

MSB 215

# **MORE Seed and Bread**

*BRIEF BIBLICAL MESSAGES FROM*

## **THE WORD OF TRUTH MINISTRY**

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# **THE JERUSALEM FACTOR IN THE KINGDOM OF GOD**

by David R. Hettema

Jerusalem is without a doubt one of the most controversial cities upon the earth, a city whose history spans many thousands of years, whose glory at one time far exceeded that of all other royal cities in the earth. Many times in its bloody past it was besieged and conquered, broken down and reduced to uninhabitable ruin. Jerusalem's history perpetuates its existence and even today it is constantly in the news of the world as a city of great controversy between warring factions. To these the possession and control of the city at any cost is considered the most important prize. Many have laid down their lives in the unrelenting battle for the right to claim Jerusalem for their people.

The year 1995 was scheduled to be the decisive time when the nations and peoples that held any claim upon Jerusalem would come together to determine the "final solution" for the now much desired city. The talks never came to fruition and probably never will because men and nations are incapable of finding a solution that would satisfy all concerned.

The Bible sets forth very clearly through many prophecies that the "final solution" will be determined by God, and not by men. He has long ago set His claim upon the city of Jerusalem, whose name means "foundation of

peace." When God invades the earth to take control and govern, this city will become the center of His activities. **For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed (Ps 132: 13-17).**

The name Zion is a synonym for Jerusalem, and both words are constantly used interchangeably in the scriptures. What God says concerning one always applies to the other; for example; under His government all blessing and judgment for the nations will flow out of Jerusalem. 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 (Micah 4:2).

These conditions will be a worldwide reality after God arises to rule the earth and openly and manifestly takes to Himself the nations of the earth as His inheritance (Psalm 2:8). Every bit of land and sea will be under His control to do with as He wills. "Heaven is my throne and the earth is my footstool," he declares through the prophet Isaiah. The eyes and ears of all the peoples of the earth will be upon Jerusalem, the city of the great King (Isa. 66:1, Matt. 5:34-35). 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 (Micah 4:3). The goal of this study is to demonstrate from God's Word the great and glorious future of Jerusalem, the very important part that the city will play in God's coming government, and to trace out from scripture just when in the order of Divine arrangements Zion suddenly becomes so important to the world, especially important to that people God calls Israel, the descendants of Abraham, Isaac and Jacob.

A renewed familiarity with the prophetic scriptures that say something concerning the future role of Jerusalem will help us to better understand the Psalmist's prayer when he pleads for God to bring about the return and restoration of Israel to their land, expecting that this divine action of Israel's rescue and deliverance will emanate from the city of Jerusalem; **Oh that the salvation of Israel were come out of Zion! when the LORD bringeth**

**back the captivity of his people, Jacob shall rejoice, and Israel shall be glad** (Ps 14:7) When Israel's call to return to the land is announced, it will flow out of Jerusalem, the footstool and center of activity for God's government in the earth. The apostle Paul repeats this truth in Romans 11:26. **And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:** He is quoting from Isaiah 59: 20 where the prophet Isaiah by inspiration begins a long discourse on Jerusalem's future glory and honors when God's Spirit moves upon that city. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD (Isa 59:20). This is followed by a direct message from God to the city of Jerusalem. God is speaking directly to the inanimate city in the entire sixtieth chapter of Isaiah. The message is intended of course for the hearing of his people Israel.

**Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising** (Isa 60:1-3).

We believe that at this point in the order of events under God's government the searching out, the calling out and return of the people of Israel will have its beginning. The prophet Elijah will be upon the scene to restore all things including the identification of families, tribes and the priesthood. He will prepare the way for Israel's return to the land.

This declaration in Isaiah 60 of Jerusalem's sudden glory is in harmony with the words of God concerning Jerusalem as He declares Himself to be the one who will fulfill every word spoken by His prophets and the counsel of His messengers: **I am the Lord that maketh all things... That confirmeth the word of his servants, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:** (Isa 44:24,26). These words of God concerning Jerusalem will be put upon the lips of one named Cyrus, anointed by God for the very special work of supervising the building of Jerusalem to God's order even to laying the foundation of the Temple. **That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid... Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to**

**subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me (Isa 44:28-45:4).**

According to the message delivered to Daniel by the angel Gabriel, this commandment by Cyrus "**to restore and build Jerusalem**" starts the time clock of 490 years (seventy times seven weeks of years) that are determined upon Daniel's people Israel and their holy city (Daniel 9:24-27).

This lengthy period of time is what the Old Testament scriptures identify as the Olam, the time when God would govern, flowing out in great blessing upon Israel and the whole earth. In the New Testament this time of peace and righteous justice is named the Kingdom of God, characterized by perfect health, resurrections of the dead, and the gift of life that flows from God. The four hundred and ninety year time frame that begins with Cyrus' commandment comes to its consummation almost five centuries later, ending with a seven year period of great tribulation, the desecration of the Temple in Jerusalem and finally the triumphant personal return of Jesus Christ for His one thousand year parousia, ruling the earth from the city of Jerusalem.

The command to restore and build Jerusalem is concurrent with the call for Israel to return to the promised land. **Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he (Jer 31:10-11).**

God's determination to bring Israel back to Himself and fulfill His desire for that nation is stated many times in prophecy: **As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are**

**scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. (Ezekiel 20:33-34).**

The call is not just for those thirteen million Israelites who happen to be among the living upon the earth, but for all of the dead, the whole house of Israel. In one of the greatest awe-inspiring miracles that will occur in the early days of His government, God will resurrect all the dead of Israel so that He can deal with the entire nation at one time. This is revealed through the prophet Ezekiel, **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. 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 (Ezek 37:11-12).**

Before they actually enter the land, the entire nation is gathered into a place called the wilderness of the nations. (While the geographical location is not given, one wonders if Mount Horeb in Sinai could be the place where God meets with all of Israel again). Ezekiel continues the words of God: **And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD (Ezek 20:35-38).**

The scope of this great resurrection when thirteen million people suddenly become hundreds of millions is almost beyond comprehension. This miraculous restoration of the entire nation of Israel which emanates out of Zion is summed up by Isaiah where he asks: **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 (Isa 66:8).** When our God goes into action, His Spirit will accomplish that which He pleases with Jerusalem. **Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the**

**streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof (Zech 8:3-5).**

**And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness (Zech 8:8).**

**END**

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