The Effectual Working of God's Word (Israel) – Part 1

Three particular matters in God's program with Israel that were essential to the edification of an Israelite

A 3-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These three lessons make up Part 1 of The Effectual Working of God's Word (Israel). They look at issues concerning the effectual working of God's Word in the life of an Israelite: three particular matters in God's program with Israel that were essential to the edification of an Israelite. The three are the doctrine of God's Jehovahness; Israel's whole history mapped out in advance in Leviticus 26; and the Davidic Covenant, in which the whole doctrine of the Christ is wrapped up. All three overlap, blend together and intermesh in God's program with Israel. God educated Israel from the get-go in what His name Jehovah means — I am whatever you need me to be — and they rebelled against it. At Mount Sinai they went for the law contract, and from the moment they signed it Israel's history was to learn God's Jehovahness and grace the long and hard way. Leviticus 26 sets out five courses of punishment, Israel's history mapped out in advance; the 5th course has five installments and does not end until the day of the Lord's wrath is over. The Davidic Covenant declares the means by which God would put His Jehovahness into effect for Israel. Redeemer, Deliverer, Avenger, King and Blesser are its five mandates, and the entire doctrinal purpose of the book of Psalms is to extol them.

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Lessons at a Glance

Lesson	Core Focus
L1	The Doctrine of God's Jehovahness — Isaiah 12 and 26; Exodus 3 and 6; Deuteronomy 32; Hosea 13–14: I AM Blank, Fill in the Blank
L2	Israel's History Mapped Out in Advance — Leviticus 26: the Five Courses of Punishment; II Chronicles 36; Amos 4; Ezekiel 21
L3	The Davidic Covenant and Its Five Mandates — II Samuel 7; Psalm 132; Isaiah 9:6; the Five Sections of the Book of Psalms

Lesson Summaries

L1

The Doctrine of God's Jehovahness *Isaiah 12 and 26; Exodus 3 and 6; Deuteronomy 32; Hosea 13–14: I AM Blank, Fill in the Blank*

Three Matters Essential to an Israelite

- The lesson looks at three particular matters in God's program with Israel essential to an Israelite's edification: God's Jehovahness; Israel's whole history mapped out in advance in Leviticus 26; and the Davidic Covenant, in which the whole doctrine of the Christ is wrapped up
- "Jehovahness" is the coined expression used here for the doctrine behind the name Jehovah — the word itself is not in the Bible; every LORD in capital letters is the name Jehovah

The Name Exalted in the Kingdom (Isaiah 12 and 26)

- In Isaiah 12, once the kingdom is established, Israel will have a full understanding and appreciation of God's Jehovahness, having experienced the implementation of everything that name stands for; Isaiah 12 and 26 are not fulfilled until then
- The big issue in that kingdom is the exaltation of the name Jehovah in Israel, and from Israel out to the nations: the Gentiles will be taught what God's Jehovahness is all about

I AM THAT I AM (Exodus 3 and 6)

- Abraham, Isaac and Jacob were dealt with on the basis of God's almightiness; at the exodus Israel's education advances to His Jehovahness. Exodus 3 introduces the name, and "my memorial unto all generations" tells you Israel needed to be educated in what it means
- The name Jehovah is the expression I AM put into a one-word name — long form "I AM THAT I AM", short form I AM; in verse 14 a demonstrative expression follows: I am blank, and Israel is to fill in the blank
- The whole issue: God educates Israel that He is whatever they need Him to be to be made fit to fulfill His plan and purpose with them — and grace is linked with His Jehovahness

Seven Jehovah Compound Names

- A Jehovah compound name is the name Jehovah with an appendage — the I AM with the blank filled in; seven of them comprise the doctrinal package of what God's Jehovahness means to Israel
- In the order given here: Jehovah Jireh — they need a substitute Redeemer, and God says "I'll be it"; Jehovah Ropheka, Exodus 15 — "I *am* the LORD that healeth thee"; Jehovah Nissi — their victor or conquering hero; Jehovah Shalom — their peace
- Then Jehovah Raah — David's "The LORD *is* my shepherd", regathering them; Jehovah Tsidkenu — their righteous king; and finally Jehovah Shammah at the end of Ezekiel 48 — their blesser and the means for which the blessings go out to this world, the fulfillment of the Abrahamic covenant

They Hearkened Not: the Law Contract

- In Exodus 6:6–8 everything God says is bracketed by "I *am* the LORD"; counting each "I will" gives seven doctrinal issues, and "I will redeem you" begins their education in the Jehovah Jireh issue of redemption
- Verse 9: the moment their education in God's Jehovahness came, their rebellion began; Israel's history and misery can all be traced to rebelliousness against the name Jehovah
- They thought they could do it themselves; though children of Abraham, they failed to learn they were also children of Adam

- After advanced studies in His Jehovahness (Exodus 15–18) Israel rejected it and at Mount Sinai went for the law contract to make themselves fit on their own; God dealt with them not on the basis of grace, but on the basis of what they merited

Turning to the Name (Deuteronomy 32; Hosea 13–14)

- "I will publish the name of the LORD": Israel should have learned what the name of the Lord was all about and been the ones publishing it; the song of Deuteronomy 32 serves as a witness against them in the day of the Lord's wrath
- When their strength is gone and they are helpless and hopeless, they turn to the name Jehovah: "in me *is* thine help" (Hosea 13:9) is His Jehovahness, and all the "I will"s are it put into effect for them

L2

Israel's History Mapped Out in Advance *Leviticus 26: the Five Courses of Punishment; II Chronicles 36; Amos 4; Ezekiel 21*

Israel's History in Advance

- Once they signed that law contract, Israel contracted in God's eyes to learn the lesson of His Jehovahness and grace the hard and the long way
- Leviticus 26 is Israel's history in advance: everything that happens to them historically has its foundation there, and it takes you right up to and includes the day of the Lord's wrath
- Understand Leviticus 26 before you get to the historical books; from it an Israelite could know where they were in their program by what was going on in their nation

Five Courses in Progressive Historical Order

- Leviticus 26 is a parallel type passage to Deuteronomy 28, except that in Leviticus 26 God's contracted responses to the law contract are set forth in the progressive historical order in which the nation will experience them
- From verse 14 come five courses of chastisement and punishment, each declared seven times more than the one preceding it; the blessings are not dealt with, because Israel never performed the law contract and never received them

1st Course (Verse 16)

- Joshua saw the seeds of rebellion in the last two chapters of Joshua; in Judges 2 the 1st course begins to come upon the nation, running through Judges, Ruth and I Samuel 15 — about 450 years
- Its two basic issues: the commencement of physical ailments and afflictions, and enemies coming through the borders; Gideon hid the harvest from the Midianites because he knew they were under the 1st course

2nd, 3rd and 4th Courses (Verses 18, 21, 23)

- The 2nd course was deserved at the end of I Samuel 15, yet God first brought an interlude of glorious and gracious blessing and prosperity under David and Solomon's reign — for a particular reason, the Davidic Covenant
- Solomon plunged Israel back into apostasy; in I Kings 12 the 2nd course began, running to the end of I Kings: the divided kingdom is "the breaking of the pride of Israel's power", and Elijah made the heavens as iron and the earth as brass
- The 3rd course runs from II Kings 1 to II Kings 10:31; Elisha is its prophet,

and the she-bear tearing 42 of the children came because verse 22 said, "I will also send wild beasts among you, which shall rob you of your children"

- The 4th course begins at II Kings 10:32: actual invasions and occupation of the land, with Israel huddled in cities

5th Course (Verse 27) and Its Five Installments

- The 5th and final course, the longest and most extensive, begins with the Assyrian Babylonian captivity in II Kings 17:1 — the northern kingdom first, the southern last — and does not end until the day of the Lord's wrath is over
- Through Isaiah God told Israel there would be five installments; to Jeremiah He gave 70 years for the 1st installment, and to Daniel, once it was over, the 490 years broken down for the rest
- Ezekiel 21:27: "overturn" three times — not in the 1st, 2nd or 3rd installment; "until he come whose right it is" — the 4th, when Christ comes; "I will give it *him*" — the 5th, when He comes back with it
- The gospel accounts are the 4th installment in the 5th course; John the Baptist demanding that Israel confess their sins was the fulfillment of Leviticus 26:40

Examples: II Chronicles 36 and Amos 4

- The land keeping her sabbath in II Chronicles 36 comes from Leviticus 26 regarding the 5th course; Amos, a 5th course prophet, recaps in Amos 4 that they had already gone through the first four courses, and verse 11 is a foretaste of the 5th

L3

The Davidic Covenant and Its Five Mandates *II Samuel 7; Psalm 132; Isaiah 9:6; the Five Sections of the Book of Psalms*

An Interlude in Grace

- God did not bring the 2nd course immediately; He told Samuel to anoint a son of Jesse king in Saul's stead. Israel didn't merit that at all — they merited the 2nd course — but in grace God brought in that interlude
- The core reason is the Davidic Covenant: the covenant God made with Israel through David, declaring the means by which He would put His Jehovahness into effect for Israel, so they can be that kingdom of priests and holy nation fulfilling the Abrahamic covenant
- God covenants with David to enflesh Himself in the line of the seed of David and, as David's God, to become David's son — the mechanical means of putting His Jehovahness into effect; He has to become an Israelite

Seven Names in Five Categories

- Over the 1st course — Judges, Ruth and the first 15 chapters of I Samuel, a 450-year period — God made it painfully obvious they desperately needed all seven Jehovah compound names
- God put the seven in five categories: Jehovah Jireh and Jehovah Ropheka under redemption; Jehovah Nissi under deliverance; Jehovah Shalom and Jehovah Raah under avengement; Jehovah Tsidkenu under a righteous king; Jehovah Shammah under blessings
- Ruth is all about a redeemer; the song of Deborah, all about deliverance, is entirely prophetic about a coming deliverer; through Samson avengement was set forth; and with only curses, no blessings, they needed God to be outright their blesser, no longer their curser

The Five Mandates

- Redeemer, Deliverer, Avenger, King and Blesser — R, D, A, K, B — are the five mandates of the Davidic Covenant; its purpose was that He be all five, putting the Jehovah compound names of each category into effect
- The Lord Jesus Christ, the Son of David, functions in that very order: on the cross the Redeemer; in His day of wrath Deliverer and Avenger; He comes back and sets up the kingdom as King, and throughout it is their Blesser
- The names were listed in the very order God gave and taught them to Israel — the doctrinal sequence and the historical sequence; unless the redemption is successful, there is no deliverance, no avengement, no king and no blessings

Recorded and Explained (II Samuel 7; Psalm 132; Isaiah 9)

- II Samuel 7 is the historical record of the making of the Davidic Covenant, not its doctrinal explanation; God let David record most of that, and expanded the details through the 5th course prophets like Isaiah, Jeremiah, Ezekiel and Daniel
- Psalm 132:11, "Of the fruit of thy body will I set upon thy throne": the reason is still the five mandates, but the focus is on the king — Jehovah Tsidkenu put into effect
- Isaiah 9:6 gives five names because there are five mandates: Wonderful for the Redeemer, Mighty God for the Deliverer, Counsellor for the Avenger, Prince of Peace as their righteous king, and Everlasting Father as the one who begets everlasting blessings

The Book of Psalms: Five Sections and Core Psalms

- Without an understanding of the five mandates it is absolutely impossible to understand the book of Psalms, whose entire doctrinal purpose is to extol the virtues of each of them — in the same order
- Its sections: Psalms 1–41, the Redeemer and his redemption; 42–72, deliverance; 73–89, the Avenger; 90–106, the king and his kingdom; 107–150, the Blesser and his blessings; the first four sections end with "Amen, and Amen" (Psalms 41, 72, 89) and "let all the people say, Amen" (Psalm 106)
- Doctrinally in the middle of each section is a core Psalm on the mechanical means of fulfilling that mandate: Psalm 22, how the Redeemer produces the redemption; Psalm 83, the confederacy of nations of the man of sin, through which God avenges His cause
- Psalm 50 opens with "The mighty God", the name Israel calls upon for deliverance; Psalms 96–100 are the new song Psalms about the king reigning in Jerusalem; Psalms 120–134, the songs of degrees, are the degrees of abundant blessing

Key Doctrinal Distinctions

Time Past vs. the Dispensation of Grace

The chart has time past, but now in this dispensation of grace, and to come; the study is dealing with Israel's program in time past, and its main focus is to keep it in Israel's program. Christians who understood Leviticus 26 and the five courses would never get the idea that the gospel accounts have anything to do with us in this dispensation of grace: the gospel accounts are the 4th installment in the 5th course. Though you live in the dispensation of grace, you have the privilege of understanding both programs.

The Dispensation of Grace: Between the 4th and 5th Installments

The dispensation of grace interrupts things between the 4th installment and the readiness for the commencement of the 5th installment, the day of the Lord's wrath. When the dispensation of grace ends and we're taken out, God resumes His program with Israel and the 5th and final installment comes; passages like Isaiah 12 and 26 are not fulfilled until the kingdom is actually established. Paul knew the mandates of the Davidic Covenant: when Israel's program was resumed, redemption was already over, and the next mandate was Deliverer (Romans 11).

God's Jehovahness: Israel and Us

Grace linked with God's Jehovahness is not only true in this dispensation of grace; it is true in God's program with Israel. God's name Jehovah isn't utilized with us as a name in this dispensation of grace, yet us twice-dead Gentiles needed God to be everything for us also.

Almightiness vs. Jehovahness

Abraham, Isaac and Jacob were doctrinally dealt with by God on the basis of His almightiness; at the exodus Israel's education advances to His Jehovahness. In Exodus 3:6 the words that follow I am are an identifying description; in verse 14 a demonstrative expression follows — I am blank.

Grace vs. Merit

After the law contract God's entire demeanor changed: He began to deal with Israel not on the basis of grace, but on the basis of what they merited. Israel merited the 2nd course of punishment, but in grace God brought in the interlude of blessing under David and Solomon.

Leviticus 26 vs. Deuteronomy 28

Leviticus 26 is a parallel type passage to Deuteronomy 28, except that in Leviticus 26 the cursings and blessings are set forth in the progressive historical order in which the nation will experience them — Israel's history in advance.

"Thou" vs. "Ye": the Individual and the Nation

"Thou" addresses an individual Israelite and "ye" the nation — a very important distinction in God's program with Israel. Even a justified Jew complying with the law contract would be afflicted by the national cursings, because he is part of the commonwealth of Israel.

Key Scripture References

Genesis 22	Abraham confronted with the name Jehovah Jireh (AKJV "Jehovahjireh")
Exodus 3:6, 11–15	The name introduced: "I AM THAT I AM"; "my memorial unto all generations"
Exodus 6:1–3, 6–9	God introduces His Jehovahness; seven "I will"s bracketed by "I *am* the LORD"; "they hearkened not"
Exodus 15–18	Advanced studies in His Jehovahness; "I *am* the LORD that healeth thee" — healing of the disease of sin
Leviticus 26:14 ff.	Five courses of chastisement and punishment, each seven times more than the one before
Leviticus 26:16, 18, 21, 23, 27	The 1st, 2nd, 3rd, 4th and 5th courses of punishment
Leviticus 26:40	Fulfilled when John the Baptist demanded Israel confess their sins
Deuteronomy 28	Leviticus 26 is a parallel type passage to it
Deuteronomy 32	"I will publish the name of the LORD"; the song a witness against Israel
I Samuel 15	At its end Samuel demonstrates Israel was worthy of the 2nd course
II Samuel 7	The historical record of the making of the Davidic Covenant
II Kings 17:1	The 5th course, the captivity, begins
II Chronicles 36:17 ff.	The land keeping her sabbath hearkens back to Leviticus 26 and the 5th course
Psalm 22	Core Psalm of the 1st section: how the Redeemer produces the redemption
Psalm 23	"The LORD *is* my shepherd" — Jehovah Raah; never written for a funeral; has to do with the avengement
Psalms 41:13; 72:18–20; 89:52; 106:48	Section endings: "Amen, and Amen"; "let all the people say, Amen"
Psalm 83	"whose name alone *is* JEHOVAH"; core Psalm of the 3rd section: the confederacy of nations of the man of sin
Psalms 96–100; 120–134	New song Psalms about the king reigning in Jerusalem; songs of degrees, the degrees of abundant blessing
Psalm 132:11	God enfleshing Himself in the line of the seed of David; the focus is on the king
Isaiah 9:6	Five names for the five mandates; the child born and the son given: His humanity and His deity
Isaiah 12; 26	The name Jehovah exalted once the kingdom is established
Jeremiah 23	A righteous king raised up in David's line: "THE LORD OUR RIGHTEOUSNESS", Jehovah Tsidkenu
Ezekiel 21:25–27	"overturn" three times, "until he come whose right it is", "I will give it *him*" —

	the installments
Ezekiel 48	At its end, "The LORD *is* there": Jehovah Shammah
Hosea 13:9, 14; 14:1–5	"in me *is* thine help"; the "I will"s are His Jehovahness put into effect
Amos 4:6, 11	Recap of the first four courses; "I have overthrown *some* of you" — a foretaste of the 5th
Zechariah 9:9	"having salvation; lowly, and riding upon an ass": no deliverance without the redemption
Romans 11	Paul on what remains in Israel's program once it resumes: "There shall come out of Sion the Deliverer"