***The Earthly Millennial Kingdom

RV143-02***

Please open your Bibles to Revelation 10:1-7 as we begin a new section. This is entitled "The Mighty Angel."

Following the events of the sixth trumpet, God the Holy Spirit now inserts a parenthesis before permitting the seventh angel to sound the seventh trumpet judgment. This parenthesis runs from Revelation10:1 through Revelation 11:14. This interruption does not advance the narrative in any way, nor does it change the chronology at this point which we have in the Revelation. But the parenthesis gives us some additional background information on the events that are taking place up to this point in time in the tribulation era. This is similar to the parenthesis which we had after the sixth seal.

The time that we are dealing with here is specifically past the midpoint of the seven-year tribulation, well into the second three-and-a-half years. John himself continues to observe the events of his vision, and he is observing them with increasing interest. As the things unfold before his eyes, and the things that he hears, he continues to sit there on the island of Patmos, recording these things in what has become for us, the Revelation.

**Another Mighty Angel**

So, in Revelation 10:1, we read, "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was though it were the sun, and his feet like pillars of fire." The word "saw" is the Greek word "horao." "Horao" is the word for seeing something in a panoramic way rather than looking at it closely. So, John is looking at this panoramic picture before him as the scene changes, and he sees a very dramatic thing taking place.

He sees what he calls "another angel." The word "another" is significant in the Greek language: "allos." This is the word that means another of the same kind. He describes this same kind of being as "a mighty angel," which means a very strong angel being. What he is referring to is what he has previously referred to in Revelation 5:2, where there was another mighty angel described with the same Greek words: "And I saw a strong (or a mighty) angel proclaiming with a loud voice, 'Who is worthy to open the scroll and to loose its seals.'" This is a special angel who was asking the question of: "Who can unfold God's plan for the future which Daniel was told to keep secret?"

Now this angel appears, and John describes him as another angel of the same kind (not the same angel, but the same kind) as the one back in Revelation 5:2. This person is not Jesus Christ as the angel of Jehovah in the Old Testament. After the Lord Jesus took on a physical body, He no longer appeared as the angel of Jehovah. Furthermore, we have no indication that Jesus Christ comes to the earth in the middle of the tribulation era. I mention that because some people view this mighty angel as the person of Jesus Christ because of His attire. And we will look at that in a minute.

This angel, we are told, comes down. He descends from heaven itself. This is referring to the third heaven, that is to the very throne room of God. So, here is the messenger sent on a very specific mission from headquarters itself.

**Clothed**

This angel has a very interesting uniform. We're told, first of all, that he's clothed with something. This is the Greek word "periballo." "Periballo" means that he is surrounded by something. He has something draped around himself. This is the perfect tense which tells us that, at some point in time past in heaven, this was put around him, probably at the moment of his exit to the earth. It is passive voice, which means he did not put this on himself, but it was put on him. It is participle of mood – spiritual principle being taught.

**A Cloud**

And what this angel had put upon him was a cloud. This cloud signifies immediately to us that he has been in the presence of God. As you know, clouds in the Bible have often been associated with the presence of God. I'll point out a few. For example, Exodus 13:21: "And the Lord went before them (the children of Israel in their journey) in a pillar of a cloud to lead them the way, and by night, in a pillar of fire to give them light to go by day.

In Exodus 16:10, we have the same thing pointed out – associating God with the cloud: "And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

Exodus 19:9: "And the Lord said to Moses, 'Lo, I come unto in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people unto the Lord."

When we come to the New Testament, this characteristic of God appearing in association with a cloud continues. In Matthew 17:5, on the occasion of the Transfiguration of Christ, the same thing happens: "While He (Jesus) yet spoke, behold, a bright cloud overshadowed shadowed them, and a voice out of the cloud, which said, 'This is My Beloved Son, in whom I am well pleased. Hear him." Obviously, God the Father, here in the cloud, is speaking to the disciples.

**A Rainbow**

So, this angel, robed in this cloud, immediately tells us that he has come from the presence of God. Secondly, we're told that he has an "iris" over his head, which means "rainbow." The Rainbow, as you know, is a symbol of God's faithfulness to any promises that He makes. This rainbow is over the head of this angel, and it reminds us again that he comes with a word from a person who will keep his word.

**A Face as the Sun**

We also notice that his face has a distinctive appearance. We're told that his face is glowing as the sun. He has a sun-like face, which symbolizes the glory of God, just as was the case with Moses when he was in the presence of God. Exodus 34:29 tells us that when he came down from the mountain, his face was aglow because he had been in contact with the glory of God. This mighty angel, we have already been told, has come down from heaven. So, he too has on his face the glowing reflection of the glory of God.

**Feet like Fire**

Then his feet are also significant. His feet appear like two pillars of fire. The fire in Scripture symbolizing judgment. So, this tells us that this angel has come on a mission of judgment. This angel's graphic appearance indicates, as we have said, that he comes from the very presence of Jesus Christ in heaven on a very special mission today.

**Ancient Philosophy**

Today, the world in which we live seeks to leave Jesus Christ out of all world affairs. But all of God's plans are centered on Jesus Christ. He is the agent of execution. Here at the very end of the era of time as we know it, during the church age, and in the tribulation that follows, Jesus Christ is the key personality. He is the key element in what God is doing. Pushing Jesus Christ out of that central position is comparable to what the scientific world (so-called) used to do before Copernicus came along. All of the philosophers, who never experimented to find out what was true in the physical universe, but only sat down and with their minds debated it, and they decided that the earth was the center of the universe as they knew it, and that everything circled around the earth.

The church accepted this Aristotelian view, and the church actually considered it heresy when the men like Copernicus and Galileo came along said, "That's wrong. The sun is the center of our universe, and everything goes around the sun." They did this, mind you, insisting that everything went around the earth, including the sun, in spite of the fact that they knew that they had a 24-hour day, and they had daylight and nighttime. It didn't bother them that the sun would have to be really zapping around the earth pretty fast to give you a nighttime and daytime. They were so determined that they had reached the right conclusion that they would not be dissuaded by any facts that came along later.

Well, once the Roman church butted out, and the scientists were permitted to demonstrate what they had discovered by experimentation, and not discussion, and that indeed the sun was the anchor point, and everything went around the sun, then suddenly everything fell into place. Everything became clear, and they could see how the earth, rotating on its axis and revolving around the sun 365 days a year, would have nighttime and daytime on a regular basis. Everything fit together of what they could see was taking place out in the outer space.

So, this is the same thing with humanity today. People don't understand that Jesus Christ is the center of God's plans, and they won't. Hear at the tribulation, they're still pushing Him out, and don't want to consider Him. But when God begins to act, he makes it very clear that the messenger sent now to proclaim a very terrifying message to the people on earth – Jesus Christ is the One who sends him. We've seen this description of this angel's uniform. We've seen that earlier in the book of the Revelation that this is how Jesus is described, indicating that this angel comes from Him.

**A Scroll**

Verse 2 who gives us his mission: "And he (this angel) had something in his hand. He had in his hand a little scroll. The Greek Bible calls it a "biblaridion." This is not the same word as for the book back in Revelation 5:2 that the other angel was talking about. This is a different word because it is a different book, but it is a small scroll. John observes that this scroll was opened. The Greek word is "anoigo." It is passive voice. Somebody has opened this book before this angel arrived. The book back in Revelation 5:2 was sealed until Jesus Christ came on the scene to break the seal, and to reveal what God was going to do in the tribulation. Nobody was qualified to do so. This book is not closed. It is perfect tense, which means that, in the past, this has already been done before this angel came down. It is passive voice. It is done by someone else, not the angel. It is participle mood, a spiritual principle.

The contents of this little book are not sealed, but neither are they revealed. Perhaps this book contains the angel's orders for his mission, and the message that he is to bring – the declaration that he is make. We may refer to it as the orders which were cut for him in heaven, and he has this in his hand. It's useless, of course, to try to guess what was in this book. It would just be speculation.

We find that this angel with this little open scroll comes down, and he plants his feet: one foot on the sea; and, one foot on the earth. His right foot is on the sea; and, his left foot on the land. This posture indicates that this is a colossal angel.

Now, Oral Roberts has seen a 900-foot Jesus in one of his visions, and that's pretty vague. However, this is not the figment of the fevered imagination of a charismatic preacher. This is the real thing. This angel is really impressive. He stands as a colossal figure, with one foot on the land, and one foot on the sea. His very posture, as you know, indicates conquest and authority. When you put your foot on something, that was a sign of authority and possession. It was like when Tarzan killed an animal (a lion), he would always put his foot on it. I suppose most of you don't know that, do you? That was the thing you do in the jungle. You put your foot on the lion, after you've done him in, and you yodel over him. That's a way of demonstrating that you have conquered, and that you are in authority over that dead dude. The same principle is illustrated in the Bible illustrated in Deuteronomy 11:24 and Joshua 1:3, where God said to the Israelites, "Walk into the land. Wherever your foot touches, that authority for your position."

**A Shout**

Well, the angel comes down, and he demonstrates that he is in charge of the earth area, not in his own right, but obviously, as his clothing indicates, by right of the Christ who has sent him from heaven. The next thing he does is shouts out. This is the word "krazo." This is the same word which is used to describe what Jesus Christ did on the cross when He cried out in his agony, "My God, My God, why have You forsaken me?" This word means "to shout." We are told that he shouts with a loud voice. Actually, it's described as the roar of a lion. All of you have heard a lion roar, and you know that that is an impressive sound. It creates fear, and awe in potential victims.

**Talking Thunder**

The response to the angel's lion-like shout is seven peals of thunder, one after another. These thunders are very strange to John's ears, because he discovers that they're intelligible. The thunders are speaking to him, the thunders have become personified. They convey an understandable message. John is impressed with this. He grabs his pen, and he heads for the parchment, because he's about to record what the thunders have said to him.

**Seal up those Things**

At that point, in verse 4, where he says, "I was about to write," he hears a voice from heaven. No doubt this was God's voice speaking to him, saying, "Don't do that. Seal up those things." The word "seal" is the one that we have used before when we were looking at seals. It is the Greek word "sphragizo." This is aorist. It is a command point – to do it. It is active: "John, you do it. Don't write." It's imperative. It's a clear command. He is not to write what he has heard. So, John is told: "You know a secret, but don't tell anybody else what you know. Don't record it." He is told that this is to be for his ears only.

So, indeed God has some secrets that He has not told all of us. In the Greek grammar, this is aorist subjunctive, which means, "Don't begin to write it down." It is very clear that John was almost going to record this. John obeys the heavenly voice. This, of course, is comparable, you may have thought, to what Paul was told to do in 2 Corinthians 12:4, on the occasion when Paul had entered heaven. He was eager to tell what he had seen and heard, and he was told that he must not reveal those things. So, we don't know what's in the little book, and we don't know what the thunders have uttered. So far, we haven't learned very much, except that we have got some big secrets here that have been brought to our attention.

In verse 5, however, we have this angel taking an oath. The mighty angel makes a typical gesture that one makes when taking an oath. In our culture, when we take an oath, we take it on the basis of God. Therefore, we put our hand up, and we point to God. So, this angel, following that same custom, raises his hand and points to God, indicating that this oath that he's taking is in the presence of God. He lifts his right hand to heaven. Heaven is the abode of God. So, that is the authority by which he swears.

We're told: "The angel whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven." Having done that, he proceeded to take an oath. And we're told that he takes this oath on the basis of the one who lives. The Greek word "lives" is the word "zao." It is present tense – the one who constantly has life. In fact, this is present tense because this is eternal life – one who never had a beginning, and one who never had an ending. It is active voice – the very characteristic of God Himself. He has eternal life – no beginning, and no ending, possessed only by God.

The reason that's pointed out here is because anyone who has eternal life is obviously deity. Anyone who can live forever and ever must be the one who is in charge. Therefore, anyone who swears by God indicates that there is no one superior by which he may swear. This is another indication that this is not Jesus Christ. This angel is not Jesus Christ, because Jesus Christ is equal with God the Father. But here, he is taking an oath by one who is superior to this angel who is taking the oath.

Furthermore, he makes a dramatic statement to clarify that this is the almighty omnipresent, omniscient God, because he says, "That he has taken this oath by the eternal One, specifically the One who created something. The Greek word "to create" is "ktizo." "Ktizo" refers here to the way that God brought the material universe, and all of its life forms, into being. It is significant that it is in the aorist tense, which means a point in time action. God brought it all at once. God did not say, "I'll make this, and then I'll let it work up by itself through a series of evolutionary steps into something better and better and better." He did nothing of the sort. Aorist tense says that God made it in an instant."

This is what we have described to us, for example, in Psalm 33:6, which says, "By the word of the Lord where the heavens made, and all the hosts of them by the breath of his mouth. Psalm 33:9 says, "For He spoke, and it was done. He commanded, and it stood fast." You could not get more explicit in giving you an interpretation of the word "ktizo". This word means that God, by His word, spoke into existence, the material universe and all the life forms.

There is a heresy going around in charismatic circles, and in the prosperity theology syndrome, that we who are believers have the Word of God, because we have the indwelling Holy Spirit God and dwells us. Our words are the Word of God. Therefore, our words become power instruments of power. You have a very famous TV religious personality who is on the radio a couple of times every day, telling people to send their money to them so that you may receive whatever it is you're looking for. He frequently tells people, "Speak into existence what you want. That gets pretty close to heresy. That gets pretty close to blasphemy, because it is suggesting the same thing that Hinduism tells us – that: "You folks are all little gods. You are a potential deity. You're you have the power within yourself to speak into existence anything you want. Of course, we do not have any such powers whatsoever. However, God, the eternal one indeed, has that power, and that's exactly how he brought into existence the universe.

Specifically, we're told here that this God spoke instantaneously into existence, heaven; instantaneously into existence, the earth; and, instantaneously into existence, the sea. Furthermore, he spoke everything into existence that is in heaven; that is on the earth; and, that is in the sea. He spoke it and there it was. This verse in itself settles forever any question that anybody may have about the origin of life, and about the question of whether evolution is true or false.

**Evolution**

You can see how radically evil our educational system has become, such that they will ignore such a clear statement from this inerrant book, that declares that life and material came from an act of divine creation, but they won't tell students that. However, they will go into extensive instruction on Satan's suggestion and lie that it all evolved on its own course. Evolution has no explanation for where that first material came from, from which at all evolved. So, they fall back and say, "Well, that has existed forever. But in fact, they're saying that someplace along the line, that first material came out of nothing. So, even evolutionists are now saying what we Christians say – that God created out of nothing, but they don't want God in there, because that's a supernatural act, and that puts God in charge as Creator over mankind.

**Creation**

The statement that God created is confirmed by legitimate science. It is very distressing to evolutionists to look at the stratas of geology, and find in lower strata (ancient strata) there is no life. Then all of a sudden they get to a level, and all of life forms explode. They have been very uncomfortable, and they don't like to talk about that. They don't like to get up in front of their students and say, "In studying geological formations, we find that a certain level, we have no life forms whatsoever. Then we get to a certain level, and it explodes everywhere. Every kind is there suddenly. And from then on, they're all there. What would that be telling them? That God at some point suddenly created all these life forms, and they were all there. The universe and its life forms are not the product of chance, plus billions of years of time. They are the product of the creative Word of God.

So, this angel is making it very clear that anybody who can create the universe, and anybody who can create the life forms, is the one who is in charge. The devil has been telling the tribulation world that he's in charge, and that he's running the show, and that his new age concepts are going to bring the millennium that all mankind looks for.

The reason he takes this oath on the basis of the Creator God, the end of verse 6 tells us that the oath that he's making is that there should be delay no longer. The word "that" is this conjunction "hoti." That indicates that this is what the angel is swearing is true. He is saying is that there should there should be no longer delay. The word "delay" is the Greek word "chronos," which usually means "time." Here, it means "delay of time" – that there should no longer be any delay in terms of something that should be executed. God, as in Noah's day, has indeed delayed executing the judgment which He has promised to bring upon rebellious humanity in the tribulation era. He has delayed, and He has delayed. You have already seen that the pressure has been gradual during the seven-year period. There is something bad, to let you know that you better pay attention; then something worse; and, something worse. The screws have been tightened. But the time has now come in the tribulation when the rebels have run out of time, and the wrath of God is about to be turned loose. That's what he's talking about here – that there is going to be no longer any delay of the execution of the decrees of God.

This is going to be welcome news to those tribulation martyrs that, we read about in Revelation 6:9-12, where they were calling out, "O God, how long? When will you vindicate us?" Well, the answer is, "Now." There will be no more delays. These people who have been put to death by the antichrist and his new age world are now going to be vindicated. Satan and his angelic and human followers are soon to be removed from power over people. God, the eternal One, can give life or take it as He chooses. He really is in charge. He really calls the plays. And only a fool denies this.

Now this angel is taking an oath and saying, "I kid you not. Listen to me. He is impressive to look at that. His voice is impressive to listen to. He is saying: "No more delays. God is going to execute what He has promised to do."

**A Mystery**

Verse 7 moves on and says, "But (a strong contrast) in the days." What this expression means is "on the occasion of." "On the occasion of the voice (or the sounding) of the seventh trumpet. When he shall begin to sound." When he lifts that trumpet to his lips, and is told by God to sound that final seventh trumpet, then something is going to happen. And what is going to happen is that the mystery of God is going to be finished. This word "mystery" looks like this in the Greek Bible: "musterion." The word "musterion" in the Greek Bible refers to something which has once been hidden from human knowledge (known to God), and which at some point in time, God then reveals.

**The Mystery of the Church**

There are several mysteries in the Bible. One of them, as you know, is the mystery of the church. During all the Old Testament period, none of the great men of God (none of the prophets) had the slightest inkling of this concept of the church as the body of the living Son of God, the Messiah, which would be made up of Jews and gentiles brought together in one body. That was totally unknown. And the details about the church were a great mystery, such as the fact that there was a space provided in God's program for this era of the church. They would look at the Messiah who was to come, and they would see that the prophet said that He's going to come as a conquering lion of the tribe of Judah. They listen to other prophets, and they said, "When the Messiah comes, He will be a meek and lowly Lamb." The prophets very logically said, "Those are mutually exclusive. Those are contradictory pictures. He cannot come as a meek and lowly Lamb and a conquering lion." Well, what they didn't know was that first He would come as the meek and holy Lamb to be killed upon the cross; then there was going to be an interruption of a couple of thousand years at least before He returns the second time as the conquering Lamb of the tribe of Judah as the king. First He will come as the sacrificial lamb, then He will come (at the end of the church age) as the conquering lion.

Now, all of that was a mystery in the Old Testament. But that is not the mystery which is referred to here. The mystery here has to do with that which deals with this whole context (the tribulation era), which is the time of Jacob's great trouble (the great suffering) – the final judgment of God upon the Jewish people for turning against their Messiah. So, what he is talking about is the mystery of God relative to God's revealed purpose for dealing with the Jewish people, and ultimately bringing them through the time of great suffering into a millennial kingdom. God's decree here has been to make the kingdoms of this world the kingdoms of His Son, Jesus Christ. When the seventh trumpet blows, it will turn loose a rapid sequence of final events from God upon the tribulation world. That final trumpet is going to be blown near the end of the second three-and-a-half year period, and near the end of the seven-year period. It will come out as a series of bowls, and those judgments will not come over an extended period of time, but will be hammer blows that will almost be daily tragedies and crises that will be hitting the world at the very end.

So, what the angel is swearing before the creator eternal God is that what God has promised to do relative to the Jewish people is soon to be executed. And he says that that promise is going to be finished. He uses the Greek word "teleo." The Greek word "teleo" means to complete something. And he says, "Specifically, I'm referring to what God has already previously declared." This is a kind of an interesting word. It's the Greek word "euaggelizo." "Euaggelizo" means what it sounds like: "evangelize:" "What I have proclaimed (what God has already previously proclaimed) concerning His millennial plans for the Jewish nation, He has declared this to His servants, and to His prophets of the Old Testament era. The Old Testament prophets repeatedly predicted the millennial kingdom of Jesus Christ on the earth.

**The Earthly Millennium**

Do not be deceived by the postmillennialist. Do not be deceived by the amillennialists who say that an earthly kingdom was never promised the Jewish people. That is wrong, and you cannot say that and read the Old Testament literally. You have to spiritualize numerous statements in the books of the Old Testament. This verse here is making that clear again – that God's plans, which were not revealed at first (they were a mystery concerning Israel) gradually were unfolded over the centuries through the prophets, so, they became known. Now His plans are known: that He is going to raise up this nation in keeping with the Abrahamic covenant, and all will be fulfilled of the promises to Israel, and that will climax in their ruling the nations of the world through Jesus Christ in a 1,000-year reign.

Today, we live in man's day. That day is about to end. We are soon to begin God's day, which is the reign of Christ and God is going to execute His mystery with wrath, which of course, will be governed by His justice. At that time, sin will no longer walk unhindered on earth as it does now. And believers are no longer going to be the brunt of everybody's abuse as they are now. All of Israel's covenants are going to be fulfilled. God has really been in control all along. Jesus Christ is going to become the head of a world government, and He will become the head of that government out of the catastrophes of the tribulation. Don't miss that. He is going to become the head of a world government out of the catastrophes of the tribulation. That is the oath that is being taken that what was promised through the prophets is going to be fulfilled. We do not have any suggestion here that Jesus Christ is going to become the head of a world government as a result of an era of social evolution, or even of world evangelization.

The kingdom age is very clear in the Old Testament. It began with that covenant God made with Abraham. In that covenant, found in Genesis 3:15, God promise three things, as you know: a land forever; a seed (descendants) forever; and, a blessing forever (blessing in the form of salvation, and of everything else that follows). These three areas of blessing were confirmed later in the Palestinian; the Davidic; and, the New Covenants. These covenants established the Jews as a nation with a royal line of rulers in Palestine forever, and with the new birth ruling from an earthly thrown over an earthly kingdom. This was clearly so understood by Mary, the mother of Jesus, when it was announced that she would bear the Son who would be the Messiah king, and who would reign from his father David's throne. She knew exactly what he was talking about.

**The Earthly Millennial Kingdom**

The other divine purposes that God has, such as the building of the church, can in no way change these covenant promises to the Jewish people. They are two different programs. This kingdom was confirmed by the prophets of old, as our Scripture that we read previously. We review it briefly in closing.

**The Psalms**

The Psalms confirm the earthly kingdom of the Messiah. Psalm 45, for example, describes the glory of the Messiah as a king. Psalm 72 describes the reign of the Messiah as a King. Psalm 89 connects the Davidic Covenant with the Messiah as king.

**Isaiah**

In the book of Isaiah, we have confirmed the eternal earthly kingdom of the millennium. This covers the time period from Isaiah day to the creation of a new heaven and a new earth at the end of the millennium. The first part of Isaiah deals with judgment and the coming Babylonian captivity. The last part of Isaiah deals with the glorious future that the Jews have, and that the gentiles will have, under the Messiah King. The contrast of these two parts of the book of Isaiah are so stark (the grim part at first, and then the latter part – the joyful, millennial kingdom part) that people have said that two different authors wrote that book. So, they say that the first part of the book was written by Proto-Isaiah, and that the second part of the book was written by Deutero-Isaiah. The mistake that they have made is the mistake of the subject matter. That's the difference – not that two authors wrote it.

Isaiah envisions, as a matter of fact, a future day when Israel's kingdom will be established above all the nations, and the knowledge of the Lord will flow to the whole world from Jerusalem. Isaiah says that war is going to cease; righteousness will be enforced everywhere among mankind; and, the animal world will be tamed. The coming of the Messiah King to fulfill the Davidic Covenant has been foretold in clear detail, and has been described as an earthly kingdom by Isaiah. Isaiah says that the Jews are going to be regathered from all nations into their land.

**Jeremiah**

The book of Jeremiah also confirms an earthly kingdom. The first part of the book of Jeremiah denounces the faithfulness of the southern kingdom Judah, and foretells their Babylonian captivity. The book then predicts the time of regathering of the scattered Jews under the Messiah King. That regathering is clearly on earth, not in heaven. It stresses the judgment of God on the Jews, but it stresses that they'll be only temporary, and that the Davidic Covenant is going to be literally fulfilled. Read the book of Jeremiah, and you'll see it all there. It's not hard to understand. It is very clear.

**Ezekiel**

Another major prophet Ezekiel confirms an earthly kingdom as well. The prophet Ezekiel deals with the judgments of discipline on the Jews, and on their faithless leaders. That's where you have the vision of the dry bones – the dry bones symbolizing the dead Jewish nation coming together bone-to-bone so that the nation comes alive again. This is a very impressive analogy. It predicts the regathering of the Jews into the land of Palestine, the Promised Land, and that they will no longer be a prey to other nations. They'll be settled in peace. And they'll be given a shepherd, they're told, from the line of David to care for them forever. Ezekiel also contains a detailed prophecy of the restoration of the temple and the worship in it on the earth under the Messiah King.

**Daniel**

The Book of Daniel confirms an earthly Kingdom as well. It reveals, as you know, the course of gentile rule from Babylon to the Second Coming of Christ. Gentile kingdoms have been replaced throughout the world in exactly the order that Daniel predicted. We now live in the latter stage of the Roman Empire, the last empire predicted. Daniel said that there will never be another empire, and there will never be another world ruler until Jesus Christ now comes, and His kingdom will replace what is left of the last stages of the Roman Empire.

**Hosea**

There were 12 Minor Prophets. They are called *Minor* Prophets because they wrote small books. These 12 Minor Prophets consistently confirm a kingdom on this earth – an earthly kingdom. Hosea prophesied to the Northern Kingdom. He spoke against the spiritually adulterous Jews, but he told them that they would be regathered as God's people under a king, their Messiah. After a long period of time (centuries) without a king and a government and sacrifices and priests, he predicted that the Jews would return to God, and they would be established as His people.

**Joel**

Joel spoke to the Northern Kingdom of Israel. He describes the future dreadful day of the Lord, and the deliverance of the Jews by the Lord Himself. He says that the Jews are going to be spiritually cleansed; they will be prospered; and, they will dwell forever in the Promised Land. The voice of God will (after that regathering) speak from Jerusalem to all the world. Joel is very clear that the king is going to speak from Jerusalem to all the world. You can't take Jerusalem and twist it into heaven.

**Amos**

Amos spoke to the Northern Kingdom. He predicted the raising up of what he called the tabernacle of David, which James quoted in the New Testament when the early church was trying to decide: "Do you have to become a Jew? Do your males have to be circumcised before you can be born again, or is Judaism out of the picture, and Christianity has nothing to do with the Mosaic Law?" They decided, indeed, that this is what Amos told them – that God's tabernacle of David (meaning the Jewish nation – that kingdom has been fallen) is going to be raised up again. Amos says that the land is going to start producing a fruitful bounty of crops; that the Jews are going to be returned to the Promised Land as a nation; and, that they will never again be removed. Did you get that? Amos says, "Never again removed." Have the Jews, in totality, ever been returned to the land of Palestine, the Promised Land, and never again be removed? You have to be dumb to be an amillennialist or a post-millennialist – to think that these words can be twisted out of their clear meaning, or else you've never read Amos.

**Obadiah**

Obadiah says that from Mount Zion will come a deliverer, and He will come with holiness. The Jews will enter into their possessions; the land will be inhabited; and, the Lord will rule over them forever. You can't escape the word "forever," and you can't escape the word "land," because that means here on this earth.

**Jonah**

There is no explicit prophecy in the book of Jonah about the kingdom of David. However, he typifies the Jewish nation's mission of bringing God's message to the whole world. The book of Jonah illustrates the Jews' failure in their future faithful proclamation of doctrine after they've been regathered in their kingdom in the millennium.

**Micah**

Micah prophesied to the Southern Kingdom. He pronounces wars and judgment upon the Jewish people, as do the other prophets. He tells the Jews, "You are really going to be shredded. You're going to be killed and slaughtered." Then he predicts a time when the kingdom of Jews will be ruled over physically by their Messiah King. That King will teach them the Word of God. Furthermore, that King will teach that word to the whole world. Micah also says that Christ the King will rule over all the nations on earth, and He will dispense absolute justice.

You can't make that heaven. He says that peace will prevail everywhere. Well, we know that there's going to be peace in heaven. Obviously, when he says, "Something going to be different now, and peace is going to prevail," he is clearly talking about an earthly scene. Furthermore, he says that every Jew will sit in full security in his own private property. He'll eat his own figs off his own fig tree. Capitalism will be predominant in the millennial kingdom. It will include private property ownership, and a free enterprise system. Furthermore, they were told that these conditions would exist forever. He predicts, furthermore, the place of the birth of the King Messiah, and the covenant promises of an earthly kingdom are declared to be certain to be fulfilled. Nahum The prophet Nahum prophesied the destruction of Ninevah. He calls attention to the messengers of God who are bringing good tidings of peace to the Kingdom of God.

**Habakkuk**

Habakkuk declares that the just shall live by faith, and he wonders how a pure God can permit evil to go on. But he does envision the glory of God covering the heavens and the earth, filled with the praises of God. He's talking about the time when the Kingdom of God will be on this earth.

**Zephaniah**

Zephaniah ministered to the Southern Kingdom. He predicts Israel's coming captivity and the divine judgments on the surrounding nations. He predicts the return of the Jews as a nation from captivity, and they become a source of praise from all other nations. He declares that the Jews, at that time, will experience evil no more. That certainly has not happened.

**Haggai**

The prophet Haggai predicts the overthrow of the gentile nations. This takes place when Christ establishes His kingdom on earth, and He rules as per the revelation of Daniel.

**Zechariah**

Zechariah speaks of the Jews' restored earthly kingdom in five of his 14 chapters. He predicts peace and security for every man on his own private property. Jerusalem, he points out, will be the focal point of truth about God to the whole world. When has Jerusalem ever been the focal point of truth to the whole world? Never. You cannot make Jerusalem heaven, unless you're totally dishonest, and have no integrity with the use of words. Semantics is important. Zechariah reveals that after the great battle of the nations at Armageddon, the Lord Himself will rule the world.

So, summarizing the Old Testament presents exactly what this angel says: "No more delay. God's mystery promises concerning his people are now going to be executed. The time of waiting is past. What God has promised through the prophets, which I've reviewed for you briefly, is now going to take place. Prophet after prophet has added information about this earthly kingdom under the Messiah King of the Davidic line. The Jews who read these prophecies could not have understood anything else, except a literal, earthly, eternal kingdom as per the covenant. They were right in that. The Old Testament prophets guarantee that Christ would remain on the throne of David in Jerusalem over regathered and regenerated Israel, and that someday, there would be unexcelled glory and righteousness in the house of David under the rule of this king. The vision which is given these prophets is the background by which we interpret Revelation 20 that tells us about the kingdom. The Old Testament kingdom is not merely the rule of God in the hearts of people (as the amillennialists try to tell us), but it is the rule of the kingdom within the surrounding of those believers.

**Matthew**

This Old Testament kingdom, of course, is what Jesus offered to the Jews when He came the first time. We usually think of the Old Testament as ending with Malachi. The truth of the matter is that the Old Testament ends with the book of Matthew. However, because Matthew has written 400 years down the line from Malachi, we properly do put it in the New Testament. But you should read Matthew as the fulfillment (the end of the story) of all the Old Testament prophecies. In the book of Matthew, therefore, you see that everything goes right on from what all these Old Testament prophets spoke about. In it, you'll find the promise of a king for David's throne. You'll find the characteristics of the Messiah King, although they have not yet been seen in the leader in the capital of Israel. Jerusalem is said to be the capital of the world, but at the time of Christ it was still under Roman rule. The promise of peace, righteousness, and security was not realized by the Jews while they were in their land. Matthew presents Jesus as the son of David to fulfill the Davidic Covenant, and as the son of Abraham to fulfill the spiritual blessings of the Abrahamic Covenant to all the world. This Jesus was rejected by the Jews.

So, when Jesus came along, he electrified the Jews when he said, "I am the king of the Jews. I've come in fulfillment of all the promises of the Old Testament. I am the fulfillment of the mystery of God to you." This is what they had been looking for. But they missed the point. They did not come to the repentance nationally that John the Baptist called them to. Those who did, he baptized with significance of their identification with this kingdom that the Old Testament predicted. Most of them would not listen to him. The Jewish leaders would not listen to him. They finally convinced the people to go along with them, and they murdered Jesus Christ. That was the end of the offer of the kingdom, but the kingdom offer was bonafide. What if they had accept it? How would we be saved? Who would have paid the sacrifice? I don't know the answer to that, but I do know that somehow God would have arranged for the Son to die under different circumstances, but the kingdom would have been brought in, and Rome would have been out at that point in time.

The Jews failed to receive their Messiah King. They crucified him. They had only human viewpoint of an earthly kingdom. They had a misconception of the kind of kingdom that He brought. A kingdom that was based upon spiritual principles, such as explained in the Sermon on the Mount, is something they could not grasp.

So, the disciples were originally sent out to preach the gospel of the Kingdom of Heaven (that it was at hand), and they knew what they were talking about from all these Old Testament prophets. After the kingdom was rejected, Jesus didn't send them out to preach the Kingdom of Heaven being at hand. It was a totally different message – the message of gospel of the grace of God through the resurrected Christ.

So, the church, while based upon the spiritual promises of the Abrahamic Covenant, does not replace the postponed kingdom of the Jews. That's what has happened to that kingdom: It has been postponed. Today, here in Revelation 10, we have seen the oath by the eternal God of the angel sent from Jesus Christ to declare, at this point in time in the future, that God's promise to the Jewish people of a national earthly kingdom is going to be fulfilled. And at this point in time, he says, "Now it's going to happen." After this takes place, then will come that golden era that all the world looks for humanity to enjoy at this hour. Without the Prince of Peace, there can be no peace. Without the Prince of Prosperity, there can be no good times. But once the angel takes this oath and says, "No more delay – let the good times roll," then indeed they will.

Dr. John E. Danish, 1984

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