Survey of God's Program with Israel

Isaiah to Malachi — The Major Doctrinal Issues: Doctrines 1, 2 & 3

A 10-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These ten lessons are Lessons 12–21 of the 28-lesson seventh part of the Survey of God's Program with Israel. This study sets forth the seven major doctrinal issues of Isaiah to Malachi that make up the entire doctrinal structure of the 5th course of punishment, and works through the first three: the details of the 1st installment and the overall makeup of the 5th course, God's Jehovahness and grace (the doctrine of the Messiah), and the new covenant — then introduces the 4th, the Lord's day of purging and avenging wrath. The 1st doctrinal issue teaches that the 5th course is of long duration, broken down into five installments, and that it starts and ends the same way: details of the 1st installment are repeated in the 5th, so the remnant going through the 5th installment will learn by reading about the 1st. The 2nd is God putting His Jehovahness into practice through the Davidic covenant and graciously becoming Israel's Redeemer, Deliverer, Avenger, King, and Blesser; Isaiah 9:6–7 is an encapsulation of the entire doctrine of the Messiah. The 3rd, the new covenant, is God's grace operating for Israel: instead of a law contract based on her performance, a grace contract that gives her the perfect justification and perfect sanctification that put her in the position to be utilized by God. Isaiah through Malachi set forth everything about God's program with Israel except the mystery — this dispensation of Gentile grace, which has interrupted that program — and Hebrews through Revelation amplify what these prophets already set forth.

www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
L12	Seven Major Doctrinal Issues of Isaiah Through Malachi — The Doctrinal Structure of the 5th Course; Daniel 12:4 and II Peter 1
L13	The Overall Makeup of the 5th Course — Doctrine 1: Jeremiah 25; II Chronicles 36; Revelation 14 and 16
L14	The Wine Cup of Fury; the Assyrian-Babylonian Connection — Jeremiah 25:8–33; Revelation 14; Micah 4–5; Daniel 11
L15	The Nations Around Israel: the Tumultuous Ones — Isaiah 13–19; the Burden of Egypt (Isaiah 19); Psalm 83
L16	Invasion, Captivity, City and Temple — Jeremiah 1; Daniel 8 and 11

Lesson	Core Focus
L17	The Sealing of the Remnant; God's Jehovahness — Ezekiel 9; Revelation 7 and 14; Hosea 13–14; Isaiah 9:6–7
L18	Isaiah 9: The Five Names of the Messiah — Isaiah 9:1–7; Psalm 83; Isaiah 63 and 43
L19	Redeemer, Deliverer, Avenger, King, and Blesser — Isaiah 40–42, 49–50, 11, 60–61 and 64
L20	The New Covenant: A Grace Contract for Israel — Exodus 15–19; Deuteronomy 29–30; Jeremiah 30–31
L21	Perfect Justification, Perfect Sanctification, and Purging Wrath — Ezekiel 16:58–63; Jeremiah 31:31–34; Ezekiel 20:33–38

Lesson Summaries

L12

Seven Major Doctrinal Issues of Isaiah Through Malachi *The Doctrinal Structure of the 5th Course; Daniel 12:4 and II Peter 1*

Where the Study Stands

- Five weeks went into three foundational issues: Isaiah through Malachi are the 5th course of punishment prophets; they divide into Isaiah–Zephaniah and Haggai–Malachi; and they show a doctrinal progression of milk to meat
- Isaiah through Zephaniah were raised up as the 1st installment was getting underway or had arrived; Haggai through Malachi when the 2nd installment commenced and was underway

Seven Issues, from Milk to Meat

- These seven issues make up the entire doctrinal structure of the 5th course: everything in Isaiah through Malachi can fit into one of them
- Each is set forth in milk form in Isaiah, Jeremiah and Ezekiel and amplified beginning especially with Daniel; in Hosea through Malachi you get meat issues for each of the seven

The Seven Doctrinal Issues

- The 1st doctrinal issue is the details about the 1st installment of the 5th course and the overall way the course is going to run; every one of the prophets says something about it
- The 2nd is the details about God's Jehovahness and grace being put into effect for Israel's salvation — another way of looking at it is the doctrine of the Messiah; Israel's only hope lies in the Davidic Covenant
- The 3rd is the details about the new covenant, the covenant of grace that deals with Israel's sins and failures under the law contract; it is so pivotal that it is acknowledged as a separate issue
- Then the Lord's day of wrath — purging the rebellious out of Israel and avenging upon the Gentiles — and Israel's prescription for cleansing (a term used here), the doctrine of the remnant: the remnant are those who avail themselves of it

- The 6th is the time schedule, whose major component is in Daniel, like the hub of a wheel; the prophets end with the kingdom, the fulfillment of the Abrahamic covenant, when the Lord reigns and everything is restored

Everything Except the Mystery

- Everything the Lord, John the Baptist and the twelve apostles do in the gospel accounts, and the day of Pentecost and its signs, is prophesied about in Isaiah through Malachi
- None of the things going on today are contained there — it is all part of the mystery program; everything from the end of the dispensation of grace until the kingdom is established is

Hebrews–Revelation: Knowledge Increased at the Time of the End

- In answer to a class question: Hebrews through Revelation provide no brand new type information about the 5th installment; nothing there lacks a foundation already laid in the prophets
- Daniel was told knowledge would be increased, but not until the time of the end; it is set forth in Hebrews through Revelation, especially Revelation's fine detailed map of the last years on the time schedule
- Its main use comes after the dispensation of grace is over: it provides the details the saints going through that time need to understand
- The kingdom saints will have to rightly divide the word of truth and not go to Romans through Philemon for their program; they never lost their hope
- In II Peter 1, Peter says something is more important than an eyewitness account, even from an apostle: what God's Word has said

L13

The Overall Makeup of the 5th Course *Doctrine 1: Jeremiah 25; II Chronicles 36; Revelation 14 and 16*

The Seven Essential Doctrines Reviewed

- Everything in Isaiah through Malachi comes under one of these categories, so a thorough examination would mean a complete study of Isaiah through Malachi
- The 2nd, God's Jehovahness and grace, is simply put the doctrine of the Messiah: by the Davidic covenant God puts His Jehovahness into practice and graciously becomes Israel's Redeemer, Deliverer, Avenger, King, and Blesser
- The 3rd is the new covenant; the 4th, the Lord's day of purging and avenging wrath; those who avail themselves of the prescription for cleansing constitute the remnant; the 6th is the time schedule; the 7th, the kingdom itself

Doctrine 1: Why the Installments Matter

- Leviticus 26 gives little information about the 5th course beyond its 1st installment and does not show that it would have particular installments; that comes in Isaiah, Jeremiah, Ezekiel, Daniel and so forth
- In the milk prophets — Isaiah, Jeremiah and Ezekiel — you have only the details of the 1st installment; Daniel is given a time schedule that lays out the rest

Jeremiah 25: Seventy Years and Gentile Dominion

- Jeremiah 25:9 is almost exactly what Leviticus 26 spells out about the land becoming a desolation and going into captivity
- Verses 12–14 make it evident that once the seventy years are over, the 5th

course is not over: Gentile dominion just gets underway with the king of Babylon, and other Gentile dominions follow

- The times of the Gentiles is a description of the 5th course of punishment

A Reason for Every Installment (II Chronicles 36)

- The 1st installment is seventy years, not an arbitrary number: the Lord put Israel into captivity so the land would enjoy her sabbaths for the length of time it was supposed to have enjoyed them
- The 3rd installment is the period of silence, approximately 400 years
- Matthew through John plus the opening chapters of Acts cover the 4th installment; Paul's epistles come in connection with the mystery; Hebrews through Revelation pick up the resumption of God's program with Israel and the final installment

From the 1st Installment Straight to the 5th

- Many times, right after describing the 1st installment, a prophet goes immediately to the 5th, almost skipping what happens in between; in Haggai through Malachi the move is from the 2nd to the 5th
- What Jeremiah prophesied against the nations takes place in the day of the LORD's wrath in the 5th installment, wrapped up in the wine cup of God's fury poured out upon the nations
- Revelation's wine-cup terminology is 5th course terminology: John is seeing what Jeremiah describes in Jeremiah 25, and Babylon is the last to drink it
- Going from the 1st installment straight to the 5th underscores to Israel the certainty of God bringing her out of the 5th course — and more: the 5th course starts and ends the same way
- There are ten similarities in the lesson notes; among those named now are the land invaded and the people taken captive — the young taken, the old left behind — and the temple and the city destroyed

L14

The Wine Cup of Fury; the Assyrian-Babylonian Connection

Jeremiah 25:8–33; Revelation 14; Micah 4–5; Daniel 11

The General Run of the 5th Course

- The first major doctrinal issue Isaiah through Malachi sets forth is the general run of the 5th course; the prophets show it has more than one installment
- Jeremiah 25 indicates that the 5th course starts with an initial installment lasting seventy years; installment is a term supplied here, not found in the text
- The overall run breaks down into five installments, each with a time related to it; the prophets set this forth so Israel would understand the 5th course is of long duration
- It is a course of punishment, so each installment carries chastisement; the greatest comes at the end, which is why that period is called the time of Jacob's trouble

Why the 1st Installment Is Followed by the 5th

- Descriptions of the 1st installment's invasion and captivity are often followed at once by what is going to be going on at the end
- One reason: God will not leave Israel there but will deliver them. Another, it appears: it teaches parallels between the way the 5th course begins and the way it ends

- God preserved that detail in His word well beyond the 1st installment's end, and you can learn a lot about the 5th installment from it

"Ye shall certainly drink" (Jeremiah 25:15–33)

- The wine cup of the fury of God in verse 15 is exactly what Revelation 14–16 especially describes; the nations drink it under the 5th installment
- The Lord's word in verse 28, "Ye shall certainly drink," indicates the matter is future
- From verse 30 the perpetual desolation on the nations is produced by the Lord's own coming — nothing that has historically taken place yet; the 5th installment is the day of the Lord, ending when He roars from His holy habitation
- Everything in Revelation is built upon the earlier prophets; its winepress describes the massacre on the mountains of Israel that the 5th course prophets foretold

The Assyrian-Babylonian Connection (Micah 4–5)

- The Assyrian-Babylonian connection is the rod of the Lord's discipline in the 1st installment; when the zenith of Jacob's trouble comes in the 5th installment, that same combination is employed again
- Micah 4:8 looks to the end, when Israel gets "the first dominion"; it comes only once the Messiah arrives. Micah 5:5: "this *man* shall be the peace, when the Assyrian shall come into our land" — the Assyrian came under the 1st installment, but he's coming again
- The understanding here is that the man of sin is an Assyrian — Daniel 11 calls him the king of the north — who moves his headquarters to Babylon, which is why Revelation repeats the Babylon concept

More Parallels

- In both installments the nations around Israel are engulfed, the land is invaded and the people taken captive, and the temple and the city are destroyed
- The Lord sealed the remnant in the 1st installment (Ezekiel 9), and the 144,000 are sealed in the exact same manner; Obadiah describes a judgment on Edom under both installments

L15

The Nations Around Israel: the Tumultuous Ones *Isaiah 13–19; the Burden of Egypt (Isaiah 19); Psalm 83*

Starts and Ends the Same Way

- Still in the first of the seven doctrinal issues, one of the most important things to understand is that the 5th course starts and ends almost the exact same way
- There is a reason the details of the 1st installment were given even though, when committed to print, it was just about over: the 5th course ends almost just like it begins; seeing this opens up the book of the Revelation

The First Similarity Restated

- Micah spoke of the Assyrian coming back into the land — after the Messiah has carried out His earthly ministry to Israel — and of the One who would be Israel's peace then
- In the final installment the Assyrian shifts his headquarters from Assyria to Babylon and ends up as the king of Babylon

The Second Similarity: The Tumultuous Ones

- The second similarity is the use of the nations around Israel: ten were involved then, and at the end the 10-nation confederacy surrounds the man of sin and gives its power to him
- Balak tried to bring the surrounding nations into a confederacy under the false prophet Balaam; God did not allow it then, but prophesied that the tumultuous confederacy would be put together
- The names may change, but they are the same peoples; the confederacy is not nations in Europe but those surrounding the land of Israel

The Burdens of Isaiah 13–19

- From Isaiah 13 to the end of chapter 19 each section deals with one of the nations around Israel, setting forth a burden for the way it treated Israel
- The first part of each generally describes its affliction under the 1st installment; the end describes the Lord putting down their oppression forever, and they come on bended knee and submit to Israel
- This does not mean the nations are being judged by the installments of the 5th course
- Nebuchadnezzar's dominion took in Moab, Ammon, Tyre, Sidon and down to Egypt; Daniel acknowledged that the God of heaven had given him all the kingdoms

Egypt Smitten and Healed (Isaiah 19:18–25)

- Egypt is judged by Nebuchadnezzar for mocking Israel, but from verse 18 Isaiah describes what Nebuchadnezzar does not fulfill: a time when she submits to Israel
- The key concept: as God deals with the nations, He deals with them in relationship to His people
- Because of that smiting "they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them" — they entreat the Lord through the agency of Israel in her glory
- To get the blessing the nations must come to Israel — the fulfillment of the Abrahamic covenant: bless them that bless you, curse them that curse you
- Further similarities are listed briefly: the 3rd, the invasion of the land and captivity, and the 4th, the city and the temple destroyed, with the remnant sealed before that event

L16

Invasion, Captivity, City and Temple *Jeremiah 1; Daniel 8 and 11*

Recap: The First Two Similarities

- The man of sin can be said to be an Assyrian partly because of the similarity between the 1st and 5th installments, and the prophet Nahum declares that the Assyrians will be employed a second time
- The man of sin puts together a confederacy of nations around the land of Israel — an engulfing of the nations, just as took place before

Invasion and Captivity (Jeremiah 1)

- In the 5th installment the land will be invaded one more time and the people will go into captivity; even the way they are taken captive repeats the 1st installment
- The 5th course in Leviticus 26 involves invasion, captivity, scattering among the nations and the land lying desolate; Jeremiah 1:3's "carrying away of

Jerusalem captive" is exactly what it called for

- Jeremiah was given the time for the 1st installment: seventy years for the land to rest and enjoy her sabbaths
- Jeremiah 1:13–15 gives graphic details of the invasion and where it comes from, and the same people will be involved in the 5th installment

Daniel's Layout of the 5th Course

- Daniel was given the entire layout of the 5th course and a time schedule to go with it; he knew the 5th course would not be over when the seventy years were over
- Daniel knew nothing about the dispensation of Gentile grace stopping the time schedule
- Daniel 2 gives the general run of things with no time attached; each vision takes a smaller section until chapters 10–12, which all deal with the 5th installment

Daniel 8: The Little Horn

- In Daniel 8, Daniel sees another captivity produced by the same nation that produced it in the first place; a little horn comes up out of the fourfold breakdown of the Grecian Empire
- That fourfold division will be in effect again when the program resumes with Israel, and the man of sin will come out of it
- From verse 23 Gabriel describes the final installment: a character with the same geographical description and lineage as the one who started it all destroys the holy people, sacks the city and destroys the temple

Daniel 11: The Vile Person

- Answering a class question, Keith says the Lord in Matthew 24 and Luke 21 shows the abomination of desolation passages are yet to be fulfilled, so He never saw Antiochus Epiphanes as fulfilling them
- Israel signs the covenant with the vile person because he mimics their Messiah: unlike his fathers, he persecutes the nations around Israel and gives Israel the fruits of his victory
- The kingdom saints will be persecuted for not going along with him, while the rest of Israel will be eating, drinking and making merry

L17

The Sealing of the Remnant; God's Jehovahness *Ezekiel 9; Revelation 7 and 14; Hosea 13–14; Isaiah 9:6–7*

The 5th Course and Its Installments

- God warned Israel before they signed the law contract that they would never keep it; the only way they will get it is by God's Jehovahness and grace giving it to them — a lesson learned the hard way
- John the Baptist, the Lord Jesus Christ, the twelve apostles and the gospel accounts are under the 5th course; the dispensation of grace interrupted Israel's program, and the tribulation period is the 5th course's last installment

Ten Parallels

- The ten parallels go on the board: there are at least ten, and readers will see others as they go through
- An Assyrian-Babylonian connection is employed to end the 5th course: the man of sin, an Assyrian, puts together the confederacy of ten nations — the ten toes of Daniel 2 — invades the land and takes them captive; the city and

temple are destroyed again

- Also: Satan's activities (Ezekiel 28, the prince of Tyrus); a similar but perfected purging of the nation; Obadiah's special judgment on Edom; resistance to the prophets; and a permanent judgment on the Assyrian-Babylonian connection and all the nations
- What the Lord did in measure at the 1st installment is perfected, and then Israel gets the kingdom established
- The entire book of the Revelation deals with the 5th installment, and all ten parallels are found there; in the Old Testament the expression "the day of the LORD" describes the 5th installment

The Sealing of the Remnant

- In Ezekiel 9, before the Lord devotes Jerusalem to destruction, He seals a remnant: "set a mark upon the foreheads of the men that sigh and that cry"
- In Isaiah 65 the nation is shown worthy of destruction, but He will not destroy them all; the remnant will be composed of His people who have sought Him
- The exact same kind of sealing takes place in the 5th installment — in their foreheads then and again; the 144,000 are all members of Israel and constitute the initial remnant
- From their ministry the rest of the remnant is formed; one difference is that the 144,000 are found all over the world, because the previous four installments scattered the nation

The 2nd Doctrinal Issue: God's Jehovahness (Hosea 13–14)

- By trying to keep the performance contract, Israel destroyed themselves: "O Israel, thou hast destroyed thyself; but in me *is* thine help"
- The name Jehovah means "I will be blank"; every unconditional "I will" in the passage declares an aspect of God's Jehovahness and grace to the nation
- God is waiting for the day when Israel comes to Him as Jehovah, acknowledging total dependence

The Doctrine of the Messiah (Isaiah 9:6–7)

- By the Davidic Covenant, Adonai Jehovah would enflesh Himself in the seed of David to be Israel's Redeemer, Deliverer, Avenger, King, and Blesser
- "A child is born" is His humanity; "a son is given" is His deity; and "the zeal of the LORD of hosts" is the mechanical implementation of God's Jehovahness into Israel to deliver them

L18

Isaiah 9: The Five Names of the Messiah *Isaiah 9:1–7; Psalm 83; Isaiah 63 and 43*

The Doctrinal Issues Reviewed

- The 1st issue, the overall makeup of the 5th course with its five installments, has been covered; the 2nd is God's Jehovahness and grace working for Israel — the doctrine of the Messiah
- The new covenant is part and parcel of number two but stands on its own, with a special section in Jeremiah; number four is the Lord's day of purging and avenging wrath, and number five the remnant and the prescription for cleansing

Light at the End of the 5th Course (Isaiah 9:1–7)

- Verses 3–5 describe a light of victory and deliverance for Israel; there will be a permanent, everlasting deliverance from the 5th course, with no 6th or 7th

course to follow

- Verses 6–7 explain that the deliverance comes from God's Jehovahness and grace being put into implementation, just as the Davidic covenant calls for
- He is the seed of David and the Son of God at the same time — which is why the son is spoken of as given, not born
- Verse 7's government and peace will be a permanent thing through David's son, not an interlude as under David

Israel's Five Needs

- Israel needed a Redeemer — a concept that came out in the book of Ruth — a Deliverer, an Avenger to deal with the satanic policy of evil, a perfectly righteous King, and a Blesser
- In the covenant with David, God contracted to enflesh Himself in David's seed and be these very things for Israel; each of the five names matches up concept-wise with one of them

Matching the Names to the Needs

- "Wonderful" matches up especially with the deliverance: His name first and foremost in that day, because of the measure of deliverance He brings against the odds of the Psalm 83 confederacy
- "Counsellor" matches up especially with the Avenger issue: it lets Israel function through the Messiah with the nations and avenges God's cause with Israel upon the nations
- "The mighty God" matches up with redemption: it took the mightiness and power of God Himself to provide for Israel's redemption
- "The Prince of Peace" is a royal title that matches up with the King concept
- "The everlasting Father" matches up with the Blesser: when Israel thought of God as father, they thought first of His creating and begetting the nation
- He destroys the rebellious nation and begets the holy nation, the kingdom of priests — the remnant, a nation born in a day; they will call Him the Everlasting Father

Isaiah 63 and 43

- Isaiah 63 expands on Him as the deliverer who will get the name Wonderful — coming from Edom, the first people named in Psalm 83's confederacy — in the day of His vengeance
- In Isaiah 43, "I have redeemed thee" looks forward to when redemption is past tense; "my people, my chosen" is the remnant, whom He begets again to show forth His praise

L19

Redeemer, Deliverer, Avenger, King, and Blesser *Isaiah 40–42, 49–50, 11, 60–61 and 64*

God's Jehovahness Through the Messiah

- The Davidic covenant contracts for Adonai Jehovah to enflesh Himself in David's line and be Israel's Messiah; its order is Redeemer, Deliverer, Avenger, King, then Blesser
- These are not names Israel was going to call the Lord Jesus Christ when He was first born; Isaiah 9 speaks of Israel's total deliverance from all that comes under the 5th course
- Isaiah, Jeremiah, Ezekiel and the rest, right through to Malachi, take these

names and develop them further

The Redeemer (Isaiah 40–41)

- Waiting upon the Lord in Isaiah 40:31 concerns the 5th course and the deliverance coming; mounting up "with wings as eagles" contrasts with Israel's treatment under the persecution of the Gentiles
- In Isaiah 41 the constant emphasis is God's Jehovahness behind the redemption; the repeated I will is His Jehovahness being implemented for the nation
- Redemption is the most foundational issue: it allows God's justice to deal with Israel in a blessing sense, not a cursing sense; Isaiah 53 describes the sufferings of the Messiah that produce it

The Deliverer (Isaiah 49–50)

- Isaiah 49 outlines Israel's need for deliverance from Satan's policy of evil through the nations; she is "the lawful captive," and she will be delivered
- Jehovah will do the contention and produce the deliverance; He will turn Israel into His own captive
- Isaiah 50:4 and following describe the Messiah who contends with the adversary; on the cross He wins the victory over him and the right he had to possession of Israel and the whole world

The Avenger (Isaiah 42)

- Isaiah 42:1–4 is quoted of the Lord Jesus Christ in the gospel accounts as Jehovah's servant; this aspect of His ministry focuses on bringing forth judgment to the Gentiles
- That means putting Israel where she can function as the kingdom of priests and set forth God's counsel to the nations; He will avenge His cause on this earth through His nation

The King (Isaiah 11) and the Blesser (Isaiah 60–64)

- Isaiah 11 describes the tree of the house of David lopped down by the 5th course; the roots are left, and the branch that comes forth is the Messiah Himself — the perfectly righteous king
- Isaiah 60 and 61 especially deal with the blessings Israel receives; "the forces of the Gentiles" are not military forces but their merchandise and offerings
- He brings forth these blessings as their Everlasting Father, who has begotten them to His everlasting favor; in Isaiah 64 Isaiah, speaking for Israel, casts Israel upon God's Jehovahness and grace
- The order shows progress: redemption first, then deliverance, then her cause avenged, then the righteous rule established, then blessings given to her and to the nations that submit

Isaiah Foundational

- Isaiah is foundational and the other prophets build on it; the 2nd issue produces Israel's deliverance from the curses of the law contract and puts her in position to be the holy nation, the kingdom of priests

L20

The New Covenant: A Grace Contract for Israel *Exodus 15–19; Deuteronomy 29–30; Jeremiah 30–31*

The Seven Issues in View

- Everything from the start of the 5th course until God's program with Israel is

fulfilled is set forth in Isaiah through Malachi — except the setting aside of the nation and the ushering in of this dispensation of Gentile grace

- The 6th issue, the time schedule, is about everything Daniel deals with; Daniel sits in the middle like the hub of the wheel, and Hosea through Malachi expand and amplify the fundamentals

The New Covenant: God's Grace Operating for Israel

- The 3rd issue is an outgrowth of the 2nd, God's Jehovahness, but a very special aspect of it; the establishment of a new covenant is part of the redemptive work of the Messiah
- The night before the cross, instituting the Lord's table, the Lord said the cup represents His blood, the blood of the New Testament
- The new covenant itself is God's grace operating for Israel: He makes her fit for His use and gives her the perfection of standing she could not obtain by the law contract

Exodus 15–19: The Lesson Before Sinai

- Before Mount Sinai, five trials educated Israel in her total inability to obey God's voice; in each, one of God's Jehovah names was manifested
- Collectively they showed it was impossible for her to make herself into what God's plan and purpose calls for; had the lesson been learned, the elders would have sent Moses back up the mountain
- The offer of Exodus 19:5–6 — "a peculiar treasure," "a kingdom of priests, and an holy nation" — was conditioned on obeying His voice; those concepts were already in the Abrahamic covenant

The Law Contract and the Palestinian Covenant

- By signing the law contract, Israel set her history to be God dealing with her on the basis of her own performance: if she performed, He blessed; if not, He had the contractual right to curse
- Israel's history has been one of experiencing the curse of the law contract, not its blessings
- In the covenant commonly called the Palestinian covenant, God swears before the curses even start that He will put His Jehovahness and grace into effect for her — circumcising her heart (Deuteronomy 30:6)

Jeremiah 30–31: One Unit

- Jeremiah 30 and 31 are one unit presenting the deliverance coming from all the oppression of the courses of punishment; it ends with 31:31–34 because the new covenant is the foundation on which everything rests
- God skips at once to the time of implementation, the 5th installment — "the time of Jacob's trouble," which is called here the tribulation period; the nation is not saved in any earlier installment
- Grace is the foundation on which Israel's being the holy nation and kingdom of priests sits — not because she earned, deserved or merited it

Perfect Sanctification and Perfect Justification

- In the new covenant God contracts to make Israel fit by His grace; verses 33–34 break down into perfect sanctification and perfect justification, which make her fit to be utilized in His plan and purpose

L21 Perfect Justification, Perfect Sanctification, and Purging Wrath

Ezekiel 16:58–63; Jeremiah 31:31–34; Ezekiel 20:33–38

Ezekiel 16: "When I am pacified toward thee"

- By the time of the 5th course Jerusalem has gotten herself right back in the hands of Satan and his policy of evil — yet God is not going to cast Israel off
- Pacified is the idea of judicial propitiation: His justice propitiated, or satisfied, for all she has done; her deliverance does not come until then
- With that propitiation another covenant, an everlasting contract, will be instituted to make Israel fit to be utilized by God

Not According to the Law Contract (Jeremiah 31:31–34)

- What gives Israel fitness is the Messiah's redemptive work and the new covenant established through His sacrificial death; that work is spelled out in the preceding context, not in verses 31–34
- "Not according to the covenant" spells out that the new covenant will not be like the law contract, the conditional contract that says, If you do this, then I will do this
- It will not be based on Israel's performance; it is His Jehovahness in operation for her, giving it to her by His grace
- It deals with Israel's sin problem and her defilement problem before God — not with her land and the kingdom, as some think

Perfect Sanctification Resting on Perfect Justification

- From "I will put my law in their inward parts" to "they shall all know me" sets forth the perfect sanctification God gives Israel
- It rests on the last thing in verse 34, the perfect justification they possess because of His propitiated justice
- Together they put Israel in the spiritual position to be utilized by God, so nothing spiritually disqualifies her from being the holy nation and kingdom of priests in the kingdom
- Every member of the remnant is a beneficiary of the new covenant, with perfect justification and perfect sanctification
- Hebrews spells out to the kingdom saints that the law contract could never make them righteous or holy, but God's grace gave them both

The Lord's Day of Purging and Avenging Wrath

- In the 5th and final installment the Lord will have His day of purging and avenging wrath — the zenith of the wrath of the 5th course
- Its first goal is purging out the rebellious element of Israel, leaving only a believing remnant; the second is avenging His cause with Israel against the nations and Satan's policy of evil

Passing Under the Rod (Ezekiel 20)

- "Pass under the rod" is the figure of a shepherd or cattle keeper separating his own from others mixed in with them; the rebels are purged out and will not go into the kingdom

Key Doctrinal Distinctions

Isaiah–Malachi vs. the Mystery

None of the things going on today are contained in Isaiah through Malachi; it is all part of the mystery program, which was not the subject matter of any portion of God's Word until the Lord Jesus Christ raised up the apostle Paul. Daniel knew nothing about the dispensation of Gentile grace stopping the time schedule, and nothing in this dispensation of grace is recorded in the book of the Revelation.

The Times of the Gentiles vs. the Fullness of the Gentiles

The times of the Gentiles is a description of the 5th course of punishment; the fullness of the Gentiles describes this dispensation of Gentile grace, after which God takes the Church, the body of Christ, out and resumes His program with Israel.

Kingdom Saints vs. the Body of Christ

The kingdom saints will have to rightly divide and not go to Romans through Philemon for their program; I Thessalonians 5:1 applies to us today, not to them — they need to know the times and seasons. They are not members of the body of Christ, and they did not become amalgamated into this dispensation of grace; they still have the hope of the kingdom. Hebrews, I and II Peter, James and I, II and III John will be germane to the kingdom saints when the program with Israel resumes after this dispensation of grace, and the church, the body of Christ, will be taken out and not be part of the tribulation period.

The Land Invaded, Not the Rapture

The gospel accounts' saying about two in the field, one taken, is not the rapture; it describes what takes place when the land gets invaded in the 5th installment.

Law Contract vs. Grace Contract

The law contract was conditional — if you do this, then I will do this — and Israel's history under it has been one of experiencing its curse; the new covenant is a grace contract based entirely on God dealing with her on the basis of a gift.

The New Covenant: Israel and Its Mystery Application

The new covenant deals with Israel's spiritual condition before God — her sin and defilement — not her land or kingdom, and it is not a repeat of the Abrahamic covenant. Part of the mystery revealed to Paul is that God makes Gentiles in this dispensation of grace "mystery beneficiaries of that New Testament" while Israel's program is interrupted; Paul's ministry does not make Gentiles heirs of Israel's land or kingdom. When the program resumes with Israel, those who believe the gospel of the kingdom will likewise receive the benefits of the new covenant.

Isaiah 9: Names for the Day of Deliverance

These are not names Israel was going to call the Lord Jesus Christ when He was first born; they have a particular timeframe in view of which they will be applied to the Messiah, and their exact fulfillment is yet future. As the lesson adds, some things in those names are attributes of His person that never change, and Paul applies the mighty God concept to us in I Corinthians 1–2: "the power of God and the wisdom of God in the cross."

Key Scripture References

Exodus 15–19	Five trials educate Israel in her inability to obey; the offer at Mount Sinai
Leviticus 26	The courses of punishment; the 5th course's hallmark is captivity out of the land
Deuteronomy 30:1–6	The Palestinian covenant: God will circumcise Israel's heart by His Jehovahness and grace
II Chronicles 36:17–23	Seventy years for the land to enjoy her sabbaths; Cyrus's proclamation
Psalm 83	The confederacy of nations; the wonderful deliverance behind the name Wonderful
Isaiah 9:1–7	A two-verse summary of the Davidic covenant; five names matching Israel's five needs
Isaiah 11:1–5	The branch from the lopped-down house of David: the perfectly righteous king
Isaiah 13–19	Burdens on each of the nations around Israel
Isaiah 19:18–25	Egypt smitten and healed; the nations blessed by coming to Israel
Isaiah 41:8–16	The Redeemer; God's Jehovahness behind the redemption
Isaiah 42:1–17	The Avenger: judgment brought forth to the Gentiles
Isaiah 43:1–21	Redemption seen as past tense; the remnant begotten to show forth His praise
Isaiah 49:22–50:9	The Deliverer contends with the one who holds Israel as his lawful captive
Isaiah 60–61; 64:4–9	The Blesser; Israel cast upon God's Jehovahness and grace
Isaiah 63:1–4	The Messiah from Edom as deliverer: the day of His vengeance
Isaiah 65:8–10	The doctrine of the remnant: not all will be destroyed
Jeremiah 1:1–15	The carrying away of Jerusalem captive; graphic details of the invasion
Jeremiah 25:8–33	The seventy years; the wine cup of fury given to the nations in the 5th installment
Jeremiah 30:4–7	The time of Jacob's trouble, the final installment
Jeremiah 31:31–34	The new covenant: perfect sanctification resting on perfect justification
Ezekiel 9	The sealing of the remnant before Jerusalem's destruction
Ezekiel 16:58–63	God pacified — judicial propitiation — and an everlasting covenant
Ezekiel 20:33–38	Passing under the rod: the rebels purged out
Daniel 8	The little horn; the final installment from verse 23

Daniel 11	The king of the north; the vile person who mimics Israel's Messiah
Daniel 12:4	Knowledge increased, but not until the time of the end
Hosea 13:9–14:5	"In me *is* thine help"; every I will declares God's Jehovahness
Obadiah	A special judgment on Edom under both the 1st and 5th installments
Micah 4:8–5:6	The first dominion; the Messiah Israel's peace when the Assyrian comes again
Revelation 7; 14	The 144,000 sealed in their foreheads; the winepress of the Lord's wrath