

ESCHATOLOGY: DOCTRINE OF LAST THINGS

PART 62

THE TRIBULATION

The Tribulation is the final seven-years of history as we know it before the Messianic Kingdom begins. It is the Seventieth Week of Daniel. This prophecy must be interpreted according to literal hermeneutics. There are many false interpretations of this Scripture based on symbolism and mysticism, and all of them deny the plain truth of the prophecy. They are the fruit of Replacement Theology which is an unbiblical position to take concerning the future of Israel.

Daniel's prophecy was made with the Jewish people and the nation of Israel. It referred to Daniel's people and to his holy city which is Jerusalem and which collectively refer to the nation as a whole. This was new revelation that provided the timeline for Israel's history beginning at a specific point in time and ending at a specific point in time.

Gabriel's revelation was in response to Daniel's confusion over the future of the Jewish people. On the one hand, he knew the Babylonian captivity was supposed to last for seventy years, yet the vision recorded in Daniel 8 indicated Israel's trouble would last for many years into the future. Daniel apparently thought the Kingdom would begin once the Babylonian captivity ended.

How did Gabriel expect Daniel to understand the prophecy? He expected Daniel to listen to the words and by understanding the spoken word from Gabriel, he would understand the vision.

Daniel 9:23 ²³“At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

Gabriel did not speak to the prophet in symbolic or spiritual language; he plainly explained, by means of a known human language, what the future was going to hold for the Jewish people and their nation. Obviously, this prophecy is a broad outline and specific details are not identified.

There were two Scriptures in Jeremiah that predicted the seventy years of Babylonian captivity.

Jeremiah 25:11–12 ¹¹‘This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. ¹²‘Then it will be when seventy years are completed I will punish the king of Babylon and that nation,’ declares the LORD, ‘for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.

Jeremiah 29:10–14 ¹⁰“For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. ¹¹‘For I know the plans that I have for you,’ declares the LORD, ‘plans for welfare and not for calamity to give you a future and a hope. ¹²‘Then you will call upon Me and come and pray to Me, and I will listen to you. ¹³‘You will seek Me and find Me when you search for Me with all your heart. ¹⁴‘I will be found by you,’ declares the LORD, ‘and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares the LORD, ‘and I will bring you back to the place from where I sent you into exile.’

The problem was the vision of the ram and the goat looked far into the future, beyond the seventy years revealed by Jeremiah, which confused Daniel. In fact, he was confused and concerned about all this for about thirteen years before he offered up the prayer in chapter nine and Gabriel responded to reveal more information to the faithful prophet. The result was the prophecy of the Seventy Weeks.

Not only had Israel been punished by God by means of the seventy years of captivity in Babylon, but the Israelites would suffer for seventy sevens of years as a period of time plus they would continue to suffer divine discipline during the interval between the sixty-ninth and the seventieth weeks. This is entirely consistent with the curses God warned the Israelites about through the prophet Moses so many centuries before in Leviticus 26 and Deuteronomy 28. You have to understand what is being revealed in those two chapters of the Pentateuch in combination with the land promise in Deuteronomy 30:1-10, in order to understand Israel’s history, past, present, and future. The pattern revealed in the book of Judges shows Israel mired in a cycle of obedience, rebellion, judgment, repentance, and restored fellowship. As time went on, the periods of fellowship grew to be fewer in number and shorter in length and the periods of rebellion grew longer in length and more frequent in number. Israel never had a faithful king and after King David, Judah only had a few faithful kings. In A. D. 70, the ultimate punishment was imposed on the Israelites which was dispersion out of the land and persecution at the hands of the satanic world system. That continues to this day. We now know the Israelites are experiencing the first of two worldwide regatherings back into the land of Israel which is a regathering in unbelief in preparation for passing under the rod of judgment whereby God will purge Israel of her unbelieving rebels and identify the faithful remnant who will inherit the Kingdom covenant promises. This period is the time we refer to as the Tribulation or Jacob’s trouble or the Day of the Lord. Daniel’s Seventy Weeks is a prophecy that will cover Israel’s history from the time, not long after Israel’s release from the Babylonian captivity, that a decree was issued to rebuild the city of Jerusalem to the end of the Tribulation and the Second Coming of Christ Jesus. The period of time from the Babylonian destruction of the Temple to the Second Coming of Christ is the times of the Gentiles which is the point of Daniel’s book.

Daniel 9:24–27 ²⁴“Seventy weeks have been decreed [שבעות] for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. ²⁵“So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

²⁶“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. ²⁷“And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Decreed, *דִּקְדָּק*, has the basic meaning of cut, divide, or determine. The idea seems to be there will be three periods of time identified within Israel's historical, future timeline once it begins: seven weeks, sixty-two weeks, and one week with an indefinitely defined interval between weeks sixty-nine and seventy. The interval will occur between the time the Messiah offers Himself to Israel as their King and is rejected and the beginning of the Tribulation when the last week begins. These things have been determined by God and God will see to it that His timeline is maintained.

It is interesting to note that God did not say “My people” or “My holy city” in this prophecy. Israel's history has now entered into the times of the Gentiles. Even though they are going back into their native land, they will, for the most part, be under the domination of foreign rulers and subjugated to the Gentiles until they enter the *diaspora* and are living out of the land and in foreign nations where they will be subject to persecution until the end.

The book of Hosea symbolizes the marriage relationship between Yahweh and Israel. At some point in history, He was going to divorce Himself from Israel for a time and they would no longer be called His people. That time has arrived.

Hosea 1:9 ⁹And the LORD said, “Name him Lo-ammi [*לֹא עַמִּי*], for you are not My people and I am not your God.”

Also, through Hosea, Yahweh promised this development would not last forever and Israel would be reconciled with Him at some point in the future.

Hosea 2:23 ²³“I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people [*לֹא עַמִּי*], ‘You are My people!’ And they will say, ‘You are my God!’”

The prophecy of the Seventy Weeks identified the time, to the day, when the King would present Himself to Israel and offer them the Kingdom. The Lord alluded to this prophecy when He wept over Jerusalem and lamented the fact the Israelites did not know the time of the Lord's visitation. This day was the day the Lord rode into Jerusalem on a donkey presenting Himself to Israel as their King. This is the exact day specified in Daniel's prophecy. The religious leadership of Israel should have known what was going on and they should have welcomed it, but they rejected it anyway.

Luke 19:41–44 ⁴¹When He approached *Jerusalem*, He saw the city and wept over it, ⁴²saying, “If you had known in this day, even you, the things which make for peace! But

now they have been hidden from your eyes. ⁴³“For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, ⁴⁴and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

There is an application in this for people today. People who have been exposed to the truth are responsible for that truth. Every time truth is rejected, a person's heart becomes a bit more hardened and their eyes grow a bit more dim concerning spiritual realities and the truth they have rejected. Then it becomes more and more difficult for them to come to the truth because they have hardened themselves against it. That is why it is so much more difficult for an adult to come to faith than it is for a child or a young person, and it becomes more and more difficult as life goes on. It is also important to remember that people are responsible to God because they know Him and they suppress the truth in unrighteousness (Rom. 1:18-32). God has set eternity in the heart of man (Ec. 3:11), in other words, man instinctively knows there is something that transcends who he is as a human being and temporal life is not the beginning or the end. Eternity is real and that fact mandates the existence of something or someone outside of and greater than man. The question is, where are you going to spend eternity? If one searches for that answer, God will make a way for them to know how to attain eternal life. The point is, the religious authorities in Israel had rejected the truth they should have known and now their eyes have been blinded to the truth. By rejecting Christ, their fate was sealed. Certainly, they could have come to faith, but they would not.

Paul also referred to the Incarnation as an event that was connected to a specific time. The fullness of time must have occurred when Daniel's prophecy was fulfilled.

Galatians 4:4 ⁴But when the fullness [πλήρωμα] of the time came, God sent forth His Son, born of a woman, born under the Law,

Fullness, πλήρωμα, means to make full, fill, fill up, and fullness. It is variously referred to as the determined time, appointed time, or the fullness of time.

Most commentators believe this refers to the geopolitical circumstances at the time of the First Advent. The Greeks had introduced Western civilization and a common language into the area. The Romans had built a system of roads and a naval system that enabled travel around the Mediterranean. They also brought into the area the *Pax Romana* which was an unprecedented time of peace and commercial activity. The Jews had introduced the concept of monotheism. The world was morally bankrupt, but that was nothing new. MacArthur summed up the common thinking this way: “In God's timetable, when the exact religious, cultural, and political conditions demanded by His perfect plan were in place, Jesus came into the world” [John MacArthur, *MacArthur's Bible Commentary*, 1669]. These things may have had some bearing on the timing of Christ's Incarnation, but completely disregarding Daniel's Seventy Weeks seems to be very poor exegesis.

Not many commentators that I could find linked this fullness of time with Daniel's Seventy Weeks, but some have done so. I found one commentary entry that stated the fullness of time "does not speak of human events that constrained God. Rather, the Father set the time in advance" [Gerald Peterman, "Galatians," *The Moody Bible Commentary*, 1836]. Precisely! The time was set by the Lord in Daniel's prophecy. Another commentary did allude to the fact that some commentators had also identified the link between the prophecy of the Seventy Weeks and the fullness of time at the First Advent. "Still others have pointed to the lapse of a definite period of time (cf. Dan. 9:24) that had to occur before the appearance of the Messiah" [Timothy George, *The New American Commentary: Galatians*, 301].

I'm not going to get into the mathematics involved in determining the number of days from the issuance of the decree to rebuild Jerusalem until the King offered Himself to Israel, but they can be found in a number of books written by theologians exegeting this prophecy. McClain relied on Sir Robert Anderson's calculations [Sir Robert Anderson, *The Coming Prince*, 10th ed., reprint, 119-129] to reach the conclusion that the sixty-ninth week concluded on the very day the Lord rode into Jerusalem on a donkey.

We know that the King was going to present Himself to Israel riding on a donkey.

Zechariah 9:9⁹Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

The cry the people made when the Lord rode into Jerusalem on that donkey was a well-known Messianic cry from Psalm 118:26.

Psalm 118:26 ²⁶Blessed is the one who comes in the name of the LORD ...

Luke 19:38 ³⁸shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

"But most important of all, we have from the lips of Christ Himself an estimate of the unparalleled importance of that day and what He was doing. Weeping over the city because He knew in advance the certainty of His rejection, He laments, 'If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes' ([Luke 19] 42). What 'Day'? Why, the day God had fixed in Daniel's prophecy, the day that belonged to Israel, the day on which their 'Messiah' would manifest Himself as the 'Prince,' the exact 173,880th day of the prophecy! And what were 'the things' belonging to their peace? They are the identical 'things' named in [Luke 19] verse 24 of the prophecy of the Seventy Weeks, those marvelous blessings promised to Israel by that God Who never breaks a covenant. But now for a time all these 'things' are to be hid from the eyes of the nation; their enemies will prevail over them; and the city will be once more destroyed. But why? The answer is tragic but just: 'Because thou knewest not the time of thy visitation' ([Luke 19] 44). Thus the 173,880 days of the first sixty-nine Weeks ran their course to the very day ..." [Alva J. McClain, *Daniel's Prophecy of the 70 Weeks*, 26-27].

What event marked the start of the Seventy Weeks countdown? It was a decree that was going to be issued to rebuild the city of Jerusalem. The answer to the question is found in the book of Nehemiah.

Nehemiah received word from one of his brothers that Jerusalem had been destroyed.

Nehemiah 1:2-3 ²that Hanani, one of my brothers, and some men from Judah came; and I asked them concerning the Jews who had escaped *and* had survived the captivity, and about Jerusalem. ³They said to me, "The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire."

Eventually, Nehemiah petitioned the king to allow him to return to Jerusalem and rebuild the city. In Nehemiah 2:1, the date of this request was revealed and the decree was issued in verses 7-8. The exact day the decree was issued was not revealed in the biblical text, but it was Jewish custom to omit the day when it pertained to the first day of the month.

Nehemiah 2:1-8 ¹And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that wine was before him, and I took up the wine and gave it to the king. Now I had not been sad in his presence. ²So the king said to me, "Why is your face sad though you are not sick? This is nothing but sadness of heart." Then I was very much afraid. ³I said to the king, "Let the king live forever. Why should my face not be sad when the city, the place of my fathers' tombs, lies desolate and its gates have been consumed by fire?" ⁴Then the king said to me, "What would you request?" So I prayed to the God of heaven. ⁵I said to the king, "If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it." ⁶Then the king said to me, the queen sitting beside him, "How long will your journey be, and when will you return?" So it pleased the king to send me, and I gave him a definite time. ⁷And I said to the king, "If it please the king, let letters be given me for the governors of *the provinces* beyond the River, that they may allow me to pass through until I come to Judah, ⁸and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted *them* to me because the good hand of my God was on me.

Artaxerxes assumed the Persian throne in 465 B. C.; therefore, the decree was issued on the first day of Nisan in 445 B. C. On the calendar we use today, that would have been on March 14, 445 B. C. That is the specific event on that specific day that began the countdown to the exact day when Messiah the Prince would present Himself to Israel as their King.

There are six elements to this prophecy:

1. To finish [כָּלֵה] the transgression [פְּשָׁע];
2. To make an end [תַּתֵּם] of sin [חַטָּאת];
3. To make atonement [כַּפֵּר] for iniquity [עֲוֹן];
4. To bring in everlasting [עוֹלָם] righteousness [צְדִקָּה];

5. To seal [הָתַם] up vision [הַזִּיּוֹן] and prophecy [נְבִיאָה]; and
6. To anoint [מָשַׁח] the most holy place [קֹדֶשׁ].

What do these things mean?

The first element is "To finish [בָּלֵה] the transgression [פְּשָׁע]."³¹ The primary emphasis of transgression is a reference to rebellion against God. It may refer to interpersonal relationships and international relations, but the main concept is rebellion against God. The definite article in this prophecy, the transgression, means this is a specific, identifiable transgression. It refers to the rejection of the Messiah when He would make His appearance in Israel to offer them the Kingdom. That is not to say that Israel has not been in constant rebellion against God since the Exodus because they have been. All of that rebellion culminated in the rejection of the Messiah. The majority of them continue to reject Him and that will not change until the Tribulation convinces some of them to believe. At the end of the Seventieth Week, the Israelites acceptance of their Messiah to be their King, will finish the transgression.

"To finish" in this context means to complete, to accomplish, to end, and to finish. When the Seventy Weeks have run their course, Israel's rebellion against God will end—but not before that time. Indeed, most Jews today are atheists or agnostics and the religion in which they participate is not biblical Judaism; it is a legalistic, rabbinic system or religion. Rabbis study other Rabbis rather than studying the Bible. The Feasts seem to be celebrated as a means of maintaining the Jewish culture rather than as a means of recognizing and worshiping Yahweh.

Since the Exodus, the Israelites have, to some extent, more or less, and throughout their history, been in rebellion against God. Once the Israelite's rebellion ends, all the divine discipline, the judgment, and the wrath of God against them as a nation will end.

The New Covenant anticipates this time in Israel's history. The New Covenant is not in effect now despite the fact the vast majority of churchianity claims that the New Covenant was inaugurated at the First Advent. Christ ratified the New Covenant with His substitutionary sacrifice on the cross, but the actual inauguration of the Covenant will not occur until He returns to save all Israel and begin the Messianic Kingdom. We live under the spiritual blessings of the Abrahamic Covenant because God promised Abraham that the world would be blessed through him (Gen. 12:3). That was a reference to the Jewish people and more specifically to the Messiah who has, in fact, blessed the world. The New Covenant is not a covenant with the church; it is a covenant specifically said to be made with the house of Israel and the house of Judah.

Jeremiah 31:31 ³¹"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

Jeremiah 31:33 ³³"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

This Scripture implies that right now the Israelites are not God's people as Hosea indicated would happen, but they will be His people once again when their rebellion

against Yahweh ends. However, the fact that the Israelites are not now God's people does not mean He is not guiding and protecting them as a nation in order to insure His purpose as it pertains to Israel is not abandoned or altered or even defeated. God is still sovereignly controlling Israel's destiny. The purpose for which they were created as a nation, that is, to be kings and priests to the world (Ex. 19:6) was abrogated by their rebellion and God is now dealing with the world through the church. At some point, the church will be removed to go into the presence of the Lord and Yahweh will once again deal with Israel in the Seventieth Week which is the Tribulation.

How does the Israelite rebellion end? The nation is being brought back into the land in unbelief in order to be disciplined by God who will purge the rebellious ones from the nation and place the believing remnant into the Kingdom.

Ezekiel 20:33–38 ³³“As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. ³⁴“I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; ³⁵and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. ³⁶“As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. ³⁷“I will make you pass under the rod, and I will bring you into the bond of the covenant; ³⁸and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

By the end of the Tribulation, Israel will be in danger of being completely destroyed which has been Satan's plan since God formed them to be His people. At that time, the Israelites will cry out to Jesus the Messiah to save them. The Lord will return to save all Israel and the Jews will look upon Him and realize they crucified the Messiah two-thousand years ago.

Matthew 23:39 ³⁹“For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

Romans 11:25–27 ²⁵For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; ²⁶and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” ²⁷“THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

Zechariah 12:10 ¹⁰“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

The second purpose is “To make an end [קָרַח] to sin [חַטָּאת].” In this context, end refers to sealing up. Sin refers to sin or transgression. Once the rebels are purged and the remnant identified, personal sins (plural) will no longer be a problem for the Israelites.

The implication of the New Covenant is the Israelites will not sin during the Messianic Kingdom. The law will be written on their hearts and they will all know Him and He will be their God. Every Jew born during the Kingdom will be saved. Gentiles will sin but the Jews will not.

After restoring the Israelites to the land promised them in the Abrahamic Covenant (Gen. 12:1-3, 15:18-21) and the land promise (Dt. 30:1-10), the Israelites will finally be all that God created them to be. God's name will be vindicated among the nations because the Jews will finally be God's people doing what God created them to do.

Ezekiel 36:24–27 ²⁴“For I will take you from the nations, gather you from all the lands and bring you into your own land. ²⁵“Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶“Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷“I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

“To make atonement [כִּפֹּר] for iniquity [עֲוֹן].” This is a reference to the sin nature. Personal sins committed on a daily basis were covered under the second element.

Atonement is a word meaning to cover, to forgive, to expiate, or to reconcile. In this context, expiation resulting in reconciliation is the idea. The TANAKH translates the word as expiation and Fruchtenbaum used the word reconciliation. The word is connected to propitiation which is a word that refers to satisfying the judicial requirements by means of paying the penalty resulting in the restoration of the guilty party to right standing before the judge. This is referring to the sacrifice Christ made on the cross. The results that are available through the cross will be applied to Israel on a national level at the Second Coming when the people believe and cry out to Christ to rescue them from the Antichrist and his armies.

Iniquity means iniquity, guilt, or transgression. In its basic verb form, it means to bend, twist, and distort. It carries the connotation of the totality of sins against God which points to the sin nature. Our nature has been distorted due to sin and it needs restoration.

Taking away their sins refers to three things. The Israelites will finally believe in the Messiah and the sin of rejecting Him at the First Advent will be removed from them. Secondly, the Israelites will be delivered from committing personal sins during the Kingdom reign of Messiah, because, third, the Lord will deal with their sin nature.

The next element of the prophecy is “To bring in everlasting [עוֹלָם] righteousness [צְדָקָה].” Everlasting actually means a very long time; Hebrew really does not express the concept of eternity. It refers to bringing in an age of righteousness. The Messianic Kingdom will be an age of righteousness for the Jewish people. This contrasts with their history of unrighteousness and rebellion.

Righteousness refers to being in a right relation to an ethical or legal standard. Instead of living unrighteous, rebellious lives during the Kingdom age, the Israelites will live in conformity to Kingdom Law. The Kingdom standards will be according to a law orientation and the Jews will live according to the Law established for that age.

Isaiah 1:26 ²⁶“Then I will restore your judges as at the first, And your counselors as at the beginning; After that you will be called the city of righteousness, A faithful city.”

Isaiah 32:16–17 ¹⁶Then justice will dwell in the wilderness And righteousness will abide in the fertile field. ¹⁷And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever.

“To seal [סָדַד] up vision [חִזְיוֹן] and prophecy [נְבִיאָה].” This is referring to Old Testament prophecy; Daniel knew nothing else. There is obviously New Testament prophecy concerning the eternal state, but that is not an issue in this Old Testament Scripture.

To seal means to set a seal on something or to seal up. According to Fruchtenbaum, it means to cause something to cease or to bring to fulfillment [*The Footsteps of the Messiah*, rev. ed., 191-192]. The Kingdom was the outermost limit to how far the prophets could see into the future of all Old Testament prophecy; therefore, Old Testament prophecy will be completely fulfilled once the Kingdom begins. Kingdom life will be exactly as the prophets predicted it will be.

Vision refers to a vision, an oracle, or a divine communication. This refers to oral rather than to written prophecy.

Prophecy refers to the written prophecy found in the Old Testament.

A lot of Old Testament prophecy concerned the divine discipline Israel was going to receive as a result of their rebellion. Once the Kingdom begins and the nation will no longer be sinning, there is no longer any need for that prophecy. It will have been completely fulfilled.

The last element of the prophecy is “To anoint [מָשַׁח] the most holy place [קֹדֶשׁ קְדוֹשׁ].” In this context, it refers to the Millennial Temple the Lord will build when the Kingdom begins. Anoint literally means to smear, to anoint, usually with oil. In a religious connotation, it refers to sanctification or setting apart for divine service. This is not referring to the Holy of Holies within the Temple, it is referring to the Temple itself.

Ezekiel 43:12 ¹²“This is the law of the house: its entire area on the top of the mountain all around *shall be* most holy. Behold, this is the law of the house.