

Lev 05-08-14b

The valley of dry bones that you see in Ezekiel is a picture of the restoration to physical life of the Old Testament saints. God says to Ezekiel, prophesy to these bones. He prophesies and what happens? Are they transformed in a moment in the twinkling of an eye? No, they are covered with flesh and sinews, but they're still laying there.

And God says, prophesy again. And when he prophesies again, they receive the nashemah. Breath enters them and they stand on their feet, a mighty army and so on.

What are the millennial promises to Israel? Every man will have his own vine and his own fig tree. They will plant vineyards. Read Isaiah 65, where it says they will plant vineyards, they will build houses.

In the millennial kingdom, they're going to build a house? Are we going to have to build any houses in the millennial kingdom? What did Jesus say in John 14? I'm going to prepare a place for you. In my Father's house are many dwelling places. I go to prepare a place for you.

There is not a scrap of scripture anywhere that says a church age believer is ever going to have to plant a vineyard or harvest a fig tree or build a house. But for Israel, it's full of allusions to that. Why are they promised the literal land upon which Abraham tread with his sandals? Because it's an earthly existence.

It's a human existence. Isaiah 65, verse 21 is one of the key verses. I was looking at this with my dad yesterday.

This is one case where there is a better translation in the New American Standard than there is in your New King James. Turn right quick to Isaiah 65, verses 20 and 21. We might as well just straighten this out in your Bible so you can look at it without having to grab a different one.

Isaiah 65, 20. This is in a section that is talking about the millennial kingdom. Isaiah 65, you could spend weeks in this chapter all by itself.

I was sought by those who did not ask for me. I was found by those who did not seek me. I said, here I am, here I am, to a nation that was not called by my name.

That's us. That's the church. That's the Gentiles.

What about Israel? Look at verse 2. I have stretched out my hands all day long to a rebellious people who walk in a way that is not good, according to their own thoughts, a people who provoke me to anger continually to my face, and burn incense on altars of brick, who sit among graves and spend the night in the tombs, who eat swine's flesh and the broth of abominable things in their vessels, who say, keep to yourself to not come near me, for I am holier than thou. These are a smoke in my nostrils, a fire that burns all the day. Behold, it is written before me, I will not keep silence, but I will repay, even repay into their bosom.

Your iniquities and the iniquities of your fathers together, says the Lord, who have burned incense on the mountains, blaspheme me on the hills. I will measure their former work into their bosom. Their former work.

This is the initial status of the resurrection, what I would call the resuscitation of Old Testament saints at the beginning of the Millennial Kingdom. There is going to be a distribution. There are those who will be in the land and in Jerusalem and proximate to the Messiah, and there are those who will be outside.

Jesus told the Pharisees, you will see many coming down and sitting with the patriarchs, and you yourselves thrust out. The parable of the wedding feast. The parable of the king throwing the party for his son.

Go into the highways and byways and bring the ones in, because these others who were too busy and occupied will be cast out. The unfaithful servant who was cut in two and apportioned his lot with the hypocrites. This is a distribution and an assignment much like Israel experienced when they crossed the Jordan into the land of Canaan with Joshua.

There was an assignment of space, tribe by tribe, and some of them wanted to stay on the other side of the Jordan, and they did, and so on. This is not, however, the final judgment. This is an initial distribution, an initial assignment at the beginning of the Millennial Kingdom to an earthly people.

Now, how do I know that they are earthly and not glorified and resurrected like you and me? Look at these next verses. Thus says the Lord. Now we are looking at the Millennial fulfillment of God's covenant promises to Israel.

As the new wine is found in the cluster, and one says, Do not destroy it, for a blessing is in it, so will I do for my servants' sake that I may not destroy them all. I will bring forth descendants from Jacob and from Judah, an heir of my mountains. My chosen shall inherit it.

These are the faithful Israelites who are planted in the land for the duration of the Millennial Kingdom. My elect shall inherit it, and my servants shall dwell there. Where are they going to dwell? Mountains of Judea, and the Valley of Sharon.

Sharon shall be a fold of flocks, and the Valley of Achor, a place for herds to lie down. For my people who have done what? Sought me. Some of God's people seek Him, some of them don't.

For my people who have sought me, there is a fold of flocks. Now look at this. A fold of flocks and a place for herds? Why are they herding and maintaining flocks? It's an earthly existence.

They've got food to raise and eat. Look at verse 11. You are those who forsake the Lord, who forget my holy mountain, who prepare a table for Gad, and who furnish a drink offering for many.

These are foreign, pagan objects of worship. Therefore I will number you for the sword, and you shall all bow down to the slaughter, because when I called, you did not answer. When I spoke, you did not hear.

Remember Psalm 27? David says, You said to my heart, and I said, I will. These are the opposite kind. I spoke, you did not hear, but did evil before my eyes.

Notice, works. You did evil before my eyes, and chose that in which I do not delight. These are coming under the... You number these with the sword, instead of with deeds of land.

Therefore, thus says the Lord God, Behold, my servants shall eat, but you shall be hungry. My servants shall drink, but you shall be thirsty. My servants shall rejoice, but you shall be ashamed.

Now, you remember that there are objects of pity and objects of service in the Millennial Kingdom? At the Sheep and Ghost judgment, Jesus says, When I was hungry, you gave me to eat. When I was thirsty, you gave me to drink. When I was sick and in prison, you visited me.

And we ask, Well, I thought the Millennium was a time of perfect environment, and everything is great. Well, everything is not great. Look here.

Here are people of God, Israelites, who have been resuscitated to receive the fulfillment of God's covenant promises to Israel. All Israel shall be saved, shall be delivered, God says, through Paul the Apostle. These are going to be hungry.

These are thirsty. My servants rejoice, you shall be ashamed. What does Daniel say? At the last day, there will be a resurrection both of the righteous and the unrighteous, some to a resurrection of life, some to a resurrection of shame and contempt.

Go look back at Daniel 12, I think it is. 12, 1 and 2. There is a resurrection of shame and contempt. This is it.

How can there be shame and contempt if you are glorified? The church is not looking forward to a resurrection of shame and contempt, are they? We are going to have a judgment whether there is going to be shame and contempt. But once you are in your glorified body, there is no further attachment of that shame that we see mentioned. But you shall be ashamed.

My servants shall sing for joy of heart. You shall cry for sorrow of heart and wail for grief of spirit. What did Jesus say over and over again? There shall be weeping and wailing and gnashing of teeth.

Who did He say that to? The Pharisees and the scribes and those who were deaf and blind to His identity and to His message? You shall leave your name as a curse to My chosen, for the Lord God will slay you and call His servants by another name. There is going to be a sorting out. There is going to be a weeding out during the millennial kingdom summed up in and expressed

in the sheep and goats judgment at the end.

And those who are truly saved... Remember now, these people are earthly, of the earth. They maintain flocks and herds. They plant vineyards and maintain fig trees and so on.

They are also going to have offspring. And those offspring, some will come to acceptance and obedience of the Lord Jesus Christ. Notice I did not say faith.

Others will not. And those who do not, Israel will continue to be prolific just as they were in the days of captivity in Egypt. And there will be a numberless horde who at the end of the millennial kingdom are going to rise up and join Satan when he is released from the pit and surround the camp of the saints.

And you have the Gog Magog rebellion. Where do those people come from? This population that continues to have offspring. How do I know that? Keep reading.

He will slay you and call his servants by another name so that he who blesses himself in the earth... Notice he is talking to these people who are disobedient in Isaiah's day. And he says, he is going to slay you. How can he slay them if they are already dead now? They will be back in the millennial kingdom.

And there is going to be a sort of second death type of thing happening. You shall leave your name as a curse to my chosen. The Lord will slay you.

Call his servants by another name. And he who blesses himself in the earth shall bless himself in the God of truth. He who swears in the earth shall swear by the God of truth because the former troubles are forgotten and because they are hidden from my eyes.

Now look. Verse 17 Behold, I create a new heavens and a new earth and the former shall not be remembered or come to mind, but be glad and rejoice forever in what I create. For behold, I create Jerusalem as a rejoicing and her people a joy.

I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her nor the voice of crying. These people have been separated out.

The servants of God, the faithful, those who swear by God in truth and so on are going to be in the land and there won't be weeping and wailing in Jerusalem. The weepers and wailers are outside. Look at verse 20.

No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days. For the child shall die 100 years old, but the sinner being 100 years old shall be accursed. Now, we have to straighten something out here to make sense of this verse.

No more shall an infant from there live but a few days. And you notice there's some italics there. Live but a few is in italics.

It says no more shall an infant from there days. No more shall there be an infant of days is what it literally says in the Hebrew. And it means you're not going to have infants' lives measured in days.

Infants' lives are going to be measured in years because the longevity in the Millennial Kingdom is going to be like it was before the flood where people lived 900 years, 800 years, maybe lived throughout the Millennial Kingdom. And so, you will be thought of as an infant in the early years. There will not be an old man who has not fulfilled his days.

For the child shall die 100 years old. What this means is if someone dies at the age of 100, he was just a kid. This is what we say now, oh, how young he was.

The youth, the child, the youth shall die 100 years old. Then it says but the sinner being 100 years old shall be accursed. I need to explain this and you'll understand because I've inflicted the Hebrew for this on you before.

There are different words in Hebrew for sinning. Do you remember the one that means to miss the mark? It's kata, C-H-A-T-A. Kata, to miss the mark.

This is a participle from kata. Participle takes a verb and turns it into a noun. So, if to sin is a verb, then make it a participle and it's sinner.

But this is literally the one missing the mark, right? That's the root meaning of kata. But here, this is not the mark of God's perfect will. This is not the mark of God's commandment.

This is the mark of 100 years old. The one falling short of 100 years, the one who misses the mark of 100 years will be accursed. The only way you can not live to be 100 is if you're accursed.

Is it possible to be accursed in the Millennial Kingdom? Absolutely. How is Jesus pictured on the throne of his father David? He shall rule them with what? With a stuffed animal? He shall rule them with a handful of daisies? He shall rule them with what? A rod of iron. He shall do what? He shall gather them together and set them on his knee and say kind words? He shall break them in pieces like a clay jar.

Right? Now, if everything is perfect and great in the Millennial Kingdom, why does Jesus need a rod of iron? And who is he smashing? Is it just symbolic smashing? No. There are people who will be accursed. And if you die, even at the age of 100 years, people are going to say, that is something of a matter with that guy.

Remember what they said about the lame and the halt and the blind and so on in Jesus' day? What sin did this man commit? Or did his parents commit that he was born blind? There must be a curse that this happened to him. That will be the language of the Millennium. Who? What did he do to fall under this curse of dying before the age of 100? Longevity.

But it tells us there is death in the Millennial Kingdom which tells us there is earthly existence in

the Millennial Kingdom. You cannot get around it and do any justice to Scripture. These people are mortal.

They are mortal as in the old days. And you see it once again, the chiasmic structure of history, where just as it was, and in a way it is even prophetic, Jesus says, remember the days of Noah when they were eating and drinking and then the flood came? Well, how was it in the days of Noah? People lived a long, long time. Noah was 600 years old when the flood came.

And he was hale and hearty. He built the ark. So, when Jesus says, as it was in the days of Noah, you get the idea that you are crossing backwards in the chiasm to the time of the return of the Lord as it was in the days of Noah and there was this big surprise.

Well, the return of the Lord is going to be a big surprise. Well, as you go outward in the chiasm, what happened before the Noah surprise? People lived a long time. What is going to happen after the second coming surprise? People are going to live a long time.

And you go outward and at the kingdom of the Father, you arrive back at Eden and God walking in the garden in the cool of the day. God dwelling with man. And that is your festival of booths.

Five days after the day of atonement, which represents the judgment. God judged man and sent him out of the garden. At the end of the millennial kingdom, you are going to have the sheep and goats judgment and you are going to have man sent back into the garden, into the new Jerusalem.

It is beautiful, the symmetry in God's plan, isn't it? And you see it in these fall feasts. And you see it even in the timing. And even in the way that these fall.

But isn't it interesting that the perfection and the completion of all things is pictured when you have these seven feasts fulfilled in the seventh month, a month that according to the Old Testament calendar had seven Sabbaths. Seven Sabbaths in one month. It is really fascinating.

Well, this is what we have that we look at in the Feast of Trumpets, the day of the blowing of the shofar, ten days later, the day of atonement, followed five days later by this week of the Feast of Booths. And it's a perfect week. It begins and ends with a Sabbath.

It is bracketed and surrounded and defined by Sabbath. Just as the first feast that begins with Passover and then continues the Feast of Unleavened Bread. You don't have an unleavened bread in the fall.

There's no leaven to get rid of. God is with you. And the emphasis there is not on the elimination of sin.

You're surrounded by sin. Purge it out. And try to get rid of the sin.

Have unleavened bread. That's in the first Advent. That's the earthly life.

In the fulfillment of all things, you don't have to worry about the unleavened bread. Instead, make yourself a house because God is tabernacling with us. And you celebrate the presence of God in that seven-day feast.

And so it's a beautiful picture because you're basically back in the garden. Why the leafy branches? What's the main description of the Garden of Eden? It is a place of trees. Of every tree in the garden you may freely eat.

Except the one. And here at the very last celebration, you're surrounded. You sit in a canopy made of leafy branches.

Because you're back in the garden. You're back in a perfected state. And it doesn't happen until after the ten days.

Until after the Day of Atonement. You have the trumpet. And you have this time of testing.

Ten days is the time of testing. The Millennial Kingdom, as great as it's going to be for us, the church, and bless God we're church, but that ten days is the same time interval of testing that Jesus mentions to the church. Was it Smyrna in Revelation? That He says, You will have testing ten days.

Be faithful unto death, and I will give you the crown of life. Israel gets their time of testing. Isn't it interesting how everything lines up? Remember Paul in Romans says that sin is not imputed where there is no law.

And you think, well, there was no law before Sinai except a little bit of verbal... And so how can this be? How can people not be held accountable for sin? Well, if all those people come back in the Millennial Kingdom where there is law, now you are accountable for what you do. And there is a judgment. And the books are opened at the end of the Millennial Kingdom.

And you have this sheep and goats judgment of works. And there will be an analog to the judgment seat of Christ because our time judgment is at the rapture and the judgment seat of Christ. Their time judgment is not until all time is fulfilled for Israel.

What will be the total time of Old Testament saints before God when all is said and done? 5,000 years. 4,000 from Adam to Christ. 1,000 years in the Millennium.

5, the number of the law, the number of judgment under the law. Pentateuch. And once again, you see the symmetry of God's 7,000 year plan of human history.

And when you see all of these sevens, seventh month, seven feasts, seven Sabbaths, it makes you realize that there can be nothing but a 7,000 year plan of God in human history. It just all fits and is so typical. It just has God's fingerprints all over it.

And this gives us great hope because we know that the time is near. And as Peter says in 2 Peter, what manner of people ought we to be knowing that the elements are going to dissolve

and melt with a fervent heat and that the works of this world are going to pass away and we're moving into those glorified and eternal realms of God. What kind of people ought we to be? How ought we to live? God has laid out the beautiful symmetry of His plan before our eyes in these feasts of Israel.

And it ought to produce in us a motivation and a desire to be ready. Will we be able to sing the song of the saints in the heavenly realms before God's throne that John sees in Revelation? Will we know the words? Will we understand what's happening? We ought to. And Lord willing, in our Revelation study on Friday nights, we'll inform ourselves of exactly the details of those things that are to take place.

But this is the broad design. And isn't it interesting that it's given in the Old Testament but it's really not understandable until you get to our time and our age and you can see in hindsight what God has... If you want to talk about a Bible code, there's your Bible code. You don't have to play games with Hebrew consonants.

It's right here for the one who asks and who seeks and who knocks. So it's exciting to me and it's a great encouragement because the time of the fulfillment of these things, the day of the Lord, is near. And we just have to sprint to the tape.

We're near the end of the race. And if we just grab up whatever guts we have left, when you're running and you see the tape ahead of you, as we say in the artillery, you expend all remaining. You don't want to have to haul ammunition back to the depot and turn it in and go through the paperwork.

So when you get near the end of the exercise, there's a very famous command in the artillery and the battery commander will come to the fire direction center and whisper something to the fire direction officer and he'll talk to the guns and say, expend all remaining. And the gun crews love that because whatever ammo they've got left, they cut the powder, they ram the rounds, and they just fire at will. And there's this great fireworks display at the end to burn up that ammunition so you don't have to haul it all back.

Well, here we are at the end of our part of God's plan and it's time to sprint. It's time to push to the tape. It's time to expend all remaining.

And be ready for this great upcoming kingdom where the Lord Jesus Christ will sit on the throne of His Father David and administer His people Israel. And we will sit on thrones with Him if we care enough to qualify for that honor. What a great opportunity.

Well, let's close here in a word of prayer. We'll pick up here and conclude our study of the Feast next week. Father, thank You for the beauty and the symmetry and the revelation of Your plan as we see it in Your Word.

We pray that God the Holy Spirit will impress it on our hearts and make it a source of motivation and encouragement for us in the days ahead. We ask it in Jesus' name. Amen.

