

‘Sunday February 25th 2018
The Word of God
A Survey of the Bible – Part 6G
‘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.....18 On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates- 19 "the Kenites, the Kenezites, the Kadmonites, 20 "the Hittites, the Perizzites, the Rephaim, 21 "the Amorites, the Canaanites, the Girgashites, and the Jebusites."*

We had seen last time that Moses’ encounter with the Lord at the burning bush, on the mountain of God, was not a random event but came to pass as the 400 years concerning the descendants of Abraham spoken of by the Lord in Genesis Chapter 15 were coming to an end.

a). And as we have seen from Exodus Chapter 12, God’s timing with respect to this was precise - 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.*

And as we see, it is on the same day that God gave Abraham this prophetic information about his descendants that God also made a covenant with Abraham concerning the land that He had given to these same descendants.

b). And that which we see pictured through God’s commission to Moses to deliver the Children of Israel can only point to the time when God will send forth His Son from the heavens to deliver the descendants of this same people from the bondage of Antichrist’s genocidal wrath as they are persecuted beyond anything that has been seen before, out among the nations.

c). And as with the type seen in the days of Moses, God’s timing for the deliverance of His people will also be precise.

d). 7 years still remain for the completion of the full 490 years that were given to Daniel in Chapter 9 – a time period, as we have seen, that has a very specific purpose - Da 9:24 *"Seventy weeks [70x7 =490 years] 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.*

And it is without doubt that God will keep exactly to His timetable – from the moment Antichrist makes his peace treaty ‘with many’ in Israel, seen in the opening of the first seal on the 7-sealed scroll in Revelation Chapter 6, the time for this final 7 years will begin to count down.

e). And it will be at the end of the 7 years of the Tribulation that Israel will have come to repentance, and it will be at this same time that Christ will return to the earth to complete the final judgments necessary to accomplish the total destruction of Gentile world power and conclude the redemption of the inheritance, during the 75 days beyond the end of the Tribulation, seen in Daniel Chapter 12, leading us into the long awaited Millennial Kingdom when the land covenanted to Abraham and his descendants, as we saw in Genesis Chapter 15, will be in their possession with God in their midst.

f). And so, that which we see with Moses’ return to Egypt and the judgments of the 10 plagues deal with the time following Christ’s return at the end of the Tribulation. The opening of the 7th seal with the accompanying trumpet and bowl judgments, as we see in the Revelation, provide the complete record of what will take place on the earth at this time – already foreshadowed through the 10 plagues in Egypt. 10 is a number of completion, showing God’s complete judgment upon Egypt prior to the Exodus, but it is also a number that can repeat itself, giving the certainty of future judgment to come. The number 7 – the 7th seal – is also a number of completion but shows the completeness of that which is in view, that will not be repeated.

g). And so, if we take the 7 seals, the 7 trumpets and the 7 bowls we see 3 sets of 7 giving us Divinely complete judgment – judgment that brings all matters to a close – the destruction of Gentile world power, Israel again becoming the Wife of Jehovah, the redemption of the inheritance with the Bride becoming Christ’s wife, the overthrow of Satan and his angels; judgment that never has to be repeated.

h). And again, as we had seen last time, the clock is almost at the midnight hour for the conclusion of the 2000 years of this dispensation.

i). The dead in Christ are about to rise and those who remain are about to be caught up into the air – the High Priest is about to leave the heavenly sanctuary and assume the office of Judge – that which John recorded at the beginning of the Book of the Revelation is about to come to pass, and we will all be there.

2). Let's return now to the historical record of Moses' return to Egypt – Ex 4:1 ¶ *Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.'" 2 So the LORD said to him, "What is that in your hand?" He said, "A rod." 3 And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. 4 Then the LORD said to Moses, "Reach out your hand and take it by the tail" (and he reached out his hand and caught it, and it became a rod in his hand), 5 "that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." 6 Furthermore the LORD said to him, "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. 7 And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh. 8 "Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. 9 "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river will become blood on the dry land."*

We see from v1 that Moses asked God the question, 'But suppose they will not believe me or listen to my voice; suppose they say, "the Lord has not appeared to you"' – And the Lord's response is not without significance.

a). The Lord gave Moses 3 signs, which we would take note of – the first sign saw Moses' rod become a serpent when cast to the ground and become a rod again when grasped by the tail and picked up.

b). Given Moses' commission by the Lord, the type whom Moses forms and God's purpose for the Children of Israel, Moses' rod must be seen as more than a walking stick. Within this overall context it would have to be a symbol of power and rulership – the scepter to be held by a ruler – referred to later in Exodus Chapter 4 as 'the rod of God'. [Isa 11:1 ¶ *There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.*]

c). Then as we see what the rod becomes when cast to the ground, a serpent, we find ourselves inevitably drawn to the serpent in the Garden, that 'serpent of old', from whom rulership will be taken by the One greater than Moses.

d). The second sign has to do with leprosy and the healing of that condition, with the leprosy itself pointing to the future spiritual condition of the nation that will require Divine healing - Mr 1:40 ¶ *Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." 41 Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed." 42 As soon as He had spoken, immediately the leprosy left him, and he was cleansed.*

e). And then, the third sign is the water from the river that became blood on dry land, perhaps providing an echo of the blood and water that was to come from the Lord's pierced side following His death at Calvary and perhaps looking to the blood that would be shed at Passover, also foreshadowing Christ's death at Calvary.

d). What we cannot fail to miss though, is the first mention principle provided here – these signs were given by God to an individual, Moses, to perform before the elders of Israel as proof that God had sent him to be the nation's deliverer, the one who would take them to the promised land to rule the nations within a Theocracy.

e). So, any future manifestation of signs must fit within this original framework – an individual had to be supernaturally empowered to perform the sign, which otherwise would not be possible. The sign would give the credentials of the person performing it, showing they were sent by God and these credentials would be for proof to the nation of Israel with the promised land and rulership in view.

f). Apart from fitting within this original framework, signs of the kind seen through Moses cannot exist - 1Co 1:22 *For Jews request a sign, and Greeks seek after wisdom;*

g). This is why the Gospel of John is built around 8 specifically selected signs that present both the credentials of the One performing these signs and that which awaits Israel yet future following repentance, pictured in each of the signs. – Joh 3:1 ¶ *There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, "Rabbi, we*

know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

John's Gospel, we should remember, was written during the Acts period when the reoffer of the Kingdom of the heavens was being made to the generation of eternally saved Jews still alive following Calvary, by the Church –
Joh 20:30 *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

And as we might remember the first sign that is recorded in John's Gospel occurs at a wedding in Cana of Galilee which took place on the 7th day, when the water in the 6 clay waterpots is turned into wine.

Joh 5:46 *"For if you believed Moses, you would believe Me; for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"*

Joh 10:37 *"If I do not do the works of My Father, do not believe Me; 38 "but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."*

h). And when Moses had returned to Egypt he performed the signs the Lord had given him in the sight of the people - Ex 4:29 *Then Moses and Aaron went and gathered together all the elders of the children of Israel. 30 And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people. 31 So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.*

And no doubt this scene points us to the time yet future when the descendants of this first generation of the Children of Israel will look upon the One whom they pierced and will receive Him through believing the 8th sign given in John's Gospel – the sign of the Christ's resurrection.

3). Ex 4:19 *And the LORD said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead." 20 Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses*

took the rod of God in his hand. 21 And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. 22 "Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn.

It is in v22 that the Lord makes a profound statement to Moses – ‘Israel is My son, My firstborn’.

a). It is in this statement that we see the Children of Israel turn from a family into a national entity – a national entity as we know that cannot be destroyed – a nation that will be at the head of all other nations.

b). It is in this statement that we see Israel’s adoption as a firstborn son of God, a position that gave them the right to rulership in the Father’s house – here were a people who were slaves to the greatest power on earth at the time, being declared to be the nation who had the right to rule, not the Egyptians.

c). Within the present system of rulership Egypt would have to have been Satan’s ‘firstborn son’ as Egypt was the preeminent nation at the time – but God’s declaration turned this on its head and would take us right back to that which was said to the serpent in the Garden.

d). From one perspective, Israel at this time, through God’s declaration, can be seen as the seed of the Woman about to bruise Satan’s head. And certainly, from another perspective, the people from whom The Seed of the Woman would come who will fulfill the Genesis promise – it is little wonder that Satan has attempted to destroy the Jewish people throughout their history - Ps 83:3 *They have taken crafty counsel against Your people, And consulted together against Your sheltered ones. 4 They have said, "Come, and let us cut them off from being a nation, That the name of Israel may be remembered no more."*

e). And I am sure that we will have realized that the 10th and final plague visited upon the land of Egypt, that which brought about Israel’s deliverance, was the death of the firstborn - Ex 4:23 *"So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."*

Ex 11:4 ¶ *Then Moses said, "Thus says the LORD: 'About midnight I will go out into the midst of Egypt; 5 'and all the firstborn in the land of Egypt shall die,*

from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals. 6 'Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again. 7 'But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.'

The declaration that was to be made to Pharaoh, seen in Exodus 4:23, takes us beyond the literal death of Pharaoh's first male child – in it, within the type, is the promise of the total destruction of the power of Egypt in the Red Sea – Ex 14:26 *Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." 27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. 28 Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. 29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. 30 So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.*

Satan's firstborn son, the nation of Egypt, totally destroyed, leaving God's firstborn son, the nation of Israel, in the place of rulership in Egypt's stead.

f). And this foreshadows the antitype, when Satan's literal firstborn son, the Antichrist and his worldwide confederacy will be utterly destroyed, leaving God's 3 firstborn sons as the ones to rule the earth during the Millennial Kingdom - Re 19:19 *And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. 21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.... 20:1 ¶ Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. 2 He laid hold of the dragon, that serpent of old, who is the*

Devil and Satan, and bound him for a thousand years; 3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

4). Ex 12:12 *'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.*

That which we see taking place on the night of Passover in Egypt is something we have already seen foreshadowed in Abraham's sacrifice of Isaac – Ge 22:13 *Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of The LORD it shall be provided."*

Isaac was Abraham's son in whom the promises were to be fulfilled – it was 'in Isaac' that Abraham's seed, Jacob and the 12 sons, was to be called. And in this sense Isaac was Abraham's firstborn. And God had required the death of Abraham's firstborn son on Mount Moriah.

a). However, having tested Abraham's faith and found it to be complete, God provided a substitute, the ram caught in the thicket, to die in Isaac's place. But from God's perspective, Isaac had died that day and had subsequently experienced resurrection - 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.*

b). God had said that all the firstborn in the land of Egypt would die as He went out into the midst of the land of Egypt at midnight and this would have been true for the Egyptians and the Children of Israel – but for Israel the Lord had made a 'difference' - Ex 12:3 *"Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb,*

according to the house of his father, a lamb for a household. 4 'And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 'Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.....13 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

God had provided Himself, a substitute – a lamb for a household – which would die in the place of the firstborn of the Children of Israel. But from God's perspective all the firstborn of Israel died that night.

c). And following the foundational type seen in the sacrifice of Isaac, those who died would also have to experience resurrection.

d). But, this will have to wait until next time – if we are still here and the Lord is willing.