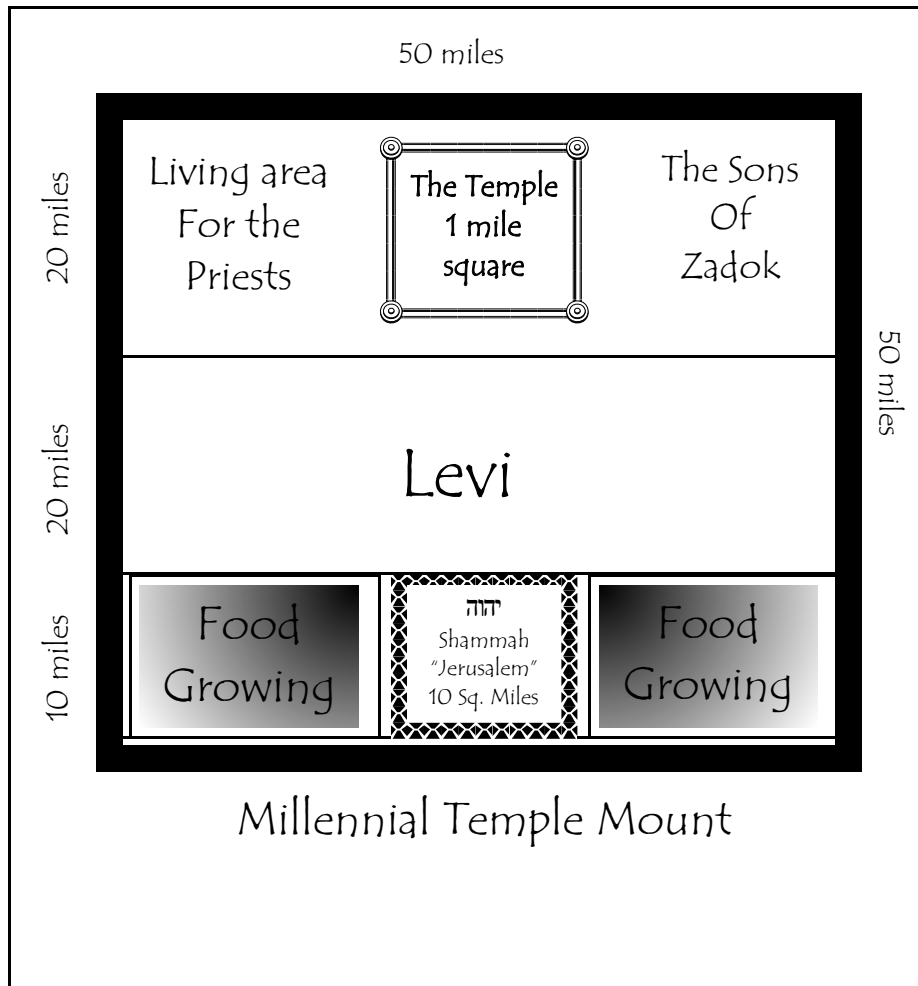


The Messianic Kingdom



The basis for the belief in a coming Kingdom rests on the four unconditional, unfulfilled covenants God made with Israel. These covenants are unconditional and so rely solely on God for their fulfillment and not on Israel. They are also unfulfilled, and since God is One Who keeps His promises, they must be fulfilled in the future. They can only be fulfilled within the framework of a Messianic Kingdom or a Millennial Kingdom. More will be said about these covenants later, but the main points will be summarized here.

The first of these is the Abrahamic Covenant, which promised an eternal Seed developing into a nation that will possess the Promised Land with some definite borders. While that nation--the Jews--continues to exist, **never in Jewish history have they possessed all of the Promised Land.** For this promise to be fulfilled, there must be a future Kingdom. Besides, the possession of the Land was not merely promised to Abraham's seed, but to Abraham personally when God said, to you will I give it, and to your seed for ever (Gen. 13:15). For God to fulfill His promise to Abraham (as well as to Isaac and Jacob), there must be a future Kingdom.

The second covenant is the "Palestinian" Covenant, or Land Covenant, that spoke of a worldwide regathering of the Jews and repossession of the Land following their dispersion. While the dispersion has already occurred and is in effect today, the regathering and repossession of the Land still awaits fulfillment in the future. This, too, requires a future Kingdom.

The Davidic Covenant is the third covenant, and it promised four eternal things: an eternal house (dynasty), an eternal throne, an eternal kingdom, and one eternal Person. The Dynasty became eternal because it culminated in a Person Who is Himself eternal: Jesus the Messiah. For that reason the Throne and Kingdom will be eternal as well. But Jesus has never yet sat on the Throne of David ruling over a Kingdom of Israel. The reestablishment of the Davidic Throne and Messiah's rule over the Kingdom still awaits a future fulfillment. It requires a future kingdom.

The last of these covenants is the New Covenant, **which spoke of the national regeneration and salvation of Israel**, encompassing each individual Jewish member of that nation. This, too, awaits its final fulfillment and requires a future kingdom.

It is the extensive prophetic writings, as well as all of these covenants, that provide the basis for the belief in a future Messianic Kingdom, and not merely one chapter of a highly symbolic book. Unless they are understood literally, they lose all meaning in the context in which they are found. To allegorize such a vast amount of material is to render a major part of the Bible meaningless.

II. General Characteristics of the Messianic Kingdom

A great many of the Old Testament prophets directed their attention to the details of the Messianic Kingdom, providing an overall, comprehensive picture of life during that time. This section will be concerned with those passages dealing with the general characteristics of the Messianic Kingdom that will be true for both Jews and Gentiles alike.

A. Isaiah 2:2-4

In this passage, Isaiah describes one of the major characteristics of the Messianic Kingdom, that of universal peace. While differences between nations will arise, such differences will no longer be settled by military conflicts, but only by the Word of the Lord from Jerusalem. Even the art of warfare will be forgotten.

B. Isaiah 11:6-9

The universal peace described in the earlier passage will extend even to the animal kingdom. All animals will return to the Edenic state and become vegetarians (vv. 6-7). The oldest of enemies, man and snake, will be able to live in compatibility in that day (v. 8), for the knowledge of God will permeate throughout the entire world, affecting man and animal alike (v. 9).

C. Isaiah 65:17-25

This passage begins with the announcement of the creation of new heavens and a new earth (v. 17). These new heavens and new earth are not to be confused with those of Revelation 21-22. The latter describes the new heavens and new earth of the Eternal Order, while the Isaiah passage describes those of the Messianic Kingdom which will be a renovation of the present heavens and earth. Those of the Revelation are not a renovation, but a brand new order. Hence, for the Millennium, there will be a total renovation of the heavens and the earth. The fact that the term create is used shows that this renovation will be a miraculous one, possible by God alone. The result of this renovation will be a continuation of many things of the old order and a number of new things. A good example of the old and the new is to be seen in what the Scriptures say about the Land of Israel. Israel will also undergo the renovation process. Some things of the old order will remain, such as the Mediterranean Sea and the Dead Sea. But a number of things will be brand new, such as the exceeding high mountain (the highest in the world) in the center of the country. Following this announcement of new heavens and a new earth, there is a description of the millennial Jerusalem (vv. 18-19).

D. Micah 4:1-5

The first three verses of this passage are the same as those found in Isaiah 2:2-4 that speak of the Mountain of Jehovah's House becoming the center of attention to the world's Gentile population, the Kingdom being characterized as a time of messianic teaching, and the absence of war as universal peace permeates the entire Kingdom. Micah adds that the Kingdom will be a time of personal peace and prosperity (v. 4), with Israel's total allegiance being to God (v. 5).

To summarize the general characteristics of the Messianic Kingdom, it will be a time of universal and personal prosperity and peace between man and man, between animal and animal, and between man and animal, with many (but not all) of the effects of the curse removed. It will be a time characterized by truth, holiness and righteousness, with justice continually being dispersed from Jerusalem. It will be a time of labor in building and planting, with guaranteed results and promised enjoyment of these labors.

Premillennialists have often been criticized for basing their belief in a Millennium entirely on one passage of Scripture, Revelation 20. Because it is found in a book well noted for its high use of symbols, they say it is foolish to take the one thousand years literally. But that is hardly a valid criticism. To begin with, while it is true that the Book of Revelation uses many symbols, it has already been shown that the meaning of all those symbols is explained either within the Book of Revelation itself or elsewhere in the Scriptures. Furthermore, never are years used in a symbolic way in this book. If they are symbolic, the symbolism is nowhere explained. The mention of 1,260 days, 42 months, and 3 1/2 years are all literal and not symbolic. Hence, there is no need to take the one thousand years as anything but literal years. The desire to spiritualize the text always places the burden of proof on the interpreter. Without objective proof it will result in a subjective interpretation.

Israel in the Messianic Kingdom

To study Israel in the millennial age one must carefully consider what the Bible says about Israel in the future Messianic Kingdom. This is a major theme of the Old Testament prophets who speak in great detail about the restoration of Israel as well as the millennium temple, priesthood, sacrifices, etc. Indeed, it was the high point of Old Testament prophecy; every writing prophet with the exception of Jonah, Nahum, Habakkuk and Malachi had something to say about it. To spiritualize and allegorize away such a great amount of Scripture is to confuse the whole science of interpretation. There is no reason to spiritualize any of these prophecies anymore than those prophecies dealing with the First Coming of the Messiah such as the Virgin Birth, the birth in Bethlehem, His death, or His physical Resurrection, etc.

The Four Facets of the Final Restoration of Israel

There are four primary facets to Israel's final restoration with each being based on a specific covenant.

The first facet of Israel's final restoration is the national regeneration of Israel. The second is the re-gathering of the chosen, next is the possession of the land, and then the establishment of the Davidic throne. Each of these covenants is fully developed in later prophetic revelation.

The basis of Israel's final regeneration is the New Covenant in Jeremiah 31:31-34. "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah... because they will all know me, from the least to the greatest, declares the Lord. I will forgive their wickedness and will remember their sins no more."

The announcement of the New Covenant begins with a declaration that it will be a new covenant for it will be made with both houses of Israel. The result of the New Covenant will be a total national regeneration of Israel. Jewish missions and Jewish evangelism will not be needed in the Messianic Kingdom, because every Jew will know the Lord, from the least to the greatest. The sins of Israel will be forgiven and forgotten. To a man, all the Jews will believe. There will be no need to tell a Jew to know the Lord because they will all know Him (v. 34).

That Israel was to undergo a national regeneration is not confined to the words of the New Covenant alone. The truths of the New Covenant are greatly elaborated by various prophets. Other prophets mention either the New Covenant or the facet of the New Covenant that deals with the regeneration of Israel (Isaiah 29:22-24; 30:18-22; 44:1-5; 45:17; Jeremiah 24:7, 50:19-20; Ezekiel 11:19-20; 36:25-27; Hosea 1:10-2:1; 14:4-8; Joel 2:28-32; Micah 7:18-20; Zephaniah 3:9-13; Romans 11:25-27). According to Micah 7:18-20, This national regeneration of Israel will result in a total forgiveness of Israel's sins.

The second facet of the final restoration of Israel is the re-gathering of Israel from all over the world. This is based on the Land Covenant of Deuteronomy 29:1-30:20, where, through Moses, they are warned against turning away from the Lord. Then the passage proceeds to state that they will do exactly that, resulting in the dispersion out of the Land into the Gentile nations to endure a long period of many persecutions. But this dispersion out of the Land is not going to be permanent, because eventually there will be a re-gathering as described in Deuteronomy 30:1-10. But this final re-gathering will occur only after the regeneration of Israel, at which time the punishments previously applied to Israel will now be applied to the Gentiles. Although curses may fall on the Gentiles, there will only be blessings for Israel because they will totally return to the Lord. The re-gathering of Israel, following the regeneration, is another high point of prophetic revelation. Out of the many passages that talk about the worldwide re-gathering, Isaiah 43:5-7 emphasizes the magnitude of the final restoration of Israel in the re-gathering.

Isaiah 43:5 states:

5 Fear not; for I am with you: I will bring your seed from the east, and gather you from the west; 6 I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth; 7 every one that is called by My name, and whom I have created for My glory, whom I have formed, yea, whom I have made. In the future it will be the final re-gathering of the Jews that will become the high point of Jewish history.

The third facet of the final restoration of Israel is the possession of the Land encompassing two aspects: its total boundaries and its productivity. The basis for this facet is the Abrahamic Covenant as found in various passages of the Book of Genesis. The very beginning of the Abrahamic Covenant is in Genesis 12:1-3. In Genesis 13:14-17, the promise is clearly made that the land is to be possessed by Abram personally as well as by Abram's seed. Yet, Abram died having never possessed any part of the land except for a few wells and a burial cave that he had to purchase. In order for God to fulfill His promise to Abram, two things have to occur: Abram must be resurrected; and the land must be restored to Israel. Since Abram's seed is to possess the land as well, and since Israel has never possessed all of the Promised Land, this, too, remains to be fulfilled. In the above passage, Abram was told that all the land that you see I will give to you and your offspring, but no exact boundaries were given. Later however, as God confirmed the covenant, the exact boundaries were given in Genesis 15:12-21. The borders are to extend from the Euphrates River in the north to the river of Egypt in the south.

This third facet of Israel's final restoration, the possession of the Land, was further developed in both the Law and the Prophets. For the first time in Israel's history, she will possess all of the Promised Land, while the Land itself will greatly increase in its productivity and be well-watered, all on the basis of the Abrahamic Covenant (Leviticus 26:40-45; Isaiah 27:12; 30:23-26; 35:1-2; 65:21-24; Jeremiah 31:1-6, 11-14; Ezekiel 20:42-44; 28:25-26; 34:25-31; 36:8-15, 28-38; Joel 2:18-27; 3:18; Amos 9:13).

The fourth facet of the final restoration of Israel is the re-establishment of the Davidic Throne. This prophecy is based upon the Davidic Covenant found in two passages of Scripture: II Samuel 7:11-16 and I Chronicles 17:10-14. In essence then, the Davidic Covenant promised four eternal things: an eternal dynasty, an eternal kingdom, an eternal throne, and an eternal Person. The eternalness of the dynasty, kingdom, and throne are guaranteed only because the Seed of David culminated in the Person who is Himself eternal. This fourth facet is also developed by the Jewish prophets. For example, Isaiah 9:6-7, Jeremiah 23:5-6, Amos 9:11-12, Luke 1:32-33.

Besides the various features mentioned in the passages dealing with the covenants and their prophetic developments, other passages develop additional characteristics. One of the other major features of the final restoration is that Israel will be reunited as a nation, never to be divided into separate kingdoms again (Jeremiah 3:18; Ezekiel 37:15-23). A second major characteristic of Israel's final restoration is that they will become the center of Gentile attention. Gentiles will be drawn to Jewish people for various reasons. They will be drawn to the Jewish people in order to observe the great work that God has done in the final restoration. To learn about the Jews and from the Jews because Israel will be the light to the Gentiles in that day (Isaiah 14:1-2; 49:22-23; 60:1-3; 61:4-9; Micah 7:14-17; Zechariah 8:23).

The Millennial Israel: Ezekiel 47:13-48:29

For the first time in Israel's history, the Jews will possess and settle in all of the Promised Land, and it will again be subdivided into the twelve tribal divisions. But these tribal divisions will be different than those described in the Book of Joshua. Ezekiel states that the provision of all of the Promised Land will be the final fulfillment of God's covenant promises.

Ezekiel sets out the boundaries of the Land in the Millennium. The northern boundary will extend from the Mediterranean Sea incorporating modern-day Lebanon and parts of modern Syria over to the Euphrates River. The eastern border will move south from the Euphrates River, incorporating the Golan Heights and portions of Syria almost up to Damascus, and continue south to the Jordan River where it exits from the Sea of Galilee. The border will then run along the river all the way down to the southern end of the Dead Sea. The southern border will move from the southern end of the Dead Sea, incorporating the Negev and parts of Sinai all the way along the Brook of Egypt (Wadi el-Arish) to the point where it reaches the Mediterranean Sea. The Mediterranean Sea will be the western border.

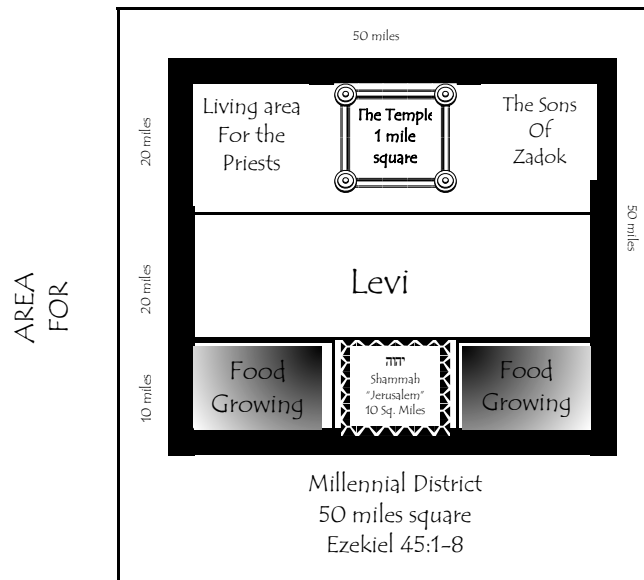
In the center of the country there will be the Millennial Mountain of the House of the Lord. The mountain will be situated at the south of Judah's border and will serve as the dividing line between the seven northern tribes and the five southern tribes.

The Millennial Jerusalem: Ezekiel 48:30-35

Ezekiel describes the Millennial Jerusalem as having four sides to the city with twelve gates, three gates on each side, and named after the twelve sons of Jacob. At that time Jerusalem will be given a new name which will be Adonai Shammah that means "The Lord is there." Since the Messiah will personally reign from this particular city, the city will not only fulfill its name of Jerusalem "the city of peace" but also Adonai Shammah, "The Lord is there".

The Holy District

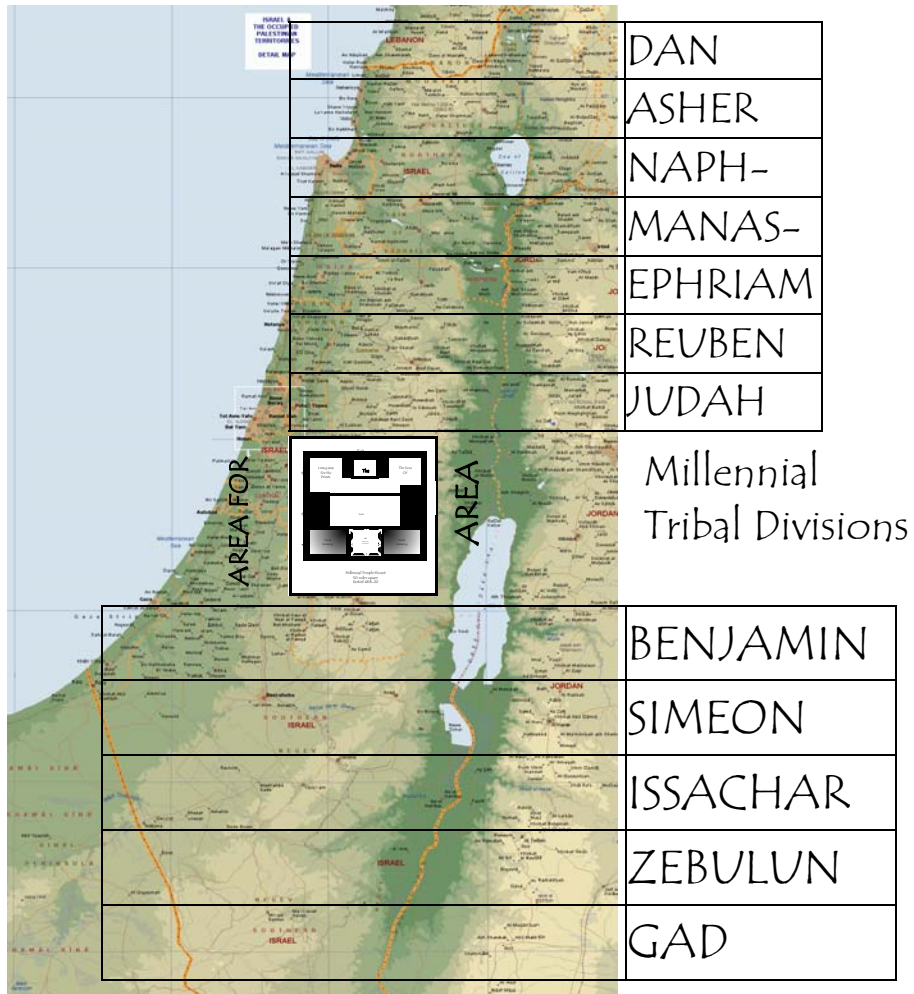
Ezekiel 45 “Moreover, when you divide the land by lot into inheritance, you shall set apart a district for the LORD, a holy section of the land; its length *shall be* twenty-five thousand *cubits*, and the width ten thousand. It *shall be* holy throughout its territory all around. ² Of this there shall be a square plot for the sanctuary, five hundred by five hundred *rods*, with fifty cubits around it for an open space. ³ So this is the district you shall measure: twenty-five thousand *cubits* long and ten thousand wide; in it shall be the sanctuary, the Most Holy *Place*. ⁴ It shall be a holy *section* of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the LORD; it shall be a place for their houses and a holy place for the sanctuary. ⁵ An *area* twenty-five thousand *cubits* long and ten thousand wide shall belong to the Levites, the ministers of the temple; they shall have twenty chambers as a possession.



Properties of the City and the Prince

⁶ “You shall appoint as the property of the city *an area* five thousand *cubits* wide and twenty-five thousand long, adjacent to the district of the holy *section*; it shall belong to the whole house of Israel.

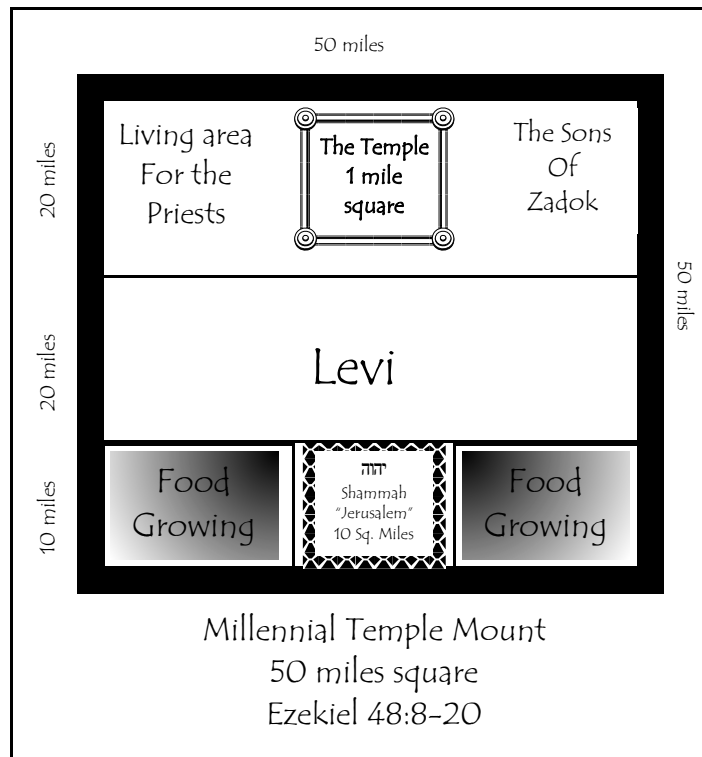
⁷ “The prince shall have a *section* on one side and the other of the holy district and the city’s property; and bordering on the holy district and the city’s property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the *tribal* portions, from the west border to the east border. ⁸ The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall give *the rest* of the land to the house of Israel, according to their tribes.”



Division of the Land Ezekiel 48

“Now these are the names of the tribes: From the northern border along the road to Hethlon at the entrance of Hamath, to Hazar Enan, the border of Damascus northward, in the direction of Hamath, *there shall be one section for Dan* from its east to its west side; ² by the border of Dan, from the east side to the west, one *section for Asher*; ³ by the border of Asher, from the east side to the west, one *section for Naphtali*; ⁴ by the border of Naphtali, from the east side to the west, one *section for Manasseh*; ⁵ by the border of Manasseh, from the east side to the west, one *section for Ephraim*; ⁶ by the border of Ephraim, from the east side to the west, one *section for Reuben*; ⁷ by the border of Reuben, from the east side to the west, one *section for Judah*; ⁸ by the border of Judah, from the east side to the west, shall be the district which you shall set apart, twenty-five thousand *cubits* in width, and *in length* the same as one of the *other* portions, from the east side to the west, with the sanctuary in the center.

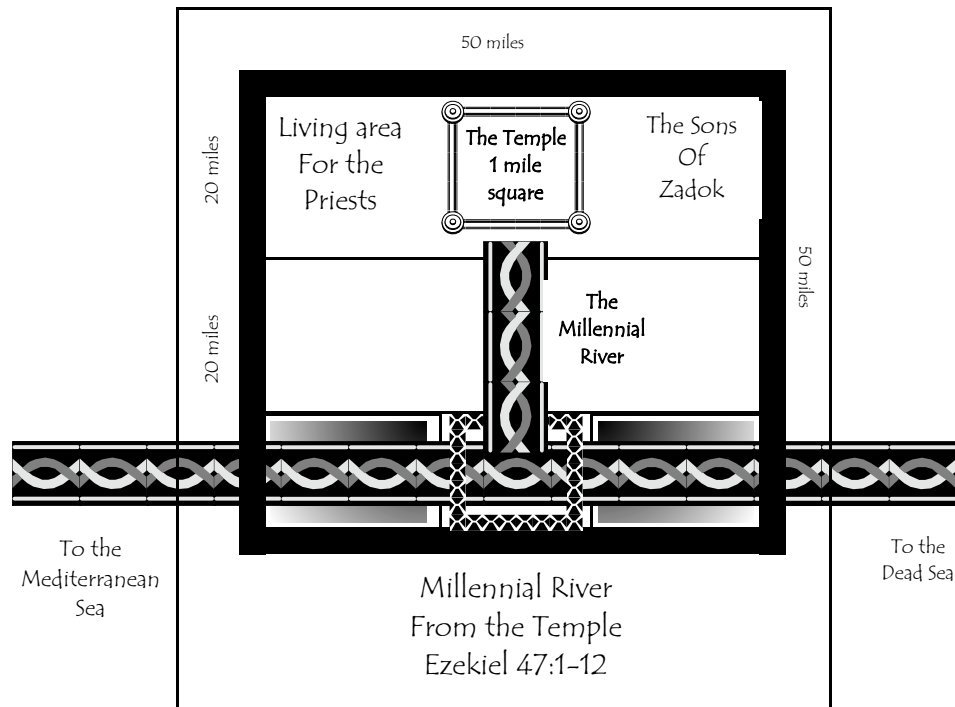
1 Samuel 2:35
 Then I will raise up for Myself a faithful priest *who* shall do according to what *is* in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever.



Ezekiel 44:10—The Levites and the Son’s of Zadok

¹⁰ “And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity. ¹¹ Yet they shall be ministers in My sanctuary, as gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. ¹² Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have raised My hand in an oath against them,” says the Lord GOD, “that they shall bear their iniquity. ¹³ And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed. ¹⁴ Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it.

¹⁵ “But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood,” says the Lord GOD. ¹⁶ “They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.



The Healing Waters and Trees of the Millennial River

Ezekiel 47 Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar. ² He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.

³ And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water *came up to my ankles*. ⁴ Again he measured one thousand and brought me through the waters; the water *came up to my knees*. Again he measured one thousand and brought me through; the water *came up to my waist*. ⁵ Again he measured one thousand, *and it was* a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed. ⁶ He said to me, "Son of man, have you seen *this*?" Then he brought me and returned me to the bank of the river.

⁷ When I returned, there, along the bank of the river, *were* very many trees on one side and the other. ⁸ Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. *When it reaches the sea, its waters are healed.*

⁹ And it shall be *that every living thing that moves, wherever the rivers go, will live*. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes. ¹⁰ It shall be *that fishermen will stand by it from En Gedi to En Eglaim; they will be places for spreading their nets*. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many. ¹¹ But its swamps and marshes will not be healed; they will be given over to salt. ¹² Along the bank of the river, on this side and that, will grow all *kinds of trees used for food*; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."



The Feast of Tabernacles in the Millennial Kingdom

Once Messiah has returned to earth as King and established His Messianic Kingdom, with its center at the gloriously rebuilt Temple in Jerusalem (Zech. 6:12-15; 8:3; Ezek. 40-48; Matt. 19:28; 25:31-32; Rev. 20:4), the festival calendar will be resumed as predicted by the prophet Ezekiel: "They shall also keep My laws and My statutes in all My appointed feasts, and sanctify My sabbaths" (Ezek. 44:24; cf. Zeph. 3:18). However, of the seven feasts of the Lord only the Feast of Tabernacles has its typical fulfillment in the Millennium as a demonstration of God's restoration program for Israel in keeping with the terms of the Abrahamic and New Covenants. These covenants promised safe territorial boundaries to Israel where it would serve spiritually as a blessing and witness to the Gentile nations (Gen. 12:2-3; 15:18; Isa. 2:2-4; 60:3; Jer. 32:37-41; 33:16; Ezek. 37:25-28). Confirmation of a Millennial setting for this feast is evident from its many messianic and prophetic features which could only be realized in the time of Israel's future redemption and restoration. For example, the term "tabernacles" (Hebrew, *succot*; Greek, *skene*) has its meaning as part of a restoration promise of God to return to earth and "tabernacle" with Israel in a way never before experienced in history: "Thus says the Lord, 'I will return to Zion and will dwell in the midst of Jerusalem ...'" (Zech. 8:3a); "I will set My Sanctuary in their midst forever. My dwelling place also will be with them ... (Ezek. 37:26-27); "the Lord of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders" (Isa. 24:23). While this "tabernacling" with Israel will take the form of God's renewed presence in the Temple, the prophet Isaiah indicates that a greater display of this will be witnessed than at any time or at Temple in the past: "Then the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy" (Isa. 4:5). The "canopy" (Hebrew, *huppah*) of God's glory in this verse is stated in the next verse to be a "tabernacle" (Hebrew, *sukkah*) from the heat by day, and refuge and protection from the storm and the rain." This wording is intended to connect the past experience of deliverance (from the Pharaoh in Egypt) and temporary man-made shelters (Lev. 23:42-43) with the future deliverance (from the Antichrist in the Tribulation) and permanent God-given sanctuary. Ezekiel depicts the method of this future "tabernacling" with the return of God's Shekinah Glory to the Temple

(Ezek. 43:1-7), while Jeremiah's reveals its result as Jerusalem becomes "the Throne of the Lord, and all the nations will be gathered to it..." (Jer. 3:17). Such a divine preview of this future "tabernacling glory" was given to correct Peter's limited concept of building temporary "tabernacles" for Jesus, Moses, and Elijah at the transfiguration (Matt. 17:1-5; Mk. 9:2-7; Lk. 9:28-35). Indeed later Jewish interpretation saw in the reference to "tabernacles" not only the Israelites temporary shelters in the wilderness but also the divine *sukkah* (the Shekinah) which had "brought them out of the land of Egypt" (Lev. 23:43). In this way they connected the Feast of Tabernacles with the promise that God's presence would dwell with Israel in the future as it had in the past (Hag. 2:5-9; cf. Zeph. 3:15c).

In a similar way Jesus had made this connection in His own Person as the "Word become flesh tabernacling among us" (Jn. 1:14). At the Feast of Tabernacles He combined two of the messianic symbols of the feast - the water libation and the light of the candelabras in the Temple precinct - to illustrate the fulfillment in Himself of the promised restoration of Israel under Messiah in the Millennial Age. The significance of this was displayed on the final day (seventh day) of this feast is known as *Hoshana Rabbah* (The Day of the "Great *Hosanna*"), taken from liturgical passages recited throughout the feast which begin with the Hebrew imperative *hoshana* ("save now"). At this time the people waved their lulavs (palm branches) while the Levites chanted the *Hallel* (Pss. 113-118). The name of this day - *Hosanna* - comes from the closing words of Psalm 118 which reads: "Save now, I beseech Thee, O Lord... Blessed be he who comes in the name of the Lord..." This prayer for the speedy advent of messianic redemption accompanied a special ceremony known as the "water-drawing festival" (Hebrew, *simhat bet hassoevah*). At this ceremony water was drawn from the Pool of Siloam in a ceremony known as) and poured on the corner of the Altar in the Temple as a libation offering. Its purpose was in connection with prayers for the annual rains, but also had symbolic messianic connections. It was here at the Siloam (Hebrew, *Shiloach*, "He sent") that the fuller's had washed their clothing (Isa. 7:3), a figure drawn upon by the prophets to illustrate the messianic purification of the Millennial Temple's servants (see Mal. 3:2-3). Here, too, the Prophet Isaiah had challenged Ahaz to trust God not man and revealed a messianic sign (Isa. 7:7-14). Succot also celebrates God's provision of refuge in the wilderness and recalls His prophetic promise of rescue at the time of Jacob's trouble (Jer. 30:7), and restoration in the future kingdom of Messiah. This water was taken to the Temple and poured over the corner of the Altar, a ritual based on an oral tradition that dated to the time of Moses (*Ta'anit* 3a, *Succot* 44b, 44a). The significance of the pouring of water was both *symbolic* and *prophetic*. Its *symbolic* purpose was a prayer for rain, since the summer was about to end and the rainy season begin. This prayer for rain demonstrated Israel's dependence upon the Lord, an act of faith that will be required of all nations in connection with this ceremony in the Millennial Temple (Zech. 14:16-19). Its *prophetic* purpose was messianic, looking forward to the outpouring of the *Ruach Ha-Kodesh* ("the Holy Spirit") upon Israel and the nations under the New Covenant in the Kingdom Age (Ezek. 36:27; Joel 2:28).

This ceremony forms the background for Jesus' arrival at the feast as described in Matthew 21:9 and John 7:37-39 riding into the Temple precinct through the Eastern Gate entrance, greeted by shouts of *Hosanna*, "Save us please!", and then proclaiming to the crowds that He was the true giver of the "water" and the "light" of the world (Jn. 7:37-38; 8:12). On this day during Temple times willow branches were beaten against the pavement next to the Great Altar to symbolize the casting away of the nation's sins. In addition, at this time Israel's return to blessing will include the spiritual instruction and blessing of the nations, who will join with them in the ongoing celebration of Succot (Zech. 14:16-19). It is also significant that the Scripture portion from the Prophets read in the synagogue on the Sabbath during the Feast of Tabernacles is Ezekiel chapter 38 which deals with the future battle of Gog and Magog in which the Lord miraculously preserves Israel in an end-time war.

The use of "tabernacle" also recalls the famous prophecy of the restoration of the Davidic Kingdom ("the tabernacle of David") given in Amos 9:11: "After these things I will return and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins and I will restore it, in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name ..." The fulfillment of this prophecy, as explained in Acts 15:14-18, will take place after the full number of Gentiles has been grafted onto the olive tree (in keeping with the blessing of the Gentiles in the Abrahamic Covenant) through faith" (Rom. 11:25) at the completion of the Church Age. those Gentiles (of the sheep nations, who came to faith in the Jewish Messiah during the time of Jacob's Trouble, see Matt. 25:34-40) will join with redeemed Israelites in the true worship of God. In addition, the apostle John specifically used the imagery of the Feast of Tabernacles in relation to the Tribulation martyrs from among the nations. He depicted these Gentiles as having "palm branches" and "serving in His Temple" while God "spreads His tabernacle over them" and Jesus "guides them to springs of living water" (Rev. 7:9-17). Such Gentile inclusion was anticipated by the alternate name for the feast as "the Feast of Ingathering" (Exodus 23:15-16) and demonstrated during the feast in Second Temple times as Jewish men took part in a Temple ritual where seventy sacrifices were offered in atonement for the sins of the nations that had come from the sons of Noah. The prophets cited this future inclusion of Gentile nations, who formerly oppressed Israel, but will become a part of the worshipping community, as one of the evidences of the changed conditions under Messiah's New Covenant (Jer. 31:31-34). For example, Zechariah states that "many nations will join themselves to Lord in that day and will become My people ..." (Zech. 2:11), while Isaiah describes the Millennial Temple as "a house of prayer for all the peoples" (Isa. 56:7; cf. Matt. 21:12; Mk. 11:17; Lk. 19:46) to which all of the nations of the earth will come to learn the ways of the Lord (Isa. 2:2c-3; 60:3; 62:2), to behold God's glory (Isa. 60:3; 62:2; 66:18), offer sacrifices (Isa. 56:6; 66:20) and to pay material tribute (Isa. 60: 5; 66:18-19; cf. Hag. 2:7-8; Zech. 8:22; Rev. 21:24).

This last reference to Gentile payment of tribute also forms the subject of the only explicit mention of the Feast of Tabernacles in a Millennial context: "Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Tabernacles" (Zech. 14:16). This statement is part of the conclusion to a section of Zechariah (chs. 12-14) which detail the Gentile invasion of Jerusalem during the campaigns of Armageddon.

In the immediate context (ch. 14) a summary of events reveal prophetic aspects predicted by the feast: (1) the advent of Messiah (vss. 3-4), the rescue and restoration of the Jewish Remnant (vs. 5; cf. Lk. 21:27-28), the experience of heaven-sent light and living water (vss. 7-8), the recognition of Messiah as universal King (vs. 9), the transformation of Jerusalem (vs. 10), and the gathering of the wealth of the Gentile nations (vs. 14).

Those who are addressed as being obligated to observe the Feast of Tabernacles in verse 14 are the remnants of the Gentile nations who were previously allied with the Antichrist in the war against the Holy City (Zech. 12:3, 9; 14:2, 12; cf. Rev. 19:19; Psa. 2:1-3). Although those in the armies who were present in the battle will have been destroyed by a deadly plague (vss. 12-13), others will remain in these countries to appear before Messiah's judgment seat at the conclusion of the conflict (Matt. 25:31-32). Those who converted to Messiah and His rule (Rev. 15:3-4), as evidenced by their costly compassion to the Jewish Remnant (Matt. 25:35-40) will continue into the Millennial Kingdom. Nevertheless, under the rod-of-iron rule of Messiah (Psa. 2:9; Rev. 19:15), representatives of these nations will be required to demonstrate their allegiance to King Messiah by annual appearance at His Throne-City with tribute and material offerings (as token appreciation of divine provision). This act is in accordance with an ancient association of the Feast of Tabernacles with the recognition of the king as God's son, an act alluded to in Psalm 2:10-11: "Now therefore, O kings, show discernment; take warning, O judges of the earth. Worship the Lord with reverence, and rejoice with trembling. Do homage to the Son, lest He become angry and you perish in the way ..." The ancient observance of the feast was also followed by a leviticallly-led ceremony of covenant renewal (Neh. 9:1-38) in which a national allegiance to the Lord was reaffirmed (Neh. 10:29). Therefore, a warning is issued in this passage to these national representatives if they should fail to observe the Feast of Tabernacles (vss. 17-19), which would be tantamount to an act of spiritual and national rebellion. Remembering that part of the ritual of the Feast of Tabernacles was in view of receiving rain (specifically the former rains), one punishment for those nations that fail to appear annually in Jerusalem will be a withholding of rain, the very gift which made possible their gifts. The other punishment will be a plague, which would allow the inclusion of Egypt whose natural productivity depends more on the gift of the Nile than the gift of rains and whose punishment to secure their acknowledgment of Lord's sovereignty during the time of the exodus had been plagues. The Feast of Tabernacles will serve as the instrument to universally unite these nations in their allegiance to Jesus as King Messiah and Sovereign Lord and

Judge (Zech. 14:9, 17; Isa. 2:4) and possibly provide an occasion for the Jewish People to fulfill their destiny as a light to the nations in spiritual instruction to these national representatives (Zech. 8:22-23; Isa. 2:3; cf. Hab. 2:14). Because the nations become vassals of Lord, they have also the right to be called "His people," just as He as their suzerain can be called "their God." This covenantal language of identification ("My people") is absent in Zechariah's presentation of the restored Gentile nations, but it is found elsewhere (cf. Jer. 24:7; 30:22; 31:33; 32:38).

Isaiah elevates the nations of Egypt and Syria to covenantal status (Isa. 19:24-25), making them coparticipants in both the obligations and benefits of the Temple (Isa. 19:21; 27:13; 56:6-8; 60:3, 21; 66:20).

The tribute gifts required by the nations (mentioned in Zech. 14:14 but not in the Feast of Tabernacles text) are elsewhere described as the spoils of war which Lord as the suzerain (over vassals) has full right to receive. The wealth of the conquered nations will accrue to Messiah's Millennial Temple in such a way as to fill it with abundance (a fitting contrast to Israel's past post-exilic poverty), increasing its splendor and value (Zeph. 3:20; Hag. 2:6-7a, 22).

All that God has purposed and planned through His provision as the Lord of His people will be finally fulfilled and celebrated in the Millennial Feast of Tabernacles. The revelation of this Millennial realization should prompt us to gratefully acknowledge God's gift of Messiah for us today and His constant "tabernacling" with us through His indwelling Holy Spirit (Matt. 28:20b; Eph. 2:22). As the future feast will openly demonstrate the unity of Jew and Gentile as they alike bow to Jesus as their Messiah and Lord, it encourages the Body of Messiah today to foster greater unity among all its members before a watching world (Jn. 17:20-21; Eph. 2:14-18). As we do these things in the present age, we honor the Lord of the feast who will one day tabernacle with us forever: "Behold, the tabernacle of God is among men, and they shall be His people, and God Himself shall be among them" (Rev. 21:3; cf. vs. 22).

Gentiles will be judged (The Sheep and Goats)

This judgment is for all nations (Gentiles) that come against Israel since all living Israel is saved at the Second Coming the living Gentiles must be judged. This judgment takes place in the valley south east of the Temple mount in Jerusalem.

1. Judgments of the Gentile nations in the Valley of Jehosephat [Joel 3:1-3](#)
2. Separation of Sheep Gentiles from the Goat Gentiles [Matthew 25:31-46](#)
The Sheep Gentile will help Yeshua's brethren, the Jewish people, during the Tribulation.
3. Separation of the Wheat and Tares (True and False Believer's) [Matthew 13:24-30](#)
4. Parable of the Dragnet [Matthew 13:47-50](#)
5. Resurrection of Old Testament Saints [Isaiah 26:19](#) [Daniel 12:2](#)
6. Resurrection of Tribulation Saints [Revelation 20:4-6](#)

Seventy-five Day Interval

1. Seventy-five day period for the removal of the abomination before the restoration: (1335-1260= 75) [Daniel 12:11-12](#)
2. They will turn Military Equipment to Farming Equipment (Beat swords into plowshares)
3. Anti-Messiah (counterfeit-son) and False Prophet (counterfeit-Holy Spirit) cast alive in the Lake of Fire [Revelation 19:20](#)
4. Satan's will be confined to the Abyss for 1000 years [Revelation 20:1-3](#)
5. Renovation for the Millennial New Heavens and New Earth [Isaiah 65:17-25](#)
6. Establishment of the Davidic Throne [Isaiah 16:5](#) [Psalm 2:6-8](#), [1Choronicals 17:10-14](#), [Jeremiah 33:17-26](#) , [Luke 1:30-33](#)
7. The Marriage Supper of the Lamb [Revelation 19:6-8](#)

Messianic Kingdom - General Characteristics

The Lord will establish a house in Zion:

[Micah 4:1-5](#)

And it will come about in the **last days** That the mountain of the house of the Lord Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it. And many nations will come and say, "Come and let us go up to the mountain of the Lord And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." **For from Zion will go forth the law, even the word of the Lord from Jerusalem** (*not heaven*).

And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war.

1. Messianic Kingdom General Characteristics [Psalm 15:1-5](#), [Psalm 24:1-6](#)
2. House established on a Mountain in Jerusalem. [Isaiah 27:13](#), [Micah 4:1-5](#), [Isaiah 2:2-4](#), [Ezekiel 20:40-41](#), [Ezekiel 17:22-24](#), [Ezekiel 45:1-8](#), [Ezekiel 48:8-20](#)
3. Millennial Temple will be built. [Ezekiel 37:26-28](#) [Jeremiah 3:16](#) [Ezekiel 44:1-46:24](#)
4. Millennial River will begin at the Messianic Temple and flow to the Dead Sea, then to the Mediterranean Sea. [Ezekiel 47:1-12](#), [Joel 3:18](#), [Zechariah 14:8](#), [Ezekiel 47:8-10](#)
5. Millennial Messianic Israel [Ezekiel 47:13-48:29](#)
6. Millennial Jerusalem [Psalm 122:1-9](#), [Isaiah 4:3-6](#), [Isaiah 33:20-24](#),
7. Animals will live in peace [Isaiah 11:6-9](#),
8. Government during the Kingdom on Yeshua's Shoulders [Isaiah 9:6-7](#)
9. Yeshua the King rule in the Land of Israel [Jer. 33:14-17](#), [Jer. 23:5-6](#) [Zechariah 14:9](#)
10. He will rule with a Rod of Iron [Revelation 12:5](#), [Revelation 19:15](#)
11. The King is YHVH - Ha Shem [Psalm 24:7-10](#), [Jeremiah 33:17-26](#)
12. There is a Gentile Branch of Government

13. Faithful Church Saints and Tribulation Saints shall reign with Messiah Rev. 20:4-6
- 14.
14. There is a Jewish Branch of Government
15. King David will reign Jeremiah 30:9, Ezekiel 34:23-24, Ezekiel 37:24-25, Hosea 3:5
16. Twelve Disciples (minus Judas plus Mathias) will reign over the Twelve Tribes Matthew 19:28
17. There will be Princes of Israel Isaiah 32:1, Ezekiel 45:8, Haggai 2:20-23
18. There will be Judges and Counselors Isaiah 1:26
19. Israel will be over the chief nation over all Millennial Gentile nations Deu. 15:6 Deuteronomy 28:1; Deuteronomy 28:13, Isaiah 14:1-2

<u>Jewish Branch</u>	<u>Gentile Branch</u>
David	Church Saints
Twelve Apostles	Gentile Kings
Princes	Sheep Gentiles -
Judges and Counselors	(Tribulation Survivors)
People of Israel	

Animals will live in peace on earth! Isaiah 11:6-9

And the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the young lion and the fatling together; and a little boy will lead them. Also the cow and the bear will graze; their young will lie down together; and the lion will eat straw like the ox. And the nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. They will not hurt or destroy in all My holy mountain, For the earth (*not heaven*) will be full of the knowledge of the Lord As the waters cover the sea.

Israel in the Messianic Kingdom

1. Regeneration of Israel is based on the New Covenant Jeremiah 31:31-34, Isaiah 29:22-24 Isaiah 44:1-5, Isaiah 44:21-23, Ezekiel 11:19-20, Ezekiel 36:25-27 , Joel 2:28-32, Micah 7:18-20, Zephaniah 3:9-13, Romans 11:25-27
2. Worldwide regathering of Believing Israel to the land of Promise. Deuteronomy 30:1-10, Isaiah 11:11-12:6, Isaiah 7:12-13
3. All of Israel will know the Lord. There will be no need to tell a neighbor to know the Lord for they shall all know Him. Jeremiah 31:31-34

Possession of the Land of Israel that belongs to the Jewish People

For additional information on the covenants see: [The Covenants of God](#) a description of the unconditional promises given to the descendants of Abraham, Isaac, and Jacob.

1. Given to Abraham and his descendants [Genesis 13:14-17](#), [Genesis 15:12-21](#)
2. Given to Isaac and his descendants and not Ishmael [Genesis 26:2-5](#)
3. Given to Jacob (Israel) and his descendants not Essau [Genesis 28:13-15](#)
4. Israel will be a productive land [Isaiah 30:23-26](#), [Isaiah 35:1-2](#), [Jeremiah 31:1-6](#)

Gentiles in the Messianic Kingdom

1. Gentile kings will worship the King of Kings [Isaiah 56:1-8](#) , [Isaiah 66:18-24](#)
2. Gentiles born in the Kingdom have 100 years to accept the King Messiah or be condemned to hell [Isaiah 65:20](#)
3. Gentile Nations are obligated to observe Sukkot, the Feast of Tabernacles if they do not observe it they will be without rain. [Zechariah 14:16-19](#)

Israel's relationship to the Arab Nations [Psalm 83:1-8](#)

1. Lebanon (Gebal) - will be at peace by occupation [Ezekiel 47:13-48:29](#)
2. Southern Jordon (Edom) will suffer total destruction [Ezekiel 35:6-15](#) , [Jeremiah 49:7-13](#)
3. The entire book of [Obediah](#) is devoted the destruction of Edom [Jeremiah 49:19-20](#), [Ezekiel 25:12-14](#), [Isaiah 34:8-15](#)
4. Bozrah or Petra will be perpetual wasteland [Jeremiah 49:13,22](#) , [Amos 1:12](#)
5. Central Jordon (Moab) will suffer partial destruction [Jeremiah 48:47](#)
6. Northern Jordon (Ammon) will suffer destruction and possession [Jeremiah 49:1-6](#)
7. Egypt (Hagarenes) will experience destruction, dispersion, then salvation and return [Isaiah 19:1-21](#) , [Ezekiel 29:1-16](#)
8. Northern Iraq (Assyria) will be at peace by conversion [Isaiah 19:23-25](#)
9. Saudi Arabia (Kedar and Hazor) will suffer destruction [Jeremiah 49:33](#)
10. Iran (Persia or Elam) will suffer destruction, dispersion, then return [Jeremiah 49:34-39](#)
11. Iraq (Babylon) will suffer total desolation never to be inhabited again. [Isaiah 13:20-22](#) , [Jeremiah 50:39-40](#) , [Jeremiah 51:41-43](#) , [Revelation 18:1-2](#)