

## MIQDASH BETHEL

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## ACHARIT HAYAMIM — PART II

### The Full Prophetic Witness: Scripture by Scripture

*Yirmeyahu, Dani'el, Tehillim, Yeshayahu, Yirmeyahu 30-31, Yehezkel 36-39, Yo'el, Zekhariah, Malakhi*  
— with Hebrew Lexical Notes from Gesenius

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### SECTION VII: YIRMEYAHU / JEREMIAH 16:14-15 AND 23:7-8 — THE SECOND EXODUS

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Of all the end-time prophecies in the Tanakh, this one is perhaps the most quietly extraordinary — because Yahweh Himself declares that a future event will be so significant that it will replace the Exodus from Egypt as the defining act of covenant identity for the Hebrew people.

The passage appears twice — first in **Yirmeyahu 16**, then repeated almost word-for-word in **Yirmeyahu 23**. The repetition in Hebrew prophetic literature is itself a signal: when Yahweh says something twice through the same prophet, it is not accidental. It is emphasis.

*'Therefore, behold, the days are coming, declares Yahweh, when it shall no longer be said: As Yahweh lives who brought up the people of Yisra'el out of the land of Mitsrayim, but: As Yahweh lives who brought up the people of Yisra'el out of the north country and out of all the countries where He had driven them. For I will bring them back to their own land that I gave to their fathers.'* — *Yirmeyahu / Jeremiah 16:14-15*

The same declaration in **Yirmeyahu 23:7-8** is nearly identical, using the phrase **'the land of the north' and 'all the lands.'** The lexical note here is critical:

**הִנֵּה יָמִים בָּאִים** (*hinneh yamim ba'im*) — 'Behold, days are coming' — a prophetic formula in Yirmeyahu indicating a future event of covenant-level significance. Gesenius notes yamim ba'im as a standard introductory formula for eschatological announcement. [*Gesenius Hebrew Lexicon, s.v. יָמִים*]

**צָפוֹן** (*tsafon*) — The north. In Yirmeyahu's context this refers to Babylon, but the plural form 'all the countries where He had driven them' makes clear the scope is global diaspora, not merely Babylon. The Gesenius lexicon notes *tsafon* used prophetically to indicate all directions from which the scattered would return. [*Gesenius, s.v. צָפוֹן*]

**What Yahweh is saying through Yirmeyahu is staggering in its scope. The Exodus from Egypt — the foundational event of Hebrew national identity, the event that defined who**

**Yahweh was in relation to His people for over a thousand years — will be surpassed.**

There will come a gathering so comprehensive, from so many nations, that the Hebrew people will use it rather than the Exodus as their primary testimony of who Yahweh is.

Has this happened? The modern State of **Yisra'el** has received Jewish immigrants from over 100 countries — from Ethiopia, Yemen, Morocco, Russia, Eastern Europe, the Americas, and every continent on earth. More than 3 million Jews immigrated to the land in the 20th century alone. The Hebrew phrase '**ingathering of exiles**' — *kibbutz galuyot* — is now a standard feature of Israeli national life and self-understanding.

The prophetic question the text raises is whether the return that began in 1948 is the fulfillment of **Yirmeyahu 16 and 23** — or whether it is still in progress. The text says '**all the countries where He had driven them.**' Millions of Jewish people remain outside the land of **Yisra'el** today. The ingathering is real. It is also incomplete. Yirmeyahu's prophecy points to a completion so total that it supersedes the Exodus. That totality has not yet occurred.

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## **SECTION VIII: DANI'EL 2 — NEVUKHADNETZAR'S DREAM AND THE SUCCESSION OF EMPIRES**

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**Nevukhadnetzar (Nebuchadnezzar)** had a dream that disturbed him so deeply he could not sleep, and then — in a test of power over every rival — demanded that his court interpreters not only explain the dream but tell him what the dream was. No one could. Only **Dani'el**, through **Yahweh's** revelation, could do both. The dream and its interpretation constitute one of the most sweeping prophecies in the entire Hebrew canon — a compressed history of world empire from the 6th century BCE to the end of the present age.

### **The Dream: The Statue and the Stone**

The statue **Nevukhadnetzar** saw had five distinct material sections:

**Head of Gold** — Babylon, the empire of Nevukhadnetzar himself. Dani'el identifies it directly: '**You are the head of gold.**' (**Dani'el 2:38**) The Babylonian empire was the supreme power of the ancient Near East, built on a foundation of absolute royal authority.

**Chest and Arms of Silver** — The Medo-Persian empire, which succeeded Babylon. Note the dual arms — the two peoples, Medes and Persians, united under one imperial structure. Silver is less valuable than gold, indicating the prophetic principle: each empire is larger in geographic reach but inferior in glory and covenant proximity.

**Belly and Thighs of Bronze** — The Greek empire of Alexander the Great, which conquered Persia and swept from Greece to the borders of India. Bronze was the metal of Greek warfare — their shields, spears, and armor. The belly and thighs suggest the central, spreading power of Hellenistic culture.

**Legs of Iron** — Rome, the fourth empire, which the text calls **'strong as iron, crushing and shattering everything.'** (Dani'el 2:40) Rome conquered and absorbed the remnants of the Greek world and ruled the entire Mediterranean basin and beyond.

**Feet of Iron Mixed with Clay** — The fifth stage, partially continuous with Rome and partially fractured. The iron-clay mixture is explicitly described in **Dani'el 2:43: 'they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.'** The European nations that arose from the fracturing of Rome fit this description precisely — attempts at unity (Napoleonic empire, the EU, NATO, colonial alliances) repeatedly failing to achieve the coherence of a single empire.

### The Stone Not Cut by Human Hands

The climax of the vision is a stone — even — cut without hands — *di la-yad* — that strikes the statue at the feet and destroys the entire structure simultaneously. Then the stone grows into a mountain that fills the entire earth.

**אֶבֶן** (*even*) — Stone. The Hebrew term in Dani'el 2 is the ordinary word for stone, but its context — 'not cut by hands,' becoming a mountain, filling the whole earth — gives it its eschatological weight. Gesenius notes even used figuratively for foundational realities; here it represents the divine kingdom that has no human origin. [*Gesenius, s.v. אֶבֶן*]

**מַלְכוּ** (*maliku*) — Kingdom. The Aramaic word (the dream is given in Aramaic, the international language of empire) for the kingdom Yahweh establishes. It is described as everlasting — לְעֶלְמִין — never to be destroyed, never to pass to another people. [*Gesenius-BDB, Aramaic s.v. מַלְכוּ*]

Dani'el's interpretation (2:44-45) is explicit: **'In the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever.'**

The covenant reading of this passage requires careful handling. The stone strikes the feet — the current configuration of iron-mixed-with-clay kingdoms that trace their lineage through Rome and its fractured successors. The blow is not to the head (Babylon, long gone) or the torso — it comes precisely at the weakest and most unstable point, the divided kingdoms that 'will not hold together.' The covenant question this raises for our generation is whether we are living in the era of the feet — the fractured Western order that claims Roman lineage — and whether the stone is approaching?

## SECTION IX: DANI'EL 9 — THE 70 WEEKS, THE MISSING 70TH WEEK, AND THE GAP

**Dani'el 9** contains what is arguably the most precisely dated prophecy in the entire Hebrew canon — and also one of the most debated. The angel **Gavri'el (Gabriel)** comes to **Dani'el** with a message about '**seventy sevens**' — *shiv'im shavu'im* — that have been decreed for the Hebrew people and the holy city of Yerushalayim.

**שבוע (shavua)** — A 'seven' — a unit of seven. The word is used for both weeks (seven days) and periods of seven years. The context of Dani'el 9 — where Dani'el is meditating on Yirmeyahu's prophecy of 70 years of captivity — makes clear that the 'sevens' here are seven-year periods. Seventy sevens = 490 years. Gesenius affirms this usage: 'a week of years, seven years' (s.v. שבוע). [*Gesenius Hebrew Lexicon, s.v. שבוע*]

The 490 years are divided into three segments: seven weeks (49 years), sixty-two weeks (434 years), and one final week (7 years). The starting point is 'the word to restore and build Yerushalayim.' The first 69 weeks (483 years) culminate in the appearance of the **Mashiach Nagid — the Anointed Prince**. The mathematics, traced from the decree of Artaxerxes to Nehemiah in 444 BCE, are remarkably precise.

### The Critical Gap: What the Hebrew Text Shows

**Dani'el 9:26** states: '**After the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary.**' Note the key word: after. The cutting off — the death — happens after the 69th week, not within it. The destruction of the city and Temple then follows — which occurred in 70 CE, decades later.

**Between the end of the 69th week and the beginning of the 70th, two major events are inserted: the cutting off of the Anointed One, and the destruction of the city.** These events take time. They cannot be compressed into a single continuous timeline without doing violence to the Hebrew text. As one scholar notes: the Masoretic Hebrew text of 9:25 places a major disjunctive accent — an *atnach* — between the seven weeks and the sixty-two weeks, suggesting **Yahweh intended a break in the counting.**

The 70th week — the final seven years — is introduced in **9:27: 'And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.'**

The six things **Yahweh** decrees to be accomplished within the full 70 weeks (**9:24**) have not been completed: finishing the transgression, making an end to sin, atoning for iniquity, bringing

in everlasting righteousness, sealing up vision and prophecy, anointing the Most Holy. These are not small items. Everlasting righteousness has not come. Vision and prophecy have not been sealed. The Most Holy has not been anointed. If the 70th week ran continuously with the 69th, these should already be accomplished. They are not. Therefore from within the pure text, the 70th week is still outstanding — the missing week — waiting for the conditions that will trigger it.

### **The Abomination of Desolation and the Appointed End**

The phrase *shiquts meshomem* — **the abomination of desolation** — appears in **Dani'el 9:27, 11:31, and 12:11.** It refers to something placed in the sacred space that desecrates it. This occurred historically under Antiochus IV Epiphanes in 167 BCE. The question the text leaves open — **because Yahweh told Dani'el to seal the book** — is whether that historical event was the complete fulfillment or a foreshadowing of a future one. The language of **12:11** places it within the period of the 1,290 days — a time measurement that has no clear historical correspondence in the Maccabean period.

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## **SECTION X: TEHILLIM / PSALMS — THE POETRY OF THE ACHARIT HAYAMIM**

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### **Tehillim 2 — The Nations Rage, and Yahweh Laughs**

**Psalm 2** is one of the foundational royal psalms of the Hebrew canon. It opens with a question that echoes across every generation:

*'Why do the nations rage, and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against His Anointed, saying: Let us burst their bonds apart and cast away their cords from us.'* — *Tehillim / Psalm 2:1-3*

The Hebrew word for **'rage'** — *ragash* — means to rush together noisily, to assemble in tumult. The picture is of the nations in a state of organized, collective rebellion against **Yahweh** and His **Mashiach** — His Anointed. **Yahweh's** response is judicial mockery: **'He who sits in the heavens laughs; Yahweh holds them in derision.'** (2:4) Then He speaks **'in His wrath'** and **'terrifies them in His fury.'**

**Verse 6** is the hinge: **'As for Me, I have set My King on Tziyon, My holy hill.'** The King is installed on Tziyon despite all the rage of the nations. The **Anointed** then speaks: **'I will tell of the decree: Yahweh said to me: You are My Son; today I have begotten you. Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel.'** (2:7-9)

The covenant application to the end times is direct: the nations' collective rebellion against **Yahweh and His Anointed** is precisely what the *acharit hayamim* prophets describe as the condition preceding the final judgment. The final verses of **Psalm 2** are the invitation that precedes the wrath: **'Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.'**

### **Tehillim 46 — Yahweh Is Our Refuge in the Shaking**

**Psalm 46** opens with the covenant declaration that has sustained every generation that thought the world was ending:

*'Yahweh is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, though its waters roar and foam, though the mountains tremble at its swelling.'* — *Tehillim / Psalm 46:1-3*

The imagery is of cosmic upheaval — the earth giving way, mountains moving, waters roaring. Whether this is literal or poetic is less important than what follows: in the midst of the shaking, **Tziyon** holds. **'There is a river whose streams make glad the city of Elohim, the holy habitation of Elyon. Elohim is in the midst of her; she shall not be moved; Elohim will help her when morning dawns.'** (46:4-5)

**Verse 8-9** contains the end-time vision: **'Come, behold the works of Yahweh, how He has brought desolations on the earth. He makes wars cease to the end of the earth; He breaks the bow and shatters the spear; He burns the chariots with fire.'** The ceasing of war — the destruction of weapons — is Yahweh's direct intervention, not a human peace process. And the covenant word to the nations in **verse 10** is the most direct command in the Hebrew psalms: **'Be still, and know that I am Elohim. I will be exalted among the nations, I will be exalted in the earth.'**

### **Tehillim 83 — The Coalition Against Yisra'el**

**Psalm 83** is a cry to **Yahweh** regarding a specific coalition of peoples who have taken 'crafty counsel' against **Yisra'el**, saying **'Come, let us wipe them out as a nation; let the name of Yisra'el be remembered no more!'** (83:4) The list of nations in **83:6-8** has generated significant end-time discussion because it maps almost precisely onto the modern neighbors of **Yisra'el**:

Edom (southern Jordan/Idumeans), Yishma'el (Arab peoples generally), Mo'av (central Jordan), Hagerites (possibly Arabian tribes), Geval (possibly Lebanon), Amon (northern Jordan), Amalek

(traditionally Sinai/Negev region), Philistia (Gaza), Tyre (Lebanon), Assyria (Syria/Iraq). The geographic configuration is a ring of hostile peoples surrounding Yisra'el on every side — with Assyria noted as providing logistical support to the others.

The psalm asks **Yahweh** to do to these nations what He did to Midian (Shoftim 7-8), to Sisera (Shoftim 4-5), and to Ya'vin at the Kishon River — all historical defeats of **Yisra'el's** enemies. The goal stated in verse 18 is covenant theology not military nationalism: **'that they may know that You alone, whose name is Yahweh, are the Most High over all the earth.'** The destruction of the enemies of **Yisra'el** serves the purpose of **Yahweh** being acknowledged — not the aggrandizement of any human nation.

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## SECTION XI: YIRMEYAHU 30-31 — THE TIME OF YA'AKOV'S TROUBLE AND THE NEW COVENANT

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### The Time of Ya'akov's Trouble — Yirmeyahu 30

**Yirmeyahu 30-31** is sometimes called 'The Book of Consolation' within the larger book of **Yirmeyahu**. Written during the darkest period of the **Southern Kingdom** — just before the Babylonian deportation — it looks past the immediate catastrophe to a future restoration.

*'Alas! That day is so great there is none like it; it is a time of distress for Ya'akov; yet he shall be saved out of it.'* — *Yirmeyahu / Jeremiah 30:7*

**עַתְּ צָרָה** (*et tsarah*) — 'Time of distress' — The Hebrew *et tsarah* is a specific covenantal phrase indicating a period of divinely permitted affliction. Gesenius identifies *tsarah* from the root צָרַר (to bind, to press tight, to be narrow) — the sense of being hemmed in from every direction with no human escape. This is the same root as the name Tziyon-related distress passages. The phrase *et tsarah* I'Ya'akov — the time of distress for Jacob — becomes a standard end-time designation. [*Gesenius, s.v. צָרָה*]

The time of **Ya'akov's** trouble is described as the worst period of distress since nationhood began — a phrase that parallels exactly the language of **Dani'el 12:1**. The key element is the conclusion: **'yet he shall be saved out of it.'** The trouble is real. The salvation is guaranteed. The sequence is: distress, then deliverance.

**Yirmeyahu 30:11** contains one of the most important qualification statements in the entire end-time prophetic corpus: 'For I am with you to save you, declares Yahweh; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished.' The discipline is real. The end is not.

### The New Covenant — Yirmeyahu 31

**Yirmeyahu 31** contains what may be the single most important covenant statement in the entire *Nevi'im* — the promise of a new covenant that goes beyond everything that came before it:

*'Behold, the days are coming, declares Yahweh, when I will make a new covenant with the house of Yisra'el and the house of Yehudah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant that they broke, though I was their husband, declares Yahweh. But this is the covenant that I will make with the house of Yisra'el after those days, declares Yahweh: I will put My Torah within them, and I will write it on their hearts. And I will be their Elohim, and they shall be My people.'* — Yirmeyahu / Jeremiah 31:31-33

**בְּרִית חֲדָשָׁה** (*brit chadashah*) — 'New covenant.' Brit from the root ברת (to cut) — the covenant made by cutting, as in the animals cut in Beresheet 15. Chadashah from the root חדש (to be new, to renew) — not a replacement of the covenant but a renewal and deepening of it. Gesenius: chadash can mean both 'new' and 'renewed' depending on context; here the Torah is the same, but the mechanism of its keeping is transformed — written on the heart (lev) rather than on stone. [*Gesenius, s.v. חָדַשׁ*]

The *brit chadashah* is the *acharit hayamim* covenant. It is not a different Torah. It is the same Torah — written on the heart rather than on stone. The distinction from Sinai is not the content but the internalization. At Sinai, the Torah was given externally. In the *acharit hayamim*, **Yahweh** writes it internally. The people will no longer need to teach each other about **Yahweh**, because 'they shall all know Me, from the least of them to the greatest, declares Yahweh. For I will forgive their iniquity, and I will remember their sin no more.' (31:34)

The condition for this covenant — forgiven iniquity, forgotten sin — is the *teshuvah* that **Hoshea** and **Malakhi** call for. The *brit chadashah* is not activated by human achievement. It is **Yahweh's** sovereign act following the time of **Ya'akov's** trouble. The trouble precedes the covenant. The refinement precedes the inscription on the heart.

## SECTION XII: YEHEZKEL / EZEKIEL 36-39 — REGATHERING, RESURRECTION, AND GOG U'MAGOG

### Yehezkel 36-37 — The Dry Bones and the Return to the Land

**Yehezkel 36** opens with the foundational promise of the ingathering — not because **Yisra'el** has earned it, but because **Yahweh's** name has been profaned among the nations in the scattering:

*'I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your*

*idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you.' — Yehezkel / Ezekiel 36:24-26*

**Chapter 37** is the vision of the dry bones — the most famous image in all of prophetic literature. Yahweh sets Yehezkel in a valley of dry bones — *atsamot yeveshoth* — and asks: **'Can these bones live?'** (37:3) Then He commands **Yehezkel** to prophesy to the bones. They come together with sound and shaking — *ra'ash* — and are covered with sinew, flesh, and skin. Then breath — *ruach* — enters them and they stand.

**Yahweh** explains the vision directly in **37:11-12**: **'Son of man, these bones are the whole house of Yisra'el. Behold, they say: Our bones are dried up, and our hope is lost; we are indeed cut off. Therefore prophesy, and say to them: Thus says Yahweh Elohim: Behold, I will open your graves and raise you from your graves, O My people. And I will bring you into the land of Yisra'el.'**

The image is national resurrection — not individual bodily resurrection, though that is also in Yehezkel's vision — but the resurrection of the Hebrew people as a nation from the grave of exile. The modern State of Yisra'el, established three years after the Holocaust — the most devastating attempt to exterminate the Jewish people in history — is the most obvious candidate for the fulfillment of this vision that any generation has ever witnessed. Bones dry from 1,878 years of exile, rising. This is not an abstraction.

### **Yehezkel 38-39 — Gog u'Magog: The War at the End**

The vision of **Gog** and **Magog** is the most geopolitically specific end-time prophecy in the entire Tanakh. It describes a coalition of nations invading a **Yisra'el** that is described as **'a land of unwallled villages' whose people 'dwell securely, all of them dwelling without walls, and having no bars or gates.'** (38:11)

The coalition is led by **Gog of the land of Magog**, the 'chief prince' of Meshech and Tuval — Hebrew: *rosh nesi Meshech v'Tuval*. Joining them are: Paras (Persia/Iran), Kush (Ethiopia/Sudan), Put (Libya), Gomer (often associated with Turkey/Eastern Europe), and Beit Togarmah (also Turkey/Caucasus). The direction of attack is **'from the north.'** (38:15)

Crucially — three conditions must be in place before this war can occur: Yisra'el must be back in the land (present since 1948); Yisra'el must be living in relative security without walls (not yet — as of 2026, Yisra'el is actively at war); and the attack must come from 'a land of unwallled villages.' The war with Iran and the ongoing conflicts of 2025-2026 do not match the **Gog-Magog** configuration, because **Yisra'el** is not living securely. The war of **Gog** and **Magog**, if it is still future, requires a period of peace first. This is a prophetically significant constraint.

**When Gog attacks, Yahweh responds directly — not through Israeli military power but through His own intervention: 'I will summon a sword against Gog on all My mountains, declares Yahweh. Every man's sword will be against his brother. With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur.'** (38:21-22) The weapons are then burned for seven years. Yahweh makes Himself known through this act: 'So I will show My greatness and My holiness and make Myself known in the eyes of many nations. Then they will know that I am Yahweh.' (38:23)

### **SECTION XIII: YO'EL / JOEL 2-3 — THE OUTPOURING AND THE VALLEY OF DECISION**

Yo'el is one of the most compressed end-time prophecies in the Tanakh — two chapters of locust plague as present judgment giving way to cosmic vision of the **Day of Yahweh**. The hinge passage is **Yo'el 2:28-29**:

*'And it shall come to pass afterward, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out My Spirit.'* — Yo'el / Joel 2:28-29

**אַחֲרַי כֵּן** (*acharei khen*) — 'Afterward' — After the restoration following the locust plague and the outpouring of material blessing (2:21-27), Yahweh then promises the spiritual outpouring. Gesenius notes acharei as signifying sequential future time, not necessarily immediate future. The passage in Hebrew moves from material restoration to spiritual outpouring to cosmic signs — a three-stage structure. [Gesenius, s.v. אַחֲרַי כֵּן]

The cosmic signs that follow the spiritual outpouring are the most dramatically described in the Tanakh: **'The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of Yahweh comes.'** (2:31) These signs — blood moon, darkened sun — appear in multiple prophetic contexts and suggest a catastrophic disruption of the natural order preceding the final intervention of Yahweh.

**Chapter 3 — the Valley of Yehoshafat** — presents the final gathering of nations for judgment: **'I will gather all the nations and bring them down to the Valley of Yehoshafat. And I will enter into judgment with them there, on behalf of My people and My heritage Yisra'el.'** (3:2) The name **Yehoshafat** in Hebrew means **'Yahweh has judged'** — the valley is named for the act that will occur there. The nations are gathered not for battle in the ordinary sense but for judgment. Yahweh is the judge. The nations are defendants.

## **SECTION XIV: ZEKHARIAH / ZECHARIAH 12-14 — THE FINAL BATTLE FOR YERUSHALAYIM**

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**Zekhariah 12-14** is perhaps the most specific end-time geographical and event sequence in the entire Tanakh. It locates the final confrontation unmistakably in Yerushalayim and describes events that flow one into the other with a precision unique in the prophetic literature.

**Zekhariah 12:2-3** opens with the declaration already referenced in the first section of this study: **Yahweh will make Yerushalayim 'a cup of staggering' and 'a heavy stone for all the peoples.'** Every nation that tries to lift the stone will hurt itself. All nations will gather against it.

But then — **in 12:8-9** — **Yahweh defends Yerushalayim: 'On that day Yahweh will protect the inhabitants of Yerushalayim, so that the feeblest among them on that day shall be like David, and the house of David shall be like Elohim, like the angel of Yahweh, going before them. And on that day I will seek to destroy all the nations that come against Yerushalayim.'**

**Zekhariah 12:10** is one of the most theologically loaded verses in the entire Tanakh. **Yahweh** speaks of Himself: **'And I will pour out on the house of David and the inhabitants of Yerushalayim a spirit of grace and pleas for mercy, so that when they look on Me, on Him whom they have pierced, they shall mourn for Him, as one mourns for an only child, and weep bitterly over Him, as one weeps over a firstborn.'**

The Hebrew text here is striking: **Yahweh says 'they will look on Me' — *elai* —** and then describes the one they pierced as 'Him' — in the third person. The text oscillates between first and third person in describing the one pierced. This grammatical feature has generated centuries of interpretive debate. From within the pure Tanakh framework, what can be said with confidence is: **Yahweh connects Himself with a figure who was pierced, and the mourning of the house of Davi'd for this figure is described as the deepest mourning possible — like mourning an only child, a firstborn.**

**Zekhariah 14** describes the day itself: **'On that day His feet shall stand on the Mount of Olives that lies before Yerushalayim on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.'** (14:4) This is a geographic transformation of the landscape of **Yerushalayim — a physical splitting of the mountain.** Then: **'And Yahweh will be king over all the earth. On that day Yahweh will be one and His name one.'** (14:9)

## SECTION XV: MALAKHI / MALACHI 4 — THE GREAT DAY, AND WHO IS ELIJAHU?

### Malakhi 4:1-3 — The Day That Burns

*'For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says Yahweh of Armies, so that it will leave them neither root nor branch. But for you who fear My name, the sun of righteousness shall rise with healing in its wings.'* — Malakhi / Malachi 4:1-2

**Malakhi 4** is the last prophetic word before the long silence — and it is a word of both judgment and hope held in the same breath. The day burns. But the sun of righteousness rises with healing. The same day that destroys the arrogant provides healing for those who fear Yahweh's name.

**שֶׁמֶשׁ צְדָקָה** (*shemesh tsedakah*) — 'Sun of righteousness.' Shemesh — the sun itself, the physical orb. Tsedakah — righteousness, justice, rightness. Gesenius notes tsedakah as the relational covenant righteousness that flows from Yahweh's character — not merely legal correctness but the active expression of covenant faithfulness. The sun of righteousness is Yahweh's covenant justice, breaking in like light after the darkness of the burning day. [*Gesenius, s.v. צְדָקָה*]

### The Question of Eliyahu — What His Name Actually Means

The final two verses of the entire Hebrew prophetic canon:

*'Behold, I will send you Eliyahu the prophet before the great and awesome day of Yahweh comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.'* — Malakhi / Malachi 4:5-6

Through the ages many people have asked this precise and important question: you have heard it said that Eliyahu does not refer to the literal prophet but to what his name means — and that the name means 'the strength of Yahweh through the law and the prophets.' Are they correct?

The answer requires going to the Hebrew directly, with Gesenius.

### The Name Eliyahu — The Precise Hebrew Lexical Analysis

The name is written two ways in the Hebrew text: אֱלִיָּהּ (**Eliyyah**) in the shorter form, and אֱלִיָּהוּ (**Eliyyahu**) in the longer form. It is composed of three elements:

**אֵל** (*EL*) — 'Power, might, God.' The root is El — the most ancient Semitic word for deity, carrying the sense of power, authority, and strength. This is not the personal name Yahweh — it is the category-word for divinity. Gesenius: El, 'properly strength, might.'

Used as a name for the supreme deity and as a prefix in theophoric names. [*Gesenius, s.v. אל*]

**אלי / י (eli)** — The yod (י) suffix adds the first-person possessive: 'my.' So Eli = 'my God' or 'my power.' This is confirmed by Gesenius in his treatment of theophoric names using the El root with yod suffix. [*Gesenius, s.v. אלי*]

**יה / יהו (Yah / Yahu)** — The divine name — the shortened form of the Tetragrammaton YHWH. Yah and Yahu are both attested in the Elephantine papyri and throughout the Hebrew Bible as theophoric name elements. Gesenius: 'Yah, a proper name of God, contracted from Yahweh.' [*Gesenius, s.v. יה*]

**Therefore: Eliyahu = El + i + Yahu = 'My God is Yahweh' or 'Yahweh is my God/Power.'**

Many have claimed — that **Eliyahu means 'the strength of Yahweh through the law and the prophets'** — is a theological interpretation built on the name, not what the name actually says in the Hebrew. The name is a declaration of identity: Yahweh is the source of power and authority. It does not grammatically contain the words 'Torah' or 'Nevi'im' (law and prophets). Those who make this claim are doing *midrash* — **interpretive elaboration** — not straightforward lexical analysis. Their interpretation may have theological meaning, but it is not what the Hebrew name says.

### **The Three Positions on Who Malakhi's Eliyahu Is**

There are three serious positions on this question from within the Hebrew and Jewish interpretive tradition:

**Position One: The Literal Prophet Eliyahu Himself.** The foundational evidence for this view is that **Eliyahu** is one of only two figures in the Hebrew canon who never died — the other being **Hanokh (Enoch)**. **Melakhim Bet (2 Kings) 2:11** records: **'Eliyahu went up by a whirlwind into heaven.'** He was taken bodily. He did not pass through death. The rabbinic tradition from the first-century period expected the literal return of Eliyahu himself — hence the empty chair at the Passover seder that continues to this day. The argument is simple: Yahweh cannot lie, He said He would send Eliyahu the prophet, and Eliyahu is still alive having never tasted death. He is available to be sent.

**Position Two: The Spirit and Power of Eliyahu in a Future Figure.** This interpretation begins with an important lexical note: the angel speaking to **Tzekhariah (Luke 1:17 in the NT account)** said the forerunner would come **'in the spirit and power of Eliyahu.'** The spirit and power — not the person! This suggests a figure who carries the same prophetic calling and intensity as **Eliyahu**, without being the literal same man. Within the Tanakh framework, the precedent is **Elisha** receiving a **'double portion'** of **Eliyahu's** spirit — functioning as a continuation of the **Eliyahu** prophetic office without being **Eliyahu** himself.

**Position Three: The 2 Chronicles 21 Problem — Eliyahu Never Went to Heaven.** A minority but scholarly position, articulated by BJU Seminary and others, holds that the Hebrew of **2 Kings 2:11** says **Eliyahu** was taken 'into the sky' (*shamayim* — which in Hebrew can mean either heaven or the atmospheric sky) — and that the **2 Chronicles 21:12** letter from **Eliyahu** to King Yehoram, who reigned after **Eliyahu's** 'departure,' proves **Eliyahu** was still alive on earth afterward. On this reading, **Eliyahu** was simply relocated — taken to a different geographic location by **Yahweh**, as had happened before in his ministry (**1 Kings 18:12**) — and lived out his days in quiet retirement. If this is correct, the question of **Eliyahu's** literal return is reframed: he died a normal death, and **Malakhi's** promise points to a future prophetic figure in the **Eliyahu** tradition.

### **The Covenant Assessment from Miqdash Bethel**

From within the pure Tanakh framework, without drawing on New Testament commentary, the Miqdash Bethel assessment is this:

**The claim that Eliyahu means 'strength of Yahweh through the law and the prophets' is not what the Hebrew name says. It is a theological elaboration. El means power/God. Yahu is the divine name. The name means 'My God is Yahweh.' Period.**

**On the question of whether Malakhi 4 points to the literal Eliyahu or a figure in his spirit: the text is unambiguous that Yahweh calls him 'Eliyahu the prophet' — not 'someone in the spirit of Eliyahu.' The most natural reading of the Hebrew is the literal Eliyahu. Whether Eliyahu is currently in an intermediate state, having been taken in a whirlwind, or whether he lived out a normal human life after 2 Kings 2 and the 2 Chronicles letter resolves the question — either way, Yahweh's promise is clear: before the great and awesome day, He will send Eliyahu. Something that looks and functions like Eliyahu — whether the literal man, a continuation of his spirit, or a figure who comes with his mandate — will call the hearts of fathers back to children and children back to fathers. The reunion of generations. The restoration of covenant family. Before the fire.**

**What this turning of hearts looks like in our generation: a call to return to the covenant across the generational divide. The parents who abandoned Torah. The children who were never given it. The broken families, the scattered communities, the people who know Yahweh's name but not His character. The Eliyahu function — whatever its ultimate form — is not primarily military or political. It is relational. The greatest miracle of the *acharit hayamim* may not be the splitting of the Mount of Olives. It may be fathers and children finding their way back to each other through the ancient path.**

*'And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.'* — *Malakhi / Malachi 4:6*

This is the last word of the Nevi'im. Not a prediction of inevitable doom — a conditional warning with an open door. The land can be turned rather than struck. The decree is waiting on the response. The last prophetic word in the Hebrew canon is not apocalypse. It is an invitation.

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*The ancient path is still there. It leads to rest.*

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*Hebrew lexical references: Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures (Wilhelm Gesenius, 1847, translated by Samuel Prideaux Tregelles); Brown-Driver-Briggs Hebrew and English Lexicon (BDB).*