

Lev 05-09-11b

We want to look now formally at that which these Fall Feasts point to and represent, and that is the Millennial Kingdom. The timing of it, the purpose of it, the duration of it, the essential cleansing and so on that is a part of that time, and that provision of God for Israel is pictured in the Feasts, but there are aspects of it that are not to be found primarily represented in the Feasts. The Feasts as a part of the calendar of Israel speak of sequence.

They speak of chronology. They speak of duration, but they don't necessarily flesh out details. They don't flesh out what can be expected of that time, and this is as good a time as any to elaborate a little bit on some of the features of the Millennial Kingdom, and this is a much underexplored subject, primarily because some of the fundamental assumptions that are made in much of our modern biblical scholarship prevent learning very much about the Millennial Kingdom.

Primarily, not understanding that Israel is still going to be in the flesh causes most interpreters to spiritualize and treat as symbolic some of the actual features of the Kingdom, and they're given a very light treatment and more or less dismissed as just being sort of utopian language for heaven or other things that really are not nearly as interesting as what we're about to see. So, I'm going to take you through some passages. I am relying for the core of these, again, on a very interesting book that I've had for a long time by Joseph Goode.

This book is now 20-odd years old, but he was a man, a guy like you and me, who got very interested in things Jewish and went and studied a lot of their traditional literature and rabbinic writings and one thing or another, and did some good work on, in particular, the Feast of Trumpets. Rosh Hashanah, the Head of the Year, that's the name of his book, Rosh Hashanah and the Messianic Kingdom to Come. As you can tell, it wasn't published by Brodman or Zondervan or anybody.

It's a paperback, plastic-bound thing, and you have to take some of it with a healthy dose of salt. But, when it comes to bringing together, in a convenient summary, the passages dealing with the Millennial Kingdom, if you skip the first part of one of his chapters, it's pretty good. So, I'm going to be flipping through this.

First of all, the time of the Millennial Kingdom is spoken of extensively in the major prophets, the most major of whom, of the major prophets, is Isaiah. Isaiah, 66 chapters, miniature Bible, first 40 chapters, first 39 chapters, actually, mirroring the primary message and theme of the Old Testament, the last 27 chapters, 27 chapters rather, for a total of 66, giving the good news of the New Testament and the fulfillment of Messianic promise. But, in Isaiah 65, we have, beginning in verse 17, the following passage.

This is God speaking. For behold, once again, Isaiah 65, 17, Behold, I create a new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and

rejoice forever in that which I create.

For behold, I create Jerusalem a rejoicing, and her people a joy. 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. Now, the voice, this is sort of what you find in the Greek word *phone*, and in the Hebrew word means both sound or voice.

So, the sound of crying, the sound of weeping is what is in view here. But, there is often confusion. The same term can be used for more than one thing in Scripture.

Our most obvious example is the word salvation, which in most cases should be translated deliverance. We've talked about some other terms in this category in the recent past. But, you also have here new heavens and new earth.

Now, there will be a new heavens and a new earth at the inception of the kingdom of the Father. The new heavens and the new earth being spoken of here is not that new heavens and new earth. How do I know? Context.

Context defines terms. And, we have seen a white robe recently, righteous deeds of the saints, reward for the overcomer, two different things both represented by the white robe. It's a different white robe worn by the overcomer than it is the blood-washed multitudes waving the palm branches.

Not the same thing, but the same symbolic term. Similarly, new heavens and new earth, this is new in the sense of different from the old, but not the ultimate new heavens and new earth. Many times in Scripture you have, this is that which was spoken by the prophet, I will pour out my spirit, your old men will see visions, your young men will dream dreams, etc.

Peter spoke this at Pentecost, yet that was not the ultimate fulfillment of that prophetic passage in Joel. This was an echo, an intermediate fulfillment, a foreshadowing of the ultimate fulfillment. In the same way, the Millennial Kingdom is in many ways a foreshadowing of the Kingdom of the Father without being the Kingdom of the Father.

It is a new heavens and a new earth in the sense that nothing like it has been seen. It is the seventh thousand of years. It is the Sabbath day of rest.

But look at the context. I create Jerusalem a rejoicing and her people a joy. I will rejoice in Jerusalem and I will joy in my people and the voice of weeping shall no more be heard in her nor the voice of crying.

This does not mean that there is no weeping and crying anywhere on the earth. What it does mean is that there won't be weeping and crying in Jerusalem. Why? Only Old Testament overcomers will be living in Jerusalem.

The Pharisees, the Sadducees, the scribes, the ne'er-do-wells who were believers and yet

disobedient, apathetic, indifferent, rebellious, rejecters of Christ as Messiah, although they accepted God's Old Testament salvation plan, they missed it because they were blind. They are the group personified by Judas who is also a believer and yet is blind to Christ until after the fact, will be outside Jerusalem, outside the land proper. As I said earlier, we're going to have some things to say about the land proper here in just a few minutes.

But in Jerusalem, around the throne of the son of David, there will be no weeping, there will be no crying in that close proximity. We've seen this passage before. There shall be no more thence an infant of days, nor an old man that hath not filled his days.

Somebody dying in their youth or in their old age in an untimely way. An infant that only lived a few days, it just won't be heard of. An old man who didn't get his full lifespan, didn't fill out his days, won't be heard of.

For the child shall die a hundred years old. Someone dies a hundred years, they'll say, well, he was just a baby. He was just a youth.

And we've already talked about this. The sinner being a hundred years old shall be accursed. This is the Hebrew word that does mean sinner in the sense of missing the mark, falling short.

But here, it means missing the mark of a hundred years. The one who falls short of a hundred years will be said to have died in his youth and to be accursed. It must have been something the matter with him because there's no good reason for somebody to die this young.

He's only a hundred years old and he's just a baby. He had to have been accursed that this was discipline from the king on the throne or he wouldn't be dead. Now look at this.

They shall build houses and inhabit them. What sort of eternal dwellings do we expect to occupy? What did Jesus say in John 14? I go to prepare a place for you. In my Father's house are many dwelling places.

I go to prepare a dwelling place for you. If I go, I come again receiving you myself so that where I am, there you may be also. We dwell in a house not made with hands.

The Lord Jesus will establish our eternal dwelling place. But notice this. These people are going to build their own houses, aren't they? They shall build houses and inhabit them.

They shall plant vineyards. Where does it say that you and I in the eternal future are going to have to plant grapevines and eat the fruit of them? This is what people in the flesh do. This is how you sustain an earthly life.

What was, as I mentioned in the early part of the break, what was the situation after the fall? What did God say to Adam just before he left the garden? You will till the soil. You will earn your bread by the sweat of your brow. People are still tilling the soil.

They shall turn their swords into what? Plowshares. Why? Still have to till the soil. There is still

an element of the curse unaddressed even in the millennial kingdom.

They will turn their swords into plowshares because they've got to plow to get their bread. But they will plant vineyards, eat the fruit of them. They shall not build and another inhabit.

They shall not plant and another eat. For as the days of a what? As the days of a tree are the days of my people. Not as the days of the angels.

Not as the eternal existence of the glorified people of God. As the days of a tree. Trees last a long, long time.

Cedars in Lebanon. Those things, if they hadn't been cut down, can live for hundreds of years. You look at the redwoods and so on.

Olive trees. They've got some olive trees, one or two in Jerusalem, that they think were there in the days of Christ. As the days of a tree are the days of my people.

Trees are what we talk about in the Feast of Booths. You cut those branches and make a dwelling place out of them. They're temporary.

They're like the body of this flesh. What's going to happen by the end of that week that they dwell in the booths? They're going to look up and those leaves are going to be withered. And that wood is going to start to stiffen.

And the bark is going to start to peel away. It's temporary. The days of a tree are the days of my people.

My elect shall long enjoy the work of their hands. The work of their hands. This is not the eternal future.

This is the millennial kingdom. But it is a created new heaven and a created new earth in the sense that this is a restoration. This is an Edenic sort of environment.

It is not free of sin. The environment of Eden did not prevent sin, did it? And Adam and Eve still stood in the garden for some time after they ate the fruit. And then there was this judgment.

Even so, the millennial kingdom will be set up under the Lord Jesus and will initially be perfect. But by the end of that thousand years, it's going to be time to throw some people out of the garden again. They shall not labor in vain nor bring forth for trouble for they are the seed of the blessed of the Lord and their offspring with them.

Their offspring with them. Another one of several passages I've pointed out in the past that makes me think that those who lose their offspring, you know, what about those who can't believe, dying before the age of accountability and so forth, the scriptures are replete with references to young people, babes, toddlers, suckling infants, and so on, in the millennial kingdom. Where do they come from? It shall come to pass that before they call, I will answer.

And while they are yet speaking, I will hear. A lot of people claim this in terms of prayer in this age. But you see the context here.

This is a millennial promise. Before they call, the Lord Jesus is going to anticipate. In my experience, I've told you this before.

In fact, I had it exemplified when I spent my tour in Okinawa. I had two different battery commanders. I had one commander for about a third of the time, the other commander for the other two-thirds of the time.

The first battery commander I had was a planner. He looked ahead. He saw that on the schedule we were going to go up to Camp Hanson and shoot.

We were going to be in the field for a week. So he would gather his platoon commanders and say, Okay, Lieutenant Hull, you need to do this, that, and the other. Lieutenant Brown, you need to do this, that, and the other.

Lieutenant Lee, you need to do this, that, and the other. Because we're going to be in the field for a week. We need to make sure we've got rations.

We need to make sure we draw ammunition. We need to make sure the maintenance is done on the trucks. We need to make sure the troops are ready.

We need to arrange for pay in the field, this, that, and the other. All the arrangements are made ahead because you look ahead and you say, Okay, we've got to get this ready. So when the troopies are out in the field and it's time for chow, or it's time to shoot and we need ammunition, they look around and say, well, and before they even ask, where's the chow or where's the bullets, there they are.

They've been provided in advance because you've got a good battery commander who thinks ahead, plans ahead, implements the logistics in advance. That great battery commander left and I got a new battery commander who was a different polar opposite in leadership style, management style. He would basically go along and wait for something to happen and then react to it.

So, oh, time to go to the field. Well, let's get in the trucks. Oh, but sir, the trucks aren't out of maintenance yet.

Oh, well, we're going to have to work all night. We get in the field, we run low on ammunition. Well, we've got to get a truck and send it back down to the ammunition depot and try to get it back here before the battalion fire for effect takes place and we're going to have egg on our face.

And disaster management, crisis management, last-minute heroics all the time. It's very frustrating because there is no plan. You have to try to, within the plastic bag of this kind of

leadership, try to move around and get your stuff done and get your people taken care of and do what you can do under the limits of your authority because this guy doesn't think ahead.

And once you get behind that snowball, you're so busy doing crisis management, you no longer can look ahead because you're busy trying to fill the holes made by your scrambling and your digging out to fix the current crisis because you didn't plan ahead last week. And very frustrating. And you can learn a lot by observing those two different management styles up close.

The Lord Jesus Christ is not into last-minute improvisation to solve problems because he's God and he knows the end from the beginning and his provision is in place in advance. Every problem you and I will ever face already has some sort of provision to either carry us through it or to deliver us out of it and that provision was made before the world began. They've got this process theology going on where God is sort of figuring things out as he goes along.

He's improvisational. This theology was thought up by people like my second battery commander who figured that we'll make God in our own image and God regretted that he made Saul king and God was kind of surprised that his plans didn't work out. He sent Jesus and he got crucified and God had to figure out something else.

It's, of course, blasphemy. But you can see the human thinking and the human precedent for it. They say, you know, God is really great and really smart but he's kind of inventing his plan as he goes along and that just reflects an abysmal ignorance of the word of God.

So, before they call, I will answer. This is going to be fulfilled in the millennial kingdom. Now, is it a principle that applies now? Can we take this promise to the bank? Of course.

God has put the answer to our prayers in place before we ever prayed the prayer. So, let's just skip the prayer and cut to the answer, right? Not at all. Because if you don't pray, God knew you didn't pray in eternity past and didn't put the answer to your prayer in place because there was no prayer.

It's like one of those time travel paradoxes. Even though you know that God knew ahead of time, you still need to pray the prayer because that is the basis. Ask and it shall be given.

He doesn't say, I know what you need so it shall be given. He doesn't say, I know you're looking for something so I'll just put it in place and you won't have to look. I'm just going to swing doors open as you get there.

It's going to be like these sensors. You just get close enough to the grocery store and the door opens. God's doors don't work that way.

You have to go up and knock. You have to push a button. Then it opens.

It's like an elevator door. You can stand outside the elevators all day long but until you push up

or down, the doors don't just swing open. The elevator won't even stop on your floor unless you push a button and get it to come there unless maybe you're on the ground floor.

Who wants to live on the ground floor? Not me. By the way, I heard about the Southern Baptist Seminary in New Orleans. The president of that seminary spoke this morning on the radio.

It's interesting because the area where that seminary sits is on a piece of ground that is about six feet above sea level. The hurricane came through. They had some roof damage, minor stuff.

The levees broke. Water flooded into the city. Their piece of real estate has a high spot and a low spot.

The front part of it is higher. That's where the academic buildings are. That's where their library is.

That's where the chapel is. The water got up just to the chapel steps. It did not flood their library.

It's got a lot of irreplaceable books and things in it. It did not flood the academic buildings where all the high-priced equipment is. But the low ground behind the front area of the seminary is where all of the housing for faculty and students was.

That flooded to a depth of seven feet. The multi-story residence buildings for students, everybody that lived on the ground floor was flooded and lost everything. Everybody that lived on the second and above has basically suffered no loss to this point.

So, you don't want to live on the ground floor. They shall not labor in vain, nor bring forth for trouble. They are the seed of the blessed of the Lord, and their offspring with them.

It shall come to pass before they call, I will answer. And while they are yet speaking, I will hear. The wolf and the lamb shall feed together.

No mention of animals. I'm sorry to say for all you animal lovers and pet lovers, there is no mention of animals in the kingdom of the Father. But you've got a thousand years to prepare yourself for the possibility of no animals because there will be animals all over the millennial kingdom.

Will your favorite pet be resuscitated? I have no idea. Talk to God about it. He certainly has the power.

I can't tell you. I know for some of you this is a serious issue, but I'm just saying. I cannot tell you that Rover is going to come back to life, or Rat Boy, or whoever.

I just don't know. There's nothing in Scripture pro or con. But one thing I do know, if you trust in the Lord, He will give you the desires of your heart.

That's a promise you can bring up. But notice, there will be wolves and there will be lambs, but there will not be the carnivorous relationship that they now, I guess it's not enjoy, that they now experience. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullet.

Carnivorous animals will return to their diet in the Garden of Eden, which is vegetarian. They will eat straw. Lions will eat straw.

The evolutionary people say, oh, but what about the fangs? They don't have the teeth for this. Well, I can't help it, and I apologize in advance for telling you this, but when I look at, you know how in cartoons, many times the characters are talking animals instead of people, and a lot of times you see cats or lions or whatever, and when they smile, they've got nice flat teeth like you and I have. Well, God is going to alter the DNA or the genes or whatever, and lions are going to have teeth like cows.

And when they rear their lips back, you're going to see a nice flat row of grain straw munching teeth. And the fangs and the flesh-tearing equipment that they currently have won't be there, and it may look a little strange. And if MGM still uses their Leo the Lion thing, he's going to have these nice little flat row of teeth, because that's what you need to eat straw.

Dust shall be the serpent's meat. Meat is the old King James word for food. The serpents are going to eat dust, or they're going to eat something that lives in the dust.

They're not going to be biting animals. They're not going to be swallowing rats and rodents and things. They're going to be eating something that lives in the dust.

Pill bugs or I don't know what. Something in the dust. They shall neither hurt nor destroy in all my holy mountain, saith the Lord.

Now, is this going to be true worldwide? Will there still be some sort of wild beasts elsewhere? Possibly. These carnivorous and dangerous animals will not hurt or destroy in the holy mountain, in Jerusalem. Now, why are people weeping and wailing and gnashing their teeth when they're outside the land? It may be that this lion-eating straw like the ox only pertains in Jerusalem and its environs, the holy mountain.

And outside of that, maybe you don't have these modified animals. Maybe there are still dangers. Why do you have sick people? Why do you have death? And people say, well, he must have been accursed because God let that happen to him.

The level of ideality in the millennial kingdom radiates outward in a diminishing fashion from Jerusalem. So, proximity to Jerusalem is a blessing and distance from Jerusalem can be viewed as not blessing. So, there are changes.

There is a time of peace and prosperity in the kingdom, particularly in the capital of the kingdom of the Lord. Jerusalem will be a place of rejoicing. Jerusalem is one of the most

troubled cities in the world right now, but it will not be that way in the millennial future.

Isaiah 2-4 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even everyone that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

Now, the spirit of judgment and the spirit of burning, this is the great and terrible day of the Lord. And the current citizenry in Jerusalem and its surroundings will be purged out. There is going to be a lot of death and destruction and God is going to repopulate that area with those who are qualified to be there.

The escaped of Israel. This is in distinction to the new heavens and the new earth spoken of in Revelation chapter 21. We've looked at that.

Another reference is Joel chapter 3 verse 18. It shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk. All the rivers of Judah shall flow with waters and a fountain shall come out of the house of the Lord and shall water the valley of Shittim.

This is reminiscent of the Garden of Eden, isn't it? Where you had rivers that flowed forth and watered the earth. And you have wine and milk. Of course, both of these things are mentioned in terms of Jacob's prophecy about Judah.

Where his teeth are white with milk and his garments are red. He's got his coat tied to the vine and so on. Isaiah chapter 40 verses 9 through 11.

O Zion, that bring us good tidings. What are these good tidings? Well, they were first preached when Jesus came the first time. I bring you good tidings of great joy which shall be to all people.

The gospel that was preached by the twelve and by the seventy was the good news of the kingdom that was the message of the prophets of the Old Testament. Messiah comes. This is the original gospel.

This is the original good news. O Zion, again Isaiah 40 verses 9 through 11. O Zion, that bring us good tidings.

Get thee up into the high mountain, O Jerusalem, that bring us good tidings. Lift up thy voice with strength. Lift it up.

Be not afraid. Say unto the cities of Judah, Behold your God. Behold, the Lord God will come with a strong hand and his arm shall rule for him.

Behold, his reward is with him and his work is before him. He shall feed his flock like a

shepherd. He shall gather the lambs with his arm and carry them in his bosom and shall gently lead those that are with young.

Another passage dealing with the fact that Israel, resuscitated, is going to be caring for children at the inception of the millennial kingdom. When Jesus comes in, he's carrying the lambs in his arms. When he begins the kingdom, he is leading those that are with young.

So, Isaiah 59 verses 20 and 21. The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. Again, this is Isaiah 59, 20 and 21.

The Redeemer comes to Zion. Unto them that turn from transgression in Jacob, saith the Lord. What about those in Jacob that don't turn from transgression? They're not in Zion.

They're resuscitated, but they're outside. They're like the Pharisees. You will see many coming, sitting down with Abraham, you yourselves cast out.

As for me, this is my covenant with them, saith the Lord, my spirit that is upon thee and my words which I have put in thy mouth shall not depart out of thy mouth nor out of the mouth of thy seed nor out of thy seed's seed, saith the Lord, from henceforth and forever. Thy seed's seed? Those same youngsters we saw earlier. In Isaiah chapter 13, verses 9-13, talking about the day of the Lord.

Isaiah 13, 9-13, Behold, the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate. He shall destroy the sinners thereof out of it. Notice, there are sinners in the land.

The Lord comes and destroys the sinners out of it. For the stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened and is going forth and the moon shall not cause her light to shine.

Does that sound familiar? We saw this in Matthew 24. We saw this in Revelation. The opening of the sixth seal.

I will punish the world for their evil and the wicked for their iniquity and I will cause the arrogancy of the proud to cease. Boy, won't that be a great day. And I will lay low the haughtiness of the terrible.

I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Now, what does this mean? I will make a man precious. Why are things considered precious, generally? Rarity.

Gold is not precious when it is so plentiful. Remember Solomon had so much gold that it was treated like rocks and dust in the earth? It's the scarcity. So, essentially, he's saying, I will make a man more scarce than fine gold, even a man more scarce than the golden wedge of Ophir.

Of course, Ophir was a place where gold comes from. You find this back in Genesis, first couple

of chapters. Therefore, I will shake the heavens and the earth shall remove out of her place in the wrath of the Lord of hosts and in the day of his fierce anger.

We talked about the mechanics of the destruction of great numbers, one quarter of the whole earth's population and so on at the opening of that seal. Now look at Zechariah 13, 8 and 9. Zechariah 13. We were just in Isaiah 13, 9 through 13.

Now we're in Zechariah 13, 8 and 9. It shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die. This is important. I'm going to talk about this a little bit.

Zechariah 13, 8. In all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring that third part through the fire and will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name, and I will hear them.

I will say, It is my people, and they shall say, The Lord is my God. Now, let's think about this in the light of some of our other studies, particularly Revelation. Who do we know about during the tribulation time, 70th week of Daniel, that qualifies as those about whom God says, It is my people, and they say, The Lord is my God? How many of them are there? 12,000 sealed from every tribe? 144,000? And this is one-third of the pre-existing population in the land.

So, what's 3 times 144? Well, you've got 288, and you get up to about 420,000, 430,000, something like that. Okay, this is where we look at current events a little bit. Israel, right now, the land of Israel, has a current population of about 6.7 million.

This is as of 2002. The CIA World Factbook. There's about 6.5 million people there, total.

Now, you have to understand a little bit of geography. Some of you may understand this. I was a little fuzzy on this until I did the research for this class.

But, Israel proper, defined in 1948 with the establishment of the land and so on, is actually Philistia. When you look at the territory that was granted to Israel, there is a point where it's only 9 miles wide, the Mediterranean on one side, and their eastern border on the other. This is where Philistia used to be.

This is Goliath country. You know where the original Judea and Samaria are? You know what the name of Judea and Samaria is today? The West Bank. The West Bank is historic Israel, not the Philistia where these millions of Israelites, 77% of the population of Israel in the modern sense, is Jewish and dwells in Philistia.

The West Bank, which is historic Judea and Samaria, guess how many Jews live there? In August of 2002, there were approximately 220,000 Jews in the West Bank. You know how many there are today? 400,000. In three years, that population has doubled.

How many does there need to be for a third of them to be 144,000? We're just almost there. By

2007, another two years, I mean there are 400,000 now and you only need 420,000 if they all survive the first six years and something bad doesn't happen over there. And that has never been true of historic Israel, Judea and Samaria, ever.

From 1948 until now, there have never been enough Jews to have 144,000 in Israel that the Bible talks about until right now. So, I find that highly significant. I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried.

Do you think that all of the settlers, the Israelite Jewish settlers in the West Bank right now are believers in God? No. But will there be some that become believers in God after the church leaves and Antichrist sets up his kingdom and breaks his covenant? Yes, there will. Two-thirds, evidently, do not.

And God allows them to perish. One-third is brought through the fire. These are the ones where God holds up judgment until they are sealed in their foreheads, Revelation 6 and 7. So, I find this very interesting.

Isaiah 63, verses 1-6 Who is this that comes from Edom with dyed garments from Basra? What's Edom referenced to? Who are the Edomites, descendants of Esau? What is Edom? Why is it a name associated with Esau? What's the color associated with Esau and Edom? Red. It's all red over there. What is the color of the second horseman that comes forth of the apocalypse? Red.

Why? Because he's waving a sword and there's warfare and bloodshed. Red is the color of blood. That's why it's on our flag, etc.

Who is this coming from Edom with dyed garments from Basra? Of course, what direction is Edom from Israel? From Judah. Straight east. It's coming from the east.

Same direction as the rising sun. His garments are blood red. Traveling in the greatness of his strength, I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel and your garments, like him that treads the wine vat? It says in Isaiah 63. He says, I have trodden the winepress alone. Remember the old battle hymn of the Republic? He is trampling out the vintage where the grapes of wrath are stored.

Of the people there was none with me, for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold. Therefore my own arm brought salvation to me, and my fury it upheld me, and I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.

And Zechariah 14, verses 1-9 Behold, the day of the Lord comes. Your spoil will be divided in the midst of you. I will gather all nations against Jerusalem to battle.

The city shall be taken, and the houses rifled, and the women ravished. Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle.

His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives will cleave in the midst thereof toward the east and toward the west. And there shall be a very great valley.

Half the mountain shall remove to the north, half of it toward the south. Ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal. Yea, ye shall flee like ye fled from before the earthquake in the days of Uzziah king of Judah.

The Lord my God shall come, the saints with him, and it shall come to pass in that day the light shall not be clear nor dark. It shall be one day which shall be known to the Lord, not day nor night. It shall come to pass that at evening time it shall be light.

And it shall be in that day living waters shall go out from Jerusalem, half of them toward the former sea, half of them toward the hinder sea. In summer and in winter shall it be. And the Lord shall be king over all the earth.

In that day there shall be one Lord and his name one." What a great prophetic passage. One of the primary passages in distinguishing the second coming from the rapture, by the way. Then finally, we'll take a look at Isaiah 11, 1-12.

There will come forth a rod out of the stem of Jesse, a branch shall grow out of his roots. The spirit of the Lord will rest upon him. The spirit of wisdom, understanding, counsel, might, knowledge, fear of the Lord shall make him of quick understanding in the fear of the Lord.

He will not judge after the sight of his eyes or reprove after the hearing of his ears, but with righteousness he will judge the poor and reprove with equity the meek of the earth. He shall smite the earth with the rod of his mouth, the breath of his lips, slay the wicked. Righteousness will be the girdle of his loins, faithfulness the girdle of his reins.

The wolf shall dwell with the lamb. Again, Isaiah 11. The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fat lion together, and a little child shall lead them.

The cow and the bear shall feed, their young ones shall lie down together. The lion shall eat straw like the ox. The suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day there shall be a root of Jesse, which shall stand for an instant of the people, to it the Gentiles seek. His rest shall be glorious.

In that day the Lord will set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, from Egypt, from Pathos, from Cush, from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." So, you have the throne of David re-established, you have the outcasts and the scattered, the dispersion regathered in that day. This is the seventh thousand.

This is the Sabbath of rest. This is the fulfillment time for Old Testament covenant promises to the faithful of Israel. And they will get the chance to live in that grace for a thousand years after which they will be judged.

Following that, following Gog Magog, the release of Satan, the resolution of all things at the great white throne, you have that intermediate period, you have that five-day separation, you have that seven-day feast of tabernacles, and then you have that final Sabbath representing the eternal future, the renewal of all things, the new heavens and new earth, proper kingdom of the Father. Well, what an amazing timetable, an amazing calendar represented by these feasts. We'll begin the book of Daniel next week.

Let's close here in a word of prayer. Father, thank You for the truth of Your Word. Thank You for the unfolding as we have never before in history been able to see it of Your plan and purpose in human history.

We pray that God the Holy Spirit will use it to motivate us and encourage us in the days ahead. We ask it in Jesus' name. Amen.