

## Israel's Future Purgation and Salvation in the Land

**<sup>8</sup> And it shall come to pass in all the land," Says the LORD, "That two-thirds in it shall be cut off and die, But one-third shall be left in it: <sup>9</sup> I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, "This is My people'; And each one will say, "The LORD is my God."**

**(Zechariah 13.8-9)**

David Baron (1855-1926) writes, (with my comments in brackets)

"The emphatic word "therein," or literally, "in it," which is twice repeated, refers to the land and not to the flock [of 13.7 – historically scattered Israel], as some interpreters explain: "In all the land...two-thirds in it shall be cut off and die." It seems to me therefore, that, though the fulfillment may not be entirely limited to it, yet, that the reference is chiefly to judgments which would come on the people in the land, namely, immediately after the 'smiting of the shepherd,' [rejecting their Messiah] while they were not recognized as a nation in Palestine, though no longer in a nationally independent condition; and again after the restoration of a representative remnant in unbelief at the end of a long parenthetical period, [of which ended with the birth of the nation state in 1948 and further in 1967 with the control of Jerusalem] when God's national dealings with them shall be resumed, and His long controversy with them as a nation on account of their great sin finally settled on the same soil where it originated." (Zechariah, A Commentary on His Visions and Prophecies)

Baron, the Jewish scholar who died just as Nazism was emerging, contended that God's dealings with the Jewish people are contingent upon a Jewish presence on Jewish soil that Jewish judgments might be executed necessarily for Jewish restoration and redemption. Only then could anyone expect a redeemed remnant to be brought forth.

As Zechariah says, and as Baron argues, those that will constitute that redeemed remnant, of whom God calls 'My people,' will be those that survive the final crisis that befalls that literal nation of Israel. The two Jewish prophets unequivocally and indisputably state that the nation is first required to go 'through the fire' in order for it to be refined and purged.

An expectancy of God's saving of that people group from the Jewish and prophetic vantage point is rooted in the knowledge of the necessity of purgation. Without a comprehensive and ultimate purging, let us be clear that, redemption simply is not possible. The two, from a Scriptural standpoint, are one in the same.