

Lesson Four — A Bride Taken from the Gentiles

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Last week we studied events surrounding a bride (Rebekah) having been drawn out from the father's (Abraham's) family for the son (Isaac). That picture is a part of the overall scope of how the Bride will be found for God's Son, Jesus Christ.

So far we have seen that the Bride will be:

- **Taken from the Body, as we saw in the type of Adam and Eve.**
- **Taken from the family of God, as we have seen in the type of Isaac and Rebekah.**

This week we will see that the Bride will also be taken from among the Gentiles. We will look at two types — one is given to us from the Book of Genesis, the man Joseph; the other is given to us from the Book of the Exodus, the man Moses. Both of these men give us very much information concerning the person and work of Jesus Christ in a variety of aspects. And while there is not a lengthy amount of detail given *concerning the wives* of these two men, even the small amount of detail given is instructive for us.

Because we are specifically looking for information about the Bride, we will not be studying the extensive detail given in the lives of these two men, except to see how the detail may relate to our overall understanding of picture of marriage concerning Christ and His Bride. So while there is much more to be learned from a type/anti-type structure from the lives of these two men in relation to Christ and His work, we will only cover these details in brief.

Day One — Joseph, A Beloved Son Sent by Father

Be sure to begin your week of study in prayer. Ask the Lord God to grant you insight and understanding concerning the lives of Joseph and Moses, so that you can see how they both portend various aspects of the life of Jesus Christ.

Today and tomorrow we will look at the life of Joseph. Although there is not much detail concerning Joseph's bride, Asenath, we can learn some necessary information which, *if not seen in this type, we may miss in the anti-type* — details concerning the Bride of Christ.

Joseph is one of Jacob's twelve sons. (Remember that Jacob is the son of Isaac, the son of Abraham, whose name God had changed to "Israel.") It was *in Jacob* that God reckoned a new creation (Isa. 43:1) — the nation of Israel.

Jacob had two wives, Leah and Rachel, and two concubines, Bilhah and Zilpah. Through these four women were born the twelve sons of Jacob. Joseph, the son of Rachel, is a type of Christ in very many respects. Read what is written about this son:

Genesis 37

1 Now Jacob lived in the land where his father had sojourned, in the land of Canaan. 2 These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father. 3 Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. 4 And his brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

From what you read in this brief passage, describe Joseph.

Of all the brothers, what is stated concerning Joseph?

Continuing —

5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more. 6 And he said to them, "Please listen to this dream which I have had; 7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf." 8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.

Retell his dream.

Re-phrase the question the brothers asked of Joseph, as he related this dream to them and state their reaction to him (v. 8).

Continuing —

9 Now he had still another dream, and related it to his brothers, and said, “Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.” 10 And he related it to his father and to his brothers; and his father rebuked him and said to him, “What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?” 11 And his brothers were jealous of him, but his father kept the saying in mind.

Retell this dream.

What question did his father ask, and what reaction did his father have?

What reaction did the brothers have?

It is noteworthy that the first dream had to do with the earth (the sheaves in the field) and the second dream had to do with the heavens (the sun, moon and eleven stars). From what you understand (and remember) from UNDERSTANDING THE BIBLE — BIBLICAL SURVEY, of what could these two dreams be referring to?

Go back to vv. 4, 8b, and 11. Recap what the situation was between Joseph and his brothers?

Continuing —

12 Then his brothers went to pasture their father’s flock in Shechem. 13 And Israel said to Joseph, “Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them.” And he said to him, “I will go.” 14 Then he said to him, “Go now and see about the welfare of your brothers and the welfare of the flock; and bring word back to me.” So he sent him from the valley of Hebron, and he came to Shechem. 15 And a man found him, and behold, he was wandering in the field; and the man asked him, “What are you looking for?” 16 And he said, “I am looking for my brothers; please tell me where they are pasturing the flock.” 17 Then the man said, “They have moved from here; for I heard them say, ‘Let us go to Dothan.’” So Joseph went after his brothers and found them at Dothan.

Where did Jacob send his son, Joseph, and what was he to do?

What was Joseph's response to his father's request (v. 13)?

According to vv. 15-17, what was Joseph's focus?

Continuing —

18 When they saw him from a distance and before he came close to them, they plotted against him to put him to death. 19 And they said to one another, "Here comes this dreamer! 20 "Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!" 21 But Reuben heard this and rescued him out of their hands and said, "Let us not take his life." 22 Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him" — that he might rescue him out of their hands, to restore him to his father.

23 So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him; 24 and they took him and threw him into the pit. Now the pit was empty, without any water in it. 25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt. 26 And Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood? 27 Come and let us sell him to the Ishmaelites and not lay our hands on him; for he is our brother, our own flesh." And his brothers listened to him. 28 Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. Thus they brought Joseph into Egypt.

Retell the details of this passage.

As we close today, go back over the passages, then, on your TYPE/ANTI-TYPE chart in the Appendix, write out similarities that come to your mind as to how the story of Joseph parallels that of Christ. (This will be a great discussion point in your weekly class.)

See you tomorrow.

Day Two — Joseph's Gentile Bride

Yesterday we perused a portion of the life of Joseph. I hope you began to see some of the parallels of his life to the life of Christ. There is so much more that can be gleaned concerning Joseph in the way of type/anti-type structure, but our focus is to simply lay a background leading up to the events of Joseph

acquiring a Gentile bride. Therefore, we will stay focused on what we can learn concerning Joseph and his bride in relation to Christ and His Bride.

Joseph was the beloved son of the father, but his brothers hated him (especially after hearing about Joseph's dreams of being elevated above his brothers and father and mother), and they sought to kill him. In the anti-type, this represents the love that the Father has for the Son, and the hatred on the part of His brethren toward Jesus, their contempt for Him to be Ruler over them, and their desire to kill Him.

If you would like to read the informative and interesting details of the story of Joseph and his brothers, you could read Genesis chapters 39 through 48. But, again, for our purposes here we will be brief with the details leading up to Joseph's marriage.

Notice that the brothers put Joseph into a hole in the ground, and when he came out of that hole, he went into a far country, Egypt. While in Egypt through a series of events, Joseph became second in command over all the land. Egypt is often a picture of the world. It is more than simply interesting to note that Jesus was put into a grave, and when He came out of that grave, He went to a far country (heaven) and was seated at the right hand of the Most High, far above all powers and principalities in the heavens, on the earth and under the earth. He presently sits as second in command over the entire Universe.

As we will see today in the type, Joseph was in Egypt apart from his brethren for a period of time. In the anti-type, Jesus is "in a far country," apart from His brethren for a period of time. In the type, while Joseph was in Egypt and before he would see his brethren again, Joseph took a bride from among the Gentiles. In the anti-type, while Jesus is in heaven and before He sees His brethren again (before His second coming), He will take a Bride from among the Gentiles.

Joseph's brothers sold him to Midianite traders (descendants of Ishmael) who subsequently took him into Egypt. Some years after arriving in Egypt, and prior to his being elevated to second in command, certain events transpired that were orchestrated by God with purpose. In the midst of particular circumstances, Joseph was called upon to interpret a dream for Pharaoh. Pharaoh's dream involved *two seven-year periods of time*. The dream prophesied that there would be a seven-year period of great abundance throughout the land of Egypt, followed by a seven-year period of great famine. Joseph recommended to Pharaoh that a wise and discerning man be found and placed in charge of the whole land, who would exact a fifth of the produce of the land during the seven years of abundance. Then when the seven years of famine began, Egypt would have more than enough grain to see them through the long hardship.

Pharaoh, having believed that which Joseph had made known, placed Joseph in charge of the land, in charge of exacting a fifth of the produce during the seven years of abundance.

Having been elevated to second in command over all of Egypt, Joseph was also given a wife. Read the details of this portion of his story. Pharaoh spoke to Joseph:

Genesis 41

40 "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will 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 off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put the gold necklace around his neck. 43 And he had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt. 44 Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt." 45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt.

In a type/anti-type structure of Scripture, how do you think this points to the position Jesus holds now? Note even the details. (Be sure to be filling in the columns on your TYPE/ANTI-TYPE sheet.)

When the seven years of plenty ended and with immeasurable grain stored during the seven years of abundance, the seven years of famine began. The famine affected all the lands in the area, but for Egypt more than enough grain had been stored. The land of Egypt had enough grain for all.

The famine also affected the land of Canaan (the land in which Jacob and his family dwelled), causing great hardship for Jacob's family. When Jacob heard that there was grain in Egypt, he sent his older sons to Egypt to buy food for the family. Let's read about it:

Genesis 42

1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?" **2** And he said, "Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die." **3** Then ten brothers of Joseph went down to buy grain from Egypt. **4** But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him." **5** So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan also. **6** Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground.

7 When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food." **8** But Joseph had recognized his brothers, although they did not recognize him. **9** And Joseph remembered the dreams which he had about them, and said to them, "You are spies; you have come to look at the undefended parts of our land." **10** Then they said to him, "No, my lord, but your servants have come to buy food. **11** We are all sons of one man; we are honest men, your servants are not spies." **12** Yet he said to them, "No, but you have come to look at the undefended parts of our land!" **13** But they said, "Your servants are twelve brothers in all, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no more." **14** And Joseph said to them, "It is as I said to you, you are spies; **15** by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here! **16** Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies." **17** So he put them all together in prison for three days. **18** Now Joseph said to them on the third day, "Do this and live, for I fear God: **19** if you are honest men, let one of your brothers be confined in your prison; but as for the rest of you, go, carry grain for the famine of your households, **20** and bring your youngest brother to me, so your words may be verified, and you will not die." And they did so.

Look at v. 6. What are the brothers doing before Joseph?

And the scene even had to do with the *grain of the earth!* What does this remind you of from yesterday's homework? (See Gen. 42:9.)

The brothers thought that the Lord was bringing distress on them due to what they did to Joseph years prior. If you were to read the details of the story (42:21-23) you would see that the brothers began repenting and confessing what they had done. This picture depicts that future day when the nation of Israel repents of crucifying their Brother, the Messiah. Another more complete picture of this repentance is seen in Genesis chapter forty-four, immediately before Joseph reveals himself to them in chapter forty-five.

Any thoughts? (Be sure to fill in your chart.)

We will discuss more details concerning Joseph in the lecture this week. See you tomorrow.

Day Three — Moses, a Prophet Sent by God

So far this week we have briefly studied a part of the life of Joseph — a type of Christ. Today and tomorrow we will study a part of the life of Moses, who is also a type of Christ. It goes without saying that there is so much to learn from both of these men (in relation to the person and work of Christ), but remember we are focusing our study on the part of their stories that reveal information on *the overall picture of marriage*.

The events we studied yesterday precede the events we will study today. During the time of the famine, Jacob's family had moved to Egypt. The opening verses of Exodus give us a brief history of the time between Jacob's move to Egypt and Moses' birth.

Exodus 1

1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: **2** Reuben, Simeon, Levi and Judah; **3** Issachar, Zebulun and Benjamin; **4** Dan and Naphtali, Gad and Asher. **5** And all the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. **6** And Joseph died, and all his brothers and all that generation. **7** But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

8 Now a new king arose over Egypt, who did not know Joseph. **9** And he said to his people, "Behold, the people of the sons of Israel are more and mightier than we. **10** Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land." **11** So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. **12** But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. **13** And the Egyptians compelled the sons of Israel to labor rigorously; **14** and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.

Moses was born during the time of Israel's enslavement to Egypt and, through a series of events surrounding his birth, had grown-up in Pharaoh's household (see Ex. 2:1-10). Then —

Exodus 2

11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. 12 So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand. 13 And he went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" 14 But he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" Then Moses was afraid, and said, "Surely the matter has become known."

Briefly retell what happened in vv. 11-13.

What was the question asked of Moses in v. 14? (You should remember this quote!)

Do you remember that his brothers also asked a similar question of Joseph? Here it is:

Genesis 37

8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.

These events caused Moses to flee the land of Egypt and to settle in another land, wherein he took a wife. Read about it.

Exodus 2

15 When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.

16 Now the priest of Midian had seven daughters; and they came to draw water, and filled the troughs to water their father's flock. 17 Then the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock. 18 When they came to Reuel their father, he said, "Why have you come back so soon today?" 19 So they said, "An Egyptian delivered us from the hand of the shepherds; and what is more, he even drew the water for us and watered the flock." 20 And he said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat." 21 And Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. 22 Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

At what location did Moses first meet his wife-to-be?

How many daughters did the priest of Midian have?

During the forty years that Moses was away from Egypt, the situation for the Children of Israel had gotten to the point where their bondage caused them to sigh and cry out to God for help. God heard their groaning and remembered the covenant He had made with Abraham (Ex. 2:23-25, *cf.* Gen. 15:13, 14). Then the Lord appeared to Moses in a burning bush and commissioned Moses to go back to Egypt to redeem Israel from her bondage.

Let's stop for a moment and notice something. Thus far we have seen that the servant of Abraham met Isaac's wife-to-be *at a well*. Did you know that Jacob also met Rachel *at a well*? And Moses met his wife *at a well*. Is there anything that can be learned from these men, who are types of Christ, meeting their wives *at a well*? Can we learn something with respect to Christ and His Bride?

Let's look at a story in the Gospel of John, which you will be very familiar with:

John 4

4 And He had to pass through Samaria. 5 So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. 7 There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?"

13 Jesus answered and said to her, "Everyone who drinks of this water shall thirst again; 14 but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life."

In the discussion that ensued between the Samaritan woman and Jesus, what does Jesus liken Himself to?

What do you think the implication may be that a bride is found at a well?

We'll pick it up tomorrow. Please continue to pray that the Lord will continue to give you insight and understanding of His Word. There is more to learn.

Day Four — Moses' Gentile Bride

In our study yesterday, we saw that Moses had been initially rejected in his desire to help his brethren (*cf.* Acts 7:25), and he fled to Midian, where he took a Gentile woman for his wife. Forty years later, this portion of the story ends with the scene at the burning bush wherein God commissioned Moses to go back to Egypt to redeem Israel from bondage. Today we will see something similar happening in Moses' life as what we saw in Joseph's life — his wife not being present when Moses fulfilled his commission to redeem Israel. We'll look at it.

Exodus 4

18 Then Moses departed and returned to Jethro his father-in-law, and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace." **19** Now the LORD said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." **20** So Moses took his wife and his sons and mounted them on a donkey, and he returned to the land of Egypt. Moses also took the staff of God in his hand. **21** And the LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; 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 first-born. **23** "So I said to you, 'Let My son go, that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your first-born.'"

24 Now it came about at the lodging place on the way that the LORD met him and sought to put him to death. **25** Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." **26** So He let him alone. At that time she said, "You are a bridegroom of blood" — because of the circumcision.

According to v. 20, who left to go to Egypt?

On the journey, the Lord spoke again to Moses. What did He say?

Now reread v. 24. The events in vv. 18-23 transpired *prior to* v. 24, indicating that Moses and his family were still enroute to Egypt. They had not yet arrived.

From the succeeding context, apparently the Lord sought to put Moses to death because he had not complied with the covenant of circumcision given to Abraham, which was to be done to all the male descendants of Israel. Apparently, his wife saved Moses from being put to death by God by circumcising their sons.

From this point in the written record, it is apparent that Zipporah went back to Midian to her father's house, only to be reunited with Moses *after* he was used by God to redeem the nation of Israel from bondage. Note that between Exodus 4:27 and Exodus 18:1 Zipporah is noticeably absent, not being mentioned again until Exodus chapter eighteen. In chapter eighteen, especially notice vv. 2 and 5.

Exodus 18

1 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt. **2** And Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, **3** and her two sons, of whom one was named Gershom, for he said, "I have been a sojourner in a foreign land." **4** And the other was named Eliezer, for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh."

5 Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at the mount of God. **6** And he sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

These events are instructive for us, so learn these things well. From what is evident in these passages, where was Moses' wife when Moses was in Egypt dealing with the release of the Children of Israel?

Do you see any indication whatsoever that she was with him during these dealings?

Though we will put the anti-type picture together tomorrow, let us review something as we close today. We know that Jesus is going to come again at the end of the Tribulation to deliver His brethren from future and horrific suffering and bondage. One of the very many places this is spoken of is in Zechariah chapter fourteen. Verses 1-2 leads up to the deliverance. Verse 3 depicts the actual deliverance, referring to His second coming:

Zechariah 14

1 Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. **2** For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished, and half of the city exiled, but the rest of the people will not be cut off from the city. **3** Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. **4** And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

So the question is: Will the Bride of Christ come with Him? What do you think? Based upon what we have seen in the type/anti-type structure within the stories of Joseph and Moses, when Christ comes back to the earth to deliver Israel from bondage once again, do you think He will bring His Bride with Him? Why or why not?

Some people think that Jesus will bring the Church back with Him when He comes to do battle with the nations because of the way the KJV reads in Jude:

Jude 1 (KJV)

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, **15** To execute judgment upon all, and to convince

all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

According to this translation (the KJV), who comes back with Jesus?

But is that an accurate translation? If it is, then the type/anti-type picture fails, something that cannot happen!

The English word “*saints*” comes from the Greek word *hagios* and carries the meaning of *something or someone being consecrated, or set apart*; literally the word means “holy.” The New Testament uses this word to describe many things: the *Holy Spirit*, *holy* angels, the *holy* place, the *holy* city, the *holy* prophets, the *holy* covenant, the saints (individuals who are *holy* through faith).

The verse literally reads: “...Lo, the Lord came with holy myriads...” Now the question is: “Who makes up the myriads?” (The NASB goes somewhat neutral on the issue, using the phrase “holy ones.”)

While we may not be able to ascertain the answer from Jude, we can get the clear answer from the words of Jesus. Read what He says about it.

Matthew 25

31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne...”

Who does Jesus say will come with Him?

II Thessalonians 1

6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire...

Who does Paul say will come back with Him?

Fill in your chart with the information you have learned about Moses as a type.

That’s it for the day. Think on these things. Tomorrow it should come together for you more clearly.

Day Five — The Anti-type

Thus far this week, we have glimpsed the lives of Joseph and Moses, with the detail leading up to their taking Gentile wives. The timing of both marriages is noteworthy. In the type, both men were shown to have taken Gentile brides *following an initial rejection by their brethren and prior to their being used by God to save Israel from certain destruction*. The anti-type must follow the type — Christ will have been shown to take a Bride *following His rejection by His brethren, and prior to His going forth to save Israel from a future destruction*. In other words, Jesus Christ will take His Bride *after* His first coming, when He

was rejected by His brethren but *before* His second coming, when He comes to redeem Israel from sure destruction.

It becomes more obvious that these two Old Testament figures are a type of Christ through what the New Testament martyr, Steven, says of them in his powerful message to the Council in Acts chapter seven.

Stephen was the first martyr recorded in the New Testament. Just prior to his being stoned to death by a Jewish mob (lead by Jewish leadership). Under the direction of the Holy Spirit, Steven laid out the nation's history for the leadership by drawing from type/anti-type illustrations.

Stephen was not just giving a history lesson when the people picked up stones to kill him! What was it about his message that was so disturbing to his hearers?

Steven laid out a rather lengthy dissertation on the history of the Jews, but it was not for the purpose of telling them their past as a nation. Rather it was to show that the nation had made the same mistake over and over again by rejecting specific individuals who had been chosen by God to deliver them out of distress. After each rejection, the individuals whom Stephen singled out (those who had been rejected by the Jewish people) were elevated to a position (by God) wherein He could later use them to deliver the Jews from a much greater distress which would come upon them as a result of their rejecting the individual in the first place.

In Israel's rejection of two specific individuals at two specific times, God allowed their hardships to worsen with the intention of bringing them to a place where they would recognize and accept the one sent by God for their help. Steven pointed out two specific individuals at two specific times, both in a specific location. Joseph had been rejected by his brethren, but was later in a position to save his own family from certain starvation due to the famine in the land throughout Canaan and Egypt. Moses had been rejected by the Hebrew slaves, but was later in a position to deliver his own nation from the increasing weight of their bondage in slavery in Egypt.

The reason for Steven pointing these two individuals out to the Sanhedrin was to show them that they themselves had just made the same the mistake by rejecting and crucifying the One sent to them as the Deliverer — the Anti-type to these two men who were pictured in a type. Stephen's message concluded with an accusation that they had just done what their fathers before them had done time and again. But the overriding thought throughout Stephen's message was that if they would simply repent from rejecting and crucifying the Messiah, they would spare themselves the hardship which would surely follow otherwise.

But lo! They covered their ears and rushed upon him with one impulse. They picked up stones and killed Stephen.

Today we are going to read the portions of Steven's message that deals with Joseph and Moses and see how God the Holy Spirit directed Steven to use them as a type of Christ, Who was to come after them. (Remember both Joseph and Moses took Gentile brides between the time of their rejection and time of their being used by God to deliver their brethren.) Also as you read what Stephen said to this mob, remember what Jesus taught the disciples on Resurrection day — that all of the Old Testament is about Him (Lk. 24:27, 44)!

First, let's read what Steven says about Joseph:

Acts 7

8 "And He [God] gave him [Abraham] the covenant of circumcision; and so Abraham became the father of Isaac, and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs. 9 And the patriarchs became jealous of

Joseph and sold him into Egypt. And yet God was with him, 10 and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his household. 11 Now a famine came over all Egypt and Canaan, and great affliction with it; and our fathers could find no food. 12 But when Jacob heard that there was grain in Egypt, he sent our fathers there the first time. 13 And on the second visit Joseph made himself known to his brothers, and Joseph's family was disclosed to Pharaoh. 14 And Joseph sent word and invited Jacob his father and all his relatives to come to him, seventy-five persons in all. 15 And Jacob went down to Egypt and there passed away, he and our fathers.

How is the description given in v. 9 concerning Joseph like Jesus' experience?

How can v. 10 be related to the experiences of Jesus?

Verses 11 and 12 describe great affliction upon Jacob's family. The father, Jacob, sent his sons to Egypt to seek the one who could help them — to Joseph. From what you know of prophecy, how might this describe the soon-to-come situation for the Jews during the Great Tribulation?

Verse 13 describes a *second* visit and the deliverance which follows. How does this describe a future event concerning Jesus Christ and the Jews at the end of the Tribulation?

Now Stephen continues the story. The details of Joseph's story having been brought to a close, Stephen recognizes another time wherein God would step into the affairs of His people.

Acts 7

16 "And from there they were removed to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.

17 "But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt, 18 until THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH. 19 It was he who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants and they would not survive.

What happened and how can it be likened to a future time with a worldwide ruler taking advantage of the Jews again?

Notice that Steven moved directly from the events surrounding Joseph's life into the events of Moses' life.

Acts 7

20 “And it was at this time that Moses was born; and he was lovely in the sight of God; and he was nurtured three months in his father’s home. 21 And after he had been exposed, Pharaoh’s daughter took him away, and nurtured him as her own son. 22 And Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. 23 But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. 24 And when he saw one of them being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. 25 And he supposed that his brethren understood that God was granting them deliverance through him; but they did not understand. 26 And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, ‘Men, you are brethren, why do you injure one another?’ 27 But the one who was injuring his neighbor pushed him away, saying, ‘WHO MADE YOU A RULER AND JUDGE OVER US? 28 ‘YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?’ 29 And at this remark MOSES FLED, AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons.

These events portend the first coming of Christ and His being rejected, then going to a far country. How would v. 25 depict the first coming of Christ?

How is v. 27 a type of the events surrounding Christ’s rejection?

Something must be noted in both types. After the initial rejection of both men, both found themselves in a far country at which time each took a Gentile bride. Then in both types, the wife of each man was noticeably absent when God sent him a second time to perform the work of deliverance for his brethren. What does this tell us about the anti-type?

Continuing in the story of Moses. The following passage depicts in the way of the type/anti-type relationship the second coming of Christ —

Acts 7

30 “And after forty years had passed, AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT Sinai, IN THE FLAME OF A BURNING THORN BUSH. 31 And when Moses saw it, he began to marvel at the sight; and as he approached to look more closely, there came the voice of the Lord: 32 ‘I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.’ And Moses shook with fear and would not venture to look. 33 BUT THE LORD SAID TO HIM, ‘TAKE OFF THE SANDALS FROM YOUR FEET, FOR THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND. 34 I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT, AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO DELIVER THEM; COME NOW, AND I WILL SEND YOU TO EGYPT.’ 35 This Moses whom they disowned, saying, ‘WHO MADE YOU A RULER AND A JUDGE?’ is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. 36 This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. 37 This is the Moses who

Understanding the Picture of Marriage — From Beginning to End

Lesson Four A Bride Taken from the Gentiles

said to the sons of Israel, 'GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.'

On your TYPE/ANTI-TYPE chart, write out how you think this is to be compared to the second coming of Christ.

With these two pictures in mind, do you think the Bride of Christ will be present with Him when He comes to redeem His brethren from the future destruction that is come upon Israel during and at the end of the Tribulation? Why or why not?

Are you beginning to see how God is putting the picture together? Do you have any thoughts, conclusions, or questions at this point?

All that we have studied thus far concerning the overall picture of marriage will be tied together in the lecture this week. Be sure not to miss it! Then we will continue to learn more as we look at the Book of Ruth during the next two weeks. Study well!