

This chapter begins the final vision and structure of the prophecy. The phrase the *“Burden of the Word of the LORD”* is repeated from chapter 9v1, which bookmarks the previous section. The phrase that links these final three chapters together is *“In that day”*. This occurs first in this section in 12v3 and finally in 14v20 and occurs here a total of fifteen times.

The Almighty as Creator was highlighted in a three-fold way. Stretching forth the heavens (the expansion of the universe, space) laid the foundations of the earth (the formation of matter, substance, the building blocks) and forms the spirit of man within him (the purpose of the god-seed seeded within, after its kind). The very purpose of God is coming to fruition with these advances. The overarching benign rulership of the Almighty underpins and ensures the success of the endeavour. God is the prime mover. *“Behold I will make...”* He is in control and will continue to preside over the affairs of mankind to ensure that His purpose does not fail despite the foolishness of man.

In that day

Jerusalem will be the centre of world attention in the future. This has been true on and off for many years now in these modern times. There is a correlation with the latter days, but also a development beyond that, from *“latter days”* (plural) into *“that day”* (singular). The way this universal conflict will reverberate outwards everywhere is crucial. Those who struggle against this will be destroyed, even if this constitutes all the people of the earth.

In that day

Astonishment madness and blindness will afflict the combatants. Horses in this context imply military power and should not be understood as a requirement for a technological reversion. (See Job 39v19-25). Some have identified the language as associated with that of a nuclear catastrophe, but God does not drop these dirty bombs which would pollute His beautiful world. The use of Judah implies that the nation of Israel has yet to be fully regathered and combined together all Jews as one nation under God. Before that the politicians will convince themselves to trust in the might of man not God. The inhabitants of Jerusalem will not be its saviour, for that they must look elsewhere.

In that day

There will be the emergence of a stable power within the borders of ancient Israel. Working through these politicians, even if they don't merit Him, God will pacify the surrounding nations. It is not the Arab peoples of Lebanon, Syria, Jordan, Saudi Gaza or Egypt who will rise up against God's people Israel, but nations from further away which will be incensed by this success. This temporary pacification ushers in the peace mentioned in Ezekiel 38v11, necessary before whirlwind invasion of Gog and his allies. Judah will receive early attention from God. The house of David and the inhabitants of Israel are not to be allowed to glorify themselves in contrast with this. The gospel revolves around the Hope of Israel first and foremost, a restored Kingdom and its named ruler, the Christ. That the house of David does not come to specific glory at this point, seems to illustrate that God will not use an immortal army of glorified saints to save Judah, but will use other weapons instead, like snow and hail of Job 38v22,23. They will save the city though at the battle of Armageddon.

In that day

God promises to empower His people. They will be as the Elohim, or mighty ones, empowered ones. As God (Hebrew Elohim), as the angel of the LORD before them. They will not be defeated but will be as divine agents to accomplish His purpose. The defenders will be victorious although to the human eye this will initially seem impossible. Personal frailty will not hold them back. The house of David here, does seem to reflect the saints who are the close family of Christ, the greater than David and His seed, being his brethren and sisters. There is no natural re-emergence of the literal house of David, which apart from Jesus has died off. Hosea 3v4,5. Ezekiel 21v25-27. What else can the

In that day

The nations that make themselves adversaries of God and thereby become satanic, as the word means, are to be destroyed. This destruction will not be immediate. *"It shall come to pass"* and *"I will seek to destroy"* are phrases which require time to elapse before action occurs. God will pour out the spirit of grace and supplication upon two classes, the house of David, the inhabitants of Israel. When this is done, they will understand the pain and suffering that God has endured down through the ages, and that God's son endured once when he sacrificed himself, first for himself then for the people. Can it be said that this pouring upon is not cemented in the specific time period of *"in that day"*? If that is so, then perhaps it could be argued that the house of David does represent the

saints. I did look for some input from Dr Thomas on this issue but could not locate any exposition. If anyone knows of this in his various writings, I would be grateful to have the information.

In that day

The mourning of Hadadrimmon in Megiddon, refers to the death of Josiah, the great hero of Judah and perhaps the greatest King, David's seed produced before Jesus Christ. He died in battle defending his people and was spared seeing the shattering of his nation after his demise. Jesus died in battle against sin, not slain in defeat, as Josiah was, but dying in victory but adored and mourned; once this will be fully appreciated by the people of God. Who are these families that shall mourn in that day? The house of David, the house of Nathan, the house of Levi, and the house of Shimei are all references back to a time of previous glory. Shimei was one of the divisions of Gershon, a subdivision of Levi, just as Nathan is a subdivision of David. No matter how finely scrutinised the lineage of Israel is considered, all will bow to the acceptance of the greater Son, the first born.

Understanding the house of David in context needs to harmonise these five things

- 1 Not to magnify themselves against Judah
- 2 Shall be as God as the angel of the LORD
- 3 Grace and supplication poured upon them
- 4 Shall mourn for God and his Son with their wives.
- 5 Associated with a fountain to cleanse sin and uncleanness (chapter13)

Should we not aspire to be of that house? Related in family to Jesus, the son of David?

A Voice from the Altar

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