

Sunday March 1st 2015  
From Here To Eternity  
Part Seventeen

1). We have seen in our previous weeks of study how Israel, through the intensity of the persecution the nation will experience during the Great Tribulation will cry out to the God of their fathers – how God will then hear from Heaven and send them a deliverer after the fashion we have seen recorded in - *2Ch 7:14 "if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.*

a). And we have seen that it is following events surrounding Christ's return to the earth as Israel's Deliverer that Israel will come to the place where their national Passover will be fulfilled - *Ex 4:22 "Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn. 23 "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.""*

*Ex 12:26 "And it shall be, when your children say to you, 'What do you mean by this service?' 27 "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. 28 Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did. 29 ¶ And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.*

b). And we have come to see that the Feast of Passover, the first of the 7 feasts given to Israel, is a feast inextricably linked to both the death of the firstborn and the rights of the firstborn with respect to rulership.

c). In Exodus Chapter 4 we have seen the declaration concerning Israel's status as God's firstborn son and therefore the nation that holds the right to rule and in order for Israel to be set in their rightful position, those previously holding the scepter of rulership must be removed – and we see this removal pictured through the Lord striking, 'all the firstborn in the land of Pharaoh', an event brought to its ultimate conclusion in the destruction of Pharaoh and his

army in the Red Sea, all of which looks to the destruction of Gentile world power yet future.

d). Now we also know, from the vantage point of history, that despite Israel being placed in this exalted position and despite the establishment of the Theocracy in the days of Moses, Israel chose to walk in unfaithfulness and disobedience throughout their generations, just as God knew that they would; and so the feast of Passover was set in place as the first of 7 feasts, 7 feasts that pointed to that which Israel would experience in a future day apart from the nation's disobedience and unfaithfulness - *Ex 12:13 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.*

*Ex 31:13 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.*

The feasts then and the Sabbaths were given to Israel as a sign, pointing to that which awaited them yet future – the feasts themselves providing a picture of that which God would fulfill through them in that future day.

e). Now we know through the types we have seen in both Exodus and Joshua that the future fulfillment of Passover must precede Israel being set in her rightful place at the head of the nations and will be the precursor to the final and complete destruction of Gentile world power – just as we have seen in Exodus, following the Passover, when Egypt is destroyed in the Red Sea, and just as we have seen in Joshua, following the Passover when Jericho is utterly destroyed.

f). Now there are 2 other things we must learn from the types in Exodus and Joshua with regards to the destruction of Gentile world power. Firstly we see that in Exodus Israel had been delivered from Egypt prior to the Egyptians being destroyed in the sea and then in Joshua we see that Israel has crossed over the Jordan and is therefore in the land covenanted to Abraham, Isaac and Jacob when Jericho is destroyed.

g). So from this we would know that in that future day Israel must be re-gathered from the Gentile nations into which she will have been scattered and must be returned to the land covenanted to Abraham, Isaac and Jacob before Gentile power will be destroyed at what we call the battle of Armageddon – *Mic 5:6 They shall waste with the sword the land of Assyria, And the land of Nimrod at its entrances; Thus He shall deliver us from the Assyrian, When he comes into our land And when he treads within our borders.*

h). And it will of course be beyond Armageddon that Christ's Millennial Kingdom will be established. So, knowing that the Millennial Kingdom is pictured through the feast of Tabernacles, the 7<sup>th</sup> of the 7 feasts, and knowing that this whole sequence begins with the fulfillment of Passover and knowing that all the feasts given to Israel provide a prophetic calendar for these future events we must conclude that the things pictured in the first 6 feasts must be fulfilled prior to the establishment of Christ's Kingdom.

i). And we will also note that the beginning of the fulfillment of the feasts follows the conclusion of the time of Jacob's trouble and therefore must be seen within the additional 75 day timeframe that we find at the end of Daniel Chapter 12 - 75 days which take us from the end of the Tribulation to the Millennial Kingdom.

2). *Mal 4:5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. 6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."*

a). Perhaps we might remember the involvement of Elijah and Moses in the events surrounding the Lord's return to the earth as we had seen in our study of the Book of Malachi.

b). So if we return to that which we know concerning Elijah's ministry to Israel during this time for a moment we will remember that we saw that Elijah will 'prepare a people ready for the Lord' by turning the nation from unbelief to belief, presumably after a similar fashion to that which we have seen recorded in history in 1 Kings in the days of Ahab and Jezebel.

c). And this of course we know is to happen while Israel is still scattered amongst the nations.

d). And just as we have seen with John the Baptist preparing the way for Christ at His first advent and Christ then appearing to the nation, so Elijah will prepare the nation for Christ's second advent - and on the occasion of the Lord's second appearance the scriptures prophetically record -

*Zec 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn."*

e). Something we also see in - *Am 8:9 "And it shall come to pass in that day," says the Lord GOD, "That I will make the sun go down at noon, And I will darken the earth in broad daylight; 10 I will turn your feasts into mourning, And*

*all your songs into lamentation; I will bring sackcloth on every waist, And baldness on every head; I will make it like mourning for an only son, And its end like a bitter day.*

f). So here in Amos, the shortening of the days pictured through the sun going down at noon takes us to the final days of the Tribulation, which is immediately followed by mourning, which must be the result of looking upon the One whom they pierced.

g). Now, we had just considered the ministry of Elijah in preparing the nation of Israel for Christ's second appearance to them, however, in order for the nation to be able to look on the One whom they pierced and recognize who He is they will need to have their eyes opened to the truth of the OT scriptures, all of which speak of their Messiah, His suffering and His glory.

h). *Ro 11:25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.*

Israel as a whole has been blind in this fashion for centuries and this blindness will have to be dealt with upon Christ's appearance to them and it will be dealt with in the same way as it was dealt with in the Lord's disciples on the road to Emmaus on the day of His resurrection - *Lu 24:21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22 "Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 "When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24 "And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." 25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! .....30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them.31 Then their eyes were opened and they knew Him; and He vanished from their sight. 32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"*

i). It will be at this time then, Israel's eyes now opened to understand the scriptures, that we will find the antitype of the encounter between Joseph and his brothers as recorded in - *Ge 45:3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. 5 "But now, do not therefore be grieved or angry with*

*yourselves because you sold me here; for God sent me before you to preserve life. 6 "For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. 7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.*

j). Having recognized who Christ is and realizing what they have done we come to 2 events which must be so closely linked together as to be almost simultaneous - *Isa 66:8 Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, She gave birth to her children.*

The nation of Israel, previously in the place of death because of her harlotry, is 'born at once' – the nation passes from death to life.

k). And this will happen in conjunction with the fulfillment of the first of the 7 feasts given to them – that of Passover – by appropriating the blood of the Pascal Lamb slain at Calvary some 2000 years previously - *Joh 1:29 ¶ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!*

*Ex 12:6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.*

The means by which eternal salvation is provided.

l). Israel has done that seen in v6 2000 years previously, but will have to wait until the end of the Tribulation to appropriate the blood.

m). And all of this will take place with Israel still scattered amongst the nations.

3). Now as we have previously seen God gave the 7 feasts to Israel as a prophetic calendar of events that must be fulfilled from the end of the Tribulation through to the end of the Millennial Kingdom

a). The first 6 of these feasts taking place during the 75 days preceding the Kingdom and the 7<sup>th</sup>, Tabernacles, extending through the full 1000 years of the Kingdom Age.

b). In conjunction with and immediately following Passover comes the Feast of Unleavened Bread which has to do with the removal of leaven from the house – here of course dealing with the removal of sin from the House of Israel - *Le 23:6 'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.*

This then speaks of the removal of the sin of unbelief which resulted in disobedience and harlotry over centuries, culminating in the crucifixion of their Messiah.

c). The confession of this sin we can find presented in - Isa 53:1 ¶ *Who has believed our report? And to whom has the arm of the LORD been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 ¶ Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.*

Because of the crucifixion Israel is presently unclean through contact with the dead body of their Messiah and must remain unclean for 2 days, 2000 years, just as we see in the type recorded in – Nu 19:11 ¶ *'He who touches the dead body of anyone shall be unclean seven days. 12 'He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean. 13 'Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness is still on him.*

Israel's cleansing from this 'unclean' condition is to take place on the 3<sup>rd</sup> Day, which also takes us to the 7<sup>th</sup> Day.

d). And in conjunction with that seen here in Numbers Chapter 19 we also have to take into consideration that typified in Numbers Chapter 35, as together they present us with a complete picture.

4). Nu 35:9 ¶ *Then the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan, 11 'then you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there. 12 'They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment. 13 'And of the cities which you give, you shall have six cities of refuge. 14 'You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, which will be*

*cities of refuge. 15 'These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there. 16 'But if he strikes him with an iron implement, so that he dies, he is a murderer; the murderer shall surely be put to death.....30 'Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the death penalty. 31 'Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. 32 'And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. 33 'So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.*

a). Numbers Chapter 35 deals with the establishment of 6 cities of refuge within the land of Canaan which were to provide a place of safety for any Jew who unintentionally killed another Jew.

b). Following the flood of Noah God had set in place an injunction concerning the slaughter of one man by another - *Ge 9:6 "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.*

c). An injunction also included in the law of Moses - *Ex 21:12 ¶ "He who strikes a man so that he dies shall surely be put to death.*

Quite simply then God required blood for blood.

d). Added to this injunction in Numbers Chapter 35 is the provision for the person who unintentionally takes the life of another. This provision forms a type, the antitype of which has profound ramifications. And all has to do with sin with respect to the eternally saved.

e). For the one who unintentionally kills another a ransom, or atonement, still has to be made but it will not be the killer's own blood as with the murderer – and this atonement could not be made until after the death of the high priest, but at this time, following the death of the high priest, atonement having then been made, the one who had killed unintentionally would be free to return to the land of his possession, the previous death at his hands now having been put away for all time.

f). Now all of this becomes of extreme importance because, as we have already noted, the nation of Israel is guilty of the death of her Messiah and is therefore in a state of uncleanness – and so given that which we see in Genesis 9:6, Exodus 21:12 and Numbers Chapter 35, how is Israel's killing of their

Messiah to be seen, premeditated or unintentional? Remembering of course that only Israel could slay the Passover Lamb.

g). If the nation were guilty of premeditated murder then there would have to be blood for blood – the nation as a whole would literally have to be put to death and having been cut off in this way the promises given to Abraham and the covenant made with David could never be fulfilled.

h). Given such an important issue though we are not left to our own devices – the scriptures themselves give us a clear answer beginning with Christ Himself at Calvary - *Lu 23:34 Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots.* And repeated and confirmed by Peter - *Ac 3:14 "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 "and killed the Prince of life, whom God raised from the dead, of which we are witnesses.....17 "Yet now, brethren, I know that you did it in ignorance, as did also your rulers.* The clear evidence of scripture then would show us that Israel did kill their Passover Lamb, their Messiah, as they were the only ones able to perform this act, however we also see that with respect to murder the nation had in fact acted 'in ignorance' and so this was unintentional manslaughter.

i). The importance of this I am sure is becoming obvious – Israel is not guilty of murder therefore there remains a ransom, an atonement that can be made for them and they will yet future, having availed themselves of this atonement, be able to return to the land of their possession, the land covenanted to Abraham, Isaac and Jacob – but not of course until that pictured through the death of the high priest has been fulfilled first.

5). *Heb 5:5 So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." 6 As He also says in another place: "You are a priest forever According to the order of Melchizedek";*

a). We might remember from our study of the Book of Hebrews that Christ is presently operating in the heavenly sanctuary as High Priest in the likeness of the order of Aaron – He is not part of the Aaronic priesthood as He is not from the tribe of Levi, but from the tribe of Judah, but He ministers though to the sins of the saved as Aaron did with shed blood on the mercy seat.

b). Christ is able to minister this way on behalf of Christians because the one new man in Christ Jesus in which there is neither Jew nor Gentile is not subject to the law of Moses and therefore Christ's lineage with respect to

Priesthood makes no difference whatsoever. But He cannot minister to the Jews in His present role as it would contravene the law He had set in place through Moses.

c). But, as we see in Hebrews 5:6, the day will come, the day for which He was begotten, when Christ will no longer minister in the likeness of the order of Aaron, but will become the great King/Priest according to the order of Melchizedek. And it is the completion of His ministry in the likeness of the order of Aaron and coming instead according to the order of Melchizedek that is pictured through the death of the high priest in Numbers Chapter 35.

d). To act on Israel's behalf with respect to the ransom, the atonement, so that they can return to the land of their possession Christ will have to operate in the office of Priest and this He cannot do at present for very clear reasons – He is from the wrong tribe - Israel is not yet eternally saved and without them being saved He cannot minister to the sins of the saved – without eternal salvation the new covenant that will allow a change in the Priesthood cannot be established – the time now just cannot be right, nor will it be right until Christ's return to the earth as the Tribulation comes to a close.

e). I had always thought that Christ's present High Priestly ministry would end with the resurrection/rapture of the church, but on reflection this cannot be the case – it is true that His High Priestly ministry on behalf of Christians does end at this point, but that High Priestly ministry must continue during the course of Tribulation on behalf of those who are eternally saved during that time.

f). Christ's present High Priestly ministry then will end, pictured through the death of the High Priest, when Christ leaves the heavenly sanctuary and returns to the earth.

g). As that pictured through the death of the High Priest is fulfilled so that pictured through the man slayer in the city of refuge comes into full view, but Israel cannot avail herself of the provision for atonement until she is eternally saved nor until there is a Priest to make atonement for her and there can be no Priest without the establishment of a new covenant.

h). We will however have to bring this to its conclusion next time, if the Lord is willing.