

Cornerstone

A Voice To The End-time Church

The 10th Day

by Jim Rector

ALMIGHTY GOD, NOT MAN IS THE ONE WHO IS RESPONSIBLE FOR SETTING TIMES AND DATES AND ESTABLISHING THE TYPES AND PATTERNS BY WHICH HIS CHILDREN MIGHT BE ABLE TO DISCERN THE DEEPER TRUTHS CONCERNING THE EVENTS OF THE ENDTIME AND THEIR SPECIFIC TIMING. WHILE IT MAY BE TRUE THAT WE DO NOT YET GRASP THE EXACT DATE OF CHRIST'S RETURN, WE MAY VERY WELL BE CLOSER TO THAT FACT THAN WE REALIZE.

Any experienced student of the Scriptures knows that there are certain significant dates, precise days of the year, that are important to know and remember. For instance, Passover, the most sacred of all annual occasions, always takes place at the same time each year - late on the 14th day of the first month, with the meal being eaten just after sunset on the 15th. This was the Law from the time of Moses until today. It has never changed. In like manner, the Feast of Trumpets is celebrated on the first day of the seventh month without fail. The other annual Festivals have certain set dates that most true Christians have basically memorized. They have become virtually second nature.

There are certain other dates that may be a little less familiar to some. Pentecost, for example, almost always fall on the 6th of Sivan (3rd month) every year. The dates for such festivals as Purim (Adar 14) or perhaps Hanukkah (Kisliv 25 - Tebet 2) may be known by some, but probably not by the average churchgoer.

There is, however, yet another date, probably even more obscure, that could very well have potential import for every Christian in these latter days - and that date is the 10th day - the **10th day of the 1st month!** Does that date have a ring of familiarity about it? It may surprise you to know that several rather interesting and quite impressive historical events have occurred on this specific date. There may even be good reason for associating this date with certain end-time calculations as well.

I will tell you, from the outset that, while the information covered is indeed completely factual, some of the possible conclusions are admittedly speculative. Wild guessing games and *off-the-wall* doctrines should not be tolerated, but healthy speculation may be good and indeed has often led to breakthroughs in Biblical understanding. So please be advised of this disclaimer. I present this paper only for your consideration and further study, as we all seek to follow the guidance of God's Spirit.

SIGNIFICANCE OF THE NUMBER 10

In God's Word, certain numbers have very specific meaning. For instance, the number 7 denotes completion. The number 12 is related to organized beginnings, thus we have the 12 tribes of Israel and the 12 apostles of the New Testament Church. Most Bible students are aware of the importance of particular numbers.

In this regard, the number 10 is also quite meaningful and the Scriptures bear out this fact with abundant information. It appears that the number 10 has to do with the perfection of Divine order. Certain well know 10's immediately come to mind. Perhaps the first would be the Ten Commandments. Contained within these 10 great principles is the basis for the entire Law of God.

In the New Testament, you will recall that Christ characterized the Church in terms of the 10 virgins (Matt. 25:1-13); and, interestingly enough, the Lord's prayer has exactly 10 clauses. The same number is used to denote completeness even in the Antichrist world order thorough the 10 horns of the beasts in Daniel and Revelation.

Dr. E.W. Bullinger states in his book, *Number in Scripture*, that the patriarch Abraham experienced exactly 10 great trials in his life, namely:

1. His departure from Haran
2. His flight to Egypt
3. The seizure of Sarah
4. The war to rescue Lot
5. The taking of Hagar
6. The second seizure of Sarah
7. His circumcision
8. The expulsion of Ishmael
9. The expulsion of Hagar
10. The offering of Isaac (p. 272).

It is also interesting that Numbers 14:22 states:

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these TEN TIMES and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers."

Some other rather intriguing facts concerning the number 10 in Scripture are: Fire from heaven occurs precisely 10 times in the Bible. The people are recorded as *shouting for joy* exactly ten times. The 10th generation completed the existence of a family or a nation, as we read in Deuteronomy 23:3:

"An Amonite or Moabite shall not enter into the congregation of the Lord; even to his TENTH GENERATION shall they not enter into the congregation of the Lord forever."

Along this same line of thought, Noah was the 10th generation from Adam, and there were 10 generations between Noah's son Shem and Abraham. It also seems likely that there were 10 generations between Abraham and the entry of Israel into the promised land.

Another prominent use of the number 10 concerns the law of Tithing. It is the **TENTH** that is holy unto God. The principle of tithing carries over into many other areas as well. Prophetically, God declares that the city that goes out by a 1000 will go in by a 100, and the city that goes out by a 100 will return by 10 (Amos 5:3). In addition, it is prophesied that the remnant of Israel permitted to return after the time of great tribulation will comprise a 10th of the former population (Isa. 6:13).

Aside from these instances, we might note that there were 10 plagues poured out upon ancient Egypt, finally forcing Pharaoh's hand to let God's people go. It is also a fact that there are, in the book of John, exactly 10 *I AM's* in reference to Christ. These are just some of the interesting and informative uses of the number 10 in the Bible. This number is an indicator of perfection in the divine order of things, denoting that a whole cycle is complete, that nothing is lacking.

THE 10TH DAY IN SCRIPTURE

Although the 10th day is mentioned a number of times in the Bible, the tenth day of the first month is applicable to only a very few, but highly significant passages of Scripture. We will carefully investigate each of these references and hopefully be able to draw some very interesting possible conclusions.

The first instance of the 10th day of the first month is found in the book of Exodus, just prior to the final plague on the firstborn of Egypt. This was a very critical point in ancient Israel's history. This first mention is directly connected with the institution of the Passover, and thus is automatically associated with our Saviour. That relationship should become clearer as we discuss this first reference.

In Exodus 12, we read the following instruction from God, given to Moses perhaps two weeks or so before the actual inauguration of Passover itself:

"And the Lord (Yahweh) spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak you unto all the congregation of Israel, saying, In the TENTH DAY of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; and you shall take it out from the sheep or from the goats. And you shall keep it up until the fourteenth day of the same month: and the whole congregation of the assembly of Israel shall kill it in the evening (*between the two evenings - mid-afternoon on the 14th day*)" (Ex. 12:1-6).

These initial instructions for the institution of Passover commence with the designation of the 10th day of the first month as the starting point for the preparations. The Passover lambs were to be separated on the 10th day and set aside, their fates sealed from that time forward until the afternoon of the 14th day. At that time, the lambs were to be slain, their flesh prepared and roasted, and then once night fell, the actual celebration or eating of the meal itself was to take place.

Remember that the Passover which ancient Israel observed from the time of the exodus onward was both a commemoration of their Divine deliverance from Egyptian bondage and also a type or forerunner of events that would occur in the final days and hours of Christ's own life on earth. He fulfilled all of the various aspects of the Passover. Primarily, he became the true Passover lamb, the one who was sacrificed for the sins of the world. Paul clearly taught: **"For even Christ our Passover is sacrificed for us, therefore let us keep the feast (*of Unleavened Bread*)" (I Cor. 5:7-8).**

What God accomplished in the deliverance of Israel from Egypt was, in a sense, a great play or drama, acted out on a stage of grand and sweeping proportions - a physical portrayal of immense spiritual implication. Christ thus became the Passover lamb, even to the detail of being offered at about 3PM on the very 14th day of the first month, the very precise time when the lambs were traditionally slain in the annual ritual of Passover. This is a marvelous corroboration of the validity of the Passover being observed late on the 14th day, not at the beginning as some churches do.

In the old days, at that original Passover, the blood of the lambs was taken and smeared over the entrances and on each side of the doors of the houses where the Israelites were dwelling at that time. They were then told by Moses to go into their houses and remain there until morning or until the danger of the final plague on the firstborn was past. Once they complied with these commands, God promised to *pass over* their dwellings, thus sparing them certain death. The blood placed at the entrances was typical of Christ's precious blood that was shed for all the world. In fact, the placement of the blood above and to the sides of the doors suggested the very cross upon which the Messiah would eventually be hung. Just as those ancient Israelites were *passed over* and delivered from death that night, so, in a spiritual sense, are Christians also *passed over* or delivered from sin and its consequences - eternal death! The types are all perfectly fulfilled in Christ.

Unleavened bread was also commanded to be eaten with the Passover meal (Ex. 12:8). This too was typical of the Saviour. He once told the disciples:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world" (John 6:51).

At the final supper on the night of his arrest, Jesus (Yahshua) took this same unleavened bread and directly connected it with his own body in the following manner:

"And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given (Paul says: broken - I Cor. 11:23-25) for you: this do in remembrance of me" (Luke 22:19).

The Passover lamb was to be a male without blemish. This description is clearly applied by Peter to the Messiah when he said:

"Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT" (I Pet. 1:18-19).

The Israelites were told to roast the lamb whole. They were not to butcher it in the usual fashion and certainly they were to break none of the bones of the animal. Why? Because this lamb was typical of the Saviour and the prophecies plainly predicted of him that: **"He keeps ALL HIS BONES: NOT ONE OF THEM IS BROKEN" (Psa. 34:19-20).**

You undoubtedly recall that when the Roman soldiers came to break the legs of the three men hanging on the cross, they found Christ already dead and therefore left him alone. John clearly states that it was done to fulfil the ancient prophecy (John 19:36). In the original description of the Passover lamb, Moses wrote:

"In one house shall it be eaten; you shall not carry forth ought of the flesh abroad out of the house; NEITHER SHALL YOU BREAK A BONE THEREOF" (Ex. 12:46).

Once the Israelites had consumed that initial Passover meal (remember they were told to eat it in haste with their shoes on and their staffs in their hands - Ex. 12:11). they simply waited for the plague of the firstborn to strike and for Pharaoh's distraught command for them to leave, for they were ready to depart Egypt immediately! They did not wait, they could not tarry, not even for a day, not even for a moment! They had to get out of Egypt instantly, then and there. We read how hastily they departed in Exodus 12:33-34:

"And the Egyptians were URGENT upon the people that they might send them out of the land IN HASTE; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders."

This sudden, immediate departure is a pattern or type of the Christian's need to quickly, abruptly, instantly begin his or her own journey out of sin. Egypt is a type of the world and of sin itself. Just as ancient Israel, once they had come under the blood of the slain lamb, had to rapidly get up and start their march out of Egypt, so must the Christian, once he has been washed in Christ's saving blood, hastily begin his own march out of the world of sin. The Festival of Unleavened Bread began with the keeping of Passover and continued for seven days. Leaven, we learn, is also a type

of sin (I Cor. 5:6-8), and putting out leaven for seven days is representative of the Christian's walking in newness of life through Christ in him. If people who profess to be Christian would only look into and accept the truth on the Holy Festivals of God instead of the pagan holidays of the world, the plan of salvation would become crystal clear. As it is, the ostensible Christian world remains in the same state of spiritual confusion and darkness it has been in for nearly 2000 years!

We could go into the Passover in much greater detail, but I believe that the point has been sufficiently made. Every single aspect of that ancient ritual and celebration was typical of Christ and fulfilled by him. They all pointed toward the coming Saviour of the world. If that is so, then what about the **10TH DAY**? It is prominently mentioned in the Passover narrative. In fact, the entire process began on this day. What therefore is its significance for Christians?

The answer, once again, is to be found in the life of Christ Himself. In Mark 11, we read of the famous so-called *triumphal entry* into Jerusalem. This was just a few days before the crucifixion. On precisely what day, however, did this important event actually occur? Let's remember that the Messiah expired on the cross about 3PM on the 14th day of the first month in the year 31 A.D. In that particular year, the 14th day fell on a Wednesday. Since Christ expressly stated that he would in the grave precisely three days and three nights or 72 complete hours (Matt. 12:40), simple addition tells us that he arose from the tomb not on a Sunday as the professing Christian community has been erroneously taught, but on the Sabbath day, in the late afternoon, just before sunset. There can be no doubt on this point and there need be no confusion either. There were clearly two Sabbath days during that last week of Christ's earthly life. One was the annual Sabbath or High Day of the Feast of Unleavened Bread and the other was the regular weekly Sabbath. We read in John 19:31:

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for THAT SABBATH DAY WAS AN HIGH DAY) besought Pilate that their legs might be broken, and that they might be taken away."

The Sabbath that was rapidly approaching was not the weekly Sabbath at all, but the first day of Unleavened Bread, which was also a Sabbath day, a very special High Day. Christ was buried by Joseph of Arimathaea late on a Wednesday afternoon, just before the onset of the annual Sabbath of Unleavened Bread. Mark records:

"And when the Sabbath was past, Mary Magdalene and Mary, the mother of James, and Salome, HAD BOUGHT SWEET SPICES, that they might come and anoint him" (Mark 16:1).

This verse clearly tells us that the spices were purchased **AFTER** the Sabbath, with the intent to go and anoint Christ. This attempt was made early Sunday morning. When the women arrived, they learned to their shock and dismay that the Saviour had already been resurrected. Of course! If they had only believed what the Messiah had told them, they would know precisely when He would rise, namely late on the weekly Sabbath of that week. That is the very reason that the first witnesses were treated to an **EMPTY TOMB!**

The spices mentioned in Mark 16:1 had not only to be purchased, but also specially prepared, before they could be used for the purpose of anointing. Luke tells us this fact in the following passage:

"And, behold, there was a man named Joseph, a counsellor...This man went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone...and that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after...and they returned, and PREPARED SPICES AND

**OINTMENTS, AND RESTED THE SABBATH DAY, according to
the commandment" (Luke 23:50-56).**

These two passages have presented exegetical problems to Bible scholars for centuries, leading many to conclude that inaccuracies and contradictions are contained in the gospel accounts. Some have made the assumption that a mistranslation must be at fault here. Obviously something is wrong - but it is with the interpretation.

On the one hand Luke states that the spices and ointments were prepared and then the Sabbath was observed. On the other hand, Mark clearly testifies that the spices were not even purchased until after the Sabbath. How then are we to resolve this seeming difficulty?

There is no contradiction or mistranslation involved in these two passages. The two writers simply are recording different facts of the same story. The issue is quickly and simply resolved by understanding that there were **TWO SABBATHS** that particular week - one on a Thursday (First High Day of Unleavened Bread - John 19:31), the onset of which occurred just after Christ's death and burial; and the other being the regular weekly Sabbath on Saturday of the same week. The day in between, a Friday, was the day upon which the women purchased and prepared the spices and ointments, **BEFORE** the weekly Sabbath, on which they rested, according to the commandment.

Christ therefore was slain on the afternoon of the 14th day, a Wednesday, and buried late just before sunset. Thursday was the High Day, Friday the women bought and prepared the spices and ointments, and then the weekly Sabbath was observed. Christ was resurrected late on that Sabbath, precisely three days and three nights after his burial on the preceding Wednesday afternoon. Wednesday was the 14th day of the first month, therefore, Thursday was the 15th, Friday the 16th and Saturday or the weekly Sabbath was the 17th day. Exactly one week earlier would have been late on the **10TH DAY!!** Did something of significance take place on that date in that year? I believe that the answer is **YES!**

Using the book of Mark as our study guide, we should be able to trace our way back from the time of the crucifixion to the 10th day. We read in Mark 14:1:

"And after TWO DAYS was the FEAST OF THE PASSOVER AND OF UNLEAVENED BREAD."

The Feast of the Passover and the start of Unleavened Bread coincided, both commencing just after sunset (*in the evening* - Ex. 12:6) at the start of the 15th day. Remember the lambs were slain late on the afternoon of the 14th day, but the Feast itself began with the meal that was eaten that evening. Two days prior to that would take us back to the 12th day of the month (the 13th and 14th days being the *two days* spoken of in Mark 14:1).

We read in Mark 11:20 that Christ and his entourage entered into Jerusalem, which would have been this same 12th day, as there is no break in the narrative. This would have been the day of his famous Olivet prophecy. The long passage from Mark 11:20-13:37 covers the activities of this 12th day.

The 11th day of the first month is covered in Mark 11:15-19, when the Messiah cursed the barren fig tree and then went into the city, routing the moneychangers and driving them from the Temple. Now we come to the 10th day. Notice what singular event transpired at this crucial time.

Beginning in Mark 11:1, we have the account of the famous activities of the 10th day. They are quite significant! The day commenced by Christ sending two of his disciples into nearby Bethany to obtain a colt or a donkey, which they proceeded to do. Then, beginning at the crest of the Mount of Olives, he sat astride the animal and rode across the Kidron Valley and into the city of Jerusalem in what has become known as his **TRIUMPHAL MARCH!** Yes, precisely one week prior to his resurrection, Christ entered into Jerusalem, acting out a physical type of the great entry that he will

make upon His return to the earth - when His feet will once again stand on the Mount of Olives and He will enter the city, not as the humble carpenter of Galilee upon the back of donkey, but atop a white charger in full battle array as the truly triumphal King of kings and Lord of lords! I believe that it is highly important that originally his so-called *triumphal entry* was made on the 10th day of the first month, the very day that the Passover lambs were to be set aside, their fates sealed. In like manner, the Messiah, his fate equally sealed, entered into the place that would ultimately reject and crucify him. He was, in effect, living out the final days of the Passover lamb. The course of events could never and would never be changed. His entry into the city on that 10th day was a major fulfillment of the separation of the lambs anciently. From that day forward, all events moved inexorably toward the long predicted destiny that would be his.

We read in Mark 11:11:

"And Jesus entered into Jerusalem, and into the Temple: and when he had looked around about upon all things, and now the EVENTIDE was come, he went out unto Bethany with the twelve."

Notice that the triumphal entry concluded at the Temple very late on the afternoon of the 10th day. Using the latter part of the 10th day, therefore, as a starting point and the latter portion of the 17th day (time of resurrection) as the ending, it is clear that the Messiah was cut off or died **IN THE MIDDLE OF THE WEEK!** But there is more.

The 10th day not only hearkens back to the time of the first Passover in Egypt, but even further back to the time of the Garden of Eden and the creation of man, to that primordial time described in Genesis 1:2 when the earth had become without form and void and God began the process of re-creating this planet and placing life upon it. Our Saviour is referred to in Revelation 13:8 as "**the Lamb slain from the FOUNDATION OF THE WORLD.**" If we take the principle espoused by Peter of a day being as a thousand years with the Lord (II Pet. 3:8), then it may be possible that the 10th day is related to that time also described by Peter in the same passage when the "**heavens were of old, and the earth standing in and out of the water, whereby the world that then was, being overflowed with water, perished**" (II Pet. 3:5-6). In other words, using the weekly pattern already established, but applying it to God's great overall 7000 year plan, we see the 10th day being equated to that time of the beginning of His plan and Christ being the centerpiece of it all.

Then, just as our Saviour was slain in the middle of that final literal week, so also in the great millennial week, we find that indeed Christ appeared on this earth as a human being at the very end of four thousand years since the creation of man, or at the end of the **FOURTH** millennial day! And then we have the final fulfillment in that the Messiah was raised, not on a Sunday, but within the same week, on the **SEVENTH DAY**, just before sunset! Now why would God resurrect His Son at the end of the Sabbath? If we use this same pattern of the millennial week, we can see that his late Sabbath resurrection has great significance to the overall plan of salvation. If the 10th day represents the beginning of God's plan for human kind, with Christ being "the Lamb slain from the foundation of the world," then the 17th day or the Sabbath of that crucial week is equated with the very end of that marvelous 7000 year plan. In other words, Christ was raised from the dead at the end of the Sabbath to symbolize the conclusion of God's spiritual work with mankind, at which time there will indeed be a very special resurrection - the 2nd resurrection at the end of the 7000 years (Rev. 20:5, 11-12). After this resurrection, all mankind, past, present and future will have its great chance for true salvation and the time of the new heavens and the new earth (*perhaps typified by the first day of the week!*)!

These various analogies and speculations are certainly interesting and the patterns they contain are indeed helpful in understanding God's overall plan and some of the depth and beauty of His own intelligence and wisdom. There is yet another one that has occurred to me. The final week of Christ's human life, commencing late on the 10th day and culminating in his resurrection late on the 17th day may also be associated with the final prophetic week of years as recorded in Daniel 9:27. This final week of his famous 70 weeks prophecy is really the last seven years prior to the return of

the Messiah and the establishment of the Kingdom of God upon the earth - a day for a year in fulfillment.

The 10th day would, in this instance, be related to the beginning of this final seven year period, that span termed by Jeremiah as "**the time of Jacob's trouble**" (**Jer. 30:7**). From that point on to the conclusion at the Second Coming, the fate of latter-day Israel, like the fates of both the Passover lambs and the Messiah Himself, will be sealed! From that point on, modern Israel will gradually, yet relentlessly slide into political, military, religious and economic depression, bankruptcy and destruction.

Then just as the lamb was slain on the 14th day and Satan struck down our Saviour on that middle day of the week, so once again in the end-time will the devil wreak havoc among those servants of God upon the earth in the very **MIDDLE OF THE LAST SEVEN YEARS!** We read in Revelation 12:

"Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he has but a short time. And when the dragon saw that he was cast down unto the earth, he persecuted the woman (end-time Church) which brought forth the man child...and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:9-17).

When does this great persecution occur? Daniel 9:27 clearly teaches us that it is in the "**midst of the week**" when the evil prince or end-time Beast ruler will place the abomination of desolation in the Temple in Jerusalem. In other words, after 3 1/2 years - in the middle of the week, or to use our pattern, the 14th day. So, in the middle of that final prophetic week Satan will once again seek to destroy all those who follow Christ. We know this coming time of persecution as *The Great Tribulation*, because the Messiah Himself, in Matthew 24:15 expressly cited Daniel 9:27 in reference to a signal event that would precede His Second Coming, saying:

"For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no nor ever shall be" (v.21).

Finally, just as Christ was resurrected to eternal life at the end of the seventh day or Sabbath of that week, so also will there be a great spiritual resurrection at the end of this last prophetic seven year week. Just as Christ broke the bonds of death and came blasting up out of that tomb, so at the end of the seventh year will He break through the clouds of heaven in power and glory to return to this earth. This is the time of the glorious first resurrection, the better resurrection, spoken of in Revelation 20:4 and I Corinthians 15:51-55 and I Thessalonians 4:13-17, when the faithful saints of all time will be raised incorruptible to everlasting life.

So, in many ways, the 10th day of the first month and that entire final week of Christ's earthly life, are quite significant and can be fitted into several interesting, informative and even provocative scenarios. Perhaps the obvious remaining question is: **COULD CHRIST POSSIBLY RETURN ON THE 10TH DAY OF THE FIRST MONTH?** The idea does remain a distinct possibility.

It is true that traditional Church teaching has focused upon a possible fall return, emphasizing the symbolism of the Feast of Trumpets, especially as connected with the 7th trump of Revelation 11:15. I do not deny such evidence and intend to keep an open mind on the subject. It is, however, patently ridiculous to rule out a springtime return for our Saviour. After all, it is the season of rebirth, or resurrection from the dead of winter. It was the season of our Saviour's own resurrection. The Passover was the time anciently when the Israelites were supernaturally delivered from bondage and gathered together for their journey into the Promised Land. The prophecies clearly connect that

historical epoch with a coming regathering of Israel at the Messiah's Second Coming, when it is said that God will set His hand the second time to gather and deliver His people (Isa. 11:11; Jer. 16:14-15). So is it certainly not far-fetched in the least to speculate on Christ's possibly returning at the time of the Passover season.

Perhaps the most significant reason for pondering the Saviour's possible return at that time of the year, and especially the 10th day of the first month, is the fact that he has already accomplished something quite important on that day, as we have just discussed. Is it just feasible that Christ will once again march triumphantly into the city of Jerusalem upon His return to earth, in a magnificent fulfillment of his original march on the 10th day. Indeed the prophet Zechariah states:

"And his feet shall stand that day upon the MOUNT OF OLIVES, which is before Jerusalem on the east...And the Lord my God shall come, and all the saints with Him...and it shall be in that day, that living waters shall go out of Jerusalem...and the Lord shall be King over all the earth...and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech 14:4, 9, 11).

The returning Christ will stand once again upon the Mount of Olives, the very spot from which he ascended and the very location from which he began his first *triumphal march* into Jerusalem. This undoubtedly was merely a type of his final ride of victory, for it is said of him:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord (Yahweh), whom you seek, shall SUDDENLY COME TO HIS TEMPLE, even the messenger of the covenant, whom you delight in: behold, he shall come, says the Lord of hosts" (Mal. 3:1).

If His feet shall stand again upon the Mount of Olives in the day of His Second Coming, and it is prophesied that He will come quickly to His Holy Temple (both the building/physically and the Church/spiritually), then indeed it only stands to reason that He will accomplish yet a final triumphal entry into Jerusalem. Since the first one occurred on the 10th day of the first month and in four days, the Messiah became the Passover for the whole world, is it not at least possible that His second and far greater entry might also occur on the same 10th day of the first month in the year of His return? And perhaps the first order of business will be to complete the very prophetic words that he uttered at that last supper when he said:

"With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God" (Luke 22:15-16).

THE 10TH DAY AND THE LAND OF PROMISE

The apostle Paul teaches us a basic principle of Biblical understanding. In recounting some of the historical events of ancient Israel, especially in their journey out of Egypt and toward the Promised Land, he states:

"Now all these things happened unto them for examples, and are written for OUR admonition UPON WHOM THE ENDS OF THE

WORLD ARE COME. Wherefore let him that thinks he stand take heed lest he fall" (I Cor. 10:11-12).

What happened to Israel is very critical for Christians. It cannot merely be relegated to bygone history. It is vital information. It is alive. It has import for all of God's people, especially those of us in these latter days.

When Yahweh led His people out of the bondage of Egyptian slavery, they went down by the wilderness of the Red Sea, and from there to Mt. Sinai, where the nation was given His Ten Commandments and all the statutes and precepts that make up the Law. Then the plans called for them to go forth in faith and courage and take the promised land of Canaan, a land reportedly flowing with milk and honey. But something happened, something quite startling and even devastating. Israel was not permitted to enter Canaan, because of their unbelief. They would not put their trust in God, even though He had so powerfully demonstrated both His strength and His love toward them. The miraculous journey of Israel toward the Promised Land was dramatically and abruptly interrupted by forty years of forced wandering in the wilderness, wherein that entire generation perished. None of them, save Joshua and Caleb, were allowed to go into the land of Canaan.

Paul clearly equates the Promised Land with the spiritual goal of all Christians - the Kingdom of God - one simply a physical type of the other. We see the connection in the letter to the Hebrews. Beginning in chapter 3, we read:

"Wherefore, as the Holy Spirit says, Today if you will hear His voice, harden not your hearts, as in the day of provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said...They shall not enter into My rest (Land of Canaan)...And to whom swore He that they should not enter into His rest, but they that believed not. So we see that they could not enter in because of unbelief. Let us (Christians) therefore fear, lest, a promise being left us of entering into His rest (the spiritual fulfillment of the land of promise - the Kingdom of God), any of you should seem to come short of it. For if Joshua had given them (ancient Israel) rest, then would He not have afterward spoke of ANOTHER DAY (the day of Christ's return and the Kingdom). There remains therefore a rest (the keeping of a Sabbath) to the people of God...Let us (as Christians) labor therefore to enter into THAT REST (not the old land of Canaan - but the Kingdom itself), lest any man fall after the same manner of unbelief" (Heb. 3:7-4:11).

This is a significant portion of Scripture that puts special emphasis on the Israelites' journey into the Promised Land as being typical of the Christians' entry into the spiritual Kingdom of God at the return of Christ. Of course, this passage is full of strong warning, in fact one of the strongest in all the Word of God. Every one of God's people today ought to read and re-read Hebrews 3 & 4 carefully and prayerfully.

Well, what about that momentous time when Israel finally did cross over Jordan into Canaan? Do you remember the details? When did it take place? God does not arrange things haphazardly like man often does. He has great purpose and import to everything that He sets His hand to do and often works in mysterious ways to accomplish His will. God establishes types and patterns for His spiritual people to discern. Let us open our eyes therefore and see what we can see!

Once Moses had passed from the scene, God worked through Joshua. After the death of that sinful generation in the wilderness, the people were ready to cross over Jordan. They were eager.

So God spoke to Joshua, saying:

"This day (which day?) will I begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you" (Josh. 3:7).

God then instructed the people and the priests in all the details preparatory to their entry into Canaan. In a mighty act of supernatural power, God miraculously opened up the Jordan River so that the people could pass over dryshod (Josh. 3:17). Then He commanded Joshua:

"Command the priests that bear the ark of the testimony, that they come up out of Jordan...and it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before" (Josh. 4:15-18).

This was one of the most remarkable and monumental events in the history of the world. Even though Israel at the time may have been reckoned a minor power, they were the people of Almighty God, the great Yahweh of heaven and earth, and they were fulfilling His grandiose plans and purposes. Furthermore, all the events and various situations they experienced and encountered were types of future events and situations which would eventually have a profound spiritual significance far beyond anything the Israelites could possibly have imagined.

This great crossing over Jordan, this most auspicious entry into the Promised Land was a direct type of the Christians' entry into the spiritual Kingdom of God. In light of this fact, I cannot help but wonder therefore just how significant is the specific date on which this propitious incident occurred! Notice when it happened:

"And the people came up out of Jordan on THE TENTH DAY OF THE FIRST MONTH, and encamped in Gilgal in the east border of Jericho" (Josh. 4:19).

If God saw fit to carefully orchestrate Israel's memorable entrance into Canaan specifically on the 10th day of the first month, I have to believe that it was and indeed is of immense import. Is it possible that the 10th day of the first month is somehow of vital meaning to God - that just as ancient Israel (type of the Church) crossed over Jordan into the Promised Land (type of Kingdom), into the physical **REST** of God, on that precise date, that spiritual Israel (the Church) might possibly look to that same exact date as an indicator of when they too might **CROSS OVER** into their own land of Promise or God's great spiritual rest? I believe that this is something that we ought to ponder as we draw ever nearer to the time of our Saviour's return.

EZEKIEL'S LAST VISION

Ezekiel, one of the major prophets of the Old Testament, was commissioned to speak to the whole House of Israel. Many of his dire prophecies therefore are directed at the nations of modern-day Israel (i.e., United States, Great Britain, N.W. Europe, Palestine, etc.) Likewise, just as physical Israel is a type of spiritual Israel or the Church, God's chosen people today come in for much criticism and correction, especially the leadership of the end-time Church. Ezekiel's final prophecy, however, is most unique. It is the result of a vision that he received from God and it concerns a glorious **FUTURE KINGDOM** - indeed the very Kingdom of God itself!

The final vision revealed many marvelous things to the prophet. He is shown a great city and a Temple within it, complete with all the descriptions and measurements. In chapter 43, we read the following passage:

"And afterward He brought me to the gate, even the gate that looks toward the east: and behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory...And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east...And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever" (Ezek. 43:1-7).

Although this prophecy certainly had a former fulfillment in the restoration of the kingdom of Judah under Zerubbabel and Joshua and later Ezra and Nehemiah, this language speaks most eloquently of the coming Prince, the true eternal Lord of lords and King of kings - the Messiah Himself. This is a glorious prophecy of the Kingdom of God which Christ will institute upon His return to this earth.

Considering the evidence that we have covered thus far, I think that it should certainly be of more than merely passing interest that this remarkable prophecy, the capstone of Ezekiel's written record, the only one like it in all the Scriptures, was given to the prophet on a certain, very key date. Notice Ezekiel 40:1:

"In the five and twentieth year of our captivity, in the BEGINNING OF THE YEAR, IN THE TENTH DAY OF THE MONTH, in the fourteenth year after the city was smitten, in the selfsame day the hand of the Lord was upon me, and He brought me thither. In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, by which was the frame of a city on the south" (Ezekiel 40:1-2).

Here we have the most unique, the longest, the most detailed prophecy in all the Bible concerning the coming Kingdom of God with Christ as its ruler, and it was revealed to Ezekiel, not on just any day of the year, but specifically on the 10TH DAY OF THE FIRST MONTH!!! I find this to be absolutely remarkable, indeed stunning that God, of all times, should choose precisely the 10th day to appear to Ezekiel in this matter. I fully believe that, combined with the other particular references to this same exact date, there is great significance in it for God's people, and that its future implications could well be fantastic!

Combining all the information on this subject should at least give us all food for further thought, study and discussion. I am emphatically not attempting to set a specific date for Christ's return. I just feel that there is some very interesting, intriguing, maybe even compelling evidence on the 10th day of the first month.

Ancient Israel was instructed by God to separate the Passover lambs on the 10th day and slay them on the 14th day. Christ, who fulfilled all the ancient types of the Passover, made his own *triumphal entry* into Jerusalem on the very same day of the month and four days later was slain at the precise time when the literal Passover lambs were being slaughtered. The obvious question is could Christ once again, upon His glorious Second Coming, as the conquering King of kings ride victoriously from the Mount of Olives into Jerusalem as he did originally - on the 10th day of the first month? Was that final week of Christ's human life a type and pattern for the time of His return?

Furthermore, since ancient Israel is a type of the Church, and the Promised Land a type of the coming Kingdom of God and Joshua a type of the returning Christ Himself, is it possible that

just as the children of Israel were led by Joshua across the Jordan into Canaan on the 10th day of the first month and four days later kept the first Passover in the Promised Land, that the spiritual children of God, the resurrected saints, might also enter into the Kingdom of God, led by the Messiah, on the same 10th day of the first month, and eat and drink that great memorable Passover anew with the Saviour?

Let's all keep an open mind on the possibilities for the future. None of this is set in stone, therefore, healthy and constructive speculation in an area such as this is good. Whether or not God sends His Son back on the 10th day of the first month or whether some other signal event transpires on that date, there can be absolutely no doubt or argument that this particular day has certainly seen some extraordinary historical events occur on it. It remains to be seen precisely what significance, if any, it will play in the end-time scenario.

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