

The Kingdom of God as Presented in Certain Old Testament Prophecies and Clarified by the New Testament

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April 2014

Before I get into the material below, I need to make a general observation. Most Bible students have missed the proper impact of the prophecies presented and explored below because, with a casual reading, these OT prophecies appear to the reader to be referring to the land of Canaan. Thus, these prophecies must be carefully considered in the light of Hebrews 11:9-10, 13-16, 40; 12:22-24:

"By faith he (Abraham) dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God." (Heb 11:9-10 NKJV)

"These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a **homeland**. And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country/place/land. Therefore God is not ashamed to be called their God, for He has prepared **a city** for them." (Heb 11:13-16 NKJV)

"God having provided something better for us, that they should not be made perfect apart from us." (Heb 11:40 NKJV)

"But you have come to Mount Zion and to **the city of the living God, the heavenly Jerusalem**, to an innumerable company of messengers, to the general assembly and congregation of the firstborn registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *the blood of Abel.*" (Heb 12:22-24, See Genesis 4:10 and Cf. Revelation 6:9-11)

Thus, properly understood, these passages from Hebrews clearly inform us that the prophecies in 2Sam 7:10, Amos 9:15 and Ezekiel 36-37 should be understood as **the**

heavenly land that Abraham, David, Amos, Ezekiel, and others prophesied about, sought, and expected.

While the one shown below may not be the very first such prophecy in the Bible, I think that it is the most important one as it will enable us to build, on a solid Old Testament foundation, a proper understanding of Bible prophecy:

“Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,” (2Sa 7:10 NKJV)

This verse is possibly one of the most ignored verses in the Bible. Nearly every Christian, at least those with a modicum of instruction in the kingdom, has been taught about the greater Son of David that is prophesied by YHWH to David in 2Samuel 7:12-26. However, and this is a very important point, nearly every commentator on the above passage completely ignores verse ten of this passage as if it is not even there and, of course, neglects the parallel passages given in other Scriptures.

Now look very carefully at the following expanded version of verse ten: (Note that this prophecy was given many years (ca. 1042) before the division of Israel after the death of Solomon (ca. 984 BC) and hundreds of years before Daniel (607-534 BC).)

Moreover I will appoint a place for My people Israel, (Here God clearly informs David that He is going to appoint a new and special "place" for His people "Israel") and will plant them, (This is an unconditional promise. YHWH simply states that **He will plant Israel** in that new place. It is clearly a statement of Grace.) that they may dwell in a place of their own (YHWH here clearly states that this will be a place that belongs specifically to "Israel") and move no more;(Here YHWH clearly states the once Israel is planted in that place they will never move out of that place.) nor shall the sons of wickedness oppress them anymore, as previously,(Here God makes a remarkable statement that would have had incredible meaning to the war weary people of ancient Israel; their former enemies; actually, no enemy of any kind, will ever be able to oppress them ever again.)”

Now, it should be noted here, that this is not the only Scripture passage where this great promise is given by YHWH to His people. The prophet Amos declares:

“I will plant them in their land, and no more shall they be pulled up from the land I have given them,” Says the LORD your God.” (Am 9:15)

Please note here, the noticeable similarity to the prophecy given in 2Samuel 7:10. The promise is unconditional, i.e. depending only upon YHWH's fulfillment of this promise. As in 2Sam 7:10 nothing is required of Israel, YHWH alone will do it. The prophecy

declares That YHWH Himself "will plant Israel" in this new place reserved for Israel. Israel will never be "pulled up" or taken out of this place that YHWH is going to give to Israel.

However, there is one very important variation in Amos' prophecy. The prophecy/promise in 2Samuel simply described this new home for Israel as a "place"; while Amos here more clearly identifies this place for Israel **as a new "land" for Israel**. This is a very important advancement of the understanding of this prophecy and its clear and distinct relationship to other prophecies about this "land".

The prophet Ezekiel (ca. 595-574 BC), a prophet to the house of Israel (Ez 3:1, 4-5, 7, 11,17, 4:5 et al.) while in the Assyrian captivity/exile/Diaspora provides us with a great deal more information **about this "place," "land"** of prophecy. Ezekiel refers to **this land of prophecy** many times in chapters 34-37 of his book. Let us begin our study of Ezekiel here:

“And I will bring them out from the peoples and gather them from the countries, and **will bring them to their own land**; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country.” (Eze 34:13 NKJV)

In this verse YHWH explains, in the context of the great Shepherd (Ez 34:11-12, see the full context of Ez. 34), Jesus Christ the greater Son of David, the Son of YHWH that He is going to gather His people out of the Diaspora among the nations. YHWH states that He "will bring Israel out from the peoples and gather them from the countries (Nations) and **will bring them to their own land**" Here "**their own land**" is not, I repeat **is not** a reference to the old land of Canaan as the uninformed have generally, but erroneously claimed. This "**their own land**" which Ezekiel references here is the "**PLACE**" of 2Samuel 7:10 and the "**LAND**" of Amos 9:15. **That fact changes the entire dynamic of Ezekiel's great prophecies and provides us with a proper understanding of Ezekiel and his prophecies.**

Ezekiel describes the condition of Israel in the Diaspora here:

“So I scattered them (the people of Israel) among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. "When they came to the nations, wherever they went, they profaned My holy name — when they said of them, 'These *are* the people of the LORD, *and* yet they have gone out of His land.'” (Eze 36:19-20 NKJV)

Then Ezekiel confirms the unconditional nature of the prophecies in 2Sam 7:10 and Amos 9:15 here:

“Therefore say to the house of Israel, ‘Thus says the Lord GOD: "I do not do *this* for your sake, O house of Israel, but **for My holy name’s sake**, which you have profaned among the nations wherever you went. "And **I will sanctify My great name**, which has been profaned among the nations, which you have profaned in their midst; and **the nations shall know that I am YHWH**," says the Lord GOD, "when I am hallowed in you before their eyes.” (Eze 36:22-23 NKJV)

Having confirmed the unconditional nature of God's promise, Ezekiel explains how YHWH is going to fulfill those prophecies:

“For I will take you from among the nations, gather you out of all countries, and bring you into your own land. "Then **I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.** "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. "**Then you shall dwell in the land that I gave to your fathers**; you shall be My people, and I will be your God. "I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. "And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. "Then you will remember your evil ways and your deeds that *were* not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations. "Not for your sake do I do *this*," says the Lord GOD, "let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!” (Eze 36:24-32 NKJV)

Before going any further, we need to recognize that the full scope of these prophecies can only be fulfilled within the context of the resurrection which Ezekiel presents in 37:1-14; (more about this later as we come to that passage.)

After explaining how YHWH will cleanse His people through resurrection, Ezekiel declares, that upon this resurrection, **these now resurrected people will "dwell in the land that YHWH gave to Israel**. Once again, contrary to popular (false) wisdom this *is not*, I repeat **IS NOT** a reference to the land of Canaan. It is a clear and certain reference to the "**place**" of 2Sam 7:10 and the "**land**" of Amos 9:15.

Ezekiel concludes his reference to resurrection with the words:

“I will put My Spirit in you, and you shall live, and I will place you **in your own land**. Then you shall know that I, YHWH, have spoken *it* and performed *it*," says YHWH. ” (Eze 37:14 NKJV)

Read carefully and ponder thoroughly Ezekiel's words here. YHWH, clearly and without the slightest hint of ambiguity, declares that He will "put His Spirit" in resurrected Israel and Israel shall be placed in their own land and live there forever. It cannot be repeated too often or emphasized too much -- this is not a reference to the old land of Canaan as uninformed popular view has asserted. It is, without error or ambiguity, the promised "place" of 2Sam 7:10 and the promised "land" of Amos 9:15

After describing resurrection of Israel into the promised "land of their own"; Ezekiel gives the great prophecy of the "two sticks" (Ez 37:15-28) which details the restoration of the two houses Israel and Judah into one new nation of Israel (the one new man of the NT, Eph 2:15) through the resurrection.

There is much more given here and in other portions of the OT, but time and space do not permit me to go further now. Now let us move into the NT and discover how Jesus referenced these great prophecies of the OT.

Not long before His crucifixion, before the "feast of the Passover" Jesus informed His disciples that:

"...His hour had come that ***He should depart from this world to the Father...***" (Fourth Gospel 13:1 NKJV)

Then Jesus told His disciples:

"Let not your heart be troubled; you believe in God, believe also in Me. "In My Father's house are many dwelling places; if not, I would have told you. ***I go to prepare a place for you.*** "And if I go and prepare ***a place*** for you, ***I will come again and receive you to Myself;*** that ***where I am, with the Father you may be also.*** ...Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. "If you had known Me, you would have known My Father also; and from now on you know Him and ***have seen Him.***" (Fourth Gospel 14:1-7)

Notice very carefully what Jesus states here: "***I go to prepare a place for you.***" What "place" is Jesus referring to here? It is clearly, for those with understanding, a reference to the "place" prophesied in 2Sam 7:10. Jesus continued to explain to His disciples that when the "place" which He was going to prepare had been fully prepared He would ***come again and receive the (first century and the pre-first century believers) disciples to Himself*** that ***they may be there with Him in the presence of the Father.***

Some teachers, trying desperately to prove their false view of no real first century resurrection and harpado, often use a portion of Jesus' prayer recorded in Fourth Gospel 17:15 and piously proclaim; see our view is true, because Jesus prayed that YHWH "should not take the disciples out of the world". However, every one of these false teachers completely and insidiously ignores the balance of Jesus' prayer which is recorded here:

“Father, **I desire** that they also whom You gave Me **may be with Me where I am, that they may behold My glory which You have given Me**; for You loved Me before the foundation of the world.” (Fourth Gospel 17:24 NKJV)

When I asked one such teacher why he so strongly quoted John 17:15 and completely ignored John 17:24? His response was, "it was not germane to my point."

While it is true that Jesus did pray 17:15 for the transition period of 40 years -- from the ascension of Jesus to the events of 1Thess 4:13-17 and 1Cor 15: 23c, 51-54. However, once that transition period had been fulfilled, it is clear that Jesus fully expected the fulfillment of His "desire" to have His disciples join Him in paradise (heaven)! A case in point. Look what Jesus clearly stated here:

“Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.” (Fourth Gospel 13:1 ESV)

“In my Father’s house are many dwelling places. If not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.” (Fourth gospel 14:2-3)

“You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I” (Fourth Gospel 14:28 ESV)

“But now I am going to Him who sent me, and none of you asks me, ‘Where are you going?’” (Fourth gospel 16:5 ESV)

““A little while, and you will see me no longer; and a little while, and you will see me again.”” (Fourth Gospel 16:16)

“Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and a little while and you will see me again’?” (Fourth Gospel Joh 16:19)

“So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.” (Fourth Gospel 16:22 ESV)

“I came from the Father and have come into the world, but now I am leaving the world and going to the Father.” (Fourth Gospel 16:28)

“Father, I desire that they whom you have given me, may also be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.” (Fourth Gospel 17:24)

According to the full context of the Fourth Gospel chapters 13-17, it is certain that Jesus returned to the Father, prepared the "place" and strongly desired that His disciples be allowed to join Him in the presence of the Father in heaven/Paradise which they, in fact, did in the resurrection/harpadzo of 1Thess 4:13-17 and 1Cor 15:32c & 51-54.

Can anyone really believe that YHWH did not honor the "desire" of His son which Jesus stated in the Fourth Gospel 17:24? What a ludicrous notion that would be, completely out of the realm of possibility.