

The Feast of Tabernacles

Part three

David's Throne Restored

Transcribed from Video

You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates. (Deu 16:13-14 NKJV)

We are going through a several part agenda on the Feast of Tabernacles and this time we are on part 3. First, I need to make a comment about part 2. We talked about the historical Feasts and one of the topics that we discussed was the Feast during the days of Solomon and the dedication of the Temple, I need to say that I spoke incorrectly on one topic. During the presentation I talked about the 22,000 oxen and 120,000 sheep that were sacrificed in the account in 1 Kings 8. I made the comment that the number of animals sacrificed might give us an idea to the number of people.

I referenced back to Exodus 12 where the Israelites were told to go to their neighbors if there wasn't enough of them for a lamb. I said something to the effect that the instructions said that there needed to be ten people. I had that mixed up with an account in Josephus. Exodus chapter 12 just says go to your neighbor so you will have sufficient to eat the sacrifice. It does

not say there needs to be ten people, my memory switched a cog and it was actually a reference out of Josephus. If you were to look in Josephus Wars, section 6.9.3 you can see that Josephus talks about counting up to ten people for a sacrifice in Jerusalem because there were so many people. In any case I want to correct that little factoid and if anyone caught it, please know I was actually referencing an account in Josephus. What we were trying to do is get an estimate of the number of people at the dedication of the Temple in Solomon's time and I was using that as a baseline, ten people per lamb times 120,000 lambs gives you upward of a million people. I wanted to straighten that out.

Today we are going to move on to Part 3, and it

Agenda

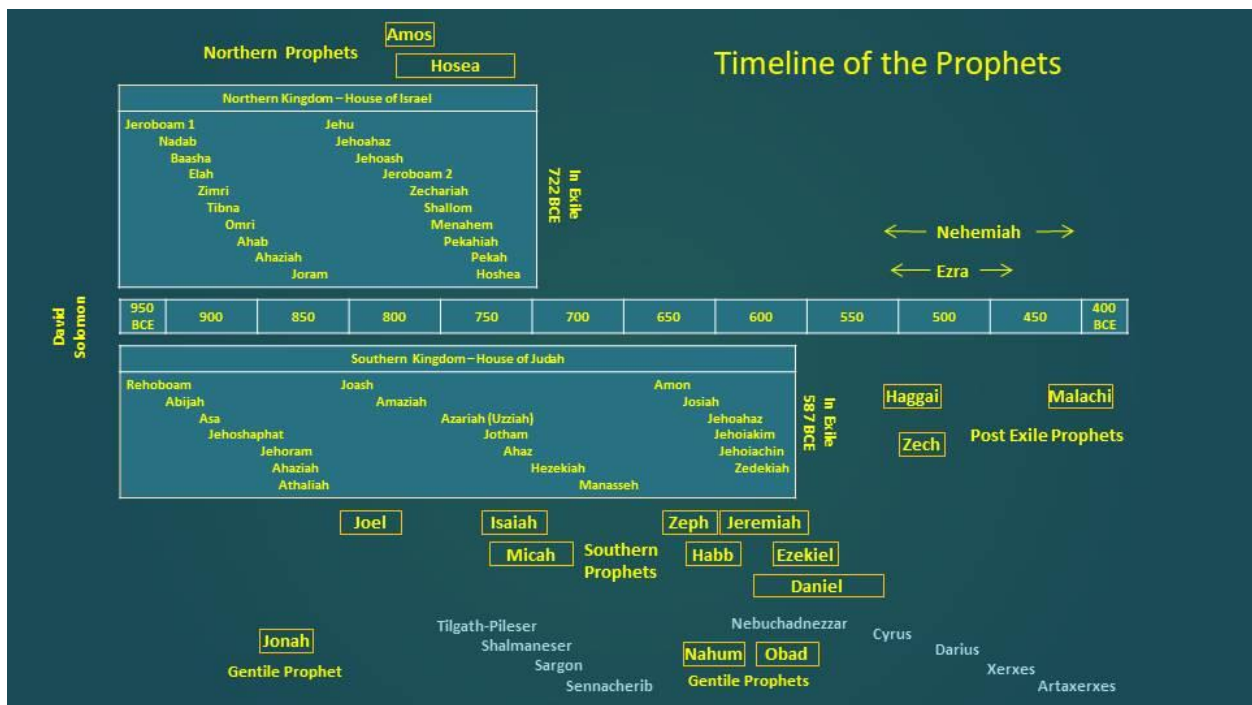
- Feast of Tabernacles
 - Part 1
 - Background, history, instructions
 - Part 2
 - Historical Feasts of Tabernacles
 - Part 3
 - David's throne restored
 - Part 4
 - Millennium on the Earth
- The 8th Day
 - Part 1
 - Background, history, instructions
 - New heaven and new Earth
 - Part 2
 - Yahushua - FOT and 8th day In 29 CE
 - Part 3
 - New Jerusalem
 - Master plan of salvation is complete

will be about David's throne, the Davidic Covenant.

David's Throne Restored and the Everlasting Covenant that goes along with it. The study of this came about a while ago when my wife and I were studying the Book of Amos. We had gone through Amos and in looking at a lot of research material we discovered a scripture in the latter part of Amos that caught our attention. That is the genesis of this presentation. I had not connected the dots well that the Davidic Covenant and the Davidic throne were such an integral part of the Millennium, the one thousand year period after Yahushua returns to the earth. That is what this study is about and we will go into some of the details. I think you will find it interesting how all this fits together.

We will start in the Book of Amos. Amos is one of the twelve what are catalogued from a librarian's perspective as Minor Prophets. We have Minor Prophets and Major Prophets. Of course the major being Isaiah, Jeremiah, Ezekiel, Daniel and so forth, but Amos is one of these twelve "Minor Prophets". It is man's way and like pounds per dollar, the number of lines of scripture in these smaller books is very few by comparison to Ezekiel or Isaiah, so they are called Minor Prophets. In no way though are these messages minor, they are significant.

Amos dates back to 790 BCE. He in fact, would be one of the early, if not the earliest prophet.



In this timeline of the prophets, you can see where Amos fits in the scheme of prophets and kings. First of all, he was a prophet to what is called the Northern Kingdom and we will go into

the history of the Northern and Southern Kingdoms and how they came to be and the disposition. It's directly related to this study on the Davidic Covenant and what happened to it.

Amos was a Northern prophet, you see him on the top of the picture. He is contemporary with Hosea, and approximately contemporary with Joel who probably was the oldest prophet that we have in the scriptures. There is a controversy about where Joel fits exactly, however there isn't a controversy about Amos as he was precise in fitting himself into the hierarchy of the kings. He said he is in the time of Jeroboam, and of Amaziah the high priest. We have some good markers for Amos and where he was presenting his message. Amos is from the South, the Southern Kingdom but he was assigned by YHWH to go and prophesy to the Northern Kingdom specifically Jeroboam.

If you divide up the chapters in his book you will see that Amos has an agenda. He talks about social justice, how people were treated unfairly and he talks about YHWH's greatness and grandness. He talks about YHWH's omnipotence and I believe his purpose is to talk about the divine judgment that was about to fall on the Northern Kingdom. Amos was a harbinger of what was to come in a hundred and fifty or so years with the Assyrian kings and how they were going to overtake the Northern Kingdom and take them into bondage.

If we start in Amos 1, what we have are the words of Amos.

The words of Amos, who was among the herdmen of Tekoa, ^{fig farmer, no prophet - Amo 7:14} which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. (Amo 1:1 KJV)

I should mention that Uzziah is a Southern King so we get a double bookmark; Uzziah is the same as Azariah so if you see where Azariah fits into the Southern Kingdom you will see where Jeroboam fits in the Northern Kingdom. In fact, this is the time period that we are talking about.

He tells us it's in the days of Uzziah the king of Judah and in the days of Jeroboam the son of Joash king of Israel. It is two years before the earthquake that is mentioned in a couple of places in the scriptures but there isn't a lot of information about it. It must have been a huge earthquake because Amos mentions it two years before and one of the other prophets mentions it a hundred and fifty or two hundred years later. This must have been a big earthquake that happened in the land at this point in time.

Notice that Amos was a herdsman. He was a farmer and a shepherd and in Amos chapter 7 we get the fact that he was a Sycamore farmer, it probably means Sycamore Fig farmer. Also he was no prophet, nor does he declare himself a prophet; he was raised up by YHWH, not as a

prophet or priest but just a plain old farmer. That plain old farmer was probably successful given that he was a sheep herder, farmer, and fig farmer. He had a couple of main products. He was raised up by YHWH and sent from the South. Tekoa is a little south of Jerusalem and he was sent to the North. That's the background for the Book of Amos. In the next chapter he goes through a series of judgments as a result of the sins of a number of locations that surround the territory of the land of Israel. He is actually presenting this message to Jeroboam, Amaziah the high priest specifically, and Amaziah told Jeroboam what Amos was talking about. When I say Jeroboam, I am referencing the second one, not the very first one that goes back to the beginning of the civil war. There is Jeroboam I and Jeroboam II, make sure you don't get them mixed up.

We are talking about Jeroboam II when Amos goes to the high priest and talks to Amaziah and Amaziah tells Jeroboam what is going on. This message starts out at the end of chapter 1 and goes into chapter 2. It's interesting how he presents it because he goes into a dialogue for three transgressions and for four I will tell you about Damascus. For three transgressions and for four, I'm going to talk to you about Gaza and Tyre. You have to put yourself in the place of Amaziah and Jeroboam hearing this message.

When they hear about Damascus, Gaza and Tyre, they think yes! Those people are pretty bad over there. He talks about Edom and Ammon the sins, and what's going to happen in their judgments. Then he gets to Moab and tells about all of them. You could probably just see the demeanor of the high priest and Jeroboam taking all this in thinking it's right on.

He gets to Judah and of course there was animosity between the Northern Kingdom and the Southern Kingdom. Jeroboam says that those people in Judah are probably deserving of everything that you are saying. This was all just a prelude until his message was directed to them. The final judgment that he talks about is to Israel and of course when Amaziah and Jeroboam heard that message they didn't like that and sent him home. They wanted him to go back to where he came from and prophesy down there, he wasn't welcome up North. This message is an interesting one if you read the accounts and get your handle on what this book is really saying. That is a bit of foundation of what is being said. An important statement is in Amos chapter 3; Amos is talking to Amaziah and Jeroboam.

Can two walk together, except they be agreed? (Amo 3:3 KJV)

What is going on is that the Northern Kingdom was a rich kingdom. They were well off; they probably had a large standing army and a foreign policy. But they had become lazy, not unlike the situation we are living in today. Since they were well off, they thought they were referencing YHWH in Bethel and Dan where the worship centers were, but the problem was that they were worshipping idols. They were worshipping in vain because they were going

through the steps; it was like a lot of style and no substance. Amos was there to let them know that YHWH sees what's going on and they are going to come into judgment and actually the country is going to be taken over by the Assyrians if they don't straighten their ways, which eventually happened in 722 BCE. That is the background of how this study started and it was by looking into the Book of Amos, but when you get to chapter nine there is part of the scripture that is what we are going to zero in on.

*For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. **In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith YHWH that doeth this.** Behold, the days come, saith YHWH, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith YHWH thy Elohim. (Amo 9:9-15 KJV)*

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. YHWH says he is going to sift Israel and not one person is going to fall. The grain represents and is analogous to the people. Not one grain is going to escape and fall on the floor.

All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. Much like today, evil is not going to overtake this country yet they say, evil won't prevent us from moving ahead, we are just keep on doing what we are doing. That was the same attitude way back in 790 BCE. It's amazing to see this in the scriptures. Incidentally, this Book of Amos seems parallel to what is going on today in the greater world, particularly in the United States. The social justice programs that they had, seems to be similar to what is going on here now.

Another book that is of interest in this is Hosea. Amos was very first in the Northern Kingdom but right on the footsteps after Amos, in and about the same time, was Hosea who had a similar message of divine judgment.

The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith YHWH that doeth this. Here is another representation of the time period of “in that day and the day of YHWH” may be a little broader of the time window this is talking about.

In that day the breaches are going to be closed up. ***I will raise up his ruins***, YHWH has said. Obviously at this point in time, the Kingdom of David is split. What the people would have noticed is that there is no Davidic Kingdom that is associated with the governance in the North. But he said I will rebuild it as of the days of old. This is forward pointing way back in 790 that eventually the Davidic Kingdom is going to be rebuilt.

Behold, the days come, saith YHWH, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith YHWH thy Elohim. (Amo 9:9-15 KJV)

Not only is this section that is highlighted the tabernacle, the Davidic Kingdom is going to be reestablished. It will be reestablished at a time that there will be abundance when the plowman shall overtake the reaper. There is so much abundance that the plowman and the reaper are step in step, and those that step on the wine and the mountains that drop sweet wine and all the hills, you are going to sow something and immediately it's going to grow up. There is so much abundance that you can't keep up with the production of it is the idea that this is trying to get across.

Davidic Throne Restored - Council of Jerusalem - ca. 50 CE interestingly, fast forward 800 years to the Council of Jerusalem. You might think how this relates and I think you will see it relates very quickly.

Starting at the Council of Jerusalem in Acts 15 and jumping into the middle of this story because this presentation is not about circumcision which is what the Council was about, but also what was said during that council that we are going to zero in on.

And after they had held their peace, James answered, saying, Men and brethren, (James is speaking) hearken unto me: Simeon hath declared how Elohim at the first did visit the Gentiles, to take out of them a people for his name. (This is referencing back a few chapters back to Acts chapter 10 when Peter went to witness to the Gentile Cornelius

and it turned out that he baptized him. That was actually the beginning of the calling of the Gentiles. That is what this verse is about) *And to this agree the words of the prophets; as it is written, (Amos 9) (This quote that's is coming here, doesn't come out of the Masoretic Text that we read on the previous page, it comes out of the Septuagint which is a much closer to the Septuagint although neither are exact word for word. The point of this is that during the Council of Jerusalem, James is using this scripture in Amos to say that at this point in time in 50 BCE because this scripture says that the Gentiles are going to be called.) **After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after YHWH, and all the Gentiles, (It is talking about the Israelites and the Gentiles) upon whom my name is called, saith YHWH, (YHWH is starting to fulfill the scripture in Amos some 900 plus years ago when it was penned by Amos to this Council of Jerusalem) who doeth all these things. Known unto Elohim are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to YHWH: (Act 15:13-19 KJV)***

The same middle section highlighted in the verses above and then compare with the Brenton Septuagint Translation.

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after YHWH, and all the Gentiles, upon whom my name is called, saith YHWH, who doeth all these things. (Act 15:16-17 KJV)

*In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith YHWH who does all these things.
(Amo 9:11-12 Brenton)*

The tabernacle of David will have fallen down by this point in time but YHWH is going to raise it back up again, and I guess the question becomes to what degree is he really going to raise it up? Is it going to be a full-fledged kingdom eventually? I think what you are going to see is that not only is he going to raise it up, it's going to be the foundation of Yahushua's reign on the earth. It's the result of the everlasting covenant and the unconditional covenant that YHWH made going back to Abraham as the starting spot.

History of the Divided Kingdom - Tabernacle of David Exiled - United Kingdom Before we look at that I want to show you what happened to the Davidic Tabernacle, or kingdom that David established so we can get our feet on the ground with a little bit of history.

The United Kingdom, when Saul, David, and Solomon were in the scene, this dates back to around 1050 - 930 BCE. Of course Saul was the first king that was assigned and David followed and then Solomon. That was it. That was the breadth of the United Kingdom because after Solomon, the kingdom divided. We no longer had a United Kingdom, so when we see this terminology about the kingdom of David coming back, or the Tabernacle of David, we need to understand that it was very short lived in the first place. It was separated, divided up and after that it went into exile.

Divided Kingdom - Aka Israel, Ephraim, Kingdom of Israel, House of Joseph



The first thing to is look at the divided kingdom and when we look at the land of Israel, the section that shows the Kingdom of Israel and it had as its capital, Samaria. This dates back to Jeroboam I, the son of Nebat and it includes Jaffa and Beit El. Beit El this means house of YHWH and it became the antithesis of that, sadly, it became the house of idols and demons under the kings of the North. They did not fare well in the structure of the government that divided after Solomon.

We also see the kingdom of Judah, which was the kingdom of the south and its capital which was Jerusalem.

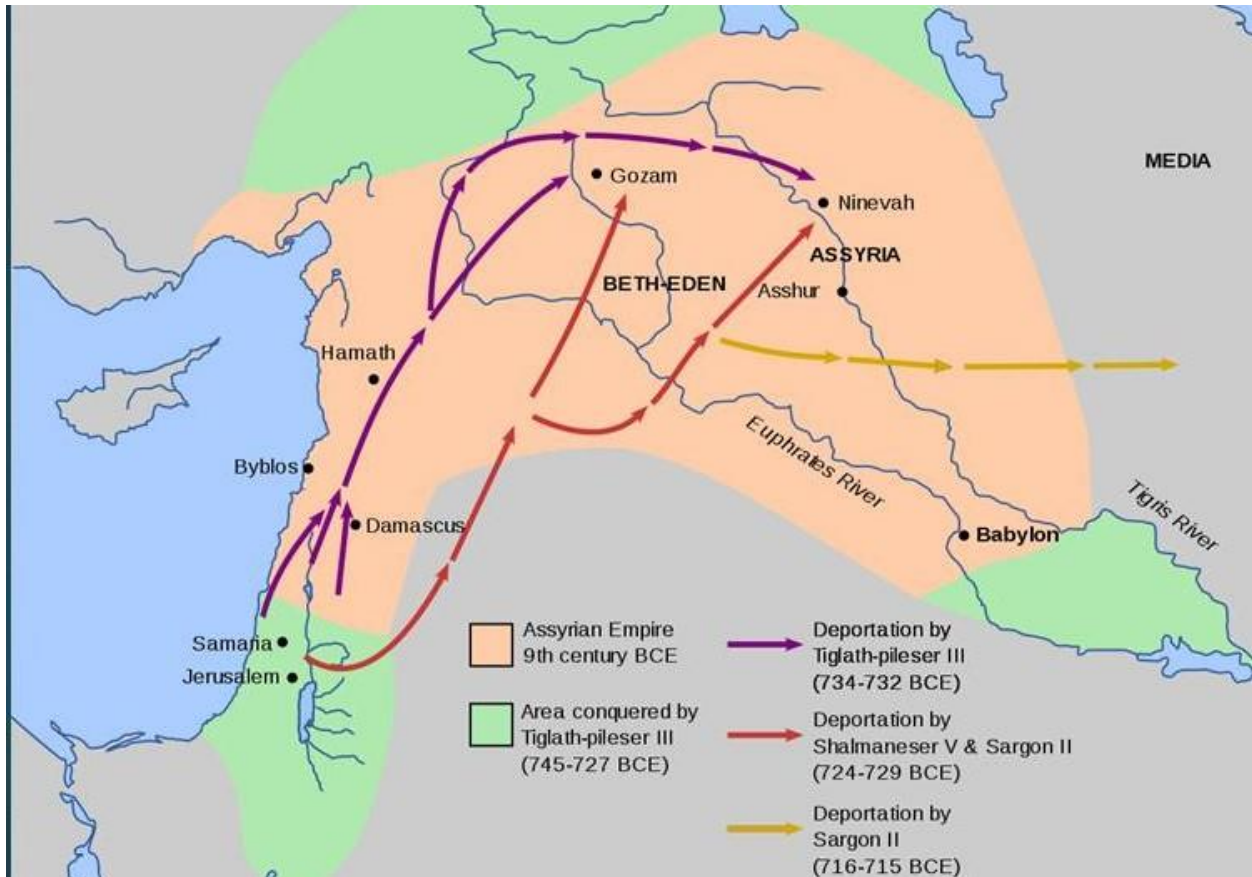
The kingdom divided as a result of a tax dispute. Jeroboam and Rehoboam couldn't agree on the tax structure. Rehoboam wanted to gouge the Northern Ten Tribes with a much higher tax. It happened because Solomon built an immense empire and was in charge of the construction project to rebuild the Temple. At that time, silver was as common as stones and the land was so rich that necessitated for people to pay taxes, or tribute in order to pay for some of these things. The tax structure was already burdensome when Solomon was in place and his son Rehoboam wanted to increase it after Solomon died. A civil war resulted and the kingdoms split in 930 BCE so the United Kingdom had a relatively short tenure.

The Northern Kingdom is also known by several names when you study this in the scripture. The Northern Kingdom is called Israel as we just saw in Amos. Oftentimes Israel will be reflective to the Northern Kingdom, but not always. You have to be careful of the context in all of this so I'm not saying that when you see the name of Israel it only refers to the Northern Tribes. Sometimes it is collectively talking about the North and the South but sometimes you see it referred to as Israel as we saw in Amos. Also it's called Ephraim in the scriptures and the common names you see are the Kingdom of Israel, the Kingdom of the North, or the House of Joseph. You see all these names associated with the Northern Kingdom.

The tribes included the ten tribes of Zebulun, Issachar, Asher, Naphtali, Dan, Ephraim, Reuben, Simeon, and Gad. And of course in the beginning there were Levites living in the north. The Levites didn't occupy any land; they were given territory in some of the cities but most of them left as a result of the idolatry. The capital was Samaria as I mentioned and the two main worship centers that were established by Jeroboam I was Dan that was way up north. Beth El was in the south, you can look up 2 Kings 10:29, Amos 4:4 and 8:14 if you want to do more research on this. The Northern Kingdom lasted a couple of hundred years until the Assyrian captivity and you see details of that in 2 Kings 17, and could be a separate study. The details are found there if you care to look.

The demise of the Northern Kingdom was the result of a three year siege of the capital of Samaria that bridged to Assyrian kings, Shalmaneser V and completed by Sargon II. You will

also see the cleanup of that by Sennacherib who was the antagonist that you see in the Chronicles during the time of Hezekiah.



To put a top on the Assyrian captivity read what it says in 2 Kings.

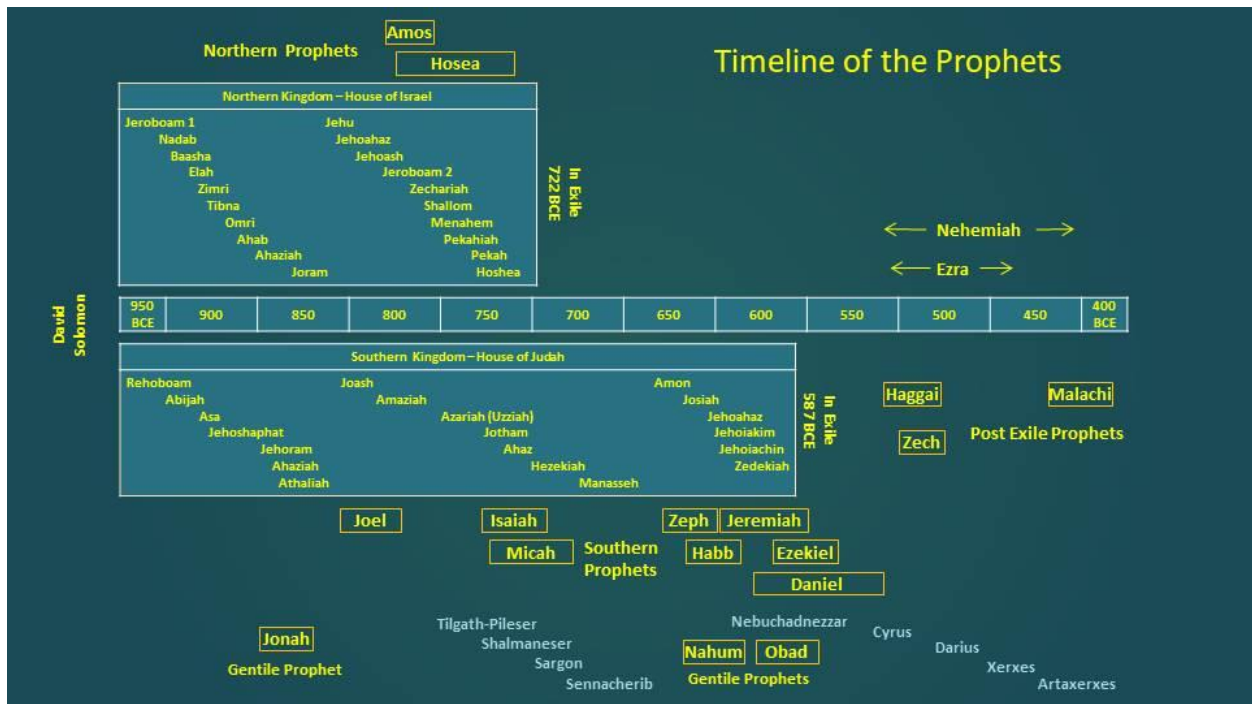
And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.
(2Ki 17:24 KJV)

The end result was the relocation campaign that the Assyrians had when they overtook and captured the land. They would exile some of the locals and displace them and bring in other inhabitants from other countries with adventures they had overtaken and mix the population. They did this so that they didn't have a large cultural base of any one people so if they left very many of the Israelites there, the fear that they had was that the Israelites would band together with common religion, values and understanding. They would then be a problem to the Assyrian hierarchy so it was actually from the standpoint to overcome the nations that the Assyrians did a good political policy to mix them up. Notice that happened in Samaria, so the end result was that those became Samaritans that we see written about in the New Testament

particularly. They were mix of people and yes, some Israelites were left there but many other foreigners and gentiles were brought in. That is how that started and how the Samaritans became thought of as “half breeds”.

History of the Divided Kingdom - Tabernacle of David is Exiled

Southern Kingdom - AKA Kingdom of Judah has a different historical prospective and is known almost always as the Southern Kingdom, or just Judah. Referring to the Timeline of the Prophets you will notice that the Southern Kingdom outlasted the Northern Kingdom by 150 years or so.



They were overcome by the Babylonians, and they are listed starting with Nebuchadnezzar. The Persians came after that through Artaxerxes and this include Cyrus, Darius, Xerxes and so forth.

The Assyrians mentioned earlier are Tilgath-Pileser, Shalmaneser, Sargon, and Sennacherib. Largely, the Assyrians were problems for the North and they were also problems for the South but the South never seceded to them. It wasn't until the Babylonian empire starting with Nebuchadnezzar, and then the follow on of the Persians that took over the Southern Kingdom and of course the Persians, which we will get to, actually gave them their freedom back.

The tribe in the Southern Kingdom, in the beginning was Judah but Benjamin quickly joined and of course the Levites lived in the Southern Kingdom as well. Their capital was Jerusalem and their downfall happened in 587 BCE and was really the result of three different sieges.

Historically, they were all at the hand of Nebuchadnezzar, the first one in 606, the second in 597, and then the final one in 587 BCE.



Jeremiah 39 gives us a reference point.

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon. (Jer 39:1-3 KJV)

And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. A siege of 18 months took place and took down Jerusalem which made the government fall. The reason for this is useful. It has to do with the reign of the Davidic Kingdom and there were 70 years of desolation that was prophesied as a result of the sins of the Southern Kingdom. Note at this point in time the Northern Kingdom has disappeared. The 70 years of desolation is talked about in several places but one of these places is in 2 Chronicles 36.

And them that had escaped from the sword carried he (Nebuchadnezzar) away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of YHWH by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years (70 years). (2Ch 36:20-21 KJV)

YHWH is using the fact that they had not been letting the land rest as the terms of their judgment and they had not done it for 70 years' worth of Sabbaths. I think what you could say is, that is 70 years of 7's and that would be 490 years, not to mention the intercalated 50th year of the Jubilee. You would probably have to add another 9 or 10 years on if you counted the Jubilee as part of this. It says "Sabbaths" so I'm comfortable to say this was the result of 490 years problem of not keeping the Sabbatical. Add this together, nearly 500 years on top of the start of this which is around 600 BCE and you go back to about 1100 BCE, certainly 1050 to 1080 BCE or so, that's the time of Samuel, and only the beginning of Saul. It would appear that they have not been keeping the Sabbatical way back prior to the time of Samuel. Actually, you don't find any records of it specifically being mentioned; at least we haven't found any specific records of Sabbaticals being kept in the early books of the scriptures. This goes back a long time, and it has shown us the penalty that was assessed was the result of Sabbatical default. However, that is the tip of the iceberg; the Sabbatical was forgotten about long ago, let alone the mention to the rest of the Torah.

This is an interesting judgment that you find, but you also see this referenced in Acts 15, but I want to highlight it again. This is a quote from the Council of Jerusalem which quotes back to Amos chapter 9.

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: Act 15:16 KJV/Amo 9)

The desolation was actually the ruin of the Davidic Kingdom because the South was the final one to fall. They were the tribe of Judah which is where David came from and were the only hope that there would be a Davidic Kingdom. Obviously, that failed in 587 BCE and until the decree of Cyrus in 539 BCE. Cyrus allowed the inhabitants of his territory, which included all of

the captives from the North and the South. Anyone could return back to Jerusalem by his decree and we find that in a couple of places but Ezra chapter 1 it says:

Now in the first year of Cyrus king of Persia, that the word of YHWH by the mouth of Jeremiah might be fulfilled, YHWH stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, YHWH the Elohim of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his Elohim be with him, and let him go up to Jerusalem, which is in Judah, and build the house of YHWH Elohim of Israel, (he is the Elohim,) which is in Jerusalem. (Ezr 1:1-3 KJV)

Cyrus is asking if there is anyone listening, and it almost seems like an advertisement. He wants to offer them a plan, a great retirement plan from the Persian Empire and he wants to send them back to their own land.

Cyrus is saying that he will give them a government grant to boot, he wants to pay the expenses and also to build of the Temple that is now down to the ground. This is a significant decree, and it's thought to have happened in 539 BCE and you might ask; what about the 70 years? If you add 70 to this you come up to 609 or so and that is about when Nebuchadnezzar first started pushing at Israel, the Southern Kingdom, and the first deportation that we see is around 606 BCE after the Egyptians were overtaken at Carchemish. The end result is probably 538 BCE; it couldn't have been much sooner that people started to return to Israel.

It was a four or five month trip as I understand it from the eastern parts of the Persian Empire just to get back to Jerusalem. Some forty nine thousand eight or nine hundred returned and that is all listed in Ezra and Nehemiah in two different places.

That the word of YHWH by the mouth of Jeremiah might be fulfilled, is quoted by Ezra that Cyrus would fulfill this decree, and Jeremiah has a couple of scriptures that relate to this also.

For thus saith YHWH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith YHWH, thoughts of peace, and not of evil, to give you an expected end. (Jer 29:10-11 KJV)

Keep in mind, Jeremiah wrote backwards as far as Josiah and lived prior to these three sieges 600 through 587. Jeremiah is telling everybody that eventually you will get to go back and here is the event that precipitated the decree of Cyrus in 539 BCE.

With that historical foundation and the kingdom of David in ruin, there was hope that this renaissance that Cyrus opened up would perhaps provide a way for the kingdom to be restored, but when we start looking into the scriptures we see that it was farther reaching than what they thought. Also, it didn't pan out. The Israelites, particularly the Jews came back to Jerusalem but I don't think it was just all Jews, what I see is that there were other tribes mixed in. It only took them a few hundred years and they were back into the same old ways. They had a corrupted Temple priesthood, and when the first century arrived they ended up with Pharisees and Sadducees making it a two party system. Yahushua condemned them for all their rituals and empty ceremony that they were performing. They had gone into disarray over a few hundred year period and even though they were given this next opportunity, the Davidic Kingdom never materialized. Let's get back to how this all started because it started with an unconditional promise.

Davidic Throne Promise - Unconditional and Everlasting Covenant

Promised through Abraham and was unconditional and we see that in Genesis 12:

Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:1-3 KJV)

The last sentence of this verse is one of the keys; *and in thee, Abraham, all families of the earth be blessed.* Of course they were because the families of the earth have been blessed ultimately through Yahushua. Part of that blessing along the way was the Davidic Kingdom. In Genesis 15 the ratification of this unconditional covenant is documented.

*In the same day YHWH made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
(Gen 15:18 KJV)*

I have stated that space, race, and grace are the three main promises, so here is the space part of the equation. When it says *In thee shall all families of the earth be blessed*, in Genesis 12 it certainly shows the race and grace parts of the equation.

This covenant is an everlasting covenant and we see that in Jeremiah 31, and read the quote of it out of Hebrews 8.

For finding fault with them, he saith, Behold, the days come, saith YHWH, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by

the hand to lead them out of the land of Egypt; (Not that way) because they continued not in my covenant, and I regarded them not, saith YHWH. For this is the covenant that I will make with the house of Israel after those days, saith YHWH; I will put my laws into their mind, and write them in their hearts: and I will be to them an Elohim, and they shall be to me a people: (Heb 8:8-10 KJV)

It's no longer a 613 list of things to do; it's what's in our heart and our mind. The law is in our heart and mind and we would not think to do evil to our neighbor, nor would we think to disrespect YHWH. That is the fundamentals of the two great commandments.

We jump forward from this promise to Abraham to what I would see the next significant event that shows us YHWH keeping his promise all the way back to Abraham. Certainly, the first Joshua (Yahushua) going into the Promised Land was part of that because he got to take over the land. When the time of Judges occurred and then Samuel, it was after that they wanted a king. YHWH didn't want them to have one, but gave them Saul. That didn't work out so well so Nathan is here now and he is prophesying or telling about how David is to become the king.

David's Throne Promise - Nathan's Vision YHWH speaks to Nathan:

And it came to pass that night, that the word of YHWH came unto Nathan, saying, Go and tell my servant David, Thus saith YHWH, Shalt thou build me an house for me to dwell in? (2Sa 7:4-5 KJV)

The beginning of this is talking about Nathan going to ask David about building his Temple. But with that basis, a few verses later is a significant prophecy.

*And when thy days be fulfilled, and thou shalt sleep with thy fathers, (Nathan talking to David) I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. (The continuation of David's kingdom) **(1) He shall build an house for my name, and (2) I will stablish the throne of his kingdom for ever.** I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **(3) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.** (He repeats it) According to all these words, and according to all this vision, so did Nathan speak unto David. (2Sa 7:12-17 KJV)*

There are three key points; this is dual in its nature. First, Solomon's Temple was prophesied. *He shall build a house for my name.* I would not only suggest that it's certainly pointing to the physical Temple but also the spiritual temple that we now have. The Temple of YHWH that resides in us, we are the Temple today.

I will stablish the throne of his kingdom for ever. It was physically intended that Solomon would fulfill that, but ultimately, Solomon failed. Solomon didn't end well because it looks to me that his salvation was in jeopardy as a result of all the idols that he had because of marrying foreign women.

I will stablish the throne of his kingdom for ever, yes he was going to do that to David through Solomon but since Solomon didn't finish well, Yahushua ended up coming and took over this part.

And thine house and thy kingdom shall be established for ever, obviously, the physical house and the physical kingdom were in ruin by 587 BCE. The sins of the people and leaders and the lack of focus and attention on YHWH led both the Northern and Southern kingdoms to go into captivity. Forward looking from the point of view of Samuel, they didn't know all of that, but we can look back and see what happened. This scripture was not fulfilled well by the time of 587 BCE. We know that Yahushua came and is now in the process of fulfilling it so this is a key scripture in 2 Samuel Chapter 7.

Promise From YHWH - David's Seed Forever - a time of national distress and Ethan calls to YHWH.

There is a Psalm that we have discovered that talks about this in a very interesting way and it is Psalm 89:1. It says: *Maschil of Ethan the Ezrahite*, It's a didactic poem, a poem that has a message and has instruction and is circumspect and that is the meaning of what Maschil means in Hebrew. It's also written by Ethan the Ezrahite and when you research this, you see that there is some amount of controversy of when this was. It was intended to be a historical event because we see that there is a time of distress, and it's probably national distress that is talked about in the poem. It's also a time when it is talking about David's kingdom. The national distress is interesting to look at.

We ask what events were there are that this poem could be applying to and I have found in commentaries that some say it's a Rehoboam civil war, in other words, the split of the north and south. That is a possibility but also some have said that it is Jehoiachin, the Southern Kingdom king surrendering to Nebuchadnezzar, the Babylonian King. Some have said it is Hezekiah's problem with Sennacherib, so there are different opinions on this and I think when we look at who Ethan the Ezrahite is, it will give us a better perspective although I'm not sure what national event or distress this is talking about. I think we can narrow it down to a period of time.

The question is, is there anything else about the guy that wrote it? The answer is yes, we find in a couple of places but 1 Kings 4 is useful.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. (1Ki 4:30-31 KJV)

The section that says *And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt*, is about Solomon's reign. 1 Kings 4-9 is about the development of the Temple which occurs with some of the scriptures regarding the dedication of the Temple.

We see in 1 Kings 4 that it's talking about Solomon by saying *that he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about*. So what you see in this one little snippet is that Solomon is compared to Ethan the Ezrahite. What you know from that is Ethan the Ezrahite was at least contemporary with Solomon. I don't think you could say he would have lived after Solomon or he wouldn't have been compared to him. Ethan was either contemporary with or lived before Solomon and the big event that comes out of this is Absalom's rebellion because he wanted to be the usurper of the Davidic Throne.

I don't want to say I am sure that this is Absalom's rebellion; I'm only suggesting that the event that is being talked about happened some time around David and Solomon perhaps the civil war that was after was starting to develop at this point. I am not sure. In any case, this is just for your information, I don't think any of this is conclusive, it is just circumstantial.

Psalms 89 is about the time of national distress that you will find later in the Psalms.

But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. Selah. How long, Master? wilt thou hide thyself for ever? shall thy wrath burn like fire? (Psa 89:38-46 KJV)

Ethan is talking to YHWH and it's somewhat of a lamentation. He is asking if this is going to go on forever, and is writing about a time of what seems to be national distress. Psalm 89 actually starts with Ethan's plea and also YHWH providing a reminder to him of the Davidic promises that were made.

Maschil of Ethan the Ezrahite. *I will sing of the mercies of YHWH for ever: with my mouth will I make known thy faithfulness to all generations. For I have said^{you have said- LXX, quoting YHWH}, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed **will I establish for ever**, and build up thy throne to all generations. Selah. (Psa 89:1-4 KJV)*

You see how this starts, Ethan is quoting what YHWH has told him, that David's throne has been established, *I have sworn unto David Thy (David's) seed will I establish for ever and build up thy throne* (talking about David's throne) *to all generations*. Again, it is forward pointing ultimately to Yahushua. Jumping down a few verses:

*For YHWH is our defence; and the Holy One of Israel is our king. Then thou^{YHWH} spakest in vision to thy holy one^{H6918=kawdoshe=sacred, Elohim}, and saidst, I^{YHWH} have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him^{1Sa 16:13 by Samuel}: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name^{YHWH} shall his **horn**^{H7161=power} be exalted. (Psa 89:18-24 KJV)*

For YHWH is our defence; and the Holy One of Israel is our king, this section here, begs the question of who is talking. I think you have to read through this a few times to get the fullness of it and I would suggest that it is YHWH probably, and Yahshua talking. The Divinity of YHWH's Spirit is one and it appears that YHWH is talking with himself and with Yahushua who is part of the Divinity. It appears to be a conversation going on, so just note it when we read this. The I's that are mentioned, "I have laid up, and I have found", and so forth appear to be YHWH speaking either to himself or Yahushua who would actually have been the one who became incarnate in the Old Testament.

Then YHWH spakest in vision to thy holy one, that means "kidesh" and in Hebrew it means sacred Elohim. I don't believe this is a man that is being talked about, although some commentaries say it may have been the high priest. I think not, I see the possibility of that but you have to decide on your own.

Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: Yes, he has anointed him and the actual physical event happened in 1 Samuel 16:13, and it was by Samuel.

With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name YHWH shall his horn (power) be exalted. I see duality in some of this, certainly in “his horn” meaning David’s horn in David’s kingdom “will be exalted. Not only through David physically but through Yahushua, when Yahushua comes.

With this start on Psalm 89, you see a reference to the “horn of his power” being exalted and you see that in Luke chapter 1. Dr. Luke is giving us the information about the background as a startup in his Book of Luke.

*And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be YHWH Elohim of Israel; for he hath visited and redeemed his people, And hath raised up an **horn of salvation** for us in the house of his servant David; (Luk 1:67-70 KJV)*

Here is the connection back to David and his horn shall be exalted, and yes, it was when Yahushua came to the earth.

Promise From YHWH - David’s seed forever

YHWH in Psalm 89 continues to confirm the promises. Keep in mind that there was some national event that Ethan was writing about that made Ethan think that David wasn’t in power anymore and didn’t have any credibility. Well YHWH is confirming the promises that he made in this same Psalm.

YHWH speaking He ^{David} shall cry unto me, Thou art my father, my Elohim, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. (Psa 89:26-29 KJV)

In other words his throne is going to last as the days of heaven. How long is that? Forever. We are going to start noticing this word “forever” during this presentation. Forever is talked about in quite a number of places. Notice also in this section of Psalm, it says, *You are my father my Elohim and the rock of my salvation.* That would be something Yahushua would also repeat. There is a dual purpose but of course in David’s standpoint, “the rock of my salvation” would be Yahushua. Going on in verse 34 of Psalms 89:

*YHWH speaking My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His **seed shall endure for ever**, and his throne as the sun before me. It shall be established **for ever** as the moon, and as a faithful witness in heaven. Selah. (Psa 89:34-37 KJV)*

If you contemplate forever your mind does a data check or something. Forever is beyond somewhat of our comprehension in our physical world.

Kingdom of YHWH is Established - Filling the Earth and Standing Forever

With Psalms 89 talking about David, I moved forward in the scriptures and it reminded me of Daniel's vision and he doesn't talk specifically about David but with the background that we have, you have to say that what Daniel is talking about is the Davidic Kingdom being brought forward later on in history. In Daniel's first vision in Daniel chapter 2:

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. (That's what you saw Nebuchadnezzar) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors;(The chaff of the summer threshing floor is the remnants of the crop are flying everywhere so these kingdoms are going to be broken apart and the parts and pieces are going to be flying out in the wind like the chaff of the summer threshing floor) and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Dan 2:34-35 KJV)

This would be a reference to the promises back to David. The Davidic throne is going to fill the whole earth.

*And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the Elohim of heaven set up a kingdom, which shall never be destroyed: (That means it's going to go on forever) and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and **it shall stand for ever**. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great Elohim hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Dan 2:43-45 KJV)*

I'm sure about this, that's why I put it in here, because I'm sure about it.

Kingdom of YHWH is Established - Everlasting Kingdom

Daniel had a second vision and in chapter 12 we read:

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and

*they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an **everlasting dominion**, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan 7:12-14 KJV)*

Finally, part of this vision later in chapter 7 of Daniel:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. (Dan 7:27-28 KJV)

Daniel had seen so much at this point in time it had been revealed to him in vision that his cogitations much troubled him.

David's Throne Restored - The Prince of Peace is talked about in Isaiah chapter 9, and Yahushua is prophesied.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty Elohim, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this. (Isa 9:6-7 KJV)

We see the fulfillment of this prophecy come along in Luke 1, some 700 years later because Isaiah lived in the 8th century around 720 BCE.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Yahushua. He shall be great, and shall be called the Son of the Highest: and **YHWH Elohim shall give unto him the throne of his father David**: And he shall reign over the house of Jacob **for ever**; and of his kingdom there shall be no end. (Luk 1:31-33 KJV)

Going on in Luke:

And his father Zacharias was filled with the Spirit, and prophesied, saying, Blessed be YHWH Elohim of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: (Luk 1:67-70 KJV)

He spoke by the mouth of his prophets which have been around for a long time. The throne has been transferred to Yahushua, as we see in Luke chapter 1, and we see it is forever.

Triumphal Entry - Hosanna - Oh Save Now This is a notable event because it is just before the crucifixion of Yahushua so we have jumped some 30 years forward since we read Luke.

*And they brought the colt to Yahushua, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, **Hosanna** ^{G5614=oh save or to save, from H3467=salvation and H4994=now}; Blessed is he that cometh in the name of YHWH: Blessed be the kingdom of our father David, that cometh in the name of YHWH: **Hosanna** ^{G5614=same} in the highest. And Yahushua ^{H3091=Yah's salvation, YHWH saved} entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. (Mar 11:7-11 KJV)*

Here is the quoted triumphal entry in 30 CE just before the crucifixion of the Messiah and the people are crying Hosanna. This scripture is also in Matthew and Luke but I wanted to use Mark because it includes "followed, cried Hosanna" "Hosanna" means oh save, or to save and if you look it up in Strong's you will see that it's from two different Hebrew words. One of the words means salvation now, and they are crying salvation now or great salvation. Oh Save, or Save us, that is their mantra, their chant, Save us, Salvation Now.

Who shows up in this procession? It's Yahushua, and they actually say it twice about this event. Salvation now, or great salvation and it is also mentioned that Yahushua comes, the King of our Father David. Of interest, is when Yahushua shows up, the dots get connected because what is His name? It's not Jesus, it's Yahushua. You wouldn't understand this if you just were looking at Jesus; you have to see that the original name is Yahushua. It's astounding to see what is being chanted and the meaning of the person that shows up is one in the same.

Of interest, we are going to get into this a little deeper because I discovered recently that one of the rituals and traditions during the Feast of Tabernacles that is still kept to this day but was also kept in the time of Yahushua. It is called Hosanna Rabbah, or Hoshana Rabbah and it means Great Salvation. It occurs on the seventh day of the Feast of Tabernacles. We are going to examine that on the presentation during the Eighth Day after the seven days of the Feast of Tabernacles.

When is David's Throne Restored, Yahushua Responds. After his crucifixion over on the Mount of Olives just before he was taken up into heaven, Acts chapter 1 has an interesting question that is being asked. When is David's Throne going to be restored? You see what goes on is that the people who were following Yahushua knew the scriptures. They knew some of

these scriptures that we have read because that's what they read in the Synagogues in those days. People knew that there was a Messiah coming and that he would be of the seed of David. When we get to the final moments of Yahushua being on this earth, Acts chapter 1 has an interesting account.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. When they therefore were come together, they asked of him, saying, Master, wilt thou at this time restore again the kingdom to Israel? (The kingdom of Israel is the kingdom of David; it's just another term for it) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Act 1:4-8 KJV)

The answer to when is the kingdom of Israel going to be restored, the Kingdom of David, and Yahushua said he couldn't tell them. We do see prophetic tracks that suggest the time period that it will happen. We read some of those in Daniel.

The Kingdom of Israel is given to David, and we see a couple of tracks of that, both of them are in 1 Samuel and there may be others.

And Samuel said unto him ^{Saul}, YHWH hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. (1Sa 15:28 KJV)

Of course YHWH is talking about David.

And now, behold, I ^{Saul} know well that thou ^{David} shalt surely be king, and that the kingdom of Israel shall be established in thine hand. (1Sa 24:20 KJV)

Here is the direct connection of David being king in the Kingdom of Israel that is being established in David's hand.

Kingdom of YHWH Established and Israel is Reunited

Some period of time yet in the future in Ezekiel 37 we see that in fact, Israel is reunited.

Dry Bones resurrected all these dry bones are going to be resurrected.

The hand of YHWH was upon me, and carried me out in the spirit of YHWH, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O

Master YHWH thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them (Here is a prophecy yet to happen), O ye dry bones, hear the word of YHWH. Thus saith YHWH Elohim unto these bones; Behold, I will cause breath to enter into you, and ye shall live: (Eze 37:1-5 KJV)

Whole House of Israel

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. (That is what happened to the United Kingdom of Israel, it stood for a short while, and then it was split, then it went into captivity. People died, their hope was lost. They thought there was going to be a revival with the second Temple, but it was relatively short lived. That didn't work out, they said their hope was lost. In 70 CE Herod's Temple was taken out. The best that the Jewish community can do today that read these scriptures would say Messiah is going to come, and to them it will be the first time but they missed him.) Therefore prophecy and say unto them, Thus saith YHWH Elohim; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. (Eze 37:10-12 KJV)

Can you imagine seeing this vision of millions of dry bones in this big open valley and all of a sudden the breath comes into them and they stand up? That is what Ezekiel is describing. I like this here in Ezekiel; YHWH calls him the "son of man".

Kingdom of YHWH is Established and Israel Reunited - David is head of state.

If David is a part of the first resurrection that we know of when Yahushua returns, that is what I would expect and I suspect this dry bones is an event that happens after the return of Messiah, after the first resurrection. Certainly though, David has to be included in this somewhere because he is part of the whole house of Israel. I suspect though, when we get to the Millennium that David will be the head of state because when we carry on in Ezekiel 37 we see reference to David specifically. Going on after the resurrection of these dry bones:

*And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Elohim. And **David my servant shall be king** ^{H4428=royal} **over them;** and they all shall have one shepherd: they*

*shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant **David shall be their prince** ^{H5387+exalted one, ruler} **for ever.** Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Elohim, and they shall be my people. And the heathen shall know that I YHWH do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Eze 37:22-28 KJV)*

This scripture with commentary:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. Israel is going to be reunited again. There will be one United Kingdom.

and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Now you see why it's important to understand the two kingdoms and what happened to them. If you don't know about that, and many don't have an understanding about what happened to the Kingdom of Israel, the original United Kingdom. It's useful to study that.

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Elohim. I take this literally but some people don't, they take this figuratively, they point and say that David's seed, who is Yahushua will be king over them. I think we see that also, so I think you have to say that both of those statements are probably true.

And David my servant shall be king over them. That certainly means king in many places but it's also translated as "royal".

and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. I would see this as a clarification of his job title, he will be a prince which means an exalted one or a ruler.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Elohim, and they shall

be my people. And the heathen shall know that I YHWH do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Millennial Government

The government structure in the Millennium is going to include David from what we just read. Some people take this figuratively, so the question is as we go through this is how do you see this? You have to make up your own mind and study these scriptures on your own. Is this a literal or figurative way of looking at this? Is it David? Or is his seed Yahushua, the one that is in charge, or perhaps both? Jeremiah 30 gives us some insight.

*Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. (Jacob is referring to Israel, the United Kingdom, all of Israel) For it shall come to pass in that day, saith YHWH of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve YHWH their Elohim, and **David their king, whom I will raise up** ^{H6965-to rise, lift up} **unto them.** (He is going to resurrect David as we saw in Ezekiel 37.*

Jeremiah is talking about this to) Therefore fear thou not, O my servant Jacob, saith YHWH; neither be dismayed, O Israel (YHWH is referring to Jacob by both of his names, remember YHWH renamed Jacob to Israel): for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (Jer 30:7-10 KJV)

Jeremiah also has another reference to this a few chapters later in chapter 33.

*Behold, the days come, saith YHWH, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah (Both). In those days, and at that time, will I cause the Branch of righteousness to grow up ^{H6779=to sprout, bring forth} unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, YHWH our righteousness. For thus saith YHWH; **David shall never want a man to sit upon the throne** of the house of Israel; (Jer 33:14-17 KJV)*

I see this scripture as complimentary to the first one that is talking about *the throne of David shall never want a man to sit*. There were periods of time this didn't happen until Yahushua, so Yahushua is the one that is pointed at, and will ultimately sit over all the throne of Israel.

Millennial Government will be a theocratic monarchy. There have been a few times when we get political calls and someone will ask what our political party is. I usually say that we aren't a part of that; we don't want either of those types of governments. They wonder what kind we should have so I tell them we are looking for a theocratic monarchy. Usually that is the end of the phone call.

A theocratic monarchy is what this world needs and it's what is prophesied to come. Jeremiah 23 says:

Behold, the days come, saith YHWH, that I will raise unto ^{to - LXX} David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, YHWH OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith YHWH, that they shall no more say, YHWH liveth, which brought up the children of Israel out of the land of Egypt; But, YHWH liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. (Jer 23:5-8 KJV)

Notice that Jeremiah is talking about the House of Israel that was driven out of the North country, so this is the Northern Kingdom, and it was not only driven out of that country but it was dispersed throughout the world to many other countries. The Ten Tribes of Judah aren't lost, they have been dispersed. Ephraim and Manasseh very likely represent the foundation and the core of the United States and Great Britain. The western world as we know it is a result of the promise to Abraham going back to Genesis 15.

The seed, or the fruit and posterity of the House of Israel is what is discussed here. A theocratic monarchy and that type of governance is what we are ultimately going to have. Yahushua will be King of Kings and we know that from Revelation chapter 19.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of YHWH.. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (sounds like the resurrected saints) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of King's, and Master of Master's. (Rev 19:11-16 KJV)

He comes with a name that nobody knows, but he also has a name himself called the Word of YHWH. We know Yahushua's title when he returns is going to be the King of King's. What I see when going through this presentation, that when Yahushua returns, the Millennium is set up and David is going to be the Prime Minister, or the Head of State.

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I YHWH will be their

Elohim, and my servant David a prince ^{H5387=esalted one, ruler} among them; I YHWH have spoken it. And I will make with them a covenant of peace, (this goes to the future and return of Messiah in the Millennium is what it sounds like David has a high place in the governance of the Kingdom of YHWH. He is underneath the King of King's and Master of Master's) and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. (Eze 34:23-25 KJV)

Do Your Own Homework

There is probably homework you want to do on some of this, it's been an exciting study for us and it all started back in Amos chapter 9 and how that interacted and was brought up in Acts chapter 15.

Prove ^{G1381=test, discern, examine} all things; hold fast that which is good. (1Thess 5:21 KJV)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize, examine} the scriptures daily, whether those things were so. (Act 17:11 KJV)

For ye were sometimes darkness, but now are ye light in the Master; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving ^{G1381=test, examine} what is acceptable ^{G2101=fully agreeable}, well pleasing unto the Master. (Eph 5:8-10 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} the word of truth. (2Tim 2:15 KJV)