

Sunday December 28th 2014
Out of Egypt

1). Mt 2:13 ¶ *Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." 14 When he arose, he took the young Child and His mother by night and departed for Egypt, 15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."*

a). In our scripture here from Matthew we see events following the birth of the Lord and following the subsequent visit by the wise men – we see an angelic warning given to Joseph that ‘Herod will seek the Child to destroy Him’ and instruction to ‘flee to Egypt’ and wait for the time when it would be safe to return.

b). We see Divine intervention for the protection of the Christ Child and ultimately the death of the one who would have destroyed Him.

c). Within the context of first century Judea we could see Herod’s actions as no more than self-preservation, but there is so much more to it than that - Mt 2:1 ¶ *Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, 2 saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." 3 When Herod the king heard this, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. 5 So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 6 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'"*

d). The announcement made by the wise men troubles Herod, ‘and all Jerusalem with him’ – this is not the best of news for an ambitious king, holding his throne amidst the Roman occupation.

e). But isn’t it interesting the question he asks of the chief priests and the scribes, ‘where the Christ was to be born’? Why should he ask that based

solely on the question asked by the wise men? Well we may not know, but it is as the scripture records it.

f). There is then a recognition on Herod's part, at whatever level he understood this, that the birth of the Christ was a direct threat to his position, hence his attempt to kill the Child before He could grow, an action which results in the death of all the male children in Bethlehem and its districts from 2 years old and under.

g). And if we then remember that Herod is not only a type of the future Antichrist, but also a ruler under the god of this age, his actions take on a far more sinister aspect.

f). This then becomes an attempt by Satan to destroy the promised Seed of the Woman, the One whom God had promised would bruise his head and a foreshadowing of Antichrist's actions with respect to the entire Jewish nation.

2). What we see in this account of the Christ Child and Herod is part of an extensive picture of the conflict that takes place as Satan attempts to bring to nothing God's plans and purposes for the 7th Day – a conflict that has its final expression in the days of Antichrist during the time of Jacob's trouble.

a). And so to put in place another part of this picture we shall return to that spoken by the Lord through the prophet - Ho 11:1 ¶ *"When Israel was a child, I loved him, And out of Egypt I called My son.*

b). Here in Hosea we see a direct reference to Israel and to refer to Israel as 'a child' would of necessity take us to the first generation to come out of Egypt at the time of Moses.

3). Ex 1:15 ¶ *Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; 16 and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." 17 But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. 18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" 19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." 20 Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. 21 And so it was, because the midwives feared God, that He provided households for*

them. 22 So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive."

a). What we see here in the first Chapter of Exodus foreshadows that which we see in Matthew with respect to Herod, and the intention here is the same.

b). We have the Assyrian Pharaoh, another type of the Antichrist, ruling under the direction of the god of this age, attempting to preserve his position of rulership by destroying the nation of Israel, the nation that God has declared to be His son, even His firstborn – the nation with God’s authority to rule the Gentiles. Quite simply then, if Pharaoh can kill all the male children the nation ceases to exist and God’s firstborn son could no longer rule and then as a consequence of this there would be no ‘Woman’ and the Seed could not come.

c). We have then another attempt by Satan to destroy the ‘Woman’ and consequently the Seed of the Woman, the One whom God had promised would bruise his head.

d). Now, into this picture we can now bring Moses - Ex 2:1 ¶ *And a man of the house of Levi went and took as wife a daughter of Levi. 2 So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. 3 But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. 4 And his sister stood afar off, to know what would be done to him. 5 ¶ Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.*

e). And we might remember that we have commentary on the birth of Moses, seen here in Exodus, given to us in Hebrews Chapter 11 - Heb 11:23 *By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.*

The faith that we see commended here is not that of Moses, but faith with respect to Moses, the faith of his parents, Amram and Jochebed – and this faith of course, given its context in the Book of Hebrews, is faith to the saving of the soul – intriguingly then, God had revealed to the parents of Moses His plans and purposes, not only for Moses, but also His plans and purposes for the Kingdom of the One whom Moses would typify.

f). In Moses being placed in an ark of bulrushes and hidden at the river's bank, we can see a foreshadowing of Christ being hidden in Egypt by His parents.

g). And if we think about Moses for a moment we will realize that he was, as we would call it today, 'hidden in plain sight' – not only hidden in Egypt, but in the very palace of the man who had sort his life.

h). And Moses remained hidden until it was time for him to leave.

4). *Ex 2:13 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!" 15 When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.*

a). And once again, we will remember, we find commentary on this in the Book of Hebrews - *Heb 11:24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.*

b). Remarkably, we see Moses having faith to the saving of the soul from even before the time 'when he became of age', and we are clearly told that 'he looked to the reward', which can only be the reward of the inheritance and it is within this context of looking to the reward that we must place his flight from Egypt to the land of Midian that we see in Exodus 2:15.

c). And it will not escape our notice, as we peel back another layer here, that Moses fleeing from Pharaoh, who 'sought to kill' him, is yet another foreshadowing of the escape of the Christ Child from the clutches of Herod – and all of course, because of what we see in Hebrews 11, with the Millennial Kingdom in view.

d). And it is at the time that God had decided that Moses makes his return to Egypt with the message from God and the mandate to deliver His people from the hand of Gentile oppression, to take them to be at the head of the nations within the Theocracy in the land promised to Abraham, Isaac and Jacob, to fulfill their position as God's firstborn son – *Ex 3:1 ¶ Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the*

flock to the back of the desert, and came to Horeb, the mountain of God. 2 And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." 4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." 5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." 6 Moreover He said, "I am the God of your father-the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. 7 ¶ And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. 9 "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. 10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

e). And just as we see Moses returning to the Jewish people before their deliverance from Egypt, so at the beginning of the time of Jacob's trouble will Moses return to the Jewish people along with Elijah with the message of God and the promise of their deliverance – witnessing to them in the streets of Jerusalem for 3 ½ years.

f). And just as Moses and Aaron appeared before Pharaoh with the demand to let God's people go, so Moses will accompany the Lord to appear before the Antichrist with the same demand just prior to the end of the Tribulation.

g). The Lord then, in that future day, will return to His people Israel for the purpose of delivering them from that which Egypt typifies – the Gentile world.

5). And it is just after the mid-point in the Tribulation that we find another part of our picture which has already been foreshadowed in Moses' escape from Pharaoh and the Christ Child's escape from Herod - Re 12:1 ¶ *Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. 2 Then being with*

child, she cried out in labor and in pain to give birth. 3 And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. 4 His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. 5 She bore a male child who was to rule all nations with a rod of iron. And her child was caught up to God and His throne.

a). As we will remember the ministry of the two witnesses in Jerusalem over the first 3 ½ years of the Tribulation produces the conversion of the 144000 Jewish evangelists, the male child from our verses in Revelation Chapter 12.

b). As we see from v5b the male child, the 144000, are caught up to God and His throne so that they would not be devoured by the dragon. The 144000 are described elsewhere in the Revelation as the 'first fruit' – the 'first fruit' of what will be a completely restored Jewish nation at the end of the Tribulation, a nation that will then fulfill God's purpose for it. The destruction of this group then would effectively accomplish the same outcome as would have been achieved by destroying the Hebrew children in the days of Moses or destroying the Christ Child. And just as Christ returned from the place of safety to eventually preach the message of the Kingdom for 3 ½ years to the Jews, so the male child, the 144000 will return to the earth having been taken to a place of safety, 'caught up to God and His throne', and preach the gospel of the Kingdom for 3 ½ years to the Gentiles.

c). And here in the ministry of the 144000 we find the expression of the purpose for God calling His son/Son out of Egypt.

d). In the days of Moses God's firstborn son, Israel, was called out of Egypt to rule the earth within the Theocracy, to fulfill the promise given to Abraham, Isaac and Jacob - 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. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

e). But, as we know, Israel never accomplished that for which they were called and instead plunged into generations of idolatry and adultery with the very nations they were to rule, thereby preventing the nations from receiving the spiritual blessings that God had intended for them.

f). When God called His Son [the Lord Jesus Christ] out of Egypt it was for the purpose of taking the message of the Kingdom to the Jewish people,

calling them to national repentance in order to rule the earth within the Theocracy and fulfill the promise given to Abraham, Isaac and Jacob – but again, as we know, Israel rejected the Christ and His message, continuing instead in their idolatry and adultery.

g). However, that which we see in the days of Moses and in the days of Christ's first advent are just the foreshadowing of a future day when God will once again call His son [Israel] out of Egypt and His purpose for the nation will be fulfilled in every detail.

6). Lu 21:24 *"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."*

a). At the mid-point in the Tribulation as Antichrist sets his hand against the Jewish people, as foreshadowed in the Assyrian Pharaoh, so the nation will once again find itself scattered amongst the Gentile nations, of which Egypt has always been a type. That which was recorded concerning the days of Herod's massacre would also find voice at this future time of genocidal fury Mt 2:17 *Then was fulfilled what was spoken by Jeremiah the prophet, saying: 18 "A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."*

b). And as a result of the unimaginable persecution the nation will experience at the hands of the Gentiles they will cry out to the God of their fathers and the Christ will return, foreshadowed through Moses returning to Egypt, to call the nation to repentance in the days of the Assyrian Pharaoh - Zec 12:10 *"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. 11 "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. 12 "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; 14 "all the families that remain, every family by itself, and their wives by themselves."*

c). And despite the horror of the Great Tribulation, as foreshadowed through Noah and the flood, and Moses in the ark and the burning bush, Israel

essentially finds herself in a place of protection; Divinely orchestrated by God for the fulfillment of His plans and purposes for the ages from before the foundation of the world.

d). With Satan now cast out of heaven and the kingdom of Antichrist in utter devastation, foreshadowed through the death of Herod, the King is now ready to establish His Kingdom – and to establish this Kingdom upon the earth God’s repentant and restored son, Israel, will be called out of Egypt, re-gathered from the nations into which they had been previously cast, in order to enter the land covenanted to Abraham, Isaac and Jacob at the head of the nations – Jer 23:5 *"Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. 6 In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. 7 "Therefore, behold, the days are coming," says the LORD, "that they shall no longer say, 'As the LORD lives who brought up the children of Israel from the land of Egypt,' 8 "but, 'As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."*

e). And in that Day God the Son, the one who was called out of Egypt at His first advent will rule as King of kings and Lord of lords – God’s firstborn son, Israel called out of Egypt at the conclusion of the Tribulation will now be the preeminent nation on the earth, bringing God’s blessing to all the nations of the earth from the land covenanted to Abraham, Isaac and Jacob – And God’s adopted firstborn son, the faithful from the Church, called out of Egypt during the course of this dispensation, will rule the nations with a rod of iron from the New Jerusalem in the heavens – Re 11:15 *Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"*

Re 19:1 ¶ *After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! 2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever and ever!" 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying,*

"Amen! Alleluia!" 5 ¶ Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!" 6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"