

Rev 26-06-28b

We are looking at the nature of resurrection. As with the advent, if you will, that seems like kind of a Catholic term, advent meaning coming, but the first advent, second advent, the first coming of the Lord Jesus has subdivisions, has phases. His birth, his arrival in Jerusalem at the age of 12 or so around the time of his bar mitzvah and his dialogue with the scribes and priests at that time.

And then his formal ministry beginning with the baptism by John in the Jordan and subsequent events as detailed in the gospels. But his first coming spans a period of time and has an inception, has a brief glimpse, and then the fullness of his three and a half years of ministry, which we consider to be his first coming culminating in his work on the cross, his resurrection and ascension. The second coming is similarly represented by phases implemented in stages.

And so coming at first in the air to gather his church, his collection of people who are saved by faith and who have overcome by faith and are taken for special purpose to be his unique possession. Then this seven year period that we have seen throughout the book of Revelation, and then at the second coming proper, where he doesn't just return in the air, but comes to the earth and stands on the Mount of Olives. This is the point at which just as the Mount of Olives splits.

And if you know the geography of Jerusalem, I've never been there. I'm waiting until it's in its perfected state. Probably.

I don't know that I'll ever get any closer to Lebanon, but there are graves in that Kidron Valley. And in the same way, when that graves were opened during the Lord Jesus time on the cross, at the point of his resurrection, the graves were opened and there were those who appeared, but they didn't go on to glory. The graves were opened and it tells you that those who sleep in the dust of the earth awake, and there is an anticipation in Matthew's account of the crucifixion.

And if you read it carefully at the point of the Lord Jesus resurrection, he is the first fruits, but then the graves are open and selected saints walked out and appeared unto many. And it is an anticipation of what we're seeing in Revelation chapter 20, where there is this resuscitation to a vastly improved and yet still mortal existence. So that the earthly blessings and the earthly kingdom that God promised to his old Testament people, Israel specifically can be fulfilled.

Gentiles who came to faith in the old Testament joined themselves to Israel. If you wanted to worship God, you came to Israel. Naaman, the Syrian general took soil from Israel back so that he could be connected to the nation of God and the people of God and the land that represented and fulfilled promises to those people.

Countless other examples you can think of, Ruth, Uriah, many others. So this is their resurrection. And when God makes a promise, he keeps his word.

These died in faith. Abraham looked for a city whose founder and builder is God. And that begins with this literal earthly fulfillment as we are seeing.

So we have seen Joel 2, 28 through 32. We have seen Jeremiah 31, 31 through 34. We also go to Ezekiel 36, 24 through 28.

Ezekiel 36, 24 through 28. God says to Israel, I will take you from among the nations. Remember who Ezekiel is.

He is a contemporary of Daniel. Daniel is taken in 605, along with Hananiah, Mishael, and Azariah, also known as Shadrach, Meshach, and Abednego. In 598, Ezekiel is taken and he is in captivity in Babylon by the river Kebar, C-H-E-B-A-R.

I pronounce it like the Marine Corps knife, Kebar. And his prophecies and his visions occur during that captivity. And through Ezekiel, God speaks to his people in their time of captivity and says in 36, 24, I will take you from among the nations.

I will gather you out of all countries and bring you into your own land. Then I will sprinkle clean water on you and you shall be clean. I will cleanse you from all your filthiness and from all your idols.

Notice they are gathered, then they are cleansed. None of this gathering and cleansing characterizes the rapture of the church. This is different.

It is separate. It is unique to the Old Testament saints associated with Israel. I will cleanse you from your filthiness and from all your idols.

I will give you a new heart and put a new spirit within you. I will take the heart of stone out of your flesh and give you a heart of flesh. Notice, take out your heart of stone, your hard heart, and give you a heart of flesh, because this is a mortal resurrection.

A heart of flesh that needs the Holy Spirit, just as we do now. We have a heart of flesh and we receive the Spirit. It is poured out on us.

They will catch up. They will receive what they failed to recognize and accept when the Lord Jesus came to the nation. Remember now, taking out the heart of stone and giving a heart of flesh.

This is not an individual. God is not changing someone's unrepentant heart. This is the nation.

How do you change the heart of a nation? You remove the hard-hearted people and put the receptive people in it. This is the passing under the rod, entering into the Millennial Kingdom, and the nation of Israel. Only those with a faithful and obedient heart, those who were Old Testament overcomers, will be in the land.

This is why it is characterized by wolves laying down with lambs and children having no danger from any predatory or reptile threat in Zion. They will not hurt or destroy in all my holy mountain. Zion, Jerusalem, the Millennial Kingdom of Israel, with its horizontally assigned tribal areas, the priests ministering in the temple, that environment within those borders will be special, unique, and near-perfect.

Outside, the darkness which is outside, and the further you get from that, the less blessed, the less safe, the less fully controlled things will be. Think about the parable of the wedding feast. The one who didn't put on the garment of righteousness is cut in two and apportioned his part, his portion, his lot, his meros, with the hypocrites.

Hypocrites who put on an outward exterior of righteousness and inwardly were full of dead men's bones and filthiness and corruption will not be in the borders. They will be outside, and they will be ruled with the rod of iron. They will be controlled.

They will be swiftly and justly, and the world will be at peace. The nations will send their bounty to Israel and to Jerusalem, to the king. It will be one world government, perfect government, but there will be imperfection, and there will be capital punishment, and there will be imprisonments, and there will be deaths from various causes throughout this 10th century period.

But in the land to the overcomers, this is why by instruction, by analogy, we want to be overcomers. We want to be faithful. We want to enter into not just the place where we can enjoy privileges and wonderful environment, but be available to serve, available to make the Lord glad that He saved us, to return the love that He has bestowed on us.

How hard is it for us to prepare ourselves, be the wife that has made herself ready for the Lamb, as we have seen? So again, Ezekiel 36, 24 through 28, verse 27, I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. This is within the kingdom. Then you shall dwell in the land that I gave to your fathers.

You will dwell in the land I gave your fathers. They have to come back to do this. They have to be mortal to dwell in the earthly land under these conditions, to need the filling of the Spirit, to be subject to justice and to be leading.

You shall be My people, and I will be your God. The goal, the ideal that God called Israel to in the Old Testament that they could not meet, they could not fulfill. And by design, God demonstrated that without enablement, without His Spirit, and without His presence, human flesh cannot sustain righteousness.

Our nature gets the better of us. Our confederation of sinfulness leads to destruction, to harm, to death, to evil, and has to be judged. God is going to demonstrate by taking the faithful and obedient people down through the ages of Israel, put them in the land, bless them with His Spirit, and show the ideal.

This is what we are supposed to be doing now, to show victory over sin and the fruit of faithfulness and obedience enabled and empowered by the Spirit and guided by the Word. We are supposed to be doing that now. And Israel in the land will do it in the millennial kingdom.

So that is Ezekiel 36, 24-28. This is the purpose of what we are seeing in Revelation 20, bringing these faithful ones back to positions of leadership, of priestly function, of enablement and empowerment to demonstrate the contrast between Babylon and the way of Satan, Jerusalem and the Lord. Isaiah 11, 6-9.

What will characterize this? I wish we had time to read more of the context, but time is short. Isaiah 11, 6. The wolf will live with the lamb. The leopard will lie down with the goat.

The calf and the lion and the yearling together. By the way, this is a little trivia question for you. You hear, and there's even songs that have been written, the lion shall lay down with the lamb.

Scripture never says that. It will be true, but that's not exactly what it says. And we are anxious to be correct, to be specifically accurate.

And it never says lions and lambs will lay down together. Look at the scriptures. The wolf will dwell with the lamb.

The leopard will lie down with the goat. The calf and the lion and the yearling together will lay down and dwell. And a little child shall lead them.

The cow will feed with the bear. Their young will lie down together. Can you get this in your visual imagination? Bears and calves all together, rolling, playing, cavorting, chasing each other around in a friendly fashion like puppies.

The lion will eat straw like the ox, no longer carnivorous, no longer predatory. And again, this is metaphorical, this descriptive, it is put for many of the conditions that will pertain in the land, within the borders of millennial Israel. The infant will play near the cobra's den.

I'm giving you this in the NIV just for variety. And the young child will play his hand into the viper's nest. This would be horrifying in Satan's world.

It will be innocuous in the millennial land of Israel. They will neither harm nor destroy on all my holy mountain. Notice this is in the immediate vicinity of Mount Zion, of the millennial temple, of the palace and throne of David, where the Lord Jesus himself and David and his sons.

Look it up. Old Testament prophecy says all of them will participate in rule in this kingdom. The earth will be filled with the knowledge of the Lord.

Nobody will be able to plead ignorance. I never heard, I didn't know. This will be ubiquitous around the globe.

The earth will be filled with the knowledge of the Lord as the waters cover the sea. That is Isaiah 11, six through nine. But notice again that this is an earthly material fleshly, if you will, existence.

Deuteronomy chapter 32. This is the song of Moses. Listen to the song of Moses.

This is right before he dies on Mount Nebo. Give ear, O heavens, and I will speak. Hear, O earth, the words of my mouth.

That would include us, wouldn't it? Let my teaching drop as the rain, my speech distill as the dew, as rain drops on the tender herb and as showers on the grass. Isn't this the effect the word of God has on our soul? Isn't it like a fresh morning, a spring morning with dew on the grass, beauty and peace, comfort, encouragement, the prospect and the potential of wonderful things coming? Moses says, this is what my words will do for you if you will listen to them. And this is in times the people of Israel, Moses knew they were going to suffer hardship, deprivation, judgment, opposition, persecution.

But he says, heavens and earth, I'm speaking, pay attention, let my teaching drop as the rain, my speech distill as the dew, rain drops on the tender herb and showers on the grass. Why? I proclaim the name of the Lord. That is the source of all of this blessing and benefit, the name of the Lord.

Ascribe greatness to our God. He is the rock. His work is perfect.

All his ways are justice. As God of truth without injustice, righteous and upright is he. They have corrupted themselves.

They are not his children because of their blemish, a perverse and crooked generation. Notice generation isn't just a 40 or 60 or 80 or 100 year span of time. Generation describes a group that has a common characteristic across time.

This is important when you hear the Lord Jesus in Matthew 24 saying, this generation shall not pass away. This kind of people, specifically the nation of Israel, Israelites, Jewish people. And when you see scripture predicting that there will be a nation born in a day, and that happened on May the 14th, 1948, no other time in history, there is no other example, ancient or modern, of a nation literally being born in a day, except modern day Israel.

It is unique. It directly fulfills the Old Testament prophecy that this is a wonder, a nation born in a day. We live in that day.

We live in this time. And the end is in fact, no kidding, near. They have corrected themselves, not his children because of their blemish, perverse and crooked generation.

This can be any generation that fits this pattern. Do you thus deal with the Lord, O foolish and unwise people? Is he not your father who bought you, bought in the sense of redeemed, paid for,

has he not made you and established you? God as creator, God as the foundation for our life. Remember the days of old, consider the years of many generations.

Ask your father and he will show you. Ask your elders and they will tell you. When the Most High divided the inheritance to the nations, when he separated the sons of Adam, he set the boundaries of the peoples.

This goes back to the confusion of languages at the Tower of Babel. He set boundaries, separated the sons of Adam. According to the number of the children of Israel, for the Lord's portion is his people.

Jacob is the place of his inheritance. He found him in a desert land and in the wasteland, a howling wilderness. He encircled him, he instructed him, he kept him as the apple of his eye.

As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings. So the Lord alone led him, Israel, and there was no foreign god with him. He made him ride in the heights of the earth, that he might eat the produce of the fields.

He made him draw honey from the rock and oil from the flinty rock. Oil in the Middle East, Moses knew about it, centuries before anybody had an inkling. Curds from the cattle, milk of the flock, fat of lambs, rams of the breed of Bashan, and goats with the choicest wheat.

You drank wine, the blood of grapes. Remember the allusion to Judah, when Jacob is prophesying about the fate of his sons. But Yeshurun grew fat and kicked.

Yeshurun is a nickname for Israel. Grew fat and kicked. This is the problem with prosperity, we start taking things for granted.

In our country, it has taken the FIFA soccer championships to bring Europeans over here, who are agog and amazed at the wonders of our nation. As we approach the 4th of July in our 250th year as a nation, foreigners are coming and are astonished, can't get over what this nation represents in its prosperity, in its opportunity, in its variety, in the friendliness of people. I saw a European guy saying, you can ask any American, where's a good place to eat? They will be happy to tell you.

They will tell you where are the best barbecue, the best burgers, the best pizza, the best high-class meal, the best get-it-quick, greasy spoon meal. And they love to share. They love to tell you the people here are wonderful.

The Europeans are in droves by the tens of thousands over here for these championships and universally astonished. We weren't told about this. The propaganda in Europe is that this is a terrible place, rife with violence and dark and blighted.

And it's just the opposite. And they are sending thousands, tens of thousands of videos back

home saying, we have been lied to about America. What a wonderful country.

This is the greatest nation on earth. They're painting American flags on their faces and they're from Europe. They're from other countries.

They appreciate what so many here take for granted. We do not want to take for granted as Yeshurin did in the generations of Old Testament Israel. Grew fat and kicked.

You grew fat. You grew thick. You are obese.

Too busy enjoying the prosperity to appreciate its source and to remember the conditions upon which it is based. He forsook God who made him and scornfully esteemed the rock of his salvation. They provoked him to jealousy with foreign gods, with abominations they provoked him to anger.

Think Scarlet Harlot. Think the the persuasions and the seductions and the deceptions that so easily lead us astray and cause us to forget who we are and why we're here. They sacrificed to demons, not to God.

To gods they did not know, to new gods, new arrivals that your fathers did not fear. Of the rock who begot you, you are unmindful and have forgotten the God who fathered you. When the Lord saw it, he spurned them because of the provocation of his sons and daughters.

He said, I will hide my face from them. I will see what their end will be, for they are a perverse generation. See the use of the word generation there to span all of the occasions where it fits the pattern.

Children in whom is no faith. Children, they belong to God. They are his children, his sheep, his people.

No faith. They have provoked me to jealousy by what is not God. They have moved me to anger by their foolish idols, but I will provoke them to jealousy by those who are not a nation.

Look in the mirror. That's you. That's us.

This is the Gentiles who first get the fulfillment of the pouring out of the Spirit and the blessings that come through Christ. We get it first. We are not a nation.

We are many peoples, tribes, tongues, ethnicities. I will move them, Israel, my original people, to jealousy, to anger by those who are not a nation. I will move them to anger by a foolish nation.

For a fire is kindled in my anger and shall burn to the lowest Sheol. It shall consume the earth with her increase and set on fire the foundation of the mountains. What have we seen in these recent chapters of Revelation? I will heap disasters on them.

I will spend my arrows on them. They shall be wasted with hunger, devoured by pestilence and bitter destruction. I will send against them the teeth of beasts, the poison of the serpents of the dust.

I will let Satan have sway. The sword shall destroy outside. There shall be terror within for the young man and virgin.

Remember in Joel, your old men will see visions, your young men will dream dreams, your sons and daughters will prophesy. Look at the opposite. Terror within for the young man and virgin, the nursing child with the man of gray hairs.

I would have said, I will dash them in pieces. I will make the memory of them to cease from among men. Had not I feared the wrath of the enemy, lest their adversary should misunderstand, lest they should say, Our hand is high, and it is not the Lord who has done all this, lest it be misunderstood.

They are a nation void of counsel, nor is there any understanding in them. This is why we are a Bible church. This is why you are here this morning.

And that when we meet, we come together because we do not want to be void of counsel. We do not want to lack understanding. We ask God for wisdom, and we look in his word and find it.

Oh, that they were wise, that they understood this. Have not you thought this about family members, good friends, people that you see, and you think, Oh, if I could just make them understand. This is how God feels.

God is not going to violate the free will of people who willingly decide to go another way. Oh, God says that they were wise, that they understood this, that they would consider their latter end. These latter days we are studying the outcome.

What happens in the resurrection? What happens in the future? That they would consider their latter end. I am in Deuteronomy 32, 30. How could one chase a thousand, and two put ten thousand to flight, unless their rock had sold them, and the Lord had surrendered them? For their rock is not like our rock, even our enemies themselves being judges.

Their vine is the vine of Sodom, and the fields of Gomorrah. Their grapes are grapes of gall, the clusters are bitter, the wine is the poison of serpents, and the cruel venom of cobra. Again, allusions to the satanic incursion, the satanic attack to which people succumb.

Is this not laid up in store with me, sealed up among my treasures? Vengeance is mine, and recompense. Their foot, the enemy, shall slip in due time. The day of their calamity is at hand, and the things to come hasten upon them.

Things to come, the latter days. For the Lord will judge His people, and have compassion on His

servants. Notice, the Lord will judge all of His people.

Who does He have compassion on? His servants, those who are faithful and obedient. When He sees their power is gone, there is no one remaining, bond or free, He will say, Where are their gods, the rock in which they sought refuge? Who ate the fat of their sacrifices, and drank the wine of their drink-offering? Let them rise and help you, and be your refuge. Now see that I, even I, am He, says the Lord.

There is no god besides me. I kill and make alive, I wound and I heal. Nor is there any who can deliver from my hand.

I raise my hand to heaven and say, As I live forever. When God swears an oath, when God makes a promise, it is going to be fulfilled. If I whet my glittering sword, and my hand takes hold on judgment, I will render vengeance to my enemies.

I will render vengeance to my enemies, and repay those who hate me. 32-42 of Deuteronomy, I will make my arrows drunk with blood, and my sword shall devour flesh with the blood of the slain and the captives, from the heads of the leaders of the enemy. Now look how he closes.

Does he say, Rejoice, O Israel! Rejoice, O Jacob! Rejoice, Yeshurun, you're back! Rejoice, O Gentiles, with his people! That's us. Through this judgment, read Paul in Romans 6, 7, 8, 9, 10, and 11 especially, the setting aside of God's people, the breaking off of the branches in the olive tree, and the grafting in of the wild branches. That's us, the Gentiles.

Rejoice, O Gentiles, with his people. Notice it says, with is in italics there. Rejoice, O Gentiles, his people.

There is a new people, composed of Gentiles, not Israel. For he will avenge the blood of his servants, and render vengeance to his adversaries. Remember the souls under the altar? How long, O Lord? Wait a little while.

You will be avenged. There will be recompense. He will render vengeance to his adversaries.

He will provide atonement for his land and his people. The earthly land of Israel is redeemed. It is atoned for, and the promises to Old Testament Israel are fulfilled.

So interesting here. It is replete with symbolism. Moses came with Joshua, the son of Nun, Yeshua, foreshadowing the greater Yeshua who is to come.

Moses comes with Yeshua, and spoke all the words of this song in the hearing of the people. Why does it mention Joshua? If Moses wrote the song, and Moses speaks it, Yeshua is there, Joshua, representing one who will bear his name in the far future. Moses finished speaking all these words to all Israel, and he said to them, Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe, all the words

of this law.

For it is not a futile thing to you, it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess. Many allusions to the Jordan as a representation of passing through death into the promise of the future, and you can certainly see that idea here. Not only passing over the literal Jordan, but the Jordan of death into the land of promise.

What a powerful passage. Finally, let's take a look at Micah chapter 4. Micah chapter 4, this is an allusion to the Lord's reign in Zion. Now it shall come to pass in the latter days.

That's what we're looking at, the latter days. That the mountain of the Lord's house shall be established on the top of the mountains. Notice, not established in heaven, not in the new heavens and the new earth.

The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and peoples shall flow to it. Many nations shall come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways, and we shall walk in His paths.

For out of Zion the law shall go forth, and the word of the Lord from Jerusalem. He shall judge between many peoples. How accurate a description are we getting of the millennial kingdom? He will teach us His ways, and we shall walk in His paths.

Out of Zion the law shall go forth, the word of the Lord from Jerusalem. He shall judge between many peoples, and rebuke strong nations afar off. The rule with the rod of iron.

They shall beat their swords into plowshares, and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more. But everyone shall sit under his vine, and under his fig tree.

Earthly prosperity, vines, and fig trees. No one shall make them afraid, for the mouth of the Lord of hosts has spoken. All people walk, each in the name of his God.

But we will walk in the name of the Lord our God, forever and ever. Forever and ever here is to and through the millennial kingdom, and into the kingdom of the Father. In that day, says the Lord, I will assemble the lame, I will gather the outcast, and those whom I have afflicted.

I will make the lame a remnant, and the outcast a strong nation. So the Lord will reign over them in Mount Zion. Notice, it is the remnant, and it is those who were least and last, who will be first and most.

The Lord will reign over them in Mount Zion from now on even forever. And you, O tower of the flock, remember the tower of Eder, tower of the flock, the stronghold of the daughter of Zion, to

you it shall come, even the former dominion shall come, the kingdom of the daughter of Jerusalem. Now why do you cry aloud? Is there no king in your midst? Has your counselor perished? For pangs have seized you like a woman in labor.

Be in pain, and labor to bring forth, O daughter of Zion, like a woman in birth pangs. For now you shall go forth from the city, you shall dwell in the field, and to Babylon you shall go. There you shall be delivered, there the Lord will redeem you from the hand of your enemies.

Now also many nations have gathered against you, who say, Let her be defiled, and let her eye look upon Zion. But they do not know the thoughts of the Lord, nor do they understand his counsel. For he will gather them like sheaves to the threshing floor.

Remember what happens at the threshing floor? Arise and thresh, O daughter of Zion, for I will make your horn iron, and I will make your hooves bronze. You shall beat in pieces many peoples. I will consecrate their gain to the Lord, and their substance to the Lord of the whole earth.

It requires an earthly kingdom, an earthly resurrection, a time of fulfillment for Israel, exceedingly unlike what is going to happen with us. That is what we will look at this coming Wednesday. We've completed our review, and I think you can see the preponderance, the weight of so many scriptural prophecies and descriptions of the nature of the resurrection of Israel and the millennial kingdom under the rulership of the Lord and the sons of David.

That is what is going to pertain here on earth. And old Schofield notes had it right. Israel is the earthly people of God during this period.

The church is the heavenly people of God during this period. That is not forever. It is for the duration of the kingdom.

We will see the consummation of the kingdom, the final judgment, and the future kingdom of the Father where the two peoples of God merge and converge and are alike in opportunity and in fulfillment in the kingdom of the Father. That is upcoming. We'll take a look at the distinction between the resurrection of the church at the rapture and the resurrection of Israel here at the inception of the kingdom next time.

And we will see the convergence into the kingdom of the Father. This has confused many, but you can see that this is not just some surviving remnant of humans that didn't die during the days of Armageddon. This is all of Old Testament Israel in the flesh to receive the fulfillment of these promises.

Seeing the reality and God's dedication to the fulfillment of these promises gives us confidence about His promises to us. Not one word that the Lord speaks to us will fall to the ground. What a wonderful Father we have in heaven.

What a wonderful Savior we have in the Lord Jesus Christ. What a wonderful comforter and

guide in the Holy Spirit. How could you not, despite any circumstance, be encouraged and be stabilized by the actions of God in love and grace on our behalf? Father, we thank you for the truth of your word and how clearly we come to know your character, your personality, your love for us expressed most fully in the coming of the Lord Jesus, our Savior.

We pray that as we reflect on these things, the Holy Spirit will enable us to see their pertinence and their application in our immediate circumstances and in the days ahead. We ask it in Jesus' name. Amen.