

Tradition looks at the Exodus with a well programmed, narrow, redemptive only focus. The libraries of orthodoxy are full of wonderful documents extolling the shed blood and its efficacy in bringing the sinner from bondage into the glorious presence of the most-high God. All this is essential in the basics of redemption, for it is true that our Lord and His offering for sin and sins can be clearly seen in the Tabernacle services, however, the Exodus is about Israel, not the church, and shows forth the Lord's faithfulness to His promises. The Exodus also shows a pledge the Lord made regarding himself and this pledge can be found repeated in the Acts period.

The Lord called Abram to a Land, and the first of the "I wills" of Genesis 12 is to be noted;

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen 12:1-3.

The world was to be blessed through a great nation, and that great nation was given a land of inheritance centrally located. Abram was directed to this land and in Genesis 15:13-21, the Lord assured him his seed would be delivered from a land of persecution back into that Land stretching from Euphrates to the Egyptian River. This was not conditional upon the faithfulness of the seed; the Lord is faithful to His Word despite the faithlessness of his people. The Exodus was the fulfilment of that great prophesy given in Gen.15.

Last edition we referenced two charts, the first showed the time Israel could have entered the Land of Genesis 12 & 15, and the second showed the actual time Israel entered the Land.

The Feasts are steps in Israel's national deliverance and Trumpets could have taken place about 16 months after Passover had Israel shown faith. Numbers 13 & 14 records this early possibility and failure (see Deut.1 also). Israel was turned back from the Land and wandered for 40 years. What is imperative to note however, is that the Lord had made promises and these He would fulfil because His integrity was at stake; Israel did enter the Land despite being unfaithful.

Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Deut.9:6 (see all this chapter).

The delay of 40 years did not mean a change in purpose, and despite Israel's stiff-necked attitude, they were forgiven (nationally) and eventually brought in. Moses pleads and the Lord makes a pledge;

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Num 14:19-21.

The assurance that the earth shall be filled with the glory of the LORD, is based upon one fact and one fact only, that is, the Lord lives. This is an unconditional statement regarding his purpose for the world through his people Israel. This emphatic statement by the Lord at Israel's national birth is repeated in prophesy, telling us that Israel's Exodus was but a picture of a greater deliverance under a greater Moses, the One Moses spoke about, Deut.18:18. Consider these prophetic passages speaking of the Lord's words concerning himself;

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psa 72:7-8.

Yea, all kings shall fall down before him: all nations shall serve him. Psa 72:11.

His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. Psa 72:17-19.

This Psalm of David might be about Solomon, but no one disputes it is about the very Lord who brought Israel to Kadesh-Barnea and declared the whole earth will be full of his glory. Consider another prophetic passage anticipating that future day of glory;

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. Isa 6:1, 3.

A leprous King is compared to the King of glory whose train filled the Temple. Back in Israel's birth the Lord descended to his tabernacle and the glory of the Lord filled it, see Ex.40:34.

Here is another passage;

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Hab 2:14

But the LORD is in his holy temple: let all the earth keep silence before him. Hab 2:20.

Habakkuk spoke condemnation for the Chaldeans and despite them, the Lord will make good his original promise, the entire earth will be filled with the glory of the Lord.

Here is one more reference;

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isa 11:9-10.

We are a long way from the Exodus, but the prophets have told us the Lord will have his day of glory, and why is this? Because he lives. This pledge of the Lord regarding himself is included in the true Exodus which began to unfold during the

Gospels and Acts. When we alter or transfer the earthly purpose of the Gospels and Acts, we are ignoring that great pledge from the Lord himself.

If Kadesh-Barnea was a failure of faith, then it is not impossible to consider my idea that the fulfilment of Pentecost in Acts 2-3 is another failure of faith. If my opinion is not correct, then certainly the crucifixion was a failure of faith, and the Lord, like Moses sought forgiveness for Israel. Israel wandered for 40 years in Exodus and in like manner, the Acts period continues for nearly 40 years. Did the failure of Israel at the cross negate the Lord's purposes? No! Because he lives, and the earth will be full of the glory of the Lord. That original pledge remained one of the foundation pillars during Acts, and this can be proven. Here are references from the Acts period which show that the original pledge of Numbers 14 is included in the gospel and hope of that time.

Paul wrote his letter to the Romans late in the Acts period, if there was any progression from Israel to the church, then Romans should show it. If there was any transition from the earthly purpose to the heavenly one, then Romans should show it, but this is not the case. Here is Paul's gospel given by revelation during Acts;

[For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom 1:16-17.](#)

Paul's gospel comes by revelation, but the revelation is not something hid in God but out of Habakkuk 2:4. While we have the redemptive feature of the just living by faith, we have already seen Habakkuk in the very same chapter, referring back to the Lord's pledge at Kadesh-Barnea. Here it is again;

[Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Hab 2:13-14.](#)

Romans opens with the Lord's pledge about himself and his glory in Israel. Then Romans 4 reinforces this redemptive earthly purpose feature. Abraham was promised the Land by unconditional covenant, the very Land where the Lord will display his glory. But Abraham was made righteous by his faith in the land. See Genesis 15;

[For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Rom 4:3.](#)

Paul also references King David as to righteousness by faith through grace, and David was promised a Son to sit upon his throne, and that Son is the One who pledged the earth will be full of his glory despite Israel. It was David who wrote of righteousness imputed, in the Land. It was David who wrote Ps.72 above;

[Even as David also describeth the blessedness of the man, unto whom God imputeth](#)

righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Rom 4:6-7.

Later in Romans Paul references Moses as to righteousness by faith, and it was Moses who told of the coming Prophet. It was Moses who pleaded and heard the Lord's pledge in Numbers 14;

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)... Rom 10:5-6.

What more can Paul write to show Romans is purely Israel and the earthly purpose in view? Paul then specifically writes about the hope of the Acts period here;

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom 15:12-13.

The quote is from Isa.11:10, but we have already seen, the very previous verse in Isaiah 11 alludes back to the Lord's original pledge at Kadesh-Barnea;

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa 11:9.

Romans from the first page to the last is featuring the giants of Israel, and bringing forth scriptures which repeat the Lord's pledge that the earth will be full of his glory because He lives. Romans knows nothing of any transition or progression. But what about Israel and their faithlessness? We turn to Romans three for the word of Paul;

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: Rom 3:1-4a.

To speak plainly, what if Israel did not believe nationally, would the purpose of God be negated? God forbid means "let it not be". Israel was unfaithful back in the original Exodus, did that mean a change in purpose? Absolutely not! Israel was unfaithful during Acts, did that mean a change in purpose? Absolutely not! Israel remained God's people during Acts, see Roms.11.

It was not Israel's faithfulness that brought Trumpets about. It was not Israel's obedience that brought entry at Trumpets at Jericho, it was the Lord's faithfulness and his pledge.

And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Num 14:21.

The Gospels and Acts are not the beginning of anything new and hid in God, they are the records of the greater Exodus unfolding until Israel was placed aside for a season at Acts 28.

Brian

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