

God Is Government

Isaiah 33:22

*“For the LORD is our judge, the
LORD is our lawgiver, the LORD
is our king; he will save us.”*



THE SOVEREIGNTY OF MANKIND

PART TWO

In Part One we tackled mankind’s sovereignty from the perspective of what would be the Will of God. We are going to get into the Scriptures in this Part Two connecting Genesis 15 where **God shows His sovereignty by giving the land of Canaan to Abram**, two chapters before He gave Abram his new name of Abraham and the people’s titled of Hebrew. This would be God’s first act of sovereignty to mankind.



Genesis 15 contains an interesting hidden treasure that helps us begin to put things in perspective. That treasure concerns a man by the name of Yitzhak Rabin, but we need the context of the chapter first, as well as some history.

In this Chapter God explains that Abram’s descendants will be slaves in Egypt for 400 years (most have never been taught this by the pulpit), but He will bring them out and give the land of Canaan:

Genesis 15:16-18 “16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

Notice that the eastern border of the land is not the Jordan River, but the Euphrates. When people talk about the West Bank, they should ask, “of what river?”

Here in Genesis 15, God makes a unilateral covenant with Abraham, a commitment that is unconditional because it requires nothing from Abraham’s side of the bargain. We learn two chapters later in Genesis 17:8 that God’s covenant with Abraham is everlasting as well. This contract is confirmed consistently by the prophets, who repeatedly portray the future people of Israel as happily settled in the land after a time of

exile. Even when the people of Judah were sent off to Babylon as a result of their sins, the land was still unconditionally promised to them until the end of time.

Of course, in 70 A.D., the Romans destroyed the Temple and Jerusalem as forewarned in Daniel 9:26, and before long Israel had lost its national identity. Israel became a trampled backwash part of the Middle East, ruled by the Romans and then by a variety of Islamic powers. During these years, Bible readers started to allegorize the promises made to Israel for the simple reason that the country had ceased to exist. They were wrong to do this, however, because even the desolation of the Holy Land was according to Scripture. Jesus warned His disciples about it in Luke 21:24 saying, *“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.”* The word “Until” is extremely important.

Hidden Codes and Rabin

On September 28, 1995, Israeli Prime Minister Yitzhak Rabin signed the Oslo II interim peace accords with Yasser Arafat and Bill Clinton. The interim accords continued a process of giving more governing power to the PLO as part of a plan to create a Palestinian state down the road. That all got interrupted on November 4, 1995, when a 25-year-old Israeli named Yigal Amir assassinated Yitzhak Rabin with two pistol shots. Amir confessed saying, “What do you want, for them to bury is on our own state? Rabin wants to give our country to the Arabs.”

This is where it gets interesting. In Genesis 15 God promises the land to Abraham. When we do an equidistant letter sequence (ELS) analysis of that passage we find Yitzhak Rabin assassination coded there.

They might count every third letter, or every fifth letter and they would find hidden words. Today in the age of computers, we are able to search for more quickly and accurately than the tedious method of manually counting Hebrew letters. These ELS codes cannot be used to tell the future, but they do show God’s fingerprints on the very words and letters of the Bible. For example, we can find eleven of the original twelve disciples’ names coded into the text of Isaiah 53. We find Mary coded there three times, and James twice, because there were three Mary’s and two James, yet Judas is missing.

So, what was written about Yitzhak Rabin's death? Coded into Genesis 15 we find Hebrew: "Evil ire. Fire into Rabin, God decreed."

It gets even more astonishing. The Jewish community has a reading program worldwide. From Rosh Hashanah to the end of the year, they read the Torah together, and most of the synagogues and devout Jews follow this reading program. Not only is Rabin's murder coded into the Bible, it is coded into the very passage in which God promises the Holy Land to Israel. What's more, November 4, 1995, was a Sabbath, and Genesis 15 was being read around the world when Yitzhak Rabin was assassinated with two gunshots. That makes me catch my breath. Yigal Amir, the assassin, took the position that he was fighting a war. He regarded Yitzhak Rabin as an enemy of the state, but the reality is that Amir shot down an unarmed man. While a majority of Israelis regarded Rabin as a traitor, his cold-blooded assassination still shocked the people of Israel. Except for a few extremists, the people did not condone murder, and neither should we. Despite these things, we find here, thousands of years in advance, a hidden message that God decreed the assassination of an Israeli leader who was willing to create a Palestinian State in the land of ancient Israel.

Thus, we see the paradox of the Scriptures.

If God decreed that Rabin be killed, should Yigal Amir have been held responsible for shooting him? Wasn't the Prime Minister's death predestined? If God decreed it, apparently because of Rabin's rejection of God's promise to Abraham, then is the young man who shot Rabin guilty? Amir considered the assassination his own idea, done of his own initiative. Who is responsible for Rabin's death – Amir or God?

We encounter this puzzle again and again in Scripture. From time-to-time we just slide over it, but at other times it hits us right between the eyes.