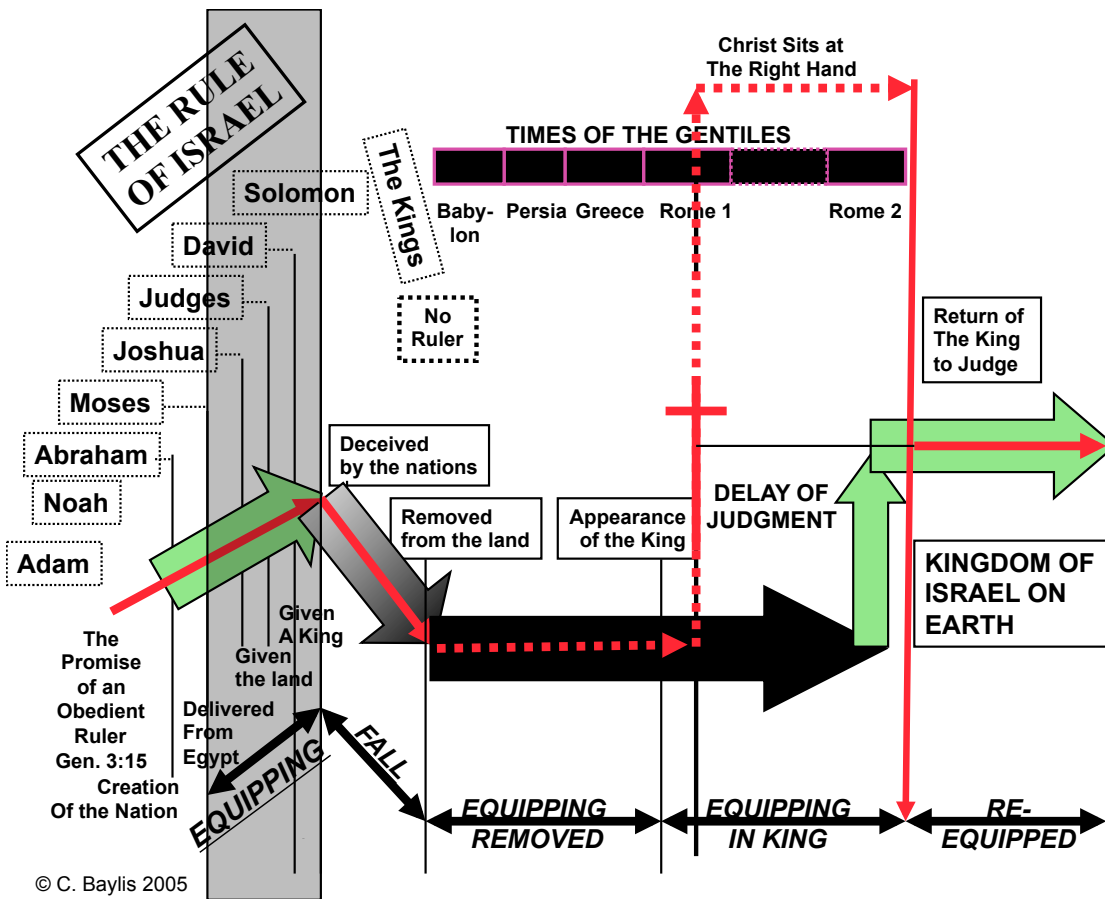


Part III

The Equipping of the Nation to Represent and Rule for God

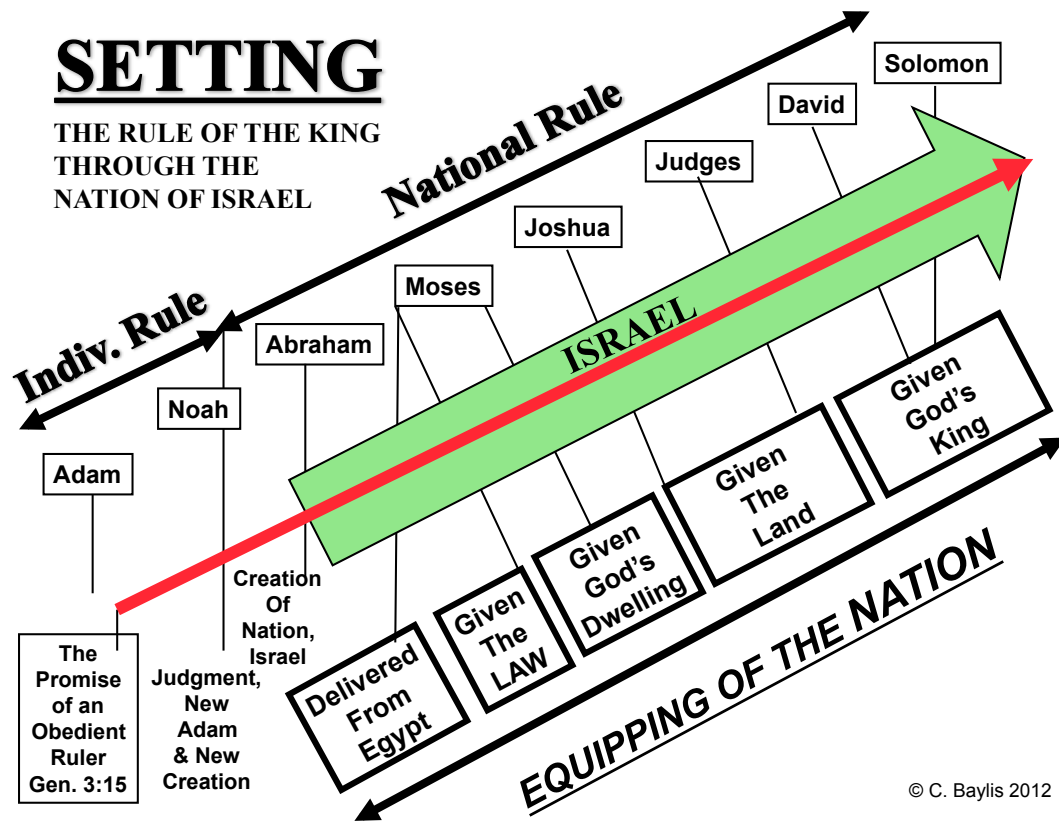
Exodus 1 - 1 Kings 10

God has now created a nation, Israel (Genesis 12—50) of 12 tribes who are to represent Him by bringing the message of Messiah (Genesis 3:15) to the Gentiles. This story continues to the equipping of that nation to be unique and to carry out its unique function.



© C. Baylis 2005

God will take the nation He created and demonstrate to them things that He will do for them and things that He will give to them (gifts) for them to glorify Him to the Gentiles.



As God equips them He will administer this equipping through leaders who will preface His king until finally when they are fully equipped, He will give them the King who will rule on His behalf.

Gift (Equipment)	Administered by Leader/Scripture	Explanation
The Exodus	Moses Exodus 1--18	The deliverance from Egypt when they were helpless demonstrated that God would deliver them from the Gentiles to their kingdom through the sacrifice of the Passover Lamb as substitute for their sin
The Law	Moses Exodus 19--24	The Law revealed the character of God (Mercy/Wrath), which they were to represent to their brothers and to the Gentiles. Righteousness and forgiveness were imputed through the sacrificial system in the Law. Their inability to keep the Law would show them their helplessness and drive them to the sacrifices.
The Dwelling in the Tabernacle	Moses Exodus 25--40	The dwelling of the Glory of God in the Tabernacle demonstrated to all that it was this God, YHWH, who delivered and identified with this Nation.
The Land	Moses/Joshua Numbers -- Joshua	The Land was the inheritance promised to Abraham. It was only here that Israel would receive blessing and only here from which they were to rule the Gentiles.
The King	David/Solomon Judges - 1 Kings 11	The Ruler had been anticipated from Genesis 3:15 and would be the Anointed One of God to execute Righteousness and Judgment in the Nation and over the Gentiles. No one could obey God and not obey the King as He was the sole administrator for God on earth.

The Anticipatory Nature of the Equipping

Thus following the creation of the nation out of nothing (a barren man and woman), God had promised Abraham all these things and beginning in Exodus through 1 Kings 11, God will bring them all to pass by making the Nation Israel ready to represent Him. It is at that point in 1 Kings 11 that Israel will be equipped, but not ultimately. That must wait for the ultimate King to come and bring them their ultimate gifts. Until then they will only be able to represent God in a smaller sense.

Following this equipping from 1 Kings 11 the nation will fail to honor these equipping gifts.

- Deliverance: The nation will reject their deliverance from the Gentiles, but will desire them, bond with them, marry them, and ultimately submit to them.
- The Law: The nation will reject the Law and the sacrifices and will ultimately be judged with death.
- The Dwelling: Because Israel will become unholy, God will ultimately depart.
- The Land: Because of the abominations of the people in the land the land will spew them out and they Gentiles will conquer and rule their land.
- The King: The King will disobey and fail to rule for God and will be removed.

Ultimately God must change their character through the Messiah (Genesis 3:15) for any of these things to be honored. Thus God will remove them from the land and their own rule ("The Times of the Gentiles"), bring forth His Messiah, and in Him they will all be returned to the Land forever.

Thus from Exodus to 1 Kings 11, these equipping gifts are clearly anticipatory. None of them are given to a full degree.

- **Deliverance** from Egypt was never meant to be the final deliverance. The Israelite with his Adamic character would not conquer the Gentiles but would fear them, seek to covenant with them to protect himself from them, and then adopt their practices as he loved their decadence. God would judge them by giving them to the ones they desired, Gentile, who would rule over them ("Times of the Gentiles") and would only deliver them fully under the appearance of the Messiah, the New Moses.

⁷ "The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. (Deuteronomy 30:7)

- **The Law** was never meant to be the final relational provision, as it did not contain the ability to change one's heart or make one permanently holy. Thus the Law indicated the character of God. It was only through the sacrifices that one could approach God through the forgiveness of sins. It was in that very demonstration of forgiveness that God demonstrated His character. Yet Israel would still attempt to achieve it on their own, taking the sacrifices themselves as a means of self-righteousness. The Messiah must ultimately appear and change their character to obey the Law.

⁶ "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. (Deuteronomy 30:6)

³¹ "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. ³³ "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "**I will put My law within them and on their heart I will write it;** and I will be their God, and they shall be My people. ³⁴ "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." (Jeremiah 31:31-34)

²⁵ "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. (Ezekiel 36:25-27)

- **The dwelling of God** in the tabernacle was never meant to be the final state of God dwelling with the people for God did not dwell in tabernacles made by man. Ultimately the Messiah would be God dwelling among them.

¹⁴ And the Word became flesh, and dwelt (lit.: "tabernacled") among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

- **The Land** occupation under Joshua was not meant to be the final one since the boundaries given Joshua never extended to the boundaries promised under the Abrahamic Covenant (Gen. 15).

³ then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴ "If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵ "The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. (Deuteronomy 30:3-5)

⁸ For if Joshua had given them rest, He would not have spoken of another day after that. (Hebrews 4:8-9)

- **The King** was never the ultimate Davidic King as they all failed to represent God. They would need a new Moses (Deut. 18:15) and David made it clear that he was not the ultimate One (2 Samuel 7, Psalm 16).

¹⁵ "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. (Deuteronomy 18:15)

¹² "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, 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. . . ¹⁶ "Your house and your kingdom shall endure before Me forever; your throne shall be established forever." (2 Samuel 7:12-13, 16)

⁶ The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me. . . ¹⁰ For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. (Psalm 16:6, 10)

The Equipping (Former Days) and the Fullness of Times (Last Days)

The Biblical Story is divided into two parts. One is the "former days" or the Old Testament (through His death and resurrection), the days of partials, symbols, types, etc. These "former days" indicate what will happen in the fullness of times ("latter days"), after Jesus appears and the symbols disappear. Symbols, partials and anticipatory things are to be replaced by a real King, the Son of God, and a real Kingdom.

The whole process of the story of Israel in the Old Testament is a microcosm of the fullness of times. In other words, God has arranged history in a smaller sense to picture the kingdom of His Son in the fullness of times.

Note that Israel's story in the Old Testament is not categorically different than its fulfillment (e.g., it is not physical Israel in OT representing a spiritual Israel in the NT), but is the same only greater (e.g., physical and disobedient Israel in OT represents a greater physical and obedient Israel in the NT).

Old Testament	New Testament
Genealogical Israel (few)	Genealogical Israel (many)
The Land of Canaan (smaller borders)	Land of Canaan (larger borders)
Jerusalem (small)	Jerusalem (large and raised up)
Moses, Joshua, David, Solomon	The Davidic King, (God in the flesh)
Gentiles under forced submission to the King	Gentiles submit willingly to the King

So, the point is that

- Israel remains genealogical Israel and does not become the church.
- "Crossing the Jordan" by Joshua is "crossing the Jordan" by Jesus (same name) when He returns to bring Israel to their possession and is not "going to heaven."
- The Land of Canaan is the Land of Canaan and does not stand for heaven.
- Jerusalem is still Jerusalem and does not stand for heaven, and thus the New Jerusalem in Revelation 21 is not heaven but is a city on earth.
- The Davidic King who rules from Jerusalem over the world is still the Davidic King ruling over the earth from Jerusalem and does not become a Ruler of heaven.
- The Gentiles are still Gentiles and they still come to Jerusalem to worship through Israel.

What this equipping was to do was to train them, but because of the old Adamic heart they would demonstrate that they would fail.

- **Deliverance from Egypt** was to give them a confidence (faith) that they could always be delivered from any power no matter how great.
 - Kadesh-Barnea: Within 18 months they will reject Moses as they fear the Gentile inhabitants

- The Midianites (Num. 25): They will intermarry and worship their gods.
- Ai: They will fail at Ai (Joshua) to conquer the Gentiles due to their own self-reliance
- Assyria: Ahaz (Judah) will covenant with Assyria so as to defeat Israel and Syria.
- Rome: The Jews of Jesus day will reject Jesus for fear of Rome and will bond with them to defeat Him.
- Rome: Jesus would ultimately descend from heaven and crush the Gentile powers (Rev. 19:15, Zech. 14) and deliver Israel into the literal Land of Canaan.

Ultimately, Jesus would return and conquer the Gentiles in Revelation 19 and Zechariah 14.

- **The Law** was to indicate to them the holiness of God and what they had to do to represent that Him fully. Since they were of an evil character, they would never be able to keep it fully and would have to rely in the sacrifices for forgiveness. Those sacrifices were part of the Law and indicated the day when Messiah would forgive their sins once and for all. The Law had no ability to change their character and so they looked for the day that God would put it the Law in their heart (make it their character).

¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; ²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin. ²¹ But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²² even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; (Romans 3:19-22)

¹¹ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD . . ." (Hebrews 10:11-12)

- **The Tabernacle Dwelling of God**: Again, God would participate with them through the Seed of the Woman ultimately and thus, since He does not dwell in places made by hands, He would dwell with them through the Seed, the Second Person of the Trinity.

Solomon confirms that the tabernacle/temple is not the ultimate as he states,

²⁷ "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built! (1Kings 8:27)

Stephen repeats this truth in facing the Sanhedrin,

⁴⁷ "But it was Solomon who built a house for Him. ⁴⁸ "However, the Most High does not dwell in *houses* made by *human* hands . . ." (Acts 7:47-50)

The point is that Jesus was God's Glory in the flesh as John states,

¹⁴ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:14)

And ultimately this tabernacle is seen fully in the Kingdom,

³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, (Revelation 21:3)

The New Exodus under a New Moses

Deuteronomy 18:15 prophesied a "New Moses" who would speak to them and give them the ultimate deliverance from the Gentiles. In the New Testament the Gospel of John (and the other gospels as well) demonstrates that Jesus is this New Moses who had come to deliver them from Rome (the New Egypt). John demonstrates clearly that Jesus is God's provision for all the parts of the Exodus required for Israel to be delivered from Rome into the Kingdom and the land. To show He was the New Moses, John demonstrated the following:

- Jesus changes water to wine (Moses changed it to blood) to demonstrate that He will bring in the celebration of the kingdom.
- He heals the lame (John 5) and the blind (John 9) as a demonstration that He will execute the return of Israel (New Exodus) to the land by removing the curse (reference to Isaiah 35).
- He multiplies bread like Moses gave manna.
- He walks on water while Moses walked through the water on dry land.

- John the Baptist states that He is the fulfillment of the Passover Lamb when he states, "Behold the Lamb of God who takes away the sin of the world."
- John states that He is the Glory of God in the Tabernacle come in the flesh as he states, "And the Word became flesh and tabernacled among us."

All these miracles and statements demonstrate that He is the New Moses who can deliver them from Rome, bring them to the land and establish Himself on the Davidic Throne.