

# Glimpses of the Future - Part 5

by Derek Prince

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*Jesus is the perfect pattern of submission to the authority of Scripture, and God is waiting for us to come to a place of desperation and cry out to Him for help.*

**Duration:** 28:01

**Scripture:** Isaiah 30:18-19, Isaiah 31:4-5, Isaiah 48:9-11, Zechariah 6:11-13, Zechariah 13:7 - 14:3, Matthew 26:31, Matthew 26:56

**Topics:** "Biblical Prophecy", "Jesus Christ"

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## Description

This sermon delves into the prophetic Scriptures concerning Jesus, emphasizing how every aspect of His life fulfilled the prophecies, showcasing His submission to the authority of Scripture. It highlights the importance of understanding and valuing the prophetic Scriptures, which are often overlooked in the contemporary church. The sermon also explores the implications of Zechariah's prophecies, pointing to the significance of Jesus as the smitten shepherd and the Messiah. It concludes with a detailed examination of the battle of Jerusalem and the ultimate intervention of the Lord for His people.

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## Transcript

Paul quotes these words in verse 31, just at the end of the Last Supper, Matthew 26, 31. Then Jesus said to them, his disciples, all of you will be made to stumble because of me this night. For it is written, I will strike the shepherd and the sheep of the flock will be scattered.

So that striking of the shepherd refers to Jesus. But notice, it's God who strikes the shepherd. It was not an accident.

It was not merely the malice and wickedness of man. It was God's prearranged plan for our salvation. And then in Matthew 26, verse 56, it says after the arrest of Jesus.

But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. I want to point out to you the tremendous authority of the Scriptures of the prophets.

Everything in Jesus' life happened that the prophetic Scriptures might be fulfilled. From his birth, to his death, to his resurrection. Jesus is the perfect pattern of submission to the authority of Scripture.

Everything he did, he did to fulfill the prophetic Scriptures. I hope that will give some of you a new attitude toward the prophetic Scriptures. Because, unfortunately, the majority of the contemporary church are

almost totally ignorant of the prophetic Scriptures.

And as I said earlier in this series, they are a light in a dark place provided by God. If you don't avail yourself of the light you'll be in the dark when you should be in the light. Now we'll go back to Zechariah 13 and consider a little bit more the implication of those words.

Awake, O sword, against my shepherd, God's shepherd, the man who is my companion. That's an amazing statement. There is a man who's God's companion.

A man who enjoys permanent, intimate fellowship with God. There's only one man who answers to that description. Jesus, the Messiah.

And I'd like to take you back just for a moment to another passage in Zechariah 6. This is one of the most clear predictions of the Messiahship of Jesus, anywhere in the Scriptures. I'm going to read from verse 11 through verse 13. Now this is a scene after the remnant had returned to Jerusalem from Babylon and were rebuilding the temple and the high priesthood had been restored.

And the returning exiles had brought with them a considerable quantity of gold and silver. And God instructed that this gold and silver were to be made into crowns to be worn. And then He said in verse 11, Take the silver and gold and make an elaborate crown.

But the Hebrew actually says make crowns, plural. And set it on the head of Joshua the son of Jehozadak, the high priest. Now Joshua is the same name as Jesus.

You know that, Joshua, Yeshua. And he is here as high priest, a type of the Lord Jesus. And then speak to him saying, Thus says the Lord of hosts.

And I'll read these verses and then comment on them. Behold the man... And you remember those were the words with which Pilate introduced Jesus? The crown. Behold the man.

The man. Behold the man whose name is the branch. From his place he shall branch out, and he shall build the temple of the Lord.

Yes, he shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on his throne. So he shall be a priest on his throne, and the counsel of peace shall be between them both.

Now there are seven successive statements there, each of which apply uniquely to Jesus. First of all, he's the man whose name is the branch. The branch is one of the scriptural titles of Messiah used several times.

So he is the man who is the branch. The next statement is from his place he shall branch out. That's really a very challenging pattern.

The only place from which you can really branch out is your appointed place in God. And Jesus took his place in the city of Nazareth, the member of a humble carpenter's home. But from that place he branched out.

Dear brothers and sisters, I want you to know until you find your place, you never will branch out. Jesus is a perfect pattern. The next statement is he shall build the temple of the Lord.

The temple which is his body, the church. Yes, he shall build the temple of the Lord. That's so important that it's stated twice.

The next statement, number four, he shall bear the glory. Now the Hebrew word for glory is kavod, which is directly related to the word for weight or heaviness. Glory is a weight.

And Jesus is the only one strong enough to bear the weight of the glory. Woe to you and me if we ever try to bear the glory. It will crush us.

And it has crushed not a few servants of God who took the glory for themselves. Jesus is the only one who can bear the glory. The next statement, number five, he shall sit and rule on his throne.

So he's going to be a king. The next statement, number six, so he shall be a priest on his throne. In him are united kingship and priesthood.

This is contrary to all the Old Testament provisions because the priesthood came from the tribe of Levi, the kingship came from the tribe of Judah. They were never united. Any king that tried to serve as a priest incurred God's wrath.

It happened to Saul and it happened to Uzziah. But in him kingship and priesthood are united. And the final statement is the council of peace shall be between them both.

Now in my margin it explains them both as the two offices of priest and king. Personally, I see it differently. I think them both as the father and the son.

He's going to share his father's throne. And there will be perfect harmony and understanding between the two of them. That's just my view.

But at any rate, there are seven successive statements about the Messiah. And the first statement starts with the words, The man whose name is the branch. Now we go back to Zechariah 13 and this picture of the smitten shepherd.

And as I pointed out already, the father says, Awake, O sword, against my shepherd, the man who is my companion. The man who shares perfect fellowship eternally with me. There's no other man to whom that title could ever be given.

This is, in Zechariah 6, it's one of the most vivid, complete pictures of the Messiah. Now we're going on in Zechariah 13, verses 8 and 9. Now, I have pondered a long while as to the correct application of these verses. And I'll offer you my conclusion.

But, it could be that I'm wrong. So I'm not insisting that anybody agrees with me. It's difficult to know.

But it says, verse 8, And it shall come to pass in all the land, says the Lord, that two-thirds in it shall be cut off and die, but one-third shall be left in it. Now I've pondered as to whether that is past or future. Does it apply to Israel still in the land today that two-thirds will be cut off, one-third will live? But my conclusion is, because of the context, that it refers to the period of 70 A.D. As a result of the rejection of the Messiah, Israel came under the judgment of God.

And in 70 A.D. the Roman armies invaded the land, captured and destroyed Jerusalem, and killed an innumerable number of Jewish people, carried the rest off as slaves. And I have tried to investigate, and I

think two-thirds is probably an accurate estimate of the number who perished. But God says there's going to be one-third left.

And then He says in verse 9, I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on my name, and I will answer them. I will say, this is my people.

And each one will say, the Lord is my God. This is the preserved remnant that we've talked about. This is the remnant that will ultimately be reconciled with God through Jesus.

But, it hasn't happened yet. What is God doing? Precisely what He said. He's taking them through the fire, refining them as silver is refined, and testing them as gold is tested.

And in Isaiah chapter 48, God describes this process. Verses 9 through 11. Isaiah 48, 9 through 11.

God says, For my name's sake, I will defer my anger. And for my praise, I will restrain it from you, so that I do not cut you off. This is the preserved remnant.

And then He says this, Behold, I have refined you, but not as silver. I have tested you in the furnace of affliction. That has been the process of God's dealing for the nineteenth century.

Always refining and testing. And then He says, For my own sake, for my own sake I will do it. For how should my name be profaned, and I will not give my glory to another.

So God says, In the end, Israel will be for my glory. No matter how long it takes, no matter what they have to go through, the ultimate purpose is a people for God's glory. Now we come to the final glimpse, which I've entitled The Consummation of the Battle.

It appears that the battle began in Zechariah chapter 12. Then there were various other things that were interposed. But in Zechariah chapter 14, we come to the consummation of the battle.

So I'm going to read verses one and two. These words are addressed to Jerusalem. The you there is Jerusalem.

Behold, the day of the Lord is coming, and your spoil, or your plunder, will be divided in your midst. Let me say before I go any further, God is going to let it come to the absolute last moment before he intervenes. And I believe there's a purpose in that.

God is waiting for total desperation, for total unreserved commitment to him. He's bringing Israel to the point where they will say, If God doesn't intervene, we have no hope. You see, God has intervened in the six-day war.

But alas, Israel took the credit for themselves. And so it always has been that God is saying, I'm going to bring you to a place where if I don't intervene, you have no other hope. I'm going to bring you to a place of desperation.

And as I was meditating on this, I thought to myself, that's salvation. And there's no other way to be saved. Whoever you are, Jew or Gentile, you are a lost, cursed, hell-deserving sinner.

And your end is ultimate, eternal banishment from the presence of God. And there's only one escape. It's through Jesus.

You see, we've brought salvation down to walk forward in the church and say a little prayer and sign a card. That's really a misunderstanding of salvation. Salvation comes out of desperation.

Lord, if you don't save me, I'm lost. I have no other hope. I'm a lost soul.

Jesus, I bless you, have mercy on me. You see, I've said God's dealings with Israel in a way are a pattern for His dealings with other people. And God is steering Israel, though they don't know it, to this moment of total desperation where they have no other hope.

There's nothing else they can rely on. There's nothing of which they can boast but the mercy of God. So in verse 2 of Zechariah 14 he goes on.

For I will gather all the nations to battle against Jerusalem. And it's important to see that it's God who's gathering the nations. They may not know it, but those of us who are believers, we need to understand it.

God is in this. It's His plan. It's His purpose.

And He revealed it something like 2,400 years before it was due to happen. For I will gather all the nations to battle against Jerusalem. The city shall be taken, the houses plundered, and the women raped.

Now that's a picture of Middle East warfare. That's the way it is. As I said earlier in this series, my first wife and I were in Jerusalem during what's called in Hebrew the matzor, the siege of Jerusalem by the Arab armies in 1948.

And the civil leaders of the Jewish people said to mothers, Have a revolver loaded and keep one bullet for your daughter and one for yourself. But don't fall alive into the hands of the Arabs. That's realism.

It's the way war is conducted. The same thing is happening right now in what used to be Yugoslavia. The Bible is a very frank book.

It doesn't mince words and it doesn't make pretty pictures. So, half of the city shall go into captivity, but the remnant of the people shall not be cut off. God is going to let them come as near to total destruction as they could be without actually experiencing it.

Now we get a different picture. Well, let me read a passage from Isaiah 31, verses 4 and 5. There's a lot of different verses in Isaiah that look forward to this time. They're scattered up and down through Isaiah.

Isaiah 31, verses 4 and 5 says this, For thus the Lord has spoken to me, as a lion roars and a young lion over his prey. When a multitude of shepherds is summoned against him, he will not be afraid of their voice, nor be disturbed by their noise. So the Lord of hosts will come down to fight for Mount Zion and for its hill.

Like birds flying, so will the Lord of hosts defend Jerusalem. Defending, He will also deliver it. Passing over, He will preserve it.

There is the personal intervention of the Lord to rescue Jerusalem. Now you turn back to Zechariah 14, verse 3, it says, Then the Lord will go forth and fight against those nations as He fights in the day of battle.

In other words, I think as He fought in the battles of the Old Testament.

And in that day His feet, the Lord's feet, will stand on the Mount of Olives which faces Jerusalem on the east. And the Mount of Olives shall be split in two from east to west, making a very large valley. Half of the mountain shall move toward the north and half of it toward the south.

Then you shall flee through my mountain valley, for the mountain valley shall reach to Azar. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the Lord my God will come and all the saints, all the holy ones, with you.

So there's a very vivid description. If you're familiar with the topography, let me say there's no way this prophecy could ever be fulfilled in any other situation or circumstance. Either it's going to happen this way or it's a false prophecy.

There's no third possibility. Now it happens. I spent my last year of military service in a military hospital on the Mount of Olives called the Augusta Victoria Building.

Those of you who've been there will probably remember. It's one of the three towers that mark the total length of the Mount of Olives. And interestingly enough, no one has allowed to go up the tower because in 1923, I think, there was an earthquake and the tower was cracked.

So this is an earthquake area. As I see it, there's a little dip between the two sections of the Mount of Olives, to the south and to the north. There's a little saddle.

And I was about 200 yards away from that saddle. I believe that's probably where the mountain will divide. Half will move toward the south and half toward the north.

And a very great valley will be formed. For me this is so vivid because it's exactly the topography of the place. Like everything else in the Bible, it's meticulously accurate.

Then it says that apparently the Jewish people will flee through this valley. And it reminds them of the earthquake in the days of Uzziah. So the implication is there'll be an earthquake which will split the mountain.

And the cause of the earthquake will be the Lord descending and putting His feet on the mountain. And when His feet touch the mountain, it will split in two. Then it says at the end of verse 5, The Lord my God will come and all the saints with you.

That's the NKJ translation, but the Hebrew is not quite so specific. It said Kedushim, the holy people. Primarily it refers to angels.

It can also refer to the saints on earth. But one thing is clear, Jesus is coming with a lot of angels. He's coming with a triple glory.

It says this in Luke chapter 9. In His own glory, the Father's glory, and the glory of the holy angels. And I pointed out the word glory means the manifest presence of God. I am staggered to consider what it will be like when the glory of the Father, the glory of the Son, and the glory of the angels is all manifested at one time.

Then it says, I believe it's in Isaiah chapter 24, the sun will be ashamed and the moon will be embarrassed because their light will be so feeble by comparison with the glory that is revealed. Amen. So let's tie this in with certain scriptures.

Did I read Isaiah 30, 18-19? I did. Or didn't I? Let's go back and see. Going backwards and forwards like this can be a little confusing.

No, I didn't. Isaiah 30, verses 18-19. I believe it is a prophetic preview of this scene.

And He's talking to Israel. Therefore the Lord will wait that He may be gracious to you. It's important for everybody to remember.

If the Lord keeps you waiting, it's in order to be gracious to you. Don't give up. Don't get impatient.

Don't despair. It's going to be the occasion for Him to be gracious. And therefore He will be exalted that He may have mercy on you.

God is exalted but His purpose is to show mercy. For the Lord is a God of justice. Blessed are all those who wait for Him.

Then it goes on, for the people shall dwell in Zion at Jerusalem. You shall weep no more. He will be very gracious to you at the sound of your cry.

When He hears it, He will answer you. You know what God is waiting for? The sound of the cry. Now that word cry in Hebrew has the meaning of a desperate cry for help.

When you come to the point of absolute desperation and you recognize that you have no other hope and you cry, God's waiting for that. And I think there is a lesson here because God sometimes brings you and me to the point of desperation. And He's waiting to hear our cry.

And He recognizes the cry of desperation. And it touches Him as nothing else will do. My first wife Lydia cared for about seventy babies in Israel in the course of twenty years.

So she was something of an expert in babies. And when she heard a baby cry, she would say that's just naughtiness or it needs help. She could distinguish.

And I think the Lord is not going to respond to the cry of naughtiness. He's only going to respond to the desperate cry for help. So He's waiting.

A lot of us think that we're waiting. We may be, but remember that God is waiting too. He's waiting to bring us to that point of absolute desperation.

We've already looked at the passage in Isaiah 31 where it says, As a lion refuses to be intimidated by the shepherds gathered against it, so the Lord will not be intimidated by all the nations gathered against Jerusalem. He will come down and like birds flying, He will deliver it. In other words, He'll come down from heaven above to deliver Jerusalem.

Some of you may think this is a little extraordinary. But it is remarkable, isn't it, that more than two thousand years ago God depicted the whole scene with such vividness. I believe He knew what He was saying and doing.

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