

Sunday July 26th 2020
The Word of God
A Survey of the Bible – Lesson 21C
The Remains of the Day

1). Da 9:25 *“Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven sevens [49 years] and sixty-two sevens [434 years] [483 years total]; The street shall be built again, and the wall, Even in troublesome times. 26 “And after the sixty-two sevens [the full 483 years] Messiah shall be cut off, but not for Himself;*

And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one seven [7 years]; But in the middle of the seven [3 ½ years] He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

We had seen last time that God had revealed to Daniel the precise time that He had allotted to complete His redemptive work in His wayward son, Israel, following the conclusion of the Babylonian captivity.

a). And this is a precise time that must be placed within God’s overall time frame of 6000 years, the time He had established from the beginning to bring His redemptive purpose to completion. And with this overall timeframe in mind we see in Daniel’s prophecy that particular attention is drawn to the conclusion of the 69th seven with Messiah’s crucifixion. And this is by no means the first place in Scripture where this event is seen.

b). If we go to the foundation in Genesis, not only is Messiah being ‘cut off’ shown through various types, but also the events that come after His death reveal categorically that there is a time gap between the 69th

and 70th seven, between Messiah being 'cut off' and the prince who is to come. And to see this we can begin in - *Ge 2:21 And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.*

Adam, forming a type of Christ, was put into a deep sleep and God took a part of his body to build into his wife, who He presented back to Adam to complete him, for the purpose of rulership in the 7th Day.

c). Adam put into the deep sleep in Genesis Chapter 2 is what we find in Daniel Chapter 9, when Messiah is 'cut off', 483 years after the command to rebuild Jerusalem. The 2 events are the same.

d). And so, to follow the type, once Messiah had been 'cut off', a Divine work would begin in order to build a 'Woman' from Messiah's body to be the Wife of the second Man, the last Adam – *Jn 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.*

In Genesis Chapter 4 there is more added to the foundation from Genesis Chapter 2 – *Ge 4:8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.*

Abel forms another type of Christ, who is killed by his brother when they were 'in the field' together. The field is shown to be a type of the world, and so Messiah was 'cut off', as seen in Daniel Chapter 9, by His brother, the nation of Israel, when they were in the world together. Which they were, 483 years after the decree to restore and build Jerusalem – *Ge 4:11 So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. 12 When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth." 13 And Cain said to the Lord, "My punishment is greater than I can bear! 14 Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me." 15 And the Lord said to him, "Therefore,*

whoever kills Cain, vengeance shall be taken on him sevenfold.” And the Lord set a mark on Cain, lest anyone finding him should kill him.

It is following the killing of his brother that Cain, typifying Israel, was driven out ‘from the face of the ground’ to be a ‘fugitive and a vagabond’ on the earth.

e). The killing of Abel by his brother takes us again in the antitype to Messiah being ‘cut off’ as prophesied in Daniel Chapter 9. And then, because of what is shown in the type, following Messiah being ‘cut off’ there must come a period of time when Israel must be driven out ‘from the face of the ground’, driven from the land covenanted to Abraham, Isaac and Jacob to be fugitives and vagabonds on the earth. This would in a general sense picture the complete period of time when Israel is set aside; encompassing the nation’s dispersion in 70AD, but more particularly the dispersion which is still to come at the mid-point in the tribulation when God once again deals with His people. And it is during the time when Israel is set aside, prior to their final dispersion, that the work takes place to build the Wife for God’s Son – Mt 21:43 *“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*

And this same picture is seen again through the account of Joseph and his brothers – Ge 37:18 *Now when they saw him afar off, even before he came near them, they conspired against him to kill him. 19 Then they said to one another, “Look, this dreamer is coming! 20 Come therefore, let us now kill him and cast him into some pit; and we shall say, ‘Some wild beast has devoured him.’ We shall see what will become of his dreams!” 23 So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. 24 Then they took him and cast him into a pit. And the pit was empty; there was no water in it.*

Joseph is also a type of Christ and his treatment at the hands of his brothers is a repetition of Cain’s treatment of Abel forming the type of Israel’s treatment of Christ, resulting in Messiah being ‘cut off’.

f). Although Joseph was not physically killed, his being cast in the pit and his later imprisonment in Egypt both form types of the place of death.

g). In the same way, Joseph's exalted position as a result of interpreting Pharaoh's dream pictures Christ's resurrection –
Ge 41:42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. 43 And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.

Not only this but, following Joseph's promotion, he is given a Gentile bride – *Ge 41:45 And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.*

And that presented here in the type takes us back to Genesis Chapter 2 and the building of the Woman for Adam. So, again we see that following Messiah being 'cut off' and His implicit resurrection, a Gentile Bride is found for Him, brought about by a Divine work among those other than the nation of Israel.

h). And if we continue with Joseph we will see that he encountered his brothers a second time in the context of 7 years of famine, before he was restored to them – *Ge 45:7 And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. 8 So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.*

The 7 years of famine pictures the same event as Cain being driven out from the face of the ground to be a fugitive and vagabond on the earth. And so, if we put all this together, following Messiah being 'cut off' at the end of the 69th seven there must be the procurement of a Gentile Bride, which we know from Genesis Chapter 2 is by a Divine work, before that pictured through the famine and the experience of Cain can be brought to pass in the 70th seven.

2). If we then go back to Genesis Chapter 5, we can see that the time when Israel would be driven from the face of the ground, for the last time, the 7 years of famine, had already been placed within a specific chronology given to us through the genealogy of Adam.

a). We come to one man, Enoch, the seventh from Adam, taken alive into heaven because he had the testimony that he pleased God – Heb 11:5 **By faith** *Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.*

Enoch is the foundational type for the resurrection/rapture of the Church and in his being taken away, we would see the completion of the Divine work of procuring the Bride for Christ at the end of this dispensation. Then following another complete period of time seen in the 10th generation from Adam, we come to Noah, another type for Israel, who is kept in a place of safety amidst the flood that raged around him – Heb 11:7 *By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.*

Noah in the ark surrounded by the sea is another facet of the type of Israel driven out from the face of the ground in Genesis Chapter 4 and Joseph’s brothers during the time of famine, all of which deal with the future dispersion of the nation at the mid-point of the tribulation and the events that follow. And just as Cain received a mark as a sign of God’s protection, so Noah had the ark, showing the same protection, making perfectly clear that God’s chosen people will as a nation have God’s Divine protection in order that His redemptive purpose for them will be fulfilled. This is exactly what Joseph told his brothers in Genesis Chapter 45 and is exactly what is told to Daniel in Chapter 9 - Da 9:24 *“Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity,*

To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

So, we can follow the order of events – Cain killed Abel, Enoch was taken into heaven and Noah passed through the flood – Ge 8:4 *Then the ark rested in the seventh month, the seventeenth day of the month, [above] the mountains of Ararat.*

Noah is found above the mountains of Ararat, not on them, picturing Israel's future position in relation to the nations of the world at the end of the tribulation – Mic 4:1 *Now it shall come to pass in the latter days That 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.*

The very same thing that had been given to Nebuchadnezzar in his dream of the great image in Daniel Chapter 2 – Da 2:34 *You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.*

There is another part of the type concerning Messiah being 'cut off' that we need to add – Ge 22:1 *Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."*

Within the type given in Genesis Chapter 22, Abraham is a type of God the Father and Isaac of God the Son. And on a basic level we see the sacrifice of the son by his father and the implicit resurrection that follows, which had been previously foreshadowed in Adam and Joseph – Heb 11:17 *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, 18 of*

whom it was said, "In Isaac your seed shall be called," 19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. [Lit. in a parable]

And because we are dealing with the Son to whom the promises have been given – Ga 3:16 *Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.*

The Son promised to David – 1 Sa 7:12 *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be his Father, and he shall be My son....."*

We are dealing with the Son that God has chosen to rule the Kingdom. And it is this Son, born as King, who would be 'cut off' 483 years after the decree to restore and build Jerusalem in the antitype of Moses striking the rock in Numbers Chapter 20, which adds to that seen through Cain and Abel and Joseph and his brothers – Nu 20:8 *"Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock [a word having to do with being high and lifted up] before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." 9 So Moses took the rod from before the Lord as He commanded him. 10 And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" 11 Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. 12 Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."*

Moses here forms a type of the nation of Israel, who because he struck the Rock to whom he should only have spoken, was denied access to the land. And in the same way, in the antitype, because Israel 'struck' their

King, the Kingdom of the heavens, the heavenly land, was taken from them.

b). But on the other hand, in killing their King the nation had also unwittingly slain their Passover Lamb – Jn 1:36 *And looking at Jesus as He walked, he said, "Behold the Lamb of God!"*

Ge 50:20 But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. 21 Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

And the killing of 'the Lamb of God' inevitably takes us to the night of Passover in Egypt when Israel was delivered from the hand of the Assyrian Pharaoh with a view to rulership in the Theocratic Kingdom. Foreshadowing Israel's deliverance from the last Assyrian at the end of the 70th seven to be established in the Millennial Theocracy.

c). The sacrifice of Isaac on one of the mountains in the Land of Moriah comes within a panoramic type that takes us through Genesis Chapters 21 – 25.

d). In Chapter 21 we have the miraculous birth of Isaac, the son of promise, picturing the miraculous birth of Christ. In Chapter 22, as we have seen, we have the sacrifice of Isaac, picturing the sacrifice of Christ on the same mountain some 2000 years later. Messiah being cut off. In Chapter 23 we have the death of Sarah, the wife of Abraham. And as Abraham forms the type of God the Father in this sequence, then Sarah forms the type for the Wife of Jehovah, Israel; who is set aside, residing in the place of death while the search is made for a wife for Isaac in Chapter 24, picturing the search for the Bride for Christ during the 2000 years of this dispensation; previously seen in the building of the Woman for Adam and the Gentile bride for Joseph.

e). Only when the search is completed and Rebekah becomes Isaac's wife, did Abraham again take a wife who is seen to be fruitful in a way that Sarah wasn't. And in the same way, it will only be after the Bride has become Christ's wife that repentant Israel will become fruitful in a way that unrepentant Israel has never been.

f). There is no mention of that pictured through the flood of Noah in this panoramic sequence, because there is no need for it to be there. This had already been given earlier in Genesis.

g). That foreshadowed in Genesis Chapters 21-24 present things both preceding and including the present dispensation and provide commentary on the foundational types we have seen in earlier Chapters of Genesis.

3). We have seen then, from the Scriptures, through the types given in Genesis and Exodus, that at the end of the 483 years from the command to restore and build Jerusalem, when Messiah was 'cut off' there is a period of time spanning 2000 years, when the Holy Spirit is working to procure the Bride for God's Son. And we have seen that when this complete period of time comes to an end, seen through Enoch, all Christians, among whom the Bride will be found, will be resurrected/raptured to Christ's Judgment Seat so that the Bride, the faithful who will inherit the Kingdom, can be revealed.

a). And as we have seen in previous studies, it is once the Bride has been revealed that the inheritance can then be redeemed for her, and the redemption of the inheritance begins in a very specific way –
Re 6:1 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." 2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

The redemption of the inheritance for the Bride and the final 7 years of Daniel's 70th seven are one and the same thing. At the end of the 7 years the inheritance for the Bride will have been redeemed and Israel will be repentant and restored.

b). The 490 years of Daniel's 70 sevens will be complete, and the 6000 years of Man's Day will also be complete, bringing God's redemptive purpose to fulfillment.

c). These final 7 years then begin, not with the resurrection/rapture of the Church, but with the opening of the first seal on the 7-sealed scroll, with the rider on the white horse going out conquering and to conquer, wearing a 'stephanos' crown.

d). The rider on the white horse is the 'prince who is to come' –
Da 9:27 *Then he shall confirm a covenant with many for one seven.....*

Jn 5:43 *I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.*

2 Th 2:6 *And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.*

The lawless one, the rider on the white horse, the prince who is to come, the Antichrist, will 'be revealed in his own time'. And he will be revealed in his own time because his time and the final 7 years of Israel's 490 years are the same time.

e). And it is a completely pointless exercise for Christians today to scour the geo-political landscape searching for the Antichrist. Antichrist will only appear in relation to Israel and has nothing to do with Christians or this present dispensation. Only when this dispensation is completed, and God turns His attention to Israel once again will the rider on the white horse become visible.

We will need to pick this up again next time though – if the Lord is willing.