

THE MILLENNIAL KINGDOM

From the Major & Minor Prophets of the Old Testament

~By Stephanie Morvant~

Characteristics of the MK:

#1 Jesus will assume sovereign rule over all the nations in a one-world earthly government. He will rule with “an iron fist” enforcing righteousness and justice over all the earth and there will be peace.

#2 Jesus will reign from Jerusalem on the throne of David on Mt Zion. The region of Mount Zion will be lifted up to form the Mountain of the Lord’s House.

#3 The saints of God (in glorified bodies) will rule over the earth under the delegated authority of Jesus. The twelve apostles will represent Christ ruling over the twelve tribes. Church-age and Tribulation saints will represent Christ ruling over the Gentiles.

#4 Israel will be regathered, redeemed, and exalted. God’s original chosen nation will be preeminent over all the nations of the earth and serve as the seat of government. God will establish a New Covenant with them. The territory of Israel will be expanded and the Jewish people will speak the truth and serve God in righteousness. They will bring blessings to all the world.

#5 All nations will be subject to Jesus and come and learn from Him. They will be required to acknowledge the King and pay tribute. This includes sending delegates to the temple on the Feast of Tabernacles to make offerings.

#6 The Millennial Temple on Mt. Zion in Jerusalem will be the place where the Shekinah glory dwells and animal sacrifices are offered. Topological changes will occur to allow for the building of this massive structure and “living water” will flow from it.

#7 The curse on the earth will be lifted resulting in changes to the animal kingdom and an increase in agriculture. Life spans will be extended and disease healed. There will be peace among the nations, no war. No longer will deception result in spiritual blindness, the truth will be known throughout the world. Satan is locked up and the influence of a sinful, worldly environment eradicated.

**To preface this study, the reader must understand a couple of things:

#1 The purpose of this reference document

The verses copied and pasted below are noted because of their exposition on the future Messianic Kingdom. Each section will be titled and the appropriate color-coded numbers according to the key above. The additional added commentary is my own.

#2 God's relationship with Israel

God has a relationship with the NATION of Israel as a whole in addition to His relationship with individuals. His promises and covenants were made with the nation... and thus involve the genetic offspring of the nation.

#3 Using a consistent literal hermeneutic

The OT text regarding God's promises to Israel should be taken as literally as possible. God's revelation is progressive. We must consider these prophecies in the context in which they were given... based on the "light" that was revealed to those who were prophesying. For example, when God spoke to Isaiah regarding the future of "Israel"... Isaiah would have understood that to mean the actual nation of Israel. We should interpret it exactly as he received it and understood it.

#4 Keeping interpretation within appropriate context

We should not attempt to reinterpret the OT based on the "mysteries" revealed in the NT. The concept of the church, the body of Christ ("one new man" made up of Jew AND Gentile → Eph 2:14-18; Eph 3:1-6) was a new doctrine revealed by Paul. It was "hidden" in the OT. We shouldn't allegorize the text putting the church in place of Israel. Where the text says "Israel" it means what it says... the nation of Israel.

#5 Understanding the nature of prophecy

When studying eschatology, it is important to note a couple of characteristics of Bible prophecy that will help in understanding prophetic fulfillment:

Prophecy = Pattern

*As non-Jews we tend to reduce prophecy to a formula: prediction → fulfillment. But that is not how the Jews understood prophecy. For them, prophecy = pattern. It's not just *a* prediction followed by *a* fulfillment... it's a recapitulating pattern. Some (not all) prophecies have more than one fulfillment. It already happened historically, but it's going to happen again. The historical fulfillment serves as a foreshadowing and "type" for the future fulfillment. An example would be Antiochus Epiphanes. He was a type of the antichrist and he committed the "abomination that causes desolation" by slaughtering a pig on the altar of the

temple. This had already happened before Jesus's first advent... but Jesus said it was going to happen again (Matt 24:15).

"Gaps" in Fulfillment

*In addition to multiple fulfillments, we also see that some prophecies have a near-and-far fulfillment. Part of that prophecy is fulfilled at one point in history but the rest is not fulfilled until a later time. What we essentially note is a "gap" within the prophecy. For example, this Messianic prophecy about Jesus illustrates a clear gap:

Zechariah 9:9-10 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

**** first coming****

10 I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the river to the ends of the earth.

****second coming****

Jesus also illustrated this "gap" when He read Isaiah 61 in the temple. He read only up through the portion that pertained to His first coming then He stopped mid-sentence and closed the book. He did not read the portion that applied to His second coming for it was not yet time for that. (see Luke 4:16-20)

Progressive Prophetic Revelation

Just as God reveals more of Himself with each dispensation, He also progressively clarifies prophecy. The OT features distant future end-times prophecies mixed in with prophecies that were applicable only to a specific historical time. It also has commentary about the New Heaven New Earth mingled in with prophecies about the Millennial Kingdom. The OT prophets were given insights regarding a lot of major *events* without being shown a *timeline* (order or duration of those events). So the prophecies of the OT are often more broad in scope and focus more on "what" will happen rather than "how" or "when." It would be like me trying to recount a novel I'd read and rattling off a bunch of the main events of the story in a completely random order. As the listener, you'd get the overall gist of the action but you'd have no idea how to organize and categorize those events into a sequence. That's what the Jews were left with at the closing of the OT. They knew there were promises made to them that hadn't been fulfilled... but they had no idea how any of those things would play out in time.

In comes the New Testament... particularly the book of Revelation. Now we are given more specifics and more clarity. Revelation gives us an actual timeline of events to follow. The OT predicted a coming kingdom where the Jewish Messiah would reign over all the earth (Messianic Kingdom), but the OT never revealed the duration of the kingdom or explained how/when it would be established. The NT clarifies the prophecy by revealing the duration to be 1,000 years (Rev 20:1-6). This is where we get the term "Millennial Kingdom." The Millennial Kingdom of Revelation 20 and the Messianic Kingdom described in the OT are one in the same.

UNDERSTANDING MIDRASH

In order to understand how the NT handles the OT we must understand Jewish methods of interpretation. As Gentiles we tend to be very concrete in our interpretations... and while that is good in some respects, it hinders us from seeing the nature of the connections that the Jewish NT writers were pointing out. The Jews essentially had 4 different methods of interpretation:

#1 P'shat ("simple") --the plain, literal sense of the text, what modern scholars mean by "grammatical-historical exegesis," which looks to the grammar of the language and the historical setting as background for deciding what a passage means.

#2 Remez ("hint") --this is where a word, phrase or other element in the text hints at the truth found in the P'shat.

#3 Drash or midrash ("search") --an allegorical or homiletical application of a text. The idea is that God can guide us towards truths that are not directly related to the text. It is, essentially, a form of eisegesis.

#4 Sod ("secret") --a mystical or hidden meaning concealed in the text through subtleties like the numerical value of the letters, usual spellings, particular word choices, etc. The idea is that God has invested meaning in even the smallest details of the text... even the letters themselves.

The concept of **midrash** is employed a number of times throughout the NT text. As non-Jews, our "default" approach to interpretation tends to be grammatical-historical exegesis... as well it should be. The plain reading of the text is always sound and sure. What causes us confusion, however, is when the NT authors utilize the OT text in a more allegorical sense. We see a quote from the OT, and when we go back to the OT to read it in context... the context just doesn't coincide with the way the NT author is using it. So what is happening here? Is the NT author misquoting? Does this mean we need to go back and reinterpret the OT to "fit" the NT usage? The answer is no... and no. The NT author is not misquoting... he is using midrash... and the NT usage of the text does NOT suggest the OT should be reinterpreted. Here's an example of midrash:

Matthew 2:15, quoting Hosea, says, "Out of Egypt I called my son."

When you go back and read the passage in Hosea 11: it says, "When Israel was a child, I loved him, and out of Egypt I called my son..."

The passage in Hosea is clearly referring to the nation of Israel... but Matthew uses it as a prophecy regarding Jesus as Messiah. What Matthew is doing here is highlighting a commonality... pointing out a pattern as it were. Abraham was called out of Egypt. The nation of Israel was called out of Egypt. Jesus was called out of Egypt. In a sense, we are also called out of Egypt because Egypt is symbolic of the "world."

This is midrash. Midrash points out the concept/pattern/allegory implied in the text.

Allegorical interpretation is valid as long as it is employed IN CONJUNCTION WITH the plain, literal understanding. The use of the former doesn't nullify the latter. Another example of midrash is in **Romans 9:25-26**. Paul employs a quote from Hosea that implies that the Gentiles who were "not His people" would then BECOME "His people"...

25 As indeed he says in Hosea,
"Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

But if you look up the text in **Hosea 2:21-23** you'll see the original prophecy wasn't about the Gentiles at all but rather about the nations of Israel...

21 "And in that day I will answer, declares the Lord, I will answer the heavens, and they shall answer the earth,

22 and the earth shall answer the grain, the wine, and the oil, and they shall answer Jezreel,

23 and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.'"

Paul is employing midrash. He is using this text as an example to prove that this is something God does... God can bring people into His covenant who were previously cut off. The Gentiles were previously cut off and the people of Israel were "His people." Then God cuts off Israel and brings in the Gentiles. Then at the end... the Jews are accepted and exalted over the nations in the MK. Paul is also highlighting the pattern.

Other examples of midrash will be pointed out along the way in this document. This is very important for us to understand lest we assume that the NT author's allegorical treatment of OT passages gives us license to toss out their literal interpretations and suggest that prophecy can be adequately fulfilled in an allegorical sense alone.

(Info partially taken from Barry Horner's book, [Future Israel](#))

ISAIAH

Isa 1:25-27 → #4

25 I will turn my hand against you and will smelt away your dross as with lye and remove all your alloy. (judgement on Israel)

26 And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city." (restoration of Israel in to a city that represents God)

27 Zion shall be redeemed by justice, and those in her who repent, by righteousness.

Isa 2:1-5 → Prophecy for the Latter days #1, #2, #5

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 It shall come to pass in the *latter day* that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills (Mount Zion, often referred to as God's holy mountain; where the temple and the throne of Messiah will be built); and all the nations shall flow to it (nations come to worship),

3 and many peoples shall come, and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." (learning from Jesus) For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (the law is established and enforced by Jesus from Jerusalem)

4 He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Jesus is the judge and there is peace on earth)

5 O house of Jacob, come, let us walk in the light of the Lord.

Isa 9:6-7 → Messianic Prophecy #1, #2

6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder (Jesus reigns over the earth), and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of his government and of peace there will be no end (Jesus reigns and enforces peace), on the throne of David and over his kingdom (earthly throne of David, Mt Zion), to establish it and to uphold it with justice and with

righteousness (Jesus rules with an iron fist) from this time forth and forevermore. The zeal of the Lord of hosts will do this.

Isa 11:1-13 → Messianic Prophecy #1, #2, #4, #5, #7

1 There shall come forth a shoot from the stump of Jesse (Jesus), and a branch from his roots shall bear fruit.

2 And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.

****The first two verses here deal with Jesus's first coming... the rest of the passage describes the MK. This is one of those passages that illustrates a "gap."****

3 And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide disputes by what his ears hear,

4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. (Jesus rules with a rod of iron)

5 Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

6 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. (nature of the animals goes back to the garden of Eden)

7 The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.

8 The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. (peace in animal kingdom)

9 They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (truth of God known by all nations)

10 In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. (nations come to Jesus to learn, His temple/throne will be glorious)

11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

12 He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. (Israel is

regathered; this is NOT talking about Israel's return from exile into Babylon, it's a regathering from many nations throughout the world after the diaspora in 70AD)

13 The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim.
(Israel is united -no distinction between northern and southern kingdoms)

Isa 14:1-2 → Prophecy for Israel #4

1 For the Lord will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob.

2 And the peoples will take them and bring them to their place, and the house of Israel will possess them in the Lord's land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them.
(Israel is regathered and exalted)

Isa 16:4b-5 → After the tribulation, a throne is established #1, #2

4b When the oppressor is no more, and destruction has ceased and he who tramples underfoot has vanished from the land,
5 then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness." (after the tribulation, Jesus reigns from the "tent" of David in righteousness)

Isa 18:7 Cush (Sudan) in the MK → #5

7 At that time tribute will be brought to the Lord of hosts from a people tall and smooth, from a people feared near and far, a nation mighty and conquering, whose land the rivers divide, to Mount Zion, the place of the name of the Lord of hosts.
(nations pay tribute to the King)

Isa 19:19-25 Egypt in the MK → #4, #5, #6

19 In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border. **20** It will be a sign and a witness to the Lord of hosts in the land of Egypt. When they cry to the Lord because of oppressors, he will send them a savior and defender, and deliver them. **21** And the Lord will make himself known to the Egyptians, and the Egyptians will know the Lord in that day and worship with sacrifice and offering (sacrifices to the MT), and they will make vows to the Lord and perform them. **22** And the Lord will strike Egypt, striking and

healing, and they will return to the Lord, and he will listen to their pleas for mercy and heal them. (Egypt follows and serves God)

23 In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians.

24 In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, **25** whom the Lord of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." (Israel is the Lord's "inheritance" and a blessing to the earth)

Isa 24:21-23 → Judgement followed by the MK #2

21 On that day (*day of the Lord, tribulation*) the Lord will punish the host of heaven (*fallen angels/demons/Satan*), in heaven, and the kings of the earth (*earthly rulers*), on the earth .

22 They will be gathered together as prisoners in a pit (*mortals sent to the "pit" or Hades*); they will be shut up in a prison (*celestial beings locked up in bottomless pit*), and after many days (*after the MK is over*) they will be punished (*brought before God at the GWT judgement and sentenced to the lake of fire*). ****This exact sequence of events is found in Revelation 20****

23 Then the moon will be confounded and the sun ashamed, for the Lord of hosts reigns on Mount Zion and in Jerusalem (*Jesus reigns on Mt Zion*), and his glory will be before his elders (*24 elders as referenced in Revelation 4*).

Isa 25:6-7 → A Great Feast for the Nations #2, #5, #7

6 On this mountain (*Mt Zion*) the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. (*all nations will come to Him*)

7 And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. (*God will remove the blindness of deception over all nations and reveal truth to them*)

Isa 27:6, 12-13 → Israel Regathered #2, #4

6 In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit. (*Israel is reunited and blesses the world*)

12 In that day from the river Euphrates to the Brook of Egypt the Lord will thresh out the grain, and you will be gleaned one by one, O people of Israel. (*Israel returning*) **13** And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem. (*at the trumpet sound, Israel is regathered to worship God at Mt Zion*)

Isa 28:16 → **#1** (Context of passage is Israel's "covenant with death"/deal with the antichrist)

16 therefore thus says the Lord God, "Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation (*Jesus*): 'Whoever believes will not be in haste.'

17 And I will make justice the line, and righteousness the plumb line... (*Jesus will establish justice, righteousness will be His standard for the earth*)

Isa 29:17-24 → **Future prosperity for Israel and the World #1, #4, #7**

17 Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? (*fruitfulness of earth*)

18 In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. (*spiritual and physical healing*)

19 The meek shall obtain fresh joy in the Lord, and the poor among mankind shall exult in the Holy One of Israel. (*oppressed free to worship*)

20 For the ruthless shall come to nothing and the scoffer cease, and all who watch to do evil shall be cut off, (*evil destroyed*)

21 who by a word make a man out to be an offender, and lay a snare for him who reproves in the gate, and with an empty plea turn aside him who is in the right.

22 Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob: "Jacob shall no more be ashamed, no more shall his face grow pale.

23 For when he sees his children, the work of my hands, in his midst, they will sanctify my name; they will sanctify the Holy One of Jacob and will stand in awe of the God of Israel.

24 And those who go astray in spirit will come to understanding, and those who murmur will accept instruction." (*Israel repents and is redeemed and exalted*)

Isa 30:19-26 → **The Lord will be Gracious #4, #7**

19 For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. **20** And though the Lord give you the bread of adversity and the water of affliction (*judgement on Israel during the tribulation/"time of Jacob's trouble"*), yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. (*Jesus will appear*) **21** And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left. (*Jesus personally instructs His people in righteousness*) **22** Then you will defile your carved idols overlaid with silver and your gold-plated metal images. You will scatter them as unclean things. You will say to them, "Be gone!" (*Israel repents and is redeemed*)

23 And he will give rain for the seed with which you sow the ground, and bread, the produce of the ground, which will be rich and plenteous. (fruitful earth) In that day your livestock will graze in large pastures, **24** and the oxen and the donkeys that work the ground will eat seasoned fodder, which has been winnowed with shovel and fork. **25** And on every lofty mountain and every high hill there will be brooks running with water, in the day of the great slaughter (*tribulation*), when the towers fall. (plentiful water, irrigation) **26** Moreover, the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, (cosmological changes allowing for an abundance of crops) in the day when the Lord binds up the brokenness of his people, and heals the wounds inflicted by his blow. (Israel is first disciplined by the Lord in the tribulation and then restored and blessed by Him in the MK)

Isa 31:4-6 → The Lord protects Jerusalem #4

4 For thus the Lord said to me, "As a lion or a young lion growls over his prey, and when a band of shepherds is called out against him he is not terrified by their shouting or daunted at their noise, so the Lord of hosts will come down to fight on Mount Zion and on its hill. (*second coming*) **5** Like birds hovering, so the Lord of hosts will protect Jerusalem; he will protect and deliver it; he will spare and rescue it." (*during the tribulation*) **6** Turn to him from whom people have deeply revolted, O children of Israel. **7** For in that day everyone shall cast away his idols of silver and his idols of gold, which your hands have sinfully made for you. (Israel repents and turns back to God)

Isa 32:1-2 → #1, #3 Describes a Kingdom of Righteousness

1 Behold, a king will reign in righteousness (Jesus, rod of iron), and princes (delegated authority) will rule in justice. **2** Each will be like a hiding place from the wind, a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a weary land.

Isa 33:5-6, 17, 22, 24 → #1, #4, #7 Describes a future Zion

5 The Lord is exalted, for he dwells on high; he will fill Zion with justice and righteousness, (Jesus reigns in righteousness) **6** and he will be the stability of your times, abundance of salvation, wisdom, and knowledge; (knowledge of God throughout the earth) the fear of the Lord is Zion's treasure.

17 Your eyes will behold the king in his beauty; they will see a land that stretches afar. (Jesus reigns over mortals as King; Israel's/Zion's land is extended)

20 Behold Zion, the city of our appointed feasts! Your eyes will see Jerusalem, an untroubled habitation, an immovable tent, whose stakes will never be plucked up,

nor will any of its cords be broken. (Jerusalem is reestablished, never to be conquered again)

22 For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us. (Jesus as king)

24 And no inhabitant will say, "I am sick"; the people who dwell there will be forgiven their iniquity. (healing and restoration)

Isa 35:1-2, 6-7, 8, 10 → Israel Returns #1, #4, #7

1 The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; **2** it shall blossom abundantly and rejoice with joy and singing. (fruitful ground) The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. (Jesus on His throne of glory)

6 then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; **7** the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes. (the second coming of Jesus will open the ground for "living waters" to flow out and revive the land so that it's abundantly fruitful, see Zech 14:8-9)

10 And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. (Israel returns to their land and their God with joy)

Isa 42:1-4 → Messianic Prophecy #1

1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

2 He will not cry aloud or lift up his voice, or make it heard in the street;

3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

4 He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. (Jesus will establish His laws over the nations and bring justice and righteousness)

Isa 43:1-13 → Israel Regathered #4

4 Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life.

5 Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you.

6 I will say to the north, Give up and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth,

7 everyone who is called by my name, whom I created for my glory, whom I formed and made." (Israel is regathered from the "four corners" of the earth after the tribulation and 2nd coming)

Isa 49:7, 20-23 → Israel Regathered and Exalted #4

7 Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the Lord, who is faithful, the Holy One of Israel, who has chosen you." (This is referring to the Messiah)

20 The children of your bereavement will yet say in your ears: 'The place is too narrow for me; make room for me to dwell in.' (Israel's borders will be expanded)

21 Then you will say in your heart: 'Who has borne me these? I was bereaved and barren, exiled and put away, but who has brought up these? Behold, I was left alone; from where have these come?'"

22 Thus says the Lord God: "Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders. (believers from other nations who survive the tribulation will escort the remaining survivors of the descendents of Israel back home)

23 Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the Lord; those who wait for me shall not be put to shame." (The offspring of Israel born during the diaspora will be regathered and exalted among the peoples of the earth)

Isa 51:1-5 → Israel Comforted and Blessed #1, #4

2 Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him.

3 For the Lord comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. (God comforts and blesses Israel)

4 "Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. (The law of the Lord will go out from Israel to the peoples of the world)

Isa 56:3-8 Foreigners in the house of the Lord #6

3 Let not the foreigner who has joined himself to the Lord say, "The Lord will surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree."

4 For thus says the Lord: "To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant,

5 I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.

6 "And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—

7 these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."

8 The Lord God, who gathers the outcasts of Israel, declares, "I will gather yet others to him besides those already gathered." (Foreigners will serve in the temple among the people of Israel during the MK; The MT will include sacrifices brought from all nations and will become a house of prayer "for all peoples")

****Isaiah 60, 61, & 62 speak about the regathering, restoration, and exaltation of the nation of Israel in the Millennium. All 3 should be read in their entirety, but here are some highlights****

Isaiah 60 → The Future Kingdom and the Glory of Zion (Israel)

60:1-3 Israel will be the light of the world

60:4 The Jewish people will come and be brought from other nations back to their home

60:5-6 The wealth of the nations will flow into Israel

60:7 Animals of foreign flocks will be sacrificed on the altar of Israel's temple

60:9 Israel regathering and being blessed with wealth

60:10 Israel is exalted; foreigners will build her walls and kings will serve her

60:11-12 Kings and nations will serve Israel and bring her wealth

60:13 The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary, and I will make the place of my feet glorious. (description of the temple, earth as God's footstool Isa 66:1)

60:14-16 Israel was once despised by the nations but would now be exalted

60:17-18 Israel will be wealthy and at peace

60:19-22 Israel will be the light of the world because God is there; His Shekinah glory will inhabit Israel; there will be everlasting joy

Isaiah 61 → The Year of the Lord's Favor and Israel's Exaltation

61:1-3 Proclamation of the favor of the Lord; comfort for Israel after the tribulation and joy in place of her mourning
61:4 Israel is rebuilt and repaired
61:5-6 Foreigners will work for and serve Israel; Jews will be seen as God's ministers
61:7 Their land inheritance will be expanded
61:8-9 They will be in an everlasting covenant with God; their offspring will be famous and be known as the blessed people of God
61:10-11 Praise be to God

Isaiah 62 → Israel's blessing

62:1-2 Israel will be characterized by righteousness and glorified among the nations; God will give her a new name

62:3-5 You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. **4** You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married for the Lord delights in you, and your land shall be married. **5** For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (Israel is depicted as the bride who was once "forsaken" but is brought back to her husband, the Lord; and the descendants of Israel are "married" to the land; see the book of Hosea)

62:6-7 Jerusalem will be established by God as the "praise of the earth"

62:8-9 Israel will get benefit from the fruits of her own labor

62:10-12 Prepare the way, the Messiah is coming and He will save and redeem His people

Isa 65:20-25 → Description of MK #7 (note that some people confuse this description with the NHNE because of the mention in verse 17. But this passage cannot be describing the NHNE because sin, death, and childbearing are all part of the description. The NHNE will not have any sin, death, or reproduction as everyone entering there will be in sinless eternal bodies; see the description in Rev 20:11-15 where sin sees its final judgement and death is destroyed *prior to* the NHNE which is described in the following chapter)

20 No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed. (while death will still exist, it will be rare and reserved for the wicked as there will still be "sinners"; Lifespans will increase to pre-flood)

21 They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.

22 They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.

23 They shall not labor in vain or bear children for calamity, for they shall be the offspring of the blessed of the Lord, and their descendants with them. (note that children are born during this period of time)

24 Before they call I will answer; while they are yet speaking I will hear.

25 The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain," (peace in the animal kingdom; "holy mountain" is Mt. Zion where the temple will reside and where Jesus will reign)

Isa 66:7-11 → Israel gives birth to the Messiah and is born in a day #4

7 "Before she was in labor she gave birth; before her pain came upon her she delivered a son. (*Israel's "labor pain" is thought to be her ultimate judgment which is the coming tribulation; so before she goes through the labor, she has already given birth to the Messiah*)

8 Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her children. (*this refers to the regathering and redeeming of Israel; Israel was declared a nation in one day back in 1948 and thus has already seen a partial regathering physically, but she will also see a spiritual "birth" in the future; the surviving remnant of Israel will come to faith in Christ and return physically to the land that was promised to her*)

9 Shall I bring to the point of birth and not cause to bring forth?" says the Lord; "shall I, who cause to bring forth, shut the womb?" says your God.

10 "Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her;

11 that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious abundance." (Israel's redemption will be a blessing to the whole world; see Romans 11:11-15, 25-32)

Isa 66:18-25 → #4, #5, #6

18 "For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory, (all nations will be brought before the Lord after his second coming, He will divide the sheep from the goats) **19** and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. **20** And they shall bring all your brothers from all the nations as an offering to the Lord, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem (*Mt Zion, Jesus's throne*), says the Lord, just as the Israelites bring their grain offering in a clean vessel to the house of the Lord. (survivors from the nations will escort the descendents of Israel back to their land) **21** And some of them also I will take

for priests and for Levites, says the Lord. (some of the gentile believers will be made priests in the temple in service to the Lord)

22 "For as the new heavens and the new earth that I make shall remain before me, says the Lord, so shall your offspring and your name remain. *(this is not a description of the NHNE, it's using the NHNE as a metaphor for the eternal; just like the NHNE will last forever, so shall Israel's descendents and their fame)*

23 From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the Lord. (Just like there will be a temple and sacrifices during the MK... there will also be observance of some of the feasty obligations as well as the Sabbath)

Jeremiah

Jer 3:14-18 → Israel regathered and Messiah reigns #1, #4, #5

14 Return, O faithless children, declares the Lord; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion. (Israel regathered)

15 “And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. **16** And when you have multiplied and been fruitful in the land, in those days, declares the Lord, they shall no more say, “The ark of the covenant of the Lord.” It shall not come to mind or be remembered or missed; it shall not be made again. **17** At that time Jerusalem shall be called the throne of the Lord, and all nations shall gather to it, to the presence of the Lord in Jerusalem, and they shall no more stubbornly follow their own evil heart. (Jerusalem will be the throne of the Messiah, all the nations will gather to Him, and Israel will be characterized by righteousness) **18** In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.

Jer 16:14-21 → Israel Restored #4, #5

14 “Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, ‘As the Lord lives who brought up the people of Israel out of the land of Egypt,’ **15** but ‘As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.’ For I will bring them back to their own land that I gave to their fathers. (Israel returns to her land; this is a return from many countries, not just a return from Babylonian exile)

16 “Behold, I am sending for many fishers, declares the Lord, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. **17** For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. **18** But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.” (before they are redeemed, they must be judged in the great tribulation)

19 O Lord, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth (the nations will come to Jesus) and say: “Our fathers have inherited nothing but lies, worthless things in which there is no profit. **20** Can man make for himself gods? Such are not gods!” (the nations will recognize the lies of false religion)

21 "Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the Lord." (*the power of God will be revealed at the 2nd coming*)

Jer 23:1-7 → The Righteous Branch #1, #4

1 "Woe to the shepherds who destroy and scatter the sheep of my pasture!" declares the Lord. **2** Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the Lord. **3** Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. **4** I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the Lord. (*Israel's "shepherds," the Pharisees, rejected their Messiah and led the people astray; the Lord will regather Israel and put faithful shepherds over them*)

5 "Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch (*Jesus*), and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. (*Jesus will be a righteous King who delivers justice*) **6** In his days Judah will be saved, and Israel will dwell securely.

And this is the name by which he will be called: 'The Lord is our righteousness.'

7 "Therefore, behold, the days are coming, declares the Lord, when they shall no longer say, 'As the Lord lives who brought up the people of Israel out of the land of Egypt,' **8** but 'As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.' Then they shall dwell in their own land." (*Israel regathered from all the world*)

Jer 30:4-11, 18-24 → Time of Jacob's trouble #4

4 These are the words that the Lord spoke concerning Israel and Judah:

5 "Thus says the Lord: We have heard a cry of panic, of terror, and no peace.

6 Ask now, and see, can a man bear a child? Why then do I see every man with his hands on his stomach like a woman in labor? Why has every face turned pale?

7 Alas! That day is so great there is none like it; it is a ****time of distress for Jacob; yet he shall be saved out of it.**** (*Israel plunged into the great tribulation and a remnant kept within it, see Rev 12*)

8 "And it shall come to pass in that day, declares the Lord of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him.

9 But they shall serve the Lord their God and David their king, whom I will raise up for them. (*some think "David" here refers to Jesus, others think this is referring King David who will be resurrected and serve as a delegated authority under the Messiah*)

10 "Then fear not, O Jacob my servant, declares the Lord, nor be dismayed, O Israel;

for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid.

11 For I am with you to save you, declares the Lord; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished.

18 "Thus says the Lord: Behold, I will restore the fortunes of the tents of Jacob and have compassion on his dwellings; the city shall be rebuilt on its mound, and the palace shall stand where it used to be. *(Israel will be rebuilt)*

19 Out of them shall come songs of thanksgiving, the voices of those who celebrate.

I will multiply them, and they shall not be few; I will make them honored, and they shall not be small. *(Israel will multiply greatly and be famous among the nations)*

20 Their children shall be as they were of old, and their congregation shall be established before me, and I will punish all who oppress them.

21 Their prince shall be one of themselves; their ruler shall come out from their midst; I will make him draw near, and he shall approach me, for who would dare of himself to approach me? declares the Lord.

22 And you shall be my people, and I will be your God."

23 Behold the storm of the Lord! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. *(the tribulation)*

24 The fierce anger of the Lord will not turn back until he has executed and accomplished the intentions of his mind. *In the latter days you will understand this.* *(notice that this is a prophecy for the "latter days")*

Jer 31:1-14 → Israel is regathered and full of joy #1, #4

1 "At that time, declares the Lord, I will be the God of all the clans of Israel, and they shall be my people."

2 Thus says the Lord: "The people who survived the sword found grace in the wilderness *(Rev 12 - Israel is hidden in the wilderness and protected by God during the tribulation)*; when Israel sought for rest,

3 the Lord appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you.

4 Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with tambourines and shall go forth in the dance of the merry-makers.

5 Again you shall plant vineyards on the mountains of Samaria; the planters shall plant and shall enjoy the fruit.

6 For there shall be a day when watchmen will call in the hill country of Ephraim: 'Arise, and let us go up to Zion, to the Lord our God.'" *(Jesus reigns from Mt. Zion)*

7 For thus says the Lord: "Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, 'O Lord, save your people, the remnant of Israel.'

8 Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, they shall return here. *(regathered from all the nations)*

9 With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn.

10 "Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, 'He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.' *(the whole world will know what God has done for Israel)*

11 For the Lord has ransomed Jacob and has redeemed him from hands too strong for him.

12 They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more. *(Israel will be tremendously blessed)*

13 Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy; I will comfort them, and give them gladness for sorrow.

14 I will feast the soul of the priests *(there will be a temple with priests)* with abundance, and my people shall be satisfied with my goodness, declares the Lord."

Jer 31:27-34 → A New Covenant with Israel #4

27 "Behold, the days are coming, declares the Lord, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. **28** And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm *(the diaspora and the "time of Jacob's trouble"/tribulation)*, so I will watch over them to build and to plant, declares the Lord. *(Israel's restoration)*

(Note that the one that God disciplines and destroys is the same one He rebuilds and blesses. One cannot assign the destruction to the nation of Israel and try to apply the promise of restoration to the church. That's inconsistent with the promise. God will rebuild the same people He disciplined, the literal descendents of Jacob)

29 In those days they shall no longer say: "'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

30 But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge.

31 "Behold, the days are coming, declares the Lord, when I will make a ****new covenant** with the house of Israel and the house of Judah, **32** not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. **33** For this is the covenant that I will make with the house of Israel **after those days** *(after their final testing)*, declares the Lord: I

will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. **34** And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more." (Israel, as a nation, will be redeemed and will know their Savior and Messiah personally; Note the information we are given here regarding the **new covenant**. The new covenant is made directly "with the house of Israel and the house of Judah." The church is not the main object of the covenant but receives new-covenant *blessings* by way of being grafted in. The new covenant is part of the already-but-not-yet reality that exists in the current "spiritual" kingdom... and the spiritual kingdom is merely a precursor to the future literal kingdom. We will not see final completion of this prophecy until the nation of Israel is living in righteous obedience to God. In the MK, both Israel and the Church will find the fulfillment of promises... the former being earthly glory and the latter being heavenly resurrected glory)

MacArthur has an interesting note on **Jer 31:31-34** - In contrast to the Mosaic Covenant under which Israel failed, God promised a New Covenant with a spiritual, divine dynamic by which those who know Him would participate in the blessings of salvation. The fulfillment was to individuals, yet also to Israel as a nation (**Jer 31:36**; **Ro 11:16-27**). It is set 1) in the framework of a reestablishment in their land (e.g., **Jer 30-33** and in **Jer 31:38-40**) and 2) in the time after the ultimate difficulty (**Jer 30:7**). In principle, this covenant, also announced by Jesus Christ (**Lk 22:20**), begins to be exercised with spiritual aspects realized for Jewish and Gentile believers in the church era (**1Co 11:25**; **Heb 8:7-13**; **9:15**; **10:14-17**; **12:24**; **13:20**). It has already begun to take effect with "a remnant according to God's gracious choice" (**Ro 11:5**). It will be also realized by the people of Israel in the last days, including the regathering to their ancient land, Palestine (**Jer 30-33**). The streams of the Abrahamic, Davidic, and New Covenants find their confluence in the millennial kingdom ruled over by the Messiah.

Warren Wiersbe - The Old Covenant tried to **control conduct**, but the New Covenant **changes character** so that people can love the Lord and one another and want to obey God's will. "By the Law is the knowledge of sin" (**Ro 3:20**), but under the New Covenant God promised "I will forgive their iniquity, and I will remember their sin no more" (**Jer 31:34**). It is this covenant that the Jews will experience in the last days when they see their Messiah and repent (**Zech 12:10-13:1**). The basis for the New Covenant is the work of Jesus Christ on the cross (**Mt 26:27-28**; **Mk 14:22-24**; **Lk 22:19-20**). Because the church today partakes in Israel's spiritual riches (**Ro 11:12-32**; **Eph 3:1-6**), anyone who puts faith in Jesus Christ shares in this New Covenant (**Heb. 8:6-13**; **10:14-18**). It's an experience of regeneration, being "born again" into the family of God (**Jn 3:1-21**).

Jeremiah 31:35-40 → God's faithfulness to Israel #4

35 Thus says the Lord, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar—the Lord of hosts is his name:

36 "If this fixed order departs from before me, declares the Lord, then shall the offspring of Israel cease from being a *nation* before me forever." (Note that this is not referring to all of the people of God of all time but specifically the "nation" of

Israel. The church has never been, nor was it ever intended to be, a national, political entity. Only Israel has that distinction. Even when scattered throughout the nations of the earth, God still knew His people and had every intention of bringing them back to their land in His own timing)

37 Thus says the Lord: "If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the Lord."

38 "Behold, the days are coming, declares the Lord, when the city shall be rebuilt for the Lord from the Tower of Hananel to the Corner Gate. **39** And the measuring line shall go out farther, straight to the hill Gareb, and shall then turn to Goah. (their territory will be enlarged) **40** The whole valley of the dead bodies and the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be sacred to the Lord. It shall not be plucked up or overthrown anymore forever." (the valley of dead bodies will be from the destruction of the tribulation)

John MacArthur's commentary on Jeremiah 31 - Israel's future kingdom will include a temporal kingdom of a thousand years (see notes on [Rev 20:1–10](#)) and an eternal kingdom in God's new creation ([Isa 51:6, 16](#); [54:10](#); [66:22](#); cf. [Rev 21:1–8](#)). The prophet uses the eternal kingdom here as a reference point for both. Isaiah's prophecy does not make clear the relationship between the kingdom's two aspects as does later prophecy ([Rev 20:1–21:8](#)). This is similar to the compression of Christ's first and second advents, so that in places they are indistinguishable (cf. [Isa 61:1, 2](#))....National Israel will have a never-ending existence through the Millennium, and on into the new heavens and the new earth throughout eternity. In this comment MacArthur confirms the idea of there being undefined "gaps" within prophecy.

Jer 32:37-41 → Regathering and Redemption of Israel #4

37 Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. I will bring them back to this place, and I will make them dwell in safety. (the same nation that was scattered because of their rebellion will be regathered) **38** And they shall be my people, and I will be their God. **39** I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. **40** I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. **41** I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul. (Israel will finally come to accept her Messiah and serve Him faithfully)

Jer 33:6-26 → The Lord's eternal covenant with David #1, #4, #6

14 "Behold, the days are coming, declares the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. **15** In those days and at that time I will cause a righteous Branch (Jesus) to spring up for David, and he shall execute justice and righteousness in the land. (Jesus will rule with an iron fist) **16**

In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: 'The Lord is our righteousness.' (Israel will be redeemed at the 2nd coming of Messiah; Jerusalem will get a new name)

17 "For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel, (Jesus will sit on David's throne) **18** and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever." (there will be a Millennial Temple with sacrifices at that time)

19 The word of the Lord came to Jeremiah: **20** "Thus says the Lord: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, **21** then also my covenant with David (*Davidic Covenant*) my servant may be broken, so that he shall not have a son to reign on *his* throne (Jesus will reign on David's throne), and my covenant with the Levitical priests my ministers. **22** As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me."

23 The word of the Lord came to Jeremiah: **24** "Have you not observed that these people are saying, 'The Lord has rejected the two clans that he chose'? Thus they have despised my people so that they are no longer a nation in their sight. **25** Thus says the Lord: If I have not established my covenant with day and night and the fixed order of heaven and earth, **26** then I will reject the offspring of Jacob and David my servant and will not choose one of his offspring to rule over the *offspring of Abraham, Isaac, and Jacob.* (*physical descendants*) For I will restore their fortunes and will have mercy on them." (Israel's honor and wealth will be restored among the nations)

Jer 46:27-28 → Israel Regathered and Judged; Nations Judged for their Treatment of Israel #4

27 "But fear not, O Jacob my servant, nor be dismayed, O Israel, for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid.

28 Fear not, O Jacob my servant, declares the Lord, for I am with you. I will make a full end of *all the nations to which I have driven you but of you* (regathered from diaspora) I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished." (judged in the tribulation)

Jer 50:4-7, 20 → Israel Repentant and Forgiven #4

4 "In those days and in that time, declares the Lord, the people of Israel and the people of Judah shall come together, weeping as they come, and they shall seek the Lord their God. **5** They shall ask the way to Zion, with faces turned toward it,

saying, 'Come, let us join ourselves to the Lord in an everlasting covenant that will never be forgotten.'

6 "My people have been lost sheep. Their shepherds have led them astray (Pharisees rejected Jesus as Messiah), turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. **7** All who found them have devoured them, and their enemies have said, 'We are not guilty, for they have sinned against the Lord, their habitation of righteousness, the Lord, the hope of their fathers.'

20 In those days and in that time, declares the Lord, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant. (A remnant of Israel will be saved, forgiven, and cleansed for their sin)

Ezekiel

Eze 11:16-21 → Israel Regathered and Restored #4

16 Therefore say, 'Thus says the Lord God: Though I removed them far off among the nations, and though I scattered them among the countries ([diaspora](#)), yet I have been a sanctuary to them for a while in the countries where they have gone.' **17** Therefore say, 'Thus says the Lord God: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.' **18** And when they come there, they will remove from it all its detestable things and all its abominations. **19** And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, **20** that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God. **21** But as for those whose heart goes after their detestable things and their abominations, I will bring their deeds upon their own heads, declares the Lord God." ([Israel back in faith and in the will of God](#))

Eze 16:59-63 → New Everlasting Covenant with Israel #4

59 "For thus says the Lord God: I will deal with you as you have done, you who have despised the oath in breaking the covenant, **60** yet I will remember my covenant with you in the days of your youth, and I will establish for you an everlasting covenant. **61** Then you will remember your ways and be ashamed when you take your sisters, both your elder and your younger, and I give them to you as daughters, but not on account of the covenant with you. **62** I will establish my covenant with you, and you shall know that I am the Lord, **63** that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord God."

Eze 20:32-38, 40-44 → God will Judge, Restore, and Reign Over all of Israel (and the world) #1, #2, #4, #6

32 "What is in your mind shall never happen—the thought, 'Let us be like the nations, like the tribes of the countries, and worship wood and stone.' **33** "As I live, declares the Lord God, surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you. ([Jesus will be King](#)) **34** I will bring you out from the peoples and gather you out of the countries where you are scattered ([diaspora](#)), with a mighty hand and an outstretched arm, and with wrath poured out. ([tribulation, time of Jacob's trouble](#)) **35** And I will bring you into the wilderness of the peoples ([Revelation 12](#)), and there I will enter into judgment with you face to face. **36** As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord God. **37** I will make you pass under the rod, and I will bring you into the bond of the covenant. ([New Covenant](#)) **38** I will purge out the rebels from among you, and those

who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am the Lord.

40 "For on my holy mountain, the mountain height of Israel, declares the Lord God, there all the house of Israel, all of them, shall serve me in the land. (Jesus will reign from Zion) There I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred offerings. (Temple on Mt. Zion where offerings are made) **41** As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. (in the diaspora) And I will manifest my holiness among you in the sight of the nations. (Jesus reigning as King and Israel being the place of His throne) **42** And you shall know that I am the Lord, when I bring you into the land of Israel, the country that I swore to give to your fathers. **43** And there you shall remember your ways and all your deeds with which you have defiled yourselves, and you shall loathe yourselves for all the evils that you have committed. **44** And you shall know that I am the Lord, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt deeds, O house of Israel, declares the Lord God."

Eze 34:12-15, 23-30 → Regathering and Redeeming of Israel #1, #4, #7

12 As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered (in the diaspora) on a day of clouds and thick darkness. **13** And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. (regathering of Israel) And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. **14** I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. (bountiful land) **15** I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. (Jesus will reign as Shepherd King) **16** I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

23 And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. (some say the "David" here is a reference to Jesus, some say the actual resurrected King David will rule as a delegated authority under Jesus) **24** And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken. **25** "I will make with them a covenant of peace (New Covenant) and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. (change in the animal kingdom) **26** And I will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing. **27** And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. (bountiful produce)

And they shall know that I am the Lord, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them. **28** They shall no more be a prey to the nations, nor shall the beasts of the land devour them. (change in the animal kingdom) They shall dwell securely, and none shall make them afraid. **29** And I will provide for them renowned plantations so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations. (Israel will be exalted rather than scorned by the nations) **30** And they shall know that I am the Lord their God with them, and that they, the house of Israel, are my people, declares the Lord God. **31** And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord God."

Eze 36:8-11, 16-30, 33-38→ Israel Restored, Exalted, and Fruitful #4, #7

8 "But you, O mountains of Israel, shall shoot forth your branches and yield your fruit to my people Israel, for they will soon come home. **9** For behold, I am for you, and I will turn to you, and you shall be tilled and sown. **10** And I will multiply people on you, the whole house of Israel, all of it. The cities shall be inhabited and the waste places rebuilt. (Israel restored) **11** And I will multiply on you man and beast, and they shall multiply and be fruitful. (Israel fruitful) And I will cause you to be inhabited as in your former times, and will do more good to you than ever before. Then you will know that I am the Lord.

16 The word of the Lord came to me: **17** "Son of man, when the house of Israel lived in their own land, they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity. **18** So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. (tribulation, time of Jacob's trouble) **19** I scattered them among the nations, and they were dispersed through the countries. (diaspora) In accordance with their ways and their deeds I judged them. **20** But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, 'These are the people of the Lord, and yet they had to go out of his land.' **21** But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came.

22 "Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. (God redeems Israel because of HIS OWN name) **23** And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the Lord, declares the Lord God, when through you I vindicate my holiness before their eyes. **24** I will take you from the nations and gather you from all the countries and bring you into your own land. (Israel's regathering) **25** I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. **26** And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. (Israel's redemption) **27** And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. **28** You shall dwell in the land that I gave to your fathers,

and you shall be my people, and I will be your God. **29** And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you. **30** I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. (Israel's exaltation and blessing)

33 "Thus says the Lord God: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. **34** And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. **35** And they will say, 'This land that was desolate has become like the garden of Eden (bountiful land and crops), and the waste and desolate and ruined cities are now fortified and inhabited.' **36** Then the nations that are left all around you shall know that I am the Lord; I have rebuilt the ruined places and replanted that which was desolate. I am the Lord; I have spoken, and I will do it.

37 "Thus says the Lord God: This also I will let the house of Israel ask me to do for them: to increase their people like a flock. **38** Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the Lord."

Eze 37:1-14, 15-20 → Valley of Dry Bones Symbolic of Israel's Restoration **#1, #4**

1 The hand of the Lord was upon me, and he brought me out in the Spirit of the Lord and set me down in the middle of the valley; it was full of bones. **2** And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. **3** And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, you know." **4** Then he said to me, "Prophecy over these bones, and say to them, O dry bones, hear the word of the Lord. **5** Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. **6** And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the Lord."

7 So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. **8** And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath (Holy Spirit) in them. (Israel regathered as a nation but NOT in faith) **9** Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live." **10** So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

11 Then he said to me, "Son of man, these bones are the whole house of Israel. (The prophet is told specifically that these bones are symbolic of Israel. People will often use this prophecy as a metaphor for salvation. While it is applicable to that

concept as well... we MUST understand the true interpretation of this prophecy... which is about Israel as a NATION) Behold, they say, 'Our bones are dried up, and our hope is lost; we are indeed cut off.' (Israel was "cut off" when the temple was destroyed in 70AD and the Jews were murdered and the survivors scattered) **12** Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. (Israel regathered) **13** And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. **14** And I will put my Spirit within you (after the remnant comes to faith during the tribulation), and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord."

15 The word of the Lord came to me: **16** "Son of man, take a stick and write on it, 'For Judah, and the people of Israel associated with him'; then take another stick and write on it, 'For Joseph (the stick of Ephraim) and all the house of Israel associated with him.' **17** And join them one to another into one stick, that they may become one in your hand. **18** And when your people say to you, 'Will you not tell us what you mean by these?' **19** say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. **20** When the sticks on which you write are in your hand before their eyes, **21** then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. **22** And I will make them one nation in the land, on the mountains of Israel. (Israel regathered) And one king shall be king over them all (King Jesus), and they shall be no longer two nations, and no longer divided into two kingdoms. **23** They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. (Israel restored)

*This passage is prophesying that the once-divided people of Israel (Northern and Southern Kingdoms) will be restored as one nation who will inhabit the land and be under the authority of their own king. This has never happened before in history so it must be yet future. This also cannot be an allegory about the church because the church was never divided into two nations nor did it ever inhabit the land God mapped out for Israel.

24 "My servant David shall be king over them, and they shall all have one shepherd. (Scholars debate over whether the "David" in these passages is referring to Jesus Himself or if it's referring to the resurrected King David who will reign as Jesus's delegated authority over the nation of Israel. Remember Jesus will rule over the whole earth and His resurrected saints will rule different territories according to their delegated responsibilities) They shall walk in my rules and be careful to obey my statutes. **25** They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. **26** I will make a covenant of peace with them. (New Covenant) It shall be an everlasting covenant

with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. 27 My dwelling place shall be with them, and I will be their God, and they shall be my people. (Jesus will dwell with man on the earth as God over all the earth) 28 Then the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forevermore."

C. H. Spurgeon on Ezekiel 37:1-10

This vision has been used, from the time of Jerome onwards, as a description of the resurrection, and certainly it may be so accommodated with much effect... But while this interpretation of the vision may be very proper as an accommodation, it must be quite evident to any thinking person that this is not the meaning of the passage. There is no allusion made by Ezekiel to the resurrection of the dead than the building of St. Peter's at Rome, or the emigration of the Pilgrim Fathers...

The meaning of our text, as opened up by the context, is most evidently, if words mean anything, first, that there shall be a political restoration of the Jews to their own land and to their own nationality; and then, secondly, there shall be a spiritual restoration, a conversion in fact, of the tribes of Israel... Her sons, though they can never forget the sacred dust of Palestine, yet die at a hopeless distance from their consecrated shores. But it shall not be forever... They shall again walk upon her mountains, shall once more sit under her vines and rejoice under her fig-trees. And they are also to be reunited. There shall not be two, nor ten, nor twelve, but one --one Israel praising one God, serving one king, and that one king the Son of David, the descended Messiah. They are to have a national prosperity which shall make them famous; nay, so glorious shall they be that Egypt, and Tyre, and Greece, and Rome, shall all forget their glory in the greater splendor of the throne of David...

If there be meaning in words this must be the meaning of this chapter. I wish never to learn the art of tearing God's meanings out of his own words. If there be anything clear and plain, the literal sense and meaning of this passage --a meaning not to be spirited or spiritualized away --must be evident that both the two and the ten tribes of Israel are to be restored to their own land, and that a king is to rule over them...

We are currently at verse 8 of this prophecy based on history...

8 And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath (Holy Spirit) in them. ^^Israel HAS been regathered to her land with more Jews making aliyah every day. The regathering is in progress and has been ongoing since before Israel was officially declared a nation in 1948. They MUST return *before* the tribulation to fulfill all the prophecies written about the "time of Jacob's trouble." They must be in their own land in order to undergo the judgement and purging that has been prophesied for them. Only a small remnant will survive and be the faithful ones who "look upon Him whom they have pierced" and accept Jesus as their Messiah.

Eze 38-39 → The Future Endtimes War of Gog-Magog & God's Supernatural Deliverance of Israel #4 (see entire chapters)

Eze 39:21-29 → The Result of the War of Gog-Magog and Israel's Restoration #4

21 "And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. 22 The house of Israel shall know that I am the Lord their God, from that day forward. 23 And the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword. 24 I dealt with them according to their uncleanness and their transgressions, and hid my face from them. 25 "Therefore thus says the Lord God: Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel, and I will be jealous for my holy name. 26 They shall forget their shame and all the treachery they have practiced against me, when they dwell securely in their land with none to make them afraid, 27 when I have brought them back from the peoples and gathered them from their enemies' lands, and through them have vindicated my holiness in the sight of many nations. 28 Then they shall know that I am the Lord their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. 29 And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord God." *(God will supernaturally defend Israel in this future war. The war will be a catalyst for the remnant of Israel's return to faith and it will proclaim the might of the Lord to the nations. Scholars vary on the timing of the Gog-Magog war. Some think it could occur before the tribulation begins and others think it will occur during the 7 years of the tribulation)*

Eze 40-48 → The Millennial Temple (see all 8 chapters for details) #5, #6

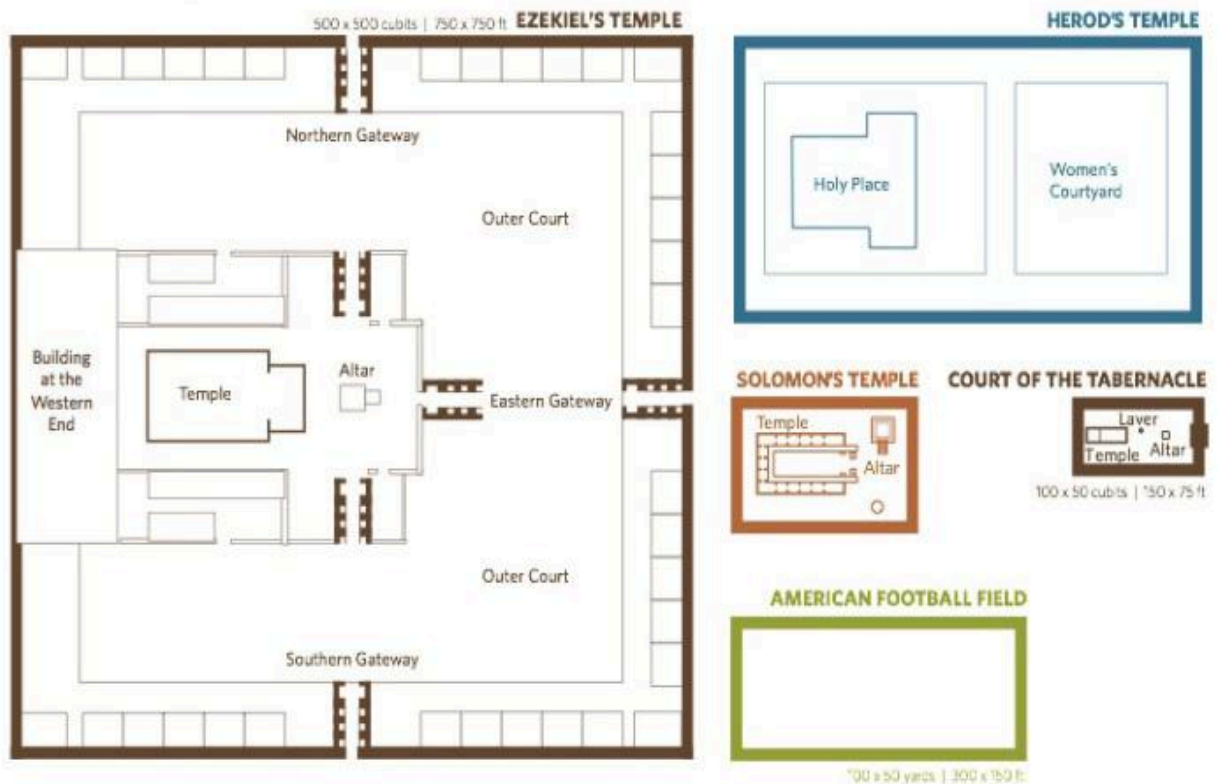
Eze 40-42 → Measurements for the East Gate, Outer Court, South Gate, Inner Court, Chambers for the Priests, Vestibule, Inner Temple, and Chambers

Noticed the detailed description of the temple. It is a very specific blueprint of a literal structure measured out in cubits. A metaphorical temple would not require such a detailed description. This description does not match any of the temples that have ever existed in history. It's much bigger than Solomon's or Herod's temple and there are some differences in the structure. Actually, the topography of the temple's location in Israel, even today, could not support the building of a structure this massive. Most believe that the topography will change when Jesus fulfills Zechariah 14 and puts His feet on the Mount of Olives and it splits in two. Incidentally, geologists have identified that there's a fault line there! Given

all these facts, here's the question... what's the purpose of this description? Why would God spell out such specific and literal measurements for a temple that He never intended to be built? The answer is... He wouldn't! Just like Noah's Ark and the Ark of the Covenant... when God issues blueprints... He intends for them to be followed to His exact specifications. The **ONLY** place for this temple to fit in the plan of God is during the Millennial Kingdom. It has never existed before and it cannot be a feature of the NHNE because the NHNE does not have a temple. (Rev 21:22)

Below is an illustration of the historic temples as compared with the temple described in the book of Ezekiel. The Millennial Temple described in Ezekiel is vastly bigger than either Solomon's temple or the 2nd temple even after Herod's additions.

Temple Size Comparisons

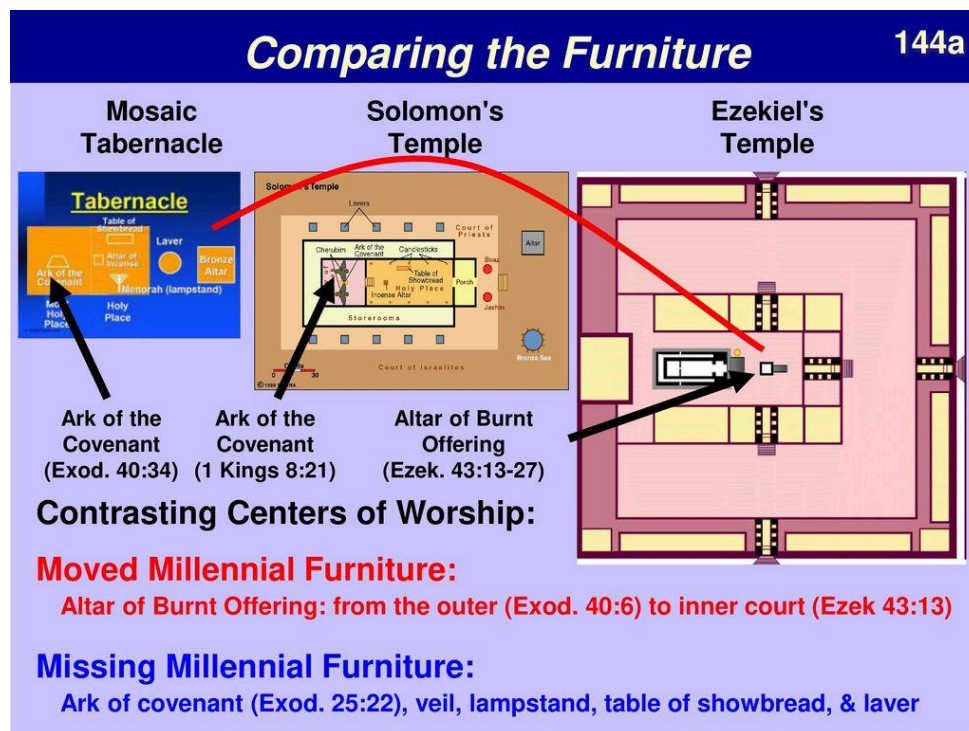


Eze 43:1-12 → The Glory of God Fills the Millennial Temple #1, #2, #6

1 Then he led me to the gate, the gate facing east. **2** And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. **3** And the vision I saw was just like the vision that I had seen when he came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face. **4** As the glory of the Lord entered the temple by the gate facing east, (the Shekinah glory of God will dwell in the temple during the MK) **5** the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple.

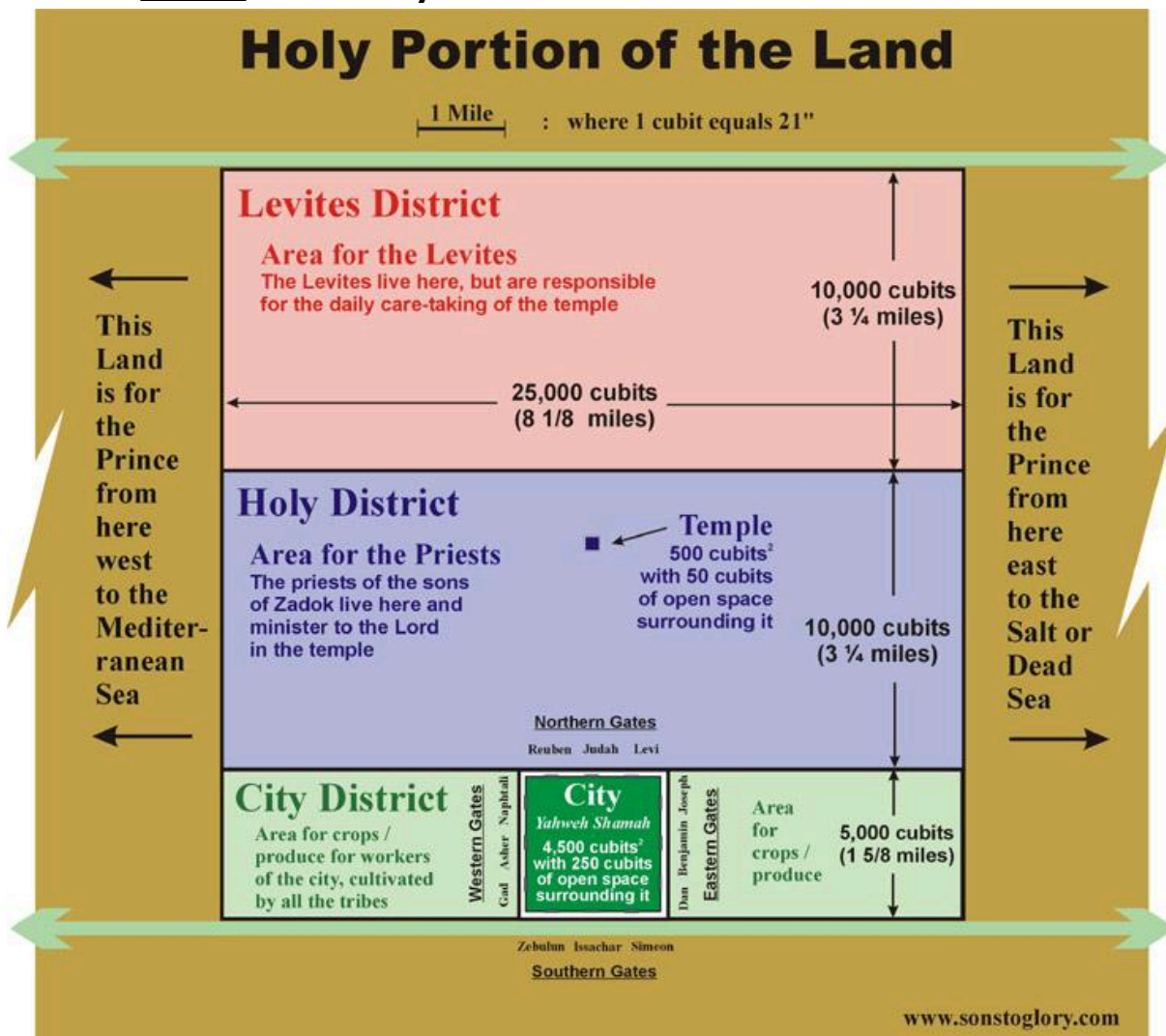
6 While the man was standing beside me, I heard one speaking to me out of the temple, **7** and he said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. (Jesus will reign as King from the temple in Israel) And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies of their kings at their high places, **8** by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations that they have committed, so I have consumed them in my anger. **9** Now let them put away their whoring and the dead bodies of their kings far from me, and I will dwell in their midst forever.

Eze 43:13-27 → Description of the Sacrifices Being Offered in the Temple



Eze 44 → The Gate for the Prince and the Rules for the Levitical Priests

Eze 45 → The Holy District and the Portion for the Prince



Eze 46 → The Prince and the Feasts, The Boiling Places for Offerings

Eze 47:1-12 → *The Water Flowing from the Temple #7

1 Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar. **2** Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side.

3 Going on eastward with a measuring line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle-deep. **4** Again he measured a thousand, and led me through the water, and it was knee-deep.

Again he measured a thousand, and led me through the water, and it was waist-deep.

5 Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. **6** And he said to me, "Son of man, have you seen this?"

Then he led me back to the bank of the river. **7** As I went back, I saw on the bank of the river very many trees on the one side and on the other. **8** And he said to me, "This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh. **9** And wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. **10** Fishermen will stand beside the sea. From Engedi to Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea. (abundance of sea life) **11** But its swamps and marshes will not become fresh; they are to be left for salt. **12** And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing." (abundance of produce)

**This portion is included to note the connection between the description here and the one in [Zechariah 14:3-4, 8-9](#)*

3 Then the Lord will go out and fight against those nations, as he fights on a day of battle. 4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

**8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.
9 And the Lord shall be King over all the earth.
In that day it shall be—
"The Lord is one,"
And His name one.**

Note that Zechariah says there will be "living waters" flowing from Jerusalem and Ezekiel explains how these waters flowing from Jerusalem will "heal" the sea and bring back life. Why is bringing back the sea back to life important? Well... this happens after all the plagues of the tribulation in which bodies of waters turn to blood and the fish die. The planet is going to see some changes prior to the Millennium and the presence of God on earth is going to bring back fruitfulness! (the plowman shall overtake the reaper). These corroborating passages prove that the description of the waters flowing from the Millennial Temple (Eze 47) must

occur AFTER the second coming when Jesus puts His feet on the Mount of Olives (Zech 14). Such "living waters" flowing from the temple has never existed in history.

Joel 3:18 corroborates this concept as well: **"And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a fountain shall come forth from the house of the Lord and water the Valley of Shittim."**

John MacArthur's commentary on Zechariah 14: "The highest elevation of the temple mount in Jerusalem is more than 300 ft. lower than the Mt. of Olives, but the topographical alterations described in **Zech 14:4, 10** will allow the spring to flow toward the Dead Sea (E) and the Mediterranean Sea (W) (see notes on **Eze 47:1–12**). It will not dry up in summer, as most Palestinian streams do, but will flow all year, making the desert "blossom like the crocus" (**Isaiah 35:1**).

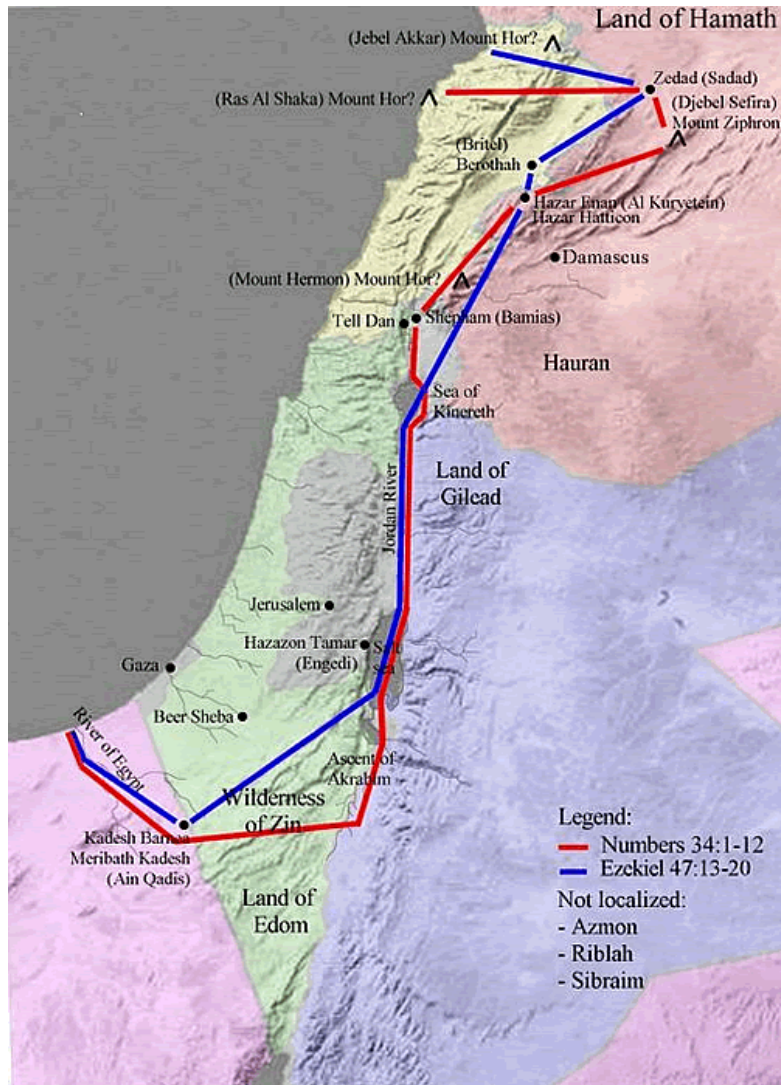
MacArthur explains that "This section reinforces the constant emphasis of the prophets that in the final kingdom amazing physical and geographical changes will occur on the earth, and especially the land of Israel. This chapter deals mainly with changes in the water. A stream of water flows up from underneath the temple (cf. **Joel 3:18**), going East to the Jordan, then curving South through the Dead Sea area (**Ezek 47:7, 8**). **Zechariah 14:8** refers to this stream as flowing from Jerusalem to the West (Mediterranean Sea) as well as to the East (Dead Sea). Its origin coincides with Christ's Second Advent arrival on the Mount of Olives (cf. **Zec 14:4; Acts 1:11**)...creating a vast E-W valley running through Jerusalem and allowing for the water flow.

Note also that there is a "river of life" described in the NHNE as well... but it is not the same as that which is described here. This "fountain" flows from the **temple**... the NHNE will have no temple (Rev 21:22). In the NHNE the river flows down from the throne of God through the New Jerusalem... **Revelation 22:1-2** **"Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb 2 down the middle of the great street of the city."** Also, the Millennial rivers flow into the eastern and western "sea." The NHNE will have no "sea" (Rev 21:1). See commentary below

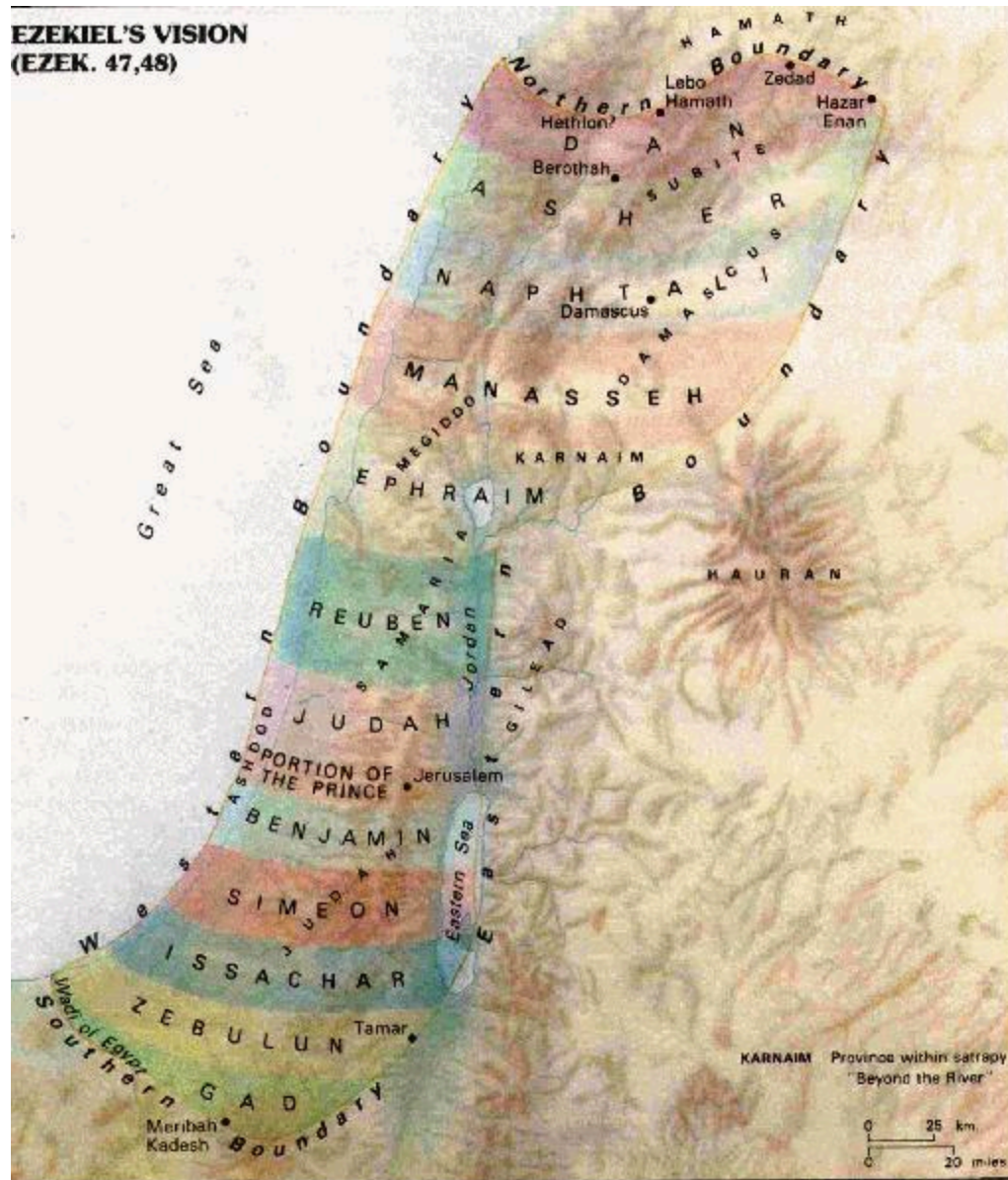
Thomas Constable - This river is similar to two other rivers in the Bible: the river that flowed out of the Garden of Eden (**Gen. 2:10**) and the river that will flow in the New Jerusalem during the eternal state (**Rev. 22:1–2**; cf. **Ps. 46:4; 65:9; Joel 3:18; Zech. 14:8**). Like the river in Revelation the one in Ezekiel will flow from the throne of God; He is the source of both rivers. However, there will be a temple in the millennial earth, but there will not be one in the eternal state (**Rev. 21:22**). The river in Revelation also flowed down the street of the city, but Ezekiel mentioned no city to the east of the temple, just one to its south (**45:6**). It seems that Ezekiel and John saw two different rivers, but the purpose of both rivers was the same. God will be the source of fertility, blessing, and health in the Millennium and throughout eternity.

Eze 47:13-23 to Eze 48:1-29 → Division of the Land to the 12 Tribes of Israel

You'll note that the red line illustrates the territory as defined in the book of Numbers where the blue line shows what the new borders will be during the Millennial Kingdom (described in Ezekiel)



**EZEKIEL'S VISION
(EZEK. 47,48)**



This is an illustration of the tribal allotment for the nation of Israel according to the book of Ezekiel. Back in Moses's day, the tribes were allotted land according to the size of each individual tribe. This resulted in an unequal division of land. During the Millennial Kingdom, each tribe will be given an equal portion.

13 Thus says the Lord God: "This is the boundary by which you shall divide the land for inheritance among the twelve tribes of Israel. Joseph shall have two portions. (Ephraim and Manasse) **14** And you shall ****divide equally**** what I swore to give to your fathers. This land shall fall to you as your inheritance. **Eze 47:13-14**

Eze 48:35 The circumference of the city shall be 18,000 cubits. And the name of the city from that time on shall be, The Lord Is There."

*The city of Jerusalem will have a number of new names during the Millennial Kingdom... this one translates to **JEHOVAH SHAMMAH**. The name reflects the new state of the city as a place of righteousness where the glory of the Lord dwells. This new name stands in stark contrast to the vision Ezekiel had in chapter 10 where the glory of God departs from the temple. The Shekinah glory had left the original temple of Solomon and there is no indication that the Shekinah was ever present in Zerubbabel's/Herod's temple (though God the Son was there during His earthly ministry). Yet in Ezekiel 43 we see the glory of the Lord returning to inhabit the Millennial Temple.

****A NOTE ABOUT THE REINSTITUTION OF SACRIFICES****

Many Bible commentators who disparage the premillennial position will often attempt to allegorize these passages in Ezekiel about the Millennial Temple. They will suggest that these prophecies could not possibly have a literal fulfillment because of the reinstitution of animal sacrifices. In light of the once-and-for-all sacrifice of Christ, why would God return to a system He abolished? I am going to attempt to answer that question. While these are just my own personal conjectures, let's remember that God is sovereign. He can do whatever He pleases. As someone who upholds scripture as the supreme authority, I am compelled to believe what the Bible clearly says regardless of whether or not I fully understand it.

Here are 5 reasons why God may have incorporated a temple and sacrifices as part of millennial worship:

#1 As an ordinance looking backward (like Lord's table). The sacrifices themselves may be done "in remembrance" of the sacrifice of Christ.

#2 The Millennium is the fulfillment of the covenants and promises that God made to the nation of Israel. The Millennial Kingdom will be an Israel-centric world. A return to Israel's ancient form of worship also makes sense in this regard. Jesus quoted Isaiah 56:7 referring to the temple as a "house of prayer **for all nations**."

*And He began to teach and say to them, "Is it not written (prophesied), 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den."
Mark 11:17*

Never in history were the Gentile nations required to come and worship at the temple in Jerusalem....yet this will be a requirement during the Millennium.

#3 As a point of reference for the reality of sin and death to a generation of people born into a world that's not overcome with sin and death (like this one).

Take a moment to ponder what it will be like to live in the Millennium as a mortal. Those who survive the tribulation will be judged... the goats will be destroyed and the sheep will enter the MK. Those sheep survivors will have haunting memories of the war and violence of a

sin-ravaged world. But they will move on into this new dispensation that is completely different from the one they barely survived. They will have children... grandchildren... and great grandchildren for 1,000 years. Their children will grow up in a world where death is rare. If a man dies at 100 years old it will be mourned like the loss of a child. There won't be any sickness and disease. The animals in their world will be gentle and docile. Children will play about in the fields with lions and bears and have no fear. Satan will be locked up so there will be no deception to draw them astray. Jesus will reign and righteousness will be enforced. There will be no profanity, strip clubs, porn, psychics, drugs, drunkards, occultists, or crime in their world. Any and all evildoers will be dealt with swiftly. There will be peace on earth... no war or conflict at all. The ground will produce bountifully. No one will go hungry. The only real struggle these mortals will have in their world of bliss is the sin nature common to all mortals. Some will make poor choices and face the consequences but most will reverence the King... obeying out of love or even fear.

So here's the question... how do people who have only known this utopian existence learn about the consequences of sin? If you've never seen a world ravaged by sin (and only heard stories from your grandparents)... how can you possibly understand the cross and the price Jesus paid? If you hardly ever see death... how can you comprehend that the wages of sin is death? For some of these people... the sacrifices of innocent lambs will be the ONLY death they ever see. In their otherwise perfect environment... the killing of animals for offerings will be the only object lesson they have to comprehend the consequences of sin and the blood that was shed for their redemption.

#4 The temple itself can be polluted by fallen flesh so all the accouterments will need purification. Some of the sacrifices offered will be strictly for the purpose of ritual cleansing.

#5 God will tabernacle with man in the fullness of His glory and holiness (Shekinah in the temple). Mortals in imperfect bodies cannot experience the glory of God without covering. So the sacrifices are all about the *atonement (covering) of fallen flesh*... they have nothing to do with justification.

****This is the most important reason so I'm going to include a Q&A dialog to illustrate the concept.****

Q: Where was God's *dwelling* and in what form did He present Himself in the OT?

A: The Tabernacle/Temple as the Shekinah glory.

We can also say He was in the burning bush, cloud by day, fire by night, and in the rumblings on Mt Sinai... but remained "veiled" in these instances.

Q: Which member of the trinity is normally associated with these and why?

A: God, the Father... 1st Person of the trinity... because He's the unseen God. He is completely holy and inaccessible to man. When He allows His glory to be exposed... it can kill anyone who is not properly covered.

Side note: There are also "Christophanies" in the OT. These are commonly thought to be the 2nd Person of the trinity... but this doesn't represent a "dwelling."

Q: Well, what happened to the glory of God?

A: Because of apostasy... the presence of God's glory departs Solomon's temple... and there's no indication that it ever returns historically. The 2nd temple doesn't even have the ark of the covenant.

Q: What about the ministry of Jesus?

Moving on to the first advent. Jesus comes and changes everything. From His ministry through His death, burial, and resurrection... God's interaction with us changes. It's a new phase of His revelation of Himself. During Jesus's life... God is now **with man again... but in a different way than the OT. Instead of the temple (which housed the first Person of the Trinity)... the 2nd person of the trinity, Jesus, is in their midst. It's a shift in which member of the trinity is prominent.**

Q: What about after the resurrection of Christ?

After Jesus's resurrection... remember how He told them He must go to the Father **before the Comforter comes? Why? What's the point?**

Notice how the 2nd Person of the Trinity ascends before the 3rd Person of the Trinity is poured out on mankind in a way that had never been seen before. This is another "shift" in the way God **dwells with mankind... God is now **in** those who believe in the form of the Holy Spirit. Again, a shift in which member of the trinity is prominent. (I'm not implying the other two are less active or important... they just aren't the one in the forefront).**

Are you tracking with me here?

... 3 members of the trinity... each take a "turn" in the spotlight. Remember that God's revelation of Himself is progressive... which means that as time marches forward... mankind gets to know more and more about God. *The MK will be the fullest revelation of God given to mortal man.*****

So let's talk about the Millennial Kingdom...

The MK will be the first time in history that all 3 members of the trinity will **dwell with mankind at the same time. The Son will be King over all the earth. The Holy Spirit will still inhabit the saved and reveal truth. And the Father, in the form of the Shekinah glory, will return to the newly-built temple according to Ezekiel's vision (Ezekiel 43). God will literally "tabernacle" with man in a way that the world has never experienced. All 3 Persons of the Trinity will be represented on earth simultaneously.**

So... back to the sacrifices...

Q: Why were the sacrifices necessary in the OT but not in the church age... but will be again in the MK?

A: Because of the way God *dwells* with mankind. Any time the HOLINESS of God is involved (Shekinah glory, 1st Person of the Trinity) ... sin cannot enter.

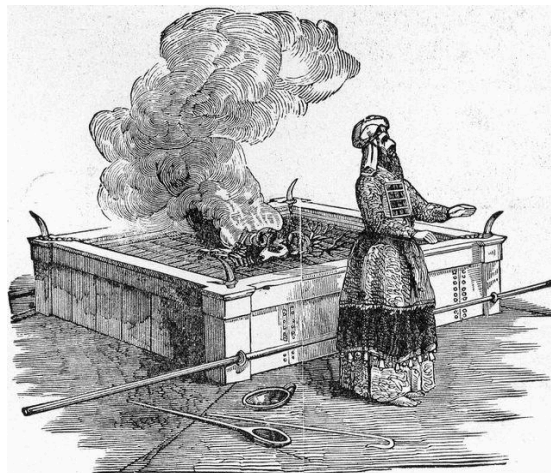
Could Jesus interact with sinners? **Yes.**

Can the Holy Spirit inhabit sinners? **Yes.**

But can sin enter God's *glory*? **No.**

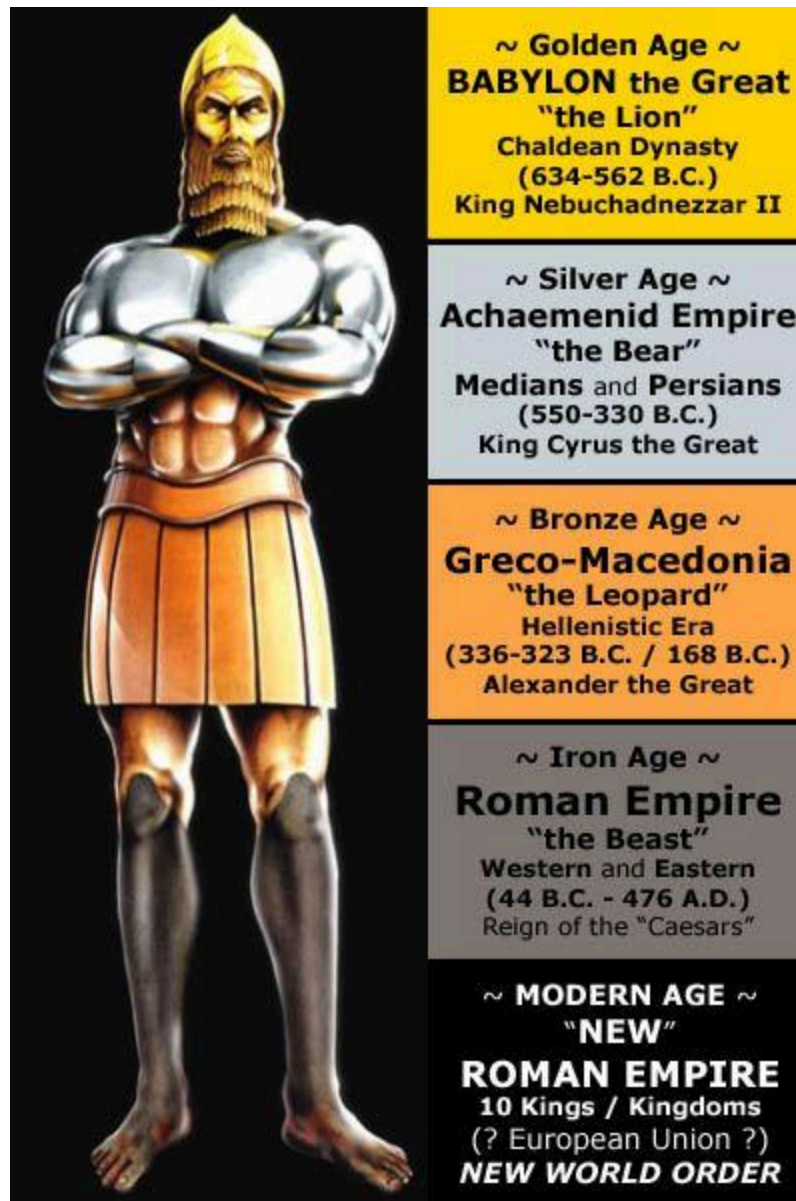
Sin must be covered to enter the Millennial Temple because His glory is there... hence the need for sacrifices. Once again, the sacrifices don't "save" ... they "cover"... they specifically cover the FLESH. They cover the sin (and fleshly bodies) of the people who are coming to worship in the tabernacle so that they don't bring sin into God's holy sanctuary and presence.

If this is a hard concept for you to grasp... think about yourself and your current state of being. Can you enter the glory of God right now in your mortal body? Even if you are saved, you have only been positionally justified... but you have not yet been glorified. Even as a born again believer, you cannot enter into the tangible holy presence of God until you have been delivered from your corruptible flesh and have put on an immortal, incorruptible body. Mortal believers in the MK will have the same issue. Even though they are justified... they will still be inhabiting sinful bodies. Those sinful bodies will need a "covering" (animal sacrifices) to worship a holy God.



Daniel

Dan 2:31-45 → Nebuchadnezzar's Dream and the Interpretation #1



31 "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.

32 The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, **33** its legs of iron, its feet partly of iron and partly of clay. **34** As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. **35** Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

36 "This was the dream. Now we will tell the king its interpretation. **37** You, O king, the king of kings, to

whom the God of heaven has given the kingdom, the power, and the might, and the glory, **38** and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. (Babylonian Kingdom) **39** Another kingdom inferior to you shall arise after you (Medo-Persian Kingdom), and yet a third kingdom of bronze, which shall rule over all the earth. (Grecian Kingdom) **40** And

there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. (Roman Kingdom) **41** And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. **42** And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. **43** As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. (End-times Beast Kingdom) **44 And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, 45 just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold.** A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

**Here are the 3 significant things we need to note about this prophecy:

#1 All are in agreement that "stone not made with human hands" represents Jesus. Jesus is known as the "chief cornerstone" and the "stone that the builders rejected."

#2 No one disputes that the kingdoms being described here (Babylonian, Medo-Persian, etc) are literal, earthly kingdoms. We know this from history. If these kingdoms were literal kingdoms on the earth... so, too, will the "stone kingdom" be a literal, earthly kingdom. Notice that the stone crushes (destroys) all the other kingdoms and "fills the whole earth." (Dan 2:35) The stone kingdom REPLACES the other earthly kingdoms. It is imperative that we stay consistent in our interpretations. To say that the other kingdoms are literal but that the last kingdom is not literal is to be hermeneutically inconsistent.

#3 The dispute among believers about this prophecy is regarding the timing of the stone kingdom and whether the kingdom is literal or spiritual. Amillennialists will say that the stone kingdom already arrived at Jesus's first advent and that it filled the whole earth "spiritually." A careful reading of the text demonstrates that this is not the correct interpretation. Verse 44 says **"And in the days of those kings (the 10 toes), the God of heaven will set up a kingdom..."** Which kingdom was in power when Jesus came the first time? It was Rome! Jesus's first advent occurred during the "iron" part of the statue... not the toes. The stone specifically strikes the toes of the statue (vs 34) and the scripture specifically says this will happen during a time when the world is ruled under the authority of 10 kings simultaneously (vs 44). As it stands today, the "10 toes" beast kingdom of the antichrist (7 heads and 10 horns) is still yet future. So the stone striking the statue is a depiction of what will occur at Jesus's SECOND coming (not His first). Further discussion and corroborating verses will be covered in Daniel 7.

Dan 7:13-14 → The Kingdoms of the World are Handed Over to Jesus #1

13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man (Jesus), and he came to the Ancient of Days (God, the Father) and was presented before him.

14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (In that we will see the fulfillment of Revelation 11:15... The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.")

Dan 7 → The Vision of the Four Beasts

Four Beasts in Daniel 7	
	1 • Like a Lion • With eagle's wings • Wings plucked later • Lifted up from earth • Man's heart given
	2 • Like a Bear • Raised up on its side • Had 3 ribs in its mouth • Was told to arise and devour much flesh
	3 • Like a Leopard • With 4 fowl's wings • Had 4 heads • Given dominion
	4 • Exceedingly dreadful, terrible beast • Iron teeth, brass nails • Had 10 horns • A little horn, which plucked 3 horns

© The Knowledge Of The Truth

The vision of the Four Beasts parallels the statue in Nebuchadnezzar's dream. The majestic statue is a view of the kingdoms from man's point of view. The ferocious beasts depict the worldly kingdoms from God's point of view.

Dan 7:17-18, 22-27 → The Resurrected Saints of God are Given Dominion Over the Earth to Rule with Jesus #1, #3

17 'These four great beasts are four kings who shall arise out of the earth. **18** But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.' (We will "reign" with Him 2 Tim 2:12)

23 "Thus he said: 'As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces. (antichrist kingdom)

24 As for the ten horns, out of this kingdom ten kings shall arise (the ten toes of the statue), and another shall arise after them (the antichrist); he shall be different from the former ones, and shall put down three kings.

25 He (the antichrist) shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time. (3.5 years)

26 But the court shall sit in judgment (the resurrected church will judge angels- 1 Cor 6:3), and his dominion shall be taken away, to be consumed and destroyed to the end.

27 And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High (the same kingdom that was "taken away" from the antichrist is given to the resurrected believers); his (Jesus's) kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.'

The NIV states verses 26-27 this way... "But the court will sit, and his (the antichrist) power will be taken away and completely destroyed forever. **27 Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.' This clearly illustrates that the same sovereignty that was *taken from* the antichrist is "**handed over**" to the saints... and that "all rulers" (earthly kings) will worship and obey Jesus. Notice, also, that those who receive the authority are called the "**holy people**" or the "**saints**." This prophecy is not Israel specific and thus it's appropriate to include the church in its fulfillment. The resurrected people at that time will include both OT saints and NT believers.

If you are familiar with Mike Heiser's work and the concept of the "divine counsel" then it will make sense to you that the celestial beings (principalities) that currently have authority and are in rebellion to God (Prince of Persia, Prince of Greece from Daniel 10) will be disposed of and that resurrected saints will be appointed in their place. The NT promises us that we will "reign with Him" ... this is how God will bring that about. The mortals that survive the tribulation will live on in their natural bodies and repopulate the earth. The resurrected saints will reign over them under Jesus's delegated authority (in place of the principalities who served Satan). The resurrected saints will include OT saints, NT saints, and Tribulation saints.

Revelation 20:4 corroborates this concept.

4 I saw thrones on which were seated those who had been given authority to judge. (OT and NT saints) And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their

foreheads or their hands. (Tribulation saints) They came to life and **reigned with Christ a thousand years.** (the duration of the Millennium)

Hosea

The story of Hosea is a metaphor illustrating God's relationship with Israel. God's future plan for Israel is evident just from the story itself. First God instructs Hosea to marry a prostitute...

Hosea 1:2 #4

1 When the Lord first spoke through Hosea, the Lord said to Hosea, "Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord." **3** So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

Hosea takes Gomer as his wife and they have 3 children. The names of the children reflect God's relationship with Israel.

Hosea 1:4-5, 6, 8-9 #4

4 And the Lord said to him, "Call his name Jezreel ("God will sow"), for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. **5** And on that day I will break the bow of Israel in the Valley of Jezreel."

6 She conceived again and bore a daughter. And the Lord said to him, "Call her name 'Lo-Ruhamah' (No Mercy), for I will no more have mercy on the house of Israel, to forgive them at all.

8 When she had weaned No Mercy, she conceived and bore a son. **9** And the Lord said, "Call his name 'Lo-Ammi' (Not My People), for you are not my people, and I am not your God."

Even after Hosea has chosen Gomer, made her his wife, and had children with her... Gomer returns to her sins. It is debated by scholars whether Gomer has left her family to live with another man or she has returned to her vocation as a prostitute. Either way, Gomer is guilty of adultery. It also appears that she has come up for "sale"... perhaps as a slave. God instructs Hosea to take her back as his wife.

Hosea 3:1-3 #4

1 And the Lord said to me, "Go again, love a woman who is loved by another man and is an adulteress, even as the Lord loves the children of Israel, though they turn to other gods and love cakes of raisins." **2** So I bought her for fifteen shekels of silver and a homer and a lethech of barley. **3** And I said to her, "You must dwell as mine for many days. You shall not play the whore, or belong to another man; so will I also be to you."

So the story of Hosea and his adulterous wife Gomer is a picture of what God will do with the nation of Israel. God chose Israel. Israel committed spiritual adultery and served other gods. God will turn His back on Israel for a time and allow them to be persecuted but then He will eventually take Israel back as His wife again. Israel's future is prophesied in Hosea 3:4-5 as well as other places in the book.

Hosea 3:4-5 #4

4 For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. ([scattered among the nations in the diaspora of 70AD](#)) **5** Afterward the children of Israel shall return and seek the Lord their God, and David their king ("[David](#)" of the Millennial Kingdom), and they shall come in fear to the Lord and to his goodness ***in the latter days.*** ([note that the return of Israel being described here is in the "latter days"... not a reference to their return from exile](#))

Hosea 2:1-13 → Israel Punished (followed by Restoration) #4

- 1** Say to your brothers, "You are my people," and to your sisters, "You have received mercy."
- 2** "Plead with your mother, plead—for she is not my wife,
and I am not her husband—that she put away her whoring from her face,
and her adultery from between her breasts;
- 3** lest I strip her naked and make her as in the day she was born,
and make her like a wilderness, and make her like a parched land, and kill her
with thirst.
- 4** Upon her children also I will have no mercy, because they are children of
whoredom.
- 5** For their mother has played the whore;
she who conceived them has acted shamefully.
For she said, 'I will go after my lovers, who give me my bread and my water, my
wool and my flax, my oil and my drink.'
- 6** Therefore I will hedge up her way with thorns, and I will build a wall against her,
so that she cannot find her paths.
- 7** She shall pursue her lovers but not overtake them, and she shall seek them but
shall not find them. Then she shall say,
'I will go and return to my first husband, for it was better for me then than
now.'
- 8** And she did not know that it was I who gave her the grain, the wine, and the oil,
and who lavished on her silver and gold, which they used for Baal.
- 9** Therefore I will take back my grain in its time,
and my wine in its season, and I will take away my wool and my flax,
which were to cover her nakedness.
- 10** Now I will uncover her lewdness in the sight of her lovers, and no one shall
rescue her out of my hand.
- 11** And I will put an end to all her mirth, her feasts, her new moons, her Sabbaths,
and all her appointed feasts.

12 And I will lay waste her vines and her fig trees, of which she said, 'These are my wages, which my lovers have given me.' I will make them a forest, and the beasts of the field shall devour them.

13 And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and forgot me, declares the Lord. The Lord's Mercy on Israel

Hosea 2:14-23 → Israel Restored #4, #7

14 "Therefore, behold, I will allure her, and bring her into the wilderness (woman of Rev 12), and speak tenderly to her.

15 And there I will give her her vineyards and make the Valley of Achor ("Trouble") a door of hope. (out of the tribulation comes restoration) And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt.

16 "And in that day, declares the Lord, **you will call me 'My Husband,'** and no longer will you call me 'My Baal.' **17** For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. (Israel redeemed and sanctified) **18** And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. (peace in the animal kingdom and between the nations of the earth) **19** And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. **20** I will betroth you to me in faithfulness. And you shall know the Lord.

21 "And in that day I will answer, declares the Lord,
I will answer the heavens,
and they shall answer the earth,

22 and the earth shall answer the grain, the wine, and the oil, (abundant produce)
and they shall answer Jezreel,

23 and I will sow her for myself in the land.

**And I will have mercy on No Mercy,
and I will say to Not My People, 'You are my people';
and he shall say, 'You are my God.'"**

This passage brings us back around to the names of Hosea's children. Though God will discipline Israel and for a time He will call them "Not my people" ... He will restore them in the end and they will be His people once again. This passage is also highlighted at the beginning of this document as an example of a NT writer employing the "midrash" method of interpretation.

Hosea 6:1-2 → Prophecy of Israel's future #4

1 "Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. **2** After two days he will revive us; on the third day he will raise us up, that we may live before him.

Many scholars see these verses as a prophetic description of what will happen to Israel. During the tribulation they will finally come to recognize their Messiah and they will return to the Lord. They will realize that He has "struck them down" but that He will now "bind them up" (bind up their wounds). The next part appears to suggest a timeline for these events. If we take the concept that a day in the Lord is like 1,000 years (2 Peter 3:8) and plug that in to these verses, it reads "After 2,000 years he will revive us..." Remember the valley of dry bones? Israel as a nation was "revived" close to 2,000 after the scattering. Then the verse goes on to say "... on the third day he will raise us up that we may live before Him." So after the first two "days" (millenniums) the dry bones of Israel will be reconfigured... but on the 3rd day (during the Millennial Kingdom) God will breathe life (the Holy Spirit) back into the nation and Israel will live again.

Joel

In order to understand the book of Joel, an overview is in order. In the first chapter, Joel is describing the devastation caused by a literal locust plague that recently occurred in Judah. He uses this literal plague of locusts in chapter 1 to launch into chapter 2... where he prophesies about a destructive army that is likened unto locusts that will come and devour the land. As with much of Bible prophecy we note a phenomenon where there is either a double fulfillment of the prophecy (it happened already in history but will happen again) or a near-and-far fulfillment of prophecy (a portion of the prophecy is fulfilled at one point in time with the rest of the prophecy being fulfilled later). Scholars are divided on how to interpret the destruction depicted in chapter 2. Some say it's a "near" event... the coming exile to Babylon. Some say it's describing the future destruction to occur during the final "day of the Lord" (the tribulation) because of this verse:

Joel 1:15 Alas for the day! For the day of the Lord is near, and as destruction from the Almighty it comes.

These verses also include similarities to Matthew 24 and the book of Revelation, supporting the idea that this is a future destruction:

Joel 2:10-11

10 The earth quakes before them; the heavens tremble.

The sun and the moon are darkened, and the stars withdraw their shining.

11 The Lord utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of the Lord is great and very awesome; who can endure it?

That said, the "day of the Lord" doesn't *have* to be referring to the tribulation. It could be referring to forthcoming judgement (exile). But because we know prophecy is pattern and often includes a double fulfillment, it could be referring to both! I would submit to you that every "day of the Lord" (day of judgement) that has occurred throughout history is a foreshadowing to THE "day of the Lord" that is still yet future. If you want to know about the future, re-read the past. Prophecy often recapitulates.

Joel chapter 2 includes warnings of judgement (vs 1-11)... followed by pleas to repent (vs 12-17)... followed by promises of restoration (18-27). Those judgements came in the past and will come again in the future. Israel never truly repented for their sins... but they will. The repentance is yet future as are the promises. Notice that God does not put stipulations on His future promises. He doesn't say "if" you come back to me, I will give you these blessings. It's more like WHEN you return... these are all the things I will do for you.

Joel 2:18-27 → Israel's Restoration #4, #7

18 Then the Lord became jealous for his land and had pity on his people.

19 The Lord answered and said to his people, "Behold, I am sending to you grain, wine, and oil, and you will be satisfied; and I will no more make you a reproach among the nations. (exaltation of Israel, blessing on the crops)

20 "I will remove the northerner far from you, and drive him into a parched and desolate land, his vanguard into the eastern sea, and his rear guard into the western sea; the stench and foul smell of him will rise, for he has done great things.

21 "Fear not, O land; be glad and rejoice, for the Lord has done great things!

22 Fear not, you beasts of the field, for the pastures of the wilderness are green; the tree bears its fruit; the fig tree and vine give their full yield. (blessing on crops)

23 "Be glad, O children of Zion, and rejoice in the Lord your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before.

24 "The threshing floors shall be full of grain; the vats shall overflow with wine and oil. (abundant rain = fruitful harvests)

25 I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you.

26 "You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. (Israel is exalted and never persecuted by the nations again)

27 You shall know that I am in the midst of Israel, and that I am the Lord your God and there is none else. And my people shall never again be put to shame.

Joel 2:28-32 → The Day of the Lord #5

28 "And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.

29 Even on the male and female servants in those days I will pour out my Spirit.

30 "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.

31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes.

32 And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors (of the tribulation) shall be those whom the Lord calls.

Here is one of the passages where we see a double fulfillment of prophecy. Peter quotes verse this passage in Acts 2:16-21 in application to Pentecost. While God DID pour out His Spirit at Pentecost... was it on "all flesh?" What about the "wonders in the heavens and on earth?" There were tongues of fire but you could

hardly say there was "blood and fire and columns of smoke." What about the sun turning to darkness and the moon to blood? No... that didn't happen at Pentecost. So some of these things apply and some do not. I would suggest that Pentecost was a *partial* fulfillment of this prophecy that serves as a foreshadowing for a future fulfillment that will include ALL the elements described here. Like previous verses from Joel, this passage has similarities to the end-times scenarios described in Matthew 24 and the book of Revelation. Notice, also, that Peter does NOT quote the very last sentence of this passage in Acts. He leaves off "For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls." Those who "escape?" The "survivors?" This is clearly talking about the tribulation. If Peter claims this prophecy finds its fulfillment at Pentecost... yet we see it doesn't completely match the historical event... and he purposely omits the last sentence... then the only explanation is that the completion of this prophecy is still yet future. One last thing to note about this passage and that is the first line "And it shall come to pass afterward." After what? What was Joel previously prophesying? He was writing about the restoration of Israel. Given that, I believe that the final fulfillment of Joel 2:28-32 will occur during the beginning of the Millennial Kingdom. Remember that only believers will enter that kingdom... therefore the Holy Spirit WILL be poured out on "all flesh." It will be the "survivors" and "those who escape" the tribulation who will be part of this great outpouring.

Joel 3:1-3 → Israel Restored #4

1 "For behold, in those days (end times) and at that time, when (*not if*) I restore the fortunes of Judah and Jerusalem, **2** I will gather all the nations and bring them down to the Valley of Jehoshaphat. (Armageddon) And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land (which is happening in our modern day), **3** and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it. (God will judge the nations of the earth at His second coming. He will repay them for the way they have treated Israel)

Joel 3:11-16 → God Judges the Nations in the Tribulation #4

11 Hasten and come, all you surrounding nations, and gather yourselves there. Bring down your warriors, O Lord.

12 Let the nations stir themselves up and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. (Armageddon)

13 Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their evil is great. (Rev 14:14-20 -the harvest of the earth)

14 Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision.

15 The sun and the moon are darkened, and the stars withdraw their shining.

16 The Lord roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth quake. But the Lord is a refuge to his people, a stronghold to the people of Israel. (God judges the nations but is a refuge for the remnant of Israel)

Joel 3:17-21 Israel Restored and Blessed #1, #6, #4, #7

17 "So you shall know that I am the Lord your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it. (Jesus will literally dwell in Zion and Millennial Temple will be on Mt. Zion)

18 "And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a ***fountain shall come forth from the house of the Lord (the temple)** and water the Valley of Shittim. (the land will produce bountifully; *the "fountain" that flows from the house of the Lord is the same one previously discussed and referenced in Zech 14:8-9 and Ezek 47:1-12)

19 "Egypt shall become a desolation and Edom a desolate wilderness, for the violence done to the people of Judah, because they have shed innocent blood in their land. (God will repay those who persecute Israel)

20 But Judah shall be inhabited forever, and Jerusalem to all generations.

21 I will avenge their blood, blood I have not avenged, for the Lord dwells in Zion." (Verse 21 also reads "Their bloodguilt, which I have not pardoned, I will pardon" which means that God will forgive and pardon Israel's sin)

Amos

Amos 9:11-15 → **Israel Restored** #4, #7

11 "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, **12** that they may possess the remnant of Edom and **all the nations who are called by my name****,," declares the Lord who does this. **13** "Behold, the days are coming," declares the Lord, "when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. (abundant produce) **14** I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. (Israel restored)

15 I will plant them on their land, and they shall **never again** be uprooted out of the land that I have given them," says the Lord your God.

****This portion of Amos is quoted in Acts 15:16-18**

15 And with this the words of the prophets agree, just as it is written, 16 "After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, 17 that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things 18 known from of old.'

^^This is yet another example of midrash. The NT author is pointing out an OT prophecy regarding the MK to show that the Gentiles are, indeed, part of God's plan and kingdom. Once again, Luke's use of this prophecy in this NT context doesn't change the original meaning and interpretation of the prophecy. He is not suggesting that we are currently "in" the MK. He's just pointing out that the future inclusion of the Gentiles was always part of God's plan.

Here are a couple of quotes from commentators...

Gary Smith - At that time the boundaries of Israel will be expanded to include all the land promised to Abraham ([Gen. 15:18](#)). Israel will possess the remnant of Edom and all the surrounding nations who trust in the Lord ([Amos 9: 12](#))., These nations will enjoy the Messiah's blessing and protection along with Israel. Israel has not known peace with her Gentile neighbors over the centuries, but in that day she will have peace because it will be accomplished by the Lord ([Amos 9: 12](#)). This prophecy was quoted by James at the Jerusalem Council ([Acts 15:14-17+](#)) to show that Gentiles who accepted Christ did not have to undergo circumcision and become Jewish proselytes. In quoting Amos, James proved to the council that Jewish and Gentile believers would exist side by side during the Kingdom age.

Therefore, during the Church age there is no need for Gentiles to become Jews. (Mentor Commentary - Amos)

Charles Feinberg - The citation of [Amos 9:11-12](#) by James in Acts 15 does not warrant us in holding, as some do, that this prophecy is fulfilled completely in this age of grace. The phrase "in that day" of our text refers to the last days of Israel. The quotation of our verses in [Acts 15:16-18](#) is made with one object in view: to confirm the fact of the conversion of the Gentiles. Hence the quotation gives only the general sense of the Amos passage and does not support the position that the Amos text has in view the Christian Church as its ultimate fulfillment. (The Minor Prophets, 1976)

The book of Amos, like all the other OT prophets, includes mostly warnings to Israel to return to the Lord or suffer great consequences. Yet most of these books that warn of destruction also follow with promises about Israel's redemption and restoration to occur after they have endured the great judgement. Remember that ancient Israel was never a sovereign nation again after they returned from exile. They remained under the ultimate authority of whatever Gentile power was in control at the time and continued to pay tribute to them. During the Babylonian, Medo-Persian, and Greek empires... the Jews still living in the land were put under the delegated authority of whatever leader the Gentile power appointed. People like Zerubbabel and Nehemiah acted as governors appointed by the Gentile ruling authority. When the Greeks had control, they delegated authority to the Jewish Sanhedrin. Once Rome conquered, they changed the governing structure. Rome was not content to let the Jews run themselves and simply pay tribute. They had a policy of imperialism. They appointed their own ruler over the Jews and took away the power of the Sanhedrin. This is why the Pharisees had no power to exact capital punishment on Jesus and had to default to Rome to carry out the sentence. The point is... after the exile, ancient Israel never again regained their status as a sovereign nation. They always remained under the ultimate authority of a Gentile power. It wasn't until our modern day, in 1948, that Israel became a self-governing sovereign nation once again. This was a miracle... and men of God throughout history who had studied the prophecies predicted the revival of the nation. They were to be regathered first (in unbelief), then judged, then their God will save and deliver the remnant of them who come to faith. That believing remnant would enter the Messianic Kingdom and inherit all the promises that are chronicled in this document. Look at the promise in verse 15 above. Once GOD reestablishes Israel (after the second coming)... they will NEVER AGAIN BE UPROOTED out of the land He promised their ancestors.

Obadiah

Obadiah 1:15-21 → The Day of the Lord & the Kingdom #1, #4

15 For the day of the Lord (tribulation) is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head.

16 For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been.

17 But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions.

18 The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the Lord has spoken.

19 Those of the Negeb shall possess Mount Esau, and those of the Shephelah shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead.

20 The exiles of this host of the people of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the Negeb.

21 Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the Lord's. (Messianic Kingdom)



← Here is a picture of ancient Israel and the allotment of their tribes. Notice the Edomite Kingdom located south of Israel. Verse 19 indicates that the Jews will possess "Mount Esau" (the Edomites were descendants of Esau) in the future. The last verse says, "the kingdom shall be the Lord's."

Micah

Micah 2:12-13 → Deliverance & Regathering of Israel #4

12 I will surely assemble all of you, O Jacob; I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men.

13 He who opens the breach goes up before them; they break through and pass the gate, going out by it. Their king passes on before them, the Lord at their head. (It is GOD who "goes up before them" and leads them)

Micah 4:1-5 → Messiah as King #1, #2, #4, #5, #6

1 It shall come to pass in the **latter days** that the mountain of the **house of the Lord** (temple) shall be established as the highest of the mountains (Mt. Zion), and it shall be lifted up above the hills; and peoples shall flow to it, (Jesus reigns, temple on Mt. Zion)

2 and many nations shall come, and say:

"Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." (people of all nations shall stream in to Jerusalem to worship the King and learn from Him)

For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (the "law" for the whole world goes forth out of Zion)

3 He shall judge between many peoples, and shall decide disputes for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore; (Jesus will be the judge and there will be world peace)

4 but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the Lord of hosts has spoken (it is a sure thing and not a conditional promise).

Micah 4:6-8 → Israel Restored #1, #4, #6

6 In that day, declares the Lord, I will assemble the lame and gather those who have been driven away and those whom I have afflicted;

7 and the lame I will make the remnant, and those who were cast off, a strong nation; and the Lord will reign over them in Mount Zion from this time forth and forevermore. (the Lord will establish a sanctified, believing nation from the remnant of Israel that survives the tribulation. He will literally reign over them in Mt. Zion.)

Once this is established it will not be conquered or destroyed)

8 And you, O tower of the flock, hill of the daughter of Zion, to you shall it come, the former dominion shall come, kingship for the daughter of Jerusalem.

Micah 5:2-5 → Messianic Prophecy covering both comings of Jesus #1, #4

2 But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. (Messiah predicted to be born in Bethlehem) ****first coming****

3 Therefore he shall give them up until the time when she who is in labor has given birth ***** (this could refer to the birth of Messiah but it could also refer to Israel's "birth" as a nation according to Isa 66:7, see below); then the rest of his brothers shall return to the people of Israel. (Israel will return at the end)

4 And he (Messiah) shall stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall dwell secure, for now he (Messiah) shall be great to the ends of the earth. (Jesus rules the earth, peace on earth) **5** And he shall be their peace. ****second coming****

Here is one of those passages that illustrates a "gap." The beginning is a clear prophecy about where Jesus would be born. Matthew 2:6 refers to this passage. But the following verses reveal unfulfilled prophecies about the Messiah. It's passages like this that stump the Jewish people. To them, Jesus cannot be the Messiah because He didn't cause the nation of Israel to "dwell securely" nor did He establish "peace." They take the scriptures literally, so should we. If Jesus was *literally* born in Bethlehem then He will one day *literally* regather Israel, shepherd them, protect them, and bring peace to the nation. Note that till this day, the nation of Israel lives under a constant threat of war. The Millennium will be a period of peace like Israel has never known. This is why it's important to understand how to interpret prophecy and that we shouldn't expect fulfillments to necessarily be constricted to a certain time in history.

*****Scholars are divided as to who the "she" is in this passage and whether this is referring to Messiah's birth or the rebirth of Israel as a nation. Is the "she" Mary and the "birth" Christ's first advent? Or is the "she" Israel and the "birth" the rebirth of the nation? I take the latter view. Paul explains in Romans 9, 10, & 11 that God has temporarily "given Israel up" (blind/hardened them) until the "fullness of the Gentiles have come in" (Romans 11:25). So Israel's distance from the Lord is to remain until this prophesied "birth." As we review history, we see that Israel's rejection of her Messiah is what brought them judgment. I believe this is when God officially "gave them up" and that they remain in this detached-from-God state (as a nation, not individuals). This concept is connected to **Isa 66:7-8...**

7 "Before she was in labor, she gave birth; before she was in pain, she delivered a boy. **8** Who has heard of such as this? Who has seen such things? Can a country be born in a day or a nation be delivered in an instant? Yet as soon as Zion was in labor, she gave birth to her children.

Here's a quote of commentary from Warren Weirsbe about this verse, "Between the cross and the Kingdom Age, Israel will be "given up" by the Lord until the time when Jesus returns and the nation is "born" into her kingdom (see Isa. 66:8). This King will reign to the ends of the earth and will bring peace to all nations.

Micah 7:8-20 → Israel Rescued from Her Enemies, Rebuilt, & Redeemed
#4

8 Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the Lord will be a light to me.

9 I will bear the indignation of the Lord because I have sinned against him, until he pleads my cause and executes judgment for me. He will bring me out to the light; I shall look upon his vindication. (Israel judged)

10 Then my enemy will see, and shame will cover her who said to me, "Where is the Lord your God?" My eyes will look upon her; now she will be trampled down like the mire of the streets.

11 A day for the building of your walls! In that day the boundary shall be far extended. (Israel rebuilt and boundary extended)

12 In that day they will come to you, from Assyria and the cities of Egypt, and from Egypt to the River, from sea to sea and from mountain to mountain. (nations will stream in to Jerusalem)

13 But the earth will be desolate because of its inhabitants, for the fruit of their deeds. (the earth will be desolate because of the tribulation)

14 Shepherd your people with your staff, the flock of your inheritance, who dwell alone in a forest in the midst of a garden land; let them graze in Bashan and Gilead as in the days of old.

15 As in the days when you came out of the land of Egypt, I will show them marvelous things. (the tribulation and the millennium will include great miracles like the Israelites experience when they came out of Egypt)

16 The nations shall see and be ashamed of all their might; they shall lay their hands on their mouths; their ears shall be deaf; (the nations will mourn at His coming)

17 they shall lick the dust like a serpent, like the crawling things of the earth; they shall come trembling out of their strongholds; they shall turn in dread to the Lord our God, and they shall be in fear of you. (the nations will fear and respect Israel because they will know that God is their defender)

18 Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? (*****Israel is God's "inheritance.") He does not retain his anger forever, because he delights in steadfast love.

19 He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. (Israel is forgiven and redeemed)

20 You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old. (God will once again "love" Israel like He once did, see story of Hosea)

*******Duet 32:9** "For the LORD's portion is his people, Jacob his allotted inheritance." **1 Kings 8:53** "For You, O Lord GOD, as Your inheritance, have set them apart from all the peoples of the earth, as You spoke through Your servant Moses when You brought our fathers out of Egypt."

Over and over scripture refers to the nation of Israel as the Lord's "inheritance." When the nations were divided and placed under celestial ruling authorities (Divine Council, see Mike Heiser's work), Israel was GOD's portion. Because God is

sovereign over all the other “gods”.... He will redeem and exalt his own nation over all the other nations. He will do this... not for Israel’s sake... but for His own glory.

Habakkuk

Habakkuk 3:3-19 → Habakkuk's Prayer

This passage is included because of its parallels with the Day-of-the-Lord descriptions in Matthew 24 & Revelation. As noted before... prophecy is pattern. The plagues of Egypt will play out again during the tribulation. Just as "Babylon" was the great enemy who carried Israel off into captivity, Israel will face "Babylon" again during the tribulation. For ancient Israel, the Babylonian exile was God's judgment and the coming out of Egypt was God's deliverance. For the nation of Israel, the tribulation will be both a time of unparalleled judgment and a time of supernatural deliverance.

3 God came from **Teman** [just north of "Bozrah" (Hebrew) or Petra (Greek), see Isa 34:1-6, 63:1-7, Rev 14:17-20], and the Holy One from Mount Paran. *Selah* His splendor covered the heavens, and the earth was full of his praise.

4 His brightness was like the light; rays flashed from his hand; and there he veiled his power.

5 Before him went **pestilence**, and **plague** followed at his heels. (this is both a throwback to Egypt and a prophecy for the tribulation/2nd coming)

6 He stood and measured the earth; he looked and **shook the nations**; then the eternal **mountains were scattered**; the everlasting hills sank low. His were the everlasting ways. (earthquakes, topological changes)

7 I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble. (Cushan and Midian were used here to represent enemies of God)

8 Was your **wrath against the rivers**, O Lord? Was your anger against the rivers, or your indignation against the sea, when you rode on your horses, on your chariot of salvation? (waters becoming bitter, turning to blood, fish dying)

9 You stripped the sheath from your bow, calling for many arrows. *Selah*

You split the earth with rivers. (Jesus stands on the Mt. of Olives and splits it in two... Zech 14:4; waters flowing from under the temple... Ezek 47)

10 The mountains saw you and writhed; the raging waters swept on; the deep gave forth its voice; it lifted its hands on high.

11 The **sun and moon stood still** in their place at the light of your arrows as they sped, at the flash of your glittering spear. (celestial phenomenon)

12 You marched through the earth in fury; you **threshed the nations** in anger. (Great harvest of the earth in Revelation 14:14-20)

13 You went out for the salvation of your people, for the salvation of your anointed. You crushed the head of the house of the wicked, laying him bare from thigh to neck. *Selah* (Jesus returns to deliver His own and to destroy the wicked)

14 You pierced with his own arrows the heads of his warriors, who came like a whirlwind to scatter me, rejoicing as if to devour the poor in secret.

15 You trampled the sea with your horses, the surging of mighty waters.

16 I hear, and my body trembles; my lips quiver at the sound; rottenness enters into my bones; my legs tremble beneath me... (Habakkuk shudders at the thought of the destruction and judgement coming upon his people and the world... but he

has hope. In the next portion he prophetically describes how it will be for the nation of Israel while they will be in exile from the land after the destruction of the temple in 70AD.)

...Yet I will quietly wait for the day of trouble to come upon people who invade us.

17 Though the **fig tree** (Israel is often symbolized by a fig tree) should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,

18 yet I will rejoice in the Lord; I will take joy in the God of my salvation.

19 God, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places.

Zephaniah

Zeph 3:8-20→ Tribulation Followed by Blessing #1, #4

8 “Therefore wait for me,” declares the Lord, “for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed. (the tribulation)

9 “For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the Lord and serve him with one accord.

10 From beyond the rivers of Cush my worshipers, the daughter of my dispersed ones, shall bring my offering. (the offspring of the diaspora will bring offerings to the Millennial Temple)

11 “On that day you shall not be put to shame because of the deeds by which you have rebelled against me; for then I will remove from your midst your proudly exultant ones, and you shall no longer be haughty in my holy mountain.

12 But I will leave in your midst a people humble and lowly. (the proud and wicked will be purged from Israel with only the believing remnant left at the end)

They shall seek refuge in the name of the Lord,

13 those who are left in Israel (believing Jews who survive the tribulation); they shall do no injustice and speak no lies, nor shall there be found in their mouth a deceitful tongue. For they shall graze and lie down, and none shall make them afraid.” (they shall be protected and blessed by God)

14 Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem!

15 The Lord has taken away the judgments against you (Israel is forgiven); he has cleared away your enemies (Israel is avenged). The **King of Israel, the Lord, is in your midst** (Jesus is ruling over them); you shall **never again** fear evil. (after the exaltation of their Messiah as King over all the earth, Israel will never again go through another persecution or judgement again)

16 On that day it shall be said to Jerusalem: “Fear not, O Zion; let not your hands grow weak.

17 The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing. (Jesus is there, living in Israel)

18 I will gather those of you who mourn for the festival, so that you will no longer suffer reproach. [Only Israel would “mourn for the festival” (feast)]

19 Behold, at that time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. (the Jews will be hated and persecuted more than any other people during the tribulation... but God will deliver them and make them the “renown in all the earth.”)

20 At that time I will bring you in, at the time when I gather you together; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,” says the Lord. (blessing and exaltation to Israel)

Zechariah

Zechariah is a very important OT book. It has more prophecies about the future than any of the other minor prophets. Here are a couple of quotes about the book:

Charles Swindoll - "Zechariah is second only to Isaiah in its number of messianic passages. Among Zechariah's explicit references to Christ are the angel of the Lord ([Zech 3:1-2](#)); the righteous Branch ([Zech 3:8](#); [6:12-13](#)); the King-Priest ([Zech 6:13](#)); the cornerstone, tent peg, and bow of battle ([Zech 10:4](#)); the good shepherd who is sold for thirty pieces of silver ([Zech 11:4-13](#)); the pierced One ([Zech 12:10](#)); and the coming Judge and righteous King ([Zech 14](#))."

Steven Cole looking ahead writes that "Zechariah 11 predicts Israel's rejection of Jesus, the Good Shepherd, and her subjection during the Tribulation to the worthless shepherd. This will plunge the nation into a time of severe testing, described by [Jeremiah 30:5-7-note](#) as "**the time of Jacob's distress**." [Daniel 12:1-note](#) calls it "a time of distress such as never occurred since there was a nation until that time." This time of testing culminates in [the Battle of Armageddon](#) ([Joel 3:9-16](#); [Rev. 16:16-21](#); [Zech. 12:1-9](#); [14:2-3](#)), when God will gather all the nations against Jerusalem to battle. At the last minute, just before Israel is annihilated, God will supernaturally rout the enemy and deliver His people. Our text describes the physical deliverance of Israel in [Zechariah 12:1-9](#), and the spiritual deliverance of Israel in [Zechariah 12:10-14](#). The great military victory that God will achieve for His helpless people illustrates the great spiritual salvation that He also brings. Both sections emphasize the truth that God is mighty to save His people according to His purpose.

Zechariah 12-14 in particular are of importance. From the www.preceptaustin.org website (see site for additional commentary)....

One could summarize Zechariah 12-14 as describing the **return of Messiah**, the **conversion of Israel** and the **establishment of the Kingdom of God**. The following table expands on the events that will occur in the fearful, glorious Day of the LORD.

IN THAT DAY THE DAY OF THE LORD

- ***The Campaign of Armageddon - Nations Gather Against Jerusalem**
(Zec 12:2-5)
- ***Day of the LORD includes Great Tribulation** (Mt 24:15, 21+),
Time of Jacob's Distress (Jer 30:7), a time of distress (Da 12:1)
- ***Jerusalem Initially Captured by the Nations who Slay 2/3's of Israel**
(Zec 14:1-2, 13:8)
- ***Messiah Returns to Defend Jerusalem and Defeat the Nations**

(Zec 12:6-9, 14:3, 12-15)

***Messiah's Return Brings a National Day of Atonement in Israel**

(Zec 12:10-14, 13:1, 8-9)

***Messiah's Return Brings Cosmic & Topographical Changes** (Zec 14:4-8)

***Messiah Establishes His Kingdom & Reigns as King Over All the Earth**

(Zec 14:9)

***Messiah's Kingdom Purged of Idols and False Prophets** (Zec 13:2-6)

***Jerusalem Rises and Experiences Peace** (Zec 14:10)

***Feast of Booths Celebrated in Messiah's Earthly Kingdom** (Zec 14:16-19)

***Everything in Jerusalem is Holy to the LORD** (Zec 14:20-21)

Multiple times in the book of Zechariah you will see "in that day" repeated. Here is more commentary from the Precept Austin website explaining what "**in that day**" is referring to:

To help understand Zechariah 14 keep two basic points in mind as you read and study:

(1) Every use of the term "**day**," mentioned 12 times in 11 verses, refers to a time which can be placed under the more general, all-inclusive term the Day of the LORD, which is not itself a single day but a period of time which encompasses a number of events that span two "ages." And so the **day** in essence spans two general time periods or ages which can be characterized in several ways:

1. The end of this present age and the beginning of the next age (Messianic age)
2. The end of the kingdom of man and the beginning of the Kingdom of God
3. The end of the old world order and beginning of a new world order
4. The end of the old age and beginning of the new age.
5. The end of Satan's dominion over earth and the beginning of Christ's dominion over the earth.
6. The end of the era of godlessness and beginning of the era of holiness.

(2) In Zechariah 14 the prophet skips back and forth between events in these two ages and unless you realize this, this chapter can be confusing, when it is actually relatively straightforward. Stated another way, Zechariah 14 shifts between events in a **day** of war (7 verses) to the events in a **day** of peace (12 verses) as shown below...

1. **Day of war** - [Zechariah 14:1-3](#) and [Zechariah 14:12-15](#). [Zechariah 14:4,5](#) describes a time that marks the beginning of the end of war and the beginning of peace (as shown by the topographical changes that will extend into the new age).
2. **Day of peace** - [Zechariah 14:6-11](#), [Zechariah 14:16-21](#)

Zech 2:1-13 → Israel's Future #2, #4, #5

1 And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! (Note the correlation to Ezekiel's vision of the man with the measuring rod who measured the Millennial Temple in Ezek 40).

2 Then I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its width and what is its length." (note that the city of Jerusalem and the temple mount will see topological changes at the second coming).

3 And behold, the angel who talked with me came forward, and another angel came forward to meet him **4** and said to him, "Run, say to that young man, 'Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it.

5 And I will be to her a wall of fire all around, declares the Lord, and **I will be the glory in her midst.**" (Jesus will reign from Jerusalem)

6 Up! Up! Flee from the land of the north, declares the Lord. For I have spread you abroad as the **four winds** of the heavens, declares the Lord. (Note that Israel is "spread abroad as the four winds" in the diaspora of 70AD. In Matthew 24:31 where it says, "And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other." I believe this is referring to the regathering of the same people He scattered... the Jews).

7 Up! Escape to Zion, you who dwell with the daughter of **Babylon**. (As noted before, "Babylon" is an enemy of God and an enemy of Israel... both historically and in the future. Also, Zechariah prophesied after the return from Babylonian captivity)

8 For thus said the Lord of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: **9** "Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the Lord of hosts has sent me. (God will punish those who punish Israel)

10 Sing and rejoice, O daughter of Zion, for behold, **I come and I will dwell in your midst, declares the Lord.** (Jesus will return and dwell in Jerusalem)

11 And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you. (the nations of the world will come and worship Jesus)

12 And the Lord will inherit Judah as his portion in the holy land, and will again choose Jerusalem." (Israel is Jesus's inheritance)

13 Be silent, all flesh, before the Lord, for he has roused himself from his holy dwelling.

Zech 3:1-10 → Israel Redeemed #4

1 Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. (Joshua here represents "Jerusalem" and he is on trial for the sins of the people)

2 And the Lord said to Satan, "The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" **3** Now Joshua was standing before the angel, clothed with filthy garments. **4** And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments." **5** And I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments. And the angel of the Lord was standing by. (Satan comes to accuse the nation of their sin, but God is their advocate. He has "chosen Jerusalem." The act of removing the filthy garments and clothing him with pure vestments is symbolic of what God will do for the nation in the future. It is also symbolic of what He does for us as individuals. As stated before, God has a covenant relationship with the nation as a whole just like He has a relationship with individuals both Jew and Gentile.)

6 And the angel of the Lord solemnly assured Joshua, **7** "Thus says the Lord of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here. **8** Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the **Branch**. (the "Branch" is the Messiah, Jesus... see Jer 23:5) **9** For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the Lord of hosts, and I will remove the iniquity of this land in a single day. (Israel's restoration will occur in a day... see Isa 66:7-8, Micah 5:3 and commentary) **10** In that day, declares the Lord of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree." (Israel will dwell in safety and be prosperous)

Zech 6:11-13 → Prophecy about the Role of Messiah #1

11 Take from them silver and gold, and make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. **12** And say to him, 'Thus says the Lord of hosts, "Behold, the man whose name is the **Branch**: (wherever we see "Branch" we know that it is a prophecy about the Messiah) for he shall branch out from his place, and he shall build the temple of the Lord. **13** It is he who shall **build the temple of the Lord** and shall **bear royal honor**, and **shall sit and rule on his throne**. (Jesus will reign literally) And there shall be a **priest on his throne**, and the counsel of peace shall be between them both.'"

If you are familiar with the verses in the OT from which we get our information about Satan (Isa 14:12-15, Eze 28:12-19), you'll note that both of these prophecies were addressed to someone other than Satan. One was addressed to the King of Babylon and the other to the King of Tyre. These ungodly kings became representatives of evil and the passages addressed to them go beyond just them... they reveal information about Satan. This prophecy is similar to that. In this

passage, Joshua the High Priest is crowned and a prophecy is spoken before Him that reveals pertinent information about the role of Messiah. According to the law given to Israel, priests were not supposed to be kings and kings could not be priests. The priestly line was to come down through Levi and the kingly line through Judah. There was not supposed to be anyone who would be both a king and a priest... that is... until the Messiah. This prophecy was revealing that Messiah would assume both roles. Right now He assumes His priestly role as a priest after the order of Melchizedek (Psalms 110; Hebrews 7:4-10). At this very moment He sits at the right hand of the Father as our advocate (Romans 8:34). He is the one mediator between God and man (1 Tim 2:5). In the future, Jesus will take the throne of His father David (Luke 1:32) in Israel and assume the kingly role. He will also oversee the building of the temple of that day. The mention of the building of the temple is one way we know that this is referring to an earthly throne is not a heavenly throne or a throne that exists in the NHNE.

Zech 8:1-13 → Promises to Israel #2, #4, #7

And the word of the Lord of hosts came, saying, **2** "Thus says the Lord of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. **3** Thus says the Lord: I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts, the holy mountain. (Jesus will dwell in Jerusalem and when He does it will be known as a city that is faithful to the Lord and Mt. Zion will be a holy place)

4 Thus says the Lord of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. (extended length of lives)

5 And the streets of the city shall be full of boys and girls playing in its streets. (offspring will be born)

6 Thus says the Lord of hosts: If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in my sight, declares the Lord of hosts? **7** Thus says the Lord of hosts: Behold, I will save my people from the east country and from the west country, **8** and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness." (the Jews will be regathered to their promised land)

9 Thus says the Lord of hosts: "Let your hands be strong, you who in these days have been hearing these words from the mouth of the prophets who were present on the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. **10** For before those days there was no wage for man or any wage for beast, neither was there any safety from the foe for him who went out or came in, for I set every man against his neighbor. **11** But now I will not deal with the remnant of this people as in the former days, declares the Lord of hosts. (the remnant will be under a new covenant)

12 For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things. (fruitful land) **13** And as you have been a byword of cursing among the nations, O house of Judah and house of

Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong." (Israel will bless the earth)

Zech 8:20-23 → Israel will be Exalted Among the People of the Earth #2, #4, #5

20 "Thus says the Lord of hosts: Peoples shall yet come, even the inhabitants of many cities. **21** The inhabitants of one city shall go to another, saying, 'Let us go at once to entreat the favor of the Lord and to seek the Lord of hosts; I myself am going.' **22** Many peoples and strong nations shall come to seek the **Lord of hosts in Jerusalem** and to entreat the favor of the Lord. (the nations will stream in to Jerusalem to seek the Lord)

23 Thus says the Lord of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'" (the Jews will be the most prominent people on the earth)

There has never been a time throughout history where people came from all over the world to the temple in Jerusalem to worship the God of Israel. There's also never been a time in history where the Jewish people have been beloved and respected by the world. Jews have been one of the most hated and persecuted races of people throughout all of history. If it is written in scripture and it is not describing the past, it has to be describing the future. This is a glimpse of the glorious future God has in store for Israel.

Zech 9:9-12 → The Coming of Zion's King #1, #4

This passage is an example of the "gap" that can occur in prophecy. The first portion describes Jesus's first coming the the second portion is clearly describing His return. One thing we must keep in mind here is how we interpret these verses. When He came the first time... did He *literally* ride on a donkey? Clearly verse 9 should be interpreted literally... so why would we interpret verse 10 any differently? Verse 10 is clear that Jesus is going to rule over the earth and bring peace to the nations of the earth. To interpret it any other way would be hermeneutically inconsistent.

9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

Jesus's first coming, a description of His triumphal entry

10 I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his **rule shall be from sea to sea, and from the River to the ends of the earth.**

Jesus's return to rule the EARTH

11 As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. **12** Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double. (a promise to deliver and restore Israel)

Zech 10:6-12 → The Lord's Compassion on Israel #4

6 "I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back because I have compassion on them, and they shall be as though I had not rejected them, for I am the Lord their God and I will answer them.
7 Then Ephraim shall become like a mighty warrior, and their hearts shall be glad as with wine. Their children shall see it and be glad; their hearts shall rejoice in the Lord.
8 "I will whistle for them and gather them in, for I have redeemed them, and they shall be as many as they were before.
9 Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. (Israel returned)
10 I will bring them home from the land of Egypt, and gather them from Assyria, and I will bring them to the land of Gilead and to Lebanon, till there is no room for them.
11 He shall pass through the sea of troubles and strike down the waves of the sea, and all the depths of the Nile shall be dried up. The pride of Assyria shall be laid low, and the scepter of Egypt shall depart.
12 I will make them strong in the Lord, and they shall walk in his name," declares the Lord. (Israel restored)

Zech 11 → Zechariah Acts Out a Messianic Prophecy

This is a complicated chapter that few pastors would dare tackle for a Sunday sermon, but it is so very rich with meaning and prophecy that it is worth the time to dig into it. The first thing to note is that Zechariah is a post-exilic prophet. Everything he prophesies is to occur AFTER Israel has already returned from Babylonian exile. He is also a priest. In this chapter we see Zechariah take on the symbolic role of the Messiah as the Shepherd of Israel. God instructs him to become a shepherd and leads him in his shepherding role so that he "acts out" the future relationship between Israel (the flock) and Messiah (the Shepherd). Zechariah's actions become an object lesson.

Zech 11:1-3

1 Open your doors, O Lebanon, that the fire may devour your cedars!
2 Wail, O cypress, for the cedar has fallen, for the glorious trees are ruined! Wail, oaks of Bashan, for the thick forest has been felled!
3 The sound of the wail of the shepherds, for their glory is ruined! The sound of the roar of the lions, for the thicket of the Jordan is ruined!

In this passage we have destruction sweeping through the land of Israel followed by mourning. Scholars, both Christian and Jewish, identify this as prophetic for the

destruction of Jerusalem that occurred in 70AD. This destruction resulted in the dissolution of the Jewish state and the scattering of the Jews.

Zech 11:4-6

4 Thus said the Lord my God: "Become shepherd of the **flock doomed to slaughter**. **5** Those who buy them slaughter them and go unpunished, and those who sell them say, 'Blessed be the Lord, I have become rich,' and their own shepherds have no pity on them. **6** For I will no longer have pity on the inhabitants of this land, declares the Lord. Behold, I will cause each of them to fall into the hand of his neighbor, and each into the hand of his king, and they shall crush the land, and I will deliver none from their hand."

Zechariah is instructed by God to become a shepherd to a flock "doomed to slaughter." Zechariah is playing the role of Messiah and the flock is the nation of Israel. We get a glimpse of the future of Israel here... the nation will be destroyed.

Verse 5 depicts what was happening in Jesus's day. Israel's own "shepherds" (religious leaders) sold them out to the Romans. Under the Greek Empire, the Jewish religious order held the delegated authority over the Jewish people. After the Greeks were conquered by the Romans, the Roman government put its own procurator in power removing the authority from the Sanhedrin. The Sanhedrin, wanting to retain some of that power, attempted to endear itself to the Rome. When Jesus entered His ministry and was causing a stir with the people, the Pharisees held a meeting to decide what to do about it. **John 11:45-48** tells us what happened...

45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done. 47 Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

"What are we accomplishing?" they asked. "Here is this man performing many signs. 48 If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation."

The Pharisees, rather than embracing their Messiah, were thinking about themselves and their ability to maintain the power and influence they still had. Because of their rejection of Jesus, the nation was turned over to the Romans and their "king." Don't forget that when Pilate asked "Shall I crucify your king (Jesus)?" ...it was the chief priests who declared, "We have no king but Caesar." (John 19:15). So Zechariah is rejected as shepherd as Jesus would be rejected as the good Shepherd... and the result would be a slaughter of the sheep.

Zech 11:7

7 So I became the shepherd of the flock doomed to be slaughtered by the sheep traders. And I took two staffs, one I named Favor, the other I named Union. And I tended the sheep.

So Zechariah becomes a shepherd and he acquires 2 staffs... "Favor" (grace) and "Union" (unity). These 2 staffs reflect the position of Israel before the Lord as a chosen nation of favor who was settled together in their promised land. Jesus came offering the Jewish people their promised kingdom featuring both "favor" and "union," but His offer was rejected.

Zech 11:8-9

8 In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me. **9** So I said, "I will not be your shepherd. What is to die, let it die. What is to be destroyed, let it be destroyed. And let those who are left devour the flesh of one another."

The "3 shepherds" in this verse have been interpreted by many commentators in many different ways... but the most popular interpretation is that the 3 shepherds represent the 3 orders in Israel at that time: the priests, the elders, and the scribes. Note how Zechariah becomes "impatient" with them and they "detest" him. This is certainly reflected in how Jesus challenged and rebuked the Pharisees and how they hated Him. We see Jesus lamenting over Israel's rejection of Him as their shepherd in **Matt 23:37**...

37 "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 38 Look, your house is left to you desolate. 39 For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"

In this verse Jesus predicts both the desolation of the temple and the future moment when Israel will finally accept their Messiah (noted in the following chapter of Zechariah) **"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. Zech 12:10**

Luke 19:41-44 also records Jesus prophetically speaking about Israel's rejection of Him: **41 And when he drew near and saw the city, he wept over it, 42 saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."**

So because Jesus was rejected as Messiah... His response to the nation of Israel (the "flock") was, "I will not be your shepherd." The consequence to Israel for that rejection would be their destruction. The temple would be leveled and the people scattered. The 3 shepherds (the priests, elders, and scribes), their mediators, would be removed. In the siege of Jerusalem of 70AD, over 1 million Jews were killed. Over 100,000 Jews were sold into slavery by the Romans. The Jewish people became so desperate that they resorted to cannibalism... devouring "the flesh of one another."

Zech 11:10-11

10 And I took my staff Favor, and I broke it, annulling the covenant that I had made with all the peoples. **11** So it was annulled on that day, and the sheep traders, who were watching me, knew that it was the word of the Lord.

So Zechariah takes his staff named "Favor" and breaks it signifying that the covenant of grace and protection God had with Israel would be broken. This does not mean their status as the chosen nation is annulled... but rather that they would no longer have the benefit and blessing of living in their land and being supernaturally protected. From now on, Israel would no longer be *protected* but they would continue to be *preserved* (in the diaspora). As we continue on in the following chapters (Zechariah 12-14) we see the nation brought back to repentance and the future blessings that God has in store for them.

Zech 11:12-13

12 Then I said to them, "If it seems good to you, give me my wages; but if not, keep them." And they weighed out as my wages thirty pieces of silver. **13** Then the Lord said to me, "Throw it to the potter"—the lordly price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of the Lord, to the potter. **14** Then I broke my second staff Union, annulling the brotherhood between Judah and Israel.

This is an astounding prophecy regarding Jesus's betrayal by Judas for 30 pieces of silver. Zechariah asks for his wages and is given 30 pieces of silver... the price for a slave. This act is, essentially, God telling Israel that they have become worth the price of a slave to Him because of their disobedience. God instructs Zechariah throw the silver away in disgust. Note what he does... he "threw them into the house of the Lord, to the potter." This exactly parallels what Judas did with the money he was paid to betray Jesus. **Matthew 27:3-7** recounts the story...

3 Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, **4** saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." **5** And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. **6** But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury,

since it is blood money.” 7 So they took counsel and bought with them the potter's field as a burial place for strangers.

Something interesting I noted in this was the mention of the potter. If we go back to Jeremiah's trip to the Potter's house we get a bit more insight about what's happening with Israel as a nation.

Jeremiah 18:1-11

The word that came to Jeremiah from the Lord: 2 “Arise, and go down to the potter's house, and there I will let you hear my words.” 3 So I went down to the potter's house, and there he was working at his wheel. 4 And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.

5 Then the word of the Lord came to me: 6 “O house of Israel, can I not do with you as this potter has done? declares the Lord. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. 7 If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, 8 and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. 9 And if at any time I declare concerning a nation or a kingdom that I will build and plant it, 10 and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. 11 Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: ‘Thus says the Lord, Behold, I am shaping disaster against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your deeds.’

This prophecy was given to Jeremiah prior to the Babylonian captivity... but this same warning has become relevant again. As noted before... prophetic events can form patterns. Here the Lord is warning Israel that He is sovereign over their nation. He can build them up or destroy them according to His purposes. Romans 9 (which will be covered later in this document) also refers back to the potter and the clay to illustrate this same point. In the commentary of Romans 9-11 we will see more about God's relationship with Israel and tackle the question “What about Israel?” in light of the calling of the Gentiles.

The last sentence of this passage is an illustration of how the Jewish people will no longer have “unity” but rather be scattered throughout the nations of the earth.

Zech 11:15-17

15 Then the Lord said to me, “Take once more the equipment of a foolish shepherd. **16** For behold, I am raising up in the land a shepherd who does not care for those being destroyed, or seek the young or heal the maimed or nourish the healthy, but devours the flesh of the fat ones, tearing off even their hoofs.

17 "Woe to my worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! Let his arm be wholly withered, his right eye utterly blinded!"

This last section is a prophecy about a coming "foolish" shepherd... the antichrist. He will not care about the destruction of the Jews... in fact, he will persecute them. This is where we get the "one-eye" associations with the man of sin. Some believe he will be wounded/disabled in both his arm and his right eye. To recap, Zechariah 11 is about Israel's destruction, their rejection and betrayal of their own Messiah, and their persecution by the coming false Messiah, the antichrist.

Zech 12:1-9→ The End Times #4

1 The oracle of the word of the Lord concerning Israel: Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him: **2** "Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. (Jerusalem is the most contested piece of real estate on the planet in our day. This is preparation for the future tribulation predicted in scripture)

The siege of Jerusalem will also be against Judah. **3** On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. (Never in history have ALL the nations gathered in war against Jerusalem. This will happen in the tribulation)

4 On that day, declares the Lord, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness. **5** Then the clans of Judah shall say to themselves, 'The inhabitants of Jerusalem have strength through the Lord of hosts, their God.' (God will defeat the armies coming against Israel)

6 "On that day I will make the clans of Judah like a blazing pot in the midst of wood, like a flaming torch among sheaves. And they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.

7 "And the Lord will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. **8** On that day the Lord will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, going before them. **9** And on that day I will seek to destroy all the nations that come against Jerusalem. (God defends Israel)

10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they **look on me, on him whom they have pierced****, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. (In that day, the remnant of Israel will look to Jesus and recognize Him as their Messiah that was pierced for them and they will mourn for their sin of rejecting Him)

****This verse is quoted in John 19:37**

36 For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." 37 And again another Scripture says, "They shall look on Him whom they pierced."

^^This is an example of the NT pointing out partial fulfillment. When Jesus was crucified... the Jews of that day DID "look on Him whom they pierced." They did not, however, "mourn for Him as one mourns for an only Son." The "mourning" part has not yet come but will occur at the end of the tribulation when they see their Messiah and know who He is. Revelation 1:7 confirms that this prophecy is still yet future:

7 "Behold, he is coming with the clouds, and every eye will see him, **even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen."**

Zech 13:7-9 → Israel's Future Judgement #4

7 "Awake, O sword, against my shepherd, against the man who stands next to me," declares the Lord of hosts. "Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones. (The "Shepherd" here is Jesus. As He was "struck" His followers were scattered and shortly after His chosen nation was also scattered throughout the earth)

8 In the whole land, declares the Lord, two thirds shall be cut off and perish, and one third shall be left alive. (This is a prophecy about the tribulation. Only 1/3 of all Jews died in the Holocaust. In the tribulation, 2/3 of all the Jews will be killed)

9 And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, 'They are my people'; and they will say, 'The Lord is my God.'" (This is a description of the remnant of Israel during the tribulation. They will be put through a time of testing and found to be faithful believers. These, along with believing Gentiles, will survive the tribulation and enter into the Millennial Kingdom.)

Zech 14:3-11 → The Lord Comes and Reigns #1, #4, #6

3 Then the Lord will go out and fight against those nations as when he fights on a day of battle. (Armageddon) **4** On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. (2nd Coming; the Mount of Olives splits causing topographical changes)

5 And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord my God will come, and all the holy ones with him. [The Jews will flee and the Lord will return with His "holy ones" (raptured believers)]

6 On that day there shall be no light, cold, or frost. **7** And there shall be a unique day, which is known to the Lord, neither day nor night, but at evening time there shall be light.

8 On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter. ("Living waters" will flow from the temple as previously described in Ezek 47:1-12, Joel 3:18; The streams in that area of the world usually dry up during the summer. In the Millennium they will continue throughout the summer so that the ground remains fertile and fruitful)

9 And the Lord will be king over all the earth. On that day the Lord will be one and his name one. (Jesus will be King over all the earth)

10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. (Topological changes) **11** And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.

Zech 14:12-20 → Worship in the Millennial Kingdom #4, #5, #6

12 And this shall be the plague with which the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

13 And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. **14** Even Judah will fight at Jerusalem. (End times prophecy, God defends Israel) And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. (the wealth of the nations will be collected)

15 And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths. (The survivors of the tribulation will enter the sheep-and-goats judgement. The goats are destroyed but sheep will enter into the Millennial Kingdom. During the Millennial Kingdom, all nations will be required to come and worship King Jesus and offer sacrifices.) **17** And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. **18** And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the Lord afflicts the nations that do not go up to keep the Feast of Booths. **19** This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths. (The Feasts of Booths/Tabernacles, which prophetically prefigures the Millennium, will be a required celebration. Attendance will be compulsory or consequences will ensure for not obeying. Never in history were the Gentile nations required to come and worship the Creator.. but this will become a reality in the Millennial Kingdom)

20 And on that day there shall be inscribed on the bells of the horses, "Holy to the Lord." And the pots in the house of the Lord shall be as the bowls before the altar.

21 And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. (there will be animal sacrifices in the MK) And there shall no longer be a trader in the house of the Lord of hosts on that day.

Let's consider the practical application of the story of the nation of Israel. Whether from a dispensational or a covenant theology view, we can all agree that the nation of Israel presents an allegory for the Christian life. Covenant theologians are apt to point this out... and they are correct! As we read in the pages of the OT about the failures of Israel and the faithfulness of God... we see ourselves. We see God's mercy. We see our own unworthiness. When we read about Israel... we are learning about our God and our relationship with Him. Israel presents a powerful object lesson for our walk with Jesus. The trouble with covenant theology is that it results in a limited view that ultimately leaves the allegory sadly incomplete.

So what are we supposed to learn about our personal relationships with God through His relationship with Israel? To understand God's plan we must understand that God deals with the nation *as a whole* as He would an individual believer (hence the allegorical significance). Ultimately we are being taught a lesson about soteriology. Our salvation has 3 parts: justification, sanctification, and glorification. We see these in Israel's story and they stand as a blueprint for our own.

*Israel is chosen and given the light of truth. (**justification**)

*Israel rebels and is disciplined. Israel repents. (**sanctification**)

*Israel is redeemed and exalted in the end to the glory of God. (**glorification**).

For the nation of Israel to fully "act out" the allegory of salvation... it must be both sanctified and glorified as a nation. If there is no redemption and exaltation for the *nation* of Israel... then they cannot truly illustrate what God does in the life of the individual believer. For the covenant theologian who denies the future exaltation of Israel as a nation... the concept of Israel as an object lesson remains woefully incomplete.

Malachi

Malachi 4:1-5 → The Day of the Lord and the Coming of Elijah

1 "For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. **2** But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. **3** And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

4 "Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.

5 "Behold, I will send you **Elijah the prophet before the great and awesome day of the Lord comes.** **6** And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

The Jewish people have long been expecting a reappearance of Elijah before the coming of the Messiah. Some of them even leave an empty chair at their Passover meals in case Elijah were to show up. This expectation comes from this passage here in Malachi. So what does this mean? And why do some people say that John the Baptist was Elijah?

The first topic to tackle here is the role of John the Baptist in Jesus's first coming. If you remember... John the Baptist preached "Repent, for the kingdom of heaven is at hand." Jesus also preached this very same thing at the beginning of His ministry. What kingdom were they referring to? Well... Jesus was making an offer to the Jewish people of the kingdom they had been promised (the Messianic Kingdom). This kingdom was promised both under the Davidic covenant and in the verses presented from the major and minor prophets in this document. It was prophesied that Israel would be preeminent among all the peoples of the earth and that a son of David would sit on his throne and rule over the nations. The Jews were all well aware of this therefore they were expecting a political Messiah who would rule an earthly kingdom. They just weren't expecting Him to be like Jesus.

Given those details... consider what Jesus said in **Matthew 11:11-15**

"11 Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the Prophets and the Law prophesied until John, 14 and if you are willing to accept it, he is Elijah who is to come. 15 He who has ears to hear, let him hear.

In Jesus's offer of the kingdom to Israel... there were some stipulations. The Jews were required to crown the man of God's own choosing (Jesus) as the King according to Deut 17:15. They had to accept Jesus as their Messiah to get the promised kingdom. If they did accept Him... John the Baptist would then be the Elijah that was prophesied. So John the Baptist's fulfillment of this prophecy was predicated on Israel's acceptance of Jesus. We know how the story goes... Jesus is rejected and the kingdom that was promised was denied to that generation and postponed to the future.

In my estimation, this is one of those prophecies that has a *partial fulfillment* at Jesus's first advent that will see a *complete fulfillment* at His return. Like the passage in Joel that is used to describe Pentecost... not everything that is stated in that prophecy actually came to pass... suggesting the final fulfillment is still yet future. This makes sense and sets a "pattern" for the future. Just like a mighty prophet would precede the first coming of Jesus (John the Baptist)... another mighty prophet (Elijah) will also precede His second coming. Both of them are tasked with the same mission... to call the people of Israel back to repentance and acceptance of their Messiah. Israel rejected the Messiah at His first coming but they will accept Him at His return.

So if this prophecy is still yet future... what do we know about its fulfillment? Most scholars believe the Elijah will be one of the two witnesses to appear on the scene in Revelation 11. This idea is based both on this prophecy and on the miracles that will be performed by the two witnesses, some of which are reminiscent of Elijah's earthly ministry. So, will the Elijah from the OT return to play this role or will it just be someone who, like John the Baptist, comes in the "spirit and power of Elijah?" (Luke 1:17). All we can do is speculate, but I believe it will be the actual prophet Elijah who returns.

Selected Passages from the Psalms

Just like there are plenty of prophecies about Jesus's first advent scattered throughout the Psalms, there are also prophecies about His return and the establishment of His kingdom. We have a tendency to read the Psalms as strictly poetry and not really consider the implications of a literal interpretation. Here we will look at what the Psalms predict about the future. All these prophecies coincide in harmony with all of the prophecies noted in the prophets above in this document.

Psalms 2 → Jesus, Conqueror and King #1, #2

- 1** Why do the nations rage and the peoples plot in vain?
- 2** The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying,
- 3** "Let us burst their bonds apart and cast away their cords from us." (the world rages against the Lord and "his Anointed", particularly during the tribulation; they gather together their troops to fight the God of Heaven)
- 4** He who sits in the heavens laughs; the Lord holds them in derision.
- 5** Then he will speak to them in his wrath, and terrify them in his fury, saying,
- 6** "As for me, I have set my King on Zion, my holy hill." (Jesus will come down in judgment and establish his throne in Zion)
- 7** I will tell of the decree: The Lord said to me, "You are my Son; today I have begotten you.
- 8** Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. (the nations have been promised to the Lord Jesus as His possession, He will rule the world)
- 9** You shall break them with a rod of iron and dash them in pieces like a potter's vessel." (He shall rule them with a "rod of iron" Rev 2:27)
- 10** Now therefore, O kings, be wise; be warned, O rulers of the earth.
- 11** Serve the Lord with fear, and rejoice with trembling.
- 12** Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him. (the earthly kings are admonished to "kiss the Son" meaning to submit to the authority of King Jesus, failure to do this will result in consequences)

Psalms 45:6-17 → Future Glorification of the King and His Bride

- 6** Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness;
- 7** you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;
- 8** your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad;

9 daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.

10 Hear, O daughter, and consider, and incline your ear: forget your people and your father's house,

11 and the king will desire your beauty. Since he is your lord, bow to him.

12 The people of Tyre will seek your favor with gifts, the richest of the people.

13 All glorious is the princess in her chamber, with robes interwoven with gold.

14 In many-colored robes she is led to the king, with her virgin companions following behind her.

15 With joy and gladness they are led along as they enter the palace of the king.

16 In place of your fathers shall be your sons; you will make them princes in all the earth.

17 I will cause your name to be remembered in all generations; therefore nations will praise you forever and ever.

This incredible psalm is a view of the Messiah as King over all the earth. Both Jewish and Christian expositors recognize this psalm as Messianic. It paints a picture of the royalty and splendor of a righteous king and His beautiful queen. There's debate among scholars as to the identity of the queen. Some believe it's the church and others suggest that the queen is Israel. I think it could refer to either... or both!

The queen as the church:

David Guzik of Enduring Word Commentary

<https://enduringword.com/bible-commentary/psalm-45/>

Chuck Smith Commentary

<https://www.studylight.org/commentaries/csc/psalms-45.html>

The queen as Israel:

A Composition Concerning the King by Arthur Goodwin

<http://biblecentre.org/content.php?mode=7&item=335>

Israel Hymnal by David L. Cooper on Psalms 45

http://www.biblicalresearch.info/Psalms_45.pdf

Arthur Goodwin states: "Many commentators fail to give a clear exposition of Scriptures such as we are considering, because they fail to distinguish between the position of the Jewish nation and the Church. The Jewish nation is earthly, the Church is heavenly. There is an earthly people and there is a heavenly people, an earthly Jerusalem and a heavenly Jerusalem, an earthly kingdom and a heavenly kingdom."

Whether this bride is the church or Israel, the fact remains that this is a Millennial scene. The church will be exalted and adorned as the heavenly bride of Christ... and the land of Israel will also be exalted and adorned as the dwelling of the King.

Psalms 46:1-11 → Judgment followed by Exaltation #1, #4, #7

- 1** God is our refuge and strength, a very present help in trouble.
- 2** Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea,
- 3** though its waters roar and foam, though the mountains tremble at its swelling.
(judgement of the earth, the tribulation period)
- 4** There is a river whose streams make glad the city of God, the holy habitation of the Most High. (streams that flow from the temple; see Ezek 47:1-12, Zech 14:3-4, 8-9)
- 5** God is in the midst of her; she shall not be moved; God will help her when morning dawns.
- 6** The nations rage, the kingdoms totter; he utters his voice, the earth melts.
- 7** The Lord of hosts is with us; the God of Jacob is our fortress. (the earth is judged but the remnant of Israel is spared)
- 8** Come, behold the works of the Lord, how he has brought desolations on the earth.
- 9** He makes wars cease to the end of the earth; he breaks the bow and shatters the spear; he burns the chariots with fire. (there will be peace on earth)
- 10** "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!" (Jesus will be exalted by all the nations of the earth)
- 11** The Lord of hosts is with us; the God of Jacob is our fortress.

Psalms 47:1-9 → Jesus, King over all the earth #1, #4

- 1** Clap your hands, all peoples! Shout to God with loud songs of joy!
- 2** For the Lord, the Most High, is to be feared, a great king over all the earth. (Jesus as King)
- 3** He subdued peoples under us, and nations under our feet.
- 4** He chose our heritage for us, the pride of Jacob whom he loves. (Israel exalted)
- 5** God has gone up with a shout, the Lord with the sound of a trumpet.
- 6** Sing praises to God, sing praises! Sing praises to our King, sing praises!
- 7** For God is the King of all the earth; sing praises with a psalm!
- 8** God reigns over the nations; God sits on his holy throne. (God reigns over the earth, His throne is also on the earth, and the nations of the earth are under His authority)
- 9** The princes of the peoples gather as the people of the God of Abraham. For the shields of the earth belong to God; he is highly exalted!

It is easy to read a Psalm like this and imagine God in heaven ruling over the earth... but that is not what's in view here. This is describing an earthly kingdom where God reigns and the nations of the earth are under His authority. If we take it literally, we clearly see the same Millennial Kingdom described by the OT prophets. Notice this cluster of Psalms (45-48) all deal with this topic.

A quote from **William G. Heslop** (1956) regarding **Psalms 47**...

"Primarily, this is a song of the restoration of the sons of Abraham and the fulfilment of the promises of GOD to the whole house of David.

God called Abram out of Ur of the Chaldees, justified him freely when he was eighty-five years old, sanctified him wholly when he was ninety-nine, and gave a promise that through him all the families of the earth would be blessed. In due time, Israel left Egypt and the second generation entered Canaan.

Disobedient and stiffnecked, their children killed their Prince. For almost 2000 years, the house of Israel has been without a Prince, without a Saviour, without a government, and without a home. In 1939-1944 Jewish babies were rendered into soap and the Gentile hordes washed their hands with soap made from the bodies of Israel's babies. Burned in furnaces and buried alive, starved and slaughtered, they have in our own day payed a fearful price for their folly, sin, and backslidings. "**His blood be on us, and on our children,**" has had a fearful and frightening answer in our own times. And the day of Jacob's trouble is yet future. A harvest of horror has followed their reaping of unholiness, and the end is not yet.

In one of GOD's tomorrows, however, Israel shall turn to the Lord and be forgiven, cleansed, and fully restored. CHRIST is coming again. Nothing is more certain than that. The 48th Psalm foresees the restoration of now ruined Israel to the favor of GOD. In their own land and with their own Lord and King they shall worship their Messiah in the beauty of holiness.
All the earth shall be benefited and blessed."

Psalms 48:1-14 → Zion, the City of God's Throne #2

- 1** Great is the Lord and greatly to be praised in the city of our God!
His holy mountain, **2** beautiful in elevation, is the joy of all the earth,
Mount Zion, in the far north, the city of the great King. (Jesus reigns from the throne of David on Mt. Zion)
- 3** Within her citadels God has made himself known as a fortress.
4 For behold, the kings assembled; they came on together.
5 As soon as they saw it, they were astounded; they were in panic; they took to flight. **6** Trembling took hold of them there, anguish as of a woman in labor. **7** By the east wind you shattered the ships of Tarshish. (this refers to God's judgement on the world just prior to the establishment of His kingdom)
- 8** As we have heard, so have we seen in the city of the Lord of hosts,
in the city of our God, which God will establish forever.
9 We have thought on your steadfast love, O God, in the midst of your temple.
10 As your name, O God, so your praise reaches to the ends of the earth.
Your right hand is filled with righteousness.
11 Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgments!

- 12** Walk about Zion, go around her, number her towers,
13 consider well her ramparts, go through her citadels, that you may tell the next generation (note the mention of “the next generation”, this is evidence that this description is NOT regarding the NHNE because there will be no procreation of humans at that time; after death is vanquished and all have received eternal bodies, there will be no new “generations”)
14 that this is God, our God forever and ever. He will guide us forever.

Psalms 72:1-20 → Messiah the Righteous King #1, #5, #7

- 1** Give the king your justice, O God, and your righteousness to the royal son!
2 May he judge your people with righteousness, and your poor with justice! (Jesus reigns in righteousness)
3 Let the mountains bear prosperity for the people, and the hills, in righteousness! (the land will be prosperous)
4 May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!
5 May they fear you while the sun endures, and as long as the moon, throughout all generations!
6 May he be like rain that falls on the mown grass, like showers that water the earth! (the MK is called the “times of refreshing” Acts 3:11-26)
7 In his days may the righteous flourish, and peace abound, till the moon be no more!
8 May he have dominion from sea to sea, and from the River to the ends of the earth! (Jesus will reign over the whole earth)
9 May desert tribes bow down before him, and his enemies lick the dust!
10 May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts! **11** May all kings fall down before him, all nations serve him! (the nations will flow in to Jerusalem with their gifts and tribute to King Jesus)
12 For he delivers the needy when he calls, the poor and him who has no helper.
13 He has pity on the weak and the needy, and saves the lives of the needy.
14 From oppression and violence he redeems their life, and precious is their blood in his sight.
15 Long may he live; may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day!
16 May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! (the land will be prosperous)
17 May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed!
18 Blessed be the Lord, the God of Israel, who alone does wondrous things.
19 Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen!
20 The prayers of David, the son of Jesse, are ended.

A quote from **William G. Heslop** (1956) regarding **Psalms 72**...

"This is a marvelous and masterful hymn of the coming of CHRIST as King and the setting up of his Kingdom upon the earth. When this glorious event takes place, all the prayers of all the Davids will be ended. **"The prayers of David the son of Jesse are ended."** The future King and Kingdom is the central theme of this keen and discerning Song. **"Give the King thy judgments."** **"He shall judge."** **"The mountains shall bring peace."** **"He... shall break in pieces the oppressor."** **"He shall come down like rain upon the mown grass."** **"In his days shall the righteous flourish."** **"He shall have dominion also from sea to sea."** **"His enemies shall lick the dust."** **"All nations shall serve him."** **"All kings shall fall down before him."** "Amen, and Amen." So let it be, so be it, so it is."

Psalms 86:8-9 → All Nations Will Worship Jesus #5

8 There is none like you among the gods, O Lord, nor are there any works like yours. **9** All the nations you have made shall come and worship before you, O Lord, and shall glorify your name.

Psalms 87:1-7 → Zion #2

1 On the holy mount stands the city he founded; **2** the Lord loves the gates of Zion more than all the dwelling places of Jacob.
3 Glorious things of you are spoken, O city of God.
4 Among those who know me I mention Rahab and Babylon; behold, Philistia and Tyre, with Cush— "This one was born there," they say.
5 And of Zion it shall be said, "This one and that one were born in her"; for the Most High himself will establish her. (note that the future city of Zion will be exalted on the earth and it will be established by Jesus Himself)
6 The Lord records as he registers the peoples, "This one was born there."
7 Singers and dancers alike say, "All my springs are in you."

A quote from **William G. Heslop** (1956) regarding **Psalms 87**...

This is a Citizenship song. The poet's soul is filled with happy and holy memories of the past and with glowing hope for the future. The historical meaning of the hymn is plain. Jerusalem had always been the earthly centre of the holy worship of GOD. **"The holy mountains," "the gates of Zion," "the dwelling of Jacob,"** the **"city of God,"** are all Jewish, Abrahamic, Davidic, and earthly. Rahab, Babylon, Philistia, Tyre, and Ethiopia were well known names to all the children of Israel. The expression twice repeated that **"this man was born there,"** was well understood by all the seed of Jacob and Judah. To be born in Jerusalem was the greatest blessing which could come to any son of Adam's race. This is all a matter of history. Then there is the Prophetic meaning of this majestic hymn. Jerusalem is yet to become the centre of all divine worship upon the earth. Israel is yet to be saved, forgiven, restored, and sanctified, and then again of Zion it shall be said, **"This and that man was born in her."**

Psalms 89:19-37 → David's Covenant

19 Of old you spoke in a vision to your godly one, and said: "I have granted help to one who is mighty; I have exalted one chosen from the people.
20 I have found David, my servant; with my holy oil I have anointed him,
21 so that my hand shall be established with him; my arm also shall strengthen him.
22 The enemy shall not outwit him; the wicked shall not humble him.
23 I will crush his foes before him and strike down those who hate him.
24 My faithfulness and my steadfast love shall be with him, and in my name shall his horn be exalted.
25 I will set his hand on the sea and his right hand on the rivers.
26 He shall cry to me, 'You are my Father, my God, and the Rock of my salvation.'
27 And I will make him the firstborn, the highest of the kings of the earth.
28 My steadfast love I will keep for him forever, and my covenant will stand firm for him.
29 I will establish his offspring forever and his throne as the days of the heavens.
30 If his children forsake my law and do not walk according to my rules, if they violate my statutes and do not keep my commandments,
32 then I will punish their transgression with the rod and their iniquity with stripes,
33 but I will not remove from him my steadfast love or be false to my faithfulness. or alter the word that went forth from my lips.
35 Once for all I have sworn by my holiness; I will not lie to David.
36 His offspring shall endure forever, his throne as long as the sun before me.
37 Like the moon it shall be established forever, a faithful witness in the skies."
Selah

While this psalm is primarily about David, it also hints at the reign of Christ. The covenant that was promised to David will reach its ultimate fulfillment in the earthly reign of Jesus. David's offspring after him did forsake the Lord and were punished because of their rebellion. But God has promised that their disobedience cannot thwart His plan for David's throne. Note how verse 24 says, "in my name shall his **horn** be exalted." That "horn" is Jesus Christ.

Psalms 110:1-7 → His Enemies His Footstool #1

1 The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool." **2** The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! (Jesus is at the right hand of the Father *until* His enemies are put under His authority when He assumes His "glorious throne" on the earth; Hebrews 10:12-13, Matthew 25:31-32)
3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.
4 The Lord has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." (Jesus is the Priest/King)
5 The Lord is at your right hand; he will shatter kings on the day of his wrath.
6 He will execute judgment among the nations, filling them with corpses;

he will shatter chiefs over the wide earth.

7 He will drink from the brook by the way; therefore he will lift up his head.

Here we have God the Father telling the Son to “sit at my right hand, until I make your enemies your footstool.” Jesus is currently at the right hand of the Father waiting for His exaltation on the earth when His enemies will be destroyed and He will take dominion. He will rule from Zion by his “mighty scepter.” Those who follow the Messiah will do so of their own free will. Jesus is both a King and a Priest (as noted in Zech 6:11-13). He will not be after the order of Levi but rather of the order of Melchizedek.

Psalms 132:10-18 → Messianic Psalm #1, #2

10 For the sake of your servant David, do not turn away the face of your anointed one.

11 The Lord swore to David a sure oath from which he will not turn back:
“One of the sons of your body I will set on your throne. (Jesus will ultimately fulfill this prophecy, see also Isa 9:7)

12 If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne.”

13 For the Lord has chosen Zion; he has desired it for his dwelling place:

14 “This is my resting place forever; here I will dwell, for I have desired it. (the Lord has chosen Zion for His throne)

15 I will abundantly bless her provisions; I will satisfy her poor with bread.

16 Her priests I will clothe with salvation, and her saints will shout for joy.

17 There I will make a horn to sprout for David; I have prepared a lamp for my anointed. (Jesus is the “horn”)

18 His enemies I will clothe with shame, but on him his crown will shine.”