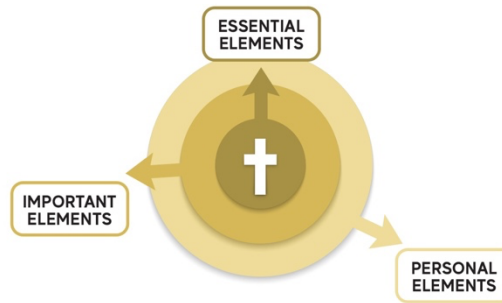
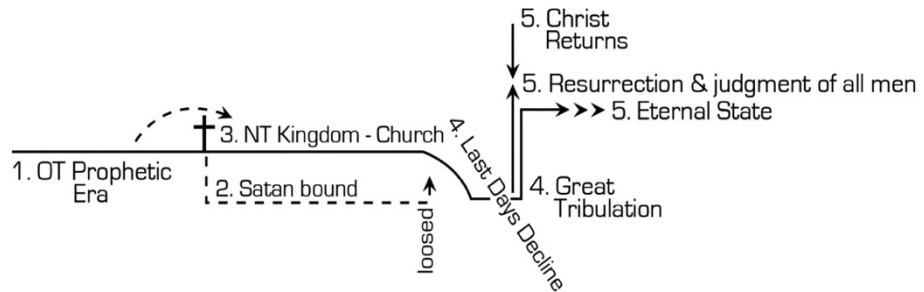


6. The Turning of Jews to Faith in Jesus the Messiah at the End



AMILLENNIALISM



Question from Week Five: *How can the Millennium be the whole period from the resurrection of Jesus until just before the end, when Revelation 20:4 says the people raised to paradise are martyr's who were beheaded?*

Revelation 20 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ²He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

⁴**I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They^[a] had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.** ⁵(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

G. K. Beale has one of the best commentaries on Revelation. In his book, *Revelation: A Shorter Commentary* he describes why verse 4 includes all Christians. See below.

the heavenly dimension (forty-two times, though the throne in 22:1, 3 is located in the new heavens and earth) or to the demonic realm (2:13). Not once out of all these many uses does "throne" refer to an earthly throne.

As "slain" in 6:9 refers not only to physical martyrdom but to persecution of all sorts, so beheaded here could be a figurative way of expressing the same thing. Even if martyrdom is referred to, Christians died in many other ways than by beheading. That all forms of suffering are *generally* referred to by John (as opposed to an emphasis on literal martyrdom) is substantiated by 1:9 and 12:11, where "because of the word of God and the testimony of Jesus" and "because of the word of their testimony" respectively occur and where all forms of suffering are referred to (see also on 2:10 for degrees of persecution up to and including death). However, there is legitimate debate over whether the subsequent phrases (those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand) refer to the same group as the souls of those who have been beheaded or to a different group of saints. The structure of the Greek could suggest that a second group is referred to. This second, wider group would be all faithful believers, as in 13:15-17, whether this refers to those killed for their faith (in other ways than being literally "beheaded") or those who suffer other forms of persecution. It could mean that the first group does refer only to literal martyrs, who are then joined on their thrones by the rest of the deceased saints (those sitting on the thrones comprising both groups). If those who had not worshiped the beast or his image, and had not received the mark simply amplifies the souls of those who had been beheaded, which is possible though less likely, then it would refer only to martyrs throughout v. 4 (though the martyrs would be representative of all deceased saints).

One way or another, all deceased saints, those who participate in the first resurrection (v. 5) and reign for a thousand years, are likely pictured in v. 4. The reason for this is that, according to v. 6, only those who take part in the first resurrection (= "they came to life" in v. 4) will overcome the second death and reign with Christ. Yet according to vv. 14-15, all saints whose names are written in the book of life will overcome the second death, which is the judgment of God on the lost. In fact, the promise given to the faithful saints of the first resurrection that they will be priests and reign with Christ (v. 6) is based on Exod. 19:6, which Rev. 1:6 and 5:9-10 clearly apply to the whole community of saints. This means that "the rest of the dead" (v. 5), those who do not share in the first resurrection, must be unbelievers on their way to eternal judgment. Those who are saved be-

Bobby Harrington - Notice, after the description of the Millennium, in the following verses (20:7-11) that Satan is unleashed and he leads the nations to attack God's people in verse 9.

Is verse 9 just describing all Christians or could it be a description of an attack on believers in Jerusalem?

⁷When the thousand years are over, Satan will be released from his prison ⁸and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore. ⁹**They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.** ¹⁰And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Bobby Harrington - The Bible seems to envision a time when the Jews will have control over Jerusalem again (after 70 AD they lost control of Jerusalem until 1967). The Jewish control of Jerusalem comes when "the times of the Gentiles are fulfilled." What is the fulfillment of the times of the Gentiles? How do the events of Luke 21:24 anticipate the end times?

Luke 21

²⁰“When you see Jerusalem being surrounded by armies, you will know that its desolation is near. ²¹Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. ²²For this is the time of punishment in fulfillment of all that has been written. ²³How dreadful it will be in those days for pregnant women and nursing mothers! **There will be great distress in the land and wrath against this people.** ²⁴**They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.**

²⁵“There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. ²⁶People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. ²⁷At that time they will see the Son of Man coming in a cloud with power and great glory. ²⁸**When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”**

Jewish People and the End Times

What is the meaning of "And so all Israel will be saved" in Romans 11?

Romans 9 I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit— ²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, ⁴the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the

covenants, the receiving of the law, the temple worship and the promises. ⁵Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised!^[a] Amen.

Romans 11 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. ² God did not reject his people, whom he foreknew. Don't you know what Scripture says in the passage about Elijah—how he appealed to God against Israel: ³“Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me”^[a]? ⁴ And what was God's answer to him? “I have reserved for myself seven thousand who have not bowed the knee to Baal.”^[b] ⁵ So too, at the present time there is a remnant chosen by grace. ⁶ And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

⁷ What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened, ⁸ as it is written:

“God gave them a spirit of stupor,
eyes that could not see
and ears that could not hear,
to this very day.”

⁹ And David says:

“May their table become a snare and a trap,
a stumbling block and a retribution for them.
¹⁰ May their eyes be darkened so they cannot see,
and their backs be bent forever.”

¹¹ **Again I ask: Did they stumble so as to fall beyond recovery? Not at all!** Rather, because of their transgression, salvation has come to the **Gentiles to make Israel envious.** ¹² But if their transgression means riches for the world, and their loss means riches for the Gentiles, **how much greater riches will their full inclusion bring!**

¹³ I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry ¹⁴ in the hope that I may somehow arouse my own people to envy and save some of them. ¹⁵ For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead? ¹⁶ If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

¹⁷ If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, ¹⁸ do not consider yourself to be superior to those other branches.



If you do, consider this: You do not support the root, but the root supports you. ¹⁹You will say then, "Branches were broken off so that I could be grafted in." ²⁰Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. ²¹For if God did not spare the natural branches, he will not spare you either.

²²Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. ²³**And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.** ²⁴After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

²⁵**I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶and in this way all Israel will be saved. As it is written:**

"The deliverer will come from Zion;
he will turn godlessness away from Jacob.

²⁷And this is my covenant with them
when I take away their sins."

²⁸**As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, ²⁹for God's gifts and his call are irrevocable.** ³⁰Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, ³¹so they too have now become disobedient in order that they too may now^[h] receive mercy as a result of God's mercy to you. ³²For God has bound everyone over to disobedience so that he may have mercy on them all.

Bobby Harrington - A Mass Conversion Of Jewish People To Christ

"And all Israel will be saved" refers to a large or mass conversions of ethnic Israelites after the time of the evangelization or success of the gospel among of the gentiles (11:26). (in Greek - aorist subjunctive - punctiliar action - a point in time).

In this mass conversion to Jesus Christ "godlessness" will be turned away from Jacob (Israel) (11:26).

The conversion of ethnic Israelites will mean even greater blessings for the gentiles (11:12) – a reference to the end of the World - consummated kingdom?

A small remnant of ethnic Israel continues to respond to Christ through history (11:1-5; 13-14), but not on the scale of the latter conversion of "all Israel."

Until is the crucial word (11:25). The mass conversion of ethnic Israelites will not come *until the full number of gentiles has come in*.

Greek - *achri* - used also in Luke 21:24, along with other similar wording

Matthew 24:14 - And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

All Israel - means the vast majority or a very large number - not every single person.

Ethnic Israel is still chosen by God and called by God because of God's promise to the Patriarches - but they are also disobedient enemies until they turn a place their faith in Christ (11:28-31).

This view does not need to be tied to dispensational premillennialism - the Israelites are *lost until* they turn to Christ.

Summary

The evidence indicates that Romans 11:25,26 teaches that there will be a mass conversion of ethnic Israelites to Christ after "the fullness of the gentiles come in."

Zachariah 12 - 14

Bobby Harrington - If 1) Luke 21:24 teaches that the Jews will control Jerusalem again (with that fact being connected to the end times in Luke 21:25ff) and 2) if Romans 11 teaches that there will be a massive conversion of the Jews at the end and 3) if Revelation 20:7-11 teaches an attack at the end of "the city that God loves (Jerusalem), then Zachariah 12-14 has much to teach.

*The verses in parts of Zachariah 12-14 seem to describe a 1) national repentance by the Jews – with massive grieving in Jerusalem that over the one "they pierced" in Zachariah 14:10 (*John 19:37 teaches us that this is Jesus) and 2) a massive attack on Jerusalem connected to that repentance and faith in the one "they pierced" in Zachariah 12:10-14 and Zachariah 13:1.*

When those two things happen, God intervenes and stands on the Mount of Olives (Zachariah 14:4) and then unleashes "living water" and establishes his reign (Zachariah 14:8-9).

Zachariah 12 A prophecy: The word of the LORD concerning Israel.

The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the human spirit within a person, declares: ²"I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem. ³On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an

immovable rock for all the nations. All who try to move it will injure themselves. ⁴On that day I will strike every horse with panic and its rider with madness,” declares the LORD. “I will keep a watchful eye over Judah, but I will blind all the horses of the nations. ⁵Then the clans of Judah will say in their hearts, ‘The people of Jerusalem are strong, because the LORD Almighty is their God.’

⁶“On that day I will make the clans of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume all the surrounding peoples right and left, but Jerusalem will remain intact in her place.

⁷“The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem’s inhabitants may not be greater than that of Judah. ⁸On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the angel of the LORD going before them. ⁹On that day I will set out to destroy all the nations that attack Jerusalem.

Mourning for the One They Pierced

¹⁰“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit^[a] of grace and supplication. **They will look on^[b] me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.** ¹¹On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo. ¹²The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, ¹³the clan of the house of Levi and their wives, the clan of Shimei and their wives, ¹⁴and all the rest of the clans and their wives.

Zachariah 13 “On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

Zachariah 14 A day of the LORD is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls.

²I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. ³Then the LORD will go out and fight against those nations, as he fights on a day of battle. ⁴On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. ⁵You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake^[a] in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

⁶On that day there will be neither sunlight nor cold, frosty darkness. ⁷It will be a unique day—a day known only to the LORD—with no distinction between day and night. When evening comes, there will be light.

⁸On that day living water will flow out from Jerusalem, half of it east to the Dead Sea and half of it west to the Mediterranean Sea, in summer and in winter.

⁹The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

Recommended Reading (a short list)

For those interested in modern Jewish people in the land of Israel and Messianic Christianity.

1. ***O Jerusalem**, -1948 Story of Independence -_by Collins and Lapierre – 600+ pages of spell binding history of the Jews coming to Palestine to declare a nation in 1948. It was written in 1973 by non-believers, but, as you read the book, it is hard not to see God’s providential hand as these secular writers tell the story.
2. ***The Six Day War** -1967 War and Modern Boundaries - by Michael Orien – the story of the six day war. Amazing story of how Israel destroyed all of her enemies in 6 days and regained East Jerusalem and the Temple Mount. From a secular point of view, but shows the hand of God to the observant.
3. **The Yom Kippur War, 1973 War** -_by Abraham Rabinovich – the story of the 1973 War and how Israel turned initial defeat into a stunning victory.
4. **My Promised Land**, the history of modern Israel, by Ari Shavit. This is an award winning and popular recent book.
5. **Start Up Nation: The Story of Israel’s Economic Miracle**, Senor and Singer – riveting read about business today in Israel and why they are doing so well economically.

Messianic Christianity

6. **To the Jew First: The Case for Jewish Evangelism in Scripture and History**, Darrell L. Bock and Mitch Glaser. *Very interesting to read the chapter entitled, “ The Holocaust and the Sacred Romance.”
7. **Messianic Christian Ministries** – Chosen People (<https://www.chosenpeople.com/site/>), Jews for Jesus (<https://jewsforjesus.org/>), Joe Shulam and Netivyah (<https://netivyah.org/about/about-netivyah/>).