



**OT Prophets Skip the Church Age: Hos 3:4-5; 5:15-6:1; Isa 11:11-12; 61:1-2; The Lord's Abbreviated Quote: Luke 4:16-21; Attempted Assassination, Luke 4:28-30**

**Hosea 3:5** - Afterward the sons of Israel will return and diligently seek the Lord their God and David their king. And they will come trembling to the Lord and to His goodness in the last days.

Verse 4 indicates that Israel will be separated from God for “many days.” These many days stretch from the crucifixion through the Tribulation. Verse 5 begins by indicating what will happen “afterward.” Israel will “return and diligently seek the Lord their God and David their king.”

Not only will the believing remnant of Israel meet the Lord at the Second Advent they will also be reunited with King David in resurrection body:

**Unger, Merrill F. *Unger's Commentary on the Old Testament*. (Chicago: Moody Press, 1981), 2:1713:**

The literal King David will be raised from the dead and will participate in the millennial Kingdom. Just as Israel's revolt from David's line occurred when the ten tribes forsook the worship of the Lord, so their repentance toward God will be accompanied by their return to the house of David.

The regathering of Israel is prophesied not only in Hosea 3:5 but also in:

**Isaiah 11:11** - Then it will happen on that day [ **Second Advent** ] that the Lord will again recover the second time [ **the first time was the Exodus** ] with His hand the remnant of His people, who will remain [ **the remnant of the Tribulation** ], from Assyria [ **Iraq** ], Egypt, Pathros [ **Northern Egypt** ], Cush [ **Ethiopia** ], Elam [ **Southeastern Iraq** ], Shinar [ **South-central Iraq** ], Hamath [ **Syria** ], and from the islands of the sea [ **elsewhere** ].

**v. 12** - And He will lift up a standard [ **guidon in Jerusalem** ] for the nations, and will gather the dispersed of Judah from the four corners of the earth.

The final sentence of Hosea 3:5 begins with the phrase “And they will come trembling.” This has to do with respect for the newly discovered Messiah. There is a mental attitude of reciprocity toward His “goodness,” which refers to His benevolence and beneficence toward His people Israel.

Other Old Testament passages that demonstrate a clear understanding of the dispensations that bracket the Church Age include:

**Hosea 5:15** - I will go away [ **ascension** ] and return to My place [ **session** ] until they [ **Israelites** ] acknowledge their guilt [ **rejection of Jesus as Messiah** ] and seek My face [ **the Tribulation** ]; in their affliction they will earnestly seek Me [ **reality instead of ritual** ].

**Hosea 6:1** - “Come let us return to the Lord [ **the regathering** ]. For He has torn us [ **national discipline** ], but He will heal us [ **the baptism of fire** ]; He has wounded us [ **loss of client nation status** ], but He will bandage us [ **restoration as a client nation in the Millennium** ].”

A summary of this passage is provided by:

**Feinberg, *The Minor Prophets*, 34-35:**



We understand the prophet to be looking, by the spirit of prophecy, into the far distant future for Israel. He sees beyond both the Assyrian captivity and the Babylonian captivity, as well as the final worldwide dispersion of the whole nation [A.D. 70], to the time when the relationship between God and His people will be righted.

The Old Testament also has passages that draw a distinct line between the Incarnation and the Second Advent. The one we now note is a statement by the Lord that is quoted in:

**Isaiah 61:1** - "The Spirit of the Lord God is upon Me [ Jesus Christ ], because the Lord [ God the Father ] has anointed Me [ Messiah means "Anointed One" ] to bring good news [ the Kingdom ] to the afflicted [ Israel ]; He has sent Me to bind up the brokenhearted, to proclaim liberty to captives [ the 50-year Jubilee allowed all land to be returned to their original owners; this references the offer of the Kingdom and client nation status ], and freedom to prisoners [ those who sold themselves into slavery: the 50-year Jubilee also set all slaves free; this makes reference to freedom from the slave market of sin accomplished by the Lord's redemptive work on the cross ];

**v. 2** - to proclaim the favorable year of the Lord [ the First Advent ], (**Church Age**) and the day of vengeance of our God [ **the Second Advent** ]; to comfort all who mourn."

Through omnipotence, the Lord knew that the Church Age would ultimately separate the dispensations of Israel and the Tribulation. But at this point it was hypothetical with regard to Israel.

The Jews would be given a chance to respond to Him as Messiah during the Incarnation and therefore Isaiah does not have a need to know about a hypothetical dispensation, therefore the Lord remains silent about it.

In fact, the Lord quotes Himself by quoting this passage in:

**Luke 4:16** - And Jesus came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

**v. 17** - And the scroll of the prophet Isaiah was handed to Him. And He opened the scroll and found the place where it was written,

**v. 18** - (Isaiah 61:1-2a) "The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden,

**v. 19** - to proclaim the favorable year of the Lord."

**v. 20** - And He closed the scroll, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

**v. 21** - And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

Notice that the Lord suspended His quotation from Isaiah 61:2 before he finished the verse. The "favorable year of the Lord" is the First Advent which he told those in the synagogue had been fulfilled in their presence.



What the Lord did not do was to continue the passage which in the very next phrase would have taken up the subject of His Second Advent.

The Lord cuts off His self-quotation from Isaiah precisely at the point where the subject shifts from the dispensation of Israel to the Second Advent.

Isaiah 61 was one of the favorite chapters among the rabbis and those gathered at the synagogue in Nazareth were excited the Lord had chosen it to recite. But He stopped short of their favorite part. They liked the passage that picks up in Isaiah 61;2b with the phrase, “the day of vengeance of our God to comfort all who mourn.”

This sentence plus verse 3 is associated with the Second Advent. But the rabbis interpreted them as speaking of the Messiah’s immediate deliverance of the Israelite people from the yoke of Roman political power. “To comfort them who mourn” was understood by them to refer to Messianic triumph over Caesar followed in verse three by “garlands” of triumph instead of “ashes” of remorse, etcetera.

But the Lord was not through. He then proceeds to demonstrate that the rabbis do not believe this is the “favorable year of the Lord.” He draws two illustrations from the Old Testament that point out their negative volition and the Gentiles’ positive volition.

During a three-and-one-half year drought, Elijah was sent by God to none of the widows of Israel but rather to the Gentile widow of Zarephath \zar' e-fath\. She was positive while the widows of Israel were not. (1 Kings 17:8-24)

Secondly, during a time when leprosy plagued many in Israel, Elisha the prophet was sent not to them but to the Gentile, Naaman \n□ ' a-man\, the general of the Syrian Army whom he cleansed. (2 Kings 5)

The implications were clear: Jesus of Nazareth had proclaimed Himself to be Messiah. Further, he asserted they would reject His claim since, “no prophet is welcome in his home town” (v. 24)” Finally, just as Elijah and Elisha before Him, Jesus would not only take His message to the Gentiles but they, too, would accept Him as Savior.

All of this ripped it with the rabbis and they attempted to assassinate Him:

**Luke 4:28 -** And all in the synagogue were filled with rage as they heard these things,

**Luke 4:29 -** and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

**v. 30 -** But passing through their midst, He went His way.

This passage reveals several things that call Preterist theology into question. First, the Lord clearly demonstrated that Isaiah 61:2 is divided into two dispensations: Israel and the Tribulation with emphasis on the Second Advent. Second, by halting His recitation of the passage, the Lord recognized a gap between the two events. Third, this is emphasized by the fact that He exposes Jewish negative volition while revealing Gentile positive volition.



All of this hints of the future mystery dispensation of the Church followed by a future time when Jews would indeed identify Jesus as Messiah and become the beneficiaries of His millennial reign.

Divine omniscience perceived in eternity past that the Jews would reject their Messiah at the First Advent. Nevertheless, the Lord and His work were clearly prophesied by Isaiah 53 and other passages. If God's plan had not included a clear offer of the kingdom to the Jews then divine integrity would have been impugned.

Consequently, the Lord offered the kingdom to the Jews which they rejected at the First Advent but will accept during the Tribulation through faith in Jesus of Nazareth as Messiah.

Isaiah 61:1-2 therefore does not recognize a gap between the Age of Israel and the Tribulation. But the Lord implies this gap by His precise abbreviation of the passage. Although incensed by the Lord's insinuation, the rabbis got the implication. The Preterists do not.