EXILED… AGAIN?!

Series: Israel or Palestine? Thinking Biblically About the Land of Israel

Selected Scriptures

Jews today have a saying that they recite at the end of the Passover meal and at the end of Yom Kippur. They say, "Next year in Jerusalem." This is a saying of hope, expressing their desire to be restored in the land and experience the ultimate blessings of spiritual and physical redemption in the Messianic kingdom. Despite their exile from the land and their adaptations to the cultures around them, *they never forget their homeland*. Some even leave a corner of their houses incomplete to demonstrate that their homes in exile are temporary. They think about Jerusalem. They pray facing Jerusalem. Even in a joyous occasion such as a wedding ceremony, they break a glass to remember Jerusalem.[1] They live out the words of Psalm 137, the Song of the Exiles, which says, *"How can we sing the Lord's song in a foreign land? If I forget you, O Jerusalem, May my right hand forget her skill. May my tongue cling to the roof of my mouth If I do not remember you, If I do not exalt Jerusalem above my chief joy."*

So the question we want to answer today is, "If the Jews were restored to the land after Babylon, why were they exiled again? And why was that theocratic kingdom of theirs never restored? That's what we're going to discuss as we continue working our way chronologically through the Scriptures and think biblically about the people and the land of Israel. Today we come to the Gospels and will be doing a brief Premillennial exercise in them.

It sounds like some of you have found it helpful to do a bit of review each week, so let's do that. First, we established that God promised the land of Israel to Abraham (first Jew) and his descendants forever. This land was defined as the literal soil that Abraham walked on. God confirmed that promise with a unilateral, unconditional, covenant. God chose this land because it allowed the nation of Israel to have a global influence on the world. However, they rarely dwell securely in the land because of two main reasons: 1) ancient spiritual animosity between Abraham's descendants and 2) the land always belongs to the Jews, but disobedience brings exile from it. Upon entering the Mosaic Covenant, a bilateral and conditional covenant, Israel understood that keeping that covenant would bring guaranteed blessings but breaking that covenant would bring guaranteed cursing. If they obeyed, they would be established in the land. If they disobeyed, they would be scattered/exiled from it and experience many hardships and tribulations. It's a cause-and-effect relationship that is overwhelmingly presented in the OT.

And as we studied a couple of weeks ago with the conquest of the land, they were exiled for disobedience. The northern 10 tribes (called **Israel**) were exiled to **Assyria** in **722 BC** and the southern 2 tribes (called **Judah**) were exiled to **Babylon** in **586 BC**. Those are the major exile dates. Thus, the theocratic kingdom of Israel fell, and they became dominated by Gentile kingdoms. We enter into to the "the times of the Gentiles" (Lk. 21:24) where national Israel no longer has autonomous self-determination. However, even though they are **dispersed,** God **preserves, restores,** and **reconciles** them. That's the observable and patternable divine program

laid out in Leviticus and Deuteronomy and the message of the latter prophets. However, even though they return home after King Cyrus' decree in **539 BC** (Ezra 1:1-3), they remain under Gentile control: Persia, Greece, and then Rome. And even though the latter prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve) predicted their initial restoration, these prophets also unanimously, repetitively and painstakingly pointed forward to another, greater tribulation for the Jews and another, greater, future restoration—which means another exile is coming. But over and over and over, until your mind is almost numb with the like-minded prophecies, the prophets declare that Israel will be restored, and the earthly, theocratic, Israel-centric, geo-political kingdom will be restored to them when the Messiah comes. That's just taking the prophets at face value. But that's how we defined that Messianic kingdom last week after studying some of these prophecies. Some characteristics of the kingdom include:

1. **The righteous King rules from the world capital, Jerusalem.**
   Prophecies like Isaiah 2 say a Messiah is going to come and establish His throne in Jerusalem and all the nations will make pilgrimages to Him. Jerusalem is going to be physically and spiritually elevated (Zech. 14).
2. **Global peace between nations.**
   Miss America's wish will finally come true in that all the nations will be at peace, and the U.N. won't have anything to do with it. Jerusalem will dwell securely, and Israel will never be uprooted from their land again.
3. **Animal kingdom is restored to peace.**
   Creation is set free from futility. The wolf and the lamb will lie down together. The bear will graze like the ox. Little children will play with vipers and not get hurt.
4. **Humanity experiences unmatched health.**
   The person who dies at the age of 100 is considered cursed and no more will an infant die. There is no more deaf, blind, mute, or lame.
5. **Vegetation becomes incredibly productive.**
   And friendly! No more thorns or thistles to infest the ground. The sower overtakes the reaper. The desert blossoms. Ezekiel 47 talks about the fishing in the Dead Sea.

These are just a few characteristics of this coming kingdom that Jews were anticipating based on the OT prophets—the kingdom restored to Israel with spiritual and physical blessings for all nations. We want to keep that OT description of the kingdom in mind as we come to the NT and see the King and the kingdom presented. We're going to trace the progress of kingdom thought mainly through Matthew because Matthew focuses on the kingdom and is written for the Jewish audience answering the question, "If Jesus is the Messiah, where is His kingdom?"

I. THE KING & THE KINGDOM PRESENTED. (Matt. 1-10)

As you open up the NT to the first century, Messianic expectation is at fever pitch. Everyone's reading the prophet Daniel and they're seeing that Babylon, Persia, and Greece have fallen. All that is left is Rome, the legs and feet of Nebuchadnezzar's statue (Dan. 2). *The Messiah is going to come!* they thought… and come He did! Jesus bursts onto the scene with angelic proclamation

and witnesses. The genealogy in Matthew identifies Him as the "Son of David," qualifying Him to be Messiah, the King. When Jesus grows up, He and John are preaching what is called "the gospel of the kingdom" and saying, "Repent, for the kingdom of God is at hand." What they mean by that is never clearly defined in the NT which means the definition should be assumed from the OT. Alva J. McClain, in his work *The Greatness of the Kingdom*, said, "The absence of any formal definition of the Kingdom in its initial announcement indicates that the Jewish hearers were expected to know exactly what Kingdom was meant."[2] When the Jews heard that the kingdom of heaven was at hand—based on the OT (especially Daniel; Dan. 2:44) and based on the Messianic fervor of the first century (like the attempts of the Zealots to defeat Rome and usher in the Messiah)—we can assume that they had in mind that theocratic, geo-political kingdom of Israel again, with Messiah as ruler.[3] Sometimes people say, "Those silly Jews, looking for a physical political kingdom." And I want to say, of course they were. They read the prophets. This was their hope. It's our hope too to see all things restored spiritually and physically.

But when we read our Bibles, we often jump right to the NT without considering the OT definition of the kingdom. We come at it with our Gnostic ideas that physical is bad, and spiritual is good. Or with a Platonic spiritual vision model[4] where we die and go to a spiritual kingdom in heaven and sit on clouds forever. I think naturally we operate with a purely spiritual kingdom form of the kingdom in mind. As Christians, maybe we have more in mind God's **universal kingdom** that always reigns and never doesn't reign. It's **His eternal rule over all creation.** But the Jewish perspective and expectation was the **mediatorial kingdom**—**God's rule on the earth through man who acts as God's representative**—the ultimate man being the God-man, Jesus, who as the Last Adam takes back the kingdoms of the world from Satan and rules/subdues the earth with His saints. The prophet Daniel clearly speaks of both of these kingdom aspects. God's kingdom always reigns, even over the world's most powerful ruler, Nebuchadnezzar (Dan. 4). However, His Son, the Messiah, is given a kingdom on earth and He comes on the clouds and reigns over all the earth (Dan. 2; 7). So if you keep that OT, earthly, theocratic kingdom definition in mind when you're reading the Gospels, I think it honors the OT revelation and helps us to understand how everything the prophets predicted will come to fruition through two comings of Jesus. The NT doesn't reinterpret/redefine the OT; it builds on the OT in continuity and complete fulfillment.

So when Jesus preaches that the kingdom is **at hand**—I think it means that that kingdom they were expecting was imminent or on the verge of arrival, but hadn't arrived yet.[5] It was being offered. For the kingdom of Israel to be restored, Israel needed to repent and receive their Messiah as the OT said. They needed to prepare spiritually for it by not trusting in their keeping of the Law or their simply being descendants of Abraham to get them into the kingdom. They needed to embrace Christ. I don't know if you've thought about this much, but I don't' think the "**gospel of the kingdom**" that Jesus and John and the disciples of Jesus were preaching at the beginning of Jesus ministry is exactly the same as the gospel of grace that we preach. He definitely wasn't preaching His own death and burial and resurrection (1 Cor. 15:1-4). It hadn't happened yet. And we know that when He began to speak of His death, His disciples tried to stop Him from talking like that. So it doesn't make any sense to say that they were preaching Christ's death. They would have none of it.

James Fazio has a wonderful little book called *Two Commissions: Two Missionary Mandates in Matthew's Gospel*, where he goes into detail on the differences between the two commissions in Matthew's gospel: Matthew 10 vs. Matthew 28. The most significant difference is in the audiences allowed: In the first mandate, Jesus and the disciples are commanded by Jesus to preach the gospel of the kingdom to Israel only. He said, "Don't go to the Gentiles or the Samaritans, but only to the lost sheep of the house of Israel" (Matthew 10:5-6). I think that's more than a courtesy call. I think Jesus was offering them the kingdom of God if they would repent and believe. I believe that based on the OT, the first century context, the cause-and-effect conversation between Jews and Jesus in the Gospels, and the response of John the Baptist while sitting in jail.

Michael Vlach writes, "On multiple occasions the OT prophets declared that national repentance on Israel's part would bring the kingdom blessings and reinstatement to the blessings of the Abrahamic Covenant. Passages such as Leviticus 26:40-45; Jeremiah 3:12-18; and 2 Chronicles 7:13-14 reveal this… the declaration, "Repent for the kingdom of heaven is at hand," shows that Israel's Messiah was now in Israel's midst and the kingdom was on the brink. But repentance would be necessary for Israel to inherit this kingdom. What the OT prophets predicted was now an imminent reality and choice for Israel. What will they choose?"[6] That's the question.

That Jesus was the Messiah who could usher in this perfectly spiritual and physical kingdom on earth was evidenced/authenticated by His curse-reversing powers:

1) **Jesus' curse-reversing power of <u>healing</u>.**

Matthew 9:35 says, *"Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness"* (see also Matthew 4:23-24; 8:28-34; 8-9; 10:1). Crippling diseases were virtually nonexistent in the land of Israel for a time. Miraculous healings gave Israel tangible glimpses and previews of Messiah's kingdom where humanity experiences unmatched health we talked about (no lame, blind, deaf, or mute; He even raised people from the dead (Cf. Isa 35:5-7)). I believe this is what Hebrews 6:5 means when it says that the Jews who rejected Christ "tasted… the powers of the age to come" (speaking of the Millennium of Rev. 20:1-6). They had all the evidence they needed to believe He is the Messiah, but we'll soon see why it became impossible to restore them to repentance (Heb. 6:6).

2) **Jesus' curse-reversing power over <u>creation</u>.**

In Matthew 8:23-27, when Jesus and his disciples are out on the open water of the Sea of Galilee, a great storm arose. Jesus, after being awakened from His sleep, says, *"Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm. The men were amazed, and said, "What kind of man is this, that even the winds and the sea obey Him?"* Answer: The Messiah—the God-Man. He's the one who can reverse the curse of sin on creation.

3) **Jesus' curse-reversing power over the kingdom of <u>Satan/darkness</u>.**

Ever since Genesis 3, the kingdom of the world has been the kingdom of Satan. He usurped authority from Adam. Satan *today* is called "the ruler of this world" (Jn. 14:30), "the prince of the

power of the air" (Eph. 2:2) and "the god of this age" (2 Cor 4:4). John said, "the whole world lies in the power of the evil one" (1 Jn. 5:19). In the temptation account of Matthew 4, Satan offered the kingdoms of the world to Jesus and Jesus didn't deny he had the power to do that (Matt. 4). However, during Jesus' ministry, He and His disciples cast many demons out of people (Matt. 8:28-34). Such exorcisms demonstrated His power over the kingdom of Satan—His ability to bind "the strong man" (Mark 3:27) and reverse Satan's rule (Gen. 3:15; Is. 27:1).

Indeed, during the Millennium Satan will be bound (Rev. 20:1-6).[7] This is why Satan opposes God's plan to establish the kingdom on earth. It's no surprise then, when Jesus arrives the first time, the King is met with fierce resistance and an attempt to kill Him at birth. Or at the second coming when the worldly armies are mustered against Him. I think this is why the Day of the Lord is called the Day of the Lord. Satan has had his day, but the Lord is going to have His day as well. He's going to open the title deed to the earth (breaking the seals on the scroll; Rev. 5-6) and pour out His wrath on an unbelieving world and vanquish the evil squatters on His earth (Rev. 11:15). He takes it back completely.

But all of His miracles and His teaching were tangible proofs that the King was here and the kingdom of God was on the brink. All of Israel is aware of this by Matthew 10 as the disciples went everywhere in Israel with Jesus' power and message. But how do they respond?

II. THE KING & THE KINGDOM <u>REJECTED</u>. (Matt. 11-12)

Jesus begins to denounce and condemn the cities of Chorazin and Bethsaida and Capernaum—the north side of the Sea of Galilee where Jesus made His home and where He did most of His teaching and miracles—because they did not believe (Matt. 11:20-24). They didn't let the evidence speak for itself. Even Nazareth, His hometown, rejected Him in Matthew 13. In Matthew 12, Jesus heals some men on the Sabbath and people ask, *"This man cannot be the Son of David can he?"* Translation: Is this the Messiah? And what is the response of the religious leaders? *"This man casts out demons only by Beelzebul the ruler of demons."* Translation: this man is Satanic. His power is demonic.

It's a major turning point. Vlach writes, "The gravity of the response must be grasped. The Messiah of Israel was in their midst performing great miracles. But instead of believing in Him, the religious leaders, who represented Israel, accuse Him of teaming with Satan… The leaders of Israel crossed a line of no return. This tragic event has devastating consequences not only for them but for the nation Israel. What was occurring was both an individual and national sin. And the consequences will be both individual and national. After this encounter with the religious leaders the die is cast. The cities and leaders of Israel will not believe. From this point onward the kingdom will not be presented as "at hand" or "near."[8]

From that point on, things change. Jesus says they have committed the unpardonable sin (12:31-32). This is a sin that I think was only possible while Jesus was on earth offering Israel the kingdom.[9] I think it's a national sin committed by the generation of Jews in Jesus' day (Is. 63:10).[10]

So the gospel of the kingdom isn't mentioned anymore. Jesus starts to speak in parables, designed to conceal truth. John the Baptist dies (Mt. 14). Jesus starts to reach out more to Gentiles. Mercy is extended to a Canaanite woman (Mt. 15). And He brings up the cross and the Church for the first time (Mt. 16). We start to see what it means in Daniel 9's prophecy when it says that Messiah would be *"cut off and have nothing."* Messiah came, but He was rejected. The kingdom has officially been postponed, but in accordance with OT prophecy. It was no surprise.

III. THE KING AND KINGDOM <u>POSTPONED</u>. (Matt. 13; 24-25; Luke 19)

Jesus begins to speak of the kingdom as future (Matt. 18:1-4; 19:27-30) and of an inter-advent age we often call the Church age. This is an age where "sons of the kingdom" (believer in this case) will exist alongside "sons of the evil one" until the King comes again to separate them and bind evil. I think **The Parable of the Nobleman** is one of the most helpful parables given to show that the kingdom of God was <u>not</u> going to appear immediately (Lk. 19). *11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. 12 So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return. 13 And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come back.' 14 But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' 15 When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.*

From here, the parable goes on to speak of how the nobleman rewards faithful servants and executes those who do not want him to reign over them at his return. But Jesus gives this parable as He is approaching Jerusalem because a lot of people were thinking the kingdom was still on the brink. So Jesus is correcting them in that like the nobleman, He must now go away for a while. Back then, a ruler would have to travel to Rome to receive their right to rule. And they couldn't fly, so this journey would take a long time. While they were gone, they would put servants in charge and those servants would be rewarded when the ruler returned to establish their reign.

For example, Archelaus went to Rome to receive his kingdom from Caesar, but his kingdom's actual reign began when he returned to Judea. Upon returning, he rewarded his servants and punished his enemies. In the same way, Jesus is saying He must return to heaven to receive authority (Matt. 28:18; Dan. 7) and His reign will begin at His return. We, His representatives/ambassadors of His kingdom, are to be faithful until He returns and then we will rule and reign with Him. We want the people to be prepared for His return by seeing them restored positionally with His kingdom and become faithful servants who will *inherit* great rewards in the kingdom. This is how that kind of kingdom, though postponed, is still applicable to us today.

That the kingdom was postponed is evident by the question of the disciples in **Acts 1:6**. They asked, *"Is it at this time that you are going to restore the kingdom to Israel?"* Jesus didn't say they were unspiritual or wrong-headed; He just said it wasn't for them to know the timing of it. It's also evident in Peter's preaching in **Acts 3**. When addressing the *"Men of Israel,"* he tells them,

"Repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time." So again, this period of restoration had not come/wasn't established and awaits the second coming. And again, it's described in correlation with Israel's acceptance of Christ. It's also evident by the way that Satan is not bound today, as he will be during the Millennium (Rev. 20:1-3; Is. 27:1-3). He is active today.

So this postponement was unexpected. The OT revealed the Messiah being rejected and killed, but it also showed Him coming to rule in power. It was confusing. Because of it, some believed there would be two Messiah's. But now, it's clear how both the suffering Messiah and victorious Messiah will be fulfilled through the two comings of Christ. This is how Jesus is King and yet the kingdom hasn't come in all its fullness yet. This is why **Psalm 110:1** is the most quoted verse in the NT: *"The Lord says to my Lord: "Sit at My right hand <u>until</u> I make Your enemies a footstool for Your feet."* Jesus sits at the Father's right hand <u>until</u> the appointed time. He has gone to heaven to receive authority and will come someday on the clouds to establish His kingdom (Dan. 7; Matt. 24:29-31; 25:31-32; Rev. 19).

In Mattew 23, the denounces the religious leaders of Israel, using what scholars call the **intergenerational (or transgenerational) "you."** When God addresses Israel as a corporate national identity, He simply uses the word "you" (Lev. 26; Deut. 4; 30; Ezek. 20). In Leviticus and Deuteronomy, the word "you" is used over and over to refer to national Israel. *"Blessed shall you be in the city, and blessed shall you be in the country"* (Dt. 28:3). *"Cursed shall you be in the city, and cursed shall you be in the country"* (Dt. 28:16). Even just those two "you's" I read from Deuteronomy 28 refer to two different generations of Israelites (those who entered the land, and those who are scattered from it). God can speak with national Israel this way because of His covenant with them. If you obey, you'll be blessed. If you disobey, you'll be scattered—it doesn't matter which generation it is. Well, in **Matthew 23**, you see that intergenerational use of the word "you"—in reference to Israel-again.[11] He says, *"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted <u>gather</u> your children together, the way a hen gathers her chicks under her wings, and <u>you</u> were unwilling. Behold, <u>your</u> house is being left to you desolate! For I say to <u>you</u>, from now on <u>you</u> will not see Me again <u>until</u> <u>you</u> say, "Blessed is He who comes in the name of the Lord!"*

That term "**gather**" reminds us of the prophets. The idea of gathering and restoring them. However, they proved unwilling. In **Luke 19**, as Jesus approaches Jerusalem, He weeps over it. He says this day could have made for peace, but instead, Jerusalem will be destroyed (vv. 41-44; Dan. 9:25). But it's not like it's over, is it? Notice the word "**until**"—*You*, Israel, will not see Me again <u>until</u> *you* say, "Blessed is He who comes in the name of the Lord." I understand that to mean until they come to Christ. Again, OT prophecy plainly states (see esp. Zechariah 12-14 for a quick reference; Rom. 11:26) there is a generation of Israelites who, after going through the fiery Tribulation, will call out to Christ, weeping over Him whom they have pierced (Zech. 12:10) and He will save them (Jer. 30:7). During that time of intense antisemitism and attempted extermination, they will finally

be brought to faith. During the Tribulation, the gospel of the kingdom also resurfaces again, as the kingdom draws near again (Matthew 24:14; Luke 21:31). It's not until deep into the Tribulation period that **Revelation 11:15** finally says, *"The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."* **Matthew 25:31** adds, *"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His throne… Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."* What a glorious invitation for those who have trusted Christ. Until then though, Jesus says the "**house**"—the temple—of the Jews, would be **left to them desolate**.

In the next couple of verses Jesus says *"not one stone will be left upon another, which will not be torn down"* (24:1-2). He also says, *"When you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee… they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled"* (Lk 21:20-24). So Jesus prophesied the destruction that would come to Jerusalem and the temple in **AD 70** when as a result of the Zealot revolt of AD 66-73, the city and the temple were destroyed completely again—this time by the Romans.

Jerusalem was <u>desolated</u> again, and Israel dispersed again for rejecting the <u>Messiah</u>.

This is memorialized on the Arch of Titus in Rome where temple pieces like the menorah are being carted off to Rome. This is also evidenced by the massive stones that lay at the base of the temple mount to this very day. Jews were scattered then, and they were scattered even more in AD 132-35 during the Bar Kohkba Revolt in response to Emperor Hadrian trying to paganize Jerusalem. And that's where we are going to stop on the story of the land and the people this week. Lord willing, next time we'll trace the story of the Jews and the land from AD 70 to today.

After Jesus' return, faithful believers will be <u>rewarded</u> in His kingdom.

By way of practical application for us, I want to remind us of some verses that should grip our hearts and encourage us to continue serving Jesus faithfully. Jesus said to the churches in Revelation, *"He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father"* (Rev. 2:26-27). He also said, *"He who overcomes, I will grant him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne"* (Rev. 3:21). While just being in His presence is going to be best part of the kingdom, this is part of the motivation for service now—joyful and humble service in His kingdom (Rev. 2:26-27; 3:21; 5:10; 20:4; 1 Cor. 6:2-3; 2 Tim. 2:12a; Lk. 19:11-19; Matt. 19:28-29). We want to be the wise servants who are rewarded by the nobleman when He returns (Lk. 19).

[1] Michael Rydelnik, Un*derstanding the Arab-Israeli Conflict: What the Headlines Haven't Told You* (Chicago, IL: Moody Publishers, 2004, 2007), 162.

[2] Alva J. McClain, *The Greatness of the Kingdom* (BMH Books), 272.

[3] For more thoughts on this, turn to Andy Woods, *The Coming Kingdom* (Duluth, MN: Grace Gospel Press, 2016), 64.

[4] Michael Vlach, *The New Creation Model*.

[5] Michael J. Vlach, *He Will Reign Forever: A Biblical Theology of the Kingdom of God* (Silverton, OR: Lampion House, 2017, 2020), 267-280.

[6] Ibid., 267.

[7] Satan is still on the loose today and not bound as He will be in the Millennial kingdom age (Rev. 20:1-3):

- Ephesians 6:10-18 – The armor of God must be donned to withstand Satan today.
- 1 Peter 5:8 – Satan is still on the loose today.
- 1 John 5:19 – Satan still has power over the world; Satan is still active in his deception of the nations and there are major parts of the defeat of Satan that await the second coming.
- Romans 16:20 – God will *soon* crush Satan under your feet but has not yet. Yes, Jesus has a major victory over Satan in the first coming, but it is but one major battle in the war.
- Revelation 20:1-3 – Satan will be bound at the second coming to deceive the nations no longer.
- Revelation 20:7-10 – Satan will be cast into the lake of fire *after* the millennial kingdom.

[8] Ibid., 323. See also the *Learn the Word* podcast with Dr. Paul Weaver & Dr. Christopher Cone, LTW115 – *The Kingdom of God and the Gospel of Matthew: Part 2*

[9] *The Bible and Theology Matters Podcast*, BTM 92: The Offering, Rejection, and Postponement of the Kingdom – Part 2, December 14, 2023.

[10] Arnold Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology* (San Antonio, TX: Ariel, 1989-2020), 569.

[11] Michael J. Vlach, *The Trans-generational "You" and Israel: Why it Matters for Understanding God's Purposes!* https://www.youtube.com/watch?v=QiZpB0jMwRY