

THE FULLNESS OF THE JEWS

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On March 18, 2020, Israel closed its borders to Aliyah immigrants due to the Covid-19 virus pandemic. The borders are closed indefinitely. Does this have any prophetic implications? Is God using this global pandemic as a means of declaring that the Jewish State has reached its fullness? If so, is this "fullness of the Jews, a precursor to the "fullness of the Gentiles" and the Resurrection/Rapture event foretold by the Apostle Paul?

I am reminded of Paul's admonition in Romans 11:25:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

As we approach the Spring Feasts of Israel, Unleavened Bread¹ and Pentecost, we have must consider the prophetic symbolism in God's seven festival plan of redemption. Three of these festivals are special. Three are pilgrimage feasts or Holy Congregations. (Exodus 34:22-23) Paul indirectly refers to the three pilgrimage feasts in the context of the "First Resurrection". Paul tells us that there are three orders to the First Resurrection. (1 Corinthians 15:20-28)

²⁰ But now is Christ risen from the dead, and become the first fruits of them that slept.

²¹ For since by man came death, by man came also the resurrection of the dead.

²² For as in Adam all die, even so in Christ shall all be made alive.

²³ But every man in his own order: Christ the first fruits [1st order]; afterward they that are Christ's at his coming [2nd order].

²⁴ Then cometh the end², [3rd order] when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

²⁵ For he must reign, till he hath put all enemies under his feet.

²⁶ The last enemy that shall be destroyed is death.

²⁷ For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

¹ The festival of First Fruits occurs during the seven days that Feast of Unleavened Bread is observed. (Leviticus 23:6)

² The end is noted in Revelation 20:4-5 as the 3rd order which concludes the First Resurrection.

²⁸ And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Christ, the first order of the resurrection on the day following Unleavened Bread, the festival known as First Fruits. Then he says the second order is "they that are Christ's at his coming". He elaborates on this second order in 1 Corinthians 15:51-52 and 1 Thessalonians 4:16-17. Then Paul says "comes the end". We need only look to Revelation 20:4-5 to see who is included in this third order.

Revelation 20:4-5 states:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

⁵ But the rest of the dead lived not again until the thousand years were finished³. This is the first resurrection."

The third order is composed of the tribulation saints who lost their heads for the witness of Jesus and for the word of God among other things. During the Great Tribulation, Jesus says that the remnant Jew will be questioned about their beliefs. Luke 21:13 says: "And it shall turn to you for a testimony". This testimony will save the tribulations saints a place in the third and final order of the First Resurrection.

In each of these three pilgrimage feasts there is a symbol of the resurrection. The first two involve a "lifting up and departing to God". Jesus was resurrected on First Fruits and ascended to the Father. His resurrection was represented by the Leviticus 23:11-12 wave of grain sheaf offering up to God conducted by Temple priests. Jesus was that grain seed which fell to the ground (died) to produce much fruit. Jesus tells us:

" Verily, verily, I say unto you, Except a corn⁴ of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24)

The Church, or Christ's own, will be raised up as the grain harvest, which has been celebrated on the pilgrimage feast of Pentecost. On that feast, the Temple priests were commanded take the harvest grain and bake two loaves of bread and lift them up to God as a thanks offering for the harvest. This is called the two-loaf wave offering. This lifting up typology was not fulfilled at the first Pentecost when the Holy Spirit entered believers, but will be celebrated at the last Pentecost as (1) the dead in Christ are raised up to heaven in glorified bodies and (2) the living in Christ are translated and lifted up in glorified bodies to meet the Lord in the air. Thereby, the feast symbolism will have been fulfilled in the two loaves of bread. Jesus said he was the bread of life. (John 6:35) The two classes of Christ's own, dead believers and living believers at his coming, are represented in these two loaves of bread. If you do not get the bread of life (Christ)

³ This is a reference to a second resurrection at the end of the Millennial Kingdom. (Isaiah 26:19; Acts 24:15)

⁴ The "corn" is the grain from the seed head spike on a cereal grass, such as barley and wheat.

you will be toast. The Lord has prepared a furnace, the fire of judgment. (Isaiah 26:9, 66:16; Zechariah 13:9; 1 Corinthians 3:13)

The third order of the First Resurrection occurs at the "end". It is a symbol of seven daily offerings by fire unto the Lord. These seven fire offerings may represent the seven years of Daniel's 70th week where the Jews will be persecuted. Isaiah, referring to the seven years of tribulation, states:

"Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction."

In Daniel we have a vivid example of the remnant Jews' being cast into the furnace which had been stoked seven times hotter. The seven times represents the seven years of Daniel's seven years of trouble. (Daniel 9:27; Jeremiah 30:7) In the King James Bible, you will only see the typology of the faithful remnant Jew in the furnace of affliction being comforted by Jesus. Daniel states:

¹⁸ But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

¹⁹ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

²⁰ And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

²¹ Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

²² Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

²³ And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

²⁴ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

²⁵ He answered and said, Lo, I see four men loose, walking in the midst of the fire,
and they have no hurt; and the form of the fourth is like the Son of God⁵.

Remnant Israel, the faithful Jewish remnant with the testimony of Jesus, will be cared for by Jesus during the period of Great Tribulation. (Revelation 12:6, Daniel 12:6-7)

For all who have biblical indigestion over this date setting (Feast Day) paranoia I say this: The Resurrection/Rapture is not imminent. It occurs on the harvest feast of Pentecost. Pentecost is virtually an unknown day in our time. Look to the calendars and you will usually find anywhere from two to four different dates. Do not look to the Jewish calendar of Sivan 6. They, as usual, are wrong. (Romans 11:8-10) All I can say is that it will probably be in the Spring time and on a Sunday, in Jerusalem. Our Lord, through Peter says:

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory⁶ that should follow."

Historically, God's prophets inquired "what manner of time" they would see the sufferings of Christ and His Glory which would follow. That is my quest, perhaps your quest. I am season searching "what manner of time" our Glorious Lord shall appear. Remember the phrase, "at his coming" in 1 Corinthians 15:23 above. If the prophets of old inquired what manner of time, so can we! Immanency is a doctrine of man, a man who does not see the fullness of God's redemptive plan in the Festivals of the Lord. (Leviticus 23:4) They are the Lord's festivals and feasts. Christ's future appearance is imminent, but it will complete the fulfillment of Pentecost at the end of the Church Age. Pentecost began with the deposit of the Holy Spirit. It will be followed by the redemption of the body. (Philippians 3:21)

Now, I know you say that the first fulfillment of Pentecost was at the giving of the Mosaic law. No, it was not. Moses instructed Israel not to observe this pilgrimage feast until they came into the Promised Land. Moses says:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest." (Leviticus 23:10)

Moses would not have violated God's timing commandment. If you want to make a comparison of the events surrounding the giving of the law, about 53 days into their wilderness wanderings, then you must consider Moses' final admonition to Israel before his death. Moses said:

⁵ All modern bibles, representing a minority (5%) of the archeological manuscript evidence, replace "Son of God" with "a son of the gods". These bibles, originating from Alexandrian Gnosticism, are corrupt in many places, but this should be unexpected during the end times falling away. (2 Thessalonians 2:3)

⁶ Ours is the Hope of Glory (Colossians 1:27; Ephesians 1:13-14)

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:"

During the giving of the law, because of Israel's disobedience, about 3,000 were killed by the Lord. At the 30 A.D. Pentecost about 3,000 were saved. Paul makes this imminently clear. He says in Galatians 3:13-14:

¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Again in Romans 8:2-3 Paul says:

² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

³ For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

There was no Pentecost associated with the giving of the law. The law represents death and we have the proof of 3,000 deaths. (Exodus 32:28) The first Pentecost celebrated the feast of the harvest which looked forward the Spirit of life in Christ and ultimately the First Resurrection. The Spirit of life in Christ represents eternal life and we have the proof of 3,000 being saved at the 30 A.D. Pentecost. (Acts 2:41) Choose death or choose life in Christ. The law represents sin and death. Life in Christ represents eternal life in Him. Choose life!

We will be watching this Spring, and inquiring about the manner of time when the Lord of Glory shall appear. As in Colossians 1:25-29 we shall say:

²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

²⁶ Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily.

Come quickly Lord Jesus! Prepare to meet thy God!