

## Prophecies of the Spirit

The title of this new series is intentionally vague. Does it mean, “Prophecies that are about the Holy Spirit”? Yes. Does it mean, “Prophecies made by the Holy Spirit”? Less so, but also yes. This series will investigate important prophecies about the Holy Spirit, made by the Holy Spirit (all prophecies from God are), including prophecies about the Messiah, the Kingdom, the Indwelling Holy Spirit, and about after the start of the Kingdom, like the destruction of the Temple and persecution of early Christians.

### Part 1: Dreams and Visions

God speaks to and through people throughout the Bible, but is there a particular way or “channel” that God uses? In both testaments, we see God speaking to people in dreams and visions. Today, we’ll go through several examples of God using dreams and visions to communicate to people through both spiritual *and unspiritual* people. In what circumstances did God not use dreams or visions? Does God still communicate to people this way today?

#### I. Dreams and Visions in the Old Testament

Verse	Person	Description
<a href="#">Gen 15:12-17</a>	Abraham	A “deep sleep” fell on Abram then God made a covenant and prophesied Israel’s future slavery in Egypt.
<a href="#">Gen 20:3-7</a>	Abimelech	The king is warned by God in a dream not to touch Sarah.
<a href="#">Gen 28:10-17</a>	Jacob (Israel)	While sleeping at Bethel, Jacob sees a ladder reaching to heaven with angels ascending and descending on it. God speaks and reiterates the covenant promises.
<a href="#">Gen 31:10-13</a>	Jacob (Israel)	Jacob has a dream where an angel of God tells him to leave Laban.
<a href="#">Gen 37:5-11</a>	Joseph	He has symbolic dreams about ruling over his family.
<a href="#">Gen 40:5-22</a>	Cupbearer and Baker	The cupbearer and baker of Pharaoh have simultaneous symbolic dreams while in prison and Joseph interprets them.
<a href="#">Gen 41:1-7</a>	Pharaoh (of Joseph)	Pharaoh has dreams of cows and ears of grain that Joseph interprets to mean a famine is coming.
<a href="#">Judges 7:13-15</a>	Midianite soldier	Has a dream that he tells his friend and that Gideon overhears that reassures him of victory.
<a href="#">1 Kings 3:5-15</a>	Solomon	God appears in a dream by night at Gibeon.

1Sam 3:1-14	Samuel	The Lord repeatedly calls Samuel during the night while he was lying down in the temple. Verse 1: "...the word of the Lord was rare; there were not many visions".
Job 4:12-16	Eliphaz	He has a "vision of the night" that was secretly brought to him.
Dan 2:1-45	Nebuchadnezzar	The king has a dream so troubling to him that he demands an interpretation. Daniel is the only one who can, and reveals his dream is about his kingdom, 3 future human kingdoms, and then God's kingdom.
Dan 4:4-27	Nebuchadnezzar	He has another troubling dream about an enormous tree, and, again, Daniel is the only one who can interpret it and says its about the kingdom being taken away and then restored to the king.
Daniel 7 and 8	Daniel	Daniel has dreams/visions about odd beasts. An angel interprets the dreams and says they are about the current kingdom and 3 future ones.
Daniel 9	Daniel	While in deep prayer, Daniel is given words of insight by Gabriel about seventy "sevens" and the distant future.
Daniel 10-11	Daniel	Daniel sees Gabriel (When no one else does) and is given more information about the future.

## II. Dreams and Visions in the New Testament

Verse	Person	Description
Luke 1:5-22	Zechariah (father of John the Baptist)	Zechariah is awake, but receives a vision and prophecy from Gabriel while burning incense.
Mat 1:20	Joseph (husband of Mary)	An angel tells him in a dream not to fear taking Mary as his wife.
Mat 2:13	Joseph	An angel tells him to flee to Egypt in a dream.
Mat 2:19-22	Joseph	He is told in a dream to return to Israel and go to Galilee.
Mat 27:17	Pilot's wife	She suffers in a dream and is warned to have nothing to do with Jesus.
Acts 9:3-9	Apostle Paul	Receives the Gospel from Jesus through in a blinding beam of light.
Acts 10:9-17	Apostle Peter	He says he fell into a trance and has the vision of a sheet coming down from heaven (three times).
Acts 16:9	Apostle Paul	Paul gets a vision of a Macedonian man.
Acts 22:17-21	Apostle Paul	Paul recounts falling into a trance at the Temple and is told to leave Jerusalem.
Rev 1:10	Apostle John	"I was in the Spirit on the Lord's Day" and receives the vision of Revelation.

## III. How does God speak to "normal" people

There is a strong correlation of God giving normal people, often not even followers of his and sometimes enemies of his, dreams and visions. Sometimes the visions require interpretation, and sometimes they're for another individual.

God definitely speaks words of prophecy and judgement directly through an individual to a person like a king or to a mass of people gathered around them. This mode is mostly limited to major followers of God who are (or will become) a prophet for God's people.

**Next week:** We're going to look at prophecies in Isaiah and Jeremiah.

## Part 2: The Prophecies of Isaiah and Jeremiah

**Review:** Last week I started a new series, the second in the Teaching Series, “The Holy Spirit”, called “Prophecies of the Spirit”. I started talking about a channel frequently used by God to communicate to humans: Dreams and Visions. We delved into Old and New Testament prophecies given to Israelites and Gentiles, God-followers and non-God-followers, well-known prophets and lesser-known ones.

Sometimes God gives words of judgment and future events to an individual and commands them to proclaim them to the masses and to later have them written down for future generations to read, but this is rare. There are only 4 major prophets and 12 minor prophets in the Old Testament, and there are about 40 named and 10 unnamed individuals in the Old Testament who qualified what they were saying with something like, “thus sayeth the Lord”:

- Torah & Early: Joseph (to Pharaoh), Moses, Aaron, Miriam, Eldad, Medad, Balaam, Joshua, Deborah, Samuel, Nathan, Gad.
- United and divided Monarchy: Ahijah (Shilonite), Shemaiah, Iddo (seer), Jehu son of Hanani, Hanani (seer), Elijah, Elisha, Micaiah son of Imlah, Zechariah son of Jehoiada, Azariah son of Oded, Oded, Jahaziel son of Zechariah, Eliezer son of Dodavahu, Urijah son of Shemaiah.
- Writing prophets: Isaiah, Jeremiah, Ezekiel, Daniel (the four “major”), Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi (the Twelve).
- Unnamed individuals: “Man of God” to Eli (1 Sam 2), “Prophet” sent to Israel in Gideon’s day (Judg 6), “Man of God from Judah” who cries against the altar at Bethel (1 Kgs 13), the “old prophet” of Bethel who then delivers a true judgment to that man of God (1 Kgs 13), one or two unnamed prophets who twice address Ahab (1 Kgs 20:13, 28), a son of the prophets who rebukes Ahab (1 Kgs 20:35–43), the young prophet who anoints Jehu (2 Kgs 9), and a “man of God” who warns Amaziah (2 Chr 25:7–9).

In summary, God through the Spirit spoke to many people and might even speak to you in a dream or vision, but it’s highly improbable that He will tell you to tell it to the masses. Instead, it’s much more probable to be a message just for you.

A word about the prophecies I’ll cover today:

- 1) It seems most major prophecies simultaneously have near-term and far-off fulfillments. This is certainly not mandated by God or anything, and it’s almost certain the audience at the time only considered the near-term one. Nevertheless, with the advantage of hindsight and the lens of Christianity, we can identify the far-off fulfillment.

- 2) Naturally, there won't be 100% agreement by theologians of either the near-term or, especially, the far-off fulfillments, but I'll try to focus on the consensus.

## I. Prophecies of Isaiah

Isaiah prophesied primarily to the southern kingdom of Judah but some to the northern kingdom of Israel between the years from around 740 BC to 686 BC (~54 years) under the reigns of the kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah. The main events that occurred during prophetic life were:

- Syro-Ephraimite War (~735 BC): Judah threatened by Israel and Aram.
- The fall of Israel in 722 BC: Assyria destroyed Samaria.
- Assyrian Invasion (701 BC): Sennacherib besieges Judah but Jerusalem survives.
- Babylonian Rise foreshadowed (late 700s): Isaiah warns of Babylon's eventual role in Judah's exile.

Verses	Summary	Topic	Near-term fulfillment	Far-off fulfillment	Acceptance
2:2-4	Zion exalted; <b>nations stream</b> ; swords / plowshares.	Kingdom, Israel	Idealized vision of post-exilic restoration / Jerusalem's elevation among nations.	Start of God's kingdom of earth.	Probable / Highly accepted
4:2-6	Branch of the LORD; cleansing; cloud & fire over Zion.	Messiah, Kingdom	Purified Jerusalem after crisis (Assyrian siege motif).	Messianic presence & protection imagery.	Probable
7:14 (with 7:15-17)	Immanuel sign to the house of David.	Israel, Messiah	Child born in Ahaz's day as time-marker for relief/judgment on Aram-Ephraim.	Typological fulfillment in Jesus' birth (Mt 1:23).	Highly accepted (dual-layer), though debated in details
9:1-7	Great light in Galilee; royal child, Prince of Peace.	Messiah, Kingdom	Deliverance from Assyrian oppression; hopeful royal ideology (Hezekiah context).	Messianic king whose reign is endless (applied to Christ in NT).	Highly accepted
11:1-10	Shoot from Jesse; <b>Spirit-endowed ruler</b> ; peaceable kingdom.	Messiah, Holy Spirit, Kingdom	Ideal Davidic restoration hopes.	Messiah's righteous reign and cosmic peace.	Highly accepted
11:11-16	Second exodus; regathering of the remnant.	Israel, Kingdom	Return from Babylonian exile.	Final/greater ingathering of God's people.	Probable
14:3-23	Taunt over the king of Babylon ('How you have fallen...').	Israel	Fall of historical Babylon / its tyrant.	Typological reading toward satanic pride/judgment in some traditions.	Near-term: Highly accepted; Typology: Possible

Verses	Summary	Topic	Near-term fulfillment	Far-off fulfillment	Acceptance
19:19-25	Egypt & Assyria join Israel in worship; highway of blessing.	Kingdom, Israel	Hopes for international acknowledgment of Israel's God in imperial era.	Eschatological inclusion of nations.	Probable
24-27	Universal judgment; defeat of death; songs of salvation (Little Apocalypse).	Kingdom	Judgment on contemporary world powers (Assyria/Babylon) as type.	End-time judgment and resurrection hope (26:19).	Probable
28:16	Stone in Zion, a tested cornerstone; trust not haste.	Messiah	Call to trust God's sure foundation vs. political pacts.	Applied to Christ as cornerstone (Rom 9; 1 Pet 2).	Probable / Highly accepted
32:1-8	A king will reign in righteousness; noble governance.	Messiah, Kingdom	Hope for just rule (Hezekiah ideal).	Messianic governance theme.	Probable
32:9-20 (esp. v.15)	Judgment on complacency; <b>until the Spirit is poured from on high</b> ; peace & fruitfulness.	Holy Spirit, Kingdom	Impending devastation in 'a year and some days' (701 BCE crisis).	Outpouring of the Spirit leading to enduring righteousness/peace.	Highly accepted
35:1-10	Desert blooms; healing; Highway of Holiness; return to Zion.	Kingdom, Israel	Hopeful imagery of the post-exilic return.	Messianic/eschatological restoration; echoed in Jesus' healings (Mt 11).	Highly accepted
40:1-5	Comfort; voice in the wilderness; glory revealed.	Israel, Messiah	Preparation for return from exile.	John the Baptist preparing the way for Christ (NT citation).	Highly accepted
41:8-20	Servant Israel upheld; rivers in the wilderness.	Israel, Kingdom	Assurance to exiles of divine help.	Broad renewal motifs for the people of God.	Probable
42:1-9	Servant with <b>my Spirit</b> upon him; justice to the nations; covenant & light.	Messiah, Holy Spirit	Servant as Israel/restored remnant bringing justice.	Messiah Jesus (applied in Mt 12).	Highly accepted (Christian), though servant-as-Israel also recognized
44:3-5	I will pour <b>my Spirit</b> on your offspring; blessing and identity.	Holy Spirit, Israel	Post-exilic renewal of the people.	New-covenant outpouring (linked with Joel 2 / Acts 2).	Highly accepted
44:24-45:7	Cyrus named as the LORD's anointed to free Zion.	Israel	Cyrus of Persia and the 539 BCE liberation/return.	Typological anticipation of greater anointed deliverer.	Near-term: Highly accepted; Typology: Possible
49:1-7	Servant called from the womb; a light to the nations; salvation to the ends of the earth.	Messiah	Vocation of Israel/restored servant to bless nations.	Applied to Christ & Gentile mission (Acts 13:47).	Highly accepted
50:4-11	Obedient, suffering servant; set like flint.	Messiah	Prototype prophetic figure enduring abuse.	Passion motifs fulfilled in Jesus.	Probable / Highly accepted
52:7-10	Good news: 'Your God reigns'; return of the LORD to Zion.	Israel, Kingdom	Announcement of end of exile; God's reign re-established in Zion.	Gospel proclamation in Christ's reign.	Highly accepted
52:13-53:12	Suffering Servant: exalted through humiliation; bears sins; makes many righteous.	Messiah	Servant as Israel or an individual representative sufferer.	Atoning work of Christ (central Christian reading).	Highly accepted (Christian)
54:1-17	Covenant of peace; Zion rebuilt and guarded.	Israel, Kingdom	Post-exilic city restoration.	People of God secure under new covenant mercy.	Probable
55:1-5	Free invitation; everlasting covenant, sure mercies of David.	Messiah, Kingdom	Call to exiles to return and trust the LORD's covenant.	Davidic promises realized for the nations in the Messiah.	Probable
56:1-8	Foreigners & eunuchs welcomed; house of prayer for all peoples.	Kingdom, Israel	Post-exilic inclusion at the temple for faithful outsiders.	Gentile inclusion in Christ's people; cited by Jesus.	Highly accepted
59:20-21	Redeemer comes to Zion; <b>my Spirit</b> shall not depart.	Messiah, Holy Spirit	Renewed covenant relationship after judgment.	New-covenant permanence of the Spirit with God's people.	Highly accepted
60-62 (esp. 61:1-3)	Zion's glory; 'The Spirit of the Lord is upon me...' good news to the poor.	Holy Spirit, Messiah, Kingdom	Restored Jerusalem's mission and joy.	Jesus' Spirit-anointed ministry (Luke 4) and ongoing kingdom work.	Highly accepted

## II. Prophecies of Jeremiah

Like Isaiah, Jeremiah prophesied primarily to the southern kingdom of Judah, starting about 100 years after Isaiah in 627 BC until final decades of Judah leading up to the Babylonian exile in 586

BC. He ministered under the kings of Judah, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The main events that occurred during prophetic life were:

- Josiah's Reforms (~622 BC): Jeremiah supported Josiah's reforms but warned they were not enough without true repentance.
- Death of Josiah (609 BC): Judah came under Egyptian influence.
- Rise of Babylon (605 BC onward): Nebuchadnezzar defeated Egypt at Carchemish and became Judah's overlord.
- First Deportation (597 BC): King Jehoiachin and elites taken to Babylon.
- Fall of Jerusalem (586 BC): Temple destroyed, mass deportations; Jeremiah remained with a remnant.

Verses	Summary	Topic	Near-term fulfillment	Far-off fulfillment	Acceptance
3:14-18	Return, reunite Judah & Israel; shepherds after God's heart; nations gather to the LORD in Jerusalem.	Israel, Kingdom	Hope for reunification imagery and faithful leadership after exile.	Eschatological unity of God's people with the nations streaming to God's rule.	Probable
7:3-15	Temple will not protect from judgment; Shiloh as precedent.	Israel	586 BCE destruction of Jerusalem/Temple by Babylon.	Paradigmatic warning; some see typological echo in NT temple judgment themes.	Highly accepted (near); Possible (typology)
11:1-17	Covenant breach leads to announced disaster on Judah.	Israel	Impending Babylonian judgment for idolatry/injustice.	Paradigm of covenant curse/judgment applicable in later theology.	Highly accepted (near)
16:14-21	A greater 'second exodus' from the north country; nations come to know the LORD.	Israel, Kingdom	Return from Babylonian exile under Persian rule.	Greater eschatological ingathering of Israel with nations acknowledging God.	Probable
23:1-8	Woe to bad shepherds; promise of the Righteous Branch of David ('The LORD our righteousness').	Messiah, Israel, Kingdom	Post-exilic hope for faithful governance & shepherding.	Messianic king fulfilled in Christ (NT usage/typology).	Highly accepted
24:5-7	Good figs (exiles) to be restored; God will give 'a heart to know me'.	Israel, Holy Spirit	Restoration of exiles who submit to God's discipline.	Newâ€covenant heart knowledge/indwelling themes (linked with Jer 31; Ezek 36).	Probable / Highly accepted
25:11-12	Seventy years of Babylonian domination; then Babylon judged.	Israel	Historical 70-year period and subsequent fall of Babylon (539 BCE).	Pattern of limited judgment followed by deliverance.	Highly accepted (near)
29:10-14	After seventy years, I will visit you and bring you back; plans for welfare, not evil.	Israel	Return under Cyrus/early Persian period.	Broader promise of restoration realized ultimately in Christ's people.	Highly accepted (near)
30:7-11, 18-22	Distress followed by yoke broken; city restored; 'You shall be my people, I will be your God'.	Israel, Kingdom	Babylonian crisis and post-exilic restoration of Zion.	Ultimate covenant restoration; some see messianic dimensions.	Probable
30:8-9	Serve the LORD and 'David their king' whom I will raise up.	Messiah, Kingdom	Renewed Davidic hopes in restoration era.	Messianic king fulfilled in Christ.	Probable / Highly accepted
31:1-14	Restoration joy for Israel/Ephraim; shepherded again; mourning turned to joy.	Israel, Kingdom	Return from exile and renewed worship in the land.	Greater joy of redeemed community in messianic age.	Probable
31:15	Rachel weeping for her children; refuses comfort.	Israel	Exilic devastation and loss among northern tribes (Ephraim).	Applied typologically to Herod's massacre (Mt 2:18).	Highly accepted (Christian typology)

Verses	Summary	Topic	Near-term fulfillment	Far-off fulfillment	Acceptance
31:27-30	Days are coming; end of the proverb 'fathers ate sour grapes'; personal accountability.	Israel, Kingdom	New order of justice envisioned after return.	Ethos of the new covenant community.	Probable
31:31-34 (New Covenant)	New covenant: law written on the heart; all shall know me; sins remembered no more.	Holy Spirit, Messiah, Kingdom	Post-exilic beginnings/anticipation of deeper covenant renewal.	Inaugurated in Christ; indwelling Spirit writing the law on hearts (Heb 8-10).	Highly accepted
31:35-37	Cosmic guarantees for Israel's continuity before God.	Israel	Assurance to exiles that God has not abandoned his people.	Ongoing divine commitment; read variously across traditions.	Possible / Probable
31:38-40	The city rebuilt from tower to corner; never again uprooted or overthrown.	Israel, Kingdom	Rebuilding of Jerusalem in the Persian period.	Ultimate secure city/people of God (typologically New Jerusalem).	Probable
32:36-41	Everlasting covenant; 'I will give them one heart... put the fear of me in their hearts'.	Holy Spirit, Kingdom	Covenant renewal language for restored community after exile.	New-covenant/indwelling Spirit themes (unity of heart and way).	Highly accepted
33:6-9	Health, healing, cleansing from iniquity; nations will fear and tremble at the good God does.	Israel, Kingdom, Holy Spirit	Purified, restored community after exile.	Gospel-era cleansing and witness to the nations.	Probable
33:14-16	Branch of righteousness' for David; Judah saved; Jerusalem called 'The LORD is our righteousness'.	Messiah, Israel, Kingdom	Post-exilic hope for righteous Davidic governance.	Messianic fulfillment in Christ (language echoed from 23:5-6).	Highly accepted
33:17-22	Covenant with David and Levitical priests will not fail; innumerable offspring.	Israel, Messiah	Assurance of ongoing worship/leadership after exile.	Typologically fulfilled in Christ's eternal kingship/priesthood; debated details.	Possible / Probable
34:2-5 (to Zedekiah)	King Zedekiah will see Babylon's king, go to Babylon, and die in peace with lament rites.	Israel	Fulfilled in the events of 586 BCE and Zedekiah's later death (with complexities).	No major far-term layer; specific historical oracle.	Highly accepted (near)
35:18-19 (Rechabites)	Promise of a standing line for the Rechabites due to obedience.	Israel	Immediate commendation and promise within Judah's last days.	Moral paradigm of obedience versus Judah's disobedience.	Probable
46:13-26 (Egypt)	Nebuchadnezzar will strike Egypt.	Israel (nations)	Babylonian campaign against Egypt in early 6th c. BCE.	Pattern of judgment on nations.	Highly accepted (near)
46:27-28	Do not fear, Jacob; I will save you from far away; I will make a full end of the nations where I scattered you.	Israel, Kingdom	Return from exile with protection.	Ultimate salvation and preservation of God's people.	Probable
49:34-39 (Elam)	Judgment on Elam; 'in the latter days' I will restore fortunes.	Israel (nations)	Regional upheavals under Babylon/Persia.	Opaque; general promise of future restoration for Elam.	Possible
50-51 (Babylon)	Fall of Babylon and vindication of Israel.	Israel, Kingdom	539 BCE fall of Babylon to Persia; release for Judah.	Typological 'Babylon' motif carried into Revelation 17-18.	Highly accepted (near); Probable (typology)

**Next week:** We will be looking at the prophecies of Ezekiel.

### Part 3: The Prophecies of Ezekiel

**Note:** This review, like some other reviews in other series, contains additional information not covered in the prior episode.

**Review:** Last week I covered many of the prophecies of Isaiah and Jeremiah and categorized them by their long term fulfillment: Israel, the Kingdom, the Messiah, and the Holy Spirit. I didn't find many that theologians thought pertained to the Holy Spirit. In Isaiah the few I found four that were about how the Messiah would have the Spirit on him (11:1-10, 32:9-20, 42:1-9, 59:20-21, 61:1) and one about the Spirit will be poured out (44:3-5). In Jeremiah found four. The major one is in 31:31-34 about a "new covenant" characterized by people "all knowing God", having God's law "written on their hearts and minds", and the forgiveness of sin. The other three echo some part of this, like, "a heart to know me" (24:5-7), "put fear in their hearts" (32:36-41), and "cleanse them from sin" (33:6-9).

But in my rush to find and tabulate all these prophecies, I failed to remember a very important lesson from John 7:37-39: *On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. Whoever believes in me, **as Scripture has said**, rivers of living water will flow from within them." **By this he meant the Spirit**, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.*

In past series, I have emphasized the incredible importance of scriptures that indicate a prophecy is being fulfilled. First, they are rare—normally we have to make the association ourselves and the association will be weak as it involved a human. Second, they explain what the prophecy meant and what elements played an active role in the fulfillment. But there is a third additional lesson provided in this reference: **it is a key or legend to finding other prophecies about the same thing**. Namely, Jesus (and John's parenthetical explanation) points to the idea that prophecies about the Holy Spirit may use imagery of living/flowing water from something.

It's subtle, but Jesus quotes the Scripture in a slightly different way from other passages that directly connect a prophecy with its fulfillment. In the latter case, phrases like, "this was spoken by the prophet" or "God said". Here Jesus says, "as Scripture has said". There is no exact match for, "rivers of living water will flow from within them", in the Old Testament. Instead, there are an amalgam of verses which altogether say this. The NIV references Isa 58:11. The ESV references Isa 12:3, Ezek 47:1, and Isa 44:3. The NASB references Isa 44:3, 55:1, and 58:11. Isaiah 12:3 and 58:11 don't even appear in last episode's table! Isa 44:3 is in the table but only mentions the pouring out of the Spirit. Isa 55:1 is also in the table but not categorized at the Holy Spirit.

I also found five additional prophecies in Jeremiah using the “living water” key. Two were in last episode’s table, but not categorized as the Spirit.

Verses	Summary
Isa 12:3: With joy you will draw water from the wells of salvation.	This is tightly tied to the Feast of Tabernacles’ water-drawing rites (the setting of John 7), so it would have resonated in listeners’ ears.
Isa 44:3: For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants.	Strongest single link to John 7 because it explicitly equates water with the Spirit.
Isa 55:1: “Come, everyone who thirsts, come to the waters...”	Matches Jesus’ invitation in John 7.
Isa 58:11: “...You will be like a well-watered garden, like a spring whose waters never fail.”	Salvation comes from Israel and the Spirit flows out of it.
Jer 2:13: “My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”	1) God is the true source of the Spirit. 2) Any other human attempt to gain life will fail.
Jer 17:7-8: But blessed is the one who trusts in the Lord, whose confidence is in him. They will be like a tree planted by the water that sends out its roots by the stream.	The Spirit is the true source and connection to God.
Jer 17:13: Those who turn away from you will be written in the dust because they have forsaken the Lord, the spring of living water.	Long term fulfillment: Anyone who rejects God’s Spirit is rejecting their only connection to God.
Jer 31:9: I will lead them beside streams of water on a level path where they will not stumble, because I am Israel’s father...	God leads with the Spirit; when we <u>follow</u> we will not stumble.
Jer 31:12: “They will be like a well-watered garden, and they will sorrow no more.”	Near term: Israel returning from exile; far off: the Spirit will flow from Israel.

## Part 1 of the Prophecies of Ezekiel

Prophecies contain direct and indirect links in the history of the Bible which altogether make up **God’s story**. In Luke 24:13-27 we find the story of the disciples on the road to Emmaus. After patiently listening to the disciple’s confusing and fear over the events that had just happened (Jesus’ arrest and crucifixion), he finally exclaims: He said to them, *“How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?”* And beginning with Moses and **all the Prophets**, he explained to them what was said in all the Scriptures concerning himself.

We are meant to identify prophecies from the Old Testament and connect them with the future events that occurred in the New Testament. We don’t want to get caught unaware and “foolish”.

Ezekiel, who lived from ~623 BC to ~571 BC was, like Jeremiah and Zechariah (probably), a descendant of Aaron from the tribe of Levi making him a priest. He had been exiled to Babylonian in 597 BC and prophesied during the years 593–571 BC. There is a general structure to his prophecies. Chapters 1-24 are judgment on Judah/Jerusalem, 25-32 are oracles against the nations, and 33-48 and hope and restoration after Jerusalem’s fall.

Verses in Ezekiel	Summary
11:19–20: I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.	Many terms relating to the Spirit and Jer 31:31-34: undivided heart, new spirit, remove heart of stone, they follow the law and be God's people.
36:25–27: I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities... will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you...	The new heart and Spirit we will get will cleanse us. This could be a reference to baptism. The Spirit will go in us.
37:1–14: ...will make breath enter you, and you will come to life...Come, breath, from the four winds and breathe into these slain, that they may live...I will put my Spirit in you and you will live...	We are like very dead corpses without God's spirit in us. Flesh without the Spirit could be reminiscent of the Law. Gen 2 breath of life connection. God will put his Spirit in us. Mat 27:51-53 likely references verses 12-14, "open your graves and bring you up from them".
39:29: I will no longer hide my face from them, for I will pour out my Spirit on the people of Israel, declares the Sovereign Lord.	We will "see" God as the curse of the Garden will be lifted and our sins forgiven.
47:1–12: ...I saw water coming out from under the threshold of the temple toward the east... Swarms of living creatures will live wherever the river flows. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."	The water flows from the temple, where God lived before the curtain was torn at Jesus' death on the cross. Unlike man's failed attempt to relate to God through obedience to good and avoidance of evil, the Spirit in us will not wither (withered fig tree?) but will bear fruit.

**Next Week:** We'll talk about prophecies not in the major or minor prophets.

## Part 4: Water in the Desert (Prophecies of the Spirit outside of the prophets)

**Review:** Last episode we talked about additional prophecies of the Indwelling Spirit in Isaiah and Jeremiah and then we looked at Ezekiel. I was able to find more prophecies about the Spirit in Isaiah and Jeremiah using the key the Jesus gave in John 7:37-38:

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*“Let anyone who is thirsty come to me and drink. Whoever believes in me, **as Scripture has said**, rivers of living water will flow from within them.”*

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And then immediately after this, in verse 39, the Apostle John explains:

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*“**By this he meant the Spirit**, whom those who believed in him were later to receive.”*

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Ezekiel has several prophecies about the Spirit using the symbols of the human heart (turning from stone to flesh), breath and water. Eze 11:19-20 says God will put a new spirit in them and a new heart. Eze 36:25-27 says we will be sprinkled with water and given a new heart and God will put his Spirit in us. Eze 37:1-14 is the vision of the dry bones first miraculously have muscle, flesh and skin restored to them, and then have the breath of God breathed into them, and again it says God will put his Spirit into us. Eze 47:1-12 gives a vision of water welling up and pouring out of the east gate of the temple. Wherever the water goes, abundant, flourishing life springs up. These four passages strongly prophesy the coming indwelling of the Holy Spirit in mankind.

Today I’m going to talk about allusions to the Holy Spirit in some Old Testament stories outside of the major and minor prophets. I will again employ the axiom, “Old Testament prophecies that are directly linked by a New Testament figure are extremely important”.

### I. Water in the Desert

Have you ever been thirsty and really not known how you were going to get water? Thirst is a rare and short-lived experience in the modern First World. The closest experiences I can relate to are a couple of long mountain hikes up and long bike rides where I’ve run out of water. Your mind begins to fixate on water. No matter how rational and calm you try to be, a type of panic begins to set in. I’ve only been in this state for maybe an hour or two, but can you imagine a whole day with no end in sight? Also, it’s a different experience from being hungry. Humans can survive without food for 1 to 3 months by reducing the amount of energy they use and getting energy from fat stores and then from their own tissues! But with water, humans can only survive about 48 hours—even shorter in hot environments. Unlike food, there’s not really a way for bodies to store extra water.

I say all this to try to help us understand why metaphors about springs of water and living water were so poignant to people living before and during the time of Christ.

The Old Testament passages are Exodus 17, Numbers 20, Psalm 78:15, and Psalm 105:41; and the New Testament figure is the Apostle Paul and the passage is 1Cor 10:4.

Exodus 17:1-7 and Numbers 20:1-13 are two different occasions where the Israelites feared dehydration in the desert. The first is just after they escaped captivity in Egypt at Rephidim (before Sinai). The people grumble for water and Moses strikes the rock at Horeb and water gushes out of it. The place is named Massah (“testing”) and Meribah (“quarreling”). The second event is almost 40 years later, at Kadesh near the end of the wanderings. Miriam dies and again there is no water. God tells Moses to *speak to the rock*, but instead Moses *strikes it twice*. Water does flow, but God rebukes Moses and Aaron, barring them from entering the land. The place is called Meribah again.

1Cor 10:1-4 directly references the Israelites’ exodus from Egypt and the times that they received miraculous waters flowing out of a rock. Paul says the *rock is Christ*. And from passages like John 14, we know the strong relationship between Christ and the Spirit (14:20 — “I am in the Father, and you in me, and I in you.” and 14:23 — “If anyone loves me...my Father will love him, and we will come to him and make our home with him.”). 1Cor 12:13, “...we were all given the one Spirit to drink.” Most likely also foreshadows 1Cor 10’s use of the water from the rock in the desert.

## II. Water all over the World: Gen 6-8 and 1Pet 3:19-22

The Flood killed all of humanity except Noah and his family. How was Noah “saved through water”? It seems like it was the boat that saved him from the water.

Because what did the Flood accomplish? It removed wickedness from the earth. This wickedness would have eventually killed Noah his family—either physically (e.g. bad people might stone him for his beliefs) or perhaps spiritually (wickedness may have worn Noah’s conviction down over time). So the boat kept him alive during the Flood, but the Flood waters saved him by cleansing the earth of evil.

Note that it is the waters of the Flood which is the symbol of the saving baptism in verse 21 (and not the other way around).

Baptism saves us the same way the Flood saved cleansed the world of evil, but in the case of baptism, it is Christ’s redeeming works allowed for the forgiveness of sin and the indwelling of the Spirit. I believe this is the point of the second half of verse 21, “not the removal of dirt from the body but the pledge of a clear conscience (συνείδησις, suh-nay-day-sis) toward God. It saves you by the resurrection of Jesus Christ”. Under the Old Covenant, the waters of the Mikvah physically cleansed one’s body and was a symbol of one’s cleansed status before God. But baptism goes way beyond that! Ritual cleansing had a very short effect, but baptism allows for the Indwelling Spirit to enter us and can save us for the rest of our lives into eternity. As Heb 9:14 exclaims:

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*The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences (συνείδησις) from acts that lead to death, so that we may serve the living God!*

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Therefore, the waters of the Flood cleansing the earth of evil foreshadow Christ's redeeming works and saving Indwelling Holy Spirit.

**Next week:** I will talk about Daniel, arguably the book that contains the most prophecies about the Kingdom and Messiah, but what about the Holy Spirit?

## **Part 5: Prophecies of the Kingdom (the prophecies of Daniel)**

**Review:** Last week I talked about water-related events that occurred outside of the major and minor prophets which I believe foreshadow the Holy Spirit.

The first was the two “water out of a rock” events of the wandering of the Israelites in the desert after their escape from Egypt. The first occurred shortly after their escape, and the second near the end of their 40 years of wandering. In both cases water miraculously comes out of a rock to quench the thirst of the Israelites and their livestock. In 1Cor 10:1-4, Paul confirms the foreshadowing: the rock represents Christ from who an unended flow of living water.

The second was the waters of the Flood. Peter in 1Pet 3:19-22 makes known the Flood foreshadows the salvation that comes from Christ. Just like the waters of the Flood cleansed the world of wickedness creating a clean slate for Noah and his family to repopulate, so does the death and resurrection of Christ, which cleanses the world of wickedness and opens the possibility for people to believe and be filled with the saving Holy Spirit. Baptism is a part of what the waters of the Flood foreshadowed and makes a strong case for the involvement of water baptism and salvation in the New Covenant.

Today we will talk about the prophecies of Daniel. Daniel is heavy in prophecies about the timing of the Kingdom of God. It is also heavy in prophecies about coming the Messiah/Anointed one. While both of these points to the coming of the Spirit, I could find no direct prophecies, even ones involving the word spirit, breath, water, doves, etc. I guess that means this will be a short episode.



### **I. The Framing of the end of the Era of Sin (the end of the Old Covenant)**

There are some who believe the Kingdom of God starts at the end of the current era, the Era of the Spirit, at the Second Coming. Often this belief is held because the world doesn't look like the Kingdom of God is active. In fact, it looks like the world is just as evil now as it was before Christ (or even worse). But this presupposes that the world will be devoid of sin or have a prevalence of goodness during the Kingdom of God. But the Bible never says this will be the case. As long as mortal mankind lives, there will be great wickedness.

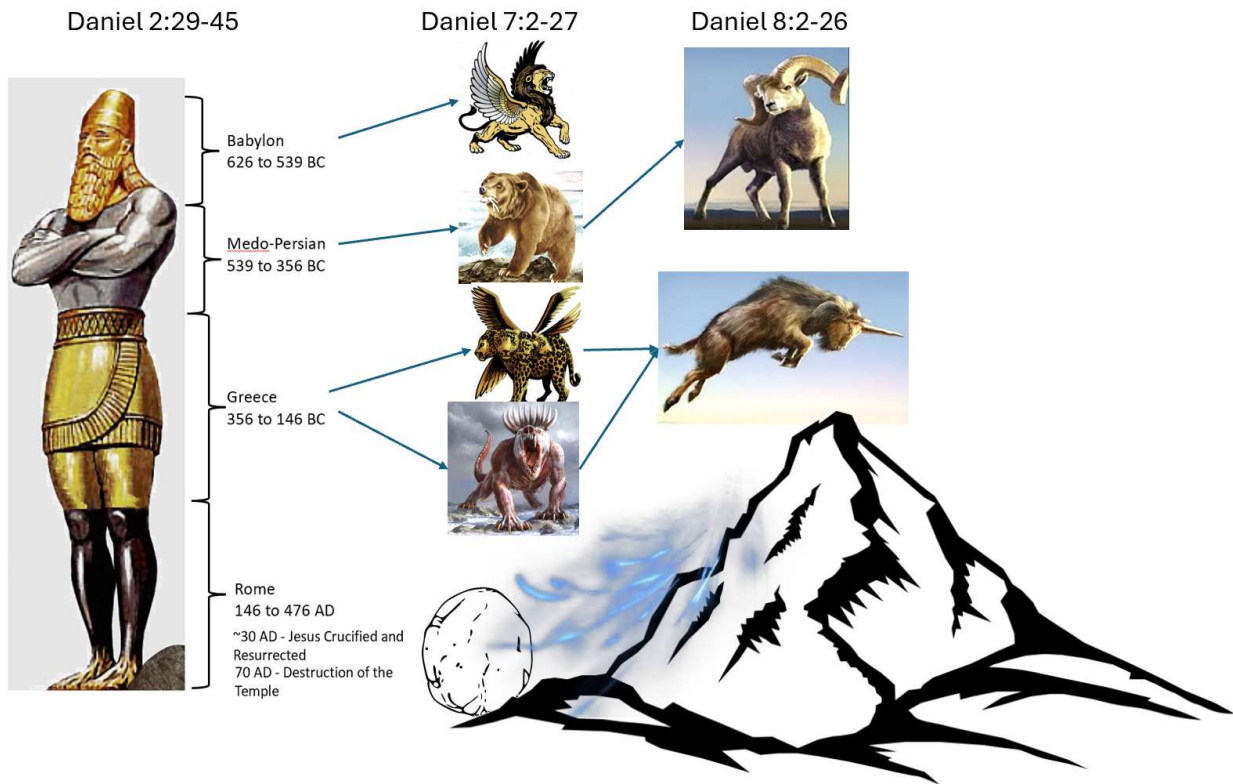
The conditions for the start of the Kingdom are actually given Jer 31:31-34: A new covenant is needed, one where people's wickedness is forgiven and God no longer remembers their sins, and one where God can put his law in the hearts and minds so that people can truly “know” God. Therefore, it is not that mankind no longer is wicked or sins, but that their wickedness is forgiven and their sins no longer remembered.

This is why I believe the Kingdom of God started at or shortly after the resurrection of Christ. And I believe this is what many of Daniel's prophecies point to, at first in general terms and then quite precisely.

Daniel’s interpretation of Nebuchadnezzar’s dream in Daniel 2, his vision and angelic interpretation in Daniel 7, and his vision and angelic interpretation in Daniel 8 also point to God’s Kingdom starting in the kingdom following the kingdom following the kingdom following the Babylonian Kingdom. The kingdom/empire that succeeded the Babylonian kingdom was the Medo-Persian empire. The kingdom following the Medo-Persian empire was the Greek Empire. Finally, the kingdom following the Greek Empire was the Roman Empire. Regardless of Daniel’s prophecies, no Christian would argue that the Messiah did not come during the Roman Empire (though some argue the Roman Empire has not ended and continues with the Catholic Church and/or the European union, but I do not believe this). And no Christian would argue that the birth, life, death, and resurrection of Christ and the giving of the Holy Spirit is the biggest thing God did on the earth since its creation. Therefore, it only seems logical to me that we should look for something great to have in this era.

## II. “Not human hands”

These could be God’s hands, but I believe this is referring to the Holy Spirit, as God the Father is symbolized as the mountain and the Son by the rock cut out of the mountain. By saying, “not by human hands”, the vision shows they were *like* hands, but probably ghostly hand.

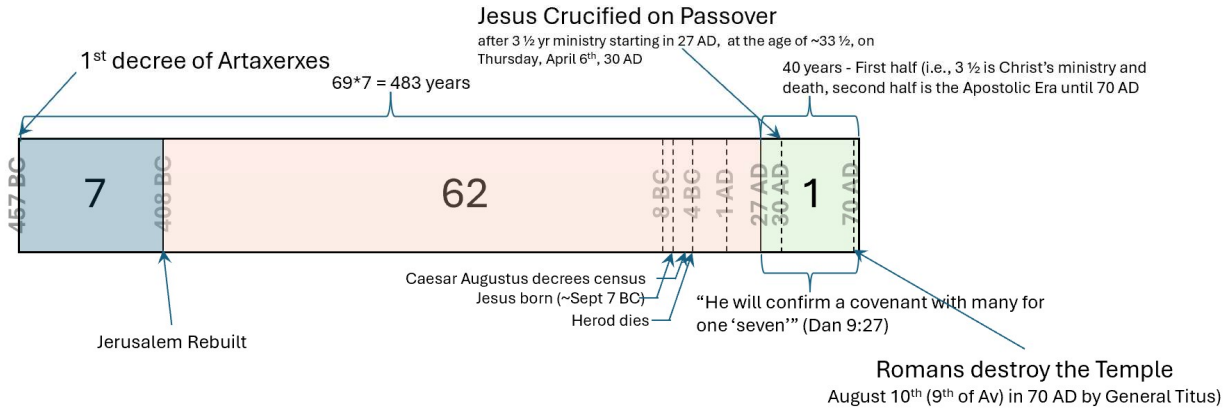


## III. “To Bring in Everlasting Righteousness”

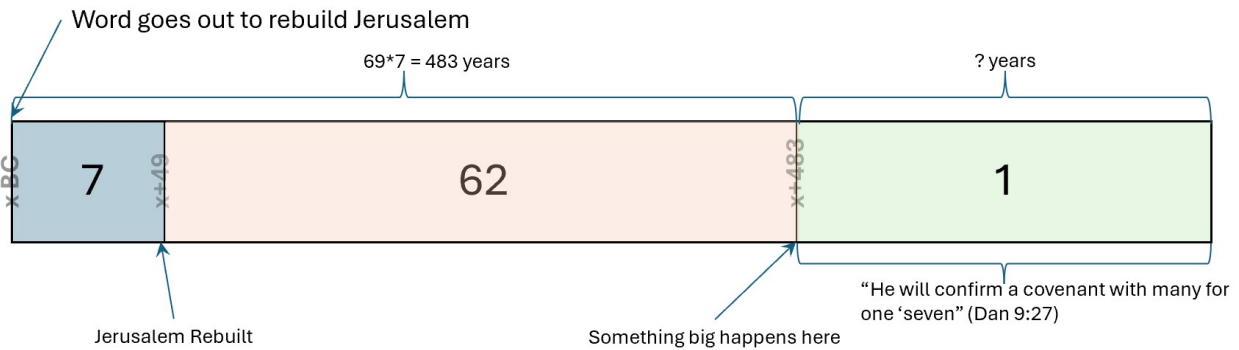
Dan 9:24: “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to *bring in everlasting righteousness*, to seal up vision and prophecy and to anoint the Most Holy Place.”

This verse is another one that outlines what must happen before the end of the Old Covenant and what happens at the beginning of the New Covenant.

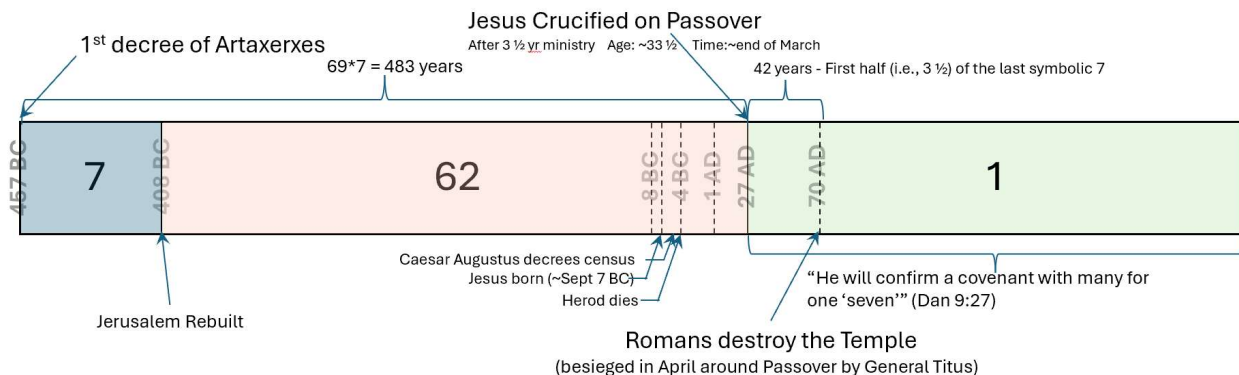
## Daniel's 70 Weeks



It's difficult to precisely interpret the "70 sevens" prophecy. The following tries to generally break down the prophecy:



Like the first figure shows one possible interpretation, here is another:



## Part 6: Prophecies in the Minor Prophets

**Review:** Last week we were in the Book of Daniel. Daniel contains many prophecies, some are visions given to him, and some given to others and Daniel interpreted them. Some of the visions had very quick fulfillments, like the famous “Writing on the Wall” which was fulfilled the very night the words were written. But the prophecies about the Messiah and the Kingdom were given 580 years before the fulfillment!

How can we know that parts of Daniel were still not filled by the of Jesus? I forgot to mention Jesus’ reference to Daniel (shame on me!). Recall that it’s a huge deal whenever a New Testament figure makes a reference to an Old Testament prophecy. These references reveal many important things to us. In this case, in Mat 24:15, it is Jesus doing the referencing. He says, “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand...”. Mark 13:14 is also a parallel reference to this but is missing the “spoken of through the prophet Daniel”, but it does include the phrase “let the reader understand”. Jesus gives several important pieces of information about Daniel:

1. He confirms Daniel is a prophet. This should dispel any doubt some theologians have who say a 2nd century BC writer wrote as if he were Daniel in the 6th century BC.
2. He confirms Daniel's prophecies about "the abomination that causes desolation" standing in the holy place" have not yet happened. Daniel uses this phrase in 9:27, 11:31, and 12:11; and something close to it in 8:13 with, “the transgression that makes desolate”.
3. He uses similar words, "Let the reader understand" to Dan 9:25, which says, "Know and understand this". No where else in the New Testament do we find this phrase, "let the reader understand", and it is a clear link to Daniel’s “let the reader understand”.

**Note:** From now on I’m going to use the term, “*declarative fulfillment*” for this. Here’s the definition I’m giving is:

Declarative Fulfillment: When a divinely authorized New Testament figure (e.g. Christ or an apostle) explicitly identifies an Old Testament prophecy as being fulfilled in the present or near-future moment, thereby declaring the prophetic transition from anticipation to realization.

**Today:** We’re going to be looking for references to the Holy Spirit in the twelve books of the Minor Prophets.

### I. The dates, locations, audiences, and major events of the Minor Prophets

Prophet	Prophetic activity (approx. BCE)	Base / audience	Major contemporaneous events	Notes (Spirit/Messiah/Kingdom hooks)
<b>Hosea</b>	c. 755–715 (Hos 1:1; Jeroboam II ? Hezekiah)	Northern Kingdom (Israel/Ephraim); also addresses Judah	Late prosperity under Jeroboam II; Assyria ascendant; fall of Samaria (722/721)	3:5 Davidic hope; 14:4–7 restoration imagery ('dew'); covenant faithfulness theme
<b>Joel</b>	c. 500–400 (temple functioning; post-exile liturgy)	Judah/Jerusalem	Locust plague; fast assemblies; Persian period stability	2:28–29 outpouring of the Spirit; 3:18 'fountain' from the house of the LORD
<b>Amos</b>	c. 760–750 (Jeroboam II; Uzziah); 'two years before the earthquake'	From Tekoa (Judah) ? prophesies to Northern Kingdom (Bethel, Samaria)	Relative prosperity + injustice; Assyria rising; notable earthquake (~760)	9:11–15 restoration of 'booth of David' (Acts 15)
<b>Obadiah</b>	c. 585–550 (after Jerusalem's fall)	Judah; oracle against Edom	586 destruction of Jerusalem; Edom's participation; diaspora beginnings	Day of the LORD on nations; Zion's deliverance (v. 17, 21)
<b>Jonah</b>	Setting under Jeroboam II (c. 793–753)	From Gath-hepher (Israel); sent to Nineveh (Assyria)	Assyrian power waxing; narrative of Nineveh's repentance	Gentile repentance; mercy to nations; typology to Christ (Matt 12:39–41)
<b>Micah</b>	c. 740–700 (Jotham, Ahaz, Hezekiah; Mic 1:1)	Moresheh (Judah); addresses Samaria & Jerusalem	Assyrian campaigns; fall of Samaria (722/721); Sennacherib vs. Judah (701)	4:1–5 Zion exalted; 5:2 Bethlehem ruler; 7:14–20 covenant mercy
<b>Nahum</b>	c. 660–620 (after fall of Thebes 663; before Nineveh 612)	Judah; oracle against Nineveh (Assyria)	Assyria's decline; Medo-Babylonian rise; Nineveh's fall (612)	Judgment on oppressor; comfort for Judah (1:15)
<b>Habakkuk</b>	c. 609–597 (Jehoiakim era; before first deportations)	Judah	Rise of Babylon (Chaldeans); impending invasion; 605 & 597 deportations	2:4 'the righteous shall live by faith'; theophany (ch. 3)
<b>Zephaniah</b>	c. 640–622 (in Josiah's days; likely pre-reform)	Jerusalem/Judah	Impending judgment; calls to seek the LORD; Assyria waning	3:9–20 purified peoples; the LORD in your midst (3:17)
<b>Haggai</b>	520 (Darius I, 2nd year; dated oracles: Aug–Dec)	Post-exilic Judah (Jerusalem)	Temple rebuild restarted; economic hardship; Persian oversight	2:5 'My Spirit remains among you'; 2:6–9 future glory; 2:23 Zerubbabel 'signet'
<b>Zechariah</b>	520–518 (early visions); possibly later oracles	Post-exilic Judah (Jerusalem)	Temple rebuild; Persian period; community restoration	4:6 'Not by might but by my Spirit'; 9:9 king on a donkey; 12:10 'spirit of grace'
<b>Malachi</b>	c. 460–430 (Persian period; after temple rebuilt)	Judah (Jerusalem & surrounding)	Post-exilic laxity; priestly corruption; Nehemiah's reforms context	3:1 messenger before the Lord; 4:5–6 Elijah expectation

## II. Specific Prophecies about the Holy Spirit

### Hosea

6:1–3 — He will come “like the rain.” (Often read as renewal imagery that dovetails with Spirit themes.)

### Joel

2:28–29 — “I will pour out my Spirit on all flesh...”

2:32 — “Everyone who calls on the name of the LORD shall be saved.”

3:17–21 (esp. 3:18) — Zion blessed; fountain from the house of the LORD. [Spirit imagery]

### Haggai

2:4–5 — “My Spirit remains among you; fear not.”

### Zechariah

4:6 — “Not by might... but by my Spirit.”

12:10 — “I will pour out... a spirit of grace and supplication; they will look on me whom they have pierced.”

13:1 — Fountain opened for sin and uncleanness. [Spirit cleansing imagery]

14:8–9, 16–19 — Living waters from Jerusalem; the LORD king over all the earth.

## Part 7: Did Jesus Prophecy the Year of the Destruction of the Temple?

**Review:** Last week I gave some additional information about Daniel 9 and how Jesus references Daniel directly in Mat 24:15, calling him a prophet and indicating some of his prophecies are yet to come. This will be important in today's episode. I then covered the Minor Prophets, when they prophesied, to whom they prophesied, and important prophecies about the Holy Spirit. Joel and Zechariah had the most prophecies about the Holy Spirit, with Peter quoting Joel 2:28-32 verbatim in Acts 2 in his famous first preaching of the Gospel.

Today I'm going to go out on a limb and connect some prophecies and look at the idea that perhaps Jesus prophesied the year of the destruction of the Temple in his Mat 24-25 discourse.

### I. What is Matthew 24 for sure about?

The parallel passages can be found in Mark 13 and Luke 21. They're all pretty close but have some important differences. I'm choosing to focus on Matthew's account because 1) He includes Jesus' direct reference to Daniel, and 2) Since Matthew's audience was the Jews, he'd be more likely to key in on important prophecies relevant to the Jews.

**Mat 24:1-2:** Jesus is for sure talking about the destruction of the Temple. Could he still be referring to his body as a temple, like in John 2:19, "Destroy this temple, and I will raise it again in three days"? Well, he is about to go to the cross in two days of days (Mat 26:2 "the Passover is two days away"), but, as we'll see, Jesus is talking about a future event that occurs in a number of years.

**Mat 24:3:** This is about 30 minutes later (the time it takes to walk from the Temple to the Mount of Olives). Jesus' prior statement really got the disciples' minds churning. They appear to ask him two or possibly three questions, 1) "When will this happen?", 2) "What will be the sign of your coming?", and 3) "[What will be the sign] of the end of the age?" It's possible from Jewish lore that the Jews conflated all these events together and therefore they're really asking one question.

**Mat 24:4-14:** Jesus gives at least nine different signs to look out for:

1. False Messiahs. The historian Josephus and the books of Acts list at least 5:
  - a) Theudas (c. 44–46 CE).
  - b) "The Egyptian" under procurator Felix, 52–60 CE (Acts 21:38 alludes to him).
  - c) Other wilderness sign-prophets (Felix's time) — Josephus notes impostors who led crowds into the wilderness promising divine signs, suppressed by the Romans.
  - d) Menahem (66 CE) — a rebel leader from the line of Judas the Galilean who seized Masada's armory.
  - e) Simon bar Giora (69–70 CE) — later paraded in Rome in purple after the fall of Jerusalem and executed.
2. Hearing of wars and rumors of wars. Nation will rise up against nation and kingdom against kingdom. If nothing else, this could be talking about the impending First Jewish war of 67 AD to 73 AD. However, there were also major events between 30 and 70 AD that disciples in Jerusalem would have heard about:
  - a. Arab–Herodian war (36–37 AD).

- b. Samaritan–Jewish violence & Roman crackdowns (36 AD; 52 AD).
  - c. Alexandrian Jewish–Greek riots (38 AD and 66 AD).
  - d. Caligula’s statue crisis (40–41 AD) – Emperor Caligula, who strongly believed in his own divinity, ordered General Petronius to erect a colossal statue of himself at the Jewish Temple. The tens of thousands of Jews non-violently protested, laying on the ground of the Temple exposing their necks saying, “Kill us first, then build the statue!” This impressed Petronius. He wrote back to Caligula to reconsider at the statue would result in mass revolt and bloodshed. Caligula wrote back telling Petronius to kill himself for disobedience. But Caligula himself was assassinated in Jan. of 41 AD before his order reached Petronius. Thus, the Temple was spared defilement.
  - e. Rome vs. Parthia in Armenia (58–63 AD) – A full Roman–Parthian war raged just north-east of Judea.
  - f. Local flashpoints that lit the Great Revolt (66–70 AD).
3. Famines in various places
    - a. Empire-wide famine(s) “in the days of Claudius” (Acts 11:28) with a severe Judean famine c. AD 46–48; Queen Helena of Adiabene famously bought grain from Egypt for Jerusalem’s poor (Josephus, Ant. 20).
    - b. Grain crises in Rome during Claudius’ reign (riots and policy responses), corroborating wider shortages.
  4. Earthquakes in various places
    - a. Major quake Phrygia (Laodicea/Hierapolis/Colossae) in AD 60–61.
    - b. Destructive quake recorded by Tacitus in Campania (Pompeii/Herculaneum) on Feb 5, AD 62.
    - c. Tacitus recorded another quake while Nero was performing in Naples in 64 AD. The theater later collapsed.
  5. You will be handed over... persecuted and put to death
    - a. James (son of Zebedee) executed by Herod Agrippa I in Jerusalem (c. AD 44).
    - b. James the Just (the Lord’s brother), leader of the Jerusalem church, executed by the high priest Ananus in 62 AD.
    - c. Nero’s persecution in Rome after the great fire in 64 AD. Christians publicly tortured and killed. The executions of Peter and Paul in 64 AD are linked to this outbreak of persecution.
  6. Many will turn away...betray and hate each other.
    - a. Paul laments that “all who are in Asia turned away from me,” naming Phygelus and Hermogenes (a sweeping defection in the Ephesian/Asia Minor sphere) (2Tim 1:15).
    - b. Paul also records Demas “deserted me, having loved this present world” (2Tim 4:10).
  7. Many false prophets will appear and deceive many people.
    - a. John notes groups who “went out from us” (i.e. left the fellowship) 1John 2:19 immediately after saying, “Dear children, *this is the last hour*; and as you have heard that the antichrist is coming, even now many antichrists have come. *This is how we know it is the last hour.*” in verse 18.
      - Note about false Messiahs versus false prophets versus anti-Christ:
      - False Messiah: A Jew claiming to be or being proclaimed as the Messiah.
      - False Prophet: A Jew or Christian making claims about future events that are false.

- Anti-Christ: A Christian who makes false and twisted claims about Christianity.
- b. Among Judeans, Josephus paints Jerusalem in the 60s as riven by factional hatred and reprisals—an atmosphere of betrayal that climaxed in the war years.
8. Because lawlessness increases, the love of many will grow cold.
    - a. Josephus' summary line in War 5.442 is chilling: "Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness."
    - b. Josephus gives the above assessment after pages of internecine (damaging to all sides) cruelty, temple desecration, and predation on fellow Jews in the 60s.
  9. This gospel of the kingdom will be preached in the whole world as a testimony to all nations.
    - a. The word translated "world" here is *Oikoumene*. This was a common Greek term referring to the **inhabited / Roman world** (cf. Luke 2:1)
    - b. *Rome hears it*: "Your faith is being **reported all over the world**" (Rom 1:8); the faith is also documented in Rome by the mid-60s (Tacitus, Ann. 15.44—Christians present in Nero's Rome).
    - c. *East-West reach*: Paul says he preached "from **Jerusalem all the way to Illyricum**" (western Balkans) and was planning **Spain** (far west of the Empire).
    - d. In Acts 2:9-11, Luke lists pilgrims from Parthia to Rome hearing the message at Pentecost, which would have turbocharged dispersion of Christianity once these pilgrims returned to their homes.

**Mat 24:15-21**: Jesus links the destruction of the Temple to Daniel.

1. Recall that Daniel mentions "the abomination that causes desolation" three times:
  1. Dan 9:27 - He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.
  2. Dan 11:31 - "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.
  3. Dan 12:11: "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.
  4. Maybe Dan 8:13: Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?"
2. In general, Jesus says it is will awful.

**Mat 24:22-31**: Much apocalyptic symbolism and imagery. References to Isa 13:10, Eze 32:7, Joel 2:10 & 31 and Zeph 1:15.

**Mat 24:32-35**: Another fig tree reference: look for the signs. Verse 34: "This generation will certainly not pass away until all these things have happened.

- The Jews considered a generation to be 40 years (because of the generation that wandered in the desert).
- Therefore, Jesus limits the time to the destruction of the Temple to around 40 years.

**Mat 24:36-42:** Wait, no one knows the day or hour but the Father?

- I believe this statement was literal: No one but the Father knows the precise day and time of day this will happen. But clearly Jesus knows the approximate period of time, since he's able to give all these signs and say it will happen in this generation.
- Jesus is also saying most people will be oblivious even with all the signs.

**Mat 24:43:** Important transition: “***But understand this:***”. I believe this is where Jesus “starts the clock” on his prophecy.

## II. The Prophecy of 40 years

**Mat 24:44-25:20:** Jesus gives four parables about being prepared. But is 40 years encoded within them?

- Dates and Time of Christianity Part 4: Mishnah, Tractate Yoma, pages 39b:

The Sages taught: During the tenure of Shimon HaTzaddik, the lot for God always arose in the High Priest's right hand; after his death, it occurred only occasionally; **but during the forty years prior to the destruction of the Second Temple**, the lot for God did not arise in the High Priest's right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually.

- Dates and Time of Christianity Part 5: Jesus was crucified on Thursday, April 6, 30 AD and resurrected on Sunday, April 9, 30 AD. Why 30 AD? It's in the proper range, but it's precisely the year the Omens at the Temple started.
  - Again, 40 years is an important time duration to the Jews because of the wandering in the desert.
  - **Numbers 14:33-34**, “Your children will be shepherds here for forty years ... For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you.”
  - **Joshua 5:6**, “The Israelites had moved about in the wilderness forty years until all the men who were of military age when they left Egypt had died...”
- An 11-day trip [took 40 years!](#)

**The number 40 encoded** in the four parables Jesus tells after v43's, “but understand this:”.

1-2) The owner of the house and the thief. (Mat 24:43)

3-4) The wise servant and his master. (Mat 24:45) (Note: there isn't a separate foolish servant because it's the same person as the wise servant. v48 says, “but suppose **that servant** is wicked”.

5-25) The parable of the 10 virgins. The bridegroom, 10 virgins, 10 lamps. (Mat 25:1-13)

26-40) The parable of the talents. 5 talents + 2 talents + 1 talent + 5 more talents + 2 more talents. (Mat 25:14-30)

## Part 8: Sealing Up Vision and Prophecy

**Series Review:** In the past seven weeks, I have talked about prophecies for the Old Testament about the Messiah, the Kingdom he would set, the Spirit he would send, and the New Covenant that he would establish.

- In Part 1, we discussed how the Spirit gave many people, Jews and non-Jews and righteous and unrighteous, dreams and visions about the near and far off future.
- In Part 2, we talked about the many prophecies of Isaiah and Jeremiah.
- In Part 3, in addition to talking about the prophecies of Ezekiel, I also brought in John 7:37-39:
  - *On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. Whoever believes in me, **as Scripture has said**, rivers of living water will flow from within them.” **By this he meant the Spirit**, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.*
  - As had been established in prior series, any passage where a New Testament figure speaks of an Old Testament prophecy as being fulfilled is extremely important. I couldn’t find a theological name for this, but now I am making one that I will use henceforth:
  - **Declarative Fulfillment:** When a divinely authorized New Testament figure (e.g. Christ or an apostle) explicitly identifies an Old Testament prophecy as being fulfilled in the present or near-future moment, thereby declaring the prophetic transition from anticipation to realization.
  - John 7 brought up nine more prophecies from Isaiah and Jeremiah.
- Part 4, called “Water in the Desert”, I taught about several prophecies or foreshadowing from the Israelite’s entering and exiting the desert.
- Part 5 was about Daniel, the statue, the beasts, and the seventy ‘sevens’.
- Part 6 was about the Minor Prophets, primarily Joel and Zechariah.
- Part 7 talked more about Daniel’s “abomination that causes desolation”, how Jesus mentions Daniel by name and makes his own prophecies about the destruction of the Temple, and how Jesus may have encoded the 40 years between his crucifixion and the destruction of the Temple in the four parables which followed his prophecies about the destruction of the Temple.

Today I want to tie up some loose ends from Part 7, talk about what Daniel meant in chapter 9, verse 24, “to seal up vision and prophecy”, and conclude with what the next series will be about.

### I. **Mat 24:4-14: Nine Signs of the End of the Era**

1. **Mat 24:4-5:** False Messiahs. < covered in Part 7 >
2. **Mat 24:6-7a:** Hearing of wars and rumors of wars, nation will rise up against nation and kingdom against kingdom.

- i. Arab–Herodian war (36–37 AD).
  - ii. Samaritan–Jewish violence & Roman crackdowns (36 AD; 52 AD).
  - iii. Alexandrian Jewish–Greek riots (38 AD and 66 AD)
  - iv. *Caligula’s statue crisis* (40–41 AD) – Emperor Caligula, who strongly believed in his own divinity, ordered General Petronius to erect a colossal statue of himself at the Jewish Temple. The tens of thousands of Jews non-violently protested, laying on the ground of the Temple exposing their necks saying, “Kill us first, then build the statue!” This impressed Petronius. He wrote back to Caligula to reconsider at the statue would result in mass revolt and bloodshed. Caligula wrote back telling Petronius to kill himself for disobedience. But Caligula himself was assassinated in Jan. of 41 AD before his order reached Petronius. Thus, the Temple was spared defilement.
  - v. Rome vs. Parthia in Armenia (58–63 AD) – A full Roman–Parthian war raged just north-east of Judea.
  - vi. Local flashpoints that lit the Great Revolt (66–70 AD)
- 3. Mat 24:7b:** Famines in various places.
- i. Empire-wide famine(s) “in the days of Claudius” (Acts 11:28) with a severe Judean famine c. AD 46–48; Queen Helena of Adiabene famously bought grain from Egypt for Jerusalem’s poor (Josephus, Ant. 20).
  - ii. Grain crises in Rome during Claudius’ reign (riots and policy responses), corroborating wider shortages.
- 4. Mat 24:7b:** Earthquakes in various places.
- i. Empire-wide famine(s) “in the days of Claudius” (Acts 11:28) with a severe Judean famine c. AD 46–48; Queen Helena of Adiabene famously bought grain from Egypt for Jerusalem’s poor (Josephus, Ant. 20).
  - ii. Grain crises in Rome during Claudius’ reign (riots and policy responses), corroborating wider shortages.
- 5. Mat 24:9:** You will be handed over to be persecuted and put to death.
- i. James (son of Zebedee) executed by Herod Agrippa I in Jerusalem (c. AD 44).
  - ii. James the Just (the Lord’s brother), leader of the Jerusalem church, executed by the high priest Ananus in 62 AD.
  - iii. Nero’s persecution in Rome after the great fire in 64 AD. Christians publicly tortured and killed. The executions of Peter and Paul in 64 AD are linked to this outbreak of persecution.
- 6. Mat 24:10a:** Many will turn away from the faith and will betray and hate each other.
- i. Paul laments that “all who are in Asia turned away from me,” naming Phygelus and Hermogenes (a sweeping defection in the Ephesian/Asia Minor sphere) (2Tim 1:15).
  - ii. Paul also records Demas “deserted me, having loved this present world” (2Tim 4:10).
- 7. Mat 24:10b:** Many false prophets will appear and deceive many people.
- i. John notes groups who “went out from us” (i.e. left the fellowship) 1John 2:19 immediately after saying, “Dear children, *this is the last hour*; and as you have heard that the antichrist is coming, even now many antichrists have come. *This is how we know it is the last hour.*” in verse 18.
  - ii. Among Judeans, Josephus paints Jerusalem in the 60s as riven by factional hatred and reprisals—an atmosphere of betrayal that climaxed in the war years.

8. **Mat 24:11:** Many false prophets will appear and deceive many people.
  - i. John notes groups who “went out from us” (i.e. left the fellowship) 1John 2:19 immediately after saying, “Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.” in verse 18.
  - ii. Among Judeans, Josephus paints Jerusalem in the 60s as riven by factional hatred and reprisals—an atmosphere of betrayal that climaxed in the war years.
9. **Mat 24:12:** Because of the increase of wickedness, the love of most will grow cold.
  - i. Josephus’ summary line in War 5.442 is chilling: “Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness.”
  - ii. Josephus gives the above assessment after pages of internecine (damaging to all sides) cruelty, temple desecration, and predation on fellow Jews in the 60s.
10. **Mat 24:14:** This gospel of the kingdom will be preached in the whole world as a testimony to all nations.
  - i. The word translated “world” here is Oikoumene. This was a common Greek term referring to the inhabited / Roman world (cf. Luke 2:1)
  - ii. Rome hears it: “Your faith is being reported all over the world” (Rom 1:8); the faith is also documented in Rome by the mid-60s (Tacitus, Ann. 15.44—Christians present in Nero’s Rome).
  - iii. East–West reach: Paul says he preached “from Jerusalem all the way to Illyricum” (western Balkans) and was planning Spain (far west of the Empire).
  - iv. In Acts 2:9-11, Luke lists pilgrims from Parthia to Rome hearing the message at Pentecost, which would have turbocharged dispersion of Christianity once these pilgrims returned to their homes.

## II. To seal up vision and prophecy

1. Daniel 8:13, 9:27, 11:31, and 12:11 all seem to indicate independent and time-separated events for the end of daily sacrifice, the abomination that causes desolation, and the destruction of the Temple. But in my mind, and I believe historically, they all happened at the same time (or at least in short order). Are there historical accounts that support a time-separated series of events? There are!
2. The First Jewish/Roman war of 66–70 AD escalated in steps that seem to match the steps in the four prophecies in Daniel.
  - i. Summer, 66 AD: Sacrifices “for Caesar” stopped (a political/religious rupture) when the Temple priests refused the customary offerings for the emperor—Josephus calls this “the true beginning of our war”.
  - ii. April, 70 AD (at Passover when the city was full of pilgrims): Jerusalem is besieged by Titus.
  - iii. Mid-July, 70 AD (on 17 Tammuz): The daily (tamid) offering ceases during the siege. Josephus: “The sacrifice called the Daily Sacrifice had failed... for want of men to offer it”. That is just weeks before the Temple burns.
  - iv. Idolatrous “abomination” act by the victors: after taking the sanctuary precinct, late July, the Romans brought their standards into the Temple and offered sacrifices to them at the eastern gate—an explicit act of pagan cult in the sacred space.

- v. Late August, 70 AD (9–10 Av): Titus destroys the Temple; the burning and fall of the Temple complex occur.
- vi. September 8th, 70 AD: The city fully falls in (Josephus' Book VI timeline covers this period).