

ISRAEL AND ITS NEIGHBORS

*Post-Trib Rapture Intelligence
& Biblical Prophecy Report
Compendium*

JERUSALEM

ELDER KEITH J. WALKER



ISRAEL AND ITS NEIGHBORS

*Post-Trib Rapture Intelligence
& Biblical Prophecy Report
Compendium*

Written by
Middle East Expert
Elder Keith Joel Walker –
Post-Trib Scenario Briefing

whpctuttle.com

Purpose: Tactical, strategic and theological reference for decision-makers, relief operators, clergy and planners operating in a Middle East shaped by a post-Tribulation/“rapture” shock — together with an Apostolic Pentecostal theological case linking prophecy, Israel and the Apostles Pentecostal New Testament Church.

EXECUTIVE SUMMARY

The “post-trib rapture” is treated here as a major, legitimizing shock that reshapes authority, public trust and mobilization across the Levant and neighboring states.

- Short term: rapid local power vacuums, surge in millenarian actors, competition for control of services, and threats to vulnerable communities (including Jews, Christians, and religious minorities) and to critical infrastructure.
- Medium term: prophetic narratives (biblical language and imagery) are primary drivers of recruitment, alliances and strategic framing. Actors will cite scripture to legitimize campaigns against

Israel or to defend it Islam is the Anti - Christ spirit along with the Catholic Cult Trinitarian false Church with the false prophet and Anti - Christ that will make war with the Saints of the living Jehovah- Jesus.

“Levant” — definitions and quick facts

Pronunciation: /'levənt/ or /lə'vænt/

1. Noun — the region

- The Levant is a historical/geographic term for the Eastern Mediterranean area. It commonly refers to modern-day Syria, Lebanon, Israel, Palestine, Jordan and often includes parts of Turkey and Cyprus (and sometimes Iraq or Egypt in broader uses).
- Usage: “Ancient trade routes crossed the Levant.”

2. Adjective — of or relating to that region

- Usage: “Levantine cuisine” or “Levantine culture.”

3. (Less common) Noun — an easterly wind

- Especially in older maritime usage, “levant” (or “Levanter”) denotes a strong easterly wind in the western Mediterranean.

Etymology: from French *levant* “rising” (from lever “to rise”), i.e., the direction of the rising sun — the east.

Related term: Levantine (noun/adjective) — a person from the Levant or things pertaining to the Levant.

This booklet combines a concise intelligence assessment of the contemporary threat environment with a compendium of biblical prophecies commonly cited about Israel’s enemies, practical ethically-informed recommendations for survival, protection and de-escalation — and an articulated Apostolic Pentecostal case that: (1) Jesus will come again, (2) the rapture and the resurrection occur as described in 1 Thessalonians 4:13-17, (3) the Church (Apostolic Pentecostal) is the spiritual fulfillment of Israel in the New Covenant, and (4) that national Israel will be confronted during the Great Tribulation and many will be saved. If you read Revelations 7 and 14, you will see that they were baptized in Jesus Name in water (the mikveh) and baptized with the Holy Ghost and fire. This is the seal with the sign of speaking in tongues. Preaching the gospel of salvation according to Acts 2:38-39 to National backslidden Israel.

ASSUMPTIONS & SCOPE

- “Post-trib rapture” in this brief: a widely perceived supernatural/eschatological event that will occur after the great tribulation and is publicly interpreted through multiple theological lenses.
- This briefing treats scripture as political and social data: how texts are read matters for behaviour. It does not assert which modern nations precisely fulfill prophecy; it catalogues scriptural passages and common interpretive traditions, links them to contemporary actors and dynamics, and sets forth an Apostolic Pentecostal interpretive case on salvation according to Acts 2.38 , baptism in water in Jesus Name for the remission of sins and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues and end-time sequence.
- Geographic focus: Israel and immediate neighbours (Lebanon, Syria, Jordan, Egypt, Palestinian territories) and regional powers frequently associated with prophetic narratives (Iran, Turkey, Gulf states, Russia).

REGIONAL INTELLIGENCE SNAPSHOT (POST-TRIB)

- Governance: Central governments weakened where pre-existing legitimacy was low; some states tightly reasserted control using religious narrative, others fragmented into local fiefdoms.
- Non-state actors: Increased visibility and autonomy of militias and Islamic prophetic cults. Existing armed groups (e.g., Palestinian factions, Lebanese militias, Iran-aligned proxies, local Syrian and Iraqi militias) exploited narratives to recruit and to justify expansion.
- Popular sentiment: Two dominant currents—(1) millenarian momentum that sees the rapture as beginning of God's final acts, and (2) pragmatic survivalism prioritizing services and security over theology. These often compete within the same communities.
- Information environment: Rapid spread of audiovisual prophetic claims False Lying wonders read 2 Thess 2.1-10-14 (platforms, satellite radio, mosques/churches), amplified by diaspora networks. Disinformation both accelerates panic and

strengthens charismatic leaders.

THREAT MATRIX RELATING TO ISRAEL

High-probability stressors:

- Border incursions by militias leveraging prophetic rhetoric to mobilize fighters.
- Attacks on religious sites to provoke communal reprisals.
- Blockades or sabotage of utilities to turn populations against governments seen as “failing God.”

Medium-probability stressors:

- Proxy escalation by regional states invoking eschatological claims to consolidate internal support.
- Coordinated “holy war” rhetoric combining local grievances with scriptural mandates.

Low-probability but high-impact:

- An organized, multi-national coalition framed explicitly as the “Gog/Magog” advance described in prophecy, used as both a rhetorical and operational

template.

BIBLICAL PROPHECIES ABOUT ENEMIES SURROUNDING ISRAEL — COMPENDIUM WITH INTERPRETIVE NOTES

Note: Verse references are given for study. Summaries reflect mainstream interpretive strands (historical, classical, futurist). Multiple traditions exist; these notes do not endorse a single reading.

1. Psalm 83 (Psalm of Asaph) — Psalm 83:1–18

- Core text: A conspiracy of neighbouring peoples plotted against Israel; attackers named (Edom, Ishmaelites, Moab, Hagrites, Gebal, Ammon, Amalek, Philistia, Tyre).
- Operational relevance: Groups invoking this text may target The Church of the living God and during the great tribulation period the beast will declare war on the Apostolic Pentecostal Church of the living God and Israel from surrounding territories and present operations as fulfillment of ancient names.

2. Ezekiel 38–39 (Gog of Magog) — Ezekiel 38:1–39:29

- Core text: A northern invader, Gog of the land of Magog, gathers a coalition (Meshech, Tubal, Persia, Cush, Put, Gomer, Togarmah) to attack Israel in latter days; divine intervention defeats the invaders.
- Operational relevance: Rhetoric from actors aligned with Iran or northern axes may mirror this template.

3. Zechariah 12–14 — Zechariah 12:1–14:21

- Core text: Nations gather against Jerusalem; Jesus who is Jehovah defends the city; a final battle, then universal recognition of God. Rev 19- and Rev 20
- Operational relevance: Jerusalem becomes central to strategic and spiritual and political- Physical conflict.

4. Isaiah oracles (Isaiah 17; Isaiah 19, etc.)

- Isaiah 17: Oracle concerning Damascus — read by some as the downfall of Damascus.
- Isaiah 19: Oracle concerning Egypt — predicts turmoil and eventual reconciliation.
- Operational relevance: These oracles inform expectations of collapse, repentance or realignment.

5. Jeremiah oracles — Jeremiah 49; Jeremiah 50–51

- Core texts: Judgments against Ammon, Moab, Edom, Damascus, Kedar etc.

- Operational relevance: Used rhetorically to justify punitive actions by local leaders.

6. Daniel 11 — Daniel 11:1–45

- Core text: Extended conflict between “king of the North” and “king of the South.”
- Operational relevance: Groups may claim long strategic contests under this motif.

7. Joel & Obadiah — Joel 3; Obadiah 1

- Joel 3: Nations gathered for judgment over Judah/Israel.
- Obadiah: Oracle against Edom.
- Operational relevance: Brief verdictal prophecies used to mobilize tribal grievances.

8. New Testament eschatology — Matthew 24 and 25 ; Revelation (various chapters)

- Matthew 24: Warnings of wars, famines, false prophets and False Christ’s and events centered on Jerusalem.
- Revelation: Apocalyptic imagery, judgments and visions of nations.
- Operational relevance: Christian apocalyptic groups and some Jewish apocalypticists use these texts to justify mobilization or forecast timelines.

—

INTERPRETIVE CAUTIONS

- Ancient names are not simple, one-to-one keys to modern states; migrations and ethnonyms shift over centuries.
- Prophetic texts were composed in varied historical contexts; many scholars see layers (historical, redactional, eschatological).
- Political actors selectively cite prophecy; rhetoric influences recruitment and morale but does not always translate into operational intent.

—

SYNTHESIS: HOW PROPHECY DRIVES POST-TRIB BEHAVIOR

- Legitimacy currency: Claiming to be the agent of prophecy grants authority in low-trust environments.
- Alliance formation: Shared scriptural narratives create cross-border alliances (e.g., Gog/Magog rhetoric).
- Target selection: Jerusalem and named sites become focal points.
- Conflict escalation risk: Prophetic fatalism can

reduce incentives to negotiate.

OPERATIONAL RECOMMENDATIONS (SECURITY, HUMANITARIAN, DIPLOMATIC)

- Monitor prophetic narratives: Track sermons, broadcasts, social media and charismatic leaders' proclamations.
- Protect religious sites: Prioritise security and neutral protection for synagogues, churches, mosques and holy sites.
- Rapid service restoration: Provide visible, impartial water, power and medical services to deny millenarian leaders the “provider” role.
- Local theology engagement: Work with moderate clerics and rabbis to craft locally authored counter-narratives emphasizing preservation of life and neighbor protection.
- Avoid blanket delegitimization: Target incitement to violence rather than religious belief.
- Humanitarian safe corridors: Negotiate with religious councils and elders; scripture-framed covenants can be effective.
- Intelligence collaboration: Share assessments with diaspora religious leaders and use theological scholars to interpret claims.

- Contingency planning: Prepare for multi-vector attacks framed as “fulfilling Ezekiel” or “liberating Jerusalem.”

ETHICAL & FAITH CONSIDERATIONS

- Respect for belief: Responses must respect freedom of religion while countering violent misuse.
- Avoid exploitative measures: Do not fabricate prophecies or weaponize faith claims.
- Trauma and pastoral care: Provide counseling for apocalyptic trauma and pastoral support for those affected by the rapture/tribulation shock.

ANNEX A — QUICK SCRIPTURE REFERENCE LIST (for study)

- Psalm 83:1–18
- Ezekiel 38–39
- Zechariah 12–14
- Isaiah 17; Isaiah 19; Isaiah 11; Isaiah 29
- Jeremiah 49; Jeremiah 50–51

- Daniel 11
- Joel 3
- Obadiah 1
- Matthew 24–25
- Revelation (key chapters)
- 1 Thessalonians 4:13–17
- 1 Corinthians 15:50–58
- Acts 2:1–41 (including 2:38)
- Mark 16:15–20; John 3:3–8; John 1:1,12–13; Luke 24:44–49; Acts 1:4–8; Acts 10; Acts 19
- Romans (esp. chapters 2, 3, 4, 5, 6, 11)
- Galatians 3–4; Philippians 2:5–11; Isaiah 7:14; Isaiah 9:6; Isaiah 45:22–23; Revelation 7; Revelation 14; Revelation 19

—

ANNEX B — COMMON MODERN IDENTIFICATIONS (non-exhaustive, interpretive)

- Persia (Ezekiel) → often linked to modern Iran.
- Cush/Put → often linked to regions south/west of Egypt (e.g., Sudan, Libya, Ethiopia).
- Meshech/Tubal, Gomer, Togarmah → variously associated with Anatolia, the Caucasus, or broader “northern” peoples (Turkey, Russia, Armenia).
- Psalm 83 names → frequently equated in popular readings with modern Levantine groups or Arab

tribes/nations.

THEOLOGICAL CASE (Apostolic Pentecostal Perspective) — STATEMENTS, SCRIPTURAL SUPPORT & ARGUMENT

Preface: The following section presents and builds an Apostolic Pentecostal case — using scripture citations and exegetical notes — that Jesus will come again; that the rapture (the catching up of the Church) and resurrection of the dead in Christ occur as in I Thessalonians 4:13–17; that baptism in Jesus’ name and the baptism of the Holy Ghost with the evidence of speaking in tongues are normative marks of the Church; that the New Testament Church is the fulfillment of true Israel in the spiritual sense; and that national Israel will be confronted during the Great Tribulation and will see national turning and salvation.

1. Jesus Will Come Again; Rapture Timing — Post-Tribulation Emphasis

Core verses: Matthew 24–25; 1 Thessalonians 4:13–17; 1 Corinthians 15:50–58; Revelation (various).

Argument:

- 1 Thessalonians 4:13–17 describes the dead in Christ rising first, then those alive being “caught up” to meet the Lord in the air at the sound of the last trumpet. This text is central to the doctrine of the rapture/resurrection sequence.
- Matthew 24 and 25 detail tribulation, signs, and the coming of the Son of Man; reading these chapters in continuity with Revelation and Thessalonians supports a view that the Church experiences the tribulation moment and is delivered at Christ’s coming — i.e., a post-tribulational catching up tied to the last trumpet.
- 1 Corinthians 15:52 similarly links resurrection/transformation to “the last trumpet.” Taken together, these passages ground the timing of resurrection/rapture in the climactic return of Christ following tribulation signs.

2. The Last Trumpet / Shofar and the Resurrection

Key texts: 1 Thessalonians 4:16–17; 1 Corinthians 15:52.

Argument:

- The imagery of the “last trumpet” and the “voice of the archangel” links Jewish eschatological imagery (shofar) to the bodily resurrection and gathering of believers. The shofar/trumpet is the biblical instrument announcing divine action (see Levitical and prophetic backgrounds), making the “last trumpet” the culminating divine summons.

3. Israel, the Church and the New Covenant — Apostolic Pentecostal Claim

Claim: The Apostolic Pentecostal Church represents the New Testament, born-again community — the “true Israel of God” — fulfilled in the inward, spiritual circumcision and the baptism in the Holy Ghost with evidence.

Scriptural supports:

- Acts 2:1–41: The New Covenant Church is birthed at Pentecost, with repentance, water baptism (Acts 2:38) and the gift of the Holy Spirit (tongues, Acts 2:4) as normative markers of conversion and membership.
- Romans 2:28–29; Romans 3–4; Galatians 3–4: Paul’s teaching distinguishes outward ethnic Israel from the inward, covenant community defined by faith and the Spirit — “the Israel of God.”

- John 3:3–8; John 1:12–13; Mark 16:16; Acts 1:4–8; Acts 2:38–39: these passages together outline being “born again,” receiving the Spirit and water baptism tied to forgiveness and incorporation into the covenant people.
- Philippians 2:5–11 and Isaiah 7:14; Isaiah 9:6; Isaiah 45:22–23: these messianic prophecies and New Testament confessions (Philippians) identify Jesus as Lord and attribute to Him divine titles consistent with Jehovah incarnate.

4. Baptism in Jesus’ Name, Water Baptism and the Baptism of the Holy Ghost with Evidence of Tongues

Core texts: Acts 2:38; Acts 10:44–48; Acts 19:1–6; Mark 16:16; Acts 1:4–8; Luke 24:47–49.

Argument:

- Acts 2:38 links repentance, water baptism (in Jesus’ name) and reception of the Holy Ghost. Acts 10 and Acts 19 (Ephesian disciples) show the Holy Spirit falling upon believers with audible/linguistic evidence; Acts 19:6 records speaking in tongues as part of Spirit baptism experience when believers received the Spirit.
- The Apostolic Pentecostal position reads Acts

as normative: water baptism in Jesus' name for remission of sins and the subsequent baptism in the Holy Ghost with the initial physical evidence of speaking in tongues is the seal and sign of sonship and the inward circumcision of heart (Romans 2; Galatians 6 themes).

5. The Church as the Completed Jerusalemic/New Covenant Israel

Core texts: Acts 2 (Pentecost as the birth of the Church); Romans 2 and 11; Galatians 3–4; I Peter 2:9–10.

Argument:

- The Church, born at Pentecost, is presented as the true covenant community (new spiritual Israel). Apostolic Pentecostal theology emphasizes continuity: Jesus was Jewish (in humanity) and Messiah; the New Testament Church continues and fulfills covenant promises in spirit and power (signs of the Spirit: tongues, power).
- The “inward circumcision” of the heart is fulfilled through Spirit baptism (Romans 2:28–29; Colossians 2 in context).

6. National Israel and the Great Tribulation —

National Salvation & the 144,000

Core texts: Romans 11; Zechariah 12:10; Zechariah 14; Revelation 7; Revelation 14.

Argument:

- Romans 11 speaks of a future ingrafting of Israel: “All Israel will be saved” (interpretive traditions vary; many Apostolic Pentecostals read this as national turning in the end times).
- Zechariah 12:10 depicts a nation mourning for the One they pierced, a passage often linked to national repentance and recognition of Messiah at a climactic moment.
- Revelation 7 and 14 describe 144,000 sealed from the twelve tribes of Israel during the tribulation — many Apostolic Pentecostals interpret these 144,000 as Jewish (or Israelite) believers sealed by the Holy Ghost (with signs), and as a distinct witnessing remnant during tribulation. They are seen as water-baptized (in the name of Jesus) and sealed by the Spirit as they preach (Acts 2:38 model).
- Rev. 7:3 and 14:1–5 describe sealing, worship, and purity; interpreted by some as a calling of a faithful Jewish remnant in the tribulation.

7. Armageddon and the Church's Return with Christ

Core texts: Revelation 19:11–21; Zechariah 14; Matthew 24–25.

Argument:

- Revelation 19 portrays Christ returning as a warrior-king accompanied by the armies of heaven. Zechariah and Matthew depict Jerusalem as the focal point of the final confrontation. The Apostolic Pentecostal case holds that the Church returns with Christ to participate in the vindication of God, the defeat of the enemies of God, and the ultimate establishment of His kingdom — with national Israel experiencing restoration and recognition of the Messiah.

8. Messianic Prophecies Cited to Support Jesus as Jehovah Incarnate

- Isaiah 7:14 — A virgin shall conceive and bear a son called Immanuel (God with us).
- Isaiah 9:6 — Titles given: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
- Isaiah 45:22–23 — Every knee shall bow and every tongue confess (applied in NT to Christ; Romans 14:11; Philippians 2:10–11).
- Philippians 2:5–11 — The incarnation, humiliation,

exaltation; every tongue confessing that Jesus Christ is Lord.

- Romans 14:11 — Quoting Isaiah: “Every knee shall bow...”.
- Revelation 19:11–17 — Christ returning as King of kings and Lord of lords (military and eschatological imagery).
- Zechariah 12:10; 14:5–10 — Nation of Israel recognizes the One whom they pierced; Jerusalem as battleground and then vindicated.
- John 1:1, 1:14 — “The Word was God... the Word became flesh” — fundamental to the claim that Jesus is Jehovah in the flesh.
- 1 Timothy 3:16 — Mystery of godliness: manifested in the flesh.

BUILDING THE CASE — STRUCTURED ARGUMENT (concise, scripturally-anchored)

Premise 1 — Jesus is Jehovah incarnate:

Evidence: Isaiah 7:14; Isaiah 9:6; Isaiah 45:22–23; Philippians 2:5–11; John 1:1,14; I Timothy 3:16.

Conclusion: Old Testament names/titles for God are applied in the New Testament to Jesus; thus Jesus is the incarnate God.

Premise 2 — The New Testament Church is born at Pentecost and is the New Covenant community (true Israel in the inward sense):

Evidence: Acts 2:1–41; Romans 2:28–29; I Peter 2:9–10; Galatians 3–4.

Conclusion: The Apostolic Pentecostal claim: the Church, defined by repentance, water baptism (in Jesus' name) and Spirit baptism (tongues), is the covenant community that embodies New Testament Israel.

Premise 3 — Water baptism in Jesus' name plus Spirit baptism with tongues are normative marks of entry into that covenant community:

Evidence: Acts 2:38; Acts 10:44–48; Acts 19:1–6; Mark 16:16; Acts 1:4–8.

Conclusion: The presence of both water baptism (in Jesus' name) and Spirit baptism (the evidence of tongues) are the scriptural pattern for conversion and membership.

Premise 4 — The resurrection and catching up (rapture) occur at Christ's coming, accompanied by the last trumpet:

Evidence: 1 Thessalonians 4:13–17; 1 Corinthians 15:50–52.

Conclusion: The Church is resurrected/transformed and gathered at the sound of the last trumpet at Christ's return.

Premise 5 — The Great Tribulation will afflict nations, including backslidden Israel; a remnant will be sealed and many in national Israel will turn:

Evidence: Matthew 24–25; Zechariah 12; Romans 11; Revelation 7; Revelation 14.

Conclusion: National Israel's final turning is part of prophetic sequence; the 144,000 and the remnant play a role in witnessing during tribulation and being sealed by the Spirit.

—

A P P L I C A T I O N

(how this integrates with the Post-Trib intelligence picture)

- Eschatological narratives are operational drivers: actors will use scriptural motifs (Ezekiel/Gog, Psalm 83, Zechariah, Revelation) to justify action; the Apostolic Pentecostal interpretation that the rapture occurs after tribulation means local communities

and Church networks may remain in place during tribulation, serving as witnesses and relief nodes.

- The Church's role as "true Israel" implies strong missionary/witness emphasis toward national Israel during the tribulation; resources and protective efforts should prioritize enabling witness, humanitarian outreach and protection for remnant believers and vulnerable communities.
- The 144,000 motif and sealing language suggest targeted protective needs for identified Israelite remnant communities and for Church leaders who become visible witnesses.

—

SCRIPTURES USED IN BUILDING THE APOSTOLIC PENTECOSTAL CASE

(compiled, corrected and ready for study)

Old Testament / Hebrew Bible:

- Isaiah 7:14; Isaiah 9:6; Isaiah 11; Isaiah 29; Isaiah 45:22–23; Isaiah 17; Isaiah 19
- Zechariah 12:1–14:21 (esp. 12:10; 14:5–9)
- Joel 3
- Obadiah 1
- Psalm 83:1–18

- Ezekiel 38–39
- Jeremiah 49; Jeremiah 50–51
- Daniel 11

New Testament:

- Matthew 24–25
- Mark 16:15–20
- Luke 24:44–49
- John 1:1, 1:12–13; John 3:3–8
- Acts 1:4–8; Acts 2:1–41 (esp. 2:2–4; 2:38–39; 2:41);
Acts 10 (Pentecost to Cornelius); Acts 19:1–6
- Romans (esp. chapters 2, 3, 4, 5, 6, 11)
- Galatians 3–4
- Ephesians 1; Philippians 2:5–11
- Colossians 2 (context on circumcision)
- I Thessalonians 4:13–17
- I Corinthians 15:50–58 (esp. v. 52)
- I Timothy 3:16
- I Peter 2:9–10
- Revelation 7; Revelation 14; Revelation 19 (11–17);
Revelation (overview chapters)

—

ADDITIONAL ANALYTICAL & PRACTICAL RECOMMENDATIONS (combining intel & theology)

- Intelligence units should embed theological literacies (biblical and Islamic) to interpret local prophetic claims and prevent violent escalations.
- Humanitarian and Church networks should coordinate to preserve witness and provide relief during tribulation conditions, protect religious sites and enable safe corridors.
- Prepare pastoral resources and counseling addressing apocalyptic trauma, conversion processes and public teaching on baptism and Spirit baptism (Acts 2 / 19 models).
- Monitor for groups claiming to be the Mahdī, Dajjāl, false prophets, or counterfeit messiahs — engage qualified theologians and local clerics to adjudicate claims publicly and reduce the risk of mass mobilization.

—

C O N C L U S I O N

- Scripture and its interpretations are live, powerful forces in the post-trib Middle East. Integrating theological literacy with traditional intelligence, humanitarian practice and pastoral care is essential.

- The Apostolic Pentecostal case presented here: Jesus is Jehovah incarnate; the Church (born at Pentecost and following Acts' pattern of repentance, water baptism in Jesus' name and Spirit baptism with tongues) is the New Covenant Israel; the rapture/resurrection occur at the last trumpet (1 Thessalonians / 1 Corinthians), and national Israel will face the Great Tribulation but will see a turning (Zechariah / Romans / Revelation), including the sealing of a remnant (144,000) and final vindication in Christ's return (Revelation 19 / Zechariah 14).
- Operationally, plan to protect witnesses, religious sites, water/power/medical services, and to counter violent misuses of prophecy while respecting freedom of religion.

—

D I S C L A I M E R

My booklet is an analytical and Apostolic Pentecostal theological briefing. Scriptural citations are provided for situational understanding and theological argumentation and represent an Apostolic Pentecostal interpretive stance where stated. Other Christian, Jewish and academic reading traditions differ. Operational recommendations follow conflict-sensitivity and humanitarian principles.