

The gospel of the kingdom of God

WHAT IS THE GOSPEL OF THE KINGDOM OF GOD?

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*Romans 11:33 O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!*

Romans 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Romans 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Romans 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever.

Amen.

Chapter 1 – The Plan...

Introduction...

What is the gospel of the kingdom of God?

It's a phrase we hear often—sprinkled into prayers, sermons, and songs—yet rarely do we pause to define it with clarity or trace its full implications. Is it about going to heaven when we die? Is it the church? Is it personal salvation? The answer, though intimately related to these ideas, is much broader and far more powerful.

In this chapter, we begin a journey to understand what Yahshua meant when He said, "*I must preach the kingdom of God... for that is why I was sent.*" (Luke 4:43) This is not just a message of personal redemption—it is a grand, cosmic blueprint to reclaim what was lost at the beginning of time.

We will step back to creation, to the moment when God established His kingdom on earth, and then trace the catastrophic fall that shattered it. From there, we'll uncover the heart of the gospel: not merely saving souls, but restoring the King's dominion over a rebellious world. This chapter reveals how God's original plan—derailed by sin—will ultimately be fulfilled in Yahshua's return and reign.

You are not a bystander in this plan. You are either a citizen of that coming kingdom... or still stranded outside its gates. Chapter 1 is your map to understanding the stakes, the strategy, and your part in the unfolding restoration of all things.

1. The Kingdom's Origin

- **King:** God Himself.
- **Territory:** Earth and all creation.
- **People:** Adam and his descendants.

God delegated rulership to Adam. This was **not the beginning of God**, but the beginning of **His kingdom in this creation**.

“Rule over it,” He said—not just tend it. Adam was vice-regent of heaven’s King.

2. The Catastrophic Fall

Adam **trusted Satan's word over God's** and lost:

- His **authority** (dominion).
- His **life** (death entered).
- The **purity of creation** (curse, chaos, pain).
- Humanity's **spiritual connection to God** (separation).

Thus began the era of **the kingdom of this world**—ruled, temporarily, by Satan.

3. Enter the Gospel of the Kingdom

Yahshua arrives **not to start the kingdom**, but to **restore** it.

“I must preach the gospel of the kingdom... for that is why I was sent” – Luke 4:43

This is not about programs, institutions, or emotional feel-good sermons. It is a **rescue mission**, a royal proclamation: **The King is coming back. Get ready.**

4. The Purpose of the Gospel

- **Vindicate God's Name** – His creation will not remain broken.
- **Reclaim the Earth** – Every inch of land belongs to the Creator.
- **Restore Humanity** – His children will rule with Him again.
- **Crush Satan** – His time and influence are nearly up.
- **Destroy Death** – The last enemy to fall (1 Cor. 15:26).

5. Signs We Are Near the End

- **Cashless systems** and restricted commerce (Rev. 13).
- **Surveillance states** (credit systems, facial recognition).
- **Biotech/human-AI fusion** and god-complex ideologies.
- **Global instability:** wars, rumors of wars, chaos.
- **Moral collapse**, boasting in sin, rejection of God.

Just like Babel, humanity again declares, “*We will be like God.*”

6. The Millennial Kingdom (1000 Years)

At Yahshua's return:

- Saints resurrect and reign with Him.
- Satan is bound.
- Nature is healed (Isaiah 11).
- Global peace under one King.
- Righteous judgment from Jerusalem.

“He must reign until all enemies are under His feet.” – 1 Cor. 15:25

7. The Final Transfer of the Kingdom

After the millennium:

- Death is destroyed.
- The rebellion is crushed.
- Yahshua hands the restored kingdom back to the Father (1 Cor. 15:24–28).

It ends as it began: **God, all in all.**

8. Urgency of Response

- This is not a **gospel of comfort**.
- It is not about **your best life now**.
- It is not about **church success metrics**.
- It is about the **return of the King** and your place in **His eternal government**.

The **train is already boarding**. The question is not whether you like the seats—it's whether you're on board when it departs.

9. Core Scriptures

- **Genesis 1–3** – Origin and fall of mankind.
- **Luke 4:43, Luke 8:1** – Yahshua's mission statement.
- **Matthew 6:9–10** – “Thy kingdom come.”
- **1 Corinthians 15:20–28** – Resurrection, reign, return.
- **Revelation 19–22** – Return, judgment, new heavens and earth.

10. Summary

The gospel of the kingdom of God is the full panoramic message of God's plan:
From **creation**, to **corruption**, to **redemption**, to **restoration**, to **glory**.

It is not church-centered. It is not man-centered. It is **God-centered, Messiah-led**, and **eternally victorious**.

The Study...

What exactly is the gospel of the kingdom of God? It's a phrase we use all the time—“for the sake of Your kingdom”—or add to a closing prayer, yet we rarely pause to define it. Does it refer to the church, a future trip to heaven, or our personal salvation? What, then, is the gospel of the kingdom?

In the next section we'll offer plenty of context but only a handful of Scriptures (we'll bring in more passages later). The goal is to form a clear picture of what we mean when we talk about the kingdom—and where the kingdom of God actually began. We often misunderstand simply because we don't step back and see the whole panorama.

1. In the beginning God created the heavens and the earth. They were His heaven and His earth, and He reigned over them—this reign is what we call the kingdom of God. But what exactly is that kingdom? A kingdom needs three elements: a king, a territory, and a people. A king must have citizens to govern, just as Adam would one day need sheep to shepherd.

Cast your mind far back: when God created the heavens and the earth, it was not the beginning of God Himself; it was merely the beginning of this particular kingdom. There are many heavens—this was only one of them.

With the earth in place, God the King set about populating it. He formed a generation for Himself—citizens over whom He would rule. Into the lifeless clay of Adam He breathed His own breath, and Adam came alive. Unlike the rest of creation, which God simply spoke into existence, Adam was handcrafted from the soil and animated by divine breath, becoming a living soul. That origin sets him apart: he came directly from God.

Because God wanted a lineage that mirrored Himself, He fashioned Eve from Adam. The word *generation* suggests that one becomes the source from which the rest proceed; in that sense, Eve was born of Adam—taken from him, part of him. God did not create a separate second human. Instead, He drew Eve out of Adam so that their offspring would form a single generation—the future citizens of the kingdom of God.

Then God gave the couple two commands. First: be fruitful and multiply—expand this generation for the sake of His kingdom. The territory was already in place; now, as King, He charged Adam and Eve to fill it. Second: rule over the fullness of the earth. He vested them with authority. To *rule* means to exercise decision-making power—a detail we often overlook. Although God is King, He delegated dominion to Adam and said, “Rule.” Thus the kingdom of God took shape on earth. He still rules the entire universe—far more than we can imagine—but this was the dawn of His earthly kingdom.

2. That moment marked the dawn of God's kingdom within this creation, and His plan was precisely what He commanded Adam to carry out. When Yahshua arrived and preached “the gospel of the kingdom of God,” we often assume the kingdom started then. It didn't; it began at creation. We miss this point and lose sight of the bigger story. What did God tell Adam? His descendants were to fill the entire earth as God's own offspring and rule over His flawless creation. At the beginning, that was the Father's plan—His strategy, His blueprint. But is that true today?

In God's kingdom there is no death, sorrow, disappointment, longing, or hatred—nothing dark or twisted—only glory, joy, fulfillment, and love. Cast your mind back: that's what life was meant to be. Yet, six thousand years later, we don't enjoy a perfect creation under our dominion; instead we slog through toil and grief. This is hardly heaven on earth. The Psalmist puts it starkly: if you rise in the morning, you wish it were already evening; if evening comes, you wish it were morning—you just want the day over. Was that God's design? Is this truly the kingdom of God?

Something catastrophic happened along the way and altered everything. That tragedy lies at the heart of “the gospel of the kingdom of God.” This gospel liberates us—but how?

We are born into a broken world, see its misery, and hear that God rules it; naturally, we wonder whether He is a cruel monarch. The gospel of the kingdom exists to explain what is really going on—and how God intends to set it right.

3. So what happened? God transferred the dominion of His earthly kingdom to His beloved son, Adam. Yet Adam—deceived by Satan—sinned by distrusting God and forfeited his authority. Suddenly this realm was “kingless.” Adam’s rebellion triggered several far-reaching consequences.

First consequence: Lost rulership. Imagine holding a crucial post—say, head of the military—then suffering a stroke that leaves you confused and forgetful. You can no longer lead. Likewise, Adam lost his glory and capacity to govern, and chaos filled the void. Many people assume humanity still rules the earth; in reality, disorder reigns.

Second consequence: The arrival of death. What once did not exist became normal. Funerals now feel as routine as weddings. Yet death was never part of God’s kingdom or His original design.

Third consequence: A cursed earth. For Adam’s sake, God cursed the ground. Lions began devouring lambs, trees withered, floods and earthquakes erupted—none of which belonged in the pristine kingdom God envisioned.

Fourth consequence: Cascading misery for Adam, his descendants, and even God. Paradise turned into a life of toil and sorrow; bread now comes by the sweat of our brows. God had warned, “When you eat from that tree you will surely die.” Adam ate, and death entered the human story—eternal separation from God, the essence of hell. The earth became hostile, humanity fell prey to harsh conditions, and souls slipped into perdition. This is the opposite of what the Father had drafted—like an architect’s perfect blueprint ruined after construction begins.

The Fall is a catastrophe for nature, humanity, and God Himself. For the Creator, it meant losing His beloved son and that son’s lineage; His flawless project now looked like a failure. Observers across the universe could ask, *What happened to God’s perfect work?* Satan crowed over his apparent victory.

Yet the story does not end in defeat. Enter the gospel of the kingdom of God—a message far greater than we are, poised to reclaim and restore everything lost.

4. Satan set this tragedy in motion by lying to Adam, and Adam responded by doubting God. Though present in Paradise, Satan was already a fallen—condemned—angel who had sinned by exalting himself, claiming equality with the Most High. From that perch he urged Adam, “Go ahead—eat from that tree.” He lured Adam into rebellion by dangling the promise of god-like status, and Adam believed him. Today we repeat the same error: we elevate ourselves, deny God, and declare humanity divine. It is the very pattern Satan pioneered when he tried to raise his throne beside the Almighty—and was cast down.

God had appointed Adam king over the earth, yet Satan whispered, “You can be more; you can be equal to God. Just gain that knowledge.” Adam trusted the serpent and fell. The same lie echoes now as people marvel at human achievements and boast, “Look how brilliant we are—we are gods.” Adam’s unbelief cost him his crown.

Crucially, Satan was already condemned and remains powerless against the Most High. He is formidable, but God is omnipotent. Resisting Him is like punching a raincloud—you cannot reach it, and even if you could, the rain would still fall. Satan cannot touch the Almighty, but he can sabotage God’s works and cause deep sorrow. That is why he struck in Paradise. He knows his fate—hell, prepared for him and his angels—yet he is not there yet. So he plots: *How can I hinder the Almighty?* His answer is to hold God’s lineage hostage, to blackmail the Father. That is how he seeks to wound God even now.

5. This is why we need the gospel of the kingdom of God. In Eden there was no such gospel—Adam already lived inside God’s kingdom, and everything was as it should be. When sin shattered that order, something new became necessary: the message of restoration. Yahshua arrives and declares, “I proclaim the gospel of the kingdom of God,” yet we often respond by launching a church program—as though that were His aim. That is not what He said, and it is certainly not what He is doing.
6. God will not let this setback stand; He will restore what went wrong. Remember, the Almighty is omniscient and all-wise. Nothing is impossible for Him, nothing too difficult. Though the problem seems impossibly complex, He will resolve it—and He explains how through the gospel of the kingdom of God.

To restore creation, He must reclaim the earth’s dominion and re-establish His kingdom here. Everything must be put back as it was. He must rescue the lineage that came from Him—His own children—from their damning fate. If He failed to do so, Satan could boast, “I’ve toppled God; His creation lies in ruins.” But the gospel of the kingdom says otherwise: God will redeem it all.

That rescue includes Adam’s descendants—us—born lost because of sin. God refused to leave us there. The gospel detailing His kingdom’s restoration is proclaimed to us so that we need not perish. Had Adam trusted God instead of Satan, no gospel of the kingdom would have been necessary. Yet history took another turn, and God’s redemptive plan rose to meet it.

7. Our responsibility to the kingdom of God is critical. *Responsibility* means I am accountable; therefore, I have a duty toward God’s kingdom. That kingdom is moving forward, and God has opened a way for us to join it—but participation is still our choice. Picture a train already set on its track: we can board it or miss it, but its departure is certain.

God has unveiled His plan of salvation—the gospel of the kingdom. He will restore not only lost humanity but the entire creation He fashioned. The train to the kingdom is locked onto its route. The Almighty directs it; it will not pause, turn back, or derail. Our task is to discover where that train is, when it departs, and how to climb aboard—because once it moves, anyone left on the platform is simply left behind.

This gospel is not primarily about our personal comfort, nor merely about the church; it is about God’s kingdom and His name, which has been mocked. Yes, our salvation is part of His restoration, but if we treat the message as though we were the main focus, we miss most of it—perhaps 80 percent or more.

Above all, God aims to vindicate His name. He is perfect, unfailing, eternally successful—yet at present, creation appears broken and sorrow-laden. He Himself tells us so. But He will set everything right. The question is: will we be part of that victory?

We can argue endlessly about the train—its timetable, its route, its appearance—but debate alone won’t put us aboard. Too often we treat the gospel as though it were about building *our* little kingdoms, asking God to help us prosper here and now. That is not the gospel of the kingdom of God; it is the gospel of humanism.

We live in a critical hour. People die—eternally—while we fixate on a vapor-thin slice of earthly life, like trying to braai a steak with a single match. What is our brief lifespan compared with eternity? Practically nothing. Real life lies within God’s kingdom, and we must reckon with that.

The gospel of the kingdom has the power to graft us into God’s realm. If we heed it and obey, we are saved; if we ignore or reject it, we remain lost—and so does everyone who never hears it. That is why proclaiming this message is urgent: those who dwell in a condemned realm need to know the rescue route. Scripture warns that many will try to enter, but few will succeed.

Some seekers stand at the wrong station. Others board the wrong train. Still others reach the right train but refuse to step inside: “This carriage doesn’t suit my preferences.” But it is God’s train; we don’t set the specifications. The gospel of God is not ours to edit. We must adapt to it, not expect it to adapt to us. The road is narrow and the gate tighter still—many discover too late that they carry too much worldly baggage to squeeze through.

Bottom line: we cannot dictate the terms of our salvation. We must locate the path to eternal life and walk it, or the train will leave without us. Think of waiting for the Gautrain: if you complain that the coach should look different, the doors will still close, and it will speed off whether you approve or not. We are not that important.

Meanwhile, Satan remains busy, spinning lies to keep us off the train—or to lure us off once we’ve boarded. He’ll direct us to the wrong station or wave us onto a counterfeit line, insisting it’s the correct route. Our vigilance is part of our responsibility.

8. We are living at the close of six thousand years under the kingdom of this world—essentially, the kingdom of Satan. Can we say that? Yes, because even Yahshua acknowledged Satan’s temporary authority. When Satan tempted Him, he said:

Luke 4:6-7. *And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.*

Satan openly declared that the kingdoms of the world belonged to him. But for how long? We are now standing at the end of his six-thousand-year reign. Consider the timeline: the era before the flood spanned two thousand years. From the flood to the coming of Yahshua and the new covenant was another two thousand years. And now, we are two thousand years removed from Yahshua’s sacrifice on the cross.

We see two thousand years as an unimaginably long stretch of time—but to think that two thousand years had already passed before the flood! We know almost nothing of those ancient days. Yet here we are, six thousand years into humanity’s labor, with the promise of a thousand years of peace—the millennial rest—just ahead.

Just as God commanded six days of work followed by a day of rest, so we stand now at the threshold of that seventh “day,” the era of rest, the Sabbath age of the kingdom to come.

9. How close are we to the end of these six thousand years and the dawn of God’s kingdom? Six millennia is a vast stretch, and believers have anticipated the finale for the last two thousand. What signals tell us we’re truly nearing the end? And why does it matter? Because if I recognize how near it is, I’ll treat that train with utmost seriousness.

It’s tragic that we often misunderstand *the end*. Many assume it marks the close of an age—or of the world itself—yet the real “end” arrives the moment you draw your last breath. Every person has a personal ending. Countless people who died in the past decade believed Christ’s return was still distant; for them, it has already come. Their stories should spur us to locate the train, board it, and stay aboard, knowing time is short. Even if you’re convinced the Lord’s return is a century away, none of us has another hundred years—our time will run out far sooner.

So, what signs do we see right now?

- a) Very soon we may be unable to buy or sell without the Beast’s approval—and even pagans and atheists recognize the trend. “We see what you’re doing,” they say. “You’re phasing out cash and locking us into a system we can’t control. If we refuse to comply, we’ll be cut off from commerce.”

Scripture foresaw this long before modern finance existed. When the King James Bible appeared in 1611, there was no centralized monetary system—people still bartered with gold and silver. Over time, true stores of value were replaced by paper notes, and now paper is giving way to nothing more than digits on a screen.

The prophets warned that a day would come when no one could buy or sell without official sanction. At first that seemed impossible: if I have gold in my pocket and you have a donkey to sell, who could stop our trade? Yet here we are. Gold is out of circulation, and national currencies are yielding to a cash-less credit grid. Suppose I anger the elites and they freeze my account; suddenly I cannot purchase that donkey—or anything else. The prophecy stands fulfilled before our eyes: we’re approaching a time when buying and selling will require the beast’s approval.

- b) I call it our new global CCTV: cameras everywhere, AI-driven surveillance, and a credit system designed for total control. This framework is already rolling out. Want proof? Look at how little uncensored information we now receive from China. Four years ago, when COVID first broke out, Chinese users flooded social media with eyewitness reports. Midway through the pandemic those voices vanished. Why? Because the credit-score system was fully deployed. Cash still exists there, but life runs on credits: speak against the state and you lose points—you can’t board a train, enroll your children in school, or conduct basic transactions. People stay quiet.

Facial-recognition cameras feed data to an AI platform that deducts points automatically: cross the street illegally, toss litter, lose a credit. No human needs to scold you; the system handles it. In China this model already works.

The unrest and “wars and rumors of wars” we see elsewhere help justify installing the same controls worldwide. How will they rein you in? By blocking your ability to buy and sell. We’re closer than most realize.

Human-machine hybrids. Researchers are testing brain implants that link you directly to the internet, or ocular enhancements that give your eye its own camera. It’s happening now, not in some distant sci-fi future. The self-styled elites openly declare, “We will be like gods.” It echoes Babel: “*We will be like God.*” And as the Lord said back then, “Now nothing will be impossible for them.” We’ve circled back to Babel. How near, then, is the King’s return?

Artificial intelligence surpassing humans. Today, if you feel a pain in your hip, you might consult Dr. Google and sift through thousands of opinions. AI takes those opinions, reasons through them, and delivers a single diagnosis. It doesn’t just retrieve data; it draws conclusions. Self-driving cars illustrate the dilemma: suppose the vehicle sees a man with a cane blocking the lane and, swerving, spots a woman pushing a baby stroller on the shoulder. The AI must decide whom to hit. Which life matters more? On what criteria? Soon an AI could govern a nation more “efficiently” than a president.

The looming U.S. election. November’s vote could alter the pace of this rollout. If the “wrong” officials take office, they might slow or halt these systems—something the current architects cannot allow. Expect turbulence before November. Those simmering conflicts you’ve heard about? They’re held in reserve, ready to ignite when needed. We truly live amid wars and rumors of wars.

We are at the close of six thousand years, and the signs are everywhere. How long until God restores His kingdom? Only He knows, but the stage is set.

10. How will He establish His kingdom? We know the words, yet we often lose track of the sequence and the way it will unfold. In brief:

- a) Yahshua will return “on the clouds” as a man—the same way the disciples watched Him depart. He told them plainly that His coming would mirror His ascension:

Acts 1:10-11. *While they were still gazing intently into the sky as He went, two men in white robes stood beside them and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come back in the same way you saw Him go.”*

Because He rose alone on a single cloud, we sometimes imagine He will descend alone on one, too. That is not what He promised. Yes, He returns as the Son of Man, but He will be accompanied by the vast host of heaven. Scripture pictures Him on a white horse—prophetic imagery—leading His entire army of angels.

b) When He returns, everyone who belongs to Him will rise to meet Him in the air and then descend to earth at His side. That includes the saints now asleep in death—Abraham, Moses, Joseph—whose graves will open at His command. They are not whisked away in some covert extraction; this is the public, unmistakable Second Coming. Many preachers search for a “secret rapture,” but Scripture offers no such event.

Once His feet touch the ground, He will unleash the judgments foretold in Revelation. Earth’s inhabitants will mourn and despise Him, clinging to the darkness they love. The elites—having engineered their own kingdom of total control—will see their power threatened and respond with hatred. Yet His irresistible authority will ultimately force every knee to bend.

That hostility culminates in open warfare—Armageddon—where the rulers of the world attack the Lamb. He triumphs, for He is King of kings and Lord of lords. In the end, every knee will bow, willingly or under compulsion; refusal is not an option. All creation will acknowledge His rightful reign.

11. How will His kingdom differ from the present world order? We all look forward to it—but what will it actually be like?

Absolute rule in perfect justice. He alone will be King, and His judgment will be final. If you already know His heart—if you value righteousness—His reign will thrill you. But if you cling to iniquity and self-interest, you will find His government intolerable. When your thoughts, motives, and desires mirror His, His rule will feel like coming home.

Creation restored. The curse on nature will be lifted. The lion will lie down with the lamb; the bear will graze like an ox. Today it seems normal—though unsettling—to watch a lion tear apart its prey. That will end. What will lions eat? Grass, just as they did in the beginning—nothing is impossible for God.

Rain will fall at the right time and in the right measure everywhere. Deserts, floods, and earthquakes will disappear; the planet will function exactly as intended.

Global peace under one King. Nations will still exist, but they will live in harmony, willingly subject to the Sovereign. War will cease.

Satan restrained. The devil will be bound for a thousand years, unable to whisper grievances or stir rebellion.

Glorified co-rulers. Those who meet Him in the air at His return will be transformed in an instant—glorified like Him—and will reign alongside Him. Though He will dwell bodily in Jerusalem (“as you saw Me ascend, so you will see Me return”), His co-rulers will administer His justice across the globe. Remember the parable of the pounds: “You have gained ten pounds—rule over ten cities.” He is King of kings, delegating authority to those who proved faithful.

Continents, seas, and daily life will remain, but under a new—and righteous—sovereign who restores everything the curse has marred.

12. This, in essence, is the kingdom of God—and the gospel Yahshua proclaimed. Consider the following as a rapid overview of that gospel. Decide for yourself what *isn't* included. Notice: no earthly church appears here. The church is not the bride of the coming King; rather, the *body of Messiah* is meant to be the vehicle that carries the gospel of the kingdom. Instead, we often use it to build our own mini-kingdoms. Every denomination erects its own realm.

The Roman Catholic Church, for example, stands among the most powerful institutions on earth—yet it remains an earthly kingdom, as do all its offshoots. None of these man-made structures *is* the kingdom of God.

What did Yahshua actually do?

Luke 4:43. *And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.*

We read that verse and reflexively think, *salvation*. Yes, salvation is part of the message—but it is only a small slice of the kingdom's full scope. Yahshua's mission statement is emphatic: “For this I was sent.” The earth we inhabit right now does **not** reflect God's will. His kingdom was hijacked; an intruder seized control. None of this is “normal.” People sometimes claim, “God's will is always done on earth.” It isn't. Death itself springs from sin, not from God's desire. The gospel of the kingdom declares that His will *will* prevail.

Matthew 6:9–10. *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.*

In other words: *May Your kingdom arrive so that Your will may finally be carried out on earth just as it is in heaven.* That day has not yet come—but it will, when His kingdom is established. Yahshua underscored this priority:

Luke 8:1. *And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him...*

Luke 4:43—I must do this. **Luke 8:1—I am doing it.** He preached this good news everywhere. And what a message it is: if the weight of this world feels crushing, the gospel of the kingdom changes everything.

Every discouragement, disappointment, and regret is answered by the promise that God will restore all things to their original design. We can share in that restoration—but it isn't automatic. That opportunity is our responsibility.

When a venomous snake strikes, it injects toxins that spread through your bloodstream, attack your nervous system, and rot living tissue. Unless an antidote arrives in time, the poison kills you. In the same way, the gospel of the kingdom of God *neutralizes* our dire condition—it stops the spiritual toxin before it finishes its work.

That is why Scripture highlights *faith, hope, and love*. Hope, here, is the kingdom itself. The gospel of the kingdom must be heard and proclaimed. Yahshua says, in effect, “I was sent to tell you this so you can live in hope—so you will not assume the broken world you see is permanent. I am going to fix it; death will be destroyed. You are not helpless. I bring good news!”

Luke 16:16. *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*

John the Baptist was the final prophet of the old covenant—he died under that covenant. After him, Yahshua took up the proclamation of the kingdom, and we still echo His message. “Everyone presses into it,” He says. Picture a crowded platform and the only train bound for God’s kingdom. You see it preparing to depart, jammed with people who barely grasp its destination. If you truly understand, you elbow through the crowd—determined to board regardless of bruised ribs or feelings. That urgency is what Jesus meant: entry won’t be easy.

Every genuine kingdom needs three elements: a king, a territory, and a people. Yahshua is the King; the entire earth—His own handiwork—is His territory; Adam’s descendants are the people He will rule.

During the coming thousand-year reign, He will restore creation to its original design. People speak of “the end of the world,” but Scripture teaches no such finale—only the end of this fallen system and the dawn of Messiah’s seventh-millennium rule. God made the earth perfect, and it will endure forever. At the close of those thousand years, everything will stand as it did when the Father first created it. Satan—now at the height of his counterfeit rule—will be defeated and thrown into the lake of fire. Though he has tried to set his throne beside the Most High, his time is almost up.

We already know how the story ends—because we know the gospel of the kingdom of God. This isn’t the “gospel of the church,” the church fathers, or church history; it is the gospel of God’s kingdom. Set the institution of the church aside for a moment.

What the gospel declares:

- **Satan’s fate**

Though he currently wields maximum influence, Satan will be defeated and hurled into the lake of fire. A day is coming when he will vanish from conversation altogether.

- **Our reconciliation**

God has opened the way for His estranged children to return to Him and escape eternal death—but the choice is ours. Picture the salvation train pulling into the station: He built it, He stops for us, but we must board. Those who board become the people over whom He will reign, fulfilling the gospel of the kingdom.

- **Creation restored**

Earth and everything in it will once again match God’s original “very good” design. The last enemy—death—will fall. During the millennial reign (the seventh thousand years), death will still exist for rebels who defy the King, but at that era’s close, death itself will be destroyed.

Remember: we humans share the stage, yet we aren’t the main characters. The Almighty is center stage; His kingdom is the set.

1 Corinthians 15:19. *If in this life only we have hope in Christ, we are of all men most miserable.*

If our focus is limited to success, healing, and comfort in *this* age, we’ve missed the greater hope.

1 Corinthians 15:20–23. *But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.*

- **Two Adams**

The first Adam brought death; the second Adam (Christ) brings life.

- **Two resurrections**

Christ rose first. All who “belong to Him at His coming”—whether already in their graves or still alive—will rise or be changed into glorified bodies.

Who belongs to Him? *Those who follow the Lamb wherever He goes.* That is the heart of the gospel of the kingdom: join yourself to the King, board the train, and share in His everlasting reign.

1 Corinthians 15:24. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

We are moving toward that moment now. At present, dominion, authority, and power operate outside Yahshua’s control: the global elites act at will, and Satan still rules. When Yahshua returns, they will resist with all their might—but He will conquer them, shattering every rival power structure.

1 Corinthians 15:25. *For he must reign, till he hath put all enemies under his feet.*

The world will not welcome Him. It stands in open enmity to God. Yet Yahshua will rule until every enemy bows—no one will dare claim independence from His authority.

1 Corinthians 15:26-27. *The last enemy that shall be destroyed is death (That happens at the close of the thousand-year reign). For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

These verses speak of two distinct roles, yet only one divine Being. Yahshua—God in the flesh—receives all authority, but that never places the Father under Him. Father Yahweh entrusts everything to Yahshua; Yahshua still operates in full submission to the Father.

1 Corinthians 15:28. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

The Son’s task is to repair what went wrong. The kingdom was lost, dominion hijacked, so God became flesh to restore it. He came once to secure eternal life; He will come again to reclaim His kingdom by force, subduing every rebel—even if that means their destruction.

When that work is complete, He hands the kingdom back to the Father just as it was in the beginning. The Son’s mission will be finished, yet He does not cease to be God; rather, the Almighty will have accomplished another assignment—just as He once appeared as Melchizedek or as the Angel of the Lord.

This, in a detailed sweep, is the gospel of the kingdom of God. Step back and see the grand picture; then dive into the details. **This** is the message Yahshua said He was sent to proclaim: “*I must announce the gospel of the kingdom of God.*”

Chapter 2 – The Kingdom of God and Man...

Introduction...

In **Chapter 1**, we saw that the **kingdom of God** began not with Yahshua's ministry, but with the **creation** itself—when God established His reign over earth through Adam. That reign was **lost** through sin, plunging creation under the rule of another: **Satan, the prince of this world**. The gospel of the kingdom is God's response to this cosmic hijack—a divine rescue plan to restore what was lost.

Chapter 2 shifts the focus from the kingdom itself to the **human relationship** with that kingdom. It asks: *Where do you stand?* Are you a **citizen of the kingdom of God**, or still clinging to the fading order of this world? Have you truly **entered** the kingdom, or are you still on the **outside looking in**?

This chapter dismantles common assumptions about church membership, tradition, and grace misunderstood. It offers instead the **narrow gate**—Yahshua's roadmap for entering the kingdom: **repentance, rebirth, obedience**, and enduring loyalty to the true King.

You are not merely called to observe the kingdom.

You are called to **enter it**.

1. The Eternal Nature of God's Kingdom

- God's realm is eternal; our heaven and earth are just one slice of it (~6,000 years old).
- The kingdom began at creation—not with Yahshua's earthly ministry.
- God's will is not always done here—evidence: the Fall, the curse, angelic rebellion.

2. The Human Condition

- We are born into a **hijacked kingdom**—ruled by the evil one.
- Most people live and die without knowing they never truly “succeeded” in kingdom terms.
- The gospel of the kingdom offers a **path of return**.

3. The Narrow Gate

- **Matthew 7:13–14:** Two gates. One narrow, one wide. Most miss the right one.
- **Church affiliation ≠ kingdom entry.**
- The path is **hard**, the gate **narrow**, and **few find it**.

4. False Prophets & Misleading Fruit

- **Matthew 7:15–20:** False prophets deceive by appearance and message.
- True fruit = **truthful gospel message**, not outward success.
- **Matthew 7:21–23:** Many miracle workers will be denied because they practiced **lawlessness** (rejected God's will).

5. The Parable of the Ten Virgins (Matthew 25)

- All ten await the Bridegroom (Yahshua), but only five are prepared.
- The oil = **spiritual preparedness and righteousness**.
- Being late or careless = locked out permanently.

6. Entrance Requirement: New Birth (John 3)

- “Unless you are born again, you cannot enter the kingdom of God.”
- **Born of water and the Spirit** = true spiritual rebirth.
- Flesh birth (natural) is not enough; only Spirit birth grants kingdom citizenship.

7. How to Be Born Again (Acts 2:37–39)

- **Repent.**
- **Be baptized** in Yahshua's name for the forgiveness of sins.
- **Receive the Holy Spirit.**
- This is your **spiritual birth certificate** into God's realm.

8. Proof of New Citizenship

- A new creature emerges, abandoning worldly pursuits.
- **Philippians 3:20:** “Our citizenship is in heaven...”
- The born-again person lives by kingdom priorities and awaits transformation at Yahshua's return.

9. Divided Loyalty = Rejection

- You **cannot serve two kingdoms**.
- **James 4:4:** Friendship with the world = enmity with God.
- The rich man clings to his life here. The poor man more easily lets go.

10. The Sower and the Soils (Luke 8)

- Seed = **Word of the kingdom**.
- 4 outcomes:
 1. **Hardened path** – Word stolen.
 2. **Shallow soil** – Initial joy, no root, withers.
 3. **Thorns** – Choked by worries, riches, pleasures.
 4. **Good soil** – Retains, perseveres, bears fruit.
- Real fruit comes from **persevering obedience**, not emotional reaction.

11. Bad Sowers Block Entry (Matthew 23:13)

- Some preachers **prevent** others from entering God's kingdom.
- They "shut the door" using half-truths or religious manipulation.

12. The Call to Storm the Kingdom (Matthew 11:12)

- The kingdom advances through **forceful, determined pursuit**.
- No excuses—follow the King's way, or be shut out like the foolish virgins.

13. The Pearl of Great Price (Matthew 13:44–46)

- The kingdom is worth **everything**.
- Those who hesitate to sell all for it—lose it.
- There is no compromise between kingdoms.

Conclusion:

This gospel is not about comfort or ritual—it's about **citizenship in a restored kingdom** under a returning King. The stakes are eternal. Many who believe they're prepared will be found unready when the doors close.

The Study...

We've now explored what the kingdom of God is—and we've seen that it doesn't begin with Yahshua's preaching. It begins with the creation of heaven and earth. Our world is just one slice of the heavens; it is not the entirety of God's realm. This heaven and earth are roughly six thousand years old, but God Himself is eternal.

Often our limited thinking trips us up: we struggle to grasp eternity and therefore misread the Father's words. We must first accept that God is not human and His ways are not ours. While our heaven and earth are six millennia old, countless other realms exist. Ours, however, is in trouble—out of control—and we feel uneasy admitting there is a place where God's will is not being done. Yet that is the reality.

Consider Adam's sin: it was not God's will. We must make room in our understanding for events that occur outside His desire. The Fall, the earth's curse, the rebellion of a third of the angels—all sprang from choices God did not will. Nevertheless, He created beings capable of choosing. This earth was His kingdom, but it was hijacked and is now the kingdom of this world. The evil one—Satan—reigns here. We are born into this fallen realm, grow up believing it is normal, strive as best we can, and finally discover on our deathbeds that we never truly succeeded.

The gospel of the kingdom of God proclaims that He will restore this realm. We may share in that restoration—or not. Adam fell from God's kingdom through unbelief; we can return by faith. Because His kingdom is righteous, the only path back is righteousness—not ours, but the righteousness He provides so that we may enter His kingdom once again.

It does us little good to study the kingdom of God as mere spectators. The point is to enter it—and we **can** enter it. Yet, judging by how most people live, you would never know a clear path exists. We inherit comfortable ideas (traditions) and assume those will carry us into the kingdom. Are our own efforts really enough? Does the Father simply weigh our performance at life's end and decide whether we squeaked by? Some shrug and say, "I'll rely on grace and hope for the best." But Yahshua says there **is** a way, and it is spelled out in the gospel of the kingdom.

We are intended to be children of that kingdom, though we have wandered far from the Father. The journey back is demanding, because it must satisfy divine justice. First, we must discover the road; second, we must walk it according to righteousness. This is not about joining a church or being accepted by an institution; it is about gaining **citizenship** in God's realm. Many people assume church membership equals kingdom entry—but is that truly the route?

Matthew 7:13. *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat...*

When your body dies, your soul continues and heads somewhere. Two gates stand before every person: one to destruction, one to life. Trying to reach the kingdom without clear directions is like being told, "Drive this urgent package to Koekenaap," hopping in a car, and speeding off without the faintest idea where Koekenaap is. You can try your hardest and still never arrive.

Yahshua warns us: the gate to life is narrow, the wrong gate is wide. Those who merely "do their best" will drift toward the broad way—and that road ends in ruin.

Matthew 7:14-15. *Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

If you simply "try your best," you will miss that gate. Finding the path to life is already difficult—and on top of that, false prophets lurk, eager to keep you off course. They are predatory at heart; they crave your honor, your money, your allegiance. Yahshua warns us to watch out for them.

Matthew 7:16-20. *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherfore by their fruits ye shall know them.*

We often judge by appearances: *That preacher's life looks successful, so I'll listen to him.* If that were the standard, we would have to ignore King David—an adulterer and a murderer—yet he penned many Psalms. Yahshua's point is this: a prophet's true fruit is his message. He cannot proclaim both truth and falsehood; either he knows the way or he doesn't.

Matthew 7:21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

Entrance requires doing the Father's will. Relying on a false prophet for that knowledge won't excuse us; we must search the Scriptures ourselves. One isolated verse will not suffice—just as one turn won't get you to Koekenaap. You need the full road map; you need the whole gospel.

Matthew 7:22-23. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Prophesying, casting out demons, and performing miracles are not wrong in themselves, yet these people failed at the one requirement: doing the Father's will. Yahshua will return on the clouds, and He desires us in His kingdom—but entry is strictly conditional. The gate is narrow; only a few find it and walk through. Grace alone is not a blank ticket that admits everyone. Many will discover too late that their “grace ticket” is the wrong pass.

Do we truly know the conditions? That is the question every seeker must answer.

We all long to enter the kingdom; none of us wants an eternity in hell. Yahshua assures us that entrance is possible, but it is conditional—tremendously challenging, with only a few succeeding. We must pay careful attention.

He warns that many people who expect to enter will be shut out. Each of us should ask: *Could I be among those many?* Statistically, the odds are sobering.

Matthew 25:1-2. *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.*

These virgins represent people awaiting the kingdom, praying, “*Your kingdom come.*” Some were prudent; others were careless—just as today, some believers will one day hear, “I never knew you.”

Matthew 25:3-10. *They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

All ten believed they were prepared, yet only five actually were. *Ready* means having secured everything in advance.

Matthew 25:11–12. *Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.*

These words echo Matthew 7:

Matthew 7:22–23. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Those people assumed that casting out demons and prophesying fulfilled God's will. Likewise, the five foolish virgins assumed they were waiting correctly—until they discovered, too late, that they lacked the necessary oil. When they returned, the gate was locked, and entry was impossible.

Matthew 25:13. *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Matthew 11:12. *And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*

Until you seize the kingdom, you remain in danger—like a foolish virgin who drifts into rebellion. You must storm the gates of God's realm and lay hold of it with resolve. Do not let anyone block your path. Don't say, "I can't—I'll disappoint my family," or "I can't—I might lose my farm," or "I can't—my employer will stand in my way." Crucify self-interest daily, and pursue the kingdom with unrelenting intensity.

There is only **one** road into the kingdom; only a foolish virgin tries to chart a personal shortcut. Strictly follow the King's way, or you will never arrive. If you've read this far and remain unsure of your destination, you are already headed for the wide gate. Picture being sent to Koekenaap without a map—random driving won't get you there. Likewise, uncertainty about the kingdom's route guarantees failure. Time is limited: the Bridegroom will appear whether you are ready or not, and your life may end before you find the path.

In **John 3** we hear the King Himself explaining the entrance:

John 3:1–3. *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

Yahshua—King of the coming realm—invites us in and outlines the requirement: **be born again**. Hear His words and obey, and you will live. Hear them yet follow an alternative path, and you will perish. Many nod in agreement—“Yes, Lord”—but then add a fatal “but,” substituting their own route for His. The narrow gate demands uncompromising obedience, and only those who take the King at His word will enter.

We have reached the pivotal question: **Have you actually seen the kingdom of God, or is it still just information on a page?** If the latter, you are in Nicodemus's shoes.

John 3:4–5. *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

Our goal is clear: we want to enter that kingdom. Yet Yahshua insists that no one gains entry without being “born again.” Nicodemus, like us, immediately thinks of his physical birthday. But Yahshua is saying: *That first birth will never carry you into My realm—you need a second one.*

Until you grasp and experience this new birth, the only gate open to you is the broad one that leads to ruin. That verdict comes from the King Himself.

Excuses will not help. Some people reason, “I can’t understand this, so there must be another way.” They invent theological alternatives—anything to avoid the mystery of rebirth. But Yahshua is unequivocal.

John 3:6-7. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.*

There **is no substitute.** If you reach the point of saying, *I’m lost—I have no idea how to do this*, you are finally in the right place, because Scripture explains Scripture. The Father has not left us in the dark.

But if you reply, “I’m fine—I belong to a church,” you risk joining the foolish virgins. A wise virgin might warn, *You’re unprepared for the Bridegroom*, yet the foolish one answers, *I’m all set.* When the cry rings out, the unprepared suddenly realize they lack the essential oil—and by then the door is shut.

Do not wait until that moment to discover you are missing the one requirement: **being born again of water and Spirit.**

The King has not yet arrived, so there is still time to prepare. Throw off the traditions that lull you into thinking, “I’m fine,” when you are not. **Be born again**—because without that second birth you will never enter the kingdom, no matter what you tell yourself. Yahshua is explicit: “Unless you are born of water and the Spirit, you cannot enter.”

Why must this new birth be spiritual? Flesh produces flesh; Spirit gives birth to spirit. Flesh-and-blood heredity—your first birth—cannot inherit God’s realm. Only a Spirit-born person can.

As you grasp this, you drift away from any organization that claims, “Join us and you’ll be saved.” Salvation is not an institutional membership; it is a personal transaction between you and the Almighty.

How the new birth happens

Acts 2:37-38. *Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Step 1: Repent.

Step 2: Be baptized—immersed into Yahshua’s death. Your sins are laid on Him; you rise from the water a new creation.

That emergence is your second birthday—born “from above.” Now you are a spiritual infant in God’s kingdom. Just as a baby in this world belongs to its nation from birth, you belong to God’s realm from your rebirth.

The Holy Spirit—now dwelling in you—raises you to life on the last day. The Spirit that raised Yahshua will resurrect you, **provided** He truly lives in you. Without the Spirit, you are like a foolish virgin: your body stays in the grave.

Acts 2:39–40. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

Leave the doomed kingdom of this world; enter the King's. There is one doorway—rebirth. You cannot crawl through a window or smash a hole in the wall.

“But does baptism really save?”

People raise objections—infant baptism, ritual questions, endless debates. Yahshua's word is simple: “Be baptized.” An infant cannot repent or enter Yahshua's death; baptism follows personal repentance.

1 Peter 3:20–21. *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ...*

The ark didn't contain magical power; God saved Noah through it. Likewise, baptism is not magic; God saves through the act when it is joined to repentance and faith. If you are truly born from above, the old cravings fade. You crucify the flesh daily because you now live for a different kingdom. If you were merely dunked and still chase the world, you only got wet—you were not reborn. New birth creates a new creature with a new citizenship.

Philippians 3:20–21. *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

If you land at Heathrow, the immigration officer asks, “What country are you a citizen of?” You might say *South Africa*. Yet, in the truest sense, a believer should be able to answer, *Heaven*. When Pilate questioned Yahshua, He said:

John 18:36. *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

Your kingdom is either **here** or **not here**—and that is your choice. If you love this present system—its praise, its comforts, its values—then this world is your kingdom. But if you belong to God's realm, you will inevitably feel estranged from this one. You cannot crave the affections of both realms at once. To seek the kingdom of God, you must detach your heart from the kingdom of this world; only then can the Spirit fill you with the priorities of heaven.

The gospel forces a decision about where your heart truly resides. We are born citizens of earth, zealous to achieve and accumulate here. Then the good news breaks in, offering a better kingdom. By being **born again** we transfer citizenship, but we must also **walk** the road that citizenship requires. Knowing where Koekenaap is on the map is not enough—you still have to start the engine and drive.

When the rich young man asked Yahshua what he lacked, Messiah replied, “Sell everything you have and follow Me.” The man walked away sad because his heart was anchored to earthly wealth. Yahshua exposed the real issue: divided allegiance. Many people claim to choose God’s kingdom yet clutch their earthly holdings—remaining, in practice, citizens of this world. That is the very definition of a *foolish virgin*: knowing the right course but refusing to act on it.

Matthew 13:44–46. *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

The message is plain: the kingdom is so valuable that it is worth liquidating everything else to secure it. Yes—the price is high, and the gate is narrow. Few find it, and fewer still are willing to pay the cost. One of the greatest obstacles is an unconverted heart that keeps trying to serve two masters. But Yahshua insists you must choose: abandon one kingdom to embrace the other. Otherwise, you remain a foolish virgin—forever on the wrong side of the door.

James 4:4. *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

Why? Because the two kingdoms stand in direct opposition. If you try to befriend both, you become a traitor.

Picture a spy from Country A posted in Country B: he falls in love with Country B and starts working for them—yet he still reports to Country A. Both sides will eventually destroy him. That is exactly what happens when we divide our loyalty. Such double-mindedness marks the *foolish virgins*.

When God’s kingdom takes root in us, His Word reshapes our hearts to resemble Yahshua’s. This transformation begins only after we decide to evict the world’s kingdom from our affections.

2 Corinthians 3:17–18. *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

Think of a mirror: ordinarily you see your own reflection. In this mirror you behold Yahshua—and the Spirit steadily refashions you until the face in the glass truly is yours. That change cannot occur while you cling to worldly pursuits. You must cross over into the kingdom of light; then the Spirit molds you into Christ’s likeness.

The Sower and the Soils:

The gospel reaches our ears, and we must choose: believe and act, or dismiss it. Yahshua gives a practical illustration:

Luke 8:5–8.

A sower scattered seed.

- Some fell on the path, was trampled, and birds devoured it.
- Some fell on rocky ground, sprouted quickly, and withered for lack of moisture.
- Some fell among thorns, which grew up and choked it.
- Some fell on good soil, grew, and yielded a hundredfold.

“Whoever has ears to hear, let him hear.”

His disciples asked what He meant. He replied:

Luke 8:11–12. *Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

If the seed lands on the roadway of your heart, it never germinates. You may hear the Word and feel stirred, yet by tomorrow it is forgotten—trampled by routine, snatched by distractions. Satan works hard to prevent the Word from sinking in, because without faith and obedience there is no salvation.

To hear *and* ignore is no better than never hearing at all. Today’s seed says plainly: “Unless you are born again, you cannot enter the kingdom of God.” If that truth never penetrates, you are like the seed on hardened ground—destined to stay outside the kingdom’s gates.

Luke 8:13. *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

Picture seed scattered on a thin layer of soil atop bedrock. It sprouts—rebirth happens—but drought soon withers it. Some people rejoice at the gospel and experience new birth, yet receive no nourishment and die spiritually. “Once saved, always saved” is a myth. Test it: scatter grain on solid stone, return a month later, and you’ll find nothing.

Luke 8:14. *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*

These listeners are reborn—there is a plant—but it grows in the wrong kingdom, tangled in worldly thorns. Everyday anxieties (“I’m failing, I have no money, people mock me”) or abundant successes (“I’m thriving, life is good”) smother spiritual life. The thorns win; the plant dies.

Luke 8:15. *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

Good ground hears the word, treasures it, and—over years—perseveres. Taking up one’s cross isn’t a Sunday ritual; it’s a daily commitment.

Bad sowers exist, too:

Not every preacher scatters good seed.

Matthew 23:13. *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

These gatekeepers pose as guides yet block the door. Astonishingly, they use Scripture itself—twisted and selective—to lock seekers in a theological dungeon. Jesus confronts them head-on: *You won't go in, and you stop others from entering.*

The call to storm the kingdom:

James warns that friendship with the world makes us God's enemies (Jas 4:4). Divided loyalty marks the foolish virgin—trying to serve two kingdoms at once.

When God's kingdom moves into our hearts, His Spirit transforms us “from glory to glory” (**2 Cor 3:17-18**). But that metamorphosis requires us to abandon worldly ambitions. We cannot expect the Father to remake us in Christ's image while we cling to the world's.

So—storm the kingdom. Tear down the walls built by hypocritical guides. Seize the truth for yourself. Hear the word, guard it, persevere—and bear fruit that lasts.

Conclusion:

The gospel of the kingdom of God offers an entirely different life, a different realm, and a different destiny. Whatever we have—or haven't—achieved in this present world is ultimately irrelevant, because it belongs to another kingdom under another ruler. Success or failure here does not transfer; the moment we enter God's kingdom we become new creatures. Old things pass away, everything becomes new, and we live under a new order.

The rich man, satisfied with this world, says, “Leave me alone.” The poor man cries, “Save me!” Ironically, those who struggle and seem insignificant in this age often have an easier time embracing God's kingdom—you have less of self to crucify. Those who bask in their accomplishments must lay down far more pride, making entry harder (though never impossible).

So if you feel overlooked, mocked, or perpetually unsuccessful, take heart: the kingdom of God does not demand worldly performance. What matters is abandoning allegiance to this fading realm and embracing life under the true King.

Chapter 3 – The King Comes with a Vengeance...

Introduction...

The kingdom of God did **not** begin when Yahshua preached in Galilee; it began “in the beginning,” when God created the heavens and the earth. That same kingdom was hijacked by Adam’s sin and is now ruled—temporarily—by the evil one. Chapter 3 confronts this shocking reality and answers the urgent question it raises: *How does a citizen of a fallen world regain citizenship in God’s restored realm before the King returns to judge it?* Yahshua Himself supplies the roadmap: repentance, rebirth, and obedient perseverance along the narrow way. Anything less leaves a person outside the gate when the King arrives with vengeance and reward in His hand.

1. The Coming Reckoning

- Yahshua returns not quietly but in power, glory, and vengeance (Psalm 96:11–13).
- Creation itself rejoices—because judgment means restoration.
- The nations mourn at His arrival (Matthew 24:30–31).

2. The Sequence of Events

- **Great Tribulation** = persecution of believers by worldly powers.
- **Yahshua’s Vengeance** = divine judgment on the world.
- The two are **not** the same event.
- Believers are **gathered to meet Him in the air** (1 Thess. 4:16–17) and descend with Him in glory.

3. Sealing Before Wrath

- Revelation 7: God holds back judgment until His servants are sealed.
- His wrath falls only after the elect are gathered.

4. The Sixth Seal (Rev 6:12–17)

- Cosmic signs signal His approach.
- The world panics, begging for death rather than facing the wrath of the Lamb.
- **The redeemed rejoice; the rebels hide.**

5. The Rider on the White Horse (Rev 19:11–15)

- Yahshua returns as **warrior King**, eyes blazing, robe dipped in blood.
- Heaven's armies follow Him—glorified saints and angels alike.
- He strikes the nations with a sword and rules with an iron rod.

6. The Seven Trumpets & Seven Bowls – Parallel Judgments

- Each **trumpet** is a warning; each **bowl** a final blow.
- They strike:
 - The **earth** (scorched, poisoned),
 - The **seas** (turned to blood),
 - The **rivers** (made bitter),
 - The **sun** (darkened or scorches),
 - **Humanity** (tormented, afflicted),
 - And the **nations** (called to Armageddon).

7. The Sixth Trumpet & Bowl – The Euphrates Showdown

- A 200-million-man army gathers (Rev 9).
- The **false prophet** deceives global leaders to fight God (Rev 16).
- They rally at **Armageddon / Valley of Jehoshaphat**.
- **Joel 3** confirms this is the final confrontation—God Himself will judge.

8. The Seventh Trumpet & Bowl – Victory Declared

- **Revelation 11:15** – “The kingdoms of this world have become the kingdom of our Lord...”
- **Revelation 16:17** – “It is done!”
- **Revelation 19:16** – Yahshua crowned “King of kings.”

9. The Aftermath – A Scorched Earth in Need of Restoration

- Though Yahshua is now King, the **earth is still ravaged**.
- His millennial reign begins with global healing and divine governance.
- Every knee will bow (Romans 14:11)—not necessarily in love, but in submission.

10. Your Choice Still Stands

- When He comes, you will either:
Cry, “Mountains, fall on me!” Or shout, “At last!”

Now is the time to **change allegiance** from this world’s kingdom to His.

Closing Exhortation:

The gospel of the kingdom is not comfort, tradition, or institution. It is the **announcement of a returning King**, the **offering of new birth**, and a **call to storm His kingdom with faith and obedience**.

The Study...

We’ve now traced the storyline:

1. **What went wrong** – Creation was flawless until rebellion shattered it.
2. **Our share in the kingdom** – How we are invited back in.
3. **The King’s return** – and He is coming with vengeance.

A Coming Reckoning

Many imagine Yahshua descending quietly, alone on a cloud, and simply appearing among us. Scripture paints a far more dramatic scene.

Psalm 96:11–13. *Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

All creation has suffered under the curse—groaning because the perfect world was marred. But Yahweh declares He will set it right. The fields, seas, and forests will burst into praise because the Judge is on His way. When He arrives, He will weigh the world in absolute righteousness and judge every people with unwavering faithfulness.

The gospel of the kingdom is the good news of that restoration. The King’s return completes the story: the universe rejoices, evil is punished, and paradise is remade. His redeemed will meet Him in the air **before** His vengeance begins. He is returning with vengeance. Why? Because everything now unfolding on earth is open rebellion against Him. Yahweh is mocked and provoked; when He was here before, humanity killed Him and claimed the planet as its own. Now He is coming back to reclaim His kingdom by force.

Those who currently rule under Satan’s sway despise Him and will resist His arrival—yet He comes fully prepared. He will pour out judgment on the earth, but what about His own people? Many believers worry: *When His wrath falls, will we suffer with the wicked?* Some teach we’ll be “snatched away” first. Half-truths like that are as dangerous as outright lies.

Scripture makes a clear distinction: **the present great tribulation and the future vengeance of Yahshua are two separate events.**

- **Great tribulation:** persecution inflicted by this world's rulers on God's children.
- **Yahshua's vengeance:** divine judgment far harsher than the tribulation—and it is **not** aimed at His children.

Matthew 24:30–31. *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

The nations will mourn; they never expected Him and certainly do not want Him. This is the public, unmistakable **Second Coming**—not some secret rapture. At that moment He dispatches His angels to gather His elect. They rise to meet Him in the air and remain with Him as He descends.

Where is He headed? Straight down—back to earth—where His throne and His judgment await.

1 Thessalonians 4:16–17. *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

When Yahshua appears, it will be anything but secret. His arrival will echo with a commanding shout, an archangel's voice, and the trumpet of God. First, every believer who has died will rise from the grave. Next, those still alive will be caught up with them to meet the Lord in the air. From that moment on, we will be with Him forever—take comfort in these words.

But where is He going? **Down to earth.** We rise to meet Him in mid-air and then accompany Him as He descends to execute judgment—not on His redeemed, but on a world that has spurned Him.

Judgment Held Back—Until the Sealing Is Complete

Revelation 7:2–3. *And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

Four angels stand ready to unleash devastation on land and sea, yet they are restrained until every servant of God is marked for protection. This is our third scriptural witness that Yahshua returns **with vengeance**—but His own people are shielded. They meet Him in the air, are sealed as His, and descend with Him to a world about to face divine reckoning.

Many imagine His return as a swift cosmic makeover, whisking saints off to heaven. Scripture says otherwise: the King is coming **here**, to reclaim His realm by force. Environmental efforts, political schemes, and human pride cannot forestall the fiery judgment He will bring. Yet for all who belong to Him—those born again, sealed by His Spirit—His coming is rescue, not ruin.

His dreaded, vengeful appearing

We all speak eagerly of His return—calling for it, rejoicing over it.

Yet if you are **not** among those who meet Him in the air, His vengeance will fall on you, and it will be terrifying. Remember why He comes: to reclaim the kingdom that has been in open rebellion for six thousand years. The gospel of the *kingdom* is not about human comfort; it is the announcement that the rightful King is coming to take back what is His—by force if necessary.

The sixth seal: judgment begins (Revelation 6:12-17)

Before the sixth seal, the first four seals reveal the Four Horsemen, and the fifth shows the martyrs crying, “*How long until You avenge us?*”

The sixth seal is the answer:

- **v. 12** A massive earthquake; the sun turns black, the moon blood-red.
- **v. 13** Stars fall like figs shaken from a tree.
- **v. 14** The sky rolls up; mountains and islands shift from their places.
- **v. 15-16** Every rank of society—kings, generals, rich and poor, slave and free—runs for the caves, begging the rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!”
- **v. 17** For the great day of His wrath has arrived—*and who can stand?*

Two groups exist in that moment:

1. **The redeemed**—caught up to meet Him in the air (1 Th 4:16-17).
2. **The rebels**—still on earth, pleading for mountains to bury them rather than face His fury.

The Rider on the white horse (Revelation 19:11-15)

John sees the scene repeated later from another angle:

- **v. 11** Heaven opens; a white horse appears. Its Rider is called *Faithful and True*. He judges and wages war in righteousness.
- **v. 12** His eyes blaze like fire; many crowns rest upon His head.
- **v. 13** He wears a robe dipped in blood; His name is *the Word of God*.
- **v. 14** Heaven’s armies follow on white horses, dressed in pure linen.
- **v. 15** From His mouth issues a sharp sword to strike the nations. He will rule with an iron sceptre and tread the winepress of the fury of Almighty God.

We have been told for generations that God will simply whisk believers away to heaven and abandon the earth as a failed project. Revelation says otherwise. The King returns **here**—with armies, with judgment, and with power—to restore creation and reign openly.

If you belong to Him, this is rescue.

If you do not, it is wrath. There is no middle ground.

The scene we witness is sobering: the King is coming, but for many it will be anything but pleasant. His redeemed will rejoice, yet the rest will beg the mountains to bury them rather than face Him. The portrait Scripture paints is terrifying.

In Revelation's opening vision, Yahshua appears to John not in wrath but in tenderness—John's beloved Master, whom he once walked beside. Even so, the sight overwhelms John; he collapses "as though dead." Now imagine that same Lord returning in vengeance. No wonder people will cry, "Let the mountains fall on us!" They would rather be crushed than look upon His face.

Scripture repeats this warning so we will grasp the reality: when He comes, it will not be "gentle Jesus, meek and mild." That figure exists only in sentimental caricatures. The returning King is formidable—and every heart must be prepared for that day.

Vengeance and Judgment at the King's Return

Everyone speaks eagerly of His coming—yet only those who meet Him in the air will rejoice. For everyone else, that day will unleash terrifying vengeance. Remember the purpose: the King is returning to reclaim His stolen realm. He will seize His kingdom by force.

The Seven Trumpets and Seven Bowls—A Parallel Account

Revelation 8–9 and 16 describe the same sequence twice: *trumpets* (warnings) and *bowls* (final blows). Each trumpet–bowl pair strikes a different realm of creation.

Trumpet (Rev 8–9)	Bowl (Rev 16)	Target & Effect
1st – Hail, fire, and blood burn a third of earth's trees and all green grass (8:7).	1st – Painful sores plague those who bear the beast's mark (16:2).	Nature scorched; humanity afflicted.
2nd – Something like a burning mountain crashes into the sea; a third of marine life and ships perish (8:8–9).	2nd – The sea turns to blood; every sea creature dies (16:3).	Oceans poisoned.
3rd – A blazing star ("Wormwood") falls on rivers; fresh water turns bitter and many die (8:10–11).	3rd – Rivers become blood—"They deserve it" (16:4–7).	Drinking water destroyed.

Trumpet (Rev 8-9)	Bowl (Rev 16)	Target & Effect
4th – A third of sun, moon, and stars are darkened; day and night lose $\frac{1}{3}$ of their light (8:12).	4th – The sun scorches people with fierce heat; still they curse God (16:8-9).	Celestial upheaval—first dimming, then searing heat.
5th – The abyss is opened; demonic “locusts” torment the unsealed for five months (9:1-11).	5th – Darkness descends on the beast’s throne; people gnaw their tongues in agony (16:10-11).	Supernatural torment focused on the beast’s realm.
6th – Four bound angels at the Euphrates release an army that kills a third of humanity (9:13-19).	6th – Euphrates dries up; demon spirits gather earth’s kings to Armageddon (16:12-16).	Armies mass for the final battle against the Lamb.
7th – Loud voices announce: “ <i>The kingdoms of this world have become the kingdom of our Lord and of His Christ</i> ” (11:15).	7th – A voice from the throne declares, “ <i>It is done!</i> ” (16:17).	The takeover is complete; the King now rules openly.

1. The First Trumpet / First Bowl

Revelation 8:7. *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*

This is no minor disturbance; it is the opening act of divine judgment. John describes the same calamity again in:

Revelation 16:2. *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

The trumpet and the bowl present two perspectives on a single event. The trumpet scene focuses on ecological devastation—trees and grass scorched. The bowl scene highlights human suffering—painful boils afflicting those loyal to the beast. Both visions are literal, not symbolic. When Yahshua returns, anyone who is **not** gathered to Him will face these judgments: creation itself ravaged, and humanity struck with torment. This is the first stroke of God’s wrath.

2. The Second Trumpet / Second Bowl

Revelation 8:8-9. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

The first trumpet scorches the land; the second devastates the oceans. Picture yourself still on earth after Yahshua has returned—left behind while others have risen to meet Him in the air. You switch on the news: fires rage across continents, “experts” blame climate change, and then a blazing mass plunges into the ocean. Suddenly the sea turns to blood, marine life dies by the millions, and shipping lanes grind to a halt. Commentators scramble for explanations—never guessing the true cause is the King reclaiming His realm.

Revelation 16:3. *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

John records the same catastrophe twice—first as a trumpet blast, then as a bowl of wrath. The trumpet passage emphasizes the scale: one-third of ships and sea life destroyed. The bowl passage shows the final stage: the entire sea becomes thick, congealed blood, and every creature perishes. Commerce still exists when Christ arrives, but in short order even the mighty merchant fleets succumb to His judgment on the waters.

3. The Third Trumpet / Third Bowl

Revelation 8:10-11. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*

Imagine you have not met the Lord in the air. The land is already scorched, the oceans have turned to blood, ships lie wrecked, sea-life is dead—and now the planet's fresh-water supply is struck. People drink, and they die.

John later describes the same judgment in bowl language:

Revelation 16:4-7. *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*

Why do the waters turn bitter—why do they become blood? Because God Himself makes them so, and His verdict is righteous. The world that murdered His prophets must drink what it has earned. Only those whose sins have been forgiven are spared; everyone else faces this third, dreadful plague in a season of unparalleled distress.

4. The Fourth Trumpet / Fourth Bowl

Revelation 8:12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*

Next, the celestial lights are hit. If one-third of daylight disappears, temperatures will plunge; if solar output suddenly flares, they will soar. Either way, earth's climate is thrown into chaos.

John records the same judgment again:

Revelation 16:8-9. *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

The world will label it “global warming,” search for scientific causes, and still deny the obvious: the Creator Himself is dealing with a rebellious planet. Even as the searing heat blazes, people will blaspheme rather than bow.

Revelation 8:13. *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

Everything so far is only the prelude; the worst is still ahead. Three ominous “woes” signal that the most severe judgments are yet to fall.

5. The Fifth Trumpet / Fifth Bowl

Revelation 9:1-6. *And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

No wonder the flying eagle cried “Woe!” (8:13). A fallen angel unlocks the Abyss; smoke blots out the sky, and demonic “locusts” sweep across the planet. Their target is strictly limited: everyone **without** God’s seal—i.e., everyone who does **not** belong to Yahshua. The seal is not some mystical tattoo to obtain now; it is simply the mark of genuine redemption. If you are outside Christ, you are fair game. These creatures cannot kill, but their torture is so intense that victims beg for death.

John retells the same plague from a different angle:

Revelation 16:10-11. *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

The “throne of the beast” represents the antichrist’s religious-political center—symbolic of Satan’s rule (often associated with Rome/Vatican imagery). The bowl narrative highlights the darkness and excruciating pain; the trumpet narrative focuses on the tormenting locusts. Two lenses, one judgment.

Even after five months of relentless agony, the rebels still hurl curses at God and refuse to repent. They cling to a stolen kingdom, insisting, “It’s ours—we will never submit.” But the King has already arrived, and His judgments march steadily forward.

6. The Sixth Trumpet / Sixth Bowl

Revelation 9:13-14. *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*

Earlier we saw these four angels held in check until every believer had been gathered to Yahshua. That moment has now arrived, and the command is issued: **release them.**

Revelation 9:15-16. *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*

A vast army assembles along the Euphrates—the river where civilization began, the land of Abraham, and, fittingly, the stage for history’s conclusion.

What do we see?

An army—immense, unstoppable—massing at the Euphrates. The location is no accident: humanity’s story opened there, and Scripture says it will close there as well.

Revelation 9:17-21. *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

Here John depicts a vast cavalry that annihilates one-third of the population. The imagery is unmistakably military—an army unleashed at the Euphrates.

We have a “second witness” that confirms the same conflict: the account of the sixth bowl in **Revelation 16**. When we place the trumpet passage (**Revelation 9**) alongside the bowl passage (Revelation 16), it becomes clear that both describe the same climactic war—an immense, demon-driven coalition amassed for battle just before the Lord’s final triumph.

Revelation 16:12. *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

This is the same scene we saw under the sixth trumpet: the Euphrates, the release of the four bound angels, and the mustering of a vast army.

Revelation 16:13-14. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

The false prophet's mission is clear: rally the world's rulers for the final confrontation. Empowered by deceptive miracles, these demonic emissaries summon earth's armies to the Euphrates—assembling them for the monumental war against the returning King.

Revelation 16:15-16. *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.*

The sixth bowl sets the stage for **Armageddon**. Notice the timing: the first bowl is poured out **after** Yahshua has already returned, and the sixth bowl—**Armageddon**—also occurs **after** His arrival. This final clash is not a conventional war between modern superpowers; it is humanity's collective attempt, inspired by the false prophet, to wage war against the King Himself. The armies of the earth rally at **Armageddon** precisely because they have "had enough" of the One who now rules, and they intend to overthrow Him. That—and nothing less—is the true Battle of **Armageddon**.

Joel 3:9-12. *Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

The **Valley of Jehoshaphat** is the arena of **Armageddon**. God never acts without first announcing it through His prophets, and the splendour of prophecy lies in its fulfilment. When He foretold Babylon's fall, He used the Medes and Persians—even while declaring, “I, Myself, will overthrow her.” Later He spoke of conquering the Medes and Persians, and He did it through the Greeks.

Armageddon, however, is different. This time the Father will act **personally**. He will stand on earth in human flesh—Yahshua, **Yahweh incarnate**. When the nations march into the Valley of Jehoshaphat, they will meet the very One they crucified two millennia ago. As He declares in Joel 3:12, “*There I will sit to judge all the surrounding nations.*”

Joel 3:13-16. *Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*

Even in the shadow of this colossal war, we still choose our side. Will you stand among the multitudes in the valley, or rise to meet the King? Those who meet Him in the sky will be changed in an instant—receiving glorified, mighty, supernatural bodies to serve in His victorious army.

Do not underestimate the coming conflict. Consider the weaponry humanity already wields: naval vessels equipped with laser systems that ignite targets instantly, swarms of autonomous drones, stockpiles of atomic and thermonuclear arms. We are racing toward a hybrid age in which flesh merges with machine—mechanical limbs powered by neural links, soldiers possessing quasi-superhuman strength. No shotgun will stop opponents like these.

Armageddon will be unlike any war in history. Yet those who rise to meet Yahshua in the air will be transformed in an instant—clothed in glorified, imperishable bodies—and will serve as soldiers in His army. Everyone will fight; the only question is for which side. You can enlist with the King now by transferring your allegiance—dying to this world’s kingdom and storming His kingdom by faith.

At Babel God observed, “Nothing they plan will be impossible for them.” We have returned to a similar moment. Even so, the outcome is certain: Yahshua will triumph. The choice is whether to share in His victory or stand against Him.

Revelation 11:15. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

This is the grand finale of the gospel of the kingdom—the summit of history. Everything we have traced races toward this trumpet blast, and it is now at the door.

Why the frantic arms race?

Look at the conflicts convulsing the globe, especially the stalemate in Ukraine. Any whisper of peace is silenced, even though Kyiv has almost no soldiers left to send. Nations keep pouring in billions—ostensibly for defense—but the money flows straight to weapons factories, not relief. Tanks roll in, tanks get obliterated, and fresh shipments arrive to meet the same fate. The real objective is not victory in a regional war; it is continual weapons development.

Why? Because **Armageddon** is looming. The world powers know they will need next-generation weaponry—systems that fire lasers, hypersonic missiles, drone swarms—anything they imagine might stand against the Lamb and His glorified army. Satan understands the timeline; he fuels the rush to re-arm. Modern arsenals are not being built merely to fight one another—they are being stockpiled in a futile attempt to challenge the Returning King.

When the seventh trumpet sounds, every kingdom will surrender to Christ. All the tanks, drones, and rail-guns on earth will prove useless in the face of His authority. Yet the powers of this age cannot—and will not—admit it. So they keep forging weapons for a battle they are destined to lose.

Every conflict today phases out yesterday’s weapons and ushers in tomorrow’s. National defense budgets climb ever higher, all in anticipation of an immense war on the horizon. Everything we have discussed will unfold between now and the sounding of the seventh trumpet.

Read **Revelation 11:15** once more. Right now the kingdoms of this world are **not** Yahshua's possession; only the full cycle of trumpets and bowls transfers them to Him. War is the final stroke. Once it ends, humanity will have nothing left with which to resist. Until that moment, the nations boast, "*We have weapons—we can defeat Him.*" Then He triumphs, and the kingdoms become His. He will reign forever, and His kingship will never be challenged again.

Revelation 16:17. *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

With that declaration, the gospel of the kingdom reaches its fulfillment. The throne is His once more.

Revelation 19:16. *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

This scene unfolds **after Armageddon**, when the seventh bowl is poured out. Yahshua is now **King of kings**. The other "kings" are those who met Him in the air at His coming. Although He has seized the throne, the planet remains in disarray—the seas are polluted, nature is scorched, even the sun has been disrupted. What follows is the **restoration** of His earthly realm: the King has taken power, but the kingdom itself still needs healing.

Romans 14:11. *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

That universal submission occurs after the seventh bowl. Up to **Armageddon** humanity still boasts, "*We are gods; we can prevail.*" Afterwards they admit, "*We cannot,*" and every knee bends. This is not repentance or conversion; it is raw acknowledgment of absolute authority. From that moment forward, Yahshua governs every nation with an iron sceptre. If, two centuries into His reign, anyone rebels, He executes swift judgment—hence no one dares revolt.

Recall the angel's summons: "*Forge your ploughshares into swords, your pruning hooks into spears—come to the great slaughter.*" The war ensues; Yahshua wins; He is crowned. Then those same spears are beaten back into pruning knives. The era of repair begins.

You still have time to choose your side. When the King appears, will you cry, "*Mountains, fall on me!*"—or will you exclaim, "*I've been waiting for You!*"? That reaction will not be rehearsed; it will erupt from the core of your being. If your heart is anchored to this world—if this is your true kingdom—His arrival will paralyze you with dread. But if you slog through this life with your heart already invested in His realm, praying, "*Your kingdom come,*" then when He breaks through the clouds you will instinctively say, "*At last!*" The choice remains yours, right now. Make it wisely.

Chapter 4 – The Government of Yahshua and His Kingdom...

Introduction...

We plan for every important moment in life—careers, weddings, children, retirement. But few ever plan for the greatest transition this world will ever see: the return of Yahshua the Messiah to govern the earth. His reign is not a metaphor or spiritual abstraction—it is the next phase of God’s unfolding purpose. Scripture does not point to the end of the world, but to the end of an age. The current world order, still under the shadow of the Roman system, is reaching its twilight. What follows is not destruction, but divine restoration through the literal government of Yahshua.

This chapter explores that future government: its prophetic foundation, the responsibilities of those who will serve in it, and the reward for faithful labor. We will examine Yahshua’s parable of the minas, the prophecies of Daniel, Isaiah, Micah, and Jeremiah, and the future scenes revealed in Revelation. What emerges is a picture of power and peace, judgment and justice, restoration and reign. And we are not spectators—we are participants. Your role in the coming kingdom will be shaped by how you live and labor now.

Chapter 4 – The Government of Yahshua and His Kingdom reveals the next great event on God’s prophetic timeline: Yahshua’s return to rule the nations from Jerusalem. His kingdom is not symbolic—it is tangible, physical, and soon.

Key takeaways include:

1. The Kingdom Is Literal and Imminent

- Yahshua will return to reign on earth as King.
- Daniel’s prophecy confirms the succession of empires, with Yahshua’s kingdom coming after Rome—not heaven, but earth.
- His throne will be in Jerusalem, and all nations will come to learn His law.

2. Faithfulness Determines Future Authority

- The parable of the minas (Luke 19) teaches that each believer is entrusted with a gift, responsibility, or truth.
- Those who multiply their “mina” through service will reign over cities in the kingdom.
- Those who neglect their calling will lose what they have; enemies who reject Yahshua will face judgment.

3. The Millennium Will Be a Time of Peace, Justice, and Global Learning

- Isaiah and Micah describe a world where even nature is transformed: predators live peacefully, and children play without fear.
- All nations will stream to Jerusalem for instruction, and the earth will be filled with the knowledge of Yahweh.
- Death will be rare; disobedience will be swiftly judged. True righteousness will govern the earth.

4. Yahshua's Return Signals Full Restoration

- 1 Corinthians 15 explains the sequence: Yahshua reigns until every enemy, including death, is defeated.
- The kingdom will then be handed to the Father, and God will be “all in all.”
- This is Eden restored—God’s original design fulfilled through the Messiah’s literal reign.

5. False Shepherds Are Warned—True Shepherds Will Be Raised Up

- Jeremiah condemns leaders who scatter the flock through false teaching and self-interest.
- Yahweh promises to personally gather His people and appoint faithful leaders under Yahshua’s rule.
- A second, greater Exodus is coming: a global regathering of His covenant people to their promised inheritance.

6. Revelation Confirms the Timeline

- Yahshua reigns for 1,000 years while Satan is bound.
- Faithful martyrs and saints rule with Him from thrones.
- After the Millennium, Satan is briefly released, deceives the nations, and is finally cast into the lake of fire.

7. Practical Exhortation: Live as an Heir, Labor as a Servant

- Scripture is not just a religious text—it is a legal testament of your inheritance.
- Your faith, obedience, and truth-sharing now determine your future estate.
- Rejecting Yahshua’s rule or living for this fading world brings exclusion. But investing your mina today prepares you for everlasting co-rule.

Final Reflection:

This is not pulpit theory. This is your future government. Your King is returning. He will sit on David's throne, judge with equity, restore nature, and give real authority to those who served faithfully. If you truly believe this kingdom is coming, you must live—and plan—accordingly. Do not trade your inheritance for a bowl of temporary comfort. Let the knowledge of your eternal role shape every earthly decision.

Let this truth move from head to heart—and from heart to action.

The Study...

Our primary task—indeed, our calling—is to let these truths move from head knowledge to heart reality, reshaping our entire being. We make meticulous plans for vacations, schooling, graduations, and retirement; planning is second nature. Yet when it comes to God's kingdom, we rarely plan at all. It remains "out there"—a note in the margin of life—never woven into the fabric of who we are.

Much of the confusion stems from the language we use. People warn of "the end of the world." News outlets claim a fourth world war would finish civilization. Scripture says otherwise. The world itself will not end; God created an everlasting heaven and earth. What changes is the ruling order. Grasp this: there is no final annihilation. When Yahshua returns, He will come in vengeance, but creation will continue. Many expect to be whisked off to heaven, discarding Earth like refuse. That is not the biblical picture. **Yahshua is coming here.**

Consider Daniel's statue of empires. The final empire is Rome—the feet of iron mixed with clay. We still live under its lingering influence. After Rome comes **Yahshua's kingdom**. That is the next phase, and we must see it clearly.

We stand at the twilight of the Roman system. Some insist Rome ended long ago, yet Daniel's vision names it as the last earthly empire. Its collapse does not signal the world's destruction but the dawn of the next dominion: the reign of Yahshua. We prepare for many milestones; we must prepare for this one above all.

Luke 19:12. *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

The "man of noble birth" is Yahshua. Speaking to His disciples about His return, the end-time signs, and Jerusalem's fate, He now turns the focus to Himself.

He journeyed to a "distant country." Where is that? He ascended to heaven and seated Himself at the Father's right hand, awaiting the kingdom that is rightfully His. Then He will come back.

Write this on your heart: **He is coming back.** We grow up hearing the concept, yet it rarely sinks deep enough to shape our thoughts and daily life.

Luke 19:13. *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

That command is still in force. Who are the servants? We are—we profess it openly. Our task is not passive waiting; we have work to do. Each servant receives a mina—an entrusted resource or ability—and the Master expects us to trade with it, to make it grow, until He comes back.

Luke 19:14. *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

That resistance defines our present age. While we, His servants, labor with the minas He has entrusted to us, many of our “fellow citizens”—people who share the same world He once walked—send a clear message: “We will not have this man as King.” They do not want Him to return or rule. Yet return He will—and He will settle accounts with both faithful servants and hostile citizens alike.

Luke 19:15. *And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*

That scene will include us. You are either a servant—or one who declares, “I don’t want Him here.” If you count yourself a servant, understand: you have already received a “mina” to manage. Then the questions rush in: *What exactly should I do? Plant a church? Open an orphanage? Something else entirely?*

Luke 19:16–17. *Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

This parable is about Yahshua’s kingship. Some citizens reject His rule; true servants accept the mina and put it to work. The first servant turns one mina into ten and is appointed ruler over ten cities—a literal co-regency. When Yahshua returns as King, His faithful servants will govern with Him. Your role will not be assigned by lottery; each of us has already been entrusted with an ability, a resource—our “mina.” Use it well. The servant who multiplies his mina hears, “Well done... rule with Me,” and is given real authority in the coming kingdom.

Luke 19:19–27. *Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. have thou authority over ten cities.*

The passage draws a clear line: you will either reign with Yahshua or you will not. His servants will share His authority—**provided** they are working faithfully in His kingdom now. If you neglect that work, even the little you imagine you possess will be taken away.

And Yahshua’s enemies? They dominate today’s world: atheistic powerbrokers who mock God because they worship themselves. When the King returns, those who refused His rule will be struck down in His presence.

So be a servant who actually serves. Our assignment is not self-chosen. You cannot simply declare, “I’m an athlete for Jesus,” win a gold medal, and hand it to Him as if that fulfills your calling. The kingdom needs laborers, not trophies. Yahshua is coming to establish His reign on earth, and He has given us a clear mandate: **“Go and make disciples.”** Each of us—whether hand, foot, eye, or ear—must do our part in the body.

The message is stark: **you will either reign with Yahshua or you will not.**

- **Faithful servants**—those who put their God-given “mina” to work now—receive real authority in His coming kingdom.
- **Unproductive servants** lose even the little they thought was secure.
- **Open enemies** who reject His kingship face judgment the moment He returns.

In short, engagement in His business today determines our share in His government tomorrow.

Isaiah 9:6–7. *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

We are speaking of Yahshua’s rule, His kingship. Isaiah’s prophecy is read so often at Christmas that its force is overlooked. A Child born in Bethlehem carries the weight of dominion on His shoulders. In His day the expectation was immediate—His disciples asked, “Lord, will You at this time restore the kingdom to Israel?” He answered that the timing was not for them to know. The restoration has not yet occurred, but it certainly will, because the zeal of the Lord of Hosts guarantees it.

Notice the titles: **Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.** The infant of Bethlehem is none other than the Mighty God—the Everlasting Father—made flesh to rule on earth. He is the Prince of Peace because He alone can establish lasting peace.

The outcome is not in doubt. The train of God’s purpose is already moving. If you are aboard, you move with it; if not, it will pass you by. Human opinions, traditions, organizations, and even world-wide consensus cannot derail it.

“The zeal of the Lord of Hosts will accomplish this.”

Luke 1:28–33. *And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Mary receives an unparalleled message: an angel tells her she will conceive while still a virgin. The Child she bears will be fully human, yet His Father is the Almighty Himself—a miracle that has happened once and will never happen again. His kingdom is endless because He is God in the flesh. He will return to reclaim His realm, literally and visibly, and will sit on the throne of His ancestor David, ruling the house of Jacob forever.

The angel's words assured Mary: "*A miracle is taking place within you. You will give birth as a virgin; the Child is God incarnate, destined to be King for all eternity.*" That reign has not yet been revealed in full, but its arrival is imminent, standing right at the door.

Daniel 2:44. *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

The ancient prophets—Daniel, Isaiah, Ezekiel, and others—all foresaw this moment. Mary experienced the miracle that set the plan in motion; we stand at the threshold of its climax. Prophecies penned more than three millennia ago are converging in our time.

Daniel 7:13. *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

Imagine how bewildering this sight was for Daniel. He lived centuries before Yahshua's incarnation, with no clear revelation of the Messiah. Yet in his vision he saw Yahshua—"One like a Son of Man"—coming to Yahweh, the Ancient of Days.

Daniel 7:14. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Yahshua Himself later spoke of "**a nobleman who went to a distant country to receive a kingdom**"—the very scene Daniel described. After **Armageddon** every knee will bow, every tongue will confess that He is Lord, and His reign will be everlasting.

We plan for many future events, adjusting our lives around them, yet we often overlook this one. Participation in that eternal kingdom is open to us—but only if we take it seriously. Within that realm you might be a street-sweeper or a ruler over ten cities. Why not prepare now?

Daniel 7:25–27. *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Yahshua will return as King and evaluate what each servant has accomplished with the "mina" entrusted to them.

Your faithfulness now will determine your place in His coming administration. Ultimately “**the kingdom, dominion, and greatness**” of every realm under heaven will be transferred to “*the people of the saints of the Most High*”—the covenant seed of Jacob, into which we have been grafted. Their dominion is everlasting; other authorities will still exist, but they will honor and obey these co-regents who reign alongside Yahshua throughout the thousand-year kingdom.

Esau famously exchanged his birth-right for a single meal of lentil stew—choosing immediate appetite over eternal inheritance. We face a similar danger. The inheritance before us is real; yet many still grasp at present comfort, effectively saying, “Keep the kingdom—just give me my lentil soup now.”

Some teachers insist all this is mere symbolism: Yahshua will not literally return to earth, will not rule, and no tangible kingdom will appear; we will simply go to heaven and that—so they claim—is the end of the story. But if it is only figurative, why does Scripture repeatedly speak of His actual coming, His throne, His judgment, and His everlasting dominion? The prophetic language points to a concrete reality: Yahshua will return in person to establish His kingdom on this very earth—and our response today determines our role in that unending reign.

1 Corinthians 15:22–24. *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

Paul compresses an immense sweep of time into three verses.

1. **Death in Adam** – Humanity’s universal inheritance.
2. **Life in Christ** – Granted to everyone who is His, but **in order**:
 - **First-fruits:** Christ, already raised.
 - **Next:** Those who belong to Him at His return. Graves open, the dead in Christ rise with glorified bodies; the living are transformed and meet Him in the air. Death loses all power over them.
3. **“Then comes the end.”** After a thousand-year reign, Yahshua delivers the kingdom to the Father, once He has dismantled every rival dominion, authority, and power.

At present those powers are in human hands—the self-styled *elites* who govern this age. When Yahshua returns He will seize that authority, rule for a millennium, and finally bring all rule into full submission to God.

Is this mere symbolism? Paul treats it as literal: real resurrection, real transformation, real kingdom transfer.

1 Corinthians 15:25. *For he must reign, till he hath put all enemies under his feet.*

The only way to accomplish that is by coming **literally** to earth and ruling over everyone who now claims to be in charge. Today’s self-styled “elite” insist, “*We are the masters.*” Yahshua will arrive and demonstrate who truly holds authority. His acts of vengeance—described in the previous chapter—bring every rebel under His lordship: “*I am God, I am King here; your word means nothing.*” Those who reign with Him will govern **under** that same absolute authority; therefore we submit to Him now. Yahshua tolerates no rebellion. In His administration, every voice is subject to His throne.

1 Corinthians 15:26. *The last enemy that shall be destroyed is death.*

Even during the thousand-year reign, death still exists. At the close of that era, He will annihilate it: death and Hades are thrown into the lake of fire.

1 Corinthians 15:27. *For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

In other words, the Father subjects all things to the Son, yet remains supreme.

Now examine your own heart. Is there any area of quiet rebellion—some point where you disagree with God and insist on your own way? People often say, “*If God is like that, I won’t serve Him.*” Those are dangerous words. He does not exist to serve us; we exist to serve Him. True citizenship in His kingdom begins with full submission to His authority—here and now.

1 Corinthians 15:28. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

This is full restoration—creation returning to Eden’s original harmony. In the beginning God was “all in all,” but that order collapsed when Satan’s lies corrupted humanity. Yahshua will undo that damage. His reign is not figurative; it is literal. For a thousand years He will be physically present—visible, tangible, unmistakable—ruling the earth.

Micah 4:1-2. *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*

During Yahshua’s millennial rule, Zion—Jerusalem—will be the world’s highest authority. Other kingdoms will flock there, not for conquest but for instruction: “*Teach us Your ways.*” From Jerusalem His law will radiate outward, and the nations will gladly submit to the wisdom of the King.

The nations will “walk in the ways of Yahweh” not to secure salvation—His blood was not shed for them—but because He is King. They will want to understand His statutes: the Kingdom’s rules. Whoever ignores those rules risks punishment—imprisonment or worse. So they will stream to Zion to learn His decrees, for “*from Zion the law will issue, and the word of Yahweh from Jerusalem.*” Picture it as the Kingdom’s traffic code: “Keep left, stop at stop-streets.” Order will prevail; the King will rule accordingly.

Micah 4:3. *And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*

His realm is a reign of peace; warfare will cease.

Micah 4:4. *But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.*

Note whom He addresses: **the nations**—black, brown, yellow, pale—every people outside Israel. The promise is global: universal security under the rule of the Prince of Peace.

Micah 4:5. *For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.*

This scene unfolds **after Yahshua has returned**. Many nations remain on earth. He rules over them; they come to Jerusalem for His law, enjoy peace under their own vines and fig trees—yet they still honor their traditional gods. Yahweh allows it: “*All the nations may walk each in the name of its god.*” Israel, however, must walk in the name of **Yahweh**. The covenant has never changed: “***I will be your God, and you will be My people.***” Yahweh never called Himself God of the Philistines, Edomites, or Egyptians—only of Israel. He does not consign those nations to hell for retaining their own deities, but Israel is obligated to worship Him alone.

Micah 4:6–7. *In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.*

This is Yahweh’s own description of the age to come. Opinions abound about the end times, but the Father’s plan is clear: the gospel of the kingdom is centered on **Yahshua**, not on us.

Isaiah 11:1–4. *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

In every kingdom the highest authority is the king, and the ultimate judge is the king. Think of Solomon: when no lower court could solve a dispute, the parties appeared before him—and one royal sentence settled the matter.

So it will be in Yahshua’s peace-filled kingdom. He will rule with flawless justice: a single word from His lips will fell the wicked and establish equity for the humble.

Isaiah 11:5. *And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

We live in a world riddled with injustice and double standards. One person is jailed for crime A; another commits the same offense and is celebrated. Where is fairness? We long for honest leadership. Let a single hint of integrity appear in a candidate and we rush to crown him president. Yahshua promises, “I am coming to reign in righteousness,” yet many of us feel no anticipation—perhaps because the truth has never taken root in our hearts. We dismiss it as pulpit talk. But the King’s return is a concrete reality.

Isaiah 11:6. *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

Imagine farming in a world like that: a wolf strolls into the pasture and curls up among the lambs instead of hunting them.

Isaiah 11:7. *And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*

You could stroke a lion's mane without fear; it would no longer see you—or the livestock—as prey.

Isaiah 11:8–9. *And the sucking 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 nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

Is there anywhere in the ocean devoid of water? Of course not. Likewise, the knowledge of Yahweh will saturate the entire earth—no corner will remain ignorant of His name or His ways. And if someone objects that “a lion can't eat straw like an ox,” ask what lions devoured before the fall. There was no death, yet lions existed. Creation will simply return to its original harmony.

Isaiah 11:10. *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

There will still be many nations, but one covenant nation—Israel. The Root of Jesse (Yahshua) will draw the Gentiles to Himself. They will come for His rulings, knowing that obedience brings blessing.

Isaiah 11:11. *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

The first redemption came through His blood, freeing us from sin. Yet we still groan under this broken world—wishing morning would hasten to evening and evening to morning. Yahshua will redeem us once more by transforming creation itself into that breathtaking scene where cows and bears graze together and lions eat straw like oxen.

The angel told Mary He would save His people from their sins; Isaiah assures us He will complete the rescue by renewing the world they inhabit.

Isaiah 11:12. *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.*

Moses foretold this on the threshold of Canaan: “You will inherit the land—yet you will stray after other gods, and God will scatter you to the ends of the earth. But in the last days He will bring you home.” The first part of that promise—redemption from sin—has been fulfilled.

The second, the worldwide regathering, awaits Yahshua's return. When He appears in the clouds, He will summon His people from every continent. Even we in South Africa—virtually the world's farthest edge—will be drawn to Jerusalem.

Jerusalem is called "the center of the earth." David ruled from that city; Yahshua's throne will stand there as well. The banner lifted for the nations will signal: "Send My children home." That gathering still lies ahead.

May this seed sink deep, sprout, and bear abundant fruit until the Kingdom becomes an inner certainty. The dominion of today's "elite" is nearly spent; Yahshua will soon arrive, and everything will change.

Jeremiah 23:1. *Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.*

Who are today's shepherds—the ones responsible for God's flock? Too many preach convenient lies. The sheep wander, ignorant of their true Shepherd. These hirelings care only for their own comfort and gain, ready to say whatever keeps them secure. But Yahweh's warning is clear: *Woe to the shepherds who scatter My sheep.*

Jeremiah 23:2–6. *Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

Commentary—same meaning, clearer flow

- *Yahweh Himself* will regather the scattered remnant; He will not delegate the rescue to compromised shepherds.
- Once restored, the flock will thrive, free from fear and loss, under faithful leaders appointed by God.
- The promised "righteous Branch" is Yahshua, springing from David's line. His reign will finally give the world what it longs for: uncorrupted justice and true righteousness.
- In His day **both Judah and the ten-tribe Israel** will be rescued and dwell safely—contradicting the notion that Israel has vanished from history.
- His very title proclaims the gospel: "**Yahweh Our Righteousness.**"

Jeremiah 23:7–8. *Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

Today we still celebrate the miracle of the Exodus: ten plagues, the Red Sea parted, the trek through the wilderness into the Promised Land. Yet Yahweh says a time is coming when that deliverance will no longer be the benchmark of His power. Instead, Israel will point to an even greater event—the day He gathers them from every nation where they were scattered and plants them again in their own land.

That regathering has not happened yet. Many modern “shepherds” insist it never will; they tell us we are destined for heaven instead. Because of such teaching, our expectation of Yahshua’s return has faded. The promised kingdom never takes root in our hearts, so we pour our energy into earthly treasures—building ministries, clinging to institutions—while the greater hope lies neglected.

Yahweh’s promise stands: a second, worldwide Exodus is ahead. Believe it, let it shape your vision, and live for the kingdom that is soon to come.

Revelation 20:1-2. *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years...*

Yahshua will reign for a literal thousand years, and during that same thousand-year span Satan will be literally bound.

Revelation 20:3-4. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

John did not see **one** throne; he saw **thrones**. A throne signifies rulership, and **they**—not just He—sat upon them. Who are they? The servants who were each entrusted with a mina and handled it faithfully. Now they govern cities as co-regents with Yahshua.

Revelation 20:5. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

When the graves open, only those who died in Yahshua rise to immortal life; death can no longer touch them. The remainder stay in their graves, awaiting judgment at the end of the thousand years.

Revelation 20:6-7. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison...*

During the Millennium the devil is literally chained. When the thousand years expire, he is set free. This is not symbolic; it will truly occur. The moment he is loosed his first impulse is curiosity: *What has happened here during my absence?*

Revelation 20:8. *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

“**Gog and Magog**” appear **after** the thousand-year reign, not before. They are not Russia and China, nor are they **Armageddon**; that battle took place a millennium earlier. Once freed, Satan incites the post-millennial nations to march against Jerusalem, the seat of Yahshua’s government.

Revelation 20:9. *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

His goal is clear: overthrow Yahshua’s rule. Knowing only deception, he rallies the nations with fresh lies, leading them to encircle Jerusalem where the King has reigned for a thousand years.

Revelation 20:10. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

That is Satan’s final end. Choose to believe this. Stop listening to the world’s “shepherds” with their lies; decide instead to trust what God says. When the King returns, you will want His commendation, not His condemnation—you will want Him to appoint you to reign with Him. But you must understand what is actually coming, and you can discover it for yourself in Scripture.

Life under Messiah’s rule

Isaiah 65:19. *And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*

Today that city—and the world—still echo with sorrow. In Messiah’s kingdom, those sounds will vanish.

Isaiah 65:20. *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.*

During Yahshua’s thousand-year reign, premature death disappears. A centenarian who dies will be mourned as if still a child. Why would anyone die at all in those days? Because of willful sin. Satan will be chained, so deception ends, but personal rebellion will still bring swift judgment. In that era obedience is not optional; unrighteousness simply will not be tolerated.

Isaiah 65:21. *And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.*

Life goes on—that is why I keep saying it is **not** the end of the world. When people warn that looming wars or cataclysms signal “the end,” they misunderstand: it will be the end of the present order, not of the earth itself. This age closes so that Yahshua’s kingdom can begin. And what will life look like in **His** realm?

Isaiah 65:22. *They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

What a glorious era that will be! But is it real to us, or does it still feel remote? Have modern “shepherds” pushed it so far into the future that we can’t seem to grasp it? That can change. We can take God’s promise seriously and say, “*This is my inheritance; I will read the will and claim it.*”

We talk about the New Testament, yet often treat it as abstract doctrine rather than our Father’s legally binding testament. Earthly fathers rarely reveal every detail of an inheritance ahead of time, but our heavenly Father has opened His will and said, “*Read it—this is what awaits you.*”

The psalmist rejoiced, “*The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance.*” Sadly, many preachers teach us to read without understanding—to treat Scripture like a sealed document in a foreign language. We skim it, but gain no sense of ownership. If that is how we approach God’s testament, we might as well never have received it. Let’s read—and believe—as heirs who truly expect to inherit.

Take this to heart—today. Scripture is His testament, and its promises are your inheritance. Read it, believe it, and begin ordering your life around what you will receive.

Think of a purely earthly example: suppose you learn that ten prosperous farms will one day be yours. That knowledge reshapes everything. You start planning—*Will I manage the land, lease it, sell and invest the proceeds?* Your future assets determine today’s priorities. The larger the legacy, the more it steers your life.

Now amplify that. If an ordinary office worker discovered he would inherit a global company worth billions, he would live very differently than if he were getting only an old car. We have just read what the King of the Ages intends to give His heirs. Take those words literally; they define your true estate.

- Reject His rule—declare, “We do not want this Man to reign over us”—and He will remove you.
- Call yourself a servant yet spend your energy on this fading world, and you will be cast into outer darkness with the faithless.
- But embrace the reality: *My God is real, His coming kingdoms are real, and my place in them is real.* Then every choice—how you work, give, sacrifice, and hope—can be made in light of that eternal inheritance.

God’s promise comes with a condition: **serve Me.**

That service is not a clock-watching routine—rise at six to pray, sing a psalm at eight, perform a ritual at noon. Service means *laboring in His kingdom.*

“As the Father sent Me, so I send you,” Yahshua said. And why was He sent? *To destroy the works of the devil.*

How do we do that? The devil rules through lies; we counter with truth. We preach light into dark places. **Light** is truth; **darkness** is deception. Truth liberates, lies enslave—binding souls to hell.

God hands each of us a *mina* of truth. When you grasp it, you realize: *I can be free of deception; I don't have to perish.* The question is, will you invest that truth and set others free as well?

You have been entrusted with a single mina—what will you do with it? Your task is to multiply it: one more mina, then another, and another. How? By carrying the light to your neighbor and saying, “You can be set free from the lie.” Whether that neighbor accepts or rejects the message is secondary; our commission is to preach the light—“in season and out of season.”

Why such urgency? Because genuine love for our neighbor will not permit indifference to an eternity in hell. If the thought of someone’s eternal loss leaves you unmoved, the Holy Spirit has yet to transform your heart; the love of God is not ruling there. But when His love fills you, compassion drives you to share truth.

Preaching, then, is not a burdensome duty but a joy. Creation is real, our ancestors were real, we are real—and Yahshua is real. He truly laid down His life, and He truly will return to establish His kingdom. We will have a place in that kingdom, and afterward we will stand in the final judgment.

These events are not a distant spectacle, like a film unfolding before detached spectators. They are reality, and we are participants. Let us engage with holy seriousness.

Chapter 5 – Who are the people and where do the people of the kingdom of God live...

Introduction...

What if everything we've believed about the kingdom of God has been filtered through the lens of a counterfeit gospel—a message crafted not by Yahweh, but by the world and its ruler? In this chapter, we confront that sobering reality head-on. We explore a foundational question: **Who truly are the people of God, and where is their promised homeland?**

This is not a theoretical discussion. The identity of God's people and the location of their inheritance is central to the restoration of His name and the fulfillment of His covenant. We have been conditioned to interpret Scripture through worldly assumptions, blending God's truth with Satan's distortions. But Yahweh does not speak vaguely. His promises are precise, and His prophecies are literal.

Chapter 5 invites you to open the scrolls of Ezekiel and hear directly from the mouth of Yahweh: His people are the descendants of Jacob, His covenant is everlasting, and the land of Israel is their eternal inheritance. The return of these people is not behind us—it lies ahead, and it will be fulfilled not through politics or human effort, but by the hand of Yahshua Himself.

Chapter Summary

Chapter 5 – Who Are the People and Where Do the People of the Kingdom of God Live dismantles the false gospel of the modern age and re-centers the narrative on Scripture's original promise: the literal return of the descendants of Jacob to the land of Israel, led by Yahshua at His coming.

1. Two Gospels, Two Kingdoms

- There is the true gospel of the kingdom of God and a counterfeit shaped by the world's systems.
- Satan has twisted everything—from the nature of Christ to the identity of God's people.
- Many churches unknowingly preach the enemy's version, reducing God's people to a vague "church" and replacing Israel with institutions.

2. God's People Are a Lineage, Not a Label

- Yahweh made eternal promises to Abraham, Isaac, and Jacob—not to an abstract group.
- The descendants of Jacob were scattered due to disobedience, just as Moses warned.
- These people still exist across the nations—unchanged in lineage, awaiting regathering.

3. The Regathering Is Literal and Future

- Ezekiel prophesied that Yahweh would regather the house of Israel—not in 1948, but at the return of Yahshua.
- Conditions for return include: repentance, new hearts, renewed spirits, and allegiance to God's statutes.
- The 1948 political statehood is not the fulfillment but a counterfeit—led by human hands, not the Messiah.

4. The Land Will Know Its People Again

- God addresses the very soil of Israel: "Your people will return. I am coming."
- The mountains, valleys, and ruined cities will bloom and flourish—*after* Yahshua restores His people.
- Today's occupation of the land by various groups is not the Eden-like restoration prophesied in Ezekiel.

5. The Return Will Cleanse God's Name

- The exile profaned His holy name. The return will sanctify it.
- Yahweh declares: "Not for your sake, O house of Israel, but for My holy name's sake, I will do this."
- His name will not remain desecrated—He will act.

6. The Church Must Choose Its Allegiance

- The institutional church has often aligned with the world's gospel and rejected the biblical vision.
- Yahweh's covenant people must be both descendants of Jacob *and* born again.
- Anyone teaching that the true Israelites vanished, or that God's promises changed, proclaims another gospel.

Final Reflection:

The kingdom of God has a people. That people has a name. And that name is not symbolic—it is Jacob.

Reject the lie that the regathering has already happened. Do not call fulfilled what God has not yet completed. Refuse to trade your spiritual inheritance for political correctness or public approval. God will vindicate His name, gather His people, and restore the land—exactly as He said.

If you love Yahweh, then you must love His truth. If you serve His kingdom, then you must proclaim His version—not the world's. Let this truth become your foundation. Align with Him—stand with His people—and await the King who will soon descend on the clouds to restore it all.

The Study...

The kingdom of God — it is crucial that we center our attention on it, grasp what it truly is, and avoid being sidetracked by counterfeit gospels so that we remain prepared. This chapter runs directly counter to the gospel promoted by the world. There is the authentic “gospel of the kingdom of God,” and there is an imitation — “the gospel of the kingdom of God according to the world, according to the kingdom of Satan.” Two kingdoms oppose each other, yet we often let the kingdom of Satan instruct us about the kingdom of God. Isn’t that absurd? Consulting the enemy for insight about the One we seek can only lead us into deception.

This distortion skews our reading of Scripture. We have been raised on the world’s caricature of God’s kingdom; we are conditioned by it. Much of what we think we know about God’s reign actually springs from Satan’s domain — and it lulls us into a comfort zone. The entire world shares this complacency. We all accept the same narrative, feel content with it, and seldom challenge one another.

The word of God comes to us, and we must listen—truly hear—and then choose our response. If we suspect it will contradict what we already prefer to believe, we instinctively avoid it. Why? Because it disrupts our comfort zone: our daily routine, our relationships, our circumstances, our friendships, our workplaces. When God’s words clash with society’s version of Him, and we acknowledge that clash, our lives begin to change—and the world counts us its enemies.

Knowing this ahead of time makes us biased. We think, I’d rather not hear what God says. If we do listen, we twist His words so they fit our preferences. We refuse to unsettle our comfort. Such thinking is disastrously shortsighted: we would rather keep this fleeting life easy than risk discomfort for eternal truth. How foolish is that? It is the classic pot of lentil stew—choosing a momentary meal over our birthright. What will people say about me? How will my family react? What if I lose my job? These worries are the lentils, and too often we trade away our inheritance for them.

This chapter is radical—utterly opposed to the world’s narrative. The world views the people of God as just another organization and behaves accordingly. Yet when we read God’s Word, He speaks differently, and He will act on what He says.

We who read these words now stand at a crossroads and must decide our path. Will we listen to what the world proclaims, or will we heed what God declares? That choice is truly radical.

By now we have seen the many opinions about who God is. False Christs abound—voices claiming to come in His name or even to be Him. Scripture warns us about them. We often picture the antichrist as one future figure, yet he is any counterfeit Christ, and he appears in pulpits everywhere. This substitute Jesus differs from the One revealed in the Bible.

Satan twists everything. He never relinquishes a single truth; as the father of lies, he corrupts the true Christ, the true people of God, the kingdom, and the way of salvation—every topic becomes distorted.

Today we will consider God’s people through the words of Ezekiel. Scripture is saturated with this theme; faith comes by hearing, and hearing by the word of God. Let us read His word and then decide: will we alter it, or will we accept it as written?

Ezekiel 11:16. *Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.*

The Almighty has spoken. Will we believe Him and take His promise to heart, or will we presume to reinterpret His words? Some insist, “He didn’t mean that; He meant something else.” Did God ever say, “When I say A, I really intend B”? Does He mislead us? Let us read what He says and accept it.

Ezekiel 11:17. *Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.*

To whom is He speaking? He promises to restore a people to a real place—the land of Israel, bounded by the Inland Sea, the Tigris and Euphrates, Egypt to the south, and Syria to the north. Yahweh declares, “I will drive you out, then I will gather you back and return you to your land.”

Who are these exiles? The twelve tribes of Israel, the descendants of Jacob. Jacob, the grandson of Abraham—the patriarch to whom God pledged, “I will be your God, and your offspring shall be My people.” Moses had warned them long before: “If you refuse to obey, the Father will scatter you.” And so it happened.

The twelve tribes eventually split into two nations: the northern ten tribes—called Israel—and the southern two tribes—called Judah. Both were exiled and scattered among the nations. The northern kingdom was carried off to Assyria; the southern kingdom to Babylon. About 70 000 returned from Babylon, while the rest dispersed even farther. Where are they now? All over the world.

What does the world’s gospel claim? That they vanished—that the tribes no longer exist. If that were true, God would have a serious problem, and Satan would rejoice. Yet the Lord says no problem is too large for Him; He resolves every one.

Many churches point to 1948 and insist that verse 17 was fulfilled when Jews from every corner of the world were gathered into modern Israel. That is one opinion. But we must test it. Has this prophecy truly been completed, or does it still await fulfillment?

The same voices that insist the prophecy is fulfilled also blur the identity of the people of God, claiming “the Church” has replaced Israel. Confusion reigns; they are building on sand.

Ezekiel 11:18-19. *And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

Did these conditions appear in 1948? Hardly. Abominations abound; Jerusalem is carved into sectors—Jewish, Christian, Muslim—hardly a picture of “one heart.”

Ezekiel 11:20. *That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

Does 1948 match that expectation? Was a new heart granted, so that those inhabitants live distinctly for God? Evidently not; much of the society remains secular, even atheistic.

Ezekiel 11:21. *But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.*

Here God speaks of Jacob's descendants, whom He will gather from every land of their exile and return to their homeland—but the promise is conditional. Within Jacob's line are two groups: those whose hearts are His and those whose hearts are not. Whenever He says, “*I will bring you back*,” He is addressing the faithful whose hearts belong to Him. What of the others? “*I will bring their own ways down upon their heads*,” says Yahweh.

So, if you claim to be Jacob's seed and expect to inherit the promised land, one condition stands: your heart must be aligned with His. If it remains full of selfish desires and corruption, you will not return; instead, your own actions will rebound on you, as Yahweh has declared.

Ezekiel 34:11. *For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.*

We discussed the King's return in chapter 3; that “day of clouds and darkness” is His coming. When He returns, He will personally seek His sheep, gather them, and deliver them from every place of exile. Yahweh Himself scattered them, and Yahweh Himself will regather them—on that very day.

Did this occur in 1948? No—the Second Coming has not yet taken place. The day of clouds and darkness is still ahead, and it draws near.

Ezekiel 34:13. *And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD.*

Yahweh Himself promises to care for His scattered flock. How will this happen? At Yahshua's second coming. He will return, gather His sheep, and shepherd them in their own land—Israel. When He descends on the clouds, we will meet Him in the air; then He will set foot on Israel's soil, not vanish to some hidden corner of the cosmos. He will sit on the throne of His forefather David, accompanied by those descendants of Jacob who truly belong to Him—those born again.

Ezekiel 34:16. *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.*

Ezekiel 34:28. *And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.*

This is the gospel of the kingdom. We have seen who God is, how Satan hijacked the kingdom, and how Yahshua will reclaim it by force. He will gather His people from every corner of the earth, settle them with Him, and ensure they are never again prey to the nations or beasts. Today we may feel at the mercy of this world's system, just as the Voortrekkers once suffered in Africa. Many of them were devoured by danger and hardship, yet those who trusted God will rise to meet the King in the air and inherit their eternal homeland.

Ezekiel 34:29-30. *And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more (This points to His kingdom—the renewed earth). Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.*

Who dares contend with Him? Rendered in contemporary terms: “*They will know that I am Yahweh their God with them, and that they—the house of Israel—are My people.*” Do we see “the church” mentioned here? No. Why? Because the institutional church has largely carried the world’s gospel, not God’s. Yahweh speaks of **a people**, not an organization.

Ezekiel 34:31. *And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.*

Read slowly. Note the two parties: **God and them—the house of Israel.** Verse 31 repeats it: “*You are My sheep... you are men.*” Who, according to Scripture, counts as *man*? Not merely any biped wearing shoes, as the world defines humanity, but the sheep of His pasture—the house of Israel. Is salvation offered to all? Yes, because all whom God calls “men” belong to the house of Israel. Science may label us *Homo sapiens*; God defines humanity in covenant terms.

We are reading the very words God gave Ezekiel. This is the pure milk of the gospel. We must hear it, grasp it, and let it reshape our understanding.

Ezekiel 36:1-2. *Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession...*

God instructs Ezekiel to prophesy—to voice His own words. Where are these “mountains of Israel”? They are the literal highlands of the land we call Israel. The Lord commands: “*Speak to the mountains of Israel; hear the word of Yahweh.*” The land itself has become the enemy’s boast: “*These eternal heights belong to us now.*” Why “eternal”? Because the land is chosen, just as there is a chosen people. And the enemy proudly claims it as personal property. We know this story all too well.

Ezekiel 36:3. *Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:*

The Father sees it all. He notes how the enemy has treated the land. What is happening in Israel today? The prophecy describes it: “*...so that you became a possession for the remnant of the nations.*” Who lives there now? Every Tom, Dick, and Harry. One calls himself a Jew, another a Muslim, and each stakes a claim in the holy land. Yahweh says, “I see it; I take note.”

Ezekiel 36:4. *Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;*

Look at Jerusalem today: a city scarred and contentious. Survey the rest of Israel: much of it is still barren, almost desert-like. Offer someone a 500-acre plot there and what can they do? They would be farming stones—there is little else to work with.

God sees the mockery, the desolation, and the foreign claims. Through Ezekiel, He reminds the very soil of Israel that His word—and His restoration—are on the way.

Ezekiel 36:5. *Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.*

Edom and the rest of the nations have seized God's land for themselves. When did this begin? Most visibly in 1948 and continuing today. They boldly proclaim, "This is our country." But the Father replies: "*In the fire of My zeal, I speak against every nation—and against all Edom—that have appropriated My land.*"

Ezekiel 36:6. *Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:*

Israel endures constant reproach. Those now occupying the land claim to be Israelites while heaping ever-greater burdens on the true descendants every single day.

Ezekiel 36:7. *Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.*

In other words, they will receive their due reward. Those who insist, "We are God's people; this is our land," will face divine recompense.

Ezekiel 36:8. *But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.*

Has this happened yet? Clearly not. The land remains largely barren—still a desert. But when Yahshua returns and gathers His people, verse 8 will come to pass. Today the soil yields almost nothing; whether you build on tarmac or concrete, the harvest is the same—none at all. Yet the day approaches when the land will flourish once more, ready to receive its rightful inhabitants.

Ezekiel 36:9. *For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:*

Who is speaking? Yahshua Himself. He tells the mountains, ravines, valleys, and fields, "I am coming." How? In the flesh—descending on the clouds and setting foot on this very soil.

Ezekiel 36:10. *And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:*

Is that reality yet? Hardly. Look with clear eyes: much of the land remains desolate.

Ezekiel 36:11. *And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.*

What “former times” were Israel’s height? David’s reign, followed by Solomon’s golden age. Yet God promises something even greater. Is the land thriving today? No—because 1948 was not the final fulfillment. The true return of God’s people coincides with Yahshua’s second coming, when He restores the land beyond its best days.

Ezekiel 36:12. *Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.*

Who will tread that soil and claim it? Not a generic “church,” but born-again Israelites—the heirs of the promise to Abraham, confirmed through Isaac and Jacob. At Sinai God declared, “This land is yours forever.” Abraham himself never held it, but when Yahshua appears in the clouds, Abraham will rise from the grave to receive the inheritance.

Ezekiel 36:13. *Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;*

Prophecies often seem chaotic because, if we miss that God is addressing the land itself—the literal mountains—we start wondering, “Is Israel devouring itself? What is happening here?”

Ezekiel 36:14. *Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.*

Why does Yahweh say this? Because Israel’s destruction happened upon that very soil.

Ezekiel 36:15. *Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.*

He is speaking to the territory of Israel: *Your inhabitants will suffer reproach no more.*

Ezekiel 36:16–17. *Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.*

Here lies the world’s accusation: “God has a problem.” Yahweh replies, “No—I have a solution.” Israel’s presence in the land was promised, yet their wicked behavior forced Him to act.

Ezekiel 36:18–19. *Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.*

History confirms this: the northern ten tribes were exiled for their actions, and the southern two followed for the same reason. God's judgment was just.

Ezekiel 36:20. *And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.*

God explains: *You lived in the land; I exiled you; and among the nations you profaned My name.* That is a grave issue—hence our prayer, “*Hallowed be Your Name.*” His name, *I AM WHO I AM*, cannot remain profaned. Yet it is dishonored the moment His covenant people are removed from their promised land—land He declared theirs forever. What is His name? **I AM TRUTH.** What else? **MY WORD WILL NOT RETURN TO ME VOID.** His word never changes; He never makes a promise He cannot keep. He vowed, “*You will dwell in this land forever.*” Yet the nations scoff, “*Why aren't you there? What happened to the promise?*” Is God not faithful to His word?

Where are His people today? Scattered. The church-world shrugs, “*They're gone.*” But if they cannot return to their land, God's name cannot be sanctified—and Satan would rejoice if that were true. The exile profanes His name, yet He has declared, “*I will gather you from the ends of the earth and bring you home; in doing so I will sanctify My name.*”

To insist that Jacob's seed will never return is blasphemy. It echoes Satan's claim that God's name will remain defiled forever. The Father answers: “*No! I will bring My people—the seed of Jacob—back to the land that is theirs.*” The 1948 return of modern Jewry is not that final fulfillment; it is Satan's counterfeit.

Ezekiel 36:21. *But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.*

Their restoration is first and foremost for the sake of His name. God's top priority is to sanctify that name. How? By returning the true descendants of Jacob—not self-appointed claimants—back to the land of Israel. When we say, “*Those people no longer exist; they can't return,*” we deny His promise and imply that His name can never be hallowed.

Therefore, guard your words, test your beliefs, and examine whose gospel you proclaim—lest you find yourself repeating Satan's message instead of God's. If you insist that Jacob's descendants no longer exist, how can God restore His name? Will the universe conclude that the Almighty's name is forever desecrated? Choose a side: will you stand with the world, or will you stand with God? Do you long for His name to be vindicated, or do you shrug in indifference? If this God is your God, if you love Him as the Sustainer of all things, then His name must be hallowed. A profaned name would make Him a liar—and that is impossible.

Is Israel's return to the promised land essential? Absolutely. Satan knows it too. In the last days his strategy is simple: annihilate or corrupt Israel so completely that no true descendant remains. His goal is that, when Yahshua returns, He will find no Israelites left to gather.

Will Jacob's seed return? Yes—because God has sworn it for His own name's sake. Can anyone thwart Him? No. Was the 1948 statehood the final fulfillment? No—it is Satan's counterfeit.

Ezekiel 36:23. *And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.*

And how will He do this?

Ezekiel 36:24. *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*

The gospel of the kingdom does not revolve around us; it revolves around Him. His people will return—regardless of what we, Satan, tradition, scholars, or skeptics may say—because His name will be restored. Whether we share in that restoration is our choice. If we believe His word and obey, we will go with Him. If we oppose Him and preach another gospel, we will remain in this kingdom—and His vengeance is aimed at this kingdom.

Ezekiel 36:25-26. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

These verses are the litmus test. Are those who settled the land in 1948 the fulfillment of this prophecy, as the world insists? Look at them: many deny God outright—atheists, oppressors, thieves. But the people destined to return will be *cleansed*, given *new hearts* and *new spirits*. Has that transformation occurred? No.

Churches that claim 1948 fulfilled the prophecy often add, “One day they will all turn to God.” Really? Decades have passed; a whole generation has died without repentance. Scripture says only those with renewed hearts will enter the land—*when Yahshua leads them there*.

How does one receive a new heart and spirit? By regeneration—new birth.

Ezekiel 36:27. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (See also Jeremiah 31:31-34. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah...)*

For the past two thousand years, descendants of Jacob have been receiving new hearts as God's Spirit indwells them. When Yahshua appears in the clouds, they will meet Him in the air and accompany Him to the land. Everyone who enters that land will possess this renewed heart; those who do not will be cut off. The current occupants who claim to be “the people of God” will flee before His wrath. How many escape is unknown—but Scripture is clear: He will arrive with His true people, not to be welcomed by impostors.

It is Edom's offspring who occupy the land today. Yet we are dealing with the Word of God—the gospel of the kingdom—and we must not slice off the hard parts to keep listeners comfortable. When Yahshua preached this gospel, many complained, “This teaching is too hard—who can accept it?” and walked away. Did He soften the message? No. He simply asked the few who remained, “Do you also wish to leave?” Peter replied, “Lord, where would we go? You have the words of eternal life.”

Those words still offend. If you crave applause, you can find plenty of preachers eager to soothe itching ears. But you must choose: the narrow, thorn-strewn path that climbs toward life, or the wide, effortless road that hurtles toward destruction.

Ezekiel 36:28. *And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*

Entry has conditions. You must descend from those forefathers—Jacob’s seed—and you must possess a new heart. Otherwise, you cannot remain. God says so; Scripture says so. The church’s easy-believe alternative—“*Anyone, any way, we’re all going to heaven*”—is a counterfeit gospel. God sets clear boundaries: if you are not Jacob’s offspring with a regenerated heart, you are excluded. The world cries “discrimination!” God answers, “Yes—I will enforce it.” When Yahshua appears, His first act is to separate sheep from goats.

Ezekiel 36:29. *I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.*

Ask yourself: did that happen in 1948? Clearly not.

Ezekiel 36:30. *And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.*

The Father promises to make the land flourish—no shortages, just abundance. Do we see the world clamoring for Israeli exports? Hardly. Visit the region and judge with your own eyes. But the strongest proof is yet to come.

Ezekiel 36:31. *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

Is that happening now? Is anyone in the modern state falling on their faces before the Almighty and confessing, “*We have lived wickedly*”? There is no single people there—only a patchwork of nations, anyone who can claim, “*I’m a Jew.*” Blacks, whites, yellows, every shade—an assorted remnant of the nations. Yet Scripture says that when Yahshua arrives, the people gathered there will be **born-again Israelites** gripped by profound repentance: “*What a life we have led—thank You for Your mercy!*”

Repentance will echo across generations. God told Abraham, Isaac, and Jacob, “*In you all the families (literally, generations) of the earth will be blessed.*” Abraham was generation one, Isaac two, Jacob three, Jacob’s sons four, and so on—every generation linked. When the gathering occurs, generation after generation will converge. Those who perished in the wilderness will mourn their rebellion; those who backslid under the judges will lament their idolatry; those of Israel’s monarchy will confess their corruption; we of the end times will deplore our own failures.

“*You will loathe yourselves for your iniquities and abominations.*” Is that the mood in present-day Israel? Far from it—the place is more secular and divided than ever. Are all generations—Abraham included—standing there in resurrection? No. Today’s scenario is a counterfeit. The true fulfillment is still ahead, when **all Israel—living and resurrected—returns, repents, and receives the land** just as God decreed.

Ezekiel 36:32. *Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*

He acts first and foremost to vindicate His name.

Ezekiel 36:33-34. *Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.*

What does it look like today? A wilderness. Drive a hundred kilometers outside any city and you will find nothing to eat or drink; you would not survive long.

Ezekiel 36:35. *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.*

“Like the Garden of Eden”—that is the promise. Eden was paradise; the present land is anything but. South Africa’s landscapes are more inviting, yet even we cannot claim Edenic beauty. The territory is under a curse; outsiders insist, “*It is ours,*” and the soil yields little. When Israel first entered, it truly flowed with milk and honey—does it now? No. Though many in 1948 expected an immediate bloom, the land has only grown harsher, rife with fraud and bloodshed. The transformation awaits the day God fulfills His word.

“And they will say, ‘This once-desolate land has become like the garden of Eden!’ Who are *they*? Spectators—nations standing outside the borders, peering in as Israel blossoms before their eyes. They will marvel: *Look how everything has changed!* Ruined cities rebuilt, shattered walls fortified, barren hills sprouting lush growth—as though Eden itself has returned.

Ezekiel 36:36. *Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.*

Only then is His name vindicated. Right now His name remains tarnished, for His true people are not yet in their land. We may insist they are, but heaven’s courts know better. Angelic hosts—those who witnessed war in the heavens—see the state of the earth and mourn that the Father’s name is profaned because His covenant people have not returned.

Through Ezekiel, God reveals His remedy: *I will gather My people, the offspring of Jacob, bring them back to the land promised to Abraham, Isaac, and Jacob, make that land like Eden, and dwell with them forever. Then My name will be restored.*

So where do we stand? Are we allies or adversaries of that plan? If we oppose the return of Jacob’s descendants, we oppose God Himself—and He will judge us. If we are co-workers, claiming to be His children, we align with His purpose: championing the return of His people.

Remember: God’s people are a **lineage**, not a label. No one becomes Israel by mere self-identification or a rabbi’s certificate. Your lineage must trace back—generation after generation—to Jacob, Isaac, and Abraham. Anyone outside that covenant line cannot fill the promise or restore the Father’s name.

The tragedy is that most of the world—and much of the church—has lost track of who Jacob’s descendants are, asserting they vanished among the nations. Yes, they are scattered—but they most certainly exist, and God Himself will gather them home.

We have lived in Africa for more than four centuries—have we turned black? No. Despite relentless pressure to intermarry, we still look as we always have. Likewise, Jacob's descendants remain scattered across every nation—you will find them everywhere. Yahshua is returning to gather them and, above all, to vindicate His name.

Who brought “the Jews” back to Palestine? The Rothschilds, the British, and the political movement called Zionism. But Zionism is a human enterprise, not Yahweh's. In Zionism a Jew is anyone who claims the label; God is far more exacting. His plan is precise, flawless—not “close enough.” The 1948 project is not a partial fulfillment; it is a false one. Yahweh will accomplish the prophecy exactly as He spoke it.

How? He—Yahshua, whose name means “Yahweh is my righteousness”—will appear in the clouds, gather His people from the four corners of the earth, lead them into the land He promised, and reign over the house of Jacob forever.

So what was 1948? Something else entirely. Reject it—distance yourself from it. They will brand you “anti-Semitic.” So be it; I align myself with Yahweh.

Ezekiel 36:37-38. *Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD. I have spoken it, and I will do it.*

Yes—people. And who are “people”? “You are My sheep, the sheep of My pasture; you are men.” Yahweh will repopulate Israel with the offspring of Jacob. Open your eyes: what the world offers is not what the prophets proclaimed. God does nothing without revealing it through His prophets—and they never said a remnant of the nations would inherit the land. On the contrary, He promised to pour their own deeds back on their heads.

Today the nations bicker over Jerusalem and Israel; they are fighting for land that is not theirs. Netanyahu amasses an army to expel “intruders,” yet the true King is almost here. When He arrives, Netanyahu will flee, for the land belongs to Israel—Jacob's line—not to a political state.

The devil has buried us in the “gospel” of this world so thoroughly that we scarcely recognize the true gospel of God's kingdom. Satan hijacked the divine blueprint and handed us a counterfeit. We keep building—with the wrong plans, on the wrong site—and when the storm hits, everything collapses.

We are still here. What must we do?

Chapter 6 – Israel Is Restored (The Dry Bones)...

Introduction...

Ezekiel 37 offers a striking vision—dry bones scattered across a lifeless valley, symbolizing the seemingly hopeless state of God's people. Yet this vision, far from being mere allegory, carries a profound, literal promise of restoration. This chapter clarifies that the regathering and restoration of Israel is essential not merely for the sake of humanity, but for the sanctity of Yahweh's own name. If His people were left scattered and lost, His promises would be proven empty and His reputation tarnished. But Yahweh's word is certain, powerful, and irrevocable.

Chapter 6 examines the powerful imagery of Ezekiel's prophecy, underscoring that God's promises are literal and guaranteed. It contrasts true prophetic declarations with the deceptive voices that deny Israel's future. As Ezekiel's dry bones rise and reunite, we see the dual restoration—spiritual rebirth and physical resurrection—of Israel as the concrete fulfillment of God's eternal covenant promises.

Chapter Summary

Chapter 6 – Israel Is Restored (The Dry Bones) vividly portrays the restoration of God's covenant people, Israel, emphasizing that it will be literal, complete, and unmistakable.

1. God's Reputation at Stake

- Yahweh has promised to regather His scattered people from every nation, ensuring His name is honored among the nations.
- If Israel remained scattered, His promises would appear false. Therefore, restoration is certain.

2. The Vision of Dry Bones (Ezekiel 37)

- Ezekiel's vision of a valley filled with dry bones symbolizes Israel's seemingly irreversible physical and spiritual death.
- God commands Ezekiel to prophesy life over these bones, highlighting the authority of divine prophecy.
- The vision culminates in the miraculous reassembly of bones, flesh, and ultimately the breath of life, symbolizing complete resurrection—both spiritual renewal and physical restoration.

3. Literal Fulfillment of the Prophecy

- The restoration of Israel is not figurative or purely spiritual; it includes physical resurrection at the return of Yahshua.
- The dead in Messiah will rise first, followed by those still living, meeting Him in the air and then returning with Him to their promised land.

4. Two Kingdoms Reunited

- Ezekiel demonstrates Israel's reunification through the symbolic act of joining two sticks—representing the divided kingdoms of Judah and Ephraim—into one.
- Yahweh promises to regather these scattered tribes, restoring them into a single, unified nation under one King.

5. Paul's Affirmation in the New Testament

- Paul confirms Ezekiel's prophecy in Ephesians, explaining how Yahshua's sacrifice removed the division between Judah (the southern kingdom) and Ephraim (the northern kingdom), restoring the full house of Israel.
- The "middle wall of partition" was demolished through Yahshua, reuniting the two houses into one covenant family.

6. Identifying False Prophecy

- True prophets proclaim precisely what God has commanded; false prophets alter the message for popularity or convenience.
- Many modern voices wrongly teach that Israel no longer exists or has been replaced by a generic church, directly contradicting Scripture.

7. God's Eternal Covenant and Final Restoration

- Yahweh's promises to Israel—of land, security, peace, and spiritual renewal—are eternal and irrevocable.
- The final restoration occurs at Yahshua's return, fully fulfilling Ezekiel's vision: Israel will dwell securely, filled with God's Spirit, with His sanctuary among them forever.

8. A Warning Against Counterfeits

- Modern political establishments, such as the 1948 statehood, are not the fulfillment of Ezekiel's prophecy but counterfeits.
- The true fulfillment awaits the visible return of Yahshua, the resurrection of the faithful, and the establishment of His kingdom in the land promised to Abraham's descendants.

Final Reflection:

Ezekiel's vision of dry bones restored is far more than symbolic—it's a divine guarantee. God's reputation hinges on fulfilling His promises precisely. True believers must stand firm against false teachings that dilute or deny this promised restoration. Prepare now, aligning your life and beliefs with God's sure word, as the true King will soon gather and fully restore His people.

The Study...

Ezekiel 36 makes it clear: for the sake of His own name, God will gather His people from every nation to which He scattered them. The central issue is not our comfort but His reputation. If His people never return, His name remains in disrepute. Therefore it **will** happen, and we must adjust our worldview—and our lives—accordingly.

The very next chapter, **Ezekiel 37**, is titled “The Restoration of Israel.” It opens with the vision of the valley of dry bones. Many sermons treat those bones only symbolically, yet the passage carries a profound literal meaning as well. God’s people are physical; His kingdom will be physical; and God Himself, though Spirit, is no figment of imagination. “Spiritual” simply denotes another dimension—real, tangible, but beyond ordinary sight. Angels, too, are physical beings in a realm we cannot see.

Ezekiel 37:1–3. *The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.*

Dry bones—long-dead, bleached white by the sun—represent both the spiritual and physical state of Israel. By every human measure they are lifeless. Ezekiel, staring at that impossibility, still replies, “Lord, You know,” because with God all things are possible.

These bones **are** Israel. Today, many theologians echo the world’s verdict: Israel was lost, absorbed, hybridized—no descendants remain. God poses the same question to us: “*Can these bones live? Can My people rise again?*” The world says no; Scripture says yes.

Ezekiel 37:4. *Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.*

Notice the command: **prophesy**. True prophecy is never the prophet’s own idea; it is Heaven’s. When God instructs a prophet to speak, the prophet obeys—and what God declares inevitably comes to pass. It is not the prophet’s utterance that holds power; it is the word of the Father behind it. Kings in Israel often misunderstood this, jailing prophets for “speaking evil,” unaware that the source of the warning was God Himself, not human lips.

Ezekiel 37:5. *Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:*

These are the Almighty’s own words, delivered through Ezekiel. Once spoken by God, the outcome is certain—just as “Let there be light” instantly produced light.

Ezekiel 37:6. *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.*

The purpose is clear: “**so that you will know that I am Yahweh.**”

Life will return on two levels:

- **Spiritually** — through new birth, our inner being is awakened to live forever.
- **Physically** — even Ezekiel's own bones, now long decayed, will one day be restored, just like the bleached remains in the vision.

Thus, the valley of dry bones is not mere poetry; it is a literal promise from the One whose word never fails.

Ezekiel 37:7. *So I prophesied as I was commanded...*

A true prophet speaks only what the Almighty instructs; a false prophet says whatever he pleases. Today many who call themselves prophets fill pulpits. Do they relay God's words or their own opinions? Sadly, most do not even know what God has said. They decide among themselves what "God's will" is and then preach it. That is taking the Lord's name in vain—declaring "Thus says Yahweh" when He has not spoken.

God says He will restore His people. Many modern prophets insist, "Israel is gone—dry bones that can never live again." Whom will we believe? You may choose what to believe, but you cannot choose the consequences. The outcome hinges on what God has decreed, not on any preacher's claim. Beware of false prophets.

- "*I prophesied as I was commanded*"—that is a prophet of Yahweh.
- "*I prophesied as I thought best*"—that is a false prophet.
- "*I prophesied what I liked*"—again, false.

With tens of thousands of Christian denominations claiming prophetic voices, how many truly speak for the Almighty? A prophet of Yahweh can say only, "*I prophesied as I was commanded by the Lord*," never by a church agenda.

Ezekiel 37:7b. *...and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.*

What a sight! The valley, once littered with skeletal remains of those long dead, now stirs at the prophet's obedient word. Bones clatter and align—each to its proper joint.

Ezekiel 37:8. *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.*

Without breath they remain lifeless—beautifully formed, yet still corpses. The work is not finished until the Spirit enters and they truly live.

Ezekiel 37:9. *Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*

Both spiritually and physically, these are God's people. Ezekiel ministered during a bleak season: the northern tribes were already exiled, and Judah was in captivity. Their kingdom lay in ruins; many Israelites had been killed or scattered, forgotten by all. Yet the Father declares that will change.

Humanity died spiritually in Adam—"In the day you eat of it, you shall surely die." Ever since, we have been like sun-bleached bones. But the prophet announces life: the Spirit will enter and revive us.

Ezekiel 37:11. *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

Isn't that where we often find ourselves? We talk of emigrating, stockpiling supplies, digging fallout shelters—because we feel hope is gone, our bones are withered, it's all over.

Ezekiel 37:12. *Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.*

Those graves—literal and spiritual—will open. Where is Ezekiel now? In a tomb. David? Abraham? All our forefathers lie in graves. And if Yahshua delays, so will we. Yet God promises: "I will open your graves." In Ezekiel's day this was astonishing news; people wondered, *What happens after death?* Now the promise is plain. Spiritually, we already rise when we are born again: moved from death to life through Messiah's atonement. Physically, our bodies will also rise.

1 Thessalonians 4:13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

Others mourn without hope, thinking death is the end. Paul continues:

1 Thessalonians 4:14. *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

To "sleep in Yahshua" is to die after being joined to Him—baptized into His death and reborn.

1 Thessalonians 4:15. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

This is the gospel of the kingdom. Paul, living under the new covenant, spoke by the word of the Lord—not as a false prophet, but as one who heard directly from God. The graves will open, the Spirit will breathe, and the whole house of Israel will rise—first for the vindication of God's name, then for their restoration in the land He promised.

1 Thessalonians 4:15b. *...that we which are alive and remain unto the coming of the Lord...*

Should He appear in the clouds during our lifetime, we—whoever happens to be breathing at that moment—are the ones Paul addresses. He once counted himself among that group, but by now he has joined the "sleepers," the dry-bone company. His point: those still living at the Lord's return will not precede the saints who have already died. If you are alive when Yahshua descends, you will not arrive before Ezekiel; he will not lag behind you.

1 Thessalonians 4:16. *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

Take careful note: *the dead in Christ*. If a person has not died in union with Him, there is no promise of resurrection or kingdom inheritance—no matter what a smooth-tongued preacher has claimed.

1 Thessalonians 4:17. *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Here Ezekiel's vision turns literal. When Yahshua appears, tombs open. Those who died *in* Him rise first: bones re-knit, flesh restored, spirits re-entering glorified bodies. Living believers follow, caught up to greet the King. And where does He go next? Down—into the land promised to Abraham, to rule from Jerusalem after subduing every foe.

Before a corpse can rise, the Spirit must already dwell within. **New birth is essential.** It is the sole entrance to the sheepfold. Anyone climbing in by another route is a thief; the Master will bind such intruders and cast them into outer darkness (**Matthew 22:13**).

Ezekiel 37:13. *And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,*

Who rises? **His people.** What of everyone else? Scripture is silent here—but the promise focuses on the covenant family.

Thus Ezekiel's valley is no mere allegory. Paul supplies the missing detail: we will literally meet the Lord in the air. If we have died before that day, we will be raised—same bodies, now glorified—to join Him. If we are still breathing, we will follow in transformed flesh, and together we will accompany our King to His throne in Zion.

Ezekiel 37:14. *And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.*

Who receives this promise? “*My people*,” as verse 13 stresses. Yet today many gatherings claim God pours out His Spirit on anyone, anywhere. Can that be? Only if the claim comes from a false prophet, for Yahweh never said so. Counterfeit spirits may make noise and cause a stir, but they cannot impart true life. Why do false prophets preach a broader promise? Because it pays—just as Balaam chased reward. True prophets—think of Jeremiah—gained no earthly wealth; they spoke what God commanded, despite ridicule and prison.

Yahweh's pledge is precise: “*I will open your graves, My people. I will place My Spirit in you, My people. I will plant you, My people, in your land.*”

Ezekiel 37:15–17. *The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.*

A curious object lesson: two sticks—one labeled *Judah* (the southern kingdom), the other *Joseph/Ephraim* (the northern kingdom)—joined into a single piece.

Ezekiel 37:18–19. *And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

The twelve tribes—descendants of Jacob, whose name became Israel—had splintered into two rival kingdoms, each with its own king, courts, and army. The northern ten tribes were exiled and vanished among the nations; the southern kingdom of Judah soon followed into captivity. Yet Yahweh promises to reunite them: two sticks fused into one, the scattered people restored as a single nation in His hand.

The southern kingdom—the two tribes—also went into exile during Ezekiel’s lifetime, though a remnant later returned. While Judah languished in captivity, God told Ezekiel, “Take two sticks: write *Judah* on one and *Israel* on the other—symbolizing the two kingdoms. Hold them together in your hand as a single piece.” The purpose is clear in verse 19: despite their dispersion and near extinction, God will reunite them.

Today many pulpits insist Ezekiel’s vision is obsolete—limited to his era, irrelevant now, because “Israel disappeared.” **Yet Paul tells a different story:**

Ephesians 2:11. *Wherfore remember, that ye being in time **past Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*

Paul notes they were labeled **Gentiles** simply because they lacked physical circumcision.

Ephesians 2:12. *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

Key phrases reveal Paul’s point. They were **alienated** from Israel’s citizenship—meaning they once belonged, then drifted away. You can be alienated only from a homeland that was originally yours. A South African who emigrates may be alienated from South Africa; he cannot be “alienated” from a country he never knew.

Paul is addressing descendants of the northern tribes—Israelites who became *lo ammi*, “not My people,” after the exile and covenant breach. In the flesh they looked like Gentiles, yet the gospel calls them home, fulfilling Ezekiel’s prophecy of two sticks becoming one. Far from abolishing Israel, Paul confirms its restoration through Messiah.

When Paul writes in **Ephesians 2:12**, “you were *Gentiles*,” he is addressing the northern ten tribes who became *estranged*. How were they alienated? God annulled His covenant with them—Hosea 1 and Romans 9 explain this. Ezekiel’s vision echoes the same truth: God’s word is consistent, the prophets spoke accurately, and any message to the contrary comes from false prophets.

The Two Sticks Reunited

Ephesians 2:13. *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

Those ten covenant-less tribes are restored through Yahshua's blood. They are the "stick of Joseph / Ephraim"; Judah is the other stick. In Messiah's hand, the two become one.

Ephesians 2:14. *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

Think of two rooms separated by a wall—Israel (ten tribes) and Judah (two tribes). Under Moses' law that wall stood firm; Judah would not cross into "Gentile" territory (Cornelius' house, for example). By His cross, Yahshua tore down that barrier. The two logs in Ezekiel's hand fuse into a single piece.

Ephesians 2:15. *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

The "enmity" was the Mosaic legislation that kept Judah under covenant and left Ephraim outside it. Messiah inaugurated a new covenant in His blood, inviting the lost tribes home. He did **not** dissolve the outer wall so pagans could stroll in; the covenant always targeted the twelve tribes: "*I will be your God, and you will be My people.*" Though scattered, they remained God's chosen lineage.

Covenant Restored

At Sinai God pledged Himself to all twelve tribes—not because they were mighty, but because He loved them and honored His promise to their fathers. History records their downfall through disobedience: the ten tribes became *lo-ammi* ("not My people"). Yet Yahshua's sacrifice mends the breach, beckoning the prodigal tribes back into one united kingdom.

Thus Ezekiel's two sticks and Paul's "two made one" speak of the same reality: Judah and Ephraim restored under one King—proof that the prophets were true and God's covenant purposes never failed.

There were two sons. One—**Judah**—remained in his Father's house. The other—**Israel**—decided to strike out on his own: "*I'll fend for myself; I don't need You.*" He soon landed among the pig pods while the Father scanned the horizon each day, asking, "*Where are you?*" At last the prodigal returned—not as a stranger or an adopted child, but as the Father's own lost son. Likewise, the ten tribes are still the Father's sons. They strayed, but they will come home—through the blood of Yahshua.

Paul Echoes Ezekiel

Ephesians 2:16. *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

"Both" refers to the two houses—the kingdoms of Israel and Judah.

Ephesians 2:17-18. *And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.*

From Genesis to Revelation the gospel is one consistent message spoken by one unchanging Spirit. Paul's words merely restate Ezekiel's prophecy. God told Ezekiel to hold two sticks—one marked *Judah*, the other *Israel*—and fuse them in his hand. The lesson? "*These two kingdoms will become one in My hand.*" Paul confirms that reunion; false prophets deny it, claiming every wall has fallen and the church is now an amorphous human institution.

Which Walls Fell—and Which Remain

Yes, the **middle** wall that once divided Judah and Ephraim is gone. But outer walls still stand, because God exercises choice—He selects an *inside* and an *outside*. We may not grasp every reason, yet we trust His righteousness and His love. Believe Him: He chose for a purpose.

Back to Ezekiel...

Ezekiel 37:19. *Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

These are the Father's own words. We can either embrace them or oppose them—the choice is ours.

Ezekiel 37:20–21. *And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:*

Same message, repeated. How many times must God say it before we believe Him? Some still insist "Israel" here really means "the church," as though the verse reads: "*I will take the church from the nations and bring the church into its land.*" But what land belongs to "the church"? When was the church scattered? Scripture speaks of **a people** with **a land**—promises given to them, not to an abstract institution. Swap in "church" and the passage collapses into nonsense. Satan doesn't need to discard the Bible; he only needs to slip in a few misleading words. Too many then shrug, close the book, and walk away—victory for the adversary.

Ezekiel 37:22. *And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:*

Plain language. Read it and understand. The only obstacle is the "leaven" of human interpretations. Someone encountering this text for the first time would grasp its meaning immediately; we, conditioned by layers of theology, struggle to see what is written right in front of us.

"And I will make them one nation in the land, on the mountains of Israel."

Where will this happen? Scripture tells us that when He appears in the clouds, His people will gather to Him from the four corners of the earth—those who sleep will rise from their graves, and the living will be caught up to meet Him in the air. **After that, they descend with Him to the mountains of Israel.**

Yes, people already occupy that land, claiming, "We are Jews; God gave this country to us." They are deceived. When the true King arrives, they will flee in terror, searching for caves and crying for the rocks to hide them.

"One King shall be king over them all."

That King is Yahshua. He comes from the clouds; we meet Him mid-air; He reigns on earth.

“They shall no longer be two nations, nor divided into two kingdoms.”

The twelve tribes remain distinct, yet the old split—Judah versus Israel—vanishes. One King rules the reunited house. I will meet my great-grandfather, and his great-grandfather—back to Abraham himself. Tribe will matter far less than the fact that every tribe now bows to a single throne.

Ezekiel 37:23. *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.*

Those words echo the **new-covenant** promise (**Jeremiah 31; Hebrews 8**): “*I will be your God, and you will be My people.*” The circle finally closes—God’s people dwell in the promised land under their King, the **second Adam**. The first Adam failed; the second rides forth on a white horse to succeed forever.

Ezekiel 37:24. *And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*

Here “David” points to Yahshua—the Son of David who will sit on His father’s throne. He is the one true King. Others may rule under Him, but He alone is the King of kings.

Ezekiel 37:25. *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.*

That is the climax of the gospel of the kingdom: the everlasting fulfillment of God’s oath to Abraham, Isaac, and Jacob—“This land is yours forever.” Earlier, God lamented that His name was dishonored because His people were still scattered. Now He promises to gather them from every corner of the earth and restore them to the land. What a glorious conclusion!

Yet false prophets twist this ending. They claim God’s covenant people no longer exist—that His promises blew away with the wind—and that He will return instead for a generalized “church-bride.” Nonsense! God is not coming back for an institution we invented; He is coming for the descendants of Abraham, Isaac, and Jacob, to keep the promises He made to them.

Ezekiel’s vision is clearly about the Second Coming—still future. Those occupying the land today while claiming to be God’s chosen are impostors, a counterfeit crafted by Satan, who masquerades as an angel of light. The true return happens only when Yahshua appears in the clouds, gathers His people from the four winds, meets them in the air, and then leads them into the Promised Land. That has not happened yet.

So who dwells there now? Deceivers—“those who call themselves Jews but are not, and are a synagogue of Satan.” God speaks plainly; why should we disagree?

“My servant David will be their prince forever.”

If 1948 were the fulfillment, where is David—where is the King? He is not there. The prophecy awaits Yahshua’s return, when the true King of Israel will reign from Jerusalem, and every promise will stand fulfilled.

Ezekiel 37:26. *Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.*

Some insist this means a literal tent will rise again. Hardly. The tabernacle represents God's presence. Under the old covenant, His glory rested in the Holy of Holies; sacrifices happened there because *He was there*. Under the new covenant His dwelling is within us—"Do you not know that you are God's temple...?" When He restores Israel, His presence will fill every believer; the entire nation becomes His living tabernacle.

Ezekiel 37:28. *And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

A word to modern "prophets":

You may amass followers and franchises, but if you do not speak what God has spoken, you are a false prophet. True prophets are rarely popular; the world hated them and killed them. Friendship with the world makes you God's enemy. No prophet of Yahweh is embraced by this age.

Ezekiel 39:25. *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;*

This declaration appears after the vision of **Gog and Magog**—after the thousand-year peace. God's covenant with Israel is eternal. What He promises, He performs. When He says we are justified by faith, He means exactly that. Likewise, when He promises to restore Jacob and have mercy on *all* Israel, He means Jacob's twelve tribes—not a vague "church," nor a self-styled group. He will bring them into their own land, fulfilling every oath He swore to their fathers.

Ezekiel 39:26. *After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*

This promise lies ahead of us. **Now abide faith, hope, and love** (1 Cor 13:13)—yet Satan robs us of hope so that we live in despair. He does it by warping the very promises meant for us. He whispers, "Those words aren't for you; they belong to someone else," and we believe him. Our certainty fades like ink erased from a page.

God says His people will "forget their reproach." What reproach? The regret that makes us wince at our past. He promises we will leave that shame behind. Isn't that breathtaking hope?

Today we reinforce burglar bars, erect higher fences, enroll in yet another neighborhood watch. Danger lurks everywhere—from hijackers to hidden cancers. We live in constant fear. But the Lord offers a different future: "They will dwell securely, with no one to terrify them." That is real hope.

Ezekiel 39:27. *When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;*

The Father speaks plainly: “*You are My people. I love you. I have a covenant with you, and this is your destiny.*” His testament is open for all to read—we already know the inheritance. Yet some shrug, “*I don’t want that part.*” You can refuse your inheritance, but the alternative is an eternity apart from God.

Why do we inherit? Because we are His offspring—once lost, now redeemed by Yahshua’s blood, born again, restored to the Father’s household as rightful heirs.

Now some insist, “If Piet, Koos, and Klaas out there are not heirs, then I refuse the inheritance too.” The Father replies, “That is your choice; I will not compel you.” False prophets howl that such a choice is “unfair.” Ignore them—they serve Satan and preach *his* gospel, the gospel of the kingdom of Satan. Does that gospel exist? Absolutely. Satan offered it to Yahshua: “*All these kingdoms I will give You if You bow down and worship me.*”

So the world has its own gospel and its own preachers—legions of them. With more than **fifty thousand denominations**, the pulpit is crowded with voices that tickle itching ears. If you are not part of that crowd, you already see the problem. If you defend it, you are part of it. Distance yourself; turn back to God. Preach the narrow, unpopular way—the road that leads to this true inheritance. The broad road leads straight to the inheritance of Satan’s kingdom. Hell was prepared for the devil and his angels, and he intends to drag multitudes of God’s children with him. Do not be among them. The choice is ours.

A Clear Measure

Ezekiel 39:28. *Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.*

Here is the test: God’s covenant people are those **He exiled and then regathered**. Has the church—so-called “bride of Christ”—ever been exiled and then restored to a specific earthly land? No. That description fits only Israel.

Ezekiel 39:29. *Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

At Pentecost, the Spirit first fell on Judah. Later, in **Acts 10**, it fell on Cornelius’s household. Peter initially balked: “Cornelius, you’re uncircumcised; I shouldn’t even be under your roof.” Yet while he spoke, the Spirit came upon them exactly as it had on the apostles. When Peter reported this, the elders concluded, “If the Spirit fell on these so-called Gentiles just as on us, then God Himself has done it.”

Cornelius, then, was no pagan outsider; he was a descendant of the northern tribes. Thus Ezekiel’s prophecy stands firm: God pours out His Spirit on **the whole house of Israel**—Judah and Ephraim together—after bringing them home and restoring them under one King.

Ezekiel 37:26–27. *Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.*

Some who favor a return to Mosaic rituals insist this means a literal tent must rise again. Not so. “Sanctuary” means God’s own presence. Under the old covenant, His glory rested in the Holy of Holies; sacrifices occurred there because **He** was there. Under the new covenant, His dwelling is **within** us—“*Do you not know that you are God’s temple?*” When He restores Israel, His presence will fill every believer; the entire nation will be His living tabernacle.

Ezekiel 37:28. *And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

Jew–Gentile tension resurfaced in **Acts 15**: Paul returned from preaching among the nations, teaching that salvation—and the new birth—does not require keeping Moses’ law. Some in Jerusalem insisted otherwise. During the heated debate Peter reminded them of Cornelius:

1. **Cornelius** had received the Spirit just as Judah did at Pentecost.
2. This, Peter said, was the rebuilding of “David’s fallen tent” (**Acts 15:16-17**).

Why that phrase? Because David once ruled **all twelve tribes**. After Solomon’s idolatry, God split the kingdom: Judah retained the throne; ten tribes disappeared into exile. When the Spirit fell on Cornelius (representing the northern tribes), the apostles recognized that **God was re-uniting the house of Israel**—the two sticks of Ezekiel’s prophecy.

Thus:

- **Two tribes** received the Spirit at Pentecost (Acts 2).
- **Ten tribes** received the Spirit at Cornelius’ house (Acts 10).
- The “**middle wall**” was demolished; David’s tent was raised.

God poured out His Spirit **on Israel**, not on a man-made “church.” The very word “church” (Greek *ekklesia*) simply means “assembly.” Scripture never portrays it as a new, separate nation replacing Israel. False prophets insist otherwise—because the message flatters wider audiences.

Ezekiel 39:25-29 – The Final Word. *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

These verses follow the **Gog-Magog** prophecy—events after the millennial reign—showing God’s covenant with Israel is everlasting. The measure is clear:

1. **Exile** – God scattered them.
2. **Regathering** – God brings every last one home.

The institutional “church” has never experienced that sequence. Israel has. God’s will is open for all to read; the inheritance is spelled out plainly. You may refuse it—but then only hell remains.

Choose: Will you stand with the prophets of God—Ezekiel, Peter, Paul—or with the smooth-talking prophets of the world? True prophets restate what God already revealed. False prophets “reinterpret” until the promise evaporates.

If anyone speaks, let him speak the very words of God.

1 Peter 4:11. *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Chapter 7 – Jerusalem...

Introduction...

Jerusalem—the city chosen by Yahweh to bear His name—will be the center of global upheaval at the return of Yahshua. Far from being a mere religious symbol, Jerusalem is the physical and prophetic epicenter of end-time judgment, justice, and restoration. Scripture testifies that all nations will gather against this city, and there—on the Mount of Olives—Yahshua will descend in power and glory. The world will see its true King.

This chapter explores what the prophets, the apostles, and Yahshua Himself revealed concerning the fate of Jerusalem in the final days. We will expose false doctrines that strip Jerusalem of her prophetic role, and we will affirm that judgment begins not in Rome, not in America, but in the city where Yahweh placed His name forever.

Chapter Summary

Chapter 7 – Yahshua’s Return and the Judgment Begins at Jerusalem reveals that Yahshua’s second coming is not generic, spiritual, or symbolic—but focused, geographic, and cataclysmic. The city of Jerusalem is the first target of His intervention, judgment, and restoration.

1. Jerusalem: The Epicenter of Prophecy

- Yahweh chose Jerusalem as the dwelling of His name (1 Kings 11:36, 2 Chronicles 6:6).
- Psalm 132:13-14 declares that Yahweh has desired Zion (Jerusalem) for His eternal dwelling.
- All nations that forget this covenant role of Jerusalem are deceived.

2. Zechariah’s Vision: All Nations Will Gather Against Jerusalem

- Zechariah 12 and 14 describe a global siege against Jerusalem.
- The nations will come to destroy her—but Yahweh will use this gathering to display His wrath.
- Yahshua will set foot on the Mount of Olives, splitting it in two (Zechariah 14:4).

3. The Day of Vengeance and the Year of Redemption

- Isaiah 63 and Revelation 19 depict Yahshua as a warrior King, coming with robes dipped in blood.
- He begins judgment at Jerusalem, crushing the enemies gathered there.
- This is not passive return—it is the execution of righteous vengeance.

4. Joel 3: The Valley of Jehoshaphat (Yahweh Judges)

- Yahweh will gather all nations in the Valley of Jehoshaphat, near Jerusalem, to judge them for scattering His people and dividing His land.
- This is not a symbolic courtroom—it is a real valley near a real city.
- The judgment includes recompense for child trafficking, enslavement, and robbery committed against Israel.

5. The Mount of Olives and Acts 1

- Just as Yahshua ascended from the Mount of Olives, Acts 1:11 says He will return in like manner.
- Zechariah confirms this descent with a literal earthquake at His landing.
- His arrival is not secret or silent—it is visible, seismic, and global.

6. The Misplaced Focus of Modern Christianity

- Much of the church world focuses on America, the Vatican, or globalism as the center of end-time prophecy.
- Scripture, however, emphasizes **Jerusalem**—the city Yahshua wept over and will soon redeem.
- The deception of ignoring Jerusalem is part of the false gospel system.

7. The Beginning of the Kingdom

- After judgment, Jerusalem becomes the capital of the Millennial Kingdom.
- Yahshua reigns from David's throne, restoring justice and law to the earth (Isaiah 2:2-4).
- The nations will stream to Jerusalem for teaching, not to Rome or Mecca or Washington.

Final Reflection:

Yahshua is coming back to a place, not just to a people. That place is **Jerusalem**. All who reject this truth reject the prophetic authority of Scripture. Every doctrine that sidelines Jerusalem is not of Yahweh. As judgment begins at the house of God, it also begins at the city of God. Prepare to meet your King—in the city where He will reign.

The Study...

Jerusalem occupies a pivotal place in the gospel of the kingdom of God. Few cities have endured such relentless turbulence—wars, sieges, and repeated devastation—yet survived. Today it is still fiercely contested, even though, by worldly standards, Jerusalem is neither especially beautiful nor economically vibrant. Why does everyone crave control of it?

As we have traced the gospel of the kingdom, we have seen what matters to God. Satan notices those same priorities and aims to corrupt or destroy them. He first attacked God's kingdom through Adam, gaining temporary advantage; the gospel is God's program to reverse that loss. God also chose a particular lineage, so Satan concentrates his onslaught on that people. Likewise, if Jerusalem is precious to God, Satan will target the city.

At present, three major religions claim Jerusalem, yet none of them truly belong to the Almighty; each is a human construct—indeed, devil-inspired. From the beginning Satan has wanted to be like God and rule as king. Lacking creative power, he can only imitate. On earth, he has staged his grand imitation of God's kingdom: a counterfeit people dwelling in the promised land with Jerusalem as their capital. So convincing is the illusion that many of God's true people, unaware of their identity, honor that counterfeit as genuine.

Should we be surprised? Satan is “the father of lies” and “the god of this world,” so deception saturates everything he touches. The present situation in Jerusalem—the people, the state, the fierce political struggle—is a lie. But God will overturn it.

Ezekiel 16 underscores this. The chapter is not primarily about the people of Israel; it is about the city of Jerusalem itself. God addresses Jerusalem directly, exposing its history and its future. Recognizing how central Jerusalem is to God helps us grasp why Satan focuses such rage on that one patch of earth and why, in the end, God will reclaim it for His kingdom.

Ezekiel 16:1-2. *Again the word of the LORD came unto me, saying, Son of man, cause Jerusalem to know her abominations,*

Jerusalem is only a city—yet without Yahweh and His people, it amounts to nothing.

Ezekiel 16:3. *And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.*

Note carefully: God is speaking about the **city** of Jerusalem. The Israelites did **not** descend from Canaanites, Amorites, or Hittites; rather, when Israel entered the promised land, Jerusalem was already a pagan city that had to be conquered.

Ezekiel 16:4. *And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.*

Here God describes His attitude toward Jerusalem: at first it was merely an abandoned place—“just another city”—with no one to care for it.

Ezekiel 16:5. *None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.*

When Israel first entered the land, Jerusalem was insignificant—hardly worth notice.

Ezekiel 16:6-7. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*

From this point everything changes. God speaks life over Jerusalem. He multiplies it “*like the sprouts of the field*,” giving it people and prosperity. Under His care the once-despised city becomes splendid.

Ezekiel 16:8. *Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.*

The Father is speaking to **Jerusalem**. He covenanted with the city and claimed it as His own. Many stake their claim—Muslims, Jews, Roman Catholics—but whose city is it, truly? **Yahweh’s**.

Ezekiel 16:15. *But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.*

History bears this out. Jerusalem—Israel’s capital—reached its zenith under David and dazzled the world under Solomon. Yet pride followed prosperity. Kings courted foreign nations and foreign gods. The city flung its favors at every suitor who passed.

Ezekiel 16:27. *Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.*

Even the surrounding Gentile nations blushed at Jerusalem’s depravity.

Ezekiel 16:35. *Wherefore, O harlot, hear the word of the LORD:*

The “harlot” is Jerusalem. Read the entire chapter and the context is unmistakable.

Ezekiel 16:36. *Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;*

Idolatry reigned in Jerusalem; children were even burned to Molech. The city Yahweh once covered with His wing prostituted itself to every false god—until judgment fell.

Ezekiel 16:37. *Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.*

During Judah’s exile, Ezekiel prophesied from Babylon. Jerusalem had already been devastated—walls broken, temple leveled, streets reduced to rubble—exactly as verse 37 foretold. Why? Because the city forgot its God.

Ezekiel 16:41. *And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.*

By the time of exile, Jerusalem’s orgies of idolatry had ceased—its grandeur lay in ruins.

Ezekiel 16:42. *So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.*

Jerusalem was not erased, because God still has a purpose for it. Though nearly 2,700 years have passed, the city remains—and still suffers. The moment when God's fury ends is yet ahead.

Ezekiel 16:43. *Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.*

God recalls Jerusalem's golden days—David's reign, Solomon's early glory—when the people loved Him and loved each other. But pride and idolatry followed, exile came, and the city lay shattered.

Ezekiel 16:58–59. *Thou hast borne thy lewdness and thine abominations, saith the LORD. For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.*

When God makes a covenant, it never lapses. He covenanted with Jerusalem; people may ignore it, but He has not.

Ezekiel 16:60–63. *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the LORD: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*

That is Jerusalem in a nutshell: founded, exalted, corrupted, shattered—yet destined for restoration. God will re-establish His covenant so the city will finally know He is Yahweh.

Satan knows this too. He covets Jerusalem, scheming to install his own counterfeit kingdom there. Today's geopolitical struggles are only the beginning. A coming “new world order” may well crown Jerusalem its capital, Satan's counterfeit in advance of God's true restoration. That, however, will not thwart the Almighty. He has sworn to rebuild Jerusalem, and His word will stand.

Isaiah 62:1–2. *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.*

Has this happened? Not yet. Jerusalem has always been “Jerusalem,” but a day is coming when her righteousness will blaze forth and she will receive a new name.

Isaiah 62:3. *Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.*

When Isaiah uttered these words, people could only picture them symbolically. Yet God intends to rule from Jerusalem: He will make the city His capital and seat of government.

Isaiah 62:4. *Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.*

Today much of the region still looks barren. But God promises to transform it—Satan’s counterfeit claims cannot change that.

Isaiah 62:5. *For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*

Here is God’s tender relationship with a city—and the people’s joy in that city restored.

Isaiah 62:6–7. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

The watchmen cry out, reminding God of His promises. Jerusalem is not yet “a praise in the earth”; it is still wracked by conflict. But the day is coming when her righteousness will break forth like dawn and her salvation will blaze like a torch—exactly as God declared.

The **watchmen on the walls** are those who know the truth and expect God’s promises to be fulfilled. To them—to us—God says: “**Do not be silent, day or night. You who remind Yahweh of His promises, give Him no rest.**” We must decide whether we will serve as such watchmen, refusing to keep quiet.

So we pray: “*Father, You said You would make Jerusalem blaze with righteousness—a salvation that burns like a torch. Do it, Lord.*” And God answers, “*Do not rest; keep reminding Me.*”

If your vision of that promise is today’s Jerusalem, you expect far too little from the Almighty. One day the city will shine—a beacon for justice that the whole world will recognize. Any preacher who claims Isaiah 62 is already fulfilled insults the greatness of God.

God Swears by His Own Right Hand

Isaiah 62:8. *The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:*

God’s “right hand” and “mighty arm” refer to **Yahshua**—the saving King now seated at the Father’s right hand. The promise is still addressed to Jerusalem.

Isaiah 62:9. *But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.*

A Highway for the People

Isaiah 62:10-11. *Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*

- **Zion** is the fortress-hill inside Jerusalem.
- **Daughter Zion** is Israel—the scattered sons and daughters of Jacob found across the globe, South Africa included.

Jerusalem's full restoration will happen at the **Second Coming**—not in 1948 when counterfeit “Jews” moved in, but when Yahshua returns in glory.

Isaiah 62:12. *And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.*

This has not happened yet. The Daughter of Zion has been lulled into believing today's occupants fulfil these promises, so she expects nothing greater. Verse 12 clearly describes a Jerusalem that still lies in the future.

We are the watchmen on her walls—those who must not be silent.

Zion's Future Glory

Isaiah 2:1-3. *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

- **Mountain of the Lord = Zion**, the fortress-hill of Jerusalem.
- Why will nations flock there? Because **Yahshua** will have descended in glory and enthroned Himself in Jerusalem, ruling the world by His own royal law. Not the Sinai code we debate today, but His governmental commands for every nation.

Isaiah 2:4. *And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

This era begins only after God's people are restored to the land and Jerusalem is renewed under the true King. 1948 was no fulfilment; it was a false alarm.

Isaiah 2:5-6. *O house of Jacob, come ye, and let us walk in the light of the LORD. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.*

Two kinds of hearers stand before God:

1. **Those who tremble at His word**—they shape their entire lives around it, convinced that everything hinges on what God has spoken.
2. **Those who shrug it off**—for them, Scripture is water off a duck's back.

God addresses the first group; the second will pass His promises by without a glance.

Our Part as Watchmen

The watchmen on Jerusalem's walls are those who grasp these prophecies and pray them back to God: “*Lord, You promised to make Jerusalem blaze with righteousness—do it! Turn her into a praise in all the earth.*”

We must give Him no rest until He performs what He has sworn by His own right hand—Yahshua, the mighty arm of God.

Isaiah 66:5. *Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

Here are the two groups—both called “brothers.” Those who do **not** tremble at God’s word still mouth pious phrases—“*May the Lord be glorified!*”—yet they despise the very people who revere that word. Their religious talk proves hollow; they will be disgraced. The true watchmen, by contrast, refuse to remain silent day or night. They remind Yahweh constantly: “*Fulfil Your promise—make Jerusalem blaze with righteousness and salvation!*”

Isaiah 66:6. *A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.*

This is not Mary and the birth of Yahshua—Mary endured labor. Zion, however, will produce children **before** travail begins. Nations normally take generations to form; Israel required four hundred years in Egypt. But Jerusalem—childless now—will suddenly be filled with her sons and daughters in a single, staggering moment.

Isaiah 66:9–13. *Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.*

What Does It Mean?

Jerusalem is now desolate, fiercely contested, and spiritually barren. Across the centuries every conqueror has bled there—Crusaders, Muslims, Christians, secular powers—yet the city still has **no** true children. God declares that will change **instantly**: when Yahshua appears in the clouds, gathers His people from the four winds, and leads them to Zion. “*A nation born in a day*”—Jerusalem’s sons will stand within her walls in a single moment.

Meanwhile, watchmen must keep calling on God to do exactly what He has pledged. Those who merely recite religious clichés yet reject the substance of Scripture will be exposed and ashamed. Those who tremble at His word will see Jerusalem renamed “*Sought After, A City Not Forsaken*,” blazing with the righteousness and glory God Himself will provide.

Verse 12 continues: “*For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.*”

Read the promise in context: it speaks of **Jerusalem**—and Jerusalem certainly does **not** enjoy peace today. In fact, the city teeters on the brink of yet another major war. Satan, the father of lies, whispers that the promises are already fulfilled, that the “people” are back in the land and God’s blessing already rests on Jerusalem. Scripture says otherwise. The true descendants have not yet returned; the great restoration is still ahead. **Only then** will God pour out peace “like a river” and riches “like a flood.”

“You will nurse, be carried on the hip, and bounced on the knee.”

Like a child cradled by its mother, God’s people will find perfect comfort: “*As a mother comforts her child, so will I comfort you, and you will be comforted in Jerusalem.*”

These are weighty prophetic words—often ignored or spiritualized away—but they will come to pass. Hard seasons lie between, yet the destination is certain: Jerusalem, restored and comforting.

Expect the Counterfeit

Wherever God gives a promise, Satan invents a counterfeit. Just as there are false Christs and false prophets, there are false fulfillments—“another” Jerusalem already blessed. Do not be deceived.

Joel’s Confirmation

Joel 3:15–16. *The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*

These verses describe **Yahshua’s second coming**. He will descend, enter Jerusalem, and **roar**—a voice so powerful heaven and earth shake. Most expect a gentle Savior exactly like His first advent. The first coming brought mercy; the second brings judgment and rule. Those unprepared will cry, “*Mountains, fall on us! Hills, cover us—from the face of Him who sits on the throne.*”

So the timeline is clear:

1. **Present** – Jerusalem divided, deceived, anything but peaceful.
2. **Sudden Return** – Sun and moon darken; Yahshua roars from Zion.
3. **Immediate Transformation** – True Israel gathers; Jerusalem is renamed “*Sought After, Not Forsaken*.”
4. **End-State** – Peace like a river; nations stream to learn His law.

We, the watchmen, must not be silent. We plead His promises back to Him until the city becomes “a praise in the earth.”

Joel 3:17. *So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

Yahshua will not return to “please everyone.” He will reign as **King**, thundering from Zion; all who oppose Him will tremble. No foreign intruder will wander Jerusalem—only Israel will dwell there.

1 Timothy 4:16. *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Paul’s counsel to Timothy is timeless:

- **Watch yourself**—examine your motives, actions, and sources of truth.
- **Guard the doctrine**—the gospel of the Kingdom.
- **Persevere**—day after day, year after year.

Do this, and you secure your own salvation and that of those who heed your words. Let the ripple continue—until Yahshua comes, restores all things, and gathers us to Jerusalem. Those who refuse to listen will be lost.

Isaiah 30:18. *And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: **blessed are all they that wait for him.***

Again, two groups emerge: those who wait—and those who don’t. Waiting requires expectation. Most Christians speak of the Second Coming yet shape their lives as though it meant nothing.

Imagine knowing you will inherit five thriving farms at age 25. At nineteen, you would already plan your future around that certainty—no thought of emigrating. Likewise, if you truly expect Yahshua’s return, you order your life around it.

Blessed are those who wait for Him—because they live in the light of what is coming.

Some people know they will inherit something—but not *what*. Imagine being told, “When you turn twenty-five, you’ll receive your inheritance,” yet no one will say *what* it is. You could be waiting for five farms—or a single bag of crisps. How would you plan your life? Without a clear picture, you cannot shape your expectations.

Spiritually we do the same. We speak of “waiting for the Lord,” but because we do not grasp the full inheritance, we expect almost nothing.

Mercy—now and later

“*He will rise to show you mercy.*”

Often we apply that line to *today*: we want God to remove every hardship immediately. Yes, He sometimes heals or rescues in the present, but the world around us still groans under Satan’s decaying rule. The ultimate mercy lies ahead—total deliverance when we are gathered to Jerusalem, where God Himself promises to comfort us as a *mother comforts her child*. That is the hope: perfect consolation, no more tears, eternal prosperity.

Blessed are all who wait for Him. Fail to wait, and you forfeit the blessing—like an heir who moves abroad and misses the reading of the will.

Trouble now—glory ahead

Isaiah 30:19–21 (paraphrased)

- *A people will dwell in Zion; you will weep no more. The moment you cry out, the Lord will answer.*
- *Still, for now, the Lord gives you the bread of adversity and the water of affliction.*
- *Yet your teachers will hide themselves no longer; your eyes will see your teachers.*
- *And your ears will hear a voice behind you: “This is the way; walk in it,” whether you turn to the right or to the left.*

Verse 19 describes the future—life in restored Jerusalem, no more tears.

Verse 20 describes the present—adversity and affliction. Why? Because the true teaching has been hidden under fifty-thousand competing doctrines. But God promises: “*Your teachers will hide themselves no longer.*”

Ultimately the Teacher is the Word of God itself, illuminated by His Spirit. As we read, the Spirit whispers, “*This is the way; walk in it.*” In that guidance we find the doctrine to persevere in—the gospel of the Kingdom of God—and by holding to it we “save both ourselves and those who listen” (**1 Tim 4:16**).

You open Isaiah and wonder, “*Do I turn left or right—what is it really saying?*” Then you remember the promise: “*Your ears will hear a voice behind you saying, ‘This is the way; walk in it,’ whenever you turn to the right or to the left.*”

That voice is the Holy Spirit, illuminating the written Word and pointing you toward the gospel of the Kingdom. This gospel is comprehensive. From Genesis we learn that God created the heavens and the earth in flawless order, appointed Adam and Eve to rule, and charged them to be fruitful, multiply, and fill the earth with His descendants. Then Satan stepped in, stirred the waters into muddy confusion, and left us with the murky world we inhabit today.

Yet even in the muddiness, the Spirit whispers, “*This is the way—walk in it.*”

The gospel of the Kingdom declares that God will set everything right. His return is near—at the very door—and these are the final birth-pangs. He will restore creation to His original design, but this time the Second Adam will rule instead of the first, and we will reign with Him as co-heirs.

Isaiah 30:20 acknowledges that, for now, the Lord gives us “the bread of adversity and the water of affliction,” yet it also promises that **your teachers—the messengers of this Kingdom gospel—will hide no longer; your own eyes will see them.** Open the Scriptures and read. Whenever you wonder, “*Is it left or right?*” the Holy Spirit will whisper, “*This is the way; walk in it.*” Trust the Word itself, not the traditions spun by false prophets. Read it as it stands, listen for that quiet voice behind you, and follow where it leads.

We already have everything we need: the Word before us and the Spirit within us. Nowhere does the Father say we must approach Him through a human intermediary. Admittedly, that idea has shaped church history. In Rome, only the Pope could interpret Scripture; disagree, and you were silenced. Martin Luther challenged that monopoly—only to become his own authority. Calvin followed, and countless denominations sprang up, each insisting, “Our pastor alone can explain the Bible.”

Isaiah 30:20–21 says nothing about relying on others to unlock Scripture. Verse 21 promises, “*Your ears will hear a voice behind you saying, ‘This is the way—walk in it.’*” That voice is the Father, speaking through His Spirit. Seek Him, and He will speak. Learn directly from Him; let fellow believers point you back to the Word—not to their private gospels spun from a handful of verses.

The Big Picture

- **Creation:** In Genesis, God formed a flawless world and appointed Adam and Eve to rule, multiply, and fill the earth with His image-bearers.
- **Corruption:** Satan intervened, muddying the waters of creation. We now live in that murky, broken world.
- **Restoration:** The gospel of the Kingdom declares that God will restore everything. The Second Adam—Yahshua—will soon return, and we will reign with Him as co-heirs.

Bread of Adversity—Teachers Revealed

Isaiah 30:20 admits, “*The Lord gives you the bread of adversity and the water of affliction,*” yet immediately adds, “*Your teachers will hide themselves no longer; your eyes will see your teachers.*”

Those “teachers” are not ecclesiastical authorities who spoon-feed tradition; they are the Scriptures themselves, illuminated by the Spirit. As you read, the Spirit whispers, “*This is the way—walk in it.*”

Stop Outsourcing Your Understanding

Church history shows a long line of human gatekeepers—from popes to reformers to modern pastors—who claim exclusive rights to interpret Scripture. **Isaiah 30:21** speaks differently: “*Your ears will hear a voice behind you...*” No mention of intermediaries. Seek counsel, yes, but test everything by the Word. Avoid building a theology on a handful of verses or on someone else’s tradition. Let the Bible interpret itself, and let the Spirit confirm the path.

We possess everything we need:

- **The written Word**—open before us.
- **The indwelling Spirit**—speaking behind us.

Listen to that voice; walk that path; proclaim the true gospel of the Kingdom of God.