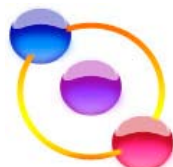


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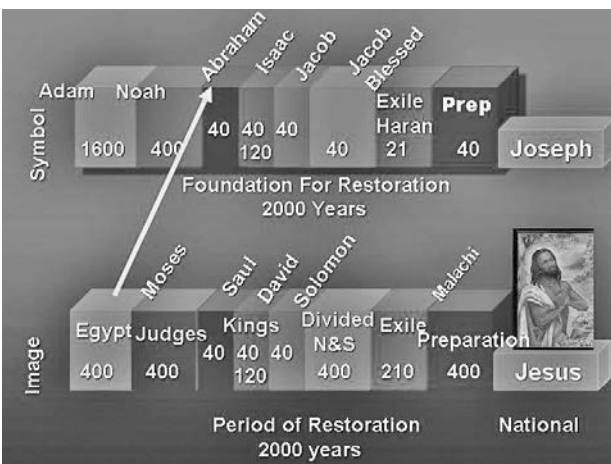
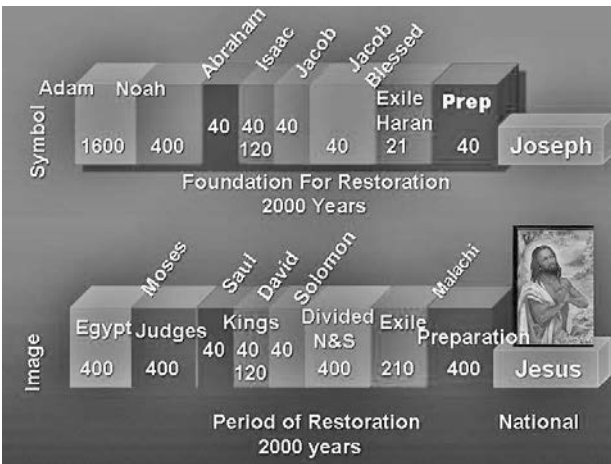
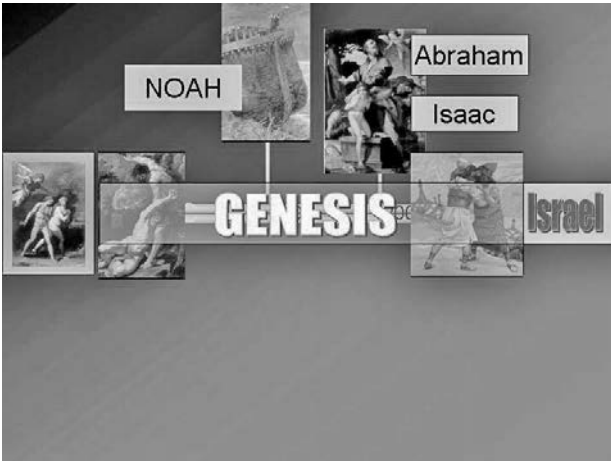
# The History of Israel from Moses to Jesus





**Understanding the First Israel**

**From Moses to Jesus**



In this presentation we will examine the 1600 years from the time of Moses to the time of Jesus. It is the period in which God prepares the nation of Israel, and the world, for the coming of Christ. We will pursue a clearer understanding of Jesus' mission through the examination of how Israel was prepared for their coming Messiah.

Our previous study had examined the 2000 year providence of the three central families. That providence was constituted of the requirement to reverse through indemnity those bad conditions laid down by Adam that changed him from a living to a dead Adam. The providence in Adam's family ended with Abel's murder at the hands of Cain. Noah's family then emerged but faltered in the broken faith between Noah and Ham. Finally, in Abraham's family the successful Foundation for the Messiah was established within the family of Israel.

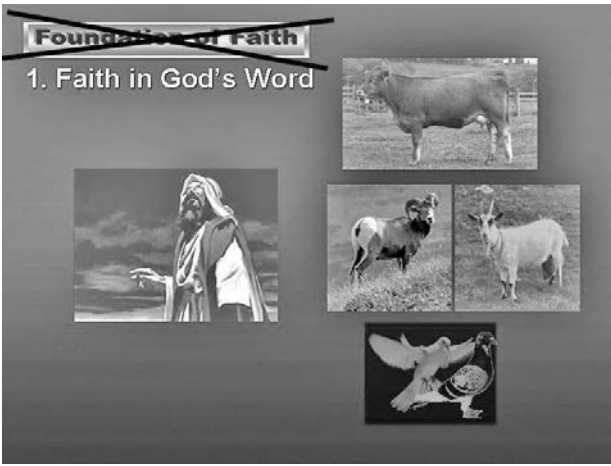
The book of Genesis is the story of that 2000 year effort to establish the initial Foundation for the Messiah.

This 2000 year course recorded in Genesis becomes archtypical pattern in establishing or extending the foundation for the messiah. Thus we refer to this initial pattern as the "symbolic" course or restoration in that it will be reflected in future dispensations related to Christ's coming.

In fact, at the conclusion of this first 2000 years period, we see Joseph, not the messiah, appear. Joseph leads the tribe of Israel into Egypt to begin a new dispensation that culminates 2000 years later with the arrival of Christ.

This happens because of the requirement to complete the 400 year exile in Egypt.

The reason it was a 400 year course is because Abraham had been called on the foundation of the 400 years from the time of Noah to Abraham. This 400 year period was lost by Abraham's failure and had to be recovered.



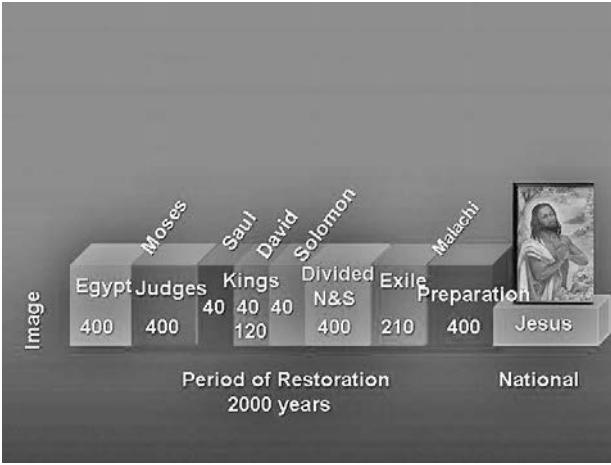
God required the Israelites to be “sojourners in a land not their own” as a result of Abraham’s initial failure to offer the dove and pigeon in his first attempt to establish the Foundation of Faith.

**Genesis 15:10-13**

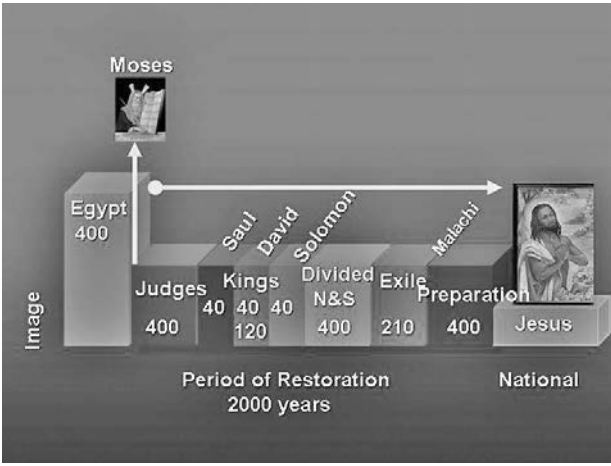
Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. 11 Then birds of prey came down on the carcasses, but Abram drove them away.

12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. 13 Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years.

This is recorded in Genesis 15:10-13 where God cites the 400 year providence for those future generations.



At the conclusion of this 400 year period of suffering we see that the messiah still doesn’t arrive on the Foundation for the Messiah that had been prepared by the Tribe of Israel.



Instead, we see that God calls Moses. The reason that Christ could not come at the conclusion of the 400 year restorative course is because the world had extended by then from the family and tribe to the national level. God need a National Foundation for the Messiah. This was the mission of Moses.

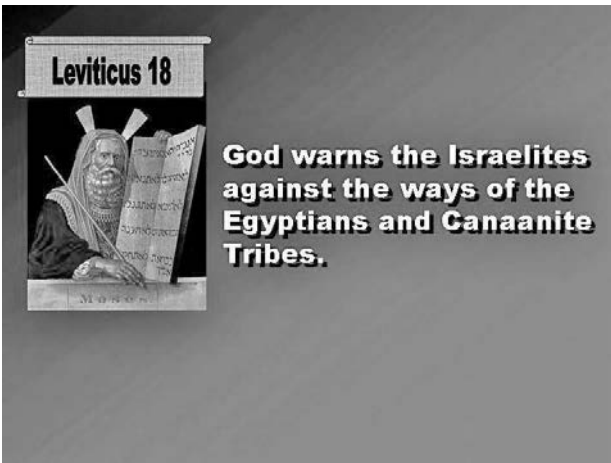
Thus the providential focus from this point is the effort of God to establish a nation prepared for the messiah. This will require the extention of Jacob’s foundation to the nation level and to prepare that nation for a world-level mission. For this reason, Jacob, Moses and Jesus are linked in a most fundamental way.

There at least 8 major parallels that the missions of Jacob, Moses and Jesus share and we will study those later.



The central component of this new era is the “covenant” that God makes with Moses and the children of Israel. It is encapsulated in the 10 commandments written upon the tablets of stone. God tells Moses and the Israelites that their destiny will be bright as long as they uphold the laws, decrees and commandments of God.

This was a significant step forward in the Providence because up until that time the foundation of faith was always requiring the presence of a “conditional object.” However, from the time of Moses, God’s spoken Word is returned. This is because of Jacob’s victory to establish a basic Foundation separated from Satan.



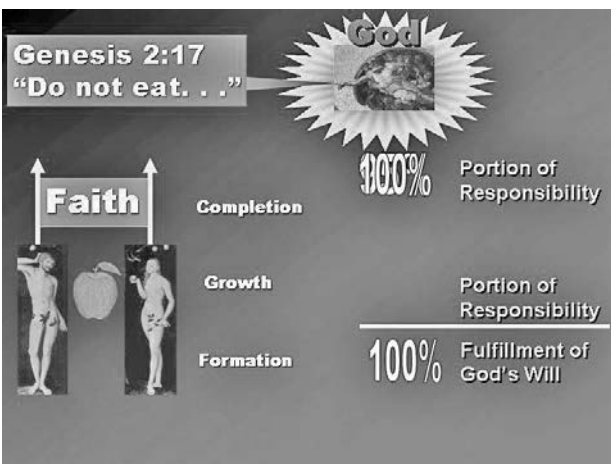
God is seeking to expand the tribe of Israel into the nation of Israel. The keystone of culture-building is the family and its essence is the relationship of men and women. God’s laws, decrees and commandments are establishing as the root of the nation the idea of abstinence before marriage and fidelity within marriage. This is clearly expressed in the 18th chapter of Leviticus when God warns the Israelites against the ways of the Canaanites and Egyptians.



The covenant is reaffirmed to Moses in Deuteronomy 28. God lays out a dual destiny of blessing or curse contingent upon the status of their faith. “If” faith, then blessing and Israel will be the head, “if” no faith, then, curses and Israel will be the tail.

The word “if” used by God does not mean indifference. God’s will for Israel is expressed in Deut. 30:19 “choose life”

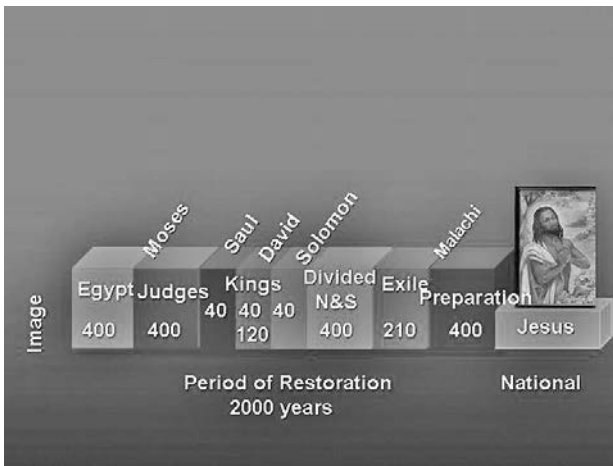
In Deut 29:24, God says that if Israel is ever destroyed, it will only be because they broke faith with God. Ezekiel 33:11 proclaims that “God takes no pleasure in the death of the wicked.”



God using the word “if” does not mean that God is less than omniscient. It is reflective of the fact that God has given us the role to carry out a responsibility.

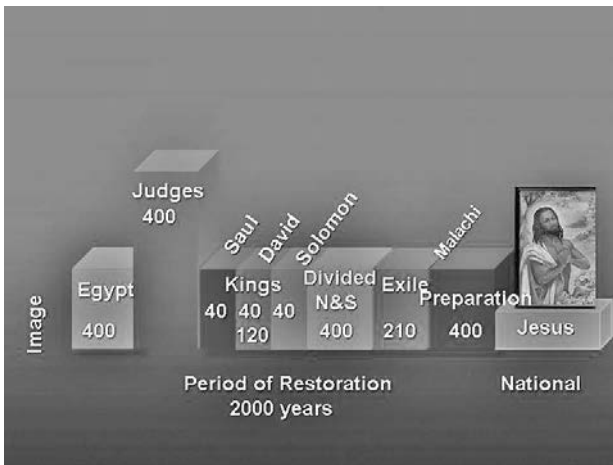
Just as God had extended to Adam and Eve a 5% portion of responsibility, that is, to keep faith in his word the commandment.

By fulfilling this role of exercising authority over natural law and instinct, we rise above the realm of creature and enter into the divine realm of God, as a co-creator.



In this presentation, we don't delve into Moses course in detail. This doesn't mean that Mose's course shouldn't be examined in depth. We will do that at another time.

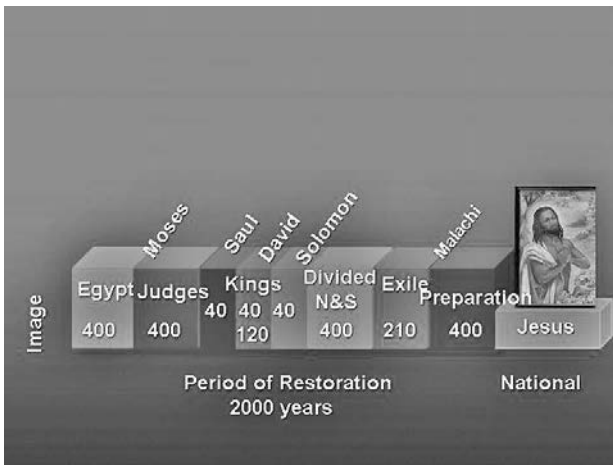
In this presentation, we will examine the central function of the covenant in the Providence of preparing the nation for the coming of Christ. We could say that the law covenant is the genetic code of the next 1600 years. If the people of Israel are faithfully following the parameters of the covenant, all will go well and they will move steadfastly toward the hope of a sovereign nation. When the Covenant is violated, however, all progress toward a hopeful outcome is reversed.



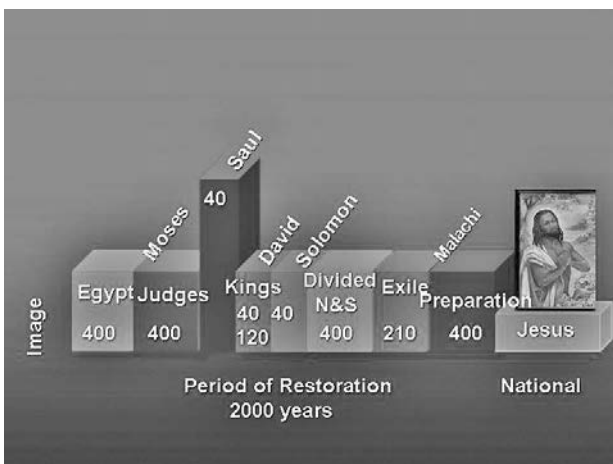
We see this very dynamic operating in the period of Judges. The fortunes of the Israelites ebb and flow in relation to their status with the laws, decrees and commandments of God.

When the Israelites keep faith in God's Word, they move steadfastly toward consolidating the Promised Land for God while purging the idol-worshipping Canaanite tribes.

When their faith faltered, likewise their ability to defeat even the weakest enemy. At one point, the Israelite tribes even began to fight among themselves almost totally wiping-out the tribe of Benjamin.

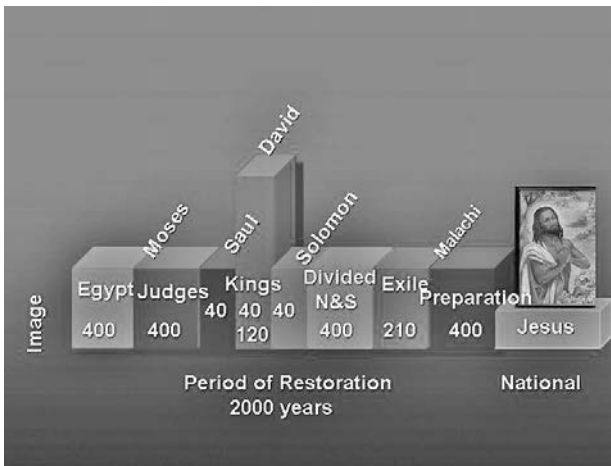


The period of Judges comes to a close when the Prophet Samuel crowns Saul king. Now the Covenant will center upon the King. To what extent the King will maintain faith in the Laws, Decrees and Commandments of God will determine the fate of the nation toward blessing or curse.



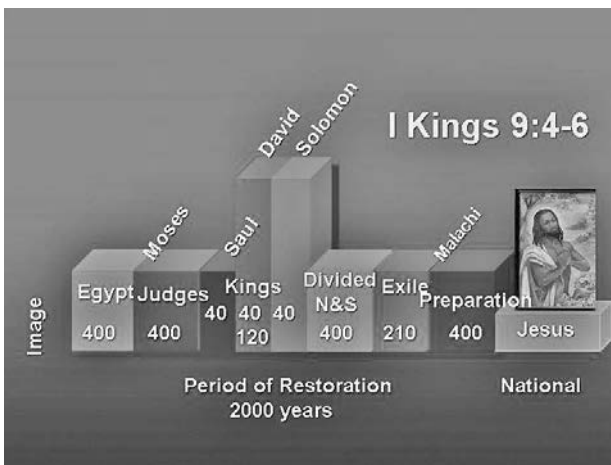
In fact, Saul was not a faithful King and his behaviour made him unacceptable to God. He was thus rejected as King and God's blessing went to David instead.

David re-establishes the credibility of the position of King and maintains faith with God.

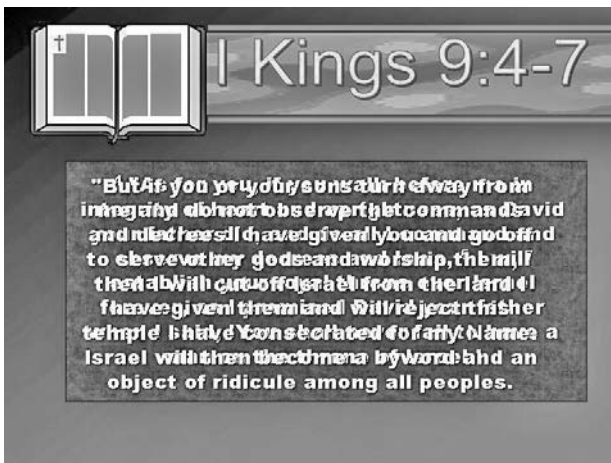


Solomon, David's son with Bathsheba, becomes the King. During the reign of Solomon, Israel becomes the greatest empire in the world. It was the zenith of Israel's influence and was the golden era of their history. The era of Solomon is the era that Jews, henceforth, would dream of as they longed for their coming Messiah. In fact, "the Messiah" for them was another king, as Solomon, who would return Israel to the glory that they had known under Solomon.

In fact, the Principle cites the time of Solomon as one opportune moment for the establishment of the Kingdom of Heaven on Earth and in spirit.



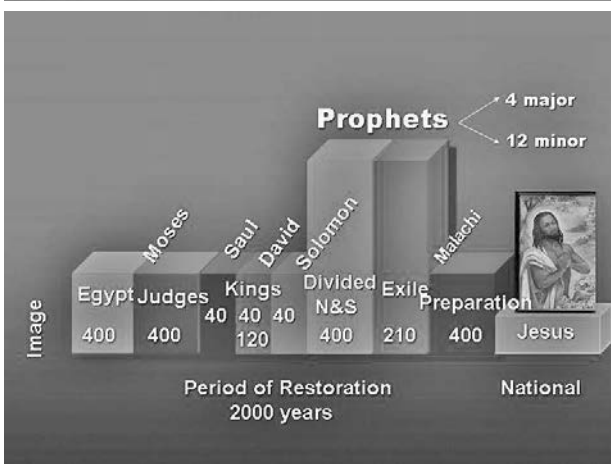
In this scripture we can see that God's intended good was for the establishment of an unbroken line of kings that was to begin from Solomon. This is known as the Davidic covenant. It is thought to only apply to Jesus who came 1000 years later. However if we examine the language carefully, we can see that had Solomon remained faithful, this unbroken line and "everlasting kingdom" would have begun at that time.



Solomon's broke faith with God by violating Deuteronomy 17:17 which states that the King should not have many wives. Solomon had 300 wives and 700 concubines. He also erected temples to house the idols of his foreign wives.

After the failure of Solomon, the kingdom is divided North and South. Israel in the north and Judah (and Levi) in the south for a period of 400 years. This was followed by the Babylonian Captivity lasting 70 years of exile, 40 years of return in three major groups, followed by a final 40 year period of reformation.

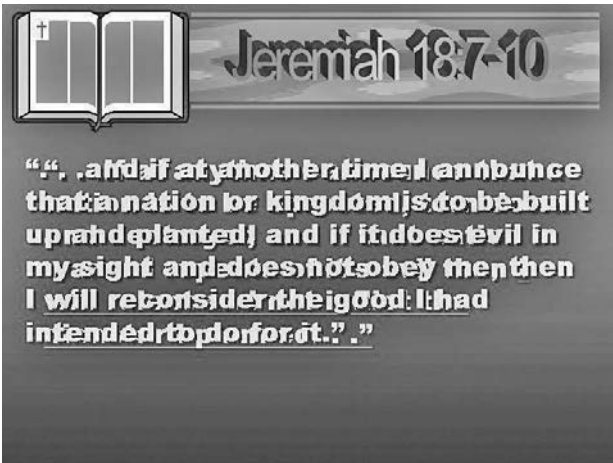
This entire period of divided kingdom, exile and return lasted 610 years. It is also the time period in which all the major and minor written prophets (prophets with books in the Bible) appeared. There were 4 major and 12 minor prophets.





In order to properly understand the voice of the prophet we must understand the operation of the covenant dynamic upon prophecy. Traditionally the phenomenon of dual prophecy has been interpreted to mean a pre-destined first and second coming of Christ; the first coming to suffer, the second coming to achieve glory.

But when examined with the understanding that Israel had a responsibility for the outcome, we can see that Glory or Suffering is contingent upon the great "if."

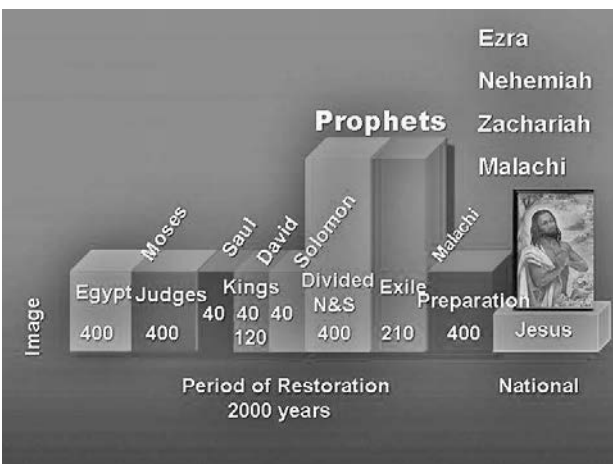


Jeremiah 18:7-10 is the definitive word on how to understand prophecy. It is God's direct word to Jeremiah. It shows clearly that people can alter the outcome of a prophecy contingent upon their response to God. Especially important to note is when God predicts that "a kingdom is to be established or built up and those people fall into faithlessness, I will not carry out the "good that I had intended to do." This will be very germane at the time of Jesus.



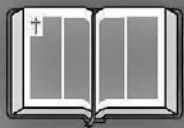
So we must understand prophecy from the paradigm of the law covenant: blessing or curse contingent upon faith in the laws, decrees and commandments of God.

Thus the voice of the prophet is telling the people that if they keep faith, then Christ will be received in Israel and the Kingdom will be established at that time. This means that this was the "intended good" for which Jesus came and that the way of the cross was not determined until the condition of no faith was firmly established in Israel. In this way, we can more deeply understand the lamentations of Christ over the lack of faith in him as their long awaited messiah.



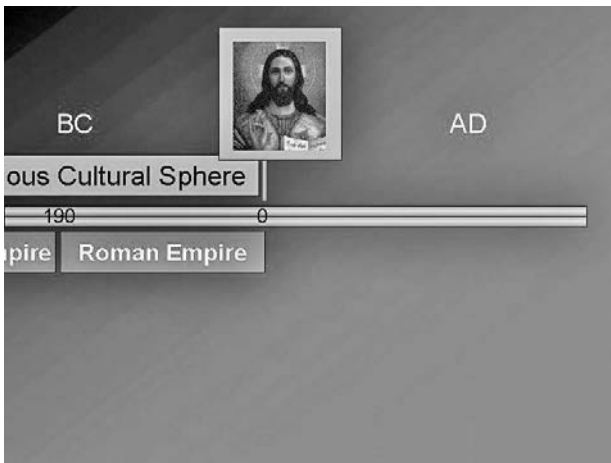
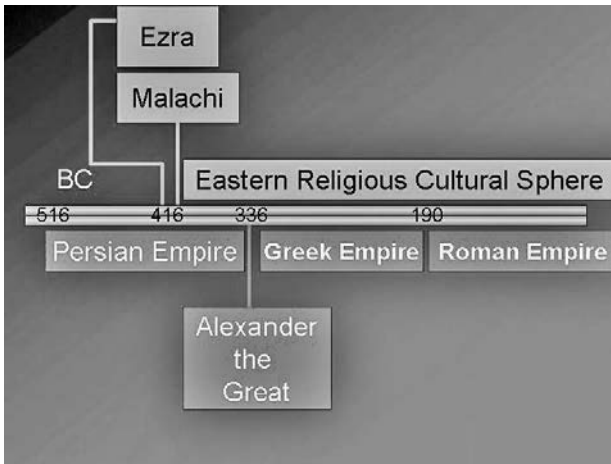
In fact, with the last prophets of the Old Testament, we see every indication that the contingency in the law is still in effect and that the potential to realize the kingdom in Jesus day is still a possibility.





# Malachi 4:4-5

**“Remember the law of my servant Moses, the laws and decrees I gave him at Horeb for all Israel. See I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children and the children to the fathers, or else I will come and strike the land with a curse!”**



## JESUS CALLS FOR FAITH AND THE KINGDOM

**Mark 1:15**  
*"The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"*

**Matthew 4:17**  
*From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."*

**John 6:28-29**  
*Then they asked him, "What must we do to do the works God requires?" Jesus answered, "The work of God is this: to believe in the one he has sent."*

We see this contingency of blessing or curse implied in the very final words of Malachi: “or else, I will come and strike the land with a curse!”

God prepares the world over the course of the next 400 years. On the Cain side, we see the rise of the Greek and then Roman empires. On the Abel side, we see the rise of the great Eastern Religious Cultural Sphere: the great religious pioneers, Buddha, Confucious, Zoaraster all appeared during this period and began great new religious cultures.

Jesus was born in Israel which stood in the middle of two thriving cultural spheres.

We do not see a Jesus resigned to the way of the inevitable cross, but instead, a Jesus who calls for belief, repentance and for the immediate establishment of the Kingdom of Heaven on Earth and in spirit. Clearly, the contingency of “blessing” or “curse” is still in effect.

