Survey of God's Program with Israel

Genesis — the Formation Stage

A 9-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This 9-lesson study is the first part of the Survey of God's Program with Israel. It covers what is called the formation stage of the nation — Genesis 12:1 through the end of the book of Genesis — in which God actually formed the nation Israel. The study, introduced as "a short history of the nation Israel", opens with five basic reasons: God's program with Israel isn't over yet (Romans 11, with Ephesians 1); what it meant to be without Christ (Ephesians 2); the things written aforetime, "written for our learning" (Romans 15); Matthew through John is still God's time past dealings with Israel; and biblical theology — with a possible sixth. Most of the study stays in Genesis 12–14. The three issues of Genesis 12:1–3 — a special land, greatness, and being the means of blessing the earth — are the same three seen in Genesis 1–3, and through Abram and his seed God will fulfill what He said in Genesis 3:15. The study expands on God's plan and purpose with Israel from passages such as I Chronicles 16:30 (the world put back in its rightful place), Exodus 19 (a kingdom of priests) and Isaiah 51 (the land made like Eden). The land of Canaan is God's land. Satan had chosen it as the hotbed for propagating his abominations, and by bringing Abram into it God takes the battle for the repossession of the earth right to Satan himself — where God's priest Melchizedek, representing Him as possessor of heaven and earth, is already sitting. The last lesson outlines Genesis 12–50 in four sections — Abraham; Isaac; Jacob, the largest; and Jacob's blessings of his sons — and brings the study to the brink of the Exodus stage.

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Lesson Summaries

L1

Five Reasons for a Short History of Israel *Romans 11; Ephesians 1–2; Romans 15; Exodus 33–34; Matthew 3; Acts 2*

The 1st Reason: Romans 11 and Ephesians 1

- Five basic reasons for engaging in a study introduced as "a short history of the nation Israel"
- In Romans 9–11 Paul deals with the fact that God's program with Israel isn't over yet: "God forbid" (Romans 11:1) — God hasn't cast away His people
- In this present dispensation of Gentile grace Israel is in a blinded status, totally different from being cast away; then God resumes His program with Israel, and her blindness ends once the fullness of the Gentiles be come in
- God made promises and covenants with Israel, and God can't lie; and Genesis through Malachi, the Gospels and the opening chapter of Acts are, as the lesson words it, still living
- Ephesians 1: God wants us able to look into the past and see the wisdom of what He has done — so we need to be educated in His time past dealings with Israel, not to count troops but to see the wisdom of what God was doing; this is one of the first reasons for the study

The 2nd Reason: Without Christ (Ephesians 2)

- We have only ever lived in the dispensation of grace; without studying Genesis through Malachi, the Gospels and the opening chapter of Acts, one lacks a deep understanding of what being without Christ meant
- That understanding comes by studying the commonwealth status Israel had — what it meant for a Gentile to be an alien from Israel's commonwealth and a stranger from the covenants of promise

The 3rd Reason: "written for our learning" (Romans 15; Exodus 33–34)

- The things "written aforetime" in Romans 15:4 are Genesis through Malachi, and they also include Matthew, Mark, Luke and John
- They don't deal with us program-wise, and their instructions and commands

are not there for us to follow — but there is some learning, and it concerns God's character and essence

- That is why verse 5 says "the God of patience and consolation": the patience and consolation of verse 4 have to do with God's character and essence; some of it is manifested more in His dealings with Israel than today in this dispensation of grace
- In Exodus 33 Moses demanded to see God's glory — what in God enabled Him to tolerate that people in view of their idolatry; the glory he needed to see was not power, but that God was a God of patience or long-suffering

The 4th Reason: Matthew Through John Is Not a Brand-New Program

- Matthew through John and the opening chapters of Acts are still God's time past dealings with Israel; anyone who understood Genesis through Malachi would have no trouble with Matthew, Mark, Luke and John
- John the Baptist was dressed and acting like Elijah and doing exactly what Malachi said: Israel's program had come to the climax Isaiah and Malachi said it was coming to
- "fully come" in Acts 2 comes out of the prophets in connection with Israel's calendar: the real Pentecost took place, and Israel waits for the real Feast of Trumpets, Day of Atonement and Feast of Tabernacles

The 5th Reason: Biblical Theology — and a 6th

- The 5th reason is biblical theology: taking in the knowledge God wants us to have in the order in which He has given it
- A 6th: to show the Gospels are not about this dispensation, you need to know when the dispensation of grace came in and know the program well enough to tie them to the prophets

L2

The World Also Shall Be Stable *Genesis 12:1–3; I Chronicles 16; the New Song Psalms 96–100*

Genesis 12 and Genesis 1–3: The Same Three Issues

- The three outstanding issues spelled out in Genesis 12:1–3 are the same three seen in Genesis 1–3
- Eden was God's land on the earth; Adam was to have dominion over the rest of it and, as monarch of the earth, provide for the administration of God's righteous rule and the blessing of the whole earth
- With Abraham and his seed God will fulfill what He said in Genesis 3:15: reconciling the world unto Himself, providing for that monarchy again, and providing for the blessing of the world

A Special Land and a Great Nation

- God has chosen that land as His dwelling place on earth; it will be called Jehovah's land, and Jacob will call the place Bethel, the Hebrew word for the house of God
- Walking to and fro on land was the Oriental way of staking it out; Satan did it (Job 1–2) as the prince of this world, and in Genesis 13 God tells Abraham to walk up and down the land, taking it back
- Israel will be a great nation in the sense of what Nimrod was doing — a kingdom that dominated the world; a kingdom is in view
- When the Lord Jesus Christ rules as Israel's king in Zion, His title King of Kings and Lord of Lords represents the dominance of this great nation

David's Psalm (I Chronicles 16)

- David wrote it when God gave him rest from all his enemies and he brought the ark into Jerusalem; in it he reminds Israel of the covenant God made when He separated Abraham
- David realized God's promises to Abraham, Isaac and Jacob had not been totally fulfilled; he looked to a time when the whole world would be at peace with Israel and influenced by them
- Verses 23–33 make up nearly all of Psalm 96; in them David saw the new song Israel would be singing

"the world also shall be stable" (I Chronicles 16:30)

- Verse 30 is almost an encapsulation in one verse of the plan and purpose of God with the nation Israel
- The Hebrew word has the idea of establishing in its rightful place — as when Saul told Jonathan he could not be put in his rightful place while David lived (I Samuel 20:31)
- From the time sin entered, the world has been under the dominion of the usurper; its rightful place is under man as monarch of the earth, as when God created it and gave it to Adam

The New Song Psalms (96–100)

- They look forward to a time when God's covenant with Israel is in its fulfillment; Psalm 96:10 contains the very verse of I Chronicles 16:30
- Psalm 97 emphasizes God's judgment on the earth: He comes as Lord of the whole earth to take back what is His from the usurper; Psalm 98 looks at it especially from Israel's aspect
- Psalm 99: all the fathers will be in that kingdom; Psalm 100: the Gentiles submit to Israel's God — the Abrahamic covenant calls for the blessing of the Gentiles with Israel in that kingdom

L3

The Great Nation Concept in Genesis 12 *The Formation Stage; Genesis 1–3, 10–11 and 12:1–3; Nimrod and Babel*

A Doctrinal Study, Stage by Stage

- The study is arranged so God's dealings with Israel are thought of stage by stage, starting with the formation stage, in which God actually formed the nation Israel
- It is a doctrinal study, to view God's dealings with Israel from His perspective; Israel's history is one of following the courses of punishment rather than receiving the blessings

Man Created as the Monarch of the Earth

- Man was created for a purpose on the earth: to rule on the earth for God, as the monarch of the earth
- What Abram, his seed and the nation Israel will do is fulfill God's plan and purpose for mankind on the earth; the name Israel — God's prince or God's ruler — reflects it

Genesis 3:15 and Satan's Policy of Evil

- Genesis 3:15 is the crux behind what God is doing with Abraham: God will still use mankind to accomplish His original plan and purpose, and destroy the satanic plan of evil on the earth
- Genesis 4:1–11:32 records the success of Satan's policy of evil, with three

forms of corruption: Cain's murder of Abel; bringing his principalities down to implicate the human race; and the union of the human race in idolatry
- Each of the three met a corresponding judgment from God; the union of the human race in idolatry was judged by the languages at the Tower of Babel
- God lets mankind go off in the policy of evil and separates one man, Abram; the destruction of the satanic plan of evil that Genesis 3:15 promised will be accomplished through that man and his seed

"Get thee out": Abram Sanctified unto God

- God makes a complete separation of Abram from everything he was associated with; he comes from the land of Shinar, where Babel was built — though not from that very city
- This is a sanctification of Abram unto God; he would no longer have any inheritance back there

Land, Greatness and Blessing

- Genesis 12:1–3 contains three things already seen in Genesis 1 and 3: a special land, greatness, and being the means of blessing the earth
- God created Adam to be great, though the word is not used there; Adam's dominion was to carry out God's blessing, and in Genesis 12:1–3 that word bless comes again

The Great Nation: Nimrod, Babel and the Kingdom of Heaven

- "a great nation" is great in the domineering empire type sense; Satan first tried to put a great nation on the earth through Nimrod after the flood — the root of the Tower of Babel
- God's command was to scatter abroad, and Babel was a direct violation of it; what was being put together there was a tremendous system of idolatry
- God did not let Satan put together a great nation, but He will — Abraham and his seed, the dominant nation ruling over all the other nations
- The kingdom of heaven is the kingdom on this earth, heaven's will accomplished on earth; the good news of the kingdom is about the fulfillment of the Abrahamic covenant, with Jesus Christ, the son of man, sitting in Jerusalem as monarch of the earth

L4

A Kingdom of Priests to Reconcile the World *Psalm 47; Exodus 19:1–6; Deuteronomy 4:5–8; Isaiah 2:1–4, 26:18 and 27:6*

Why Spend the Time: Biblical Theology

- Biblical theology is what the study is after: a doctrinal comprehension of God's dealings with Israel; most Christians have a storybook understanding of the Old Testament
- One familiar with God's plan and purpose with Israel would match the gospel of the kingdom with the Abrahamic and Davidic covenants, and would not think something brand new gets underway in Matthew 1:1

Psalm 47 and the Title Most High

- Psalm 47 looks forward to the Lord reigning in Zion and through that over the whole world — the fulfillment of God's covenant with Abraham after this dispensation of grace is over
- Most High designates God as the possessor of heaven and earth — the very title Satan used when he said he wanted to be like the Most High
- God will take back that title; the whole purpose with Abraham and his seed is

to establish the Lord Jesus Christ, God Himself, as Most High on this earth

- "the voice of triumph": triumph is a victory over an enemy, and establishing the kingdom of heaven on this earth will establish a victory for God

Exodus 19: "a kingdom of priests"

- At Sinai God brought down a covenant of performance; it still speaks of the same plan and purpose He spoke to Abraham about
- In Exodus 15–18 Israel failed all five lessons about being dealt with on the basis of God's grace and Jehovahness rather than works; they don't learn it until the end of the tribulation period, when Hosea 14 is fulfilled
- As a kingdom of priests Israel is to be God's mediators and representatives to the rest of the world, to reconcile the world unto Himself
- "for all the earth *is* mine" is emphatic, because the earth was delivered over to the usurper who claims it is his

Deuteronomy 4: "Surely this great nation"

- This great nation is what the Abrahamic covenant is covenanting for; Moses recognized that Israel is to have an influence upon the nations
- God was not separating Abram and his seed never to have anything to do with the rest of the world; as a kingdom of priests they will influence the Gentiles to God's honor and glory

Isaiah 2, 26 and 27

- Isaiah 2 looks at the deliverance Israel will get when God fulfills His program with her; the last days are the last seven years on Daniel's time schedule
- "all nations shall flow unto it" is the influence issue again; the kingdom of heaven establishes heaven's ways and paths on this earth — heaven's will done on earth by Israelites and by Gentiles influenced by it
- In Isaiah 26:18 Isaiah confesses Israel's failures; God's plan with Abraham's seed is to have the inhabitants of the world fall — but not on the basis of their own performance by the law covenant
- Under the 5th course Israel is withering away, but in the kingdom reign Israel will blossom and bud and bring forth the fruit it is supposed to (Isaiah 27:6) — what the Abrahamic covenant calls for

L5

The Land Made Like Eden: God's Country *Isaiah 51:1–6; Hebrews 11:8–16; the Land of Promise and the City*

The Beginning of the Active Repossession of the Earth

- Abram's taking possession of the land is the beginning of the active repossession of the earth; the land is to be the abode of the monarch of the earth and the citizenry of his great nation
- From it will come the subduing of the earth back unto God's dominion and the administration of His righteous will
- Abram walks the land because God is giving it to him, taking possession of it for himself and for the Lord; in sending him into Canaan God takes the battle to Satan's very stronghold

"look unto the rock *whence* ye are hewn" (Isaiah 51)

- In Isaiah's time the 5th course of punishment is commencing, involving Israel being taken out of the land under Gentile dominion
- "waste places" is primarily a military term for areas sacked by an invading

enemy; Israel suffered that on their outskirts under the 3rd and 4th courses, but the 5th calls for their very capital to be sacked

- God started with one childless man and a woman who couldn't bear a child — a miracle nation — and they will be that great nation on the basis of God's Jehovahness and grace, just as He started it

Waste Places Made Like Eden

- The waste places, wilderness and desert refer to Israel's land, all the result of Israel's failure under the covenant; they will receive the blessings of the land they couldn't obtain by the law contract
- The Eden reference in verse 3 primarily focuses on the land's magnificence in appearance, productivity and beauty
- But a paradise was also the abode for a monarch: the land is Eden-like because the law goes forth and God's righteous rule and dominion of the earth is established through it
- Verse 1 addresses the positive responders to the truth within the nation, the remnant

"By faith he sojourned in the land of promise" (Hebrews 11)

- Faith is believing what someone has said and trusting, relying, depending and acting upon it; the Word of God came to Abram, and he believed it and acted upon it
- He recognized it was a land of promise in which he was still a stranger sojourning, and that what God would do with it had a future aspect
- "looked for" means to expect, to anticipate: Abraham was not walking around trying to find the city — it wasn't built yet — but expecting God to build a city in that land in which He would dwell

A Heavenly Country: God's Country

- Hebrews 11:13–16 is not about Abraham waiting to go to heaven; heavenly describes the land — that is why it is called the kingdom of heaven
- God promised that land to be a heavenly country, as heaven itself: God will dwell in it and His will will be done; there is a place on this earth that really is His country

L6

This Land of Canaan Is His Land *Exodus 15; Leviticus 25:23; Psalms 68 and 46; Isaiah 8 and 14; John 1:11*

"the mountain of thine inheritance" (Exodus 15)

- Moses had seen God deliver Israel from Egypt as He promised Abraham; he knew fear and dread would take hold upon the other nations, and Israel would be brought into the land
- In verses 17–18 Moses recognizes that the land of Canaan will be the mountain of God's inheritance
- Verse 17 has two words for Lord — the Jehovah concept and the Adonai concept; for the sanctuary Moses changes to Adonai, which has the idea of mastership and rulership
- The house of God in that land — the Bethel concept — is for rulership and dominion on this earth

"for the land *is* mine" (Leviticus 25:23)

- Each Israelite and tribe had an allotment, but the land could not be sold

forever because it is the Lord's; Israel held it in joint ownership with God

- Until the city is established, they are sojourners and strangers with the Lord in the land

Psalm 68: The Earth Responded

- Psalm 68 looks to the end of the tribulation period, when God arises and vanquishes Israel's enemies; Israel's only hope of becoming what God planned and purposed is Jehovah riding upon the heavens in their help
- In verses 7–8 David looks back to the exodus: when God began, the earth acknowledged that the possessor of heaven and earth had come to take back what was His
- When it takes place again it will rest not on Israel's faithfulness to a covenant but solely on God's Jehovahness and grace
- David sees the Lord take the hill He desired to dwell in, leading captivity captive and bestowing the spoils of victory on Israel

Psalm 46: "the city of God"

- Psalm 46, it appears, will be sung by the maidens of Psalm 68; God is Israel's refuge and strength in their tribulation under the Lord's day of wrath
- The city of God is Jerusalem; "the most High" is the title for the possessor of heaven and earth, who will dwell there having defeated the satanic plan of evil

Immanuel's Land (Isaiah 8 and 14)

- Isaiah 8 looks to the commencement of the 5th course, when Israel is taken out of the land; verse 8 is addressed to Immanuel, the Lord Jesus Christ, whose land is profaned
- God will not stand for it forever: Isaiah 14 describes destroying the satanic confederacy to obliterate Israel, and God reconciling the earth through Abraham's seed as a great nation in that land

"He came unto his own" (John 1:11)

- The first "his own" refers to things — the Lord came into His own land and rightful inheritance as the seed of David; the second refers to people
- It is a marvelous testimony to the deity of the Lord Jesus Christ: that's His land

L7

Why the Land of Canaan? *Genesis 10–12; Ezekiel 16:1–8; Genesis 15:16; Satan's Hotbed*

Canaan Was No Stopover

- Their intention (Genesis 11:31; 12:5) was to go into the land of Canaan; it was not a stopover but the land God would show Abram, where God wanted him to be
- On his map Keith marks the city J for Jerusalem, though it was not yet called that; the Jebusites owned it then

Taking the Battle Right to Satan

- In bringing Abram into this land God is taking the repossession battle right to Satan himself
- Canaan was the land Satan himself had chosen for propagating his abominations and ways on the earth, after his attempt at Babel to create a great nation himself

- God thwarted Babel by confusing the languages and scattering the nations, but that did not stop Satan; he shifted his venue and modus operandi and took up Canaan and his children

Genesis 10: Special Attention on Canaan

- When God focuses attention on one individual in a genealogy there is a reason: Nimrod in verses 8–11, and Canaan and his sons in verses 15–19
- The Canaanites were spread abroad by God's judgment at Babel, and verse 19 tells where; Satan would use that land and those people as the hotbed for propagating his abominations

Ezekiel 16: The Nativity of Jerusalem

- As the 5th course commences, God lets Israel know through Ezekiel that the land He brought Abram into was special to Him before He called Abram into it
- By then Israel was performing in that land the very things done there when it was Satan's hotbed
- The city later called Jerusalem was already established by the sons of Canaan — the Amorites and the Hittites joining as a father and a mother — and its purpose wasn't a noble one
- Satan, it appears, designed it to be the capital of the area, as Babel was to be his world capital; these nations were abhorred by God

"the iniquity of the Amorites *is* not yet full" (Genesis 15:16)

- God will not let Abraham's seed clean out the land until the iniquity of the Amorites is full — He waits until the hotbed is fully established
- It is a masterstroke of God's genius: God takes the wise in his own craftiness
- God set His will on that land, established a covenant connection with it and claimed it for Himself; its significance will be constantly brought up to Israel

L8

Melchizedek, Priest of the Most High God *Genesis 14:1–24; Genesis 15:1; Isaiah 63, 60 and 61; the Spoils of Victory*

Something Going On Behind the Scenes (Genesis 14:1–16)

- Four kings came with their armies from their nations, invading the land; Abram went after them with 318 men — Keith asks the class to think of the disparity in numbers
- It wasn't something that just happened: it was part of the satanic policy of evil against God's use of Abram and his seed, and the outcome was God thwarting it

God's Priest Already in the Land

- God already has someone in the land whom He calls a priest — a mediator between God and men: Melchizedek, king of Salem
- The most high God signifies the possessor of heaven and earth — the very title Satan used when he put his plan of evil together, claiming he was the possessor of the earth
- First: God has His own priest, representing Him as possessor of heaven and earth, already sitting in Satan's hotbed for the propagation of his abominations
- There appears to be an indication that Melchizedek's placement in that city is what Ezekiel 16 signifies; we are not told whether he was in the land before Abram, though it would not be surprising

"which hath delivered thine enemies into thy hand"

- Second: Melchizedek blesses Abram after the slaughter of the kings, recognizing who Abram is, and blesses the most high God
- The invaders didn't come to fight Abram, but Melchizedek recognized what was going on behind the scenes: they were Abram's enemies because of who they were in the satanic policy of evil
- Abram with 318 men slaughtering four kings and their armies is significant because God is behind it

The Spoils of Victory

- Abram recognized that the spoils of the Gentiles belonged to the real possessor of heaven and earth, and gave them to him
- He took none of the king of Sodom's goods: this was just a skirmish compared with the real battle, and he was waiting for the reward of the fullness of what God promised
- The riches God promised would come from the battle God Himself would wage; Abram already experienced part of "I *am* thy shield" (Genesis 15:1) in the victory with 318 men

Isaiah 63, 60 and 61: The Same Thing Again

- Isaiah 63 looks to the Lord Jesus Christ performing the final victorious battle for Israel at the end of the tribulation period — the one coming from Edom "with dyed garments from Bozrah"
- Abraham's giving of tithes of the spoils will happen again when the Lord comes back victorious; the great nation Israel, functioning as a kingdom of priests, will receive those things and give them to God
- The account is not there to add adventure: Melchizedek confirms that Abram is God's man for the repossession of the earth, and the land is God's land for it

L9

Genesis 12–50: Fourfold Breakdown and Jacob's Ladder

Genesis 15:13–16; Genesis 28:10–19; John 1:48–51; the House of God and the Gate of Heaven

To the Brink of the Exodus Stage

- This last session on the formation stage — Genesis 12:1 to the end of Genesis — brings the study to the brink of the Exodus stage, which includes Exodus, Leviticus, Numbers and Deuteronomy
- God told Abraham his seed would multiply outside the land and be brought out with great substance into the land; Genesis 15 maps out the rest of Genesis, and God doesn't bring Israel out of Egypt on a whim

The Fourfold Breakdown of Genesis 12–50

- 1st section (12:1–20:18): the separation of Abraham, God's sanctification of him unto Himself, and the declaration of God's plan and purpose with him
- 2nd section (21:1–26:35): the miracle birth of Isaac and God's confirming of His covenant with him
- 3rd section (27:1–48:22), the largest: Jacob and the confirming of God's covenant to him, with the twelve sons — the commencement of the organized structure of the nation
- 4th section (49:1–50:26): Jacob's blessings of his sons — a brief historical description of what his sons and their tribes will go through, a prophetical

declaration concerning the nation's history; the study will come back to them when those things come up

A Miracle Birth and "a company of nations"

- Isaac's birth was a divine intervention: Abraham and Sarah had no capacity on their own, which is why God calls Himself the father of the nation
- With Israel's back against the wall in the 5th course, especially the time of Jacob's trouble, God intervenes at the end of the tribulation period and the nation is born in a day — another birth producing it again
- Probably "a company of nations" refers to the multiplication of Jacob's seed — father of a multitude, a great company, not of Gentile nations

"the house of God" and "the gate of heaven" (Genesis 28)

- Separated from Isaac and his rebellious brother Esau, Jacob is dealt with by God, who confirms the covenant to him and gives him further understanding of it
- Jacob was not ignorant of the covenant, but it hadn't impressed him as it ought to; in verse 16 it dawns on him that it is all real — "Surely the LORD is in this place"
- "How dreadful" is not horror but awe: Jacob is awestruck that this land is the Lord's land; the house of God means God has chosen this land for His own abode
- The gate of heaven means this land is the very way heaven's will is accomplished on earth; it is the means by which the Gentiles will get their blessings

Jacob's History and Jacob's Ladder

- Jacob gets more space than Abraham or Isaac because what he went through personally is just about exactly what the nation goes through in its history
- Jacob's "few and evil" is what Israel will confess in the tribulation period, casting themselves, as Jacob did, on God's Jehovahness and grace
- In John 1:51 the Lord refers to the very thing Jacob saw; He will be the Son of Man — literally the Son of Adam — who has provided for the fulfillment of Genesis 3:15 through the Abrahamic and Davidic covenants

Key Doctrinal Distinctions

Time Past vs. the Present Dispensation of Grace

In this present dispensation of Gentile grace Israel is in a blinded status, not cast away; this dispensation of grace is an interruption of God's program with Israel, which will resume after it is over. The Lord returns and receives us unto Himself — the Rapture of the Church — and then God resumes His program with Israel; her blindness ends once the fullness of the Gentiles be come in.

Written for Our Learning, Not for Us to Follow (Romans 15:4)

The things written aforetime don't deal with us program-wise, so their instructions and commands are not there for us to follow — but there is some learning. That learning concerns God's character and essence, not going back to claim a promise that gives comfort; God will deal with us in this dispensation of grace with the same patience and consolation, and He has.

Matthew–John and Early Acts vs. the Dispensation of Grace

Matthew, Mark, Luke and John and the opening chapters of Acts are not where the dispensation of grace is; they are still God's time past dealings with Israel, and the day of Pentecost is not the beginning of a brand new dispensation. To show this, you need to know when the dispensation of grace came in and know the program well enough to tie the Gospels to the prophets.

Psalm 100: Israel's Fulfillment, Not the Mystery Age

Christians often quote Psalm 100 in a spiritualistic sense about how Gentiles ought to respond to God today. Granted, we Gentiles ought to respond to His goodness and grace in His dispensation of grace — but the psalm is not looking at the dispensation of grace or the mystery age; it looks at the fulfillment of God's program with Israel.

The Kingdom of Heaven vs. Heaven Itself

The kingdom of heaven is not heaven itself or God's spiritual reign in the heart; it is the kingdom on this earth — heaven's will accomplished on this earth. Hebrews 11:13–16 is not about Abraham waiting to go to heaven: "heavenly" describes the land, and the country he looked for is the one where God came down to this earth and made it heaven on earth.

Faith vs. an Optimistic Outlook

Faith in the Scriptures is not a synonym for an optimistic outlook; it is believing what someone has said and trusting, relying, depending and acting upon it.

Their Works vs. God's Jehovahness and Grace

Israel's history has been one of paying the penalty for being dealt with on the basis of their works rather than God's Jehovahness and grace; the future fulfillment rests not on Israel's faithfulness to a covenant but solely on His Jehovahness and grace.

Key Scripture References

Genesis 1–3	The same three outstanding issues as Genesis 12:1–3; man created as the monarch of the earth

Genesis 3:15	God will still use mankind to accomplish His original plan; the crux behind what He does with Abraham
Genesis 10–11	Nimrod and Babel: Satan's attempt at a great nation; Canaan and his sons singled out
Genesis 12:1–3	Land, greatness and blessing — the same three things seen in Genesis 1 and 3
Genesis 13:14–17	Abram walks the land: a symbolic gesture of taking possession
Genesis 14:17–24	Melchizedek, priest of the most high God, possessor of heaven and earth; the spoils of victory
Genesis 15:13–16	Maps out the rest of Genesis; "the iniquity of the Amorites *is* not yet full"
Genesis 28:10–19	Jacob at Bethel: "the house of God" and "the gate of heaven"
Exodus 15:17–18	The land of Canaan as the mountain of God's inheritance
Exodus 19:1–6	A kingdom of priests; "for all the earth *is* mine"
Exodus 33–34	Moses asks to see God's glory: a God of patience or long-suffering
Leviticus 25:23	"the land *is* mine" — Israel held it in joint ownership with God
Deuteronomy 4:5–8	"this great nation" — Israel to have an influence upon the nations
I Chronicles 16:30	"the world also shall be stable" — put back in its rightful place
Psalm 46	The city of God, Jerusalem; the title of the possessor of heaven and earth
Psalm 47	The Lord reigning in Zion over the whole world; the title Most High
Psalm 68	The earth responded when God began the repossession; leading captivity captive
Psalms 96–100	The new song psalms: God's covenant with Israel in its fulfillment
Isaiah 2:1–4	The Lord's house established in the last days; all nations flow unto it
Isaiah 8:7–8; 14:24–26	Immanuel's land violated in the 5th course; "I will break the Assyrian in my land"
Isaiah 26:18; 27:6	Israel's failures confessed; Israel shall blossom and bud in the kingdom reign
Isaiah 51:1–6	The rock whence they were hewn; the land made like Eden
Isaiah 60–61; 63:1–6	The final battle from Edom; Israel as a kingdom of priests receives the spoils
Ezekiel 16:1–8	The nativity of the city Jerusalem in the land of Canaan
John 1:11	He came unto His own land; His own people received Him not
John 1:48–51	The very thing Jacob saw; the Son of Man
Romans 11	God hasn't cast away His people; Israel blinded, not cast away
Romans 15:4–5	Written for our learning about God's patience and consolation
Ephesians 1:7–10; 2:11–22	The mystery of His will; what it meant to be without Christ
Hebrews 11:8–16	By faith Abraham sojourned in the land of promise; a heavenly country