

John Gebarowski - God's Perfect Timepiece

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The title, as you see, is God's Perfect Timepiece, and we're going to take a look at one of the most anxiously anticipated times in the plan of God. Now we'll be looking at the blessing that is going to come to all mankind through the resurrection and the restitution of all things that have been promised to all of God's creation through the full establishment of the kingdom of God, and as we study, this topic covering the Kingdom of God will be focused on the time features in the experiences of Moses. So these time features will be helpful in giving us the proper time periods and the order of the plan of God.

And we'll use our study to help us keep the plan of God in perspective as we look at the various periods on the timeline of the ages. Now, the purpose of the study is to give you a way to look at the plan of God through a comparison of the Gospel age and the first seven months of the Jewish lunar calendar. The harmony of the events in each will give you another way to prove the plan of God was evident from the beginning of God's dealing with Israel as a nation. We should also see convincing proof that God's perfect timepiece is shown in the experience of Moses on the mount, receiving the laws during the seven months following Israel's exit from Egypt. So why is this important?

Well, we should answer that question by proving to ourselves and others that the Old Testament and the New Testament live in perfect harmony with each other. The Old Testament is every bit as important to read, to study and to understand as it is important to understand that New Testament both will explain the method and timing for the salvation and blessing for all mankind. We're going to look at three questions. First question, what is the Hebrew lunar calendar that I have already mentioned? How does this calendar give us an illustration of God's plan through Moses receiving the laws?

And three, why is this examination a valuable tool for our studies and witnessing to others? We're going to start with the first question here again, always the best place to start, and we're going to look at what is the Hebrew lunar calendar? Now, as you look at this table, it shows the months, and at the far right side are the particular feasts and festivals and observances of our Jewish friends. But what I want you to focus on specifically is to look at the far left on this table and notice a few features that are very significant as we look at the lunar calendar.

You see, as we look at this, we can see that God truly counted out the days, months and years until the full establishment of kingdom. If he is an exact keeper of time, how is he doing it and by what method? So God uses both the lunar and solar calendars in mapping out his plan of the ages. Let's begin our examination of God's perfect timepiece by looking at the Jewish lunar calendar, which is made up of 12 months of alternating 29 and 30 days. So we are going to use this as kind of a, kind of the bones of our, our discussion today.

And this is going to help us to understand how each of the events that Moses was experiencing, how each of those events kind of lay out in, in that seven months in the Jewish lunar calendar. Let's go to our next question. How does this calendar give us an illustration of God's plan through Moses receiving the laws? And we're going to begin this study by starting with the premise that we should see a correlation between the events in the Jewish age and the Gospel age relating to the restoration of mankind. There are multiple stories that come to mind.

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You, you will. What comes to mind sometimes are the stories of Elijah and Elisha that we know also point to the kingdom, the story of Jacob, the story of Abraham, and I'm sure you can think of many more. We study the New Testament looking for the scriptures that point to the many promises and prophecies yet to be fulfilled. Unfortunately, and not in our own fellowship, but in talking with others, I hear some say that the Old Testament is not as important to study because that's in the past and we're concerned with today and the future. But I believe the Scriptures teach that usually the New Testament stories reflect the Old Testament stories.

Today I want to show you how the restoration of mankind in the New Testament reflects Moses receiving the laws in the Old Testament. Specifically, we'll address our second question by taking a look at the story of Moses delivering the laws to the Israelites at Mount Sinai. The account we'll look at is found in the book of Exodus, and we're going to begin in Exodus chapter 19. To fit all of this into the allotted time, I'm going to paraphrase a lot of the account of Moses experience up to and including chapter number 34.

Let's begin in chapter 19, verse one, Moses and the nation of Israel entered the wilderness of Sinai and they camped near Mount Sinai, or was known as Mount Horeb. On the first, first day of the third month. Exodus 19:1. On the first day of the third month, after the Israelites left Egypt, on that very day, they came to the desert of Sinai. Here is the exact day given to us.

We can kind of drive a post right here and say, okay, well, here's where we're going to begin some counting. Moses.

Moses ascended the mountain in verse three, at which time the LORD spoke to Moses, reminding him of all the things that God had done for the children of Israel. Exodus 19:3 Then Moses went up to God, and the LORD called to him from the mountain and said, this is what you are to say to the house of Jacob and what you are to tell the people of Israel. So here the LORD then offered the children of Israel a covenant agreement by which he would make them his treasured people, and they would be a kingdom of priests and a holy nation, and all he asked was that they would obey his voice and keep his covenant. We see this in Exodus 19:6.

You will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites. This concluded Moses first time up the mountain. Moses descended the mountain in verse seven, and he told the Israelites what the LORD had said, and they agreed to the offer.

Moses then ascended again in verse eight to tell the Lord that they agreed to his offer, and Moses was told to go back down. So Exodus 19:8. The people all responded together, we will do everything the LORD has said. So Moses brought their answer back to the Lord.

The LORD told Moses to tell the Israelites to cleanse themselves for three days, beginning on that very day, the first day of the third month, and lasting until the third day, at which time the LORD would come down onto Mount Sinai so all the people could see him. Exodus 19:10 and 11 and the Lord said to Moses, go to the people and consecrate them today and tomorrow. You have them wash their clothes and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people. So Moses descended the mountain in verse 14, and he delivered the message to the children of Israel. So this concluded the second time up the mountain.

On the third day, the LORD called Moses to come up to the top of the mountain. So Moses ascended the mountain in verse 20 and received his instructions in verse 21. So we read, the Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went

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up and the LORD said to him, go down and warn the people so they do not force their way through to see the Lord, and many of them perish.

So here's the scene. Amid thunder, lightning flashes, loud trumpet sound, Moses was told to go back down the mountain and to give the Israelites some guidance so they would not be injured and die by approaching the mountain too close and taking a glimpse of the Lord, the glory of the Lord. So Moses descended the mountain in Exodus 19:25, and he conveyed this message to the Israelites, whereby he waited on the Lord for his next set of instructions. The Lord then orally recited the ten Commandments to the Israelites through the clouds, the thunder, and the lightning. Due to their fear, they then asked Moses to get any further instruction from God and to deliver those messages to them.

This concluded the third time up the mountain.

Moses then ascended the mountain in chapter 20, verse 21, according to the wishes of the people, and he approached the thick cloud on the mountain where the Lord was residing, and while the Lord continued to orally recite the laws to Moses, and we see this in Exodus 20:21, the people remained at a distance while Moses approached the thick top darkness where. Where God was, and afterward Moses descended the mountain in chapter 24, verse 3.

And when Moses went and told the people all the Lord's words and laws, they responded with one voice, Everything the LORD has said, we will do.

Moses wrote all the words that the Lord spoke into the book of the covenant, and the Israelites listened to Moses recite the book, and they agreed to be obedient to the laws contained in the book. After they understood the laws of the covenant, Moses sprinkled them and the book of the covenant with the blood of a young bull to bind them to the covenant. This concluded the fourth time up the mountain.

After the Lord had been on the mountain for six days, from the third day of the month to the ninth day of the month, he called Moses to come up to him to receive the stone tablets which the Scriptures say were written by the finger of God. Moses ascended the mountain in chapter 24, verse 15. When Moses went up the mountain, the cloud covered it, and he remained on the mountain for 40 days to the 19th day of the fourth month to receive the laws and to take with himself the tablets back to the Israelites. Aaron and the Israelites waited for Moses to return back down the mountain.

But they strayed from obedience and they built idols. Moses descended the mountain in chapter 32, verse 19, and saw the disobedient Israelites, and out of anger, this is where he broke those stone tablets. Exodus 32:19. When Moses approached the camp and saw the calf and the dancing, his anger burned, and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain.

Moses then called out to those who would be loyal to the Lord and stand with him, and to kill with their sword all those who chose disobedience. 3,000 were found to be disobedient, not repentant, and they were slain that day. This concluded the fifth time up the mountain.

So the next day Moses ascended the mountain in chapter 32, verse 31, to make an atonement to the LORD for the sins of the people. Exodus 32:31 so Moses went back to the LORD and said, oh, what a great sin these people have committed. They have made themselves gods of gold, and

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According to Deuteronomy 9:25, this lasted 40 days to the 29th day of the fifth month.

Deuteronomy 9:25 I lay prostrate before the Lord those 40 days and 40 nights, because the LORD had said he would destroy you, and then he descended the mountain at the instruction of the Lord to get two more stones to inscribe the laws upon. That concluded the sixth time up the mountain. The next day, first day of the sixth month, Moses ascended the mountain again in chapter 34, verse 4, chapter 34, verse 4. So Moses chiseled out two stone tablets like the first ones, and went up the Mount Sinai early in the morning as the LORD had commanded him, and he carried the two stone tablets in his hands according to Exodus 34:27-28.

The Lord then instructed Moses to write this. Instructed, oh, the Lord wrote the laws upon the tablets while the while this lasted 40 days to the 10th day of the seventh month. During that time, Moses face took on a glowing quality, so much so that when he descended the mountain in chapter 34, verse 30, the Israelites saw that it was a distraction and they became afraid. So he had to veil his face.

When Aaron and all the Israelites saw Moses, his face was radiant and they were afraid to come near him. Moses delivered the second set of law tablets to the Israelites and then instructed the Israelites to begin construction of the Tabernacle.

This concluded the seventh time up the mountain. If we constructed a calendar that would accommodate all the quoted dates in the story of Moses delivering the laws to Israel, we might find something that looks like looks like this.

Well, we will look at some of these points of reference we talked about earlier in our study. As we look at the chart, we can see the dates filled in on the appropriate months that indicate the experiences of Moses after he arrived at Sinai. Up to the seventh descent from Mount Sinai and the delivery of the second set of law tablets. Our previous accounting of the number of times he ascends and descends the mountain to finally delivering the laws comes out to seven times. Nevertheless, the points that I want to want you to pay special attention to are the three periods of 40 days that mark Moses handling of the law tablets twice and the request by Moses for the forgiveness of Israel and Aaron's idolatrous behavior squeezed in between.

Remember, we wanted to show God's arrangement of the first seven months and at the same time we wanted to show an illustration of our Lord's favorite subject, the Kingdom of God. So let's see how we can show some points of reference. First, one thing that I want to show you as we look at this particular slide, we can see that the law covenant was was ratified in that 50 days. As you see at the far left of your screen. The we might say that this is very relative or relates to that new covenant arrangement that was instituted by our Lord.

Then we look at three 40 day periods and the three 40 day periods leading up to that last 40 day period which we're going to see how the laws were then written on man's heart here, which would be Tishri 10, which is actually a day of atonement. It's recognized the day of atonement, but here we can see the blessing that flowed through the glorified, the Christ head and body, and how we will help mankind come up that highway of holiness, and then eventually the laws will be written in their heart. So that's what we're going to be taking a look at.

All of the major experiences of Moses receiving the laws took place within the seventh month period. Moses and all of the nation of Israel left Egypt and the bonds of slavery and headed toward a better life in a better place that was promised by God in the first month. Nissan, that that month is

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a little bit confusing sometimes because what we don't realize, and maybe, maybe many of you do, that that month was called Habib. Before the captivity in Babylon, it was known as Habib and later it was known as Nissan. Moses justified the people with the blood of a bullock and he ratified the law covenant with God.

The sixth day of the third month, 6 of Sivan, is widely recognized as the day of that occurrence. This act brought them under the obligation of the law covenant. This became the feast of weeks in the Old Testament and the day of Pentecost in the New Testament. Sivan 6, which we are already beginning to see. Some reflections and pictures of the Old Testament and the new test New Testament.

Let's look a little deeper into the first four times up and down the mountain, and for Moses and how it shows the ratification of that law covenant for all the people of Israel.

It required the blood of a bullock to be sprinkled upon the Israelites to justify them under the law, and from the day after Passover, Nissan 15 to Stephan 6, we can calculate a total of 50 days had passed. But the sacrifice had to be done regularly to justify the people. We also know that the Holy Spirit descended upon the 120 in that room 50 days after the Lord's sacrifice upon the cross. That day is known as Pentecost in the New Testament.

Here they were justified under the blood of Christ once for all. The early expectation of Moses and the people was a picture of the future experience of the early church.

Oh, let me come back here. Okay. The day that Moses went up the mountain to get the first set of law tablets was the ninth day of the third month, Sivan 9. Let's take a little side trip and see how we arrived at that date. But in Exodus 19:1, we discovered that Moses arrives at Mount Sinai on the first day of Sivan.

The Israelites were instructed to cleanse themselves for three days, at which time the Lord would descend upon the mountain. The Lord descended upon the mountain at the close of the third day after the Israelites had cleansed themselves, and on Sivan 1, 2 and 3, we find the account of that in Exodus 19:10 and 11. Then in Exodus 24:16 to 18, we see that God was on the mountain for six days from the close of Sivan 3 to Sivan 8, and then he told Moses to come up the mountain the next day to receive the law tablets, making it the 9th day or Sivan 9.

So we see that we he went up the mountain to receive the law tablets on that day. We can quickly calculate 40 days that he was on the mountain, Starting with the 9th day and ending on the 4th month, 19th day, Tammuz 19 as the day he returned and he broke the tablets. It's a pivotal date because it helps to set the counting for the entire 120 days that Moses used to receive two sets of tablets with a period of forgiveness squeezed in between them. One thing I'll mention here, and I'm sure that you may be able to do a little research. The Tammuz 19 is not necessarily accepted as that day that he broke the tablets.

Some believe that it was Tamu 17 that he came back. It. It was very difficult to figure out the. The accounting method that was used to get to that, and we do understand that in the Jewish Hebrew calendar there are adjustments that are made throughout the year to adjust that calendar to line it up to a solar calendar.

So I don't know if that's the case or if there's something different that I've overlooked. But Tammuz 19 is what I came up to and Tamu 17 is what a lot of our Christian friends do believe.

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Moses, assuming that he immediately sought atonement for the disobedience of the Israelites, and he ascended the mountain that next day to move 20 and stayed there 40 days asking for forgiveness, he would have descended in the fifth month, on the 30th day, which is AV30.

Moses then ascended the mountain the next day, on the first day of the sixth month.

He ascended the mountain on on the 30th of the of the fifth month, which is AV30, to receive the replacement tablets. Now, Moses stayed on the mountain for 40 days and he returned on the seventh month, on the 10th day, Tishri 10 with a glowing face and a new set of tablets. So Tishri 10 is also known by the Jews as the Day of Atonement. We find that in Leviticus 23:27 that lays out the basic framework of the seven months. But remember, we wanted to show the roadmap to the kingdom of God also.

How do these seven months help us to see that? Well, we should be able to see the harmony between the experience of Moses sprinkling the blood of the law covenant upon the people and the experience of our Lord opening a new and a better way through the blood of his sacrifice to establish the new covenant and thus a new and a better way to the kingdom of God. Due to our time restraint, I'll limit my comments to the third through the seventh month of Moses experience. While delivering the laws to Israel, we should be able to see how God used the first seven months of the lunar calendar to as a cookie cutter for all the other time related features of his plan of restitution. You should.

You'll see other pictures within the context of the diagram that seem to jump out at you and perhaps that can be available for your own home study in a pictorial sense. The third month Sivan Moses acquired a way for the nation of Israel as a whole to come into a covenant relationship with God. He mediated a promise from God to make the Israelites a kingdom of priests and a holy nation if they promised to obey his voice and keep his covenant. They received the first offering of the royal priesthood and it was sealed with the blood of a young Bullock, remember this was the day that we said Moses symbolized Israel's acceptance of the law covenant by the sprinkling of the blood of the young Bullock onto the leaders of the people of Israel and on to the book of the covenant. In the reflection of that picture, Christ's sacrifice and the application of the blood of Christ on behalf of the Church secured for them the promise of participation in a royal priesthood.

The evidence of this was given to the Church by way of the Holy Spirit at Pentecost, which was also in the third month, sixth day, over 1600 years later. This sets up the relationship between the third month of Moses and the law covenant and the third month of Jesus and the new covenant.

The fourth month, Tammuz concluded the first 40 day period that Moses went up the mountain to get the stone tablets, and in a pictorial sense, while Moses was on the mount, communing with the Lord, Israel became disobedient, representing Israelites inability to live according to the law covenant. Israel as a nation was unable to fulfill their part of the covenant, and therefore when Moses broke the tablets and in a sense it symbolized that the covenant was broken.

Moses, who who represented our Lord, then calls out to those who are being disobedient to stand up for God, to show repentance and to separate themselves from the ones who refuse to become compliant with the will of God. The listeners who hear the call of Moses and are repentant symbolically represent the Israelites indeed at our Lord's first and second advent, who show their loyalty to God by separating themselves from the disobedient world. The tribe of Levi symbolically pictures the household of faith. They quickly came back into an obedient and repentant attitude toward the Lord. The 3,000 who were destroyed symbolically representing all those who sin against

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any measure of the Lord's truth and light.

The fifth month AV concluded the second 40 day period when Moses came down the mountain after asking the Lord to forgive the children of Israel and specifically Aaron for their disobedience and sins.

Deuteronomy 9:18-20 I fell down before the Lord, as at the first 40 days and nights I neither ate bread nor drank water because of all your sin which you had committed in doing what was evil in the sight of the Lord to provoke him to anger. For I was afraid of the anger and hot displeasure with which the Lord was wrathful against you in order to destroy you. But the Lord listened to me that time also the Lord was angry enough with Aaron to destroy him. So I also prayed for Aaron at the same time. Deuteronomy 9:25 so I fell down before the Lord the forty days and nights which I did because the Lord had said he would destroy you.

Moses here pictured Jesus securing the forgiveness of all mankind and specifically securing forgiveness and a blessing for the church pictured through Aaron and his lineage whom the office of High Priest was established. We see the picture of forgiveness in that fifth month.

The seventh month, Tishri concluded the third 40 day period when Moses came down the mountain after God wrote the second set of law tablets on stones that Moses was instructed to bring up into the presence of God. This pictured how the glorified Christ, head and body illustrated through Moses, will help write the laws onto the hearts of all mankind through the function of the new covenant shown here in the new set of tablets as all mankind progress up that highway of holiness. Additionally, when we read in Exodus 34:29, it came about when Moses was coming down from Mount Sinai and the two tablets of the testimony were in Moses hand as he was coming down from the mountain. That Moses did not know that the skin of his face shone because of his speaking with him. Moses face glowed as he recited the laws written on the new set of tablets picturing the glorified Christ, head and body and their mediatorial work in God's kingdom and administering the new covenant.

The atonement between God and man will have been secured through the sin offering of the glorified church and at the conclusion of the Day of Atonement, pictured through Moses coming down with a second set of tablets on the 10th of Tishri, also known as the Day of Atonement, we see the laws finally delivered in the seventh month and the realization of the acceptance of the laws in men's hearts. The people could see a difference in Moses as he delivered the laws because he was in perfect harmony with God's arrangement both in heart and mind.

So why is this examination a valuable tool for our study and witnessing to others? Well, it's my hope that you can use this comparison to keep the plan of God as kind of an easy reference tool when you study the perfect timepiece of God that we call the Plan of the Ages. I use these reference points when I try to visualize the kingdom of God and how the kingdom plan unfolded during the 7,000 years of the seventh Creative Day. We can also use this as a way to witness to others about the kingdom of God and the harmony that exists between the Old and the New Testament. The entire object of the study was to help us to understand our Lord's favorite subject, the kingdom of God, through the perfect timing of God's plan for the ages.

Luke 8:1 soon afterward, he began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with him. Luke 4:43 but he said to them, I must preach the kingdom of God to the other cities also, for I was sent for this purpose.

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Brethren, may that be your purpose also. I bring to you this study because I felt it's so important to understand that harmony between the Old and the New Testament. But when others are saying, oh no, that's not important, it is very important. The Old Testament is such a wonderful picture of things to come that we can't ignore that, and so to those who would be naysayers, I would say, you can study the Old Testament.

You'll see the pictures. If, if we really want to see that, others can see that, that we witness to, we have to show them it, and so that they can study that, see that, and apply it. So maybe they'll understand how important that Old Testament really is, and may the Lord add his blessing.