

Sunday January 14th 2018
The Word of God
A Survey of the Bible – Part 6B
'Your Descendants After You'

1). Ge 15:13 *Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.*

Ex 12:40 *Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.*

As we consider 'the children of Israel who lived in Egypt' there are 2 numbers of years that scripture gives us in relation to them. In Genesis Chapter 15 we have 400 years and in Exodus Chapter 12 we have 430 years.

a). Now, these 2 numbering of the years are not contradictory, but provide us with insight into God's perspective on the matter at hand – Abraham's descendants/the Children of Israel.

b). If we take firstly Genesis Chapter 15, let's be careful to note the words that are used, 'your descendants will be strangers.....' – this makes no reference to Abraham per se, but to his descendants.

c). And with respect to the land and the promise, Abraham's descendants began with Isaac. And so, from the birth of Isaac to the Exodus from Egypt are 400 years.

d). Then the 430 years in Exodus Chapter 12 are explained to us in – 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. 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.***

In Galatians Chapter 3 we are told that 'the law', that which was given to Moses, beginning with the institution of Passover, did not annul the covenant made with Abraham and his Seed 430 years beforehand.

e). Well the covenant made with Abraham and his Seed takes us back before Isaac to the time when Abraham left Ur of the Chaldeans having received the command and the promise - Ge 12:1 ¶ *Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."* 4 ¶ *So Abram departed as the LORD had spoken to him.....*

And so, from the time Abraham left Ur of the Chaldeans with the promise of God until the Exodus are 430 years.

f). Let's also remember 3 things with this – firstly, the giving of Passover is the beginning of the law and it is Passover that marks the Exodus from Egypt – Ex 12:41 *And it came to pass at the end of the four hundred and thirty years-on that very same day-it came to pass that all the armies of the LORD went out from the land of Egypt.* [this is immediately following Passover]

Secondly, the children of Israel did live in Egypt, but they did not live there for 430 years.

And thirdly, that Isaac was born 30 years after Abraham's departure from Ur. Abraham was 70 years old when he left Ur and was 100 years old when Isaac was born – 30 years to the birth of Isaac and 400 years for Abraham's descendants to be strangers in a land not theirs, give us 430 years –

Ge 37:1 ¶ *Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.*

Heb 11:9 *By faith he dwelt in the land of promise **as in a foreign country**, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;*

Even 'the land of promise' is seen as 'a foreign country' and therefore a land not theirs in which they dwelled.

From God's perspective then, the children of Israel were present in the loins of Abraham from the time that he left Ur - Heb 7:9 *Even Levi, who receives tithes,*

paid tithes through Abraham, so to speak, 10 for he was still in the loins of his father when Melchizedek met him.

They dwelt in a land not theirs within the loins of Abraham, and then Isaac and then Jacob, before Jacob's sons were born, which would include both Canaan and Egypt, for 430 years. And out of all that time, only about 120 years were spent in bondage in Egypt under the Assyrian Pharaoh - Ex 1:6 *And Joseph died, all his brothers, and all that generation. 7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them. 8 ¶ Now there arose a new king over Egypt, who did not know Joseph. 9 And he said to his people, "Look, the people of the children of Israel are more and mightier than we; 10 "come, let us deal shrewdly with them,*

The events in these verses come after Israel, his sons and their families had moved to the land of Goshen and it is only after Joseph, 'all his brothers, and all that generation' had died in Egypt and Joseph saw 3 generations of his descendants before he died; only after 'the children of Israel were fruitful and increased abundantly'; and only after a 'there arose a new king over Egypt' that Israel was then afflicted.

g). So, with this understanding of how God saw Israel in Abraham, we should also keep in mind that when we read what the scripture says with respect to ourselves and the children of Israel in - 1Co 10:11 *Now all these things happened to them as examples ['tupos' - types], and they were written for our admonition, upon whom the ends of the ages have come.*

We must go back beyond Israel in Egypt to Joseph, Jacob, Isaac and Abraham, because, from God's perspective, His dealings with the children of Israel, as counted in the 430 years, began with His dealings with Abraham. And according to 1 Corinthians 10:11 that which we see concerning Abraham, Isaac, Jacob and the 12 sons and their descendants happened to them to provide us with types, from which we are to learn the great spiritual truths that the Lord would have us know as Man's Day, this age, approaches its end. In fact, God's dealing with Israel go back beyond Abraham even, all the way to the beginning of Genesis in one direction and all the way to the end of Malachi in the other direction. And so, on balance, 1 Corinthians 10:11 must include everything from Genesis to Malachi - which is confirmed by what the Lord

told His disciples - Lu 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

2). We had seen last time how the events of Jacob's life had given us a panoramic picture of what awaited Abraham's physical descendants in their near future, and also a picture that takes us to a time beyond their affliction in Egypt at the hands of the Assyrian Pharaoh, and beyond the affliction of the Holocaust at the hands of the Third Reich, to the exponentially more severe affliction of the Time of Jacob's Trouble at the hands of the Assyrian Antichrist during the Great Tribulation. And we can now see this same picture again, with additional detail added, presented through the life of Jacob's son Joseph.

a). *Ge 30:22 Then God remembered Rachel, and God listened to her and opened her womb. 23 And she conceived and bore a son, and said, "God has taken away my reproach." 24 So she called his name Joseph, and said, "The LORD shall add to me another son." 25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country.*

Now, we may well see some similarity here between the birth of Joseph and the birth of Isaac. Sarah, we will remember was barren until God intervened, and the result of God's intervention was the birth of the son of promise, Isaac, picturing the supernatural birth of the Promised Son to Mary, Jesus, the Christ.

b). And as we look at these verses from Genesis Chapter 30 we can see that Rachel remained 'barren' until God 'opened her womb'.

c). And the son born to Rachel also provides a type for the Christ just as Isaac does. And the account of the life of Joseph, not only provides us with insight concerning the Christ, but also that concerning the nation from which He came.

d). And that seen with Joseph reflects in a backward direction on that which we have seen pictured through Jacob, Isaac and Abraham and is then replicated once again looking forward, through Moses and the children of Israel in Egypt, anticipating what is still yet future during the Time of Jacob's Trouble, Daniel's 70th week and beyond.

e). And so, just as we set the scene for what was to come in Egypt and then the time of Jacob's trouble through Jacob's life experience, let's repeat the process through Joseph, as this is sequentially how God has laid this out for us; Abraham, Isaac, Jacob, Joseph, Moses.

3). Ge 37:3 *Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. 4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. 5 ¶ Now Joseph had a dream, and he told it to his brothers; and they hated him even more. 6 So he said to them, "Please hear this dream which I have dreamed: 7 "There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf." 8 And his brothers said to him, "**Shall you indeed reign over us? Or shall you indeed have dominion over us?**" So they hated him even more for his dreams and for his words.*

Joseph was the son of Israel's old age, as Isaac was the son of Abraham's old age, as Jesus is the Son of God the Father's 'old age' and the response of Joseph's brothers to him directly parallels the response of the Jews to the Christ at His first advent, something previously seen with Cain and Abel.

a). And the content of Joseph's dream is both symbolic and prophetic. The location for the dream being 'the field', pictures the earth and an event that will take place on the earth at a future time, when the Christ will be preeminent among His brethren.

b). Then the rejection of Joseph by his brothers in response to his dream forms a type of how Israel, the nation, would react to their King when He was born in their midst; a type which is seen again when Moses presented himself to Israel for the first time – Ex 2:11 ¶ *Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. 12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. 13 And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" 14 Then he said, "**Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?**" So Moses feared and said, "Surely this thing is known!"*

And that which we see through the type of Joseph and the type of Moses all lead us to the first advent of the Christ, picturing how He would be and was treated by His brethren - Joh 19:14 *Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" 15 But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said*

to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"

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.

c). Then this same antagonism towards Joseph by his brothers is seen again from a slightly different perspective through Joseph's second dream – Ge 37:9 *Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me." 10 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" 11 And his brothers envied him, but his father kept the matter in mind.*

Within this dream the symbolism takes us from 'the field' to the 'sun, moon and eleven stars' in the heavens – picturing the offer of the Kingdom of the Heavens to Israel at the Lord's first advent, an offer that His brothers rejected, just as they rejected Him as their King. And quite simply, whether we are dealing with the earthly realm of the Kingdom or the heavenly realm, Christ is preeminent throughout and His brothers in that Day will both receive and acknowledge Him as the Lord of heaven and earth - Php 2:9 *Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

d). And at His first advent, when He came as their King with the offer of the Kingdom of the heavens, He was despised, reviled and killed, just as is seen through the brothers' treatment of Joseph - 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!"*

e). Now, we know from the account of Joseph that he was not literally killed by his brothers but sold as a slave to the Ishmaelites - Ge 37:23 ¶ *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. [Christ striped of His clothing at His crucifixion] 24 Then they took him and cast him into a pit. [The Lord's death and burial] And the pit was empty; there was no water in it. 25 And they sat down to eat a meal. [They celebrated the Passover] Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt. 26 So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood? 27 "Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened. 28 Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

From the brothers' perspective though, Joseph was dead to them and Joseph being cast into the pit, and then taken to Egypt and kept in a dungeon, are figurative representations of Christ's humiliation, shame, death and burial in the tomb – separated from the land of which He is King and separated from His brothers.

f). And just as Joseph was not dead, although dead to his brothers, so Christ is not dead, although dead to His brothers from the time of His crucifixion even to the present.

g). Because of the brothers' actions Joseph found himself separated from them in a far country, and while in Egypt, through the interpretation of Pharaoh's dreams he is raised up to a position second only to Pharaoh – Ge 41:39 Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you. 40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." 41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." 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. 44 Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." 45 And Pharaoh called Joseph's name Zaphnath-Paaneah [Lit. "Treasury of the glorious rest"]. 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 pictured here in Joseph's experience prefigures what the Lord foretold in the parable of the minas - Lu 19:12 *Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.*

And so, the events of Joseph's life take us from the time of Christ's first advent onwards and prophetically picture so much that is still to come beyond this present dispensation.

h). With Joseph exalted to a position second only to Pharaoh, being the nobleman of Luke Chapter 19 who received for Himself a Kingdom, we are taken beyond the end of this dispensation, in which God is calling out of the Gentiles a people for His name, to the time of the time of Jacob's trouble and beyond.

i). Calling out of the Gentiles a people for His name and the search for a Bride for God's Son are one and the same thing.

j). The events of this dispensation and the events of the Judgment Seat of Christ are not seen in the account of Joseph as they are not the focus of the type being presented. But we do see Asenath, a Gentile bride becoming Joseph's wife, before he encounters his brothers again, giving us another picture of that seen in Rebekah in Genesis Chapter 24, the Woman taken from the Man's body in Genesis Chapter 2, Zipporah in Exodus Chapter 2 and Ruth's marriage to Boaz; fulfilled in - Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

4). Ge 41:25 *Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: 26 "The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. 27 "And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine. 28 "This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. 29 "Indeed seven years of great plenty will come throughout all the land of Egypt; 30 "but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land. 31 "So the plenty will not be known in the land because of the famine following, for it will be very severe. 32 "And the dream was repeated to Pharaoh*

twice because the thing is established by God, and God will shortly bring it to pass.

Within Pharaoh's dreams there are 2 complete periods of time – 7 years of plenty seen in the 'seven good cows' and the 'seven good heads' of grain. And 7 years of famine seen in the 'seven thin and ugly cows' and the 'seven empty heads' of grain.

a). And according to the scripture this dream was repeated to Pharaoh twice because 'the thing is established by God' - Am 4:12 *"Therefore thus will I do to you, O Israel; Because I will do this to you, Prepare to meet your God, O Israel!"*

b). That seen in the 7 years of famine has already been foretold in the flood of Noah, the overthrow of the tower of Babel, the destruction of the cities of the plain, Jacob's mistreatment by Laban and foreshadows Abraham's descendants in Egypt, Jonah in the belly of the great fish, the 3 Hebrews in the fiery furnace and the time of Jacob's trouble.

c). From the time that the brothers sold Joseph to the Ishmaelites, Joseph had no dealings with them until the time of the famine, just as following the Lord's crucifixion and the setting aside of Israel, the Lord has had no dealings with Israel, and won't deal with them again until that pictured in the years of famine occurs – the time of Jacob's trouble.

d). The years of plenty then foreshadow both that period of time when Jacob and his sons dwelt in Egypt before the Assyrian Pharaoh took the throne and the period of time from the Lord's ascension into heaven until the Antichrist is given Satan's throne - Re 13:2 *Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.*

e). As we close for today let's again remember the purpose for what God has set out in the scriptures – Ge 1:26 ¶ *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion....."*

Let's remember the promise given to Abraham – Ge 22:17 *"blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.*

And let's remember who it is who is revealing these things to us –
Isa 46:9 Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' 13 I bring My righteousness near, it shall not be far off; My salvation shall not linger. And I will place salvation in Zion, For Israel My glory.

We will continue with this next time – If the Lord is willing.