Survey of God's Program with Israel

Isaiah to Malachi — Doctrines 4 & 5: The Day of the Lord and Israel's Prescription for Cleansing

A 7-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 22–28 of the 28-lesson seventh part of Keith Blades' Survey of God's Program with Israel. They cover the 4th of the seven major doctrinal issues of the 5th course of punishment prophets — the Lord's day of purging and avenging wrath — and the 5th, Israel's prescription for cleansing. The Lord's day of wrath, the 5th installment of the 5th course of punishment, has two major objectives: the Lord purges the nation Israel of all the rebellious element, leaving only a righteous remnant to go into the kingdom, and He avenges His cause with Israel against the nations. Doctrine 5 is how a member of the nation Israel becomes part of that clean remnant: by availing themselves of God's prescription for their cleansing. Isaiah 1 gives the fact of it, and its foundational issue is a humble and contrite spirit in response to what God says about them. The prescription for cleansing is in effect all through the 5th course, but in the 4th and 5th installments it is nationally administered to Israel — beginning with John the Baptist and his baptism of repentance for the remission of sins. Haggai's "You're unclean" and Malachi's "You're accursed" are the last two messages Israel heard before God went silent; John's "generation of vipers" encapsulates everything Isaiah through Malachi said to Israel by way of indictment. Lesson 28 finishes the examination of the 5th of the seven major doctrinal issues; the 6th, a time schedule issue, is taken up when the class gets back.

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Lesson Summaries

L22

Passing Under the Rod: The Lord's Purging Wrath *Ezekiel 20 and 34; Revelation 1 and 14; Luke 21; John 10*

The 4th Issue: Purging Wrath and Avenging Wrath

- Keith is on the 4th of the seven doctrinal issues: the details of the Lord's day of purging wrath and avenging wrath
- Purging wrath purges the nation Israel of all the rebellious element and leaves only a righteous remnant to enter the kingdom as that holy nation and kingdom of priests
- The 2nd part avenges God's cause with Israel upon the nations and upon the satanic policy of evil; everything takes place at the exact same time
- Just about everything Isaiah through Malachi says about the Lord's day of wrath concerns one of those two issues, if not both

The Lord's Day in the 5th Installment

- The 5th installment is the latter part of Daniel's time schedule, and all that period of time can be called the Lord's day
- When a prophet describes the 1st installment, it is often immediately followed by what takes place in the final installment; the wrath comes back with fury and is executed to its zenith and fullness in the 5th installment

Ezekiel 20: A Regathering With Fury Poured Out

- Regathering terminology often makes people think automatically of the return in Ezra, Nehemiah and Esther, but Ezekiel 20's terminology shows it takes place in connection with the fury poured out — the zenith of the Lord's wrath
- He causes them to "pass under the rod," the counting rod: the division concept, in which He separates His own out from among them
- He allowed the rebellious element to exist under the 1st and 2nd courses, but He will purge it out, and all that is left is the righteous remnant

The Fury Concept (Revelation 14 and 1) and Luke 21

- In Revelation 14 the wrath is poured out "without mixture" — no lessening, no abatement whatsoever; the focal point of the avenging wrath is the man of sin's empire established in Babylon
- In Revelation 1 John is taken into "the Lord's day" — not Sunday, but the final installment of the 5th course; the holding back of His wrath is over
- Luke 21 goes over much the same things as Matthew 24 in outlining the 5th installment: another scattering of the seed of Abraham, so as to purge out the rebellious element

Ezekiel 34 and John 10: The Shepherds and the Division

- Ezekiel 34 looks at the rulers of Israel and their absolute failure as shepherds; it is all future — the 5th course coming to its conclusion, when He establishes perfect pastors over His people
- That is why the Lord pronounces the woes against the Pharisees in Matthew 23: they are the shepherds
- What the Lord does in John 10 is the very thing Ezekiel 34 describes; the division among the people was designed to take place, the fulfillment of Ezekiel 34

L23 A Seed out of Jacob: The Rebellious Purged *Isaiah 13 and 65–66; Zechariah 13; Malachi 3–4; Matthew 3*

Two Major Objectives of the Lord's Day

- In the 5th installment the Lord has His day and accomplishes two major objectives: He purges Israel of all the rebellious element, and He avenges God's cause with Israel upon the nations
- The remnant is preserved through the tribulation period, while the rebellious element is destroyed from among the people

Isaiah 13: "The day of the LORD cometh"

- Isaiah 13 looks to the end of the 5th course, when Babylon is judged in its entirety; the purging of the nation is in verse 9, the avenging against the Gentiles in verses 11–13
- He shall "destroy the sinners thereof out of it": all the sinners in the land of Israel are purged out; the signs in the heavens take place right before the great and terrible day of the Lord

Isaiah 65–66: Not a Wholesale Purging

- In Isaiah 65 the purging is looked at in minute detail: those who sought the Lord are preserved, while the sinners and rebellious ones are destroyed
- Everything named in the indictment is contrary to the law contract made when He brought them out of Egypt
- Like the new wine in the cluster, a remnant is left: the majority are destroyed, but "a seed out of Jacob" is called out — an election taken out of the nation
- The remnant escapes because they respond to what the Lord said; they go into the kingdom and are sent out to the nations to provide for their blessing, as the Abrahamic covenant calls for
- Some become part of the remnant once the abomination of desolation is set up, some through the two witnesses of Revelation 11; others had already fled under the instructions of Matthew 24

Zechariah 13: The Shepherd Smitten

- Zechariah 13 is at the final installment; the Lord referred to this very passage just before He went to the cross — He is the good shepherd who separated His little flock from the rebellious nation
- Keith's layout: shepherd smitten, sheep scattered, little ones protected through the tribulation period, rebellious ones destroyed

Malachi 3–4 and John the Baptist

- The sole reason the sons of Jacob are not completely consumed is that He is the Lord; but for His covenant with Abraham and his seed, He would wipe

them out entirely

- Malachi 3:16 explains how an Israelite became part of the remnant; Malachi 4 shows the nation purged and the remnant going into the kingdom
- John the Baptist's ministry is based on these passages: the remnant gets the baptism of the Holy Ghost, the rebellious the baptism of fire in the tribulation period — those two things purge the nation
- Nothing brand new begins in the gospels; it is a continuation of God's program with Israel

L24 Israel's Prescription for Cleansing *Isaiah 1 and Hosea — the 5th course is the last*

Doctrinal Issue 5

- Keith had transposed two issues in his mind; on his list of seven doctrinal issues, the 5th is Israel's prescription for cleansing, so he turns to Isaiah 1 instead of the Book of Daniel
- It is the doctrine of how a member of the nation Israel becomes part of that clean remnant that goes into the kingdom: by availing themselves of God's prescription for their cleansing

"Why should ye be stricken any more?" (Isaiah 1:5)

- Israel's whole history has been persistent and consistent rebelliousness; the striking under the courses was not sadistic — it is the chastening of Leviticus 26
- Verse 5 introduces that the 5th course is the last one: there will be no 6th or 7th course to strike them with
- "Ye will revolt more and more": they have proven that all they do is revolt against God's attempts to chastise them

A Very Small Remnant

- Verses 7–8 picture the 5th course — the nation picked over and left desolate — which was not the situation when Isaiah wrote; then verse 9 says there will be "a very small remnant"
- The 5th course is described, as far as the Lord is concerned, as the Lord's consumption of Israel
- God's plan continues with that very small remnant, but not under the law contract; they go into the kingdom with a perfectly righteous heart and a perfectly holy, sanctified standing before God

Dross, Converts, and the Holy Spirit and Fire (Isaiah 1:24–31)

- God set them in the land to be pure silver; they corrupted themselves with the tin of the Gentiles, and He will purge out the dross
- In verse 27 the remnant are called converts — the ones who end up being born again, which Nicodemus, a master in Israel, should have understood from Isaiah
- Those receiving the baptism of the Holy Spirit go into the kingdom; those receiving the baptism of fire are consumed and purged out — in the 5th installment of the 5th course

"Come now, and let us reason together" (Isaiah 1:16–20)

- These verses give no details of what the prescription is composed of, only that it is there: verse 18 states God has it; verses 19–20 the results of

accepting it or not

- Israel has no capacity to make itself clean, but must recognize its need and avail itself of what God has provided — not "you do your part, I'll do my part"
- The means is God's "Jehovahness and grace" putting itself into action, establishing a covenant that operates on the basis of His grace

Hosea 13:9: "in me *is* thine help"

- Hosea through Malachi take issues already set forth in Isaiah through Daniel and amplify upon them; Hosea shows again and again that Israel has no hope in themselves of deliverance
- When an Israelite takes such words to God in view of His indictment, God cleanses him through the prescription for cleansing and makes him part of the remnant

L25 Nationally Administered: The Foundational Response *Isaiah 1; Acts 3; Leviticus 26:40–42; Isaiah 57:15*

Nationally Administered in the 4th and 5th Installments

- The prescription is in effect all through the 5th course — any Israelite could avail himself of it during the 1st installment — but during the 4th and 5th installments it is nationally administered to Israel
- That begins with John the Baptist's ministry, heralding that the kingdom is at hand; John is the initiator, and there the baptism of repentance for the remission of sins comes into effect
- Daniel's time schedule is the 6th item on the list, not the 5th; Keith had it backwards in his mind

Isaiah 1: The Remedy in the Midst of the Indictment

- In all of Isaiah 1 God indicts Israel as worthy of the 5th course; in the midst of it He sets forth that He has the remedy for their defilements — they cannot cleanse themselves
- The very small remnant avails itself of the prescription but does not produce it; the Lord is the only one with the prescription for cleansing
- Those who avail themselves of it will not be considered part of the rebellious element; those who do not respond will be the dross God purges away

Peter Offers the Same Prescription (Acts 3)

- Acts 3 sits in the extension of mercy and forbearance following the cross, given in response to the Lord's prayer on the cross, "Father, forgive them"
- Denying the Holy One and killing the Prince of Life is the capstone of Israel's rebelliousness; Peter is offering them the very prescription for cleansing of Isaiah 1
- Being converted means becoming a convert by taking hold of the prescription; at the Lord's day of purging wrath, those who accept it will not be purged out
- That prophet of Acts 3:22–23 is the Messiah Himself — not John, but the Lord Himself; whoever would not hear him would be destroyed from among the people: the purging wrath

Leviticus 26:40–42: The Response God Looks For

- Leviticus 26 spells out one thing about the end of the 5th course: a response God looks for from Israel, incorporated into the prescription for cleansing and

the most foundational issue of all

- The 5th course is not just another course; it will not be followed by a 6th, and at its end God is left with a righteous remnant to whom He gives the kingdom
- Confessing the iniquity of their fathers means seeing it as a national plague; those who see the personal and national problem are expected to disassociate themselves from the rest of the nation

Isaiah 57:15: "a contrite and humble spirit"

- The contrite and humble spirit is the initial foundational response to which God applies His prescription for cleansing
- It does not refuse God's counsel against themselves or scorn the indictment, as Israel does in Isaiah 57; He dwells with the contrite and humble, and they go into the kingdom

L26 The Contrite and Humble Spirit *Leviticus 26; Matthew 3; Isaiah 57; Psalm 51; Isaiah 65–66*

The Prescription Nationally Administered

- The details of the prescription are set forth in the 1st installment by the prophets Isaiah through Zephaniah, looking forward to its national administration under the 4th installment, carrying on into the 5th
- John the Baptist, a priest whose father Zacharias was a priest, begins to administer it nationally to Israel with a baptism of repentance for the remission of sins

Leviticus 26:40–41: The Foundational Issue

- Confessing their iniquity and their fathers' means seeing themselves as unclean, defiled transgressors not only personally but nationally, and recognizing God's righteousness in judging them
- Their hearts become circumcised: they cut off the hardness, stubbornness and contrariness against God they have always had; the Israelite who responds like that avails himself of the prescription

"Repent ye" — Change Your Mind About Yourselves (Matthew 3)

- Repentance is to change your mind about something; Israel was seeing itself through the Pharisaical doctrine of natural righteousness and natural holiness, which said everything was all right
- God had been silent in the 3rd installment, having left off with Malachi's testimony that the whole nation is accursed in His sight
- "A generation of vipers" encapsulates the entire indictment: God declares a serpent accursed (Genesis 3) and unclean (Leviticus 11); Haggai said "You're unclean," Malachi "You're accursed"
- Water baptism fits the indictment of being unclean and accursed; in Matthew 3:11–12 John lays out the entire prescription for cleansing in outline form

Isaiah 57: The Indictment and the Contrite Spirit

- The contrite and humble spirit of Isaiah 57:15 is the same concept as the humbled uncircumcised heart of Leviticus 26: recognizing the indictment, recognizing you deserve it, and agreeing with God
- In verse 3 God calls Israel what they are in His sight; instead of responding, they made sport of it, laughing at Isaiah — really against God, whose words Isaiah spoke
- The ones who will possess the kingdom are those with a contrite and humble

spirit

Psalm 51: "a broken and a contrite heart"

- Through Nathan the Lord laid an indictment before David and waited; Psalm 51 is David's response — the same concept as Isaiah 57, except there the indictment is to the whole nation
- David acknowledges his transgression is against God only and that the Lord has the right to do whatever He does; Israel likewise is to acknowledge its transgressions and God's righteousness in walking contrary to them

Isaiah 65–66: Poor and of a Contrite Spirit

- Isaiah 65:8 gives the doctrine of the remnant and how to become a member of it; God will purge out the rebellious element but will not destroy them all
- The one "poor and of a contrite spirit, and trembleth at my word" is not financially poor, but depressed over what is going on in the nation, just as God is
- The Israelite who gives this response receives the prescription for cleansing and becomes part of the remnant

L27 Acknowledge Thine Iniquity: The Lord's Jewels *Isaiah 65–66; Jeremiah 3; Hosea 5; Malachi 3; Haggai 2*

The Foundational Issue and Doctrinal Purifying

- John the Baptist, with the baptism of repentance for the remission of sins and the gospel of the kingdom, is administering the prescription for cleansing to Israel
- An Israelite who believes the message and has a contrite and humble spirit, trembling at the word — God will count his faith for righteousness
- A 2nd issue is doctrinal purifying, connected with the Lord's corrective doctrine such as the Sermon on the Mount; it comes after acknowledging the indictment, for rewards and privilege in the kingdom

Isaiah 65–66: Two Groups in the Nation

- The whole nation will not be destroyed: the rebellious ones will be, and a remnant will come out — "a seed out of Jacob"
- There are two groups in the nation, and the Lord makes that division throughout His ministry; His own elect, who seek Him and constitute His flock, go into the kingdom

Jeremiah 3: "Only acknowledge thine iniquity"

- Jeremiah 3 refers to what Leviticus 26 says God looks for under the 5th course; to return unto Him is accepting the indictment He levels against them, spoken in the national sense
- Those who acknowledge their iniquity become the remnant who go into the kingdom; acknowledging iniquity is what John begins to beseech the nation to do

Hosea 5: "till they acknowledge their offence"

- Instead of acknowledging their iniquity, the northern kingdom tried to fix it by their own fleshly means and went to the Assyrian
- God returned to His place; as they suffer, He waits until they acknowledge their iniquity, and then He will put things into effect to give them the kingdom
- An Israelite can avail himself of the prescription throughout the 5th course,

but John the Baptist's ministry puts its national administration into effect, forcing them, if honest of heart, to acknowledge their offense

Malachi 3: The Indictment and His Jewels

- Through His questions God makes Israel admit they are the unclean, abominable, filthy thing He said; "Wherein shall we return?" is the negative response, as if they did not believe the indictment
- Malachi says they are cursed; John says they are a generation of vipers — and a viper is an unclean and cursed creature
- Those that feared the Lord did not bicker with Him; they trembled at His word and believed it — a positive response — and He spares them "in that day when I make up my jewels"

Haggai 2: An Entirely Unclean Nation

- Haggai 2:14 is the encapsulated indictment: an entirely unclean nation that cannot offer God anything His justice can accept
- All the details of the prophets' indictment describe either uncleanness or accursedness, which John puts under one designation, generation of vipers

L28

Generation of Vipers: The Prescription Administered *Haggai 2; Malachi 3–4; Matthew 3; Luke 7; Leviticus; Numbers 19*

Two Issues in the Prescription for Cleansing

- The 1st issue is belief of the indictment: the Israelite who believes it and acknowledges his own and the nation's iniquity has his faith counted for righteousness and becomes part of the remnant
- The 2nd Keith calls doctrinal cleansing — the corrective doctrine the Lord provides, for example, in the Sermon on the Mount; most of it is saved for when the 4th and 5th installments are dealt with

Haggai and Malachi: Unclean and Accursed

- Haggai takes the uncleanness issue and Malachi the accursed issue; everything from Isaiah through Zephaniah is summarized under those two declarations
- Coming back into the land did not change how they were before God: a defiled, unclean people, arguing with Him about who He says they are

John the Baptist: God Speaks to the Nation Again

- When Malachi says his last word, God goes silent; the silence of the 3rd installment is over when John the Baptist begins speaking — the last man sent from God to the nation before him was Malachi
- John is the messenger of Malachi 3:1, and the wrath to come he warns of is the 5th installment; Matthew 3 is the 4th installment
- John can minister the baptism to the nation because John is clean

"O generation of vipers" (Matthew 3:7)

- John takes the two concepts from Haggai and Malachi and puts it all to the nation in one succinct statement: the viper is an unclean and accursed beast as far as God is concerned
- Most of Israel believed what verse 9 says — everything is all right, they have Abraham to their father; they had to change their mind, which is what repentance is

Luke 7: The Counsel of God Against Themselves

- John is the greatest of the prophets because of his ministry: he summarizes what they said and nationally administers it to the nation
- "The counsel of God against themselves" is the legal terminology of a prosecutor laying an indictment; those who respond positively to it (verse 29) become part of the remnant

Water Baptism and the Water of Separation

- For an indictment of being unclean and accursed, the law contract — still in effect with Israel — had a provision: water baptism; there are about eleven kinds under it, each in connection with an uncleanness
- One who would not submit to the water baptism did not believe he was defiled; the Pharisees, scribes and chief priests would not submit because they did not see themselves as unclean
- The water of separation of Numbers 19 separated the individual from his uncleanness; the remnant member is then taught to disassociate from apostate Israel, being separate unto God
- Those who believed form the little flock that goes into the kingdom as Israel's remnant, beneficiaries of the prescription for Israel's cleansing

Key Doctrinal Distinctions

The Mystery Dispensation of Grace vs. Israel's Program

The mystery dispensation was not known by Isaiah, Jeremiah, Ezekiel or any of the 5th course of punishment prophets; during the Lord's earthly ministry it was still a mystery, understood by no one except the Lord, who kept it secret. The 4th installment came to an end with the interruption of the program and the dispensation of grace coming in; the Lord's day of wrath is being withheld while the dispensation of Gentile grace is being administered. When the program resumes, the purging and avenging wrath of the 5th installment is coming; Hebrews through Revelation pertains to that time, with the kingdom to follow.

"The Lord's day" Is Not Sunday

In Revelation 1:10 John is taken into the Lord's day — not Sunday, but the final installment of the 5th course of punishment.

Water Baptism: Israel's Program vs. the Dispensation of Grace

John's baptism is the administration of Israel's prescription for cleansing upon them as the nation; understanding the prescription shows why it does not pertain to this dispensation of grace. Keith: water baptism does not function in this dispensation of Gentile grace because the program is not Israel's program, and the prescription for cleansing is not being administered to Israel or the Gentiles today; Paul, per I Corinthians 1:17, was not sent to baptize. Another reason, Keith says: we are not under law but under grace, and not treated as children with the rudiments of the world.

Matthew 1 Is Still Israel's Program

Many Christians today think the law is gone when they come to Matthew 1, but Matthew 1 is the beginning of the 4th installment of the 5th course; the law contract is still in effect with Israel, and the program is still Israel's program. The gospel accounts begin nothing brand new; they continue God's program with Israel from the 5th course of punishment prophets.

The Kingdom Church vs. the Body of Christ

The church of Matthew 16 is the kingdom church, not the body of Christ of the dispensation of grace; Keith calls the churches addressed in Revelation's letters "the remnant churches of the nation Israel".

Performance vs. Jehovahness and Grace

Under the law contract Israel chose to be dealt with on the basis of their performance rather than God's "Jehovahness and grace"; if He kept dealing with them on that basis, they would only revolt more and there would be no cleansing. The remnant continues God's plan with Israel, but not under the law contract.

Becoming the Remnant vs. Doctrinal Cleansing

Belief of the indictment gets an Israelite to become part of the remnant; doctrinal purification, for rewards and privilege in the kingdom, comes after that.

Key Scripture References

Genesis 3; Leviticus 11	The serpent accursed (Genesis 3) and unclean (Leviticus 11) — behind "generation of vipers"
Leviticus 11:24–25; 14:8; 15; 17:15–16	Water baptisms under the law, each in connection with an uncleanness
Leviticus 26:40–42	The response God looks for under the 5th course: confessing their and their fathers' iniquity, uncircumcised hearts humbled
Numbers 19:9–10	The water of separation, which separated the individual from his uncleanness
Psalm 51	David's response to God's indictment through Nathan
Isaiah 1:5–9	The 5th course is the last one; "a very small remnant"
Isaiah 1:16–20	The fact, not the details, of the prescription for cleansing, and the results of accepting it or not
Isaiah 1:24–27	The dross purged; judges and counsellors restored; the remnant called converts
Isaiah 13:6–13	The purging (v. 9) and the avenging against the Gentiles (vv. 11–13)

Isaiah 57:3–15	Israel makes sport of the indictment; the contrite and humble avail themselves of the prescription
Isaiah 65:8–16	"a seed out of Jacob"; the doctrine of the remnant and how to become a member of it
Isaiah 66:1–2	The one God looks to favorably in the day of His wrath
Jeremiah 3:12–18	"Only acknowledge thine iniquity" — the Leviticus 26 response; those who do become the remnant
Ezekiel 20:33–38	A regathering with fury poured out; passing under the rod — the division concept
Ezekiel 34	The shepherds of Israel; all future, as the 5th course comes to its conclusion
Hosea 5:12–15	The 5th course figuratively described; God returns to His place until they acknowledge their offence
Hosea 13:9–14	All Israel can do is destroy themselves; His "I will" statements are His Jehovahness and grace in operation
Haggai 2:10–14	The encapsulated indictment: an entirely unclean nation
Zechariah 13:7–9	Shepherd smitten, sheep scattered, little ones protected, rebellious ones destroyed
Malachi 3:1–9	The messenger is John the Baptist; not consumed because He is the Lord; the negative response of an accursed people
Malachi 3:16–18	How an Israelite became part of the remnant — His jewels
Malachi 4:1–3	The day that burns as an oven; the Sun of righteousness arises for the remnant
Matthew 3:1–12	"Repent ye"; generation of vipers; the prescription for cleansing in outline form
Luke 7:24–30	The greatest of the prophets; the counsel of God against themselves
Luke 21:20–24	The 5th installment outlined: another scattering; the days of vengeance
John 10	The very thing Ezekiel 34 describes; the division designed to take place
Acts 3:19–23	Peter offers the prescription; whoever will not hear that prophet is destroyed from among the people
Hebrews 12:25–29	Hebrew saints warned not to refuse him that speaketh
Revelation 1:10	John taken into the Lord's day — the final installment, not Sunday
Revelation 14:6–11	The fury concept; Babylon the focal point of the avenging wrath