

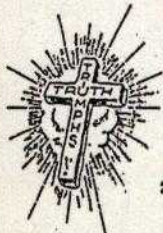
APOLOGETICS 21

Let Your Kingdom Come.



LEVITICUS 25

23 And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me.



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Let Your Kingdom Come.

The purpose of this apologetics is to show that Scripture clearly teaches a millennium, that is, a 1000 year reign of Jesus the Messiah on this earth. We will of necessity rely on the ASV translation of the OT. The study will in no way be exhaustive but simply consider some major points. I already have a course Millennium and another called Covenants which have considerable detail. Most commentaries ignore many of the verses on this subject or otherwise explain the clear statements in some figurative way. If there is to be no literal reign of Jesus on this earth then it appears to me that the so-called Lord's prayer becomes empty words and many statements in Scripture are false. Now let us see what conclusions you will reach.

Jesus taught JEWS
not CHRISTIANS to pray:

Our Father,

The One In The Heavens;

Let Your Name Be Made Holy;

Let Your Kingdom Come;

Let Your Will Become,

As In Heaven Also On Earth.

Matt. 6; 9, 10

Gen. 12

12 Now 'Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and "I will make of thee a great nation, and "I will bless thee, and make thy name great; and "be thou a blessing: 3 and "I will bless them that bless thee, and him that curseth thee will I curse: "and in thee shall all the families of the earth be blessed.

6 And Abram passed through the land unto the place "of Shechem, unto the "oak of Moreh. And the Canaanite was then in the land. 7 And Jehovah "appeared unto Abram, and said, "Unto thy seed will I give this land: and there builded he "an altar unto Jehovah, who appeared unto him.

We begin with the call of Abram, note his name is not yet Abraham. In Gen. 12:3 it should read, "And I will bless the ones blessing you, and the despiser of you I will curse ---." Consider your dangerous position if you as much as despise Abraham.

vs. 7 Jehovah "appeared" to Abram. - The Jehovah who would become Israel's Messiah, vs. 7 b. "Unto thy seed will I give this land." Gal. 3 2

vs 16. But to the Abraham the promises were said and to his seed. It is not saying: and to the seeds, as upon many, BUT as upon one: and to your seed, who is Messiah.

↙ If the land is to be given to the Messiah it still remains future, and it most certainly indicates the Messiah will be here to receive it. Continue further with Abram.

Gen. 13

14 And Jehovah said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: 15 "for all the land which thou seest, "to thee will I give it, and to thy seed for ever. 16 And I will make thy seed "as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. 17 Arise, "walk through the land in the length of it and in the breadth of it: for "unto thee will I give it. 18 And Abram moved his tent, and came and dwelt by the "oaks of 'Mamre, which are in Hebron, and built there "an altar unto Jehovah.

← In Gen. 12 the land grant was to Abram's seed, here the land grant is to Abram, and to his seed --- "as the dust of the earth."

In vs. 17 Abram is to walk through the land, and again Jehovah says, "unto thee will I give it." Certainly Abram would continue to obey God.

A great miracle has occurred which the "church" has all but ignored.

The Dead Sea Scrolls in English - The Genesis Apocryphon - by G. Vermes

And I, Abram, departed to travel about and see the land. I began my journey at the river Gihon and travelled along the coast of the Sea until I came to the Mountain of the Bull (Taurus). Then I travelled from the coast of the Great Salt Sea and journeyed towards the east by the Mountain of the Bull, across the breadth of the land, until I came to the river Euphrates. I journeyed along the Euphrates until I came to the Red Sea (Persian Gulf) in the east, and I travelled along the coast of the Red Sea until I came to the tongue of the Sea of Reeds (the modern Red Sea) which flows out from the Red Sea. Then I pursued my way in the south until I came to the river Gihon, and returning, I came to my house in peace and found all things prosperous there. I went to dwell at the Oaks of Mamre, which is at Hebron, north-east of Hebron; and I built an altar there, and laid on it a sacrifice and an oblation to the Most High God. I ate and drank there, I and all the men of my household, and I sent for Mamre, Ornam, and Eshkol, the three Amorite brothers, my friends, and they ate and drank with me.

In 1947-1948 at the time of the birth of the State of Israel, God revealed a large number of ancient scrolls. One of these scrolls has the description of Abram's walk in obedience to God. A map of Abram's walk is on the cover of this apologetics.

Now note Acts 7 as to the fact that Abram was not given any of the land.

Acts 7

vs 5 And he gave not to him inheritance in it neither (a) foot's rostrum, and he promised to give to him with reference to (a) holding it down and to his seed after him, (while) not being to him (a) child.

Conclusion:

Abram will return and be given this land.

The promise of the land was also given to Isaac (Gen. 26: 1-5) and to Jacob (Gen. 28: 13-15).

Luke 13

28 "There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they "shall come from the east and west, and from the north and south, and shall "sit down in the kingdom of God.

← Jesus gave every reason to expect a literal earthly Kingdom.

In fact, when God spoke to Moses he had not yet fulfilled

his land promise to Abraham, Isaac and Jacob. →

Exodus 6

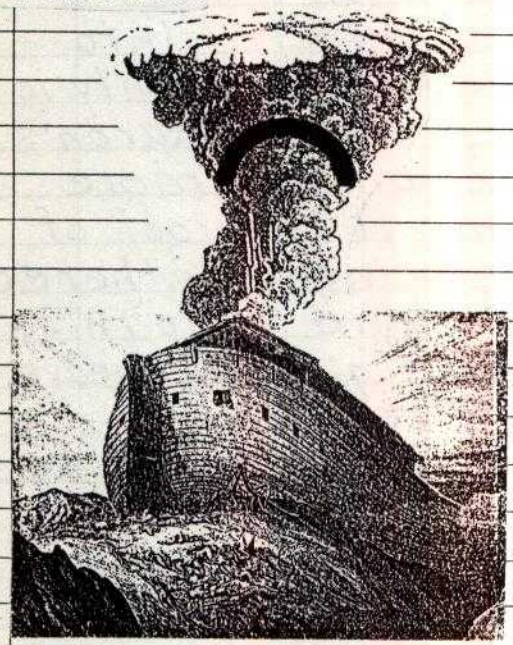
2 And God spake unto Moses, and said unto him, I am "Jehovah: 3 and I appeared unto Abraham, unto Isaac, and unto Jacob, as "God Almighty; "but "by my name Jehovah I was not "known to them. 4 And I have also established "my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

In Exodus 6:4 it makes it clear that God has established his covenant with Abraham, Isaac, and Jacob. Note the definition of the word The Vocabulary of the Greek covenant. (διαθήκη)

Testament, Moulton & Milligan This passage is enough to prove that διαθήκη is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter.



(plenary means "full")



The first use of the word covenant in the OT is in Gen. 6:18. In Gen. 9:8-17 the word occurs 7x. In verse 16, God's covenant after the flood is called "the everlasting covenant." Keep in mind that the idea that human life is so precious, and that God loves everyone is foreign to scripture. God destroyed all but 8 persons in the flood. The next occurrence of the word covenant is in

Gen. 15

18 In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 the Kenite, and the Kenizzite, and the Kadmonite, 20 and the Hittite, and the Perizzite, and the Rephaim, 21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.



Gen. 15:18. Here we have a confirmation of the map on the cover.

The land is to be Israel's everlasting possession. Isaac is named by God.



Gen. 17 7 And I will establish my covenant between me and thee and thy seed after thee throughout thy generations for an "everlasting covenant," to be a God unto thee and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

If these statements are not true and God's covenant is not everlasting and the land is not an everlasting possession then you better change John 3:16 to:

18 And Abraham said unto God, Oh that Ishmael might live before thee! 19 And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him.

to: "For maybe God loved the world, and maybe he gave a son who was a good man like Moses, and if you trust in him you might not soon die but have a long life." This is what the "liberal" preachers offer who deny the virgin birth and deity of Jesus.

4 Num. 18

25 And Jehovah spake unto Moses, saying, 26 Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for Jehovah, a tithe of the tithe. 27 And your heave-offering shall be reckoned unto you, as though it were the grain of the threshing-floor, and as the fulness of the winepress. 28 Thus ye also shall offer a heave-offering unto Jehovah of all your tithes, which ye receive of the children of Israel; and thereof ye shall give Jehovah's heave-offering to Aaron the priest.

← There is an interesting fact here in this passage; that all of the commentaries I have simply ignore. When Israel practised tithing they were to give Jehovah's heave-offering to Aaron. (vs. 28) But Aaron died before they entered the land. (Deut. 32:48-52) Therefore Aaron will be resurrected into

Talmud - Sanhedrin p.603

How is resurrection derived from the Torah?—As it is written, And ye shall give thereof the Lord's heave offering to Aaron the priest.⁸ But would Aaron live for ever; he did not even enter Palestine, that *terumah*⁹ should be given him?¹⁰ But it teaches that he would be resurrected, and Israel give him *terumah*.

← the Kingdom. Not only is this a proof of Aaron's resurrection but more important it is proof of Israel's being regathered into the land to do this; that is, to give the heave-offering to Aaron.

Jer. 32

6 And Jeremiah said, The word of Jehovah came unto me, saying, 7 Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. 8 So Hanamel mine uncle's son came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah. 9 And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. 10 And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. 11 So I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open: 12 and I delivered the deed of the purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard. 13 And I charged Baruch before them, saying, 14 Thus saith Jehovah of hosts, the God of Israel: Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days. 15 For thus saith Jehovah of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.

← We now come to the details in regards to Jeremiah. vs. 8 Jeremiah bought the land for himself upon the word of Jehovah.

vs. 10 The deed was witnessed, also vs. 12.

vs. 14 The deeds were put in an earthen vessel. Until the finding of the Dead Sea Scrolls

we would have thought their preservation to be impossible. For these deeds to do Jeremiah any good he and his witnesses must all be resurrected and be in the land.

← In Jer. 31:35-37 God had just given Jeremiah the guarantee of Israel's continued existence. In Luke 13:28 p.2, Jesus promises Jeremiah's presence, "and all the prophets." The question is, when?

The question is answered a little further along in the same chapter. Israel was not totally

Jer. 32

36 And now therefore thus saith Jehovah, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: 37 Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely: 38 and they shall be my people, and I will be their God: 39 and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: 40 and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. 42 For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the South: for I will cause their captivity to return, saith Jehovah.

scattered until long after AD 70.

1. I will gather them out of all the countries, etc. (vs. 37)
2. I will bring them again into this place. We are seeing the proof of this before our own eyes.
3. I will cause them to dwell safely. More so today than in any date in Israel's history.
4. I will be their God. (vs. 38)
5. I will give them one heart and one way. We are seeing these things happen as Jewish orthodoxy gains ground. (vs. 39)
6. I will make an everlasting covenant with them - Israel, (vs. 40)
7. I will not turn away from following them to do them good.
8. I will put my fear in their hearts.
9. I will rejoice over them to do them good. (vs. 41)
10. I will plant them in this land, etc.
11. I will bring upon them all the good that I have promised them.
12. I will cause their captivity to return.

When your theology disagrees with history, I suggest you change your theology.

Deut. 34

4 And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. 5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. 6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

← Moses was not permitted to enter the promised land, but he has already been raised and appeared with Jesus and Elijah. Both Moses and Elijah will be in the Kingdom. Jesus himself said so, look again on page 2, Luke 13:28, "and all the prophets."

Mark 9 CT

vs.2 And after six days the Jesus is-taking-along-with-him the Peter and the James and the John, and he-is-bringing them up into (a) high mountain privately alone. And he-was-transformed in-front of-them;

vs.3 And his garments became glistening, very white as snow, such-as (a) fuller on the earth is not being-able to-whiten.

vs.4 And Elias together-with Moses was-seen by-them, and they-were speaking-together with-the Jesus.

vs.5 And the Peter having-answered is-saying to-the Jesus, Rabbi, it-is fine (for) us to-be here, and let-us make three booths, one for-you, and one for-Moses, and one for-Elias.

vs.6 For he-was not knowing-absolutely what he-might-speak, for they-were (ones)-frightened.

Consider vs.5,6.

Peter spoke of building 3 booths as in the feast of tabernacles.

He really didn't know what he was speaking (vs.6), but this is the only unfilled feast.

Jesus will fulfill it.

Malachi 4

4 *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. 5 Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

To me, this scripture is ample proof that Israel is to be gathered back in unbelief as we are seeing now. Otherwise, if they were gathered in belief there would be no need of Elijah. (vs.6 "earth" should be "land")

Talmud-Yoma p.21

-In what order did he put the garments on them?—What is past, is past!¹⁰ Rather, [the question is] in what order will he put the garments on them in the future?¹¹—In the future, too,¹² when Aaron and his sons will come, Moses will come with them. But [the question is] how did he put the clothes on them [if we are] to understand the scriptural account?¹¹

(11) I.e., in the Messianic future. (12) There is no need for speculation. Moses will be in charge and he knows the law.

In reference to the High Priests garments.

You can see why those who profess to believe scripture and yet reject the millennial Kingdom do not like the Talmud.

2 Sam.

44 "Thou also hast delivered me from the strivings of my people;

*Thou hast kept me to be the head of the nations:

*A people whom I have not known shall serve me.

45 *The foreigners shall submit themselves unto me:

As soon as they hear of me, they shall obey me.

It is very difficult to fit these twin scriptures into past history. David is to be resurrected.

Ps. 18

43 Thou hast delivered me from the strivings of the people; Thou hast made me the head of the nations:

A people whom I have not known shall serve me.

44 As soon as they hear of me they shall obey me;

The foreigners shall submit themselves unto me.

45 The foreigners shall fade away,

And shall come trembling out of their close places.

Ps. 23

6 *Surely goodness and loving-kindness shall follow me all the days of my life;

And I shall dwell in the house of Jehovah for ever.

*Your goodness and unfailing kindness shall be with me all of my life, and afterwards I will live with you forever in your home.

This further verified by a much more familiar scripture.

Note what The Living Bible has done to the verse and then consider some Hebrew facts.

Commentary on the Old Testament. - Keil-Delitzsch

we have before us in the present passage a *constructio pragnans*: "and I shall return (*perf. consec.*) in the house of Jahve", i. e. again, having returned, dwell in the house of Jahve.

It is difficult for us to learn the meaning of some of the o.t. verses, so we must look to ancient scholars.

Midrash Rabbah - Song of Songs (Solomon) p.94

Not so, since it says, *Only goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever (ib. 6).*⁴

Israeli Postage Stamp, 1969

INSCRIPTION ON TAB: "...and David administered justice and equity to all his people". II Samuel VIII 15.

⁴'For ever' must obviously refer to the next world. Since in this world man is not immortal.



Ezk. 34

23 And I will set up ²³one shepherd over them, and he shall ²³feed them, even my servant 'David'; he shall feed them, and he shall be their shepherd. 24 And "I, Jehovah, will be their God, and my servant 'David' prince among them; I, Jehovah, have spoken it.

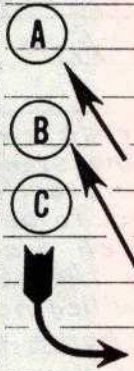
The commentaries try to explain away these passages by saying that David means the Messiah; without any support.

Ezk. 37

24 And my servant "David shall be king over them; and they all shall have ²⁴one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the ²⁵land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and ²⁵David my servant shall be their prince for ever. 26 Moreover I will make a ²⁶covenant of peace with them; it shall be an ²⁶everlasting covenant with them; and I will ²⁶place them, and ²⁶multiply them, and will set my ²⁶sanctuary in the midst of them for evermore. 27 My ²⁷tabernacle also shall be ²⁷with them; and ²⁷I will be their God, and they shall be my people. 28 And the nations shall know that ²⁸I am Jehovah ²⁸that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

Jer. 30

7 Alas! for that ⁷day is great, so that ⁷none is like it: it is even the time of Jacob's ⁷trouble; but he shall be ⁷saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will ⁸break his yoke from off thy neck, and will burst thy ⁸bonds; and strangers shall no more ⁸make him their bondman; 9 but they shall serve Jehovah their God, and ⁹David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee ¹⁰from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be ¹⁰quiet and at ease, and ¹⁰none shall make him afraid. 11 For "I am with thee, saith Jehovah, to save thee: for I will ¹¹make a full end of all the nations whither I have scattered thee, but I will ¹¹not make a full end of thee; but I will ¹¹correct thee in ¹¹measure, and will in no wise ¹¹leave thee unpunished.



God the son (See John 5:37)
God the Father.

"--- and I shall stand-again for-them the David their King." LXX

Hosea 3

4 For the children of Israel shall abide many days ⁴without king, and without prince, and ⁴without sacrifice, and without ⁴pillar, and without ⁴ephod or ⁴teraphim: 5 afterward shall the children of Israel ⁵return, and seek Jehovah their God, and ⁵David their king, and shall ⁵come with fear unto Jehovah and to his goodness in the latter days.



So far we have looked at clear scriptures that if understood in a literal sense make it plain that Abraham, Isaac, Jacob, Aaron, Jeremiah, Moses, Elijah, and David

are all to be resurrected and live in a future period of a restored Kingdom. Consider some in the life time of Jesus.

Matt. 19

23 And Jesus said unto his disciples, Verily I say unto you, "It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, "With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

← Jesus promised, and that very clearly, that his 12 disciples, would, in the regeneration, when he himself was on the throne of his glory, sit on 12 thrones judging the 12 tribes of Israel.

That includes Judas, whose name is on one of the 12 foundations of the "heavenly" city Jerusalem.

(see Apologetics 2)

In fact all Israel will be resurrected at the close of this age. God is just beginning to fulfill his many promises to Israel. I am using some passages here from the Consistent Translation because of the importance of details.

Matt. 23

vs. 37 Jerusalem, Jerusalem, the-(one) killing the prophets and casting-stones-(at) the-(ones) having-been-dispatched-and-still-being-dispatched to her, how-often I-willed to-gather-together-completely your children, which manner (a) her is-gathering-together-completely the chicks of-herself under the wings, and YOU-willed not!

vs. 38 Behold, YOUR home, desolate, is-being-let-be to-YOU;

vs. 39 For I-am-saying to-YOU, By-no-means might-YOU-see me from just-now till YOU-might say, Having-been-blessed-and-still-blessed (is) the-(one) coming in (the) name of-Jehovah.

Matt. 12

vs. 41 Men, Ninevites will-themselves-stand-again in the judgment with this generation and they-will-condemn it; because they-repented with-reference-to the preaching of-Jonah; and behold much-more (than)-Jonah (is) here.

vs. 42 (The) queen of-south will-be-raised in the judgment with this generation, and she-will-condemn it; because she-came out-of the limits of-the earth to-hear the wisdom of-Solomon; and behold, much-more (than)-Solomon (is) here.

statement to those in the council is plain.

Rev. 21

9 "And there came one of the seven angels who had the 'seven bowls, who were laden with the 'seven last plagues; and he spake with me, saying, "Come hither, I will show thee the "bride, the wife of the Lamb. 10 And 'he carried me away 'in the Spirit to a mountain great and high, and showed me "the holy city Jerusalem, coming down out of heaven from God, 11 having 'the glory of God: her 'light was like unto a stone most precious, as it were a 'jasper stone, clear as 'crystal: 12 having a wall great and high; 'having twelve 'gates, and at the 'gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east were three 'gates; and on the north three 'gates; and on the south three 'gates; and on the west three 'gates. 14 And the wall of the city had 'twelve foundations, and on them twelve names of the "twelve apostles of the Lamb.

→ The people to whom Jesus is speaking will need to be here if they are to greet him. Some people might say that this simply means, the Jews, when he returns.

→ These verses continue to point to a resurrection not only of national Israel but of at least some Gentiles also. Jesus'

Matt. 26

vs. 63 But the Jesus was-being-still. And having-answered the chief-priest said to-him, I emphatically-adjure you down-upon the God namely-the (one) living, in-order-that you-might-say to-us if you yourself-are the Messiah, the son of-the God.

vs. 64 The Jesus is-saying to-him, You yourself-said. Further I-am-saying to-YOU, from just-now YOU-will-see the son of-the MAN sitting out-of rights of-the power, and coming on the clouds of-the heaven.

vs. 65 Then the chief-priest rent-asunder-through his garments (himation), saying, Because he-blasphemed; why are-we still having need of-witnesses? Note, now YOU-heard his blasphemy.

☞ (see also Mark 14: 61, 62)

In John 11: 24 Martha believed that Lazarus, her brother, would most certainly stand again in the last day.

John 11

vs. 23 The Jesus is-saying to-her, Your brother will-himself-stand-again.

vs. 24 Martha is-saying to-him, I-am-knowing-absolutely that he-will-himself-stand-again in the resurrection in the last day.

☞ Jesus did not contradict her statement. In fact Jesus had taught this fact.

John 6

vs. 39 But this is the will of-the Father having-sent me, in-order-that all which he-has-given-and-is-still-giving to-me, I-might not destroy out-of it, BUT I-shall-stand it again in the last day.

vs. 40 But this is the will of-the (one) having-sent me, in-order-that every(one) the(one) observing the Son and trusting with-reference-to him, might-be-having life eternal, and I-myself-shall-stand him again in-the last day.

☞ Note the "it" in verse 39, national Israel? Also in verse 40 the "him", the ones trusting that Jesus was the Messiah.

Rev. 1

vs. 7 Behold he-is-coming with the clouds and every eye will-see him and they-who pierced him, and all the tribes of-the land will-themselves-bewail on him. Yea, Amen.

☞ It would seem the resurrection will be very far

Mark 13

vs. 24 BUT in those days, after that tribulation, the sun will-be-made-dark, and the moon will not give her radiance;

vs. 25 And the stars of-the heaven will-be falling-away, and the powers, the (ones) in the heavens will-be-stirred.

vs. 26 And then they-will-see the son of-the MAN coming in clouds with much power and glory.

vs. 27 And then he-will-dispatch his angels, and he-will-lead-together-completely his chosen out-of the four winds, from tip of-earth till tip of-heaven.

☞ reaching and his gathering of his chosen from the tip of earth till tip of heaven.

Mark 13: 24, 25 is figurative of the nation of

Israel following the tribulation of AD 64-70. (see Apologetics 15) Can we understand the steps in history leading up to "the last day"?

Note the last question asked of Jesus: "Lord, if in this time are-you-restoring the Kingdom to-the Israeli?" Acts 1: 6 This question tells us a great deal.

I must regard this question as being prompted by the Holy Spirit in them, rather than just plain curiosity. After Jesus was risen from the dead he imparted the Holy Spirit to his disciples. (John 20:22)

A. Note the emphatic position of the phrase, "in this time", what time? I believe it refers

Acts 1

~~vs. 5 Because on the one hand John baptized in water, on the other hand YOU yourselves will be baptized in (the) Holy Spirit after not many these days.~~

~~vs. 6 On the one hand therefore the (ones) having come together were questioning him saying, Lord, if in this time are you restoring the Kingdom to the Israeli?~~

~~vs. 7 He said to them: It is not of YOU to come to know times or seasons which the Father placed for himself in (his) own authority,~~

~~vs. 8 BUT YOU will take power, (after) the Holy Spirit (is) having come on upon YOU, and YOU will be my witnesses both in Jerusalem and in all the Judaea and Samaria even till last of the earth.~~

~~vs. 9 And having said these things (as) they (were) looking he was elevated, and (a) cloud assumed him from their eyes.~~

to vs. 5, "YOU yourselves will be baptized in the Holy Spirit."

The beginning of the Kingdom was a theocracy under the rule of God, when God brought Israel out of Egypt. (Ex. 12)

Zohar, Vol. III p. 187 (Ex. 15:1)

Said R. Simeon: 'When the Israelites stood at the Red Sea and sang, the Holy One, blessed be He, revealed Himself to them with all His hosts and chariots, in order that they should know their King who had wrought all those signs and mighty works for them, and that each one of them should perceive of the Divine more than was vouchsafed to any prophet. Should anyone say that they did not know and did not cleave to the Supernal Wisdom, this song that they sang in perfect unison is a proof to the contrary; for how could they, without the inspiration of the Holy Spirit, have all sung together as if through one mouth?

time. The word "in", ἐν (en) has the root meaning "within". (Not "at" as in KJ)

B. Consider the word "time", χρόνος, (chronos).

From this word we get our word chronology. The first development of the Kingdom took time, a long

C. "Are-you-restoring". This is not a future tense, although the question is referring to future action. The verb is present indicative, indicating continuing action, which takes time. "You" refers to Jesus as Jehovah who originally formed the Israeli people into a Kingdom. The basic meaning of this verb is, "to restore to an earlier condition." (See TDNT, Vol. 1, p. 387)

D. The 40 days between Jesus' resurrection and his ascension were spent discussing Acts 1

vs.3 To whom also he stood himself alongside living after he suffered, in many positive-proofs, through 40 days letting-himself-be-seen by-them, and saying the-things concerning the Kingdom of the God.

"the-things concerning the Kingdom of the God."

Luke 24

vs.25 And he-said to-them: O thoughtless and slow with-the heart to-be-trusting on all which the prophets spoke:

vs.26 Was-it NOT essential the Messiah to-suffer these-(things) and to-go-in into his glory?

vs.27 And having-begun from Moses and from all the prophets he-was-interpreting to-them in all the scriptures the-(things) concerning himself.

The words Jesus spoke in these 40 days are not recorded, but they are certainly indicated.

Should vs.25 not be a clear admonition to today's "Christians"? Eph. 1

vs.13 In whom YOU also, having-heard the word of the truth, the good-news of YOUR salvation, in whom also having-trusted YOU-were-sealed by the Spirit of the promise namely-the holy,

vs.14 Who is (the) down-payment of our inheritance, with-reference-to redemption-back of the possession, with-reference-to laudation of his glory.

Spirit at Pentecost was only a very small down-payment of what is to come.

Irenaeus Against Heresies, p.533

1. But we do now receive a certain portion of His Spirit, tending towards perfection, and preparing us for incorruption, being little by little accustomed to receive and bear God; which also the apostle terms "an earnest," that is, a part of the honour which has been promised us by God, where he says in the Epistle to the Ephesians, "In which ye also, having heard the word of truth, the Gospel of your salvation, believing in which ye have been sealed with the Holy Spirit of promise, which is the earnest of our inheritance." 10 "This earnest, therefore, thus dwelling in us, renders us spiritual even now, and the mortal is swallowed up by immortality." 11 "For ye," he declares, "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." 12 "This, however, does not take place by a casting away of the flesh, but by the impartation of the Spirit. For those to whom he was writing were not without flesh, but they were those who had received the Spirit of God, "by which we cry, Abba, Father." 13 If therefore, at the present time, having the earnest, we do cry, "Abba, Father," what shall it be when, on rising again, we behold Him face to face; when all the members shall burst out into a continuous hymn of triumph, glorifying Him who raised them from the dead, and gave the gift of eternal life? For if the earnest, gathering man into itself, does even now cause him to cry, "Abba, Father," what shall the complete grace of the Spirit effect, which shall be given to men by God? It will render us like unto Him, and accomplish the will 14 of the Father; for it shall make man after the image and likeness of God.

E. "To-the Israeli." (see p.10 vs.6) The apostles knew from many prophecies that the Jews would be scattered world wide and only after that, be regathered. Just notice

Hosea 3

4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: 5 afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days.

one, (785 B.C.) vs.4 has been fulfilled.

vs.5 is just beginning.

So far this has taken 1900 years.

F. The apostles were not "to-come-to-know times or seasons." (See p.10 vs.7) That is, they would not live that long. (See "Times of Gentiles" by R.H. Mount, 1970)

I would like to try to diagram an enigma.

1 Cor. 13 ASV

12 For now we "see in a mirror,
*darkly; but then *face to face:
now I know in part; but then
shall I know fully even as also
I *was fully known.

*Gr. in a
riddle.

← The Greek word translated
by "darkly" is αἴνιγμα
(ainigma) and only occurs
here in the NT. Note the

ASV margin "riddle". Our word "enigma" comes
from this Greek word. An enigma or riddle is
capable of solution. "For just-now we-are-looking
through (a) mirror in (an) enigma. CT (See also
Chronology II.) Study carefully the following verses.

Col. 1

vs. 12 Giving-thanks-to-the-Father-namely-
the (one) having-made YOU adequate with-
reference-to-the-portion-of-the-lot-of-the-holy-
ones-in-the-light;

vs. 13 Who himself-delivered (us) out-of-the
authority-of-the-darkness-and-he-shifted (us)
into-the-Kingdom-of-the-son-of-his-charity,

vs. 14 In-whom (we) are-having-the-redemption-
back-namely-the-forgiveness-of-the-sins;

← First, I would
call your attention
to the word,

"redemption-back,"

ἀπολύτρωσις

(apolutrōsis).

The KJ makes
absolutely no difference between ἀπολύτρωσις
(apolutrōsis) and λύτρωσις (lutrōsis) using
simply "redemption" for both. (For ἀπό see D+M)

At Pentecost, all were Jews who believed.
Notice vs. 14 above, "we-are-having the redemption-
back", present tense, the Jewish believers in the
Messiah. That "redemption-back" refers to these
believing Jews is further confirmed as follows.

Heb. 9 Written to Hebrews.

vs. 15 And because-of-this he-is mediator-of-a-new-
quality-covenant, in-which-case a-death (is) having-
come-to-pass with-reference-to-redemption-back-of-
the-transgressions-on-the-first-covenant, - the (ones)
having-been-and-still-being-called might take the
promise-of-the-eternal-inheritance.

→ The first cove-
nant refers to
the one with Israel,
not Gentiles.

1 Pet. 1 Written to Hebrew-Christians.

vs. 18 Knowing-absolutely-that YOU-were-not
redeemed-with-perishable-things, silver-coin
or-gold-objects, out-of-YOUR-aimless-conduct
given-over-from-(your)-father,

vs. 19 BUT with-precious blood-as-of-a-lamb-
sacrifice unblemished-and-without-spot, Messiah,

→ Jews
who believe in
Jesus the Messiah
have been redeemed.

Eph. 1 Written to Gentile-Christians.

vs. 7 In-whom we-are-having-the-redemption-back
through-his-blood, the-forgiveness-of-the-offences
according-to-the-riches-of-his-favor,

vs. 13 In-whom YOU-also, having-heard-the-word-of-the
truth, the-good-news-of-YOUR-salvation, in-whom
also-having-trusted YOU-were-sealed-by-the-Spirit
of-the-promise-namely-the-holy,

→ Jews as in
1 Pet. 1 above.

→ Gentiles also
sealed by the
Holy Spirit.

Eph. 1 continued.

vs. 14 Who is (the) down-payment of our inheritance, with-reference-to redemption-back of-the possession, with-reference-to laudation of his glory.

“Our inheritance”, that is Israel's, “with-reference-to redemption-back of-the possession”, that is national dispersed Israel.

Eph. 4

vs. 30 And YOU-be not grieving the Holy Spirit of the God, in whom YOU-were-sealed with-reference-to (a) day of redemption-back.

National Israel's redemption-back was at this time a great distance in the future. BUT NOW Luke 21

vs. 24 And they-will-fall by-mouth of dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until seasons of-nations might-be-fulfilled.

vs. 25 And signs will-be in sun and moon and constellations, and over the earth (a) holding-together of-nations in perplexity, (as) sea and surf (is) sounding,

vs. 26 (As) MEN (are) stopping-breathing from fear and anticipation of-the-(things) coming-on-for-the inhabited-earth, for the powers of-the heavens will-be-stirred.

vs. 27 And then they-will-see the son of-the MAN coming in (a) cloud with power and much glory.

vs. 28 But (as) these-(things) (are) beginning-to-be-coming-to-pass YOU-stand-erect and YOU-elevate YOUR heads, for-the-reason-that YOUR redemption-back is-drawing-near.

vs. 29 And he-said (a) parable-to-them, You-see the fig-tree and all the trees;

vs. 30 At-the-time-that they-might already cast-forward, (while) looking from yourselves, YOU-be-coming-to-know, that the summer is already near.

vs. 31 Thus also YOU, at-the-time-that You-might-see these-(things) coming-to-pass, YOU-be-coming-to-know, that the kingdom of-the God is near.

① Seasons of-nations to control Jerusalem for a 1900 year continuous period ended June 7, 1967.

② Fear of nuclear disaster, terrorism, war, hunger, is world-wide.

③ Israel's redemption-back is-drawing near.

④ The Kingdom of God is near.

Lev. 26

33 And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.

34 'Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and enjoy its sabbaths. 35 As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it.

Did God make good on this promise?

vs 35 Did God make good on this promise?

God has never re-jected the Jew.

Lev. 26 44 And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God;

Since Jehovah is still their God they can pray - "Our Father --- Let YOUR Kingdom Come." That Kingdom will come on earth.

Zech. 2

6 Ho, ho, °flee from the land of the north, saith Jehovah; for I have °spread you abroad as the four winds of the heavens, saith Jehovah. 7 Ho Zion, °escape, thou that dwellest with the daughter of Babylon. 8 For thus saith Jehovah of hosts: °After °glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the °apple of his eye. 9 For, behold, I will °shake my hand over them, and they shall be a °spoil to those that served them; and ye shall °know that Jehovah of hosts hath sent me. 10 °Sing and rejoice, O daughter of Zion; for, lo, I come, and I will °dwell in the midst of thee, saith Jehovah. 11 And °many nations shall join themselves to Jehovah in that day, and shall be my people; and I will °dwell in the midst of thee, and thou shalt °know that Jehovah of hosts hath sent me unto thee. 12 And Jehovah shall °inherit Judah as his portion in the holy land, and shall yet °choose Jerusalem.

I suppose you could say there are literally hundreds of prophecies of the millennial Kingdom.

Bab. Talmud. Ta'anith p.8

vs.6 How do we know that winds are not withheld? R. Joshua b. Levi said: Scripture says, For I have spread you abroad as the four winds of heaven, saith the Lord. What does the prophet desire to convey? Shall we say that the Holy One, blessed be He, spoke thus to Israel, 'I have scattered you to the four corners of the world'. If so, Scripture should have said not 'as the four' but 'to the four'. But this is what he meant: 'As the world cannot endure without winds, so too the world cannot exist without Israel'.

The God of Israel, Cooper, p.73

vs.8,9 In other passages of scripture we see two divine personalities who are designated as Jehovah. As an example of this, one should read Zechariah 2:8, 9. Jehovah of hosts is talking and concludes His statement by saying that יהוה צבאות שלחני, "Jehovah of hosts hath sent me." Thus it becomes quite evident that, according to this passage, Jehovah of hosts sent Jehovah of hosts. Though they are both called by the same name, they are two distinct personalities; but, of course, they are of the same divine substance and essence.

No matter how plain God makes the prophecies the unbelieving commentaries explain away what their heart rejects. In Leviticus 26 God states the blessing part of his covenant first. (see p.13) Not having rejected Israel, God is now restoring Israel. If you hold Lev. 26 scripture literally you won't need to change the meaning of Lev. 26:11; nor will you be surprised to find pictures of the tabernacle gold furniture on postage stamps of Israel (1985).

7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 °And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. 9 And I will have respect unto you, and °make you fruitful, and multiply you, and will °establish my covenant with you. 10 °And ye shall eat old store long kept, and ye shall bring forth the old °because of the new. 11 °And I will set my tabernacle among you: and my soul shall not abhor you. 12 And °I will walk among you, and will be your God, and ye shall be my people.



Now let us see if we can put this enigma in a diagram of some kind.

Let Your Kingdom Come.



ABRAHAM, ISAAC, JACOB, AARON, JEREMIAH,
MOSES, ELIJAH, DAVID, ETC.

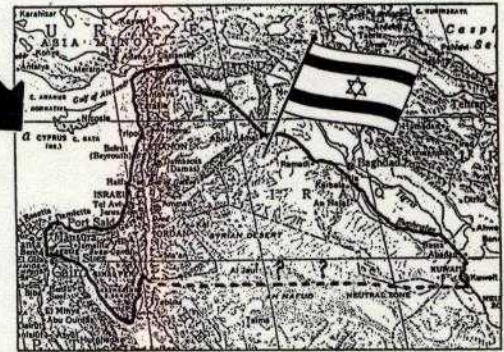
THE LAST DAY

MARK 13. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

REDEMPTION--BACK OF THE POSSESSION

ROMANS 11. 26 and so all Israel shall be saved:

THE RESTORATION



1897
1917
1948
1967

LEVITICUS 26. 33 And you will I 'scatter among the nations. 44 And yet for all that, when they are in the land of their enemies, I will not reject them.

JEREMIAH 31. 10 Hear the word of Jehovah, 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.

We (Hebrew Christians) are having the redemption-back through his blood. YOU (Gentile Christians) also were sealed by the Holy Spirit. Eph. 1:7,13 The Holy Spirit is a down-payment of our Jewish inheritance with-reference-to redemption-back of the possession, (all Israel). Eph. 1:14 YOU (Gentile Christians) were sealed with-reference-to a day of redemption-back. Eph. 4:30 (See actual scriptures pp. 12,13)



EZEKIEL 37. 11 these bones are the whole house of Israel:



Let me give you at least one page as to how present day Israel understands their present existence. The "church" has been anti-Semitic for so long and has so ignored or mis-used the Old Testament that "church" members are almost totally ignorant of what is taking Jerusalem Post (10/3/77) place. Israel's postage Moshe Kohn stamps tell their own story.

"BY JUSTICE shall Zion be redeemed," says the Prophet Isaiah.

We have seen many of the signs of the Final Redemption listed by the Prophets and Talmudic Sages. On the positive side we have seen the beginning of the Ingathering of the Exiles and the Land's filling up with the flora cultivated by its returning children and the fauna bred by them, and we have seen the restoration of our national sovereignty in the Land.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. Ps. 60:4



These in 1949

The stamp depicts the roads leading to Jerusalem. In the background are the walls of the Old City, with David's Tower shown in the centre. The inscription: GAAL YERUSHALAYIM ("He hath redeemed Jerusalem..." Isaiah 52, 9).



1950



The inscription reads: Freedom and Independence-- Ingathering of the Exiles. And from the east will rise our sun too.

1951



23 The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me. Lev. 25:23

1959



INSCRIPTION ON TAB: "Eliezer Ben-Yehuda Reviver of the Hebrew language".

1962



IL 0.08: Wegar seev im keves (and the wolf shall dwell with the lamb); IL 0.28: Wenamer im gedi yirbaz (and the leopard shall lie down with the kid); IL 0.43: Weshiasha yoneq al hur paten (and the suckling child shall play on the hole of the asp) — Isaiah, chap. 11, verses 6 and 8.

1967



... "and mine eyes and mine heart shall be there perpetually. I Kings IX, 3."

This verse is on the tab of this stamp.

1960



INSCRIPTION ON TABS: "World Refugee Year" IL 0.25 "...and how I bore you on eagles' wings..." Exodus XIX, 4 IL 0.50 "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid". Mica, IV, 4.

These stamps are only a small part of the evidence. Many "church" leaders reject Israel's present existence as not of the Lord. How anyone who sees all these things, can be so deluded as to think the Jews in their own strength could bring on two world wars and a holocaust in order to restore the kingdom to Israel, makes me certainly question their knowledge of scripture. Continue.

1967



Inscription: "Balfour Declaration 1917 — 1967"; additional inscription: No. 355: "Dr. Ch. Weizmann"; No. 356: "Lord Balfour".
INSCRIPTION ON TABS: "Your children shall come back to their own country". Jeremiah XXXI, 17.

Inscription: "Immigration from North Africa"

INSCRIPTION ON TAB: "... He who scattered Israel will gather him..." Jeremiah XXXI, 10.

INSCRIPTION ON TABS:

- IL. 0.05 — "And your land shall no more be termed desolate" (Isaiah LXII, 4)
- IL. 0.10 — "Build up, build up, prepare the way" (Isaiah LVII, 14)
- IL. 0.60 — "Build up, build up the highway, clear it of stones" (Isaiah LXII, 10)
- IL. 1.40 — "And I will give you the land of Israel" (Ezekiel XI, 17)
- IL. 1.80 — "And bring them again to the land which Thou gavest to them and to their fathers" (2 Chronicles VI, 25)

1973



1976

1977



ON TABS: "Behold, he who keeps Israel shall neither slumber nor sleep" (Psalms CXXXI, 4)

I would have you consider the Hebrew word "yarash", translated in KJ

"inherit" 21x, "possess" 112x, "drive out" 37x, etc.

Hebrew lexicon

רש Gesenius (1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by force, 1 Ki. 21:16. (This, and not to inherit, is shewn to be the primary signification, by the derivatives רשת a net, so called from taking or catching; and תירוש must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in רס, רץ, רש, such as הרס which see.



There are some who say that if God intends the Jews to have the land, God will give it to them when he is ready, without all of this fighting. The Hebrew word "yarash" is proof of the very opposite; Israel must take the land.

God intends to change Israel's heart. (see Jer. 32:39 p. 5, also Ezk. 11:17-20, 36:26-28 etc.) Then they will do God's will and the following scriptures will then be fulfilled.

Deut. 28

28 °And it shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to observe to do all his commandments which I command thee this day, that Jehovah thy God will set thee on high above all the nations of the earth:

7 Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways.

Isaiah 30

27 Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire; 28 and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction; and a bridle that causeth to err shall be in the jaws of the peoples.

Isaiah 34

34 Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof; the world, and all things that come forth from it. 2 For Jehovah hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter.

Isaiah 35

3 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

10 and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Isa. 40

40 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

Isa. 43

43 But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.

5 Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the end of the earth; 7 every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made.

Isa. 49

25 But thus saith Jehovah, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob.

Isa. 60

60 Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. 2 For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. 3 And nations shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms. 5 Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

Isa. 62

62 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.

6 I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, 7 and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Isa. 65

17 For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying.

In the Pentateuch and Haftorahs, p882 God is referred to as "our father in Heaven." It may not be very long before Israel prays;

Our Father,
The One In The Heavens;
Let Your Name Be Made Holy;
Let Your Kingdom Come;
Let Your Will Become,
As In Heaven Also On Earth.