

Sunday March 15th 2015
From Here To Eternity
Part Nineteen

1). Mt 24:30 *"Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*

a). We had seen in our study last week the fulfillment of the feasts of Passover, Unleavened Bread, First Fruits and Pentecost, all of which take place while Israel is still scattered amongst the Gentile nations – we had seen how resurrected OT saints in bodies of flesh and blood and bone would remain at the physical location of their resurrection awaiting their re-gathering along with those Jews who survive the Tribulation.

b). This re-gathering we will remember fulfills the Feast of Trumpets and is described for us in v31 of our opening scripture this morning – verses that together give us a rudimentary sequencing showing first the Lord's return to the earth then the re-gathering of His elect.

c). We, all Christians, are at present awaiting the sound of a trumpet to call us into the heavens to Christ's Judgment Seat - 1Th 4:16 *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.*

Re 4:1 ¶ *After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."*

d). And it will be 'with a great sound of a trumpet' that His elect, Israel past and present will be re-gathered into His presence, not in the heavens as with us, but to a location on the earth also to a time of Judgment.

2). Now, the re-gathering of Israel, those remaining and those resurrected, out of the Gentile nations is ultimately for the purpose of the nation entering into the land covenanted to Abraham, Isaac and Jacob, in order to receive their inheritance and then rule from the Land within the Millennial Kingdom, but

the return to the Land and the exercise of rulership does not happen immediately upon Israel's re-gathering.

a). From the types in both Exodus and Joshua we have already seen that Israel is removed from Egypt before the Old Covenant is made with them at Sinai in Exodus and then in Joshua, Israel in possession of the covenant, enters the land after which Jericho picturing the Gentile world power, is destroyed.

b). This being the case we would want to see the New Covenant made with Israel prior to the fulfillment of the Day of Atonement and prior to Israel's return to the Land.

c). And it is this very scenario that we may well see presented to us in - Eze 20:33 ¶ *"As I live," says the Lord GOD, "surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you. 34 "I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out. 35 "And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. 36 "Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord GOD. 37 "I will make you pass under the rod, and I will bring you into the bond of the covenant; 38 "I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am the LORD.*

d). Here in Ezekiel Chapter 20 we find detail concerning what will happen when Israel is gathered, 'out of the countries where you are scattered'.

e). We can see that they are brought into 'the wilderness of the peoples' where the Lord will plead His case with them 'face to face' just as He had done with their fathers 'in the wilderness of the land of Egypt' - Ex 19:1 ¶ *In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. 2 For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 3 And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 4 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. 5 'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.*

f). 'The wilderness of the peoples' is not specifically identified, but given the original type and the reference in Ezekiel to God's dealings with Israel at

Sinai, it would not be surprising if Mount Sinai is the location to which a re-gathered Israel is brought, but we cannot say this for certain.

g). We can also see in v37 that the scripture says, *"I will make you pass under the rod, and I will bring you into the bond of the covenant;* - Passing under the rod is an expression of judgment and in v38 we see the Lord purging 'the rebels from among you' so that 'they shall not enter the land of Israel'.

h). And we also see at the end of v37 that it is at this same location, in the wilderness of the peoples, that God says, 'I will bring you into the bond of the covenant' - from which we may conclude that it will be here in the 'wilderness of the peoples', following judgment that God will set in place the new covenant with Israel.

i). And of course we will realize that God's dealings with re-gathered Israel includes both the survivors of the Tribulation and the resurrected OT saints and with this in mind it is easy for us to identify examples of the rebels who are purged from the nation, some of whom will be those who had rebelled in the wilderness in the days of Moses - Heb 3:16 *For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?* And those who had blasphemed the Holy Spirit in the days of the Lord's first advent - Mt 12:32 *"Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.*

j). These 2 groups would be just a representative sample, but I am sure we get the idea.

k). And the separation we see taking place here is with the same end in view as the separation that takes place amongst Christian's at Christ's Judgment Seat - All has to do with a position in Christ's Kingdom or not, for Israel of course a position in Christ's Kingdom upon the earth - *I will bring them out of the country where they dwell, but they shall not enter the land of Israel.*

3). Now we have noted in our previous studies that the New Covenant will make possible the change in the Priesthood for Israel, making it possible for Christ, who is from the tribe of Judah, to be Priest according to the order of Melchizedek, just as we see recorded in - Heb 7:12 *For the priesthood being changed, of necessity there is also a change of the law. 13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at*

the altar. 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

a). And also, as we know, Israel must have a Priest to minister on their behalf to allow for the 6th Feast, the Day of Atonement, to be fulfilled. It was once a year, on the Day of Atonement, that the high priest would go to the mercy seat with the blood of the sacrifice to atone for the sins of the saved nation, as we see in - Le 16:15 ¶ *"Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. 16 "So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.*

b). In the antitype of this Feast, which will bring this Feast to fulfillment, it will be Christ Himself who ministers with His own blood – and the sin being dealt with here is the sin of unbelief that was confessed and put out of the house of Israel in fulfillment of the Feast of Unleavened Bread before Israel was re-gathered from the nations - Heb 8:12 *"For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."*

In the type, the Day of Atonement had to be repeated year by year to continually deal with the sins of the saved, but in the antitype this will be a onetime event that never has to be repeated – the blood of animals could never eradicate sin for all time, but the blood of Christ, which is the blood of God, can – And in this we can again see the exponential superiority of the New Covenant over the Old - Heb 7:18 *For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing perfect;*

c). Then into this overall picture of Atonement we need to add that seen in the 2 types we have previously looked at in the Book of Numbers, in Chapter 19 and in Chapter 35 – placing these 2 types within this context of the Day of Atonement will provide us with the complete picture of that which God accomplishes for the Jewish people in that day.

d). We will remember that Numbers Chapter 19 has to do with purification from contact with a dead body - Nu 19:13 *'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.

This then pictures for us the condition of Israel as a result of the nation's contact with the dead body of their Messiah – they are today unclean and will remain unclean until they are purified and their purification, in fulfillment of the type, can be seen in 2 parts. They will 'purify' themselves in the sense of their confession of this sin, which we saw happening in the fulfillment of Unleavened Bread, sin which must then ultimately be dealt with, purified, through the application of Christ's blood on the Mercy Seat which will take us to that pictured through the events of the Day of Atonement which will bring this Feast to its fulfillment. We will remember that God alone is able to deal with sin and that dealing with sin always requires blood - Heb 9:22 *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

e). And then into this we have to place that which we have learned from the type in Numbers Chapter 35 - Nu 35:32 *'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.*

f). We will remember that this whole section of scripture deals with that which must take place with respect to the one who has unintentionally killed another so that the unintentional killer's own blood will not be required of him, a ransom/atonement being accepted instead, a substitution, so that the unintentional killer may then return to the land of his possession completely free of guilt.

g). And this of course pictures for us the nation of Israel – they are unclean from contact with the dead body of their Messiah whom they killed in ignorance.

h). As that pictured through the death of the high priest, the change of Priesthood upon Christ's return to the earth, will then have taken place the ransom/atonement can then be made for Israel.

i). The price for Israel's ransom has already been paid through the shedding of Christ's blood on their behalf at Calvary. Let's hear again the words of the Lord on the night of the last supper and hear them from a Jewish perspective, and see if we can make the connection – Mt 26:28 *"For this is My blood of the new covenant, which is shed for many for the remission of sins.*

j). The blood that inaugurates the new covenant is the same blood that provides remission for the nation's sins – it is this blood that cleanses Israel from her contact with the dead body of her Messiah, it is this blood that pays

the price, the ransom, for Israel the unintentional killer, it is this blood that eradicates the sin put out of the house at the fulfillment of Unleavened Bread, it is this blood on the mercy seat that brings to fulfillment the Day of Atonement.

k). Hopefully we can see that the sin Israel puts out of her house in fulfillment of unleavened Bread, the uncleanness through contact with the dead body of her Messiah and the ransom for the unintentional death are all just different aspects of exactly the same thing, Israel's unbelief which produced unfaithfulness, disobedience and harlotry and it is essentially this sin that is taken away by the blood of Christ in fulfillment of the Day of Atonement.

l). The antitype of that seen in Numbers Chapter 35 having been completed Israel can then return to the land of her possession, the land covenanted to Abraham, Isaac and Jacob fully forgiven, fully cleansed and fully restored – the Land itself, as far as Israel's pollution of it, will have been healed as well - Nu 35:33 *'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.*

m). Again, it is Christ's blood applied at the fulfillment of the Day of Atonement that has cleansed the polluted land.

n). And so finally, after 4000+ years Israel is in her Land in belief, faithfulness and obedience and poised for the first time ever to bring God's blessings upon the nations of the earth.

4). Before these blessings can be imparted though there is the final part of the type seen in Exodus and Joshua that must be brought to completion – that pictured through the power of Egypt destroyed in the Red Sea and the destruction of the city of Jericho – the complete overthrow of Gentile world power for all time.

a). And it will be once Israel is back in the land and once more in Jerusalem that the Antichrist, in fulfillment of that pictured through the Assyrian Pharaoh, gathers a vast army in one more futile attempt to destroy Israel and her Messiah.

b). So as we consider this event, which we have come to call 'the battle of Armageddon', one more time, let's remember that which God had promised Cain in Genesis Chapter 4 - Ge 4:15 *And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him.*

c). Cain we will remember is a type of Israel, the brother who unintentionally kills his Brother, and the promise is that whoever kills Cain, whoever sets their hand against the Jewish people, 'vengeance shall be taken on him sevenfold'.

d). We can also now add into this picture some of the detail we have seen from Numbers Chapter 35 – let's note what we see here –
Nu 35:15 *'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.*

e). We can see from v15 that the provision God sets in place is not just for the Jew, but also for the 'stranger' and 'for the sojourner among them' – for anyone then who kills another within the land of Israel. And equally so, if the stranger or the sojourner should be a murderer then that person 'shall surely be put to death'.

f). Do you remember where we find the Antichrist during the first half of the Tribulation and what he and his worldwide confederacy do at the mid-point of the Tribulation? Clearly he and they would have to be considered strangers and sojourners in the land.

g). Lu 21:24 *"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.*

h). And it is from this point in time that Antichrist begins his attempted extermination of the Jewish people – so is his killing of the Jews in Jerusalem and throughout the land of Israel unintentional or premeditated? Well quite obviously it is premeditated as we can see in one example from - Ps 83:4 *They have said, "Come, and let us cut them off from being a nation, That the name of Israel may be remembered no more."*

Which makes him and all those associated with him, murderers and according to the scripture 'the murderer shall surely be put to death'.

i). Now we have also seen this in Numbers Chapter 35 –
Nu 35:33 *'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.***

The shedding of the blood of the Jews slain by the Antichrist and those with him will pollute the land of Israel and the land will as a consequence be defiled. And just as there is no atonement for the murderer so there is no atonement for the land except that of the blood of him who shed the Jewish

blood in the first place. There must be then, as God had set in place back in Genesis 9:6, blood for blood.

j). And that blood must be shed in the land in order to cleanse the land and it will be for this reason that Antichrist and the army drawn from the tatters of his worldwide kingdom must come into the land of Israel before Christ destroys them.

k). With all this in mind perhaps we will remember this particular description of that which takes place at the battle of Armageddon from – Re 14:18 *And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.*

l). It is then the shed blood of the murderer which is to atone for the blood he has shed on the land which brings about the cleansing of the land.

m). So then from one perspective the land of Israel will be cleansed by the blood of Christ as atonement for His unintentional death at the hands of His brother and from another perspective the land of Israel will be cleansed through the shedding of the blood of Antichrist and his cohorts who will, with premeditation, murder countless Jews.

n). The result of both these future cleansings brings about not only the restoration of the Jewish people on the one hand, but also the healing of their land on the other.

o). Jer 33:6 *'Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth. 7 'And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first. 8 'I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. 9 'Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.' 10 ¶ "Thus says the LORD: 'Again there shall be heard in this place-of which you say, "It is desolate, without man and without beast" -in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, 11 'the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the*

voice of those who will say: "Praise the LORD of hosts, For the LORD is good, For His mercy endures forever" -and of those who will bring the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.

p). It will be at this time, which is not too far into our future, when Gentile world power will have been completely overthrown that Israel will take her rightful position at the head of the nations, fulfilling that which God had said back in Exodus Chapter 4, 'Israel is My son, My firstborn' – the Theocracy will be established, the glory of God will fill the Millennial Temple and the 7th and final feast of Israel, that of Tabernacles, will begin its fulfillment.

q). *Le 23:39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 'And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41 'You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42 'You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 'that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.'"*

Mt 17:1 ¶ Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

5). There are however 2 more events that we will have to set in place before we begin to look at the Millennial Kingdom, but that will have to wait until next time – if the Lord is willing.