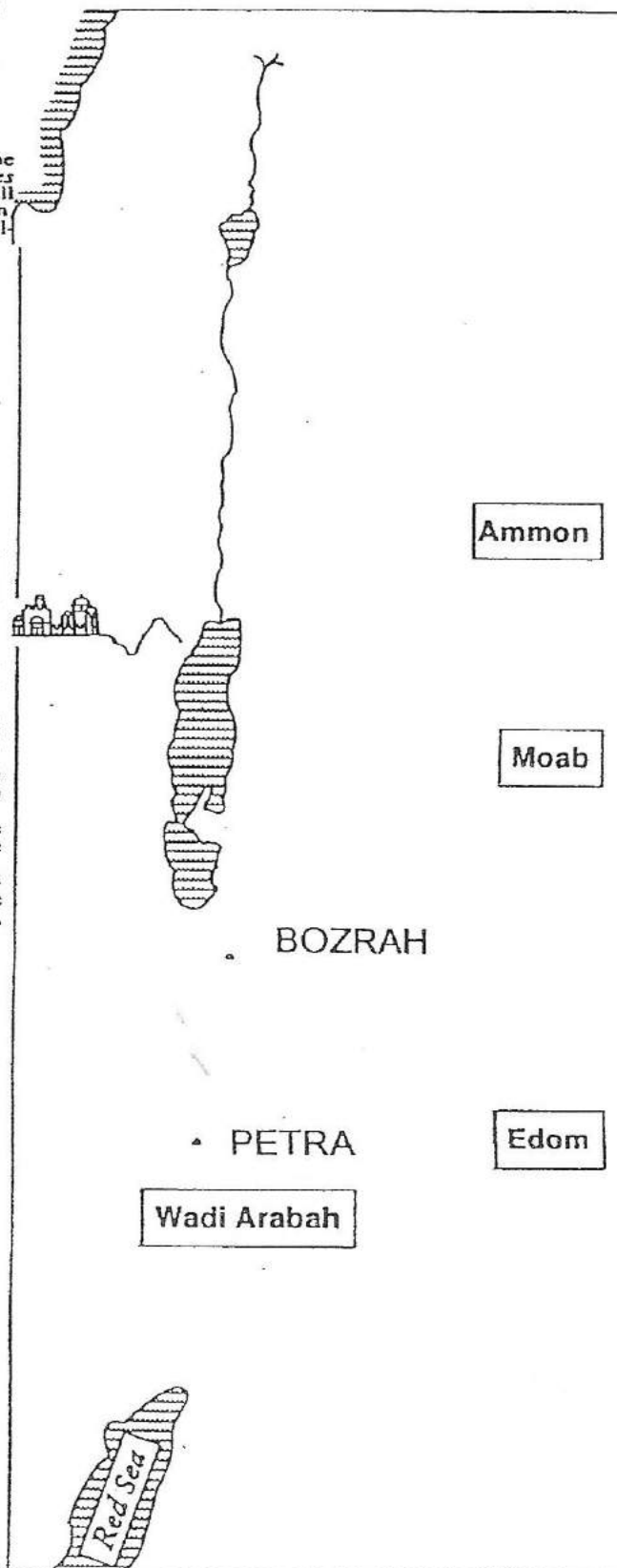
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

THE REFUGE FOR ISRAEL



THE PROCEDURE OF RECKONING

THE PROSECUTOR

Is. 63:1-2

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?

THE PURGING

Ez. 20:35-38

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

THE PERCENTAGE OF THE REDEEMED

Zech. 13:8

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

* * * * * **ADDENDUM** * * * * *

It might be well to gather at this point the biblical testimony to the refuge God has prepared for His people during the last half of the tribulation period. While Satan lashes out in unmitigated hatred against Israel, Antichrist (13:1-10) initiates his unrestrained persecution against the people of God. It may come as a surprise to some how much information is contained in the Scriptures relating to Israel's security during the Great Tribulation.

1A. The Promise of a Refuge:

1b. The place:

While Antichrist controls the whole world (Dan. 7:20-21; Rev. 13:8-10) from Jerusalem (Dan. 11:35), apparently a small sliver of land just east of the Jordan and Dead Sea, encompassing ancient Ammon, Moab and Edom, will be off-limits to him. This would include mysterious Petra, called by Dean Burgon "the rose red city, half as old as time."

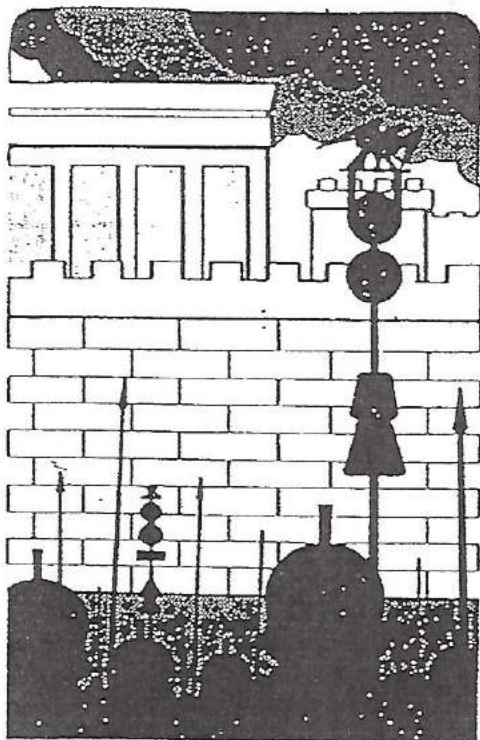
Daniel 11:41 He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.

2b. The protection:

Christ's words of warning are repeated in the Synoptic Gospels, that when Antichrist desecrates the temple in Jerusalem, Israel (and, hopefully, saved Gentiles) should escape to the mountains (Mt. 24:15-21; Mk. 13:14; Lk. 21:20-21)

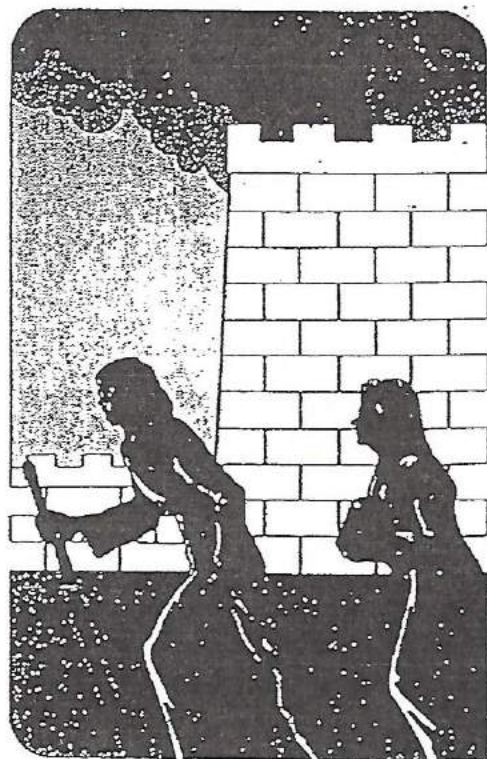
Mt. 24:15-21 Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

When one stands on the Mount of Olives, only one mountain range is visible. The mountains of Moab, some 26 miles to the east, rising majestically above the Dead Sea, may well be the mountains which Christ envisions. The approach to this area is fairly easy as one travels just 15 miles to the Jordan and the Dead Sea. The course is virtually all downhill from an altitude of 3,000 feet above sea level to 1280 feet below sea level.



Mt. 24:15-21

Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.



Mk. 13:14

"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains."

Lk. 21:20-21

"But when you see Jerusalem surrounded by armies, then know that its desolation is near. ²¹ Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her."

3b. The period:

Rev. 12:6, 14-16

⁶ Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. ¹⁶ But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

As seen above, the refuge is urgently needed during the final terrifying half of the tribulation.

2A. The Procedure of Reckoning:

1b. The prosecutor:

When Christ returns to the Mount of Olives, He will rescue Jerusalem (Zech. 14:3-4), remove Antichrist and the false prophet (Rev. 19:20) and slay all the unbelievers gathered with their armies against Israel (Rev. 19:15, 21). Soon thereafter He will visit His people in their refuge in Transjordan. There He will separate the believers from the unbelievers.

Isa. 63:1-2

Who is this who comes from Edom, With dyed garments from Bozrah, This *One who is* glorious in His apparel, Traveling in the greatness of His strength?—

“I who speak in righteousness, mighty to save.”

² Why is Your apparel red, And Your garments like one who treads in the winepress?

2b. The purging:

In the sheep and goat judgments of the Gentiles near Jerusalem (Mt. 25:31), Christ will separate the believers from the unbelievers. Then He will separate believing and unbelieving Jews, possibly bringing them from their hiding place in Ammon, Moab and Edom into Wadi Arabah, a valley, ten miles wide, extending 120 miles from the Dead Sea to the Red Sea. It seems that even unbelievers will find a refuge in the mountains of Ammon, Moab and Edom east of Israel.

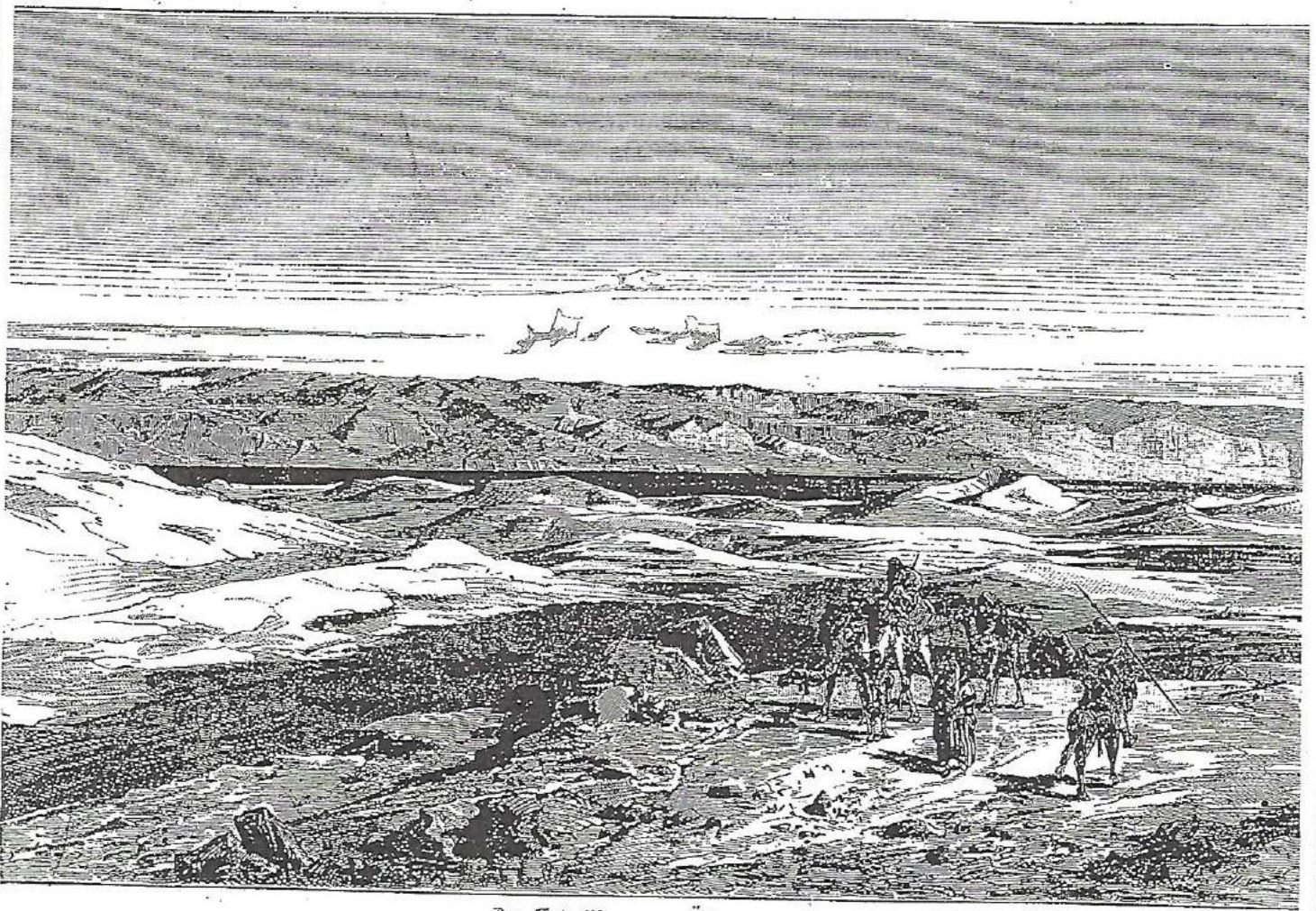
Ez. 20:35-38 And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. ³⁶ Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says the Lord God. ³⁷ “I will make you pass under the rod, and I will bring you into the bond of the covenant; ³⁸ I will purge the rebels from among you, and those who transgress against Me; I will bring them

out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the Lord.

3b. The percentage of the redeemed:

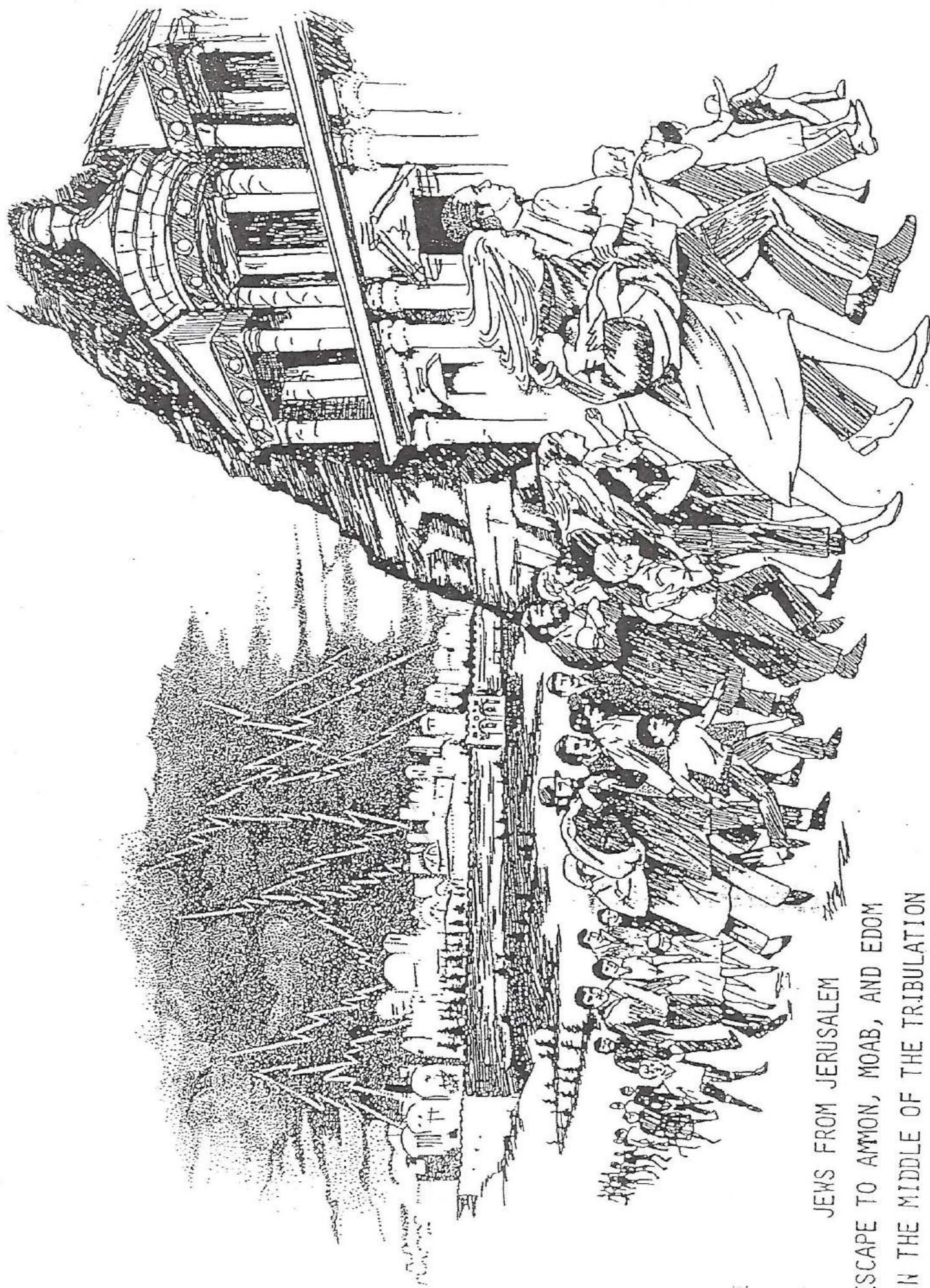
The prophet Zechariah implies that during the tribulation one-third of all Israel will be saved—a much larger percentage of Israel than is presently true. In the final moments of the tribulation, as Christ slowly descends (Rev. 19:11), Israel will see their Messiah, observe the stigmata (the nail prints in His hands and feet), and repent of their sins (Zech. 12:10).

This godly nucleus of Jews will enter the kingdom without seeing death (Rom. 11:26). They will inherit the Promised Land and enjoy the blessings of the New Covenant (Jer. 31).

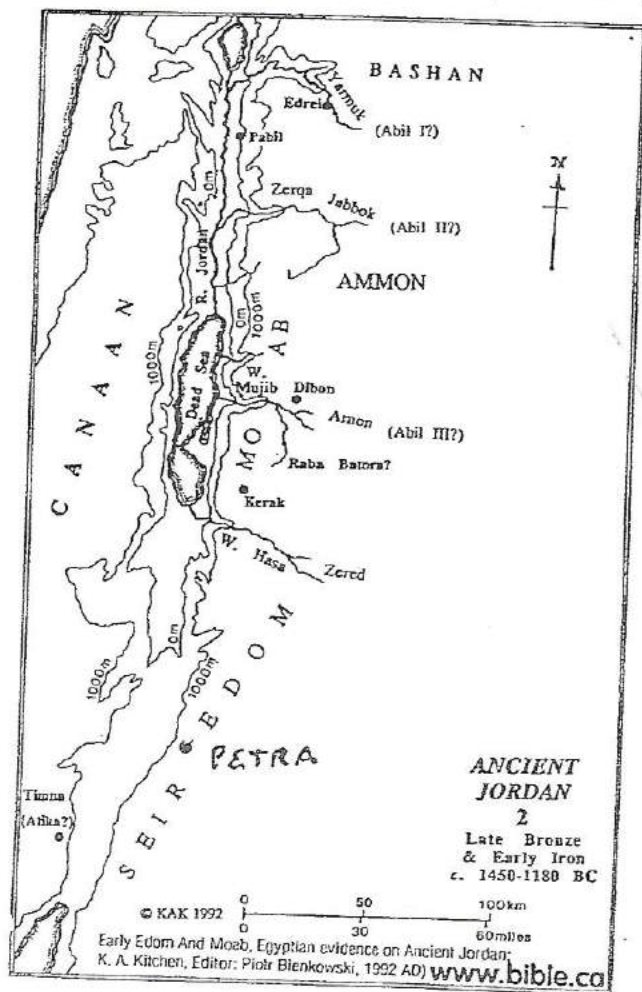
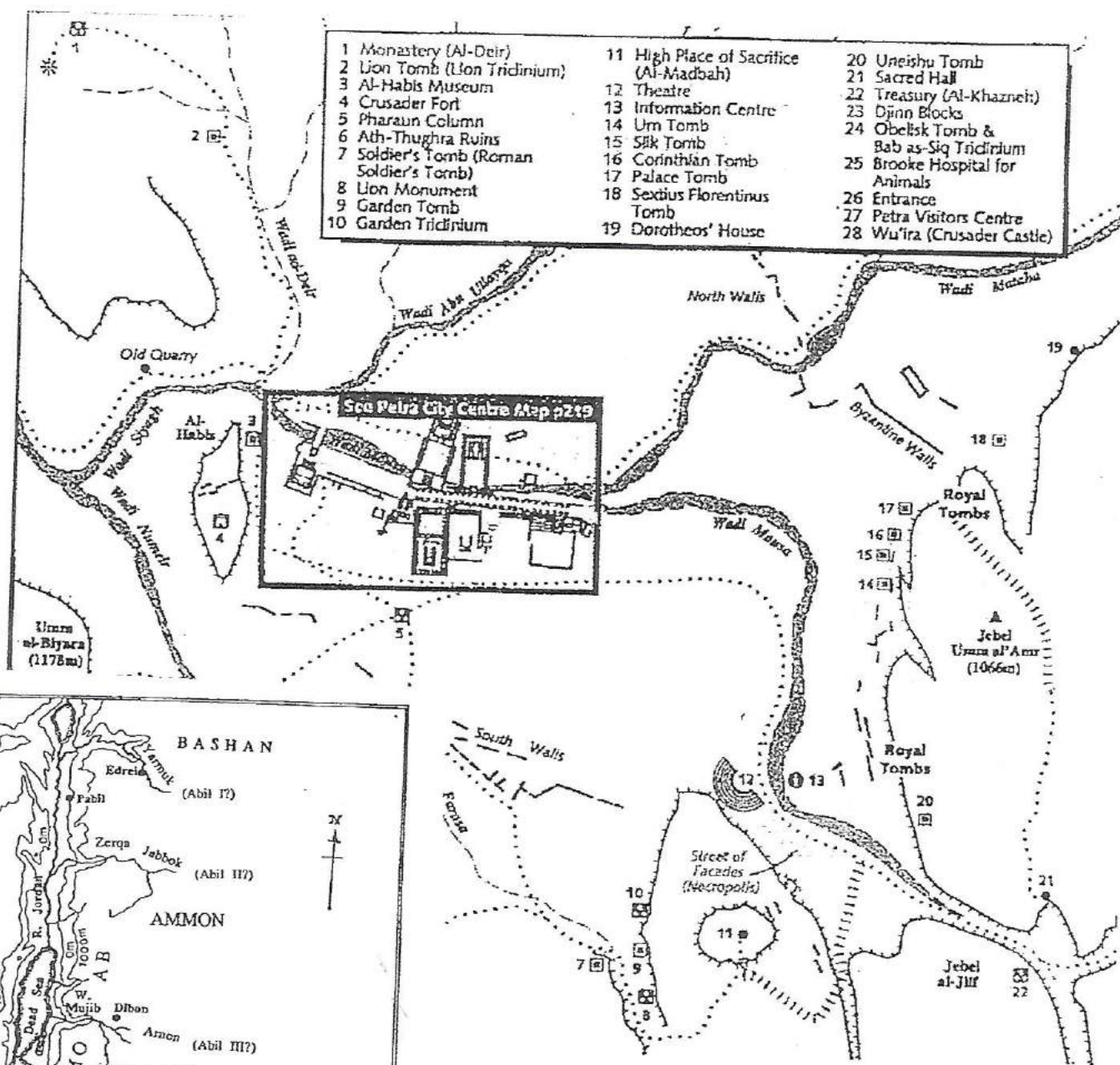


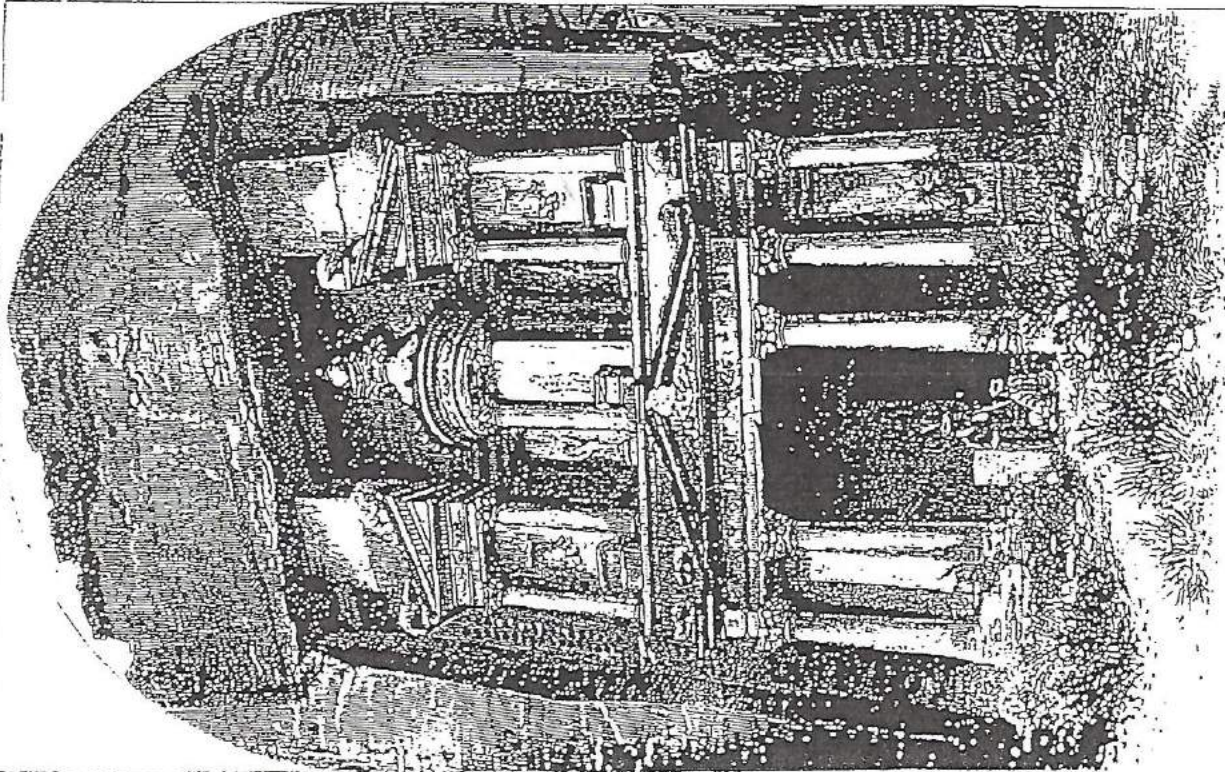
Das Tote Meer vom Ölberge aus.

View eastward from the Mt. of Olives, with the wilderness of Judea,
the Dead Sea and the Mountains of Moab

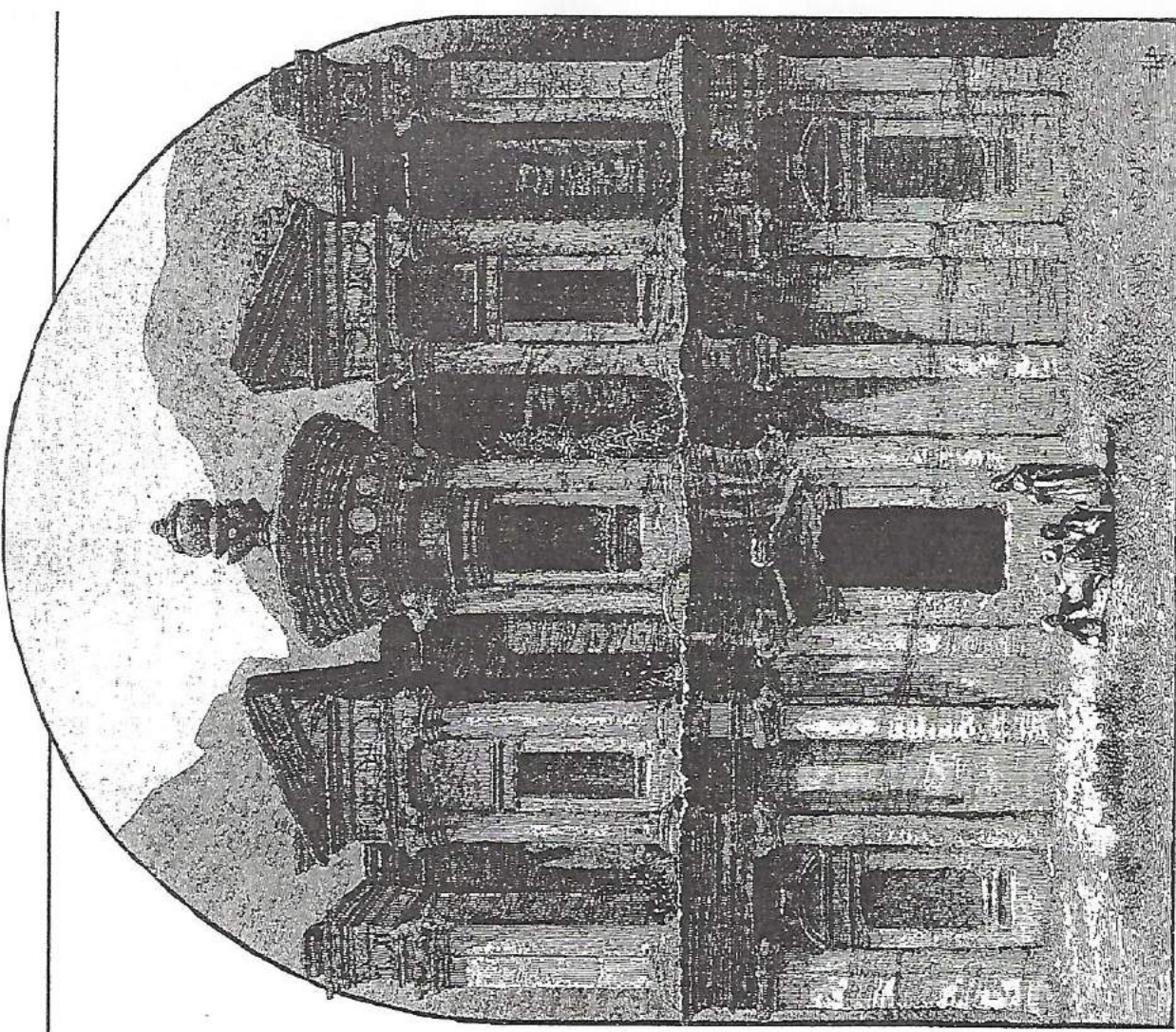


Jews from Jerusalem
Escape to Ammon, Moab, and Edom
in the middle of the tribulation
Mt. 24:15-22; Rev. 12:13-16, 18, 63:1-4





PETRA: REFUGE IN THE ROCKS



17th-century engraving of the Deir, an isolated building on a lofty eminence northwest of the valley of Petra, facing Mount Hor (*New York Public Library*).

PETRA AND THE BIBLE

Petra is the Greek word for "rock." In the heart of Mount Seir, halfway between the Dead Sea and the Gulf of Aqaba, there is a valley surrounded on all sides by very steep rocky cliffs, with a few narrow gorges leading inside. In this valley, the city of Petra was built. Its Biblical name was *Sela*. The earliest inhabitants of this area were the Horites, or Hurrians. Later, Esau, the brother of Jacob, settled in the territory south of the Dead Sea, and his descendants, the Edomites, gradually replaced the Hurrians. The Edomites lived here when Israel came from Egypt during the Exodus, about 1445 BC.

About 400 BC, the Edomites were driven out by the Arabian Nabataeans. These people made Petra their capital and controlled the most important trade routes between the East and the West. Caravans passing through this territory had to pay taxes to the Nabataeans, who in this way became very wealthy enabling them to build beautiful palaces, temples, theatres, and tombs hewn out of solid rock in their capital city.

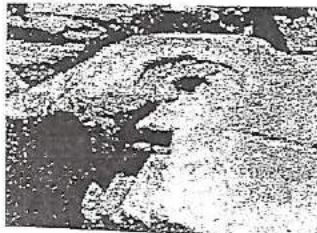


In later centuries, caravans followed other routes between the Orient and Europe. Traffic through Nabataean territory dried up, Petra became deserted and forgotten, and for centuries it was a legendary city. All the references in Scripture were considered by higher critics to be figments of the imagination. They claimed the non-existence of Petra as proof for the unreliability of Scripture.

In the year 1812, the Swiss explorer Johann Burckhardt, disguised as an Arabian sheik, discovered the lost city. When he published his report, it seemed almost unbelievable that such a picturesque place could have existed just 161 kilometres south of Jerusalem without being known.

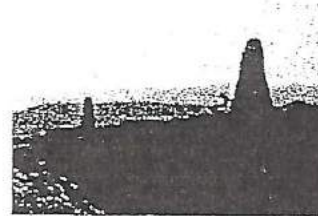
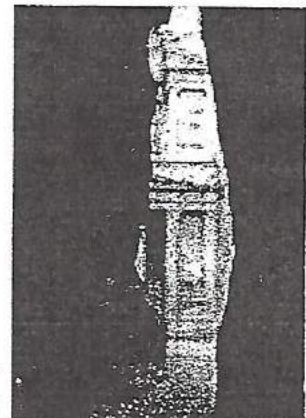
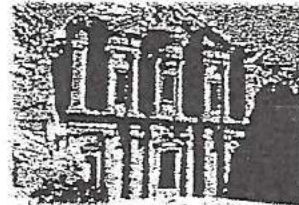
Because of the unstable Middle Eastern political situation, visits to Petra were made virtually impossible, and only in recent years has this ancient city become readily accessible to tourists. Obadiah describes the lofty places of Petra and the confidence of its inhabitants. However, Jeremiah predicted that the city would lose its power and become uninhabited (Obadiah 3-4; Jeremiah 49:16-18).

Why did God predict the demise of the inhabitants of Petra? For the answer, one must look into the rituals and practices of these people. The main place of worship, the *Jabel-Aibb' Atuf*, is the best-preserved high place in all the Bible lands. The object of worship here was not God, but the sun. And as part of their worship they offered human sacrifices. Close by, two obelisks may be seen which were probably sun pillars of fertility.



It was because of these and other abominable practices that God instructed Israel on the entry into Canaan after the Exodus, to destroy the high places of the heathen. Because of the pagan vices and immoral rites practiced there, the finger of prophecy forecast the downfall and entire destruction of cities like Petra (Read Joel 3:19 and Ezekiel 35:3-9).

Standing on Petra's high place with the colorful ruins of the city below, you can hear the voice of its desolate silence declaring that God's prophetic Word never fails!



Check out this website for a Petra documentary:

<https://www.youtube.com/watch?v=JXcF2AAkGV0>

Important Ramifications of the War Against the Woman

FEATURE	IMPORTANCE
Prophetical	These prophetic details have never been fulfilled
Providential	God is preparing the world for His Son's Return
Geographical	The refuge appears to be the mountain range East of the Dead Sea
Geo-political	The whole world will be affected
Chronological	The time is clearly the second half of the Tribulation
Demonical	Satan and his minions are ever opposing God and His people
Doxological	The ultimate outcome is the glory of God as He demonstrates His sovereignty

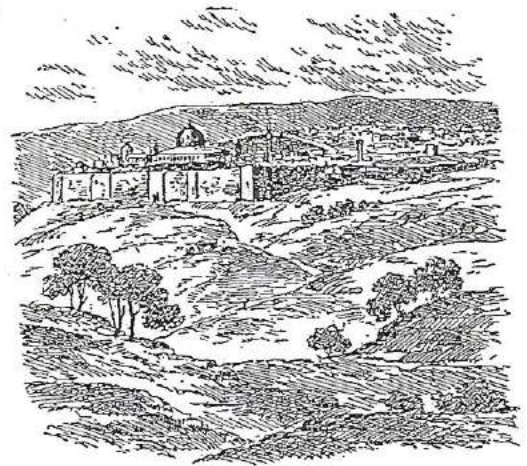
Manfred E. Kober, Th.D.

The Climax of Isaiah's Prophecy:

Isaiah 66:10-24



1. Peace at Last Comes to Jerusalem, 66:10-18



2. Two Destinies: One Glorious, One Gloomy, 66:19--24



The Climax of Isaiah's Prophecy: Isaiah 66:1-24

Manfred E. Kober, Th.D.



1A. THE ASCENDENCY OF JERUSALEM: 10-14b

1b. Rejoicing after rebuke: 10

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

2b. Satisfaction after destruction: 11

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

Jerusalem's wealth is compared to a nursing mother's milk.

1c. Jerusalem's bosom of consolation:

2c. Jerusalem's wonderful breasts:

3c. Jerusalem's abundant glory:

3b. Peace after conflict: 12

For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

1c. God brings peace to the city like a vast stream:

2c. God brings glory to the city like a flowing stream:

3c. God brings comfort to its citizens like a doting mother:

Jerusalem's children shall:

1d. Nurse upon her breasts: 11

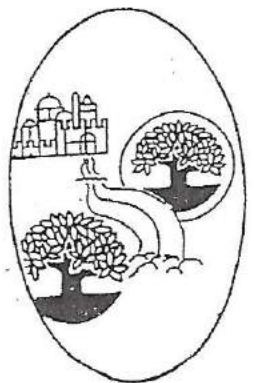
2d. Be carried upon her side: 12

3d. Be fondled upon her mother's knees: 12

4b. Flourishing after famine: 13-14b

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. ¹⁴ And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb:

Like a river glorious is God's perfect peace,
Over all victorious in its bright increase.
Perfect, yet it floweth fuller every day;
Perfect, yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are fully blessed,
Finding, as He promised,
Perfect peace and rest.



1c. The result of the presence of the Lord:

1d. Comfort in Jerusalem: 13

2d. Joy among the people: 14a

3d. Health like a plant (grass): 14b
(Ezekiel 37:1-10)

The millennial inhabitants of Jerusalem will be peaceful, protected, pampered and praising.



2c. The result of the power of the Lord:

His power is made known toward the godly remnant. (This includes the one-third of Israel saved during the tribulation, Zech. 13:8).

2A. THE ANGER OF THE LORD: 14c-18

¹⁴ And the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

¹⁵ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

¹⁶ For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

Isa 24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

1b. The actions demanding punishment:

1c. The displeasure of the Lord: 14c

1d. The Lord returns with fire:

2 Thess. 1:7, 8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2d. His chariot is descends like a whirlwind:

3d. His anger explodes in fury:

2c. The destruction of His foes:

3c. The devastation of the enemies:



- 4c. The death of the rebels: (2 Thess. 1:7-9)
- 5c. His foes among the nations: 15-16
- 6c. The apostates among Israel: 17



The judgments of Unbelievers at the Second Advent of Christ		
GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

Manfred E. Keiser, Th.D.



- 2b. The abominations deserving punishment: 17

¹⁷They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

- 1c. The pagan rites: 17a

Rituals of the pagan worshipers—"behind one tree in the midst"—may refer to an idol.

- 2c. The pagan practices: 17b

- 1d. The violation of the Mosaic regulations:

- 2d. The consuming of unclean animals:

- 1e. Swine

- 2e. Detestable things

- 3e. Mice (Lev. 11:7)

Isa. 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

- 3c. The declared doom: "[they] shall be consumed together, saith the Lord."
- 4c. The delivered remnant: 18

¹⁸ For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

1d. The Gentiles against Jerusalem:

2d. The glory of God among the remnant: 18b

3A. THE ANNOUNCEMENT OF GOD'S GLORY: 19-21

¹⁹ And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

²⁰ And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

²¹ And I will also take of them for priests and for Levites, saith the LORD.

1b. The purpose of the announcement: 19

Most Jews who survive the judgments of the tribulation are sent to evangelize the Gentiles of the nations and expose them to the glory of the Lord.

The standard referred to has been well identified by Dr. Unger:

"The Lord will set (up) a **sign among them** (the scattered Jewish exiles), a standard or banner on an elevated place to indicate the place of meeting for them to assemble preparatory to their final return to Palestine" (5:26; 11:12; 62:10). (*Unger's Commentary on the Old Testament*, 1338ff, emphasis in the original).

2b. The places of the announcement:
In verse 19 you have the places mentioned,

- 1c. Tarshish, (SW coast of Spain)
- 2c. Pul (Libya)
- 3c. Lud (Lybian Asia Minor).
- 4c. Tubal (NE Asia Minor)
- 5c. Javan (Greece)
- 6c. Distant coastlands

Isaiah 43:12 Let them give glory unto the LORD, and declare his praise in the islands.

יֵט וְשִׁמְתִּי בָהֶם אוֹת, וְשִׁלַּחְתִּי
מֵהֶם פְּלִיטִים אֶל-הַגּוֹיִם תִּרְשִׁישׁ
פּוּל וְלֹד מִשְׁכֵּי קֶשֶׁת--תּוּבַל וְיָוָן:
הָאֲיִים הָרְחוֹקִים, אֲשֶׁר לֹא-נִשְׁמְעוּ
אֶת-שִׁמְעִי וְלֹא-רָאוּ אֶת-כְּבוֹדִי--
וְהִגִּידוּ אֶת-כְּבוֹדִי, בְּגוֹיִם.

3b. The pilgrimage to Jerusalem: 20

The Gentiles bring an offering out of all nations to Jerusalem:

1c. The individuals brought:

2c. The place of the pilgrimage:

3c. The sacrifice: either the Jews are the sacrifice, or the Jews bring a sacrifice from the Gentiles.

4c. The means of transportation:

1d. Horses

2d. Chariots

3d. Litters (stretchers)

4d. Mules

5d. Swift beasts (dromedaries)

Isaiah 60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

5c. The nation restored as a high priestly people: 21

4b. The priests: Isaiah 61:6

But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Apparently God will also choose priests and Levites out of the Gentiles.

Unger quotes (The. Buksbazen, *The Prophet of Isaiah*, 496), to identify the prophet's meaning: "What the prophet has in mind here is a completely new order of things: the inclusion of Gentiles in the service of the Lord, without regard to race and descent. The only condition implied is the acceptance of the Lord in faith and a willingness to serve Him."

4A. THE ASSERTION OF THE ETERNAL STATE: 22-24

1b. Concerning Israel's seed and name: 22

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

(65:17; 2 Pet. 3:13; Rev. 21:1)

Israel will endure as long as the new heavens and the new earth. This implies eternal distinctions between Jews and Gentiles and eternal distinctiveness of the Jewish people.

2b. Concerning the Gentiles: 23

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

The Gentiles will make an annual pilgrimage to Jerusalem which will be holy to the Lord.

Zech. 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

3b. Concerning the wicked: 24

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

1c. Pilgrims will observe the corpses of those slain at Armageddon.

2c. The wicked will suffer eternal, physical, conscious punishment.

The phrase "their worm shall not die, neither shall their fire be quenched" is quoted by our Savior three times as a stern admonition to the unbelievers in Mark 9:44, 46, 48. The figure is reminiscent of and perhaps derived from bodies lying unburied in the Valley of Hinnom south of Jerusalem and from the ever-burning fires devouring the refuse from the city (Isa. 30:33).

Dr. Unger concludes that:

the godly will then be in such unity and fellowship with God that God's mind will be their mind, and they will look with satisfaction on His vengeance on the wicked (Rev. 14:10), just as He does. So those who believe God's Word and have the mind of Christ not only believe in eternal hell but consider it to be just as necessary and as indispensable as heaven to God's character and ways.

5A. A Final Plea:

Would that many individuals might take to heart the stern warnings uttered through the prophet Isaiah and from the lips of our Savior. There's a heaven to be gained and a hell to be shunned. We know that hell was not created for man, but for the devil and his angels (Mt. 25:41), so that no person needs to go there. But the decision where we spend eternity must be made in this life, because at the death of the individual a great separation takes place. The believer will be headed for eternal bliss and delight, the unbeliever for eternal agony and pain. Jesus Christ our Savior died for all men (Heb. 2:9).

It should be our fervent prayer that many would respond in faith and thus anticipate the glory that will be ours as believers in the Lord Jesus Christ rather than face the gloom that is predicted for those who spurned the precious blood-bought salvation that Christ still offers.

