

mouth of the **false prophet**" (v. 13). As **Russia** moves south into the Middle East it will occupy Istanbul, and then it will truly be seen to have taken on fully the mantle of the **dragon** power. Like the original Eastern half of the Roman Empire, it will provide military support to the **papacy** in the West in **Rome**. (Refs. 10, 11, 27)

- 1918 Allies control the city
- 1922 Turkish nationalists gain control of the city
- 1930 Constantinople renamed Istanbul.

## Italy

In the early nineteenth century the Italian peninsula was a collection of separate states. As prophesied by the vials of Revelation 16, Italy, as one of the countries integrally linked to the **beast**, was punished by the Napoleonic Wars. For example, it is written concerning the third **vial**: "And the third angel poured out his **vial** upon the rivers and fountains of waters; and they became blood" (v. 4). This relates to the effect of the Napoleonic wars in the areas to the north of Italy and in Switzerland, which have many lakes and rivers. Italy was united in 1861 when the Kingdom of Italy was proclaimed. After the end of the Second World War, in 1946, it became a democratic republic. Italy has a predominantly Roman Catholic population, and its recent history has been beset by corruption and crime. Italy has played a dominant role in the EU and its forerunner the EEC. At the time of end Italy

## J

### Javan

Javan was a son of Japheth: "The sons of Japheth; **Gomer**, and **Magog**, and **Madai**, and **Javan**, and **Tubal**, and **Meshech**, and **Tiras**" (Gen. 10:2). The name is thought by some to be closely associated with Ionia, an area in the west of ancient Anatolia. However, in prophecy the name refers to the Greeks in general and is sometimes rendered 'Greece' or 'Grecia' in the AV. Javan traded with **Tyre**, and this trade included slaves: "Javan, **Tubal**, and **Meshech**, they were thy merchants: they traded the persons of men and vessels of brass in thy market" (Ezek. 27:13). As Joel 3 shows, this trade in slaves sometimes in-

will be one of the countries which "receive power as kings one hour with the **beast**" (17:12) and will give its "power and strength unto the **beast**" (v. 13).

Italy's future is bound up with the prophecies which relate to its capital **Rome** and the **papacy**, prophecies which speak of eventual destruction: "And a mighty angel took up a stone like a great millstone, and cast it into the **sea**, saying, Thus with violence shall that great city **Babylon** be thrown down, and shall be found no more at all" (18:21). (Refs. 10, 23, 26)

- 1808 Napoleon occupies **Rome**
- 1809 Napoleon annexes Papal States
- 1815 Congress of Vienna returns Papal States except Avignon to **papacy**
- 1861 Kingdom of Italy proclaimed
- 1870 **Rome** included as part of the new state; the papacy loses temporal power
- 1882 Joins Triple Alliance with **Germany** and **Austria**
- 1915 Enters World War I with Allies
- 1919 Mussolini founds fascism
- 1922 Mussolini named prime minister
- 1929 Lateran Treaty in which the papacy accepts loss of the Papal States and Italy recognises Vatican City as an independent state
- 1940 Enters World War II
- 1946 Popular election abolishes the monarchy in favour of a republic
- 1949 Joins NATO
- 1951 Joins European Coal and Steel Community.

cluded **Jews**: "the children also of **Judah** and the children of **Jerusalem** have ye sold unto the **Grecians**, that ye might remove them far from their border" (v. 6).

This had a fulfilment when the **Jews** were scattered during the Babylonian invasion, and will occur again when **Gog** invades. Once Christ is King the **Jews** will be brought back from Javan: "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**" (Isa. 66:19).

## Jehoshaphat, Valley of

The Valley of Jehoshaphat is mentioned in Joel in connection with the gathering of the nations together as a prelude to **Armageddon**: “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage **Israel**, whom they have scattered among the nations, and parted My land” (3:2). This valley is to be where the judgements on the nations gathered against **Jerusalem** will take place: “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about” (v. 12).

This prophecy in Joel draws upon events recorded in 2 Chronicles 20. The king was faced with an invasion: “It came to pass after this also, that the children of **Moab**, and the children of **Ammon**, and with them other beside the Ammonites, came against Jehoshaphat to battle” (v. 1). The Levite Jahaziel prophesied to the people: “Hearken 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” (v. 15). The way the two sides are depicted here is reminiscent of the language used in Joel 3, where Joel writes of “**Judah** and **Jerusalem**” (v. 1) and how they will be faced with “multitudes” (v. 14) gathered against them.

In 2 Chronicles 20 the invading forces end up attacking each other: “For the children of **Ammon** and **Moab** stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another” (v. 23). This too will happen when Christ returns, as Ezekiel shows: “every man’s sword shall be against his brother” (38:21). The invading forces are first reported at En-gedi (2 Chron. 20:2), which is on the west border of the Dead Sea. They then deploy in the **wilderness** to the south of **Jerusalem**, “the **wilderness** of Jeruel” (v. 16) and “the **wilderness** of Tekoa” (v. 20).

After the enemies had been destroyed it is stated: “And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day” (v. 26). This valley was obviously in the vicinity of the place where the nations had been destroyed. If this is the valley of Jehosha-

phat then it could be that this area will be one of the sites where the nations will be judged at **Armageddon**. However, it could be that the prophecy of Joel is using the phrase “valley of Jehoshaphat” as a way of referring generally to the environs around **Jerusalem** where the nations will be gathered similarly to the days of Jehoshaphat.

In Joel 3 the valley of Jehoshaphat is also called “the valley of decision” (v. 14). The Hebrew for “decision” can carry the sense of a “threshing instrument” (Isa. 28:27). Threshing is a symbol of judgement (41:15). Berachah means ‘blessing’. Once the threshing of the nations has been completed the earth will be filled with the blessing of God. Thus the Valley of Decision will become the Valley of Blessing. ([Ref. 18](#))

## Jerusalem

Located 745 metres above sea level and fifty-five kilometres from the **Mediterranean Sea**, Jerusalem is the capital of **Israel**. It is a focal point of Judaism, Christianity and Islam. Jerusalem was under Gentile control for many hundreds of years, but prophecy clearly showed that God still had a purpose with it: “And the LORD shall inherit **Judah** His portion in the holy land, and shall choose Jerusalem again” (Zech. 2:12). Jerusalem was still under the control of the Turks during the nineteenth century, it was “trodden under foot” (Dan. 8:13), but during this time **Jews** began to move to the city in increasing numbers. By 1865 there were more **Jews** than Gentiles in the city. Many **Jews** who returned did so with religious motivation. Rich Jewish families, such as the Rothschilds and Montefiores, helped finance new developments within the city. In 1917 the British under General Allenby took control of the city. This was a fulfilment of Daniel 11:40, which speaks of the “**king of the south**” (the power in control of **Egypt**) pushing at “him” (the Turkish power in control of **Constantinople**). In 1923 the British mandate in **Palestine** was established by the League of Nations and Jerusalem was its capital. This mandate continued until 1948. In the 1920s and 1930s the city’s buildings and infrastructure developed rapidly. The Jewish population within the city increased from 33,971 in 1922 to 92,143 in 1944. There were occasional clashes between **Jews** and **Arabs** during this period.

On 29 November 1947 the UN voted to partition **Palestine** between **Jews** and **Arabs**. A period

of anarchy and violence followed in which **Jews** and **Arabs** fought for the city. In 1949 an armistice agreement was made with **Jordan** in which the **Jews** retained the new city only. East Jerusalem was declared to be the second capital of **Jordan**. In 1967, during the Six-Day War, the **Jews** took control of the Old City. This was at least an initial fulfilment of the prophecy of the Lord Jesus Christ: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. 21:24), although at present there is still much Gentile influence in the city.

The freeing of Jerusalem from Gentile control is a sign that the nations will soon be gathered to **Armageddon**: "For, behold, in those days, and in that time, when I shall bring again the captivity of **Judah** and Jerusalem, I will also gather all nations . . ." (Joel 3:1,2). Zechariah states: "Behold, I will make Jerusalem a **cup** of trembling unto all the people round about, when they shall be in the siege both against **Judah** and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (12:2,3). The vested interest which both Muslims and Christians worldwide have in Jerusalem will no doubt fuel the fury of the nations against the **Jews** in Jerusalem. Even now it is proving a burdensome stone as people seek to solve this intractable problem.

When the nations come against Jerusalem they will initially succeed: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (14:2). Of the **Jews** taken into captivity some will be taken across the **Mediterranean Sea** towards **Greece** (Joel 3:6) and others will be taken into **Egypt** (Deut. 28:68; Isa. 19:18). However, just as it looks as though all hope is lost (Ezek. 37:11), the Lord Jesus Christ and the **saints** will deliver Jerusalem: "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them" (Zech. 12:8). This deliverance will be accompanied by true repentance: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit

of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (v. 10). And so it will be said that: "The LORD doth build up Jerusalem: He gathereth together the outcasts of **Israel**" (Ps. 147:2).

There will be great geographical changes as a consequence of the **earthquake** which will divide the **Mount of Olives** (Zech. 14:4), but the changes will only serve to exalt Jerusalem: "Beautiful for situation, the joy of the whole earth, is mount **Zion**, on the sides of the north, the city of the great King" (Ps. 48:2); "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of **Zion** shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3).

As we await the return of Christ we should expect to see the nations increasingly being gathered towards and against the city. In the meantime the faithful should "Pray for the peace of Jerusalem" (Ps. 122:6). ([Ref. 2](#))

- **1835** **Jews** allowed to repair four synagogues
- **1854** Rothschild Hospital opens
- **1858** Jewish School for Boys opens
- **1917** British under General Allenby enter Jerusalem
- **1923-48** Capital of mandated **Palestine**
- **1925** Hebrew University opens
- **1949** Divided into Israeli and Jordanian sectors
- **1967** Israelis capture whole city
- **1980** All of Jerusalem officially proclaimed capital of **Israel**.

## Jews

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The Jews are God's people: "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6). The boundaries of the nations have been providentially determined in relation to the Jews: "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of **Israel**" (32:8).

God spoke concerning the Jews: "For I am with thee, saith the LORD, to save thee: though I

make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished” (Jer. 30:11). The continued existence of the Jews despite their persecution is witness to the truth of this verse. That they would suffer persecution was spoken of by Moses: “And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life” (Deut. 28:65,66). This prophecy remains true today for many Jews, and anti-Semitism continues to be a threat.

The persecution of the Jews, however, is not to continue indefinitely, as Jeremiah wrote: “For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them” (32:42). God’s promises made to men such as Abraham and David concerning the blessings to come upon the Jews will assuredly be fulfilled. The blessings will come when Christ returns at “the times of restitution of all things” (Acts 3:21).

Many prophecies speak of the call of the Jews back to the land when Christ is King in **Jerusalem**. There are some verses, however, which seem to have an application before this time. For example, Joel says: “For, behold, in those days, and in that time, when I shall bring again the captivity of **Judah** and **Jerusalem** . . .” (3:1). This prophecy, as the context shows, relates to the time before the nations have been gathered to **Armageddon**. In Ezekiel God says that Jews would be gathered to the Land prior to the cleansing taking place: “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you,



**A preserved section of the ghetto wall built by the Nazis in Krakow, Poland, during the Second World War. The top of the wall was designed to look like Jewish gravestones—a living grave with “none assurance” of life (Deut. 28:66). Source: N.B.**

and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you” (36:24,25).

Jeremiah states: “Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks” (16:16). During the early part of the British mandate of **Palestine**, the Jews had ample opportunity to return in peace to the Land. This is when angelic “fishers” were at work. However, many Jews chose to stay where they were, too attached to their homes and countries of birth. The persecution they experienced, particularly under the Nazis, eventually led to many thousands returning to the Land. This is when the angelic “hunters” were at work, hunting not to destroy but to bring them back to **Palestine**. The Jews that will be in the Land at the return of Christ are sometimes referred to as **Judah**, whilst the Jews who are still scattered are sometimes referred to as **Ephraim**, or Joseph.

After the collapse of the USSR, many Jews returned to **Israel** from **Russia**. However, there are still Jews who live there who will not be

gathered until Christ is King: “Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD” (Zech. 2:6). There are still many Jews in Western **Europe**, in countries under the sway of the Roman Catholic Church. At the return of Christ they will be commanded to flee and return to **Israel**: “And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

When the **king of the north** invades **Israel**, **Jordan** to the east will escape but **Egypt** will be invaded (Dan. 11:41,42). The Jews who flee east will find safety (Isa. 16:4) but many Jews will be taken into captivity into **Egypt**. As Moses wrote: “And the LORD shall bring thee into **Egypt** again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you” (Deut. 28:68). Isaiah also speaks of this: “In that day shall five cities in the land of **Egypt** speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction” (19:18).

Prior to **Armageddon**, Elijah, having been raised from the dead, will go with other **saints** to preach to the Jews: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD” (Mal. 4:5). They will then be expected to head towards **Israel** and enter the new covenant. Some will agree to this, others will rebel: “And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 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” (Ezek. 20:37,38). And so the faithful Jews will be delivered, as Paul wrote: “And so all **Israel** shall be saved: as it is written, There shall come out of **Sion** the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:26). [\(Ref. 8\)](#)

## Jordan

Jordan has been a monarchy since 1928 and is a predominantly Muslim country. It has very limited natural resources but it has made strides in recent years to improve its economy. It has

gained membership of the World Trade Organisation, signed a free trade accord with the **United States** in 2000, and made a so-called association agreement with the **European Union** in 2001. It was an enemy of **Israel** for over thirty years, losing the **West Bank** and East **Jerusalem** to **Israel** in the Six-Day War in 1967. However, from late 1980s onwards its attitude towards **Israel** began to thaw, and it signed a peace treaty with **Israel** in 1994.

The modern-day country of Jordan incorporates the areas once occupied by **Moab**, **Ammon** and **Edom**. Jeremiah spoke of the emergence of **Moab** and **Ammon** in the latter days: “Yet will I bring again the captivity of **Moab** in the latter days, saith the LORD. Thus far is the judgment of **Moab**” (48:47); “And afterward I will bring again the captivity of the children of **Ammon**, saith the LORD” (49:6). The development of Jordan in the latter days would seem to be a fulfilment of these prophecies, although it may be that further developments will see the individual identities of **Moab** and **Ammon** become more apparent.

**Edom**, although often used in a symbolic way to typify the Gentiles as a whole in the latter days, is also sometimes used to refer specifically to the area which ancient **Edom** once occupied. For example, in Daniel 11 it states: “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**” (v. 41). This shows that when the great invasion of the **king of the north** takes place it will bypass Jordan.

In Isaiah 16 it is written concerning **Moab**: “Let Mine outcasts dwell with thee, **Moab**; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land” (v. 4). This verse shows that the **Jews** will find refuge in Jordan when **Gog** invades. So we would expect Jordan to be more sympathetic towards **Israel** than other surrounding nations at the time of the end. In conjunction with this we should also expect Jordan to be aligned with **Britain** and the southern Arabian powers, who will question the motives of **Gog** when it invades **Israel** (Ezek. 38:13).

- **1919** Part of the Syrian kingdom of Faisal I
- **1920** Faisal defeated by the French; Trans-jordan becomes part of Britain’s League of Nations mandate of **Palestine**

- **1928** Treaty with **Britain** makes Jordan a constitutional monarchy
- **1946** Independence from British administration, becomes Hashemite Kingdom of Transjordan
- **1949** Country's name changed to Jordan
- **1950** Annexes **West Bank** and East **Jerusalem**
- **1953** Hussein I becomes king
- **1957** Political parties banned
- **1967** Forces routed by **Israel** in Six-Day War; **Israel** occupies the **West Bank**
- **1970-1** Civil war
- **1974** Rabat resolution signed which declares the PLO as sole representative of the **Arabs** on the **West Bank**
- **1988** Renounces claim to the **West Bank**
- **1991** Ban on political parties lifted
- **1994** Peace treaty with **Israel**
- **1996** Agreement of bilateral commerce with **Israel**
- **1999** Hussein I dies and Abdullah II becomes king.

## Judah

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The tribe of Judah, together with the tribe of Benjamin, formed the southern kingdom of that name under Rehoboam when the remaining tribes rebelled under Jeroboam (1 Kgs. 12:21). This division will not be healed until Christ establishes the Kingdom, as Ezekiel says: "say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of **Ephraim**, and the tribes of **Israel** his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they

shall be one in Mine hand" (37:19). In words which apply initially to the invasion by the Assyrians but which apply ultimately to the invasion by **Gog**, Isaiah says: "and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (8:8). At the time of Hezekiah, Judah was in the Land but the other tribes had been taken into captivity. This is typical of the time when **Gog** invades. In prophecy Judah usually refers specifically to the **Jews** who will be present in the Land at the time of the end.

Judah is spoken of as being regathered to the Land at the time of the end, prior to **Armageddon**: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and **Jerusalem**, I will also gather all nations" (Joel 3:1,2). Judah is thus present in the Land when **Jerusalem** is attacked by invading nations: "Behold, I will make **Jerusalem** a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against **Jerusalem**" (Zech. 12:2). Judah will be saved first: "The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of **Jerusalem** do not magnify themselves against Judah" (v. 7). With Christ and the **saints** fighting with them, they will help to destroy the enemies of God: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and **Jerusalem** shall be inhabited again in her own place, even in **Jerusalem**" (v. 6).

## K

### King of the north

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In Daniel 11 the king of the north is one of the powers to emerge from the division of the Greek Empire that occurred following the death of Alexander the Great. It is called the king of the *north* because it was north in relation to **Israel**. The power which developed to the north of **Israel** after the death of Alexander the Great was the Seleucid Empire. The extent of this empire varied over the next two centuries, but at one point it included most of Asia Minor, **Syria** and

Mesopotamia. Daniel 11 gives a detailed account of the way the Seleucid Empire was to interact with the Ptolemaic Empire, the **king of the south**. In Acts 13 there is a town mentioned called Seleucia, which was named after one of the Seleucid rulers: "So they, being sent forth by the Holy [Spirit], departed unto Seleucia; and from thence they sailed to **Cyprus**" (v. 4).

Although the Seleucid Empire had come to an end by the time of Christ, the king of the north will exist again at the time of the end: "And at the time of the end shall the **king of the**