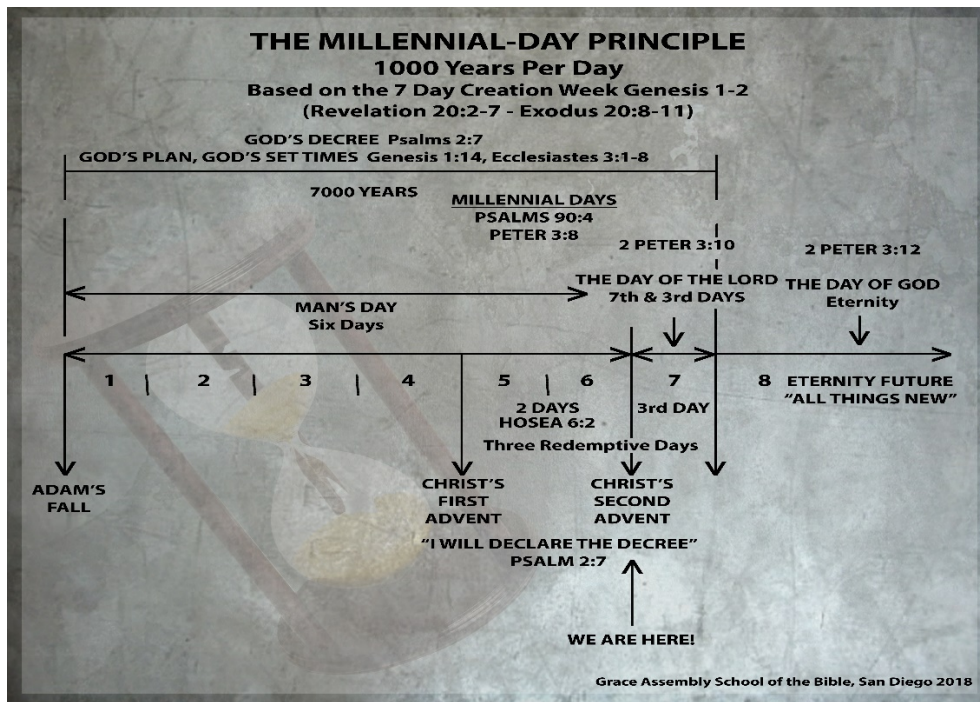


The Millennium in the Old Testament

This document was developed to establish that the Millennium (1000 Years) is firmly supported by the Old Testament Scriptures. (Please note: This information was redacted from an article written by David R. Reagan.)



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There Is A Major Spiritual Problem For Amillennialists

Most Amillennialists simply do not know the Old Testament Scriptures, and this is a major problem in the Church today because it affects not only prophecy but all doctrine.

See Special Studies [“Millennial Day Principle”](#) and [“Seven Millennial Days.”](#)

The Relevance of the Old Testament

This spiritual ignorance of the Old Testament is epidemic in the Church today, and it is a serious problem because there is no way to understand the New Testament without knowledge of the Old Testament. Zechariah 14 is not the only place in the Old Testament where the Scriptures state that Jesus will return to this earth. Consider, for example, Ezekiel 43:7 where Jesus, in a pre-incarnate appearance, takes Ezekiel on a visionary tour of the Millennial Temple, and in the midst of that tour,

(Eze 43:7) And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

It is also significant to note that the prophet Ezekiel states that **when the Lord returns, the name of the city of Jerusalem will be changed to “Yahweh-Shammah,”** meaning “The Lord is there.”

The Significance of the Old Testament

The Apostle Paul emphasized the importance of the Old Testament when he wrote the following words to Timothy:

(2Ti 3:14) But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

(2Ti 3:15) And that from a child **thou hast known the holy scriptures**, which are able to make

thee wise unto salvation through faith which is in Christ Jesus.

(2Ti 3:16) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

(2Ti 3:17) That the man of God may be perfect, throughly furnished unto all good works.

Most Christians read these words and assume that Timothy must have had a New Testament that he studied from. Not so.

The New Testament had not yet been written and compiled when Paul addressed these words to Timothy.

When Paul referred to “the sacred writings,” he was talking about what we call today the Old Testament. The point he was making is that Jesus’ fulfillment of Old Testament prophecies about His First Coming was sufficient to produce faith in Jesus as the promised Messiah.

Paul proceeded in that letter to Timothy to state that:

(2Ti 3:16) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The term, “all scripture,” means exactly what it says. It refers to both the New Testament and the Old Testament.

The Second Coming

The Bible teaches that Jesus will establish His personal reign over all the earth at the time of His Second Coming, and the Old Testament contains many prophecies about that event.

As we have already seen, Zechariah 14 says the Lord will return to the Mount of Olives from which He ascended into Heaven. See Special Studies "[Progressive Coming of the Lord](#)" and "[Last Days.](#)"

In Isaiah's account of the same event, he refers to the Lord returning to Mount Zion, which is an alternative name for Jerusalem. The Lord of hosts will come down to wage war on Mount Zion and on its hill. Like flying birds, the Lord of hosts will protect Jerusalem. He will protect and rescue it; He will pass over and rescue it. (Isaiah 31:4b-5).

(Isa 31:4) **For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.**

(Isa 31:5) **As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.**

(Isa 31:6) Turn ye unto *him from* whom the children of Israel have deeply revolted.

(Isa 31:7) For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

(Isa 31:8) Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

(Isa 31:9) And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

Both Isaiah and Jeremiah portray the Lord returning in wrath. See Special Studies "[Covenant Week](#)" and "[Sequence of Battles.](#)"

Jeremiah says He will "roar" from the heavens (Jeremiah 25:30-31).

(Jer 25:30) Therefore prophesy thou against them all these words, and say unto them, **The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.**

(Jer 25:31) A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

(Jer 25:32) Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

(Jer 25:33) And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

(Jer 25:34) Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

(Jer 25:35) And the shepherds shall have no way to flee, nor the principal of the flock to escape.

(Jer 25:36) A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

(Jer 25:37) And the peaceable habitations are cut down because of the fierce anger of the LORD.

(Jer 25:38) He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Isaiah says He will be “filled with indignation” and His tongue will be like “a consuming fire” (Isaiah 30:27-28).

(Isa 30:27) **Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:**

(Isa 30:28) And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

Zephaniah says the day of His return will be one of “trouble and distress” and “destruction and desolation” (Zephaniah 1:14-18).

(Zep 1:14) The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

(Zep 1:15) **That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,**

(Zep 1:16) A day of the trumpet and alarm against the fenced cities, and against the high towers.

(Zep 1:17) And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

(Zep 1:18) Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but **the whole land shall be devoured by the fire of his jealousy:** for he shall make even a speedy riddance of all them that dwell in the land.

The Millennial Reign

Once the Messiah has poured out the wrath of God on the enemies of God, He will establish His reign over the earth, and He will begin to manifest His glory:

(Isa 24:23) Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

All the various aspects about the Lord's millennial reign are spelled out in detail in the book of Isaiah.

The book of Revelation is about the Tribulation.

It is the book of Isaiah that reveals the details of the Millennium.

Governmental Characteristics

The reign will be world-wide (Isaiah 2:2 and 9:6-7).

(Isa 2:2) And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

(Isa 9:6) 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 God, The everlasting Father, The Prince of Peace.

(Isa 9:7) 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 the LORD of hosts will perform this.

It will be peaceful in nature (Isaiah 2:4),

(Isa 2:4) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

and the world will be blessed with righteousness (Isaiah 11:4-5) and

(Isa 11:4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

(Isa 11:5) And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

justice (Isaiah 42:3-4).

(Isa 42:3) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

(Isa 42:4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

The Lord's throne will be established in Jerusalem, for He will occupy the throne of David (Isaiah 2:3).

(Isa 2:3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

His government will be a theocratic one in which He will serve as king, legislator and judge (Isaiah 33:17-22).

(Isa 33:17) Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

(Isa 33:18) Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?

(Isa 33:19) Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

(Isa 33:20) Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

(Isa 33:21) But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

(Isa 33:22) For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

The Redeemed will reign with the Lord as princes (Isaiah 32:1).

(Isa 32:1) Behold, a king shall reign in righteousness, and princes shall rule in judgment.

And because the Lord will be reigning from Jerusalem, the nation of Israel will be the prime nation in the world (Isaiah 2:2-3, 49:22-23, and 60:1-62:7).

(Isa 2:2) And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

(Isa 49:22) Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

(Isa 49:23) And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

(Isa 60:1) Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

(Isa 60:2) For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

(Isa 60:3) And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

(Isa 60:4) Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

(Isa 60:5) Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

(Isa 60:6) The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

(Isa 60:7) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

(Isa 60:8) Who *are* these *that* fly as a cloud, and as the doves to their windows?

(Isa 60:9) Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One

of Israel, because he hath glorified thee.

(Isa 60:10) And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

(Isa 60:11) Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

(Isa 60:12) For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

(Isa 60:13) The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

(Isa 60:14) The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

(Isa 60:15) Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

(Isa 60:16) Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

(Isa 60:17) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

(Isa 60:18) Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

(Isa 60:19) The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

(Isa 60:20) Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

(Isa 60:21) Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(Isa 60:22) A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

(Isa 62:1) For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

(Isa 62:2) And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

(Isa 62:3) Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

(Isa 62:4) Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

(Isa 62:5) For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

(Isa 62:6) I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

(Isa 62:7) And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Spiritual Blessings of the Millennium

Isaiah spends a great amount of time outlining the spiritual blessings of the Millennium, the greatest of which is the fact that the glory and holiness of the Lord will be manifested (Isaiah 40:3-5, 52:13-15, 61:3 and 66:18).

(Isa 40:3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

(Isa 40:4) Every valley shall be exalted, and every mountain and hill shall be made low: and the

crooked shall be made straight, and the rough places plain:

(Isa 40:5) And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

(Isa 52:13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

(Isa 52:14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

(Isa 52:15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

(Isa 61:3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Holiness will abound (Isaiah 4:2-4) and an attitude of joy and praise will prevail:

(Isa 4:2) In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

(Isa 4:3) And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

(Isa 4:4) When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And the ransomed of the Lord will return, and come with joyful shouting to Zion, with everlasting joy upon their heads.

They will find gladness and joy, and sorrow and sighing will flee away (Isaiah 35:10).

(Isa 35:10) And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

A rebuilt Temple in Jerusalem will serve as the worship center of the world (Isaiah 2:2-3, 56:6-8, and 60:7b,13).

(Isa 2:2) And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

(Isa 56:6) Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

(Isa 56:7) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

(Isa 56:8) The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

(Isa 60:7) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

(Isa 60:13) The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Incredibly, the Shekinah glory of God will hover over the city of Jerusalem like a canopy (Isaiah 4:5).

(Isa 4:5) And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

And “the earth will be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9).

(Isa 11:9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Nature Will Be Restored

One aspect of the Millennium that is heavily emphasized by the Hebrew prophets is the restoration of nature.

The land of Israel will no longer be a place of desolation (Isaiah 62:3-5).

(Isa 62:3) Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

(Isa 62:4) Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

(Isa 62:5) For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

Instead, “the fruit of the earth” will be the pride of Israel (Isaiah 4:2).

(Isa 4:2) In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

“Waters will break forth in the wilderness,” and the “deserts will become pools of water” (Isaiah 35:6b-7).

(Isa 35:6) Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

(Isa 35:7) And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

In addition to agricultural abundance, the animal kingdom will be restored to its original perfection.

Poisonous animals will cease to be poisonous, and meat-eating animals will become herbivorous (*the eating of plants*).

Members of the animal kingdom will live together in perfect peace with each other and with Mankind (Isaiah 11:6-9 and 65:25).

(Isa 11:6) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

(Isa 11:7) And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

(Isa 11:8) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

(Isa 11:9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the

knowledge of the LORD, as the waters cover the sea.

(Isa 65:25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

The Quality of Life

In a thrilling passage in Isaiah 65, the prophet reveals that lifespans for those in the flesh will be greatly expanded to “the lifetime of a tree” (Isaiah 65:22).

(Isa 65:22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

Accordingly, anyone who dies at the age of 100 will be considered a youth (Isaiah 65:20).

(Isa 65:20) There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

Every person will have his own home and vineyard. There will be no homeless or hungry people (Isaiah 65:21-22).

(Isa 65:21) And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

(Isa 65:22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

All labor will be redeemed (Isaiah 65:23) in the sense that it will be productive, and it will not be confiscated by others.

(Isa 65:23) They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

Disease will be curtailed (Isaiah 33:24) and persons born with physical handicaps will be healed:

(Isa 33:24) And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the dumb will shout with joy (Isaiah 35:5-6).

(Isa 35:5) Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

(Isa 35:6) Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah's Climax

Isaiah was given so many glorious visions and words of knowledge concerning the majestic reign of the Lord that he was almost bursting with anticipation by the time he got to the end of his book.

This prompted him to suddenly cry out: (Isaiah 64:1-2).

(Isa 64:1) Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

(Isa 64:2) As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

These are only a few passages from the book of Isaiah. There are many other passages regarding the Millennium that are scattered throughout the Old Testament.

Prophecies of Other Major Prophets About the Millennium

Jeremiah pictures the Millennium as a time when Israel and Judah will be united in peace, and the city of Jerusalem will be called “The Throne of the Lord” (Jeremiah 3:17-18).

(Jer 3:17) At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

(Jer 3:18) In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jesus, “the righteous Branch,” will “reign as king and act wisely and do justice and righteousness in the land” (Jeremiah 23:5).

(Jer 23:5) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

And because of His new role as king, the name of Jesus will be changed to Yahweh-Tsidkenu, meaning, “The Lord is our righteousness” (Jeremiah 23:6).

(Jer 23:6) In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

David, in his glorified body, will serve as the king of Israel (Jeremiah 30:9),

(Jer 30:9) But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

and all the enemies of Israel will be destroyed (Jeremiah 30:11).

(Jer 30:11) For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

The city of Jerusalem and the Temple will be rebuilt (Jeremiah 30:18),

(Jer 30:18) Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

and the population will be multiplied (Jeremiah 30:19).

(Jer 30:19) And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

The mourning of the Jewish people will be turned into joy (Jeremiah 31:13).

(Jer 31:13) Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

The Jewish people will repent of the rejection of their Messiah and will enter into a new covenant with God that will be written on their hearts (Jeremiah 31:31-34 and 32:37-40).

(Jer 31:31) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

(Jer 31:32) Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Jer 31:33) But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(Jer 31:34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The streets of Jerusalem will be filled with “the voice of joy and the voice of gladness...” (Jeremiah 33:11).

(Jer 33:11) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

Ezekiel confirms that the Jewish people will enter into a new covenant with God that will be written on their hearts (Ezekiel 11:19-20 and 16:60-62).

(Eze 11:19) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

(Eze 11:20) That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

(Eze 16:60) Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

(Eze 16:61) Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

(Eze 16:62) And I will establish my covenant with thee; and thou shalt know that I am the LORD:

He also confirms that the Lord will guarantee their security and will “execute judgments upon all who scorn them round about them” (Ezekiel 28:26).

(Eze 28:26) And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

The land of Egypt will be particularly punished for its treatment of Israel and will remain a desolation during the first 40 years of the Millennium (Ezekiel 29:9-16).

(Eze 29:9) And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

(Eze 29:10) Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

(Eze 29:11) No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

(Eze 29:12) And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

(Eze 29:13) Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

(Eze 29:14) And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

(Eze 29:15) It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

(Eze 29:16) And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

Ezekiel also confirms that David will be made king of Israel (Ezekiel 34:23-24 and 37:24).

(Eze 34:23) 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.

(Eze 34:24) And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

(Eze 37:24) And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

The Lord will pour out “showers of blessings” on Israel, including agricultural abundance (Ezekiel 34:26-29).

(Eze 34:26) And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

(Eze 34:27) And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

(Eze 34:28) And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

(Eze 34:29) And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

(Eze 34:30) Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

and the rebuilding of their Temple (Ezekiel 37:26-27).

(Eze 37:26) 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.

(Eze 37:27) My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

The result is that the Lord’s glory will be set among the nations (Ezekiel 39:21).

(Eze 39:21) And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

From chapter 40 through chapter 46, Ezekiel focuses on describing the Millennial Temple. It is much larger than any of the previous Jewish temples, and the Holy of Holies in the Temple contains no ark. Jeremiah had already prophesied that the ark would not be rebuilt or remembered (Jeremiah 3:16).

(Jer 3:16) And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.

One of Ezekiel’s end time prophecies that has already been fulfilled relates to the Eastern Gate. He says it will be shut up and will not be reopened until the Messiah returns (Ezekiel 44:1-3).

(Eze 44:1) Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

(Eze 44:2) Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

(Eze 44:3) *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

The gate was closed in the 1500's and remains closed to this day.

Ezekiel reveals that part of the redemption of nature will be the conversion of the Dead Sea into a sea of fresh water (Ezekiel 47:8-9).

(Eze 47:8) Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

(Eze 47:9) And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

He concludes his book by telling how the redeemed and greatly expanded land of Israel will be divided among the 12 tribes (Ezekiel 48).

Daniel's end time prophecies focus on the Tribulation and the Antichrist. His first mention of the Millennium occurs in chapter 2 where he interprets the dream of Nebuchadnezzar about the sequence of Gentile empires. He reveals that the last Gentile empire will be destroyed by the return of the Messiah and the establishment of His kingdom "which will never be destroyed" (Daniel 2:44-45).

(Dan 2:44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: 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.

(Dan 2:45) 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 God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

In chapter 7, Daniel emphasizes that the Redeemed will reign with the Messiah: (Daniel 7:27).

(Dan 7:27) 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.

Daniel concludes his book by indicating there will be an interregnum of 75 days between the time of the Lord's return and the establishment of His worldwide government (Daniel 12:11-12).

(Dan 12:11) And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

(Dan 12:12) Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

(Dan 12:13) But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

This is most likely the period of time when the Messiah will judge all those left alive at the end of the Tribulation to determine whether or not they will enter the Millennium in the flesh.

This time period will also likely be used to organize the Messiah's government, part of which will be to make governing assignments to the Redeemed who will be in glorified bodies.

Prophecies of the Minor Prophets About the Millennium

Hosea talks about how God will use the Millennium to fulfill all the promises He has made to the Jewish people (Hosea 1:10-11, 2:14-20, and 14:4-7).

(Hos 1:10) Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living God.

(Hos 1:11) Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

(Hos 2:14) Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

(Hos 2:15) And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

(Hos 2:16) And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.

(Hos 2:17) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

(Hos 2:18) And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

(Hos 2:19) And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

(Hos 2:20) I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

(Hos 14:4) I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

(Hos 14:5) I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

(Hos 14:6) His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

(Hos 14:7) They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

He confirms that God will establish peace in the animal kingdom and peace between the nations (Hosea 2:18).

(Hos 2:18) And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

And he makes it clear that God's blessings will also be poured out on the Gentiles (Hosea 2:23).

(Hos 2:23) And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

Hosea's most fascinating prophecy has to do with the timing of the Lord's return. He indicates that it will be "two days" after His ascension into Heaven (Hosea 5:15 – 6:2).

(Hos 5:15) I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

(Hos 6:1) Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

(Hos 6:1) Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

(Hos 6:2) After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

The context of the passage indicates that the two days represent 2,000 years. Hosea says that after the two days, the Messiah “will raise us up” (the resurrection) that “we may live before Him” for “the third day” (the 1,000 years of the Millennium).

Joel’s end time prophecies focus mainly on “the day of the Lord” which, in this context, is the day of the Messiah’s Second Coming (Joel 1:15, 2:1,13 and 3:14).

(Joe 1:15) Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

(Joe 2:1) Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; rificul, slow to anger, and of great kindness, and repenteth him of the evil.

(Joe 2:13) And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful. **(Joe 3:13) Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.**

(Joe 3:14) Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

But he does give us a glimpse of the Millennium when he states that when the Messiah returns, He will dwell “in Zion, My holy mountain” and that Jerusalem will be characterized by holiness (Joel 3:17,21).

(Joe 3:17) So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

(Joe 3:21) For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

He also confirms that the land will be revitalized for great agricultural production: (Joel 3:18).

(Joe 3:18) And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

He also affirms that Egypt will be a desolation (Joel 3:19).

(Joe 3:19) Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

Amos presents a picture of the Messiah returning as a roaring lion (Amos 1:2).

(Amo 1:2) And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

The only thing he has to say about the Millennium is that it will be characterized by agricultural abundance (Amos 9:14)

(Amo 9:14) 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.

— so much so that “the plowman will overtake the reaper” (Amos 9:13).

(Amo 9:13) Behold, the days come, saith the LORD, 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.

Obadiah's only significant comment about the Millennium is his statement that it will be characterized by holiness (Obadiah 17).

(Oba 1:17) But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

Jonah has nothing to say about the Millennium.

Micah begins his prophecy with a vision of the Second Coming (Micah 1:3-4).

(Mic 1:3) For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

(Mic 1:4) And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and as the waters that are* poured down a steep place.

Regarding the Millennium, Micah presents a glorious vision of it and does so in words that are almost identical with Isaiah's (Micah 4:1-7)

(Mic 4:1) But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

(Mic 4:2) And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

(Mic 4:3) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

(Mic 4:4) But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

(Mic 4:5) For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

(Mic 4:6) In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

(Mic 4:7) And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

and Isaiah 2:2-4).

(Isa 2:2) And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

(Isa 2:4) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

He emphasizes the peace and prosperity that will characterize the Millennium (Micah 4:3-4).

He also underlines the promise of God that He will make the Jewish people the primary nation of the world during the Millennium (Micah 4:6-7).

(Mic 4:6) In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

(Mic 4:7) And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Nahum echoes Joel by focusing his prophecies on “the day of the Lord” (Nahum 1:1-8).

(Nah 1:2) God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

(Nah 1:3) The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

(Nah 1:4) He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

(Nah 1:5) The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

(Nah 1:6) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

(Nah 1:7) The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

(Nah 1:8) But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

The only thing he has to say with regard to the Millennium is that the Jewish people will enjoy perfect peace (Nahum 1:15)

(Nah 1:15) Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

and the splendor of their nation will be restored (Nahum 2:2).

(Nah 2:2) For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

Habakkuk begins his book by assuring the reader that God will be faithful to send the Messiah back “at the appointed time” (Habakkuk 2:3).

(Hab 2:3) For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

He follows that by presenting a very dramatic vision of the Second Coming (Habakkuk 3:3-13).

(Hab 3:3) God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

(Hab 3:4) And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

(Hab 3:5) Before him went the pestilence, and burning coals went forth at his feet.

(Hab 3:6) He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

(Hab 3:7) I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

(Hab 3:8) Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

(Hab 3:9) Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

(Hab 3:10) The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

(Hab 3:11) The sun *and* moon stood still in their habitation: at the light of thine arrows they went,

and at the shining of thy glittering spear.

(Hab 3:12) Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

(Hab 3:13) Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

He does not have anything to say about the Millennium.

Zephaniah begins his book by presenting a powerful and frightening vision about the Second Coming (Zephaniah 1:14-18).

(Zep 1:14) The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

(Zep 1:15) That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

(Zep 1:16) A day of the trumpet and alarm against the fenced cities, and against the high towers.

(Zep 1:17) And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

(Zep 1:18) Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

He concludes his book with a brief prophecy about the Millennium (Zephaniah 3:14-20).

(Zep 3:14) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

(Zep 3:15) The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

(Zep 3:16) In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.

(Zep 3:17) The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

(Zep 3:18) I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

(Zep 3:19) Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

(Zep 3:20) At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

He reveals that the Lord will regather all believing Jews back to the land of Israel and that He will live in their midst (Zephaniah 3:17-20).

(Zep 3:17) The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

(Zep 3:18) I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

(Zep 3:19) Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

(Zep 3:20) At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes,

saith the LORD.

And he promises that God will make the Jewish nation the prime nation of the world (Zephaniah 3:20).

(Zep 3:20) At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Haggai asserts that at the time of the Second Coming, God will shake the heavens and earth (Haggai 2:6-7),

(Hag 2:6) For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

(Hag 2:7) And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

overthrowing all Gentile kingdoms (Haggai 2:22).

(Hag 2:22) And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

The wealth of the nations will be transferred to Jerusalem, and the Temple will be rebuilt in glory (Haggai 2:7).

(Hag 2:7) And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

And then, using Zerubbabel, the governor of Judah, as a prophetic type of the Messiah, Haggai says that God will give him His “signet ring” — meaning that he will become the King of kings and Lord of lords (Haggai 2:23).

(Hag 2:23) In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Zechariah says that the Lord “will return to Jerusalem” and will rebuild the Temple (Zechariah 1:16).

(Zec 1:16) Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

He calls upon the Jewish people to “sing for joy and be glad” because the Lord has told him that “I am coming and I will dwell in your midst” (Zechariah 2:10).

(Zec 2:10) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

Concerning the nature of the Lord’s reign, Zechariah says He will be “a priest on His throne,” confirming that the government will be a theocracy (Zechariah 6:12-13).

(Zec 6:12) And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

(Zec 6:13) Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

The city of Jerusalem will be called “The City of Truth” and “The Holy Mountain” (Zechariah 8:3).

(Zec 8:3) Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

Believing Jews will be regathered from all over the world (Zechariah 9:14-17),

(Zec 9:14) And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

(Zec 9:15) The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

(Zec 9:16) And the LORD their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, lifted up as an ensign upon his land.

(Zec 9:17) For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

and the population of Jerusalem will live in peace and prosperity (Zechariah 8:8,12).

(Zec 8:8) And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

(Zec 8:12) For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

The Jewish people will be so greatly blessed that when a Jew walks by, ten Gentiles will grab his robe and say, “Let us go with you, for we have heard that God is with you” (Zechariah 8:23).

(Zec 8:23) Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

Zechariah further states that during the Millennium, all the nations of the world will be required to send delegations to Jerusalem to celebrate the Feast of Tabernacles (Zechariah 14:16).

(Zec 14:16) And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Those nations that fail to do so will receive no rain (Zechariah 14:17-18).

(Zec 14:17) And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

(Zec 14:18) And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Zechariah concludes his book by emphasizing the holiness that will abound during the Millennium. He says that the bells on the horses’ bridles will be engraved with the words, “Holy to the Lord” (Zechariah 14:20-21).

(Zec 14:20) In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

(Zec 14:21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Malachi contains several passages about the Second Coming, but the only thing it says about the Millennium is that the name of the Lord “will be great among the nations” (Malachi 1:11).

(Mal 1:11) For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

Other Old Testament Prophecies

There are scattered references among the history books of the Old Testament concerning both the Second Coming and the Millennium, and the Psalms are full of them.

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Final Points:

We have presented more than enough evidence to prove that the Old Testament is full of prophecies about the end times and the Millennium.

Let's emphasize once again that Revelation 20 is not the only chapter in the Bible where the Millennium is prophesied.

It does, however, present us with some new information that is not mentioned elsewhere:

- 1) Satan will be bound during the Millennium.
- 2) The Lord's reign will last 1,000 years. (This is strongly implied in figurative language in the book of Hosea.)
- 3) The Millennium will end with a great revolt that will be led by Satan and which will be put down by God.

We are told in the book of Acts that after His resurrection Jesus spent 40 days with His disciples "speaking of the things concerning the kingdom of God" (Acts 1:3).

At the end of those 40 days, when He gathered His disciples on the Mount of Olives for His ascension into Heaven, they asked Him, " **Lord, wilt thou at this time restore again the kingdom to Israel?**

(Act 1:6) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

He did not respond by telling them there would be no kingdom. Rather, He told them that it was not for them to know the time (Acts 1:7).

(Act 1:7) 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.*

Jesus left us with many signs to watch for that would mark the season of His return.

Those signs are everywhere we look today. Jesus is returning soon. He is going to reign in majesty from Jerusalem, and the Redeemed will share that reign with Him (2 Timothy 2: 12 and Revelation 2:26-27).

(Rev 2:26) *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

(Rev 2:27) *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*