

THE GRAND REUNION

Separation is the law of earth, but reunion is the law of heaven (for all those who are true believers in Christ). In Ephesians 3:15 Paul speaks of “the whole family in heaven and earth”. At the Second Coming of Christ the entire family of God is going to share in the celebration with the elect having an angelic escort to kingdom inauguration!

Matthew 24:31 (NKJV)

31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

The word “angel” means messenger. There are holy angels (God’s angels) who do God’s bidding and there are unholy angels (the devil’s angels) known as demons, who do the devil’s bidding. In view here are God’s holy angels sent on a special mission (cf. Deut. 30:4; Isa. 27:13; Zech. 2:6).

They will go forth “with a great sound of a trumpet”. In the OT the trumpet was a ram’s horn, called a “shofar”. The blowing of the trumpet summoned the people to a solemn assembly (cf. Ex. 19:13, 17, 19; Num. 10:2).

We see this emphasis on the trumpet in relation to assembling at the first phase of Christ second coming (the rapture) as seen in 1 Thess. 4:16 where those “in Christ” (the Church) will be assembled in the Rapture as signaled by “the trumpet of God”; and we also see it in relation to the second phase of His second coming as seen here in Matt. 24:31 as signaled by “a great sound of a trumpet”.

Both phases of Christ’s second coming involve an assembling of His people and therefore the emphasis on the blowing of a trumpet.

God at this point is going to use His angels to gather the elect from every direction “from one end of heaven to the other” (cf. Ezek. 37:9; Dan. 8:8; 11:4). Mark 13:37 translates this as “*from the farthest part of earth to the farthest part of heaven.*” This would seem therefore to be a broad statement emphasizing that all of God’s family is going to share in this glorious event.

The word “**elect**” simply means “chosen”. It is used of those who are chosen by God to be His people. In the end the elect are all those who are saved.

But there is some debate about who the elect are in this verse. Does it refer to the saved Jews scattered about throughout the world who have survived the tribulation or is it more general? Some argue that the context here would emphasize the elect as being saved Jews.

It is true that over and over God promises that in the end He will bring all of the saved Jews back to their homeland in the promised land (cf. Deut. 30:1-6; Isa. 43:5-6; 49:12; Jer. 16:14-15; Ezek. 34:13; 36:24; 37:21-23). And this may involve a process including angelic help as seen in Matthew 24:31.

Isaiah 11:12 (NKJV)

12 He will set up a **banner** for the nations, And will **assemble the outcasts of Israel**, And gather together the dispersed of Judah **From the four corners of the earth.**

Isaiah 11:16 (NKJV)

16 There will be a **highway** for the remnant of His people Who will be left from Assyria, As it was for Israel In the day that he came up from the land of Egypt.

It would certainly seem to include “elect Israel” who have survived the tribulation (cf. Rom. 11:26-27), but it may be broader than this. We note from Dan. 12:2 and 13 that the OT saints will be resurrected at this time and have their place in the kingdom (cf. Matt. 8:11).

“Some believe this has a particular reference to the nation of Israel as an elect nation. Probably the reference is to all those who are chosen, that is, the saints of all the ages, whether in heaven or on earth, for all these will converge upon the millennial kingdom scene.” – **John Walvoord**

“All the ‘elect’ from heaven and earth are gathered and assembled before Christ. This is the culmination of world history, ushering in the millennial reign of Christ (cf. Rev. 20:4).” – **John MacArthur**

We know from the whole Scripture that the entire family of God, the Church, the OT saints, those martyred in the tribulation, and those surviving the tribulation are all going to have part in the kingdom and therefore have part in the opening ceremonies when Christ returns.

This is the grand occasion of Christ coming to rule and the whole family of redemptive history will share in it - brought about in part by the angels in gathering of God's people from far and wide. The focal point will then be Jerusalem – the city of the great King which will be the center of attention for the entire world.

Footnote: We know from Rev. 13:5 that the Antichrist at the midpoint of the tribulation period is given authority for exactly 42 months which comes to 1260 days. And we know from Rev. 12:6 that the Great Tribulation Period will be exactly 1260 days.

However, Daniel 12:11-12 adds some extra days on.

Daniel 12:11–12 (NKJV)

11 “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be **one thousand two hundred and ninety days.** [30 extra days]

12 Blessed is he who waits, and comes to the **one thousand three hundred and thirty-five days.** [45 additional days]

Why the extra days? We don't really know for sure but there are some hints in the text itself. Perhaps 30 days will be required to cleanse the temple.

“The answer lies within the verse itself. The additional 30 days are somehow connected with Antichrist's setting up of ‘the abomination of desolation’ and termination of ‘the regular sacrifice’ in the Temple of God in Jerusalem in the middle of the 70th week. When our Lord returns to the earth exactly 1260 days after that event, He will presumably initiate a 30 day cleansing and purification of the Temple of God...” - **John Whitcomb**

But then there is another 45 days which many think perhaps relates to the judgment of the nations and Christ separating the sheep from the goats because Daniel 12:12 speaks of those who are “**blessed**” which evidently speaks to those who are privileged to enter into the kingdom.

1260 + **30** = 1290 (30 days to cleanse the temple)

1290 + **45** = 1335 (45 days in judging the nations)

Matthew 25:32–34 (NKJV)

32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

33 And He will set the sheep on His right hand, but the goats on the left.

34 Then the King will say to those on His right hand, 'Come, you **blessed** of My Father, inherit the kingdom prepared for you from the foundation of the world:

Indeed, blessed are all those who will share in the KINGDOM of our Lord.