

Chapter Fourteen

Back in the Promised Land

The reality of Judah and Israel being brought back into the Promised Land should by now be well established in the hearts of all who have come this far following the Lion and the Unicorn on the Road to Zion. But what is it going to be like? What kind of kingdom is it going to be?

In approaching this subject, we must remember the words of Jesus and the Apostles and not allow the revelation of the Gospel of the Kingdom of God to be excluded from the context wherein these prophecies we are about to study are to be understood: **Christ's** Kingdom is not of this world; it is in the world but not of it; and the New Covenant is an everlasting Covenant.

Unbelieving Jews are still waiting for their Messiah, but they are not looking for a spiritual kingdom. The Messiah of their imagination is not Jesus ruling and reigning in the hearts of men, women and children from His throne in Heaven. A charismatic, Torah keeping Jew with a brilliant military mind, whose wisdom delivers a victory against incredible odds is more like what they are waiting for. They are waiting for some sort of combination of perhaps Moses, David and Elijah to appear in their midst, someone that can be seen with the natural eye, not someone that you must exercise faith in without seeing. The words of Jesus about the necessity of being born of the Spirit is foreign to them.

Unfortunately, many Christians have adopted this Jewish idea of a Messiah physically ruling an earthly kingdom and have constructed a theory that Jesus will then come to rule and reign bodily from Jerusalem. Effectively they have been persuaded to believe that during the reign of this Messiah, being in the world but not of the world would no longer apply to His Kingdom. Jesus said it was going to be better for His disciples that He go away and send the Holy Spirit. By being present, He would be presenting to those that are alive during that period of time a way of salvation that was somehow depreciated. Presently, we believe in the resurrection of our Lord and Saviour without seeing Him and He was only ever revealed in His Glorified Body to His disciples who already believed who He was. It would no longer be faith as the substance of things unseen if Jesus was in His Glorified Body revealed for everyone to see. Not only that, some who hold to this theory also have resurrected saints ruling and reigning with Him over people who have not even been saved. Glorified people living on the planet with mere mortals? Bizarre theology! The whole idea of Him being bodily in Jerusalem runs contrary to the Gospel.

Along with all the above, this earthly kingdom eschatology supports the idea that there will be a **restoration of the sacrificial system in a rebuilt temple. I'm not saying a temple won't be built (Again, I'm not a prophet), in fact it's highly likely** (in my opinion) that the Jews will build another temple as soon as the geopolitical and demographic circumstances allow. However, the only person the Scriptures speak about that will appear in any future temple dedicated to God and calling himself God is a **character known as 'the man of sin' (2 Thessalonians 2:3-4).**

To support their view, the proponents of the Jesus reigning from Jerusalem theory draw on a vast array of Scriptures that they interpret according to their own understanding. Two of the prominent passages used in presenting this particular **eschatological viewpoint are Zechariah's prophecy mentioning the feet of the Lord standing on the Mount of Olives and Ezekiel's long description of a temple that has**

never been built. Later in this chapter we will examine these same Scriptures to see what the Word is actually saying about the future conditions that Judah and Israel will be experiencing.

Every member of every earthly kingdom who will ever enter into the Kingdom of God and become a Born Again Believer will do so in exactly the same way every other man, woman or child has done since the Gospel was first preached. They will repent and enter in by faith and faith alone. There is never going to be a different path into the Kingdom of God. There is only one Gospel.

2 Corinthians 11:3-4

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Galatians 1:6-9

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

I suspect the enemy has already sown this false teaching with the express purpose of setting people up to accept a false Christ, possibly one of many in times to come. I also suspect that this teaching is somewhat anti-Semitic as it does not encourage evangelism toward the Jews, leaving them to be dealt with separately in a period of tribulation **while the church is ‘raptured away’**. **Terrible theology.**

When we are looking at the restoration of the Kingdom of Israel, we are not looking at it as a manifestation of the Kingdom of God, EXCEPT that we are definitely looking to see the natural kingdom enter into the Spiritual Kingdom and as a consequence they will experience the many temporal benefits that pertain to those who have entered the Kingdom of God through faith in our Lord Jesus Christ. We are also looking at it as the fulfilment of the promises of God to the descendants of Abraham, Isaac and Jacob. God will be demonstrating to the world His faithfulness in keeping His promises so that His Name is glorified and all might know that He is God. Amen.

Romans 11:5

Even so then at this present time also there is a remnant according to the election of grace.

This statement is part of an answer to the rhetorical question Paul asked, “Has God cast away His people?” He goes on to say later in the passage:

Romans 11:25-29

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27

For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. 29 For the gifts and calling of God are without repentance.

It is important to see the distinction in the Word of God between the election of grace (Romans 11:5) and the election of race (Romans 11:28). The election of grace is that which grants Judah and Israel and all the Gentiles repentance from dead works and faith in our Lord Jesus Christ. The election of grace is that which God gives to the humble who turn from their wicked ways and through faith become part of the Kingdom of His Son. This election will never change. No one can claim entry into the Kingdom of God based on the fact that they are children of Abraham. Let that be clearly understood.

However, the election of race is based on the promises God made to the Patriarchs. On account of them, Israelites are called and chosen of God to receive certain blessings given to Abraham, Isaac, Jacob, Joseph and Ephraim. In particular, the promise of the Promised Land.

Romans 11:28 NKJV

Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

On account of the promises made to the fathers, all Israelites are partakers of an election (the parameters of which are found in His Word), and out of the elect race, God has always found a remnant to enter into the election of grace in every age for the blindness is only in part. With regard to the promise that all Israel shall be saved, God is able. With regard to the promise to restore Judah and Israel back in the Land, God is able. To do both at the same time, God is able, AND WILL, bring a remnant **of the election of race, the remnant of Judah and Israel who will survive Jacob's Trouble, into** the election of grace. To do this He will have purged the rebels out from among them (Ezekiel 20:38).

According to Paul, the partial blindness will continue "until the fullness of the Gentiles be come in". There is some speculation as to what that actually means. Some say that it is when all the Gentile Church has been saved, however, there is not sufficient information in the passage to come to a dogmatic conclusion. Another possible thought is that it refers to an Old Testament Scripture where Jacob is blessing Ephraim.

Genesis 48:17-19 NKJV

Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. 18 And Joseph said to his father, "Not so, my father, for this *one is* the firstborn; put your right hand on his head." 19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.

In the last few words of this prophecy we find the **phrase: "multitude of nations"**. The Hebrew phrase is *melo ha'goyim*. '*Melo*' according to Strong's #4393 is literally 'fullness', and '*ha'goyim*' according to Strong's #1471 is literally 'the nations'. Thus the phrase reads, literally: "the fullness of the nations". Thus Paul could have been quoting from the Scriptures as he often did.

Translators and editors have chosen to render 'fullness' as 'multitude' in verse 19 to correspond with the Birthright Promise to Abraham in Genesis 17:1-7 where he is told his seed will become "many

nations”. Hebrew for ‘many’ is *hamon* which is sometimes used in Hebrew as a synonym for *melo*, making ‘fullness’ and ‘multitude’ contextually synonymous.

This alternative translation of Genesis 48:19 to read “fullness of the nations” is also confirmed in Brown-Driver-Briggs Hebrew Lexicon. Thus Paul’s prophecy in Romans 11:25-26 paraphrased could read as follows: A partial hardening has happened to Israel until the fullness of the nations (as promised to Ephraim the leading tribe of Israel) has come in; and thus all Israel will be saved. We shall see what we shall see. Either way, they shall be saved.

And I believe it. There will come a time when all Israel shall be saved. It shall be a time when all of natural Israel finally becomes part of Spiritual Israel, part of the world wide Body of Christ. They shall become believers in *Yeshua Ha Mashiach*. The whole unified twelve tribes of Israel will all know Jesus as Lord and shall know Him as their Messiah King as all believers have done since the Gospel first went forth. They shall receive the Promise of the Spirit, the indwelling presence of the Holy Ghost living in their midst. They will be Born Again. And as a consequence, many material blessings will overtake them, just as many have experienced temporal blessings during the last two thousand years who have believed in the Lord with all their heart. Here is the promise of God to His people:

2 Chronicles 7:14

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Let us now look at the Scriptures and see what this looks like from the Word of God. First we will look at another long passage from Ezekiel, the prophecy concerning the attempted attack on Israel by Gog and Magog and we shall glean some notable details of Israel’s future blessing.

Ezekiel 38:1-23

And the word of the Lord came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. 10 Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: 11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? 15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: 16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. 17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. 19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Ezekiel 39:1-29

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. 5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. 7 So will I make my holy name known in the midst of

my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. 8 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: 10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. 11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. 12 And seven months shall the house of Israel be burying of them, that they may cleanse the land. 13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. 14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. 15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. 16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. 20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. 22 So the house of Israel shall know that I am the Lord their God from that day and forward. 23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have

trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Let's pull a few Scriptures from the above passage and take note of the blessings that Israel is going to be enjoying when this attempt by Gog and Magog comes to pass.

Ezekiel 38:8

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Ezekiel 38:11-12

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Ezekiel 38:13

Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

When Gog and Magog come to plunder, it is in the "latter years". Israel is described as a peaceful people, dwelling safely, at rest, living in prosperity, with "silver and gold" and "cattle and goods" and "great spoil." They are without walls and at peace, quite unlike the present circumstances that the Jews are experiencing at this point in time (2017AD) where they are armed to the teeth and building walls to protect themselves from the constant threat of Islamic terrorism.

Ezekiel 38:16

It shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Ezekiel 38:21-23

And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Again take note that this prophecy is concerning the “latter days” and is not the end of the age. There is a difference. After God has supernaturally destroyed the armies of Gog and Magog, the people of Israel are burying bodies for seven months to cleanse the land and burning weapons for seven years as firewood (Ezekiel 39:9-16). It is details like these that are commonly overlooked. When it comes to pass, this experience of Israel’s supernatural protection gets the attention of many other nations so that they too know that He is Lord (Ezekiel 38:23, 39:7). Let’s also look at what Isaiah has to say about this future time of blessing for Israel.

Isaiah 65:17-25

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

We all know there will be no death in the new earth, nor will there be any sinners in the new creation as this passage has in verse 20, therefore, if the new heavens and the new earth mentioned at the beginning of the above passage are to be taken literally, they cannot be connected to the following verses. If it is to be taken literally, that particular verse would have to be a one line prophecy of the new heavens and the new earth that is promised in the New Testament. If we do not take that verse literally we could perhaps consider it as speaking symbolically of the time of great blessing that the following verses describe. If we choose the latter, perhaps we could accept it as a two-fold promise and that it is one of **many examples of God ‘hiding’ a promise of that which is spiritual inside that which is natural.** What we cannot accept is the idea of sin and death in the new creation.

Many people who have accepted this earthly reign theory quote this passage in support of their teaching. But having read it carefully, we find that it says nothing of the sort. There is not one hint or mention of Messiah, let alone His supposed time of ruling from Jerusalem. It simply describes a time of wonderful blessings from God, the likes of which have been experienced frequently in times of revival when God has healed the land. A documentary of a number of outpourings of the Holy Spirit put out by the Sentinel Group (sentinelgroup.org) is worth watching. Examples of the land being healed include:

unusually bountiful crops, fish returning to reefs, visible glory resting on houses, and more . . . Here is another look at the coming period of blessing for the people of Israel.

Zechariah 14:16-21

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, Holiness Unto The Lord; and the pots in the Lord's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

The International Christian Embassy of Jerusalem (ICEJ), founded in 1980, hosts internationally attended events incorporating worship to the King of Kings to celebrate the Feast of Tabernacles in Jerusalem every year. Perhaps this is a foretaste of the fulfilment of that prophecy. As all those Christians know when they worship Him in Jerusalem at the ICEJ events, He is both in their hearts and in Heaven, but not on earth. It is only unbelief that makes people think He has to be physically in **Jerusalem for people to worship Him in Jerusalem. Let's face it, even under the Old Covenant when they were required to make their sacrifices in Jerusalem, Jesus was not physically there, yet He has always been the express image of the unseen God.**

Isaiah 2:1-4

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: 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 any more.

We actually have to come with a preconceived viewpoint to these portions of Scripture to see a bodily presence of Jesus in Jerusalem. Does He not already teach us of His ways? Does not the Gospel already make us peace loving people? All the Scriptures used to support this Messiah reigning in Jerusalem theology, which has its roots in Judaism, do not in truth prove anything other than what can be and is experienced by individuals, families, villages, and as I recall at least one large city, during conditions of revival.

However, there is this one passage that really needs to have the light of the rest of God's Word to shine upon a couple of verses. Let's look at the Scripture that the whole Jesus in Jerusalem theory is based

on. This one is the Goliath of the earthly Kingdom of God idea. I'll just pause for a moment and pick up my stones . . .

Zechariah 14:1-5

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

From this passage we find these two statements:

Verse 4: "And his feet shall stand in that day upon the mount of Olives"

Verse 5: "The Lord my God shall come, and all the saints with thee."

First of all, who are these saints? If we say they are risen from the dead (for the dead in Christ shall rise first), does it fit with the understanding from the New Testament about the resurrection when Jesus comes? When we read the remainder of Zechariah Chapter 14, does it match the New Testament accounts of the Coming of the Lord?

1 Thessalonians 4:17

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2 Thessalonians 1:6-10

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thessalonians 2:8

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

From Paul's letters to the Thessalonians we see Jesus when He comes to be glorified in His saints. He is accompanied by mighty angels with the dead in Christ who have first risen from their graves and He is destroying those who do not know God with flaming fire. We who are alive and remain are caught up to meet Him in the air. This scene in Zechariah 14 is entirely different for it portrays those who are alive and are in Jerusalem as fleeing through a newly formed valley!

So who are the saints in Zechariah? A look at some other Old Testament Scriptures about the subject of saints will be helpful in getting the understanding. We shall take a look at this verse from Daniel and to help with understanding this subject, a number of different translations are presented.

Daniel 8:13 KJV

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 8:13 MEV

Then I heard one saint speaking, and another saint said to that certain saint which spoke, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, the giving of both the sanctuary and the host to be trodden under foot?"

Daniel 8:13 NKJV

Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Daniel 8:13 GNT

Then I heard one angel ask another, "How long will these things that were seen in the vision continue? How long will an awful sin replace the daily sacrifices? How long will the army of heaven and the Temple be trampled on?"

Daniel 8:13 ICB

Then I heard one angel speaking. Another angel asked the first one, "How long will the things in this vision last? The vision is about the daily sacrifices. It is about the turning away from God that brings destruction. It is about the Temple being pulled down. It is about the army of heaven being walked on."

The Hebrew word translated 'saint' here in the King James Version and in the Modern English Version is *qadosh* and it is rendered as 'holy one' in most English Bibles. However, in this verse in Daniel, the context reveals that Daniel is referring to the angels that are explaining the vision to him. This is a classic case of where the context determines the meaning of a word, and so the Good News Translation (GNT) and the International Children's Bible (ICB) are quite correct in translating the Hebrew word *qadosh* as 'angel' instead of the literal 'holy one' and instead of the word 'saint'.

Another verse that has in its context the Lord coming down with 'saints' is found in the writings of Moses.

Deuteronomy 33:2

And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

This Scripture is speaking about the time when Moses was receiving the Law. Again the majority of English Bibles translate the Hebrew word *qadosh* as 'holy ones' where the KJV has 'saints'. The ICB and the GNT are again correct in allowing the context to render the word *qadosh* as angels along with a few other versions (EXB, TLB, MSG, NCV, NIRV).

That the Lord moves in the affairs of men with angels, and in particular at times of war is revealed by this story from the life of the prophet Elisha.

2 Kings 6:8, 14-17

Then the king of Syria warred against Israel . . .

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them. 17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Awesome! A host of angels ready to do battle. The Lord has definitely come with angels on other occasions. **With these examples from God's Word, it is not unreasonable to suggest that these saints mentioned in Zechariah are in fact angels.** The situation is a battle scene in Jerusalem and the Lord is rescuing His people. In the New Testament it is recorded that Jesus said He could have called for twelve legions of angels to assist Him if He had so desired. He also said that when He comes He will send forth His angels to gather His elect from the uttermost part of earth to the uttermost part of heaven (Mark 13:27). One thing is for sure, this passage in Zechariah does not equate with the New Testament Scriptures regarding the circumstances that accompany the resurrection.

The writings of Zechariah are filled with symbolic language, and so it is with **the imagery of the Lord's feet standing on the Mount of Olives to split it in two.** When the Lord says His hand will be heavy upon a nation, or when He calls the earth His footstool, or Jerusalem His footstool, does he mean to say He is reclining and putting His feet up to relax? Why do we accept one hyper-literal interpretation from the prophecies of a man who regularly used symbols in his proclamations?

In support of the literal interpretation of Jesus landing on the Mount of Olives, some argue from the New Testament that the angels said Jesus would return in like manner to the way he departed and therefore He will return to the Mount of Olives and land on His feet.

Acts 1:9-11

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men

of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

If we take the statement “come in like manner” to mean in exactly the same way, as many propose, then when Jesus returns there should be but a small group of disciples watching and a couple of angels giving comments. This kind of reasoning is foolish to say the least. A careful look at the context reveals that they were all looking at a cloud receiving Him out of their sight when the angel spoke those words. That is how they saw Him “go into Heaven.” Nothing more should be taken from it, for He Himself describes His actual coming:

Matthew 24:30-31

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We also note that the angel’s comment to the disciples was concerning Him being taken into Heaven, not His ‘take off’ from the Mount of Olives for they were all gazing at the sky when the angel spoke. We can search through all the gospels and all the letters and find there is no mention of a touch down, there is no splitting of a mountain and there is no fleeing through a valley. When He comes in the clouds with power and glory, we are caught up to meet Him in the air by the angels whom He sends out to gather His elect. And then it’s Judgment Day before His Throne followed by a New Heaven and a New Earth. Hallelujah!

Here is a similar passage in Micah which we will analyse:

Micah 1:1-9

The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. 3 For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

Again we have the Lord’s feet touching the mountain tops, otherwise described as “tread upon the high places of the earth”. In this passage the context confirms that it is the land of Israel that is intended as the prophecy is directed at Samaria and Jerusalem. Translating the Hebrew word *eretz* as ‘earth’ is to mislead the modern-day reader into picturing Planet Earth. The most frequently used English equivalent for *eretz* is ‘land’. *Eretz Israel* is how the Jews refer to the state of Israel. That aside, the passage continues and note its format: totally symbolic.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. 5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. 8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. 9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

Samaria has long been judged and there were no literal molten mountains or valleys cleft like wax. If it is a literal melting of mountains, it could possibly be the end of the earth mentioned by Peter when the elements melt with fervent heat, but apart from that we would have to take these verses as symbolic language. The Lord Himself tells us to command mountains to be cast into the sea. Does He mean literal mountains? There is a time to take things literally and there is a time to take things metaphorically. We must let the Scriptures decide for us or else we will end up with endless confusion.

So then, Zechariah's prophecy, along with the entire Old Testament, is best approached from a New Testament perspective. If there is anything literal we are to take from it, it is simply that there will be a supernatural intervention **by the Lord on Jerusalem's behalf sometime. Amen. There may indeed be a massive earthquake. I'm inclined to think so but of course I'm not dogmatic.** And this particular incident may be but one of many, as the nascent Jewish nation that has re-established itself in the Middle East has already seen some remarkable deliverances from destruction which anyone who has read the documentation of the Six Day War and the Yom Kippur War can testify. By the way, many supernatural experiences of miraculous protection including visions of angels were seen during those wars too.

Perhaps if we want to stretch our imaginations, we could say that when Jesus walked on the Mount of Olives this Scripture was fulfilled and the Mount of Olives was split with the earthquake that happened at the resurrection and the great valley is the way made for the escape of the church that was rent through His Blood. I am taking foolish liberties, however, it actually takes less effort to accept such an interpretation **than wrapping one's mind** around a different gospel for Israel and Judah in the latter days.

If we combine Micah's prophecy and Zechariah's prophecy with this one from Isaiah, we will perhaps appreciate the use of symbolic prophecies a little more:

Isaiah 31:4-5

For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. 5 As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

This time He comes as "birds flying". We know that Jerusalem is going to be a cup of drunkenness to the surrounding nations (Zechariah 12:2) and all these Scriptures speak symbolically about the Lord Himself coming to defend the Holy City and deliver it from those who will attempt to destroy it. Hallelujah! **These 'comings'** of the Lord are not to be equated with The Coming at the end of the age, but are speaking metaphorically of His Hand helping His people or on other occasions when judgment is or was to come. At the end of the age it will be both.

Now, as for the temple described in Chapters 40-48 of Ezekiel, it is often looked upon as ‘proof’ for the theory that a temple will be built in Jerusalem from which Messiah will reign when the Jews are back **in the Land**. **I’ll not quote the entire nine chapters, leaving you to read** through the passage in your own Bibles and I will draw your attention to some key verses that will give the necessary understanding.

Now, are you ready? Have you read Chapters 40-48 of Ezekiel? Then look again at these verses:

Ezekiel 42:13

Then said he unto me . . . there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

Ezekiel 44:29

They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

Ezekiel 45:19

And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

These three Scriptures clearly show that sacrifices for sin were intended to be made in this temple. Now, I can fully understand the Jews to be expecting to perform these sacrifices as it is beyond dispute that these instructions are according to the Law of the Levitical Priesthood. But as a Christian, we must first of all understand the reality that God has made a New Covenant in the Blood of His Son and it is an Everlasting Covenant through which He has put an end to sacrifice and offering for sin. The thorough teaching that compares the Old Covenant to the New Covenant found in the Book of Romans and the Book of Hebrews leaves us fully convinced that the symbolic works of the law are made completely obsolete. So what is going on here?

At the beginning of this very long passage, Ezekiel was given some instructions:

Ezekiel 40:4

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

Ezekiel was a priest. That means he was from the tribe of Levi and was part of the Kingdom of Judah. He is called to declare to the house of Israel everything he saw. At this point of time in history, the house of Judah was in captivity in Babylon, and the majority of Israel was still in exile in the northern reaches of the Babylonian Empire where the Assyrians had previously deported them. Again the Lord gives Ezekiel his instructions, but in this verse he also gives the purpose of the instructions.

Ezekiel 43:10 NKJV

Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

The Lord was looking for repentance from the house of Israel; that they might “be ashamed of their iniquities.” Let us look at the beginning of the Book of Ezekiel and hear a bit more about his mission.

Ezekiel 2:2-5

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. 4 For they are impudent children and stiff hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. 5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

Ezekiel 2:6-8

And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. 8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

Ezekiel 3:4-9

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. 5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; 6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. 9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

What a mission! To go to a people that would not listen. So then, Ezekiel is to show them the details of the temple that they might be ashamed and repent. The following two passages explain Ezekiel's mission more completely:

Ezekiel 3:17-21

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Ezekiel 33:1-20

Again the word of the Lord came unto me, saying, 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. 8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. 9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? 11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. 13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live,

he shall not die. 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. 18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. 20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Again the Lord calls out to Israel.

Ezekiel 44:6

And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,

Ezekiel 44:6 NKJV

Now say to the rebellious, to the house of Israel, 'Thus says the Lord God: "O house of Israel, let Us have no more of all your abominations.

Israel did not respond to the Lord. Just as the Lord **said to Ezekiel, they did not listen.** God's plans for the temple and the instructions regarding the sacrifices were for that time period when God would cover their sin with the blood of lambs symbolic of the coming of Christ, but the call to repentance fell upon deaf ears. Therefore the temple was not built for they never came to build it. They were being offered atonement for their sin but they would not come to the party and therefore they were left to their own devices and God brought a remnant of the Jews back into the Land by themselves. God in His mercy was reaching out to Israel despite their hardened hearts. Oh, what a gracious and merciful God we serve!

The temple plans as described by Ezekiel were never going to be built. Apart from a few individuals and perhaps some families who settled in Samaria, Israel never returned. A tiny remnant of Judah returned and built a much smaller temple. **Note that the Jews had the details of the temple in Ezekiel's writings** but they obviously never felt obliged to build accordingly. I suggest they understood that the message was to Israel. Since then, God has proceeded with His plan to build a temple made of flesh and blood on the foundation stone of His Son, a temple built of living stones like me, and you; if you have faith in our Lord Jesus Christ. He has come and made His sanctuary within our very midst. Hallelujah!

Whether there will be an attempt by the Jews or returning Israelites to build according to the pattern given by Ezekiel is another matter altogether. Even if there is, God is certainly not going to be blessing any sacrifices that deny the Sacrifice that He has already made. Deny the Son and you deny the Father. Jesus will certainly not be present in Jerusalem blessing that kind of rebellion.

In summary, Israel and Judah will be brought back into the land and into the Kingdom of His Son. The blessings of belonging to Him will become theirs and all the Scriptures that describe those blessings will surely come to pass as they continue to trust in Him in Spirit and in Truth. How long will that last? Long enough for Gog and Magog to do their thing. Long enough for Israel to burn their weapons for seven years. Long enough for nations to be coming to the Feast of Tabernacles for a few years? This verse from Chapter 37 gives us some idea.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever . . .

Looks like, with the words “for ever” that it’s until the end of the age, but how long that will be I have no idea, except it does mention “children’s children” which would indicate at least a couple of generations. Isaiah 65:20 mentions a child dying at a hundred years and a sinner living to a hundred years being accursed. WOW. This world could be around for a while if we are to take this literally. But like all of us, their faith will be subject to trial. If they are going to be there long enough for there to be following generations, those generations would have to come to faith themselves.

Isaiah 65:22 NKJV

They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, *so shall be* the days of My people, And My elect shall long enjoy the work of their hands.

How long are the days of a tree? As a friend of mine would reply, “How long is a piece of string?” The general impression is that this is quite a long time, maybe even two or three hundred years . . . or more? I really don’t know, we shall just have to wait and see . . .

At the same time, the powers of darkness will be continuing in the world to bring about The Antichrist. The redeemed Israelites who will then be Christians, or if you prefer, Messianic Believers, together with the people of God from all over the world, will still have a final tribulation to endure before the Resurrection and Rapture when death is finally destroyed and we inherit a New Heaven and a New Earth where righteousness dwells. And we will still have the Gospel to preach.

Here’s one more passage that encapsulates God’s plan for the whole of Israel in the Latter Days.

Zephaniah 3:8-20 NKJV

“Therefore wait for Me,” says the Lord,

“Until the day I rise up for plunder;

My determination is to gather the nations

To My assembly of kingdoms,

To pour on them My indignation,

All My fierce anger;

All the earth shall be devoured

With the fire of My jealousy.

9 “For then I will restore to the peoples a pure language,

That they all may call on the name of the Lord,

To serve Him with one accord.

10 From beyond the rivers of Ethiopia

My worshipers,

The daughter of My dispersed ones,

Shall bring My offering.

11 In that day you shall not be shamed for any of your deeds

In which you transgress against Me;

For then I will take away from your midst
Those who rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.

12 I will leave in your midst
A meek and humble people,
And they shall trust in the name of the Lord.

13 The remnant of Israel shall do no unrighteousness
And speak no lies,
Nor shall a deceitful tongue be found in their mouth;
For they shall feed their flocks and lie down,
And no one shall make them afraid.”

14 Sing, O daughter of Zion!
Shout, O Israel!

Be glad and rejoice with all your heart,
O daughter of Jerusalem!

15 The Lord has taken away your judgments,
He has cast out your enemy.
The King of Israel, the Lord, is in your midst;
You shall see disaster no more.

16 In that day it shall be said to Jerusalem:
“Do not fear;

Zion, let not your hands be weak.

17 The Lord your God in your midst,
The Mighty One, will save;
He will rejoice over you with gladness,
He will quiet you with His love,
He will rejoice over you with singing.”

18 “I will gather those who sorrow over the appointed assembly,
Who are among you,
To whom its reproach is a burden.

19 Behold, at that time
I will deal with all who afflict you;
I will save the lame,
And gather those who were driven out;
I will appoint them for praise and fame
In every land where they were put to shame.

20 At that time I will bring you back,
Even at the time I gather you;
For I will give you fame and praise
Among all the peoples of the earth,
When I return your captives before your eyes,”
Says the Lord.

Again we need to look at this through the understanding of the New Covenant or we will come to a wrong conclusion of what this Scripture means.

John 14:16-20

I will pray the Father, and he shall give you another Comforter, that he may **abide with you for ever**; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you**, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that **I am in my Father, and ye in me, and I in you**. (Emphasis mine)

Again from the passage in Zephaniah, followed by verses from Luke and Matthew so that we truly get the New Testament interpretation of the Old Testament writing:

Zephaniah 3:15,17

The King of Israel, the Lord, is **in your midst**;

17 The Lord your God **in your midst** . . .(Emphasis mine)

Luke 17:21

nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God **is within you**." (Emphasis mine)

Matthew 18:20

For where two or three are gathered together in my name, there am I **in the midst** of them." (Emphasis mine)

Oh, Hallelujah! All Israel will be singing . . .

He's living in you

He's living in me

The Kingdom of God has set us free

He's in our midst

If you believe

He's living in you

He's living in me