The Effectual Working of God's Word (Israel) – Part 2

The climactic stage in God's program with Israel

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

Study Overview & Lesson Summaries

About This Series

These are Lessons 1–3 of The Effectual Working of God's Word (Israel) – Part 2: three sessions on essential doctrines for the members of the remnant of Israel, all found in Matthew's gospel. The effectual working of the word is not unique to this dispensation of grace; God gave the nation of Israel, and especially the remnant, particular doctrines designed to effectually work within them. The study moves up to the climactic stage in God's program with Israel — the time the kingdom of heaven began to be preached to Israel and the remnant began to be called out. For the sake of the study, the class is asked to pretend the dispensation of grace was not part of God's plan and to look at Israel's program as a whole. Lesson 1 sets out the doctrinal purpose of the Sermon on the Mount: the fundamental edification doctrine for the remnant of Israel, a mass of corrective doctrines exposing Israel's vain religious system — not the Christian creed or the code of conduct for members of the body of Christ today. Lessons 2 and 3 take up the seven parables of the mysteries of the kingdom of heaven, whose foundation is Daniel 12. They are presented as the understanding here, which hearers may find challenging: foundational wisdom doctrine for the remnant to function throughout the duration of the climactic stage. Only two of the three doctrines announced at the start were covered; the rock doctrine of Matthew 16 was left for "maybe next year."

www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
L1	The Sermon on the Mount: Corrective Doctrine — Matthew 5–7, 15 and 23; Proverbs 30; Psalm 50; Isaiah 42; Psalm 15: Exposing the Vain Religious System
L2	Daniel 12 and the Mysteries of the Kingdom — Daniel 12; Matthew 13:1–43: the Foundation, the Timeline and the First Two Parables
L3	Wisdom for the Remnant Through the Climactic Stage — Matthew 13:31–50; Revelation 2–3; Zechariah 5: Parable Two Revisited; Parables Three to Seven

Lesson Summaries

L1

The Sermon on the Mount: Corrective Doctrine *Matthew 5–7, 15 and 23; Proverbs 30; Psalm 50; Isaiah 42; Psalm 15: Exposing the Vain Religious System*

Three Essential Doctrines at the Climactic Stage

- The class moves up to the climactic stage in God's program with Israel — when the kingdom of heaven began to be preached, the remnant began to be called out and the kingdom church began to be formed
- All three doctrines are in Matthew's gospel: the Sermon on the Mount (Matthew 5–7), the parables of the mysteries of the kingdom of heaven (Matthew 13) and what is called here the rock doctrine (Matthew 16)
- They are designed to effectually work within the remnant and give them the capacity to honor and please the Lord, and were especially to be effective for them in that final installment in Israel's program, when the Lord would have his day of wrath and return to establish the kingdom

Edification Doctrine for the Remnant

- The Sermon on the Mount does not apply in this dispensation of grace; it is not the Christian creed or the code of conduct for members of the church, the body of Christ, today
- It is the fundamental edification doctrine for the remnant: an Israelite who believed the gospel of the kingdom was justified unto eternal life and became a member of the Messiah or Christ generation, no longer the generation of vipers
- Israel's religious leadership had no knowledge of what was going on in God's plan and purpose at this time; the religious system was vain, apostate, rebellious and contrary to God

A Tone of Correction (Matthew 5–6)

- The overall tone is one of correction: Israel was designed to be the salt of the earth and the light of the world, but the salt had lost its savor — the Lord is going to restore the savor
- The scribes and Pharisees had a pseudo human righteousness not acceptable to God's justice; following that vain religious system would leave the remnant called least when the kingdom of heaven is established
- From Matthew 5:21 the Lord takes commandments out of the law — not saying the law wasn't good enough; the leaders hadn't explained it properly. In chapter 6 he exposes the hypocrisy of the conduct and behavior of those vain religious leaders

The Vain Religious System Indicted (Matthew 15 and 23)

- In Matthew 15, by their tradition the leaders made the commandments of God void; the Lord takes a summary verse out of Isaiah describing a vain religious system, and the remnant are to leave those plants not planted by the Father alone
- In Matthew 23 the Lord reproves the system in detail, in the audience of his disciples, fulfilling a prophecy in Isaiah of a series of woes — capping off what he began in the Sermon on the Mount

Foretold, and the Law Magnified (Proverbs 30; Psalm 50; Isaiah 42)

- The generation prophesied in Proverbs 30 is the generation that was here when the Lord came; out of that generation, as the gospel of the kingdom is

preached, comes the remnant of Israel

- In Psalm 50 the Lord says that when he comes he will expose the errors of that religious system and set the truth in order before their eyes; the beginning of that is the Sermon on the Mount
- The vain religious system did not honor the law; the Lord stripped it of its corruption and vanity — the Sermon on the Mount is the foundational doctrine that magnifies the law and makes it honorable for the remnant, the very thing a verse in Isaiah 42 describes

Psalm 15: The Outline to the Sermon on the Mount

- Psalm 15 is the outline to the Sermon on the Mount; each one of the things the Lord mentions there, he deals with in the Sermon
- Psalm 15 describes what the remnant get out of dealing with that corrective body of doctrine: two positions of privilege and honor when the kingdom is established — not for every justified Jew, but for the justified Jew who has taken the Lord's corrective doctrine

L2

Daniel 12 and the Mysteries of the Kingdom *Daniel 12; Matthew 13:1–43: the Foundation, the Timeline and the First Two Parables*

Daniel 12: The Foundation for the Parables

- Daniel is the prophet through whom God gave the time schedule for the remainder of his program with Israel once the 5th course of punishment began; understanding was not given to Daniel, but to the members of the remnant living through that time
- The increase of knowledge in Daniel 12:4 is not a reference to anything going on in the dispensation of grace; it is more knowledge to be given concerning the puzzling issues given to Daniel
- The wicked are the apostate element in Israel; the wise are the members of the remnant who take that body of information and operate upon it — and its beginning is the parables of the mysteries of the kingdom of heaven

Why the Lord Speaks in Parables (Matthew 13:10–17)

- About a year and a half into the Lord's ministry the wicked in the nation have begun to be identified; up until this time he spoke plainly — now he starts speaking to the people in parables
- The physical division hasn't taken place; it is a mixed multitude, and not everybody listening is a member of the remnant. The parables are not designed to make things easy to understand; the Lord focuses on his disciples, to make them wise

Mysteries in God's Program with Israel

- The parables contain information about the climactic stage not formerly disclosed — nothing about it in the law, in the Psalms, or in the prophets
- Don't let the word mystery make you think only of the dispensation of grace: a mystery is God keeping information secret and not revealing it at a particular time. Moses declared God's mysteries with Israel in Deuteronomy 29 — the secret things of God

Seven Parables on the Climactic Stage Timeline

- The 5th course of punishment has five installments; the climactic stage is the 4th and 5th installments
- The man of sin institutes the seven-year time schedule in connection with the

covenant he makes with Israel; there is a midpoint when the abomination of desolation is set up — the mark of demarcation, dividing it into three and a half years and three and a half years

- Seven parables: three sets of two followed by a final one. Parables one and two pertain to the entire climactic stage; three and four are not applicable until the 5th installment begins
- Parables five and six are not applicable until the abomination of desolation is set up and the Great Tribulation is underway; parable seven stands by itself and has meaning right at the end
- This is foundational wisdom doctrine to be built upon: things in the epistles of their apostles James, Peter and John, especially the Revelation, have their foundation in these parables

Parable One: A Remnant Within the Remnant

- It was not a mystery that only a remnant in Israel would believe the gospel of the kingdom; the first mystery is that only a remnant within the remnant would be faithful right to the end
- When it came to faithfulness, the remnant would start to be whittled down; the one who caves in still has his justification to eternal life — always by grace through faith — but no reward in the kingdom

Parable Two: Counterfeit Infiltrators

- The Son of Man is the sower in both parables, so the second also applies from the commencement of the climactic stage to the end
- The policy of evil's method, not disclosed in the law and the prophets, is now disclosed: counterfeit infiltrators among the remnant. Ananias and Sapphira (Acts 5) were the first two; the remnant are to be wise and not be seduced

L3

Wisdom for the Remnant Through the Climactic Stage *Matthew 13:31–50; Revelation 2–3; Zechariah 5: Parable Two Revisited; Parables Three to Seven*

When Each Parable Applies

- Hearers may find this understanding of the parables challenging; the parables are a body of doctrine given to the remnant now that the climactic stage — the final two installments of the 5th course — has arrived
- Parables one and two apply from the climactic stage's beginning to its end; three and four from the start of the 5th installment; five and six once the abomination of desolation is set up; seven stands by itself, at the end when the Lord returns

Parable Two Revisited: The Synagogue of Satan

- That there would be a different policy of evil in the climactic stage was not a mystery; the devil's counterfeit infiltrators would function to seduce the remnant throughout this climactic stage — that tare policy
- Especially in the 5th installment, those in the world outside the land would have to put up with them: some say they are Jews and are not, with another whole synagogue set up near the church in Philadelphia, and the implication is every one of those assemblies of the remnant will have a synagogue of Satan next door

Parable Three: The Grain of Mustard Seed

- Parables three and four have nothing to do with the 4th installment: no

application while the Lord is here or during the extension of mercy and forbearance. Once the 5th installment is underway, the sphere of action has two venues, the land and the world

- No mystery: the remnant scattered into the world and the gospel of the kingdom preached to the Gentiles. As understood here, that gospel, like a grain of mustard seed sown in the world, would grow; the Gentiles would respond better than Israel
- That there would be a response was said; how big a response, nothing was said. At the end of the 5th installment the result of the 144,000's ministry is more Gentiles than you can number

Parable Four: The Leaven and the Woman

- The woman and the leaven were not a mystery; the extent of the leavening had not been disclosed. As understood here, she leavens all three areas — Galilee, Samaria and Jewry — until the entire nation is corrupted and the believing remnant forced out
- The leaven is the doctrine that Jesus of Nazareth is not the Christ; it comes out of the mouth of the Pharisees and Sadducees, but the woman created it and gave it to Israel's apostate religious leadership to disseminate
- The woman is later fully identified in the Revelation as Mystery Babylon. In Zechariah 5 she is in an ephah in Jerusalem — called wickedness because it paves the way for the wicked one — which leaves for the land of Shinar, her original base

Parables Five and Six: The Treasure and the Pearl

- As understood here, the field is the world and the treasure is the remnant of Israel in the world; the pearl of great price is the remnant where merchant men buy and sell — Babylon in the last three and a half years
- God finds his treasure in the world and hides it — they become his hidden ones; none of that was a mystery. The mystery is what he does once he hides them
- For three and a half years, in the latter part of that time, the Lord relinquishes his power and allows the man of sin to use it — it is like he "selleth all that he hath"; that is not a reference to the cross, where he sacrificed himself
- The remnant need to understand it as another masterstroke of the Lord's wisdom. Taking someone in their own craftiness means giving them the very thing they want; the Lord gives the adversary the very power he wants, and that power destroys him

Parable Seven: The Net

- That there would be a judgment when the Lord returned was not a mystery; the net misses no one, and even if the wicked go into hiding, they don't escape
- The parables are the foundational body of information providing wisdom for the remnant throughout the climactic stage, built upon by the Lord later in his ministry and especially by his apostles in Hebrews to the Revelation

Key Doctrinal Distinctions

The Sermon on the Mount vs. the Dispensation of Grace

The Sermon on the Mount does not apply in this dispensation of grace; it is not the Christian creed or the code of conduct for members of the church, the body of Christ, today. It is kind of like the remnant's book of Romans: Romans establishes us in this dispensation of grace; the Sermon on the Mount establishes them in the climactic stage of the program. It is not enough to understand that it is not for the dispensation of grace; it is important to understand what it is for within the program it pertains to.

The Remnant vs. Israel's Vain Religious System

An Israelite who believed the gospel of the kingdom was justified unto eternal life and was no longer part of the generation of vipers; he became a member of the Messiah or Christ generation, the remnant of Israel. Psalm 50 has two categories: the Lord's saints, the believing remnant, and the wicked. In Daniel 12 the wicked are the apostate element in Israel, and the wise are the remnant who take the body of information given and operate upon it.

The Law Magnified vs. the Commandments of Men

In taking commandments out of the law, the Lord is not saying the law wasn't good enough; the religious leaders didn't explain it properly so it could effectually work within the hearer. They teach for doctrine the commandments of men because they cast God's words behind them; the Lord stripped the law of its corruption and vanity, magnified it and made it honorable.

Mysteries in God's Program with Israel

The word mystery should not make people think only of the dispensation of grace: a mystery is God keeping information secret and not revealing it at a particular time, and Moses declared in Deuteronomy 29 that God had mysteries in his program with Israel. The increase of knowledge in Daniel 12:4 is not a reference to anything going on in the dispensation of grace. Whether in God's program with Israel or in this dispensation of grace, doctrine has progressive sense and sequence to it.

Not a Mystery vs. the Mystery Disclosed

Only a remnant believing the gospel of the kingdom was not a mystery; only a remnant within the remnant being faithful right to the end is the first mystery. A different policy of evil in the climactic stage was not a mystery; its method of operation, counterfeit infiltrators, was not disclosed in the law and the prophets and is now disclosed. The gospel of the kingdom preached to the Gentiles was not a mystery; that there would be a response was said, but how big a response, nothing was said. The woman and the leaven were not a mystery; the extent of the leavening had not been disclosed. God hiding his treasure was not a mystery; what he does once he hides them is.

Justification vs. Reward in the Kingdom

Members of the remnant who cave in under the pressure still have their justification to eternal life — justification has always been by grace through faith unto eternal life — but they will not have any reward in that kingdom. The positions of privilege and honor in Psalm 15 are not for every justified Jew, but for the justified Jew who has taken the Lord's body of corrective doctrine. Only a remnant within the remnant functions as an Israelite in truth until the Lord returns.

Selling All He Has vs. the Cross

The Lord selling all that he has is not a reference to the cross: the Lord didn't sell a thing at the cross; he sacrificed himself. For three and a half years, in the latter part of that time, the Lord relinquishes his power and allows the man of sin to use it; he gives him the very power he wants, and that power destroys him.

Key Scripture References

Leviticus 26	The 5th course of punishment; once it began, Daniel gave the time schedule for the remainder of the program
Deuteronomy 29	Moses declared God had mysteries in his program with Israel — the secret things of God
Psalm 15	The outline to the Sermon on the Mount; two positions of privilege and honor when the kingdom is established. Psalm 24 is similar
Psalm 17; Psalm 27; Isaiah 26	Places where the remnant are going to hide in the world
Psalm 50:16–21	When he comes he will expose the errors of the system and set the truth in order; it begins with the Sermon on the Mount
Psalm 83	The man of sin's confederacy of nations — the 10 toes, the 10 kings; not a European nation in it
Proverbs 30:1, 11–14	A prophecy of a generation to come: the generation that was here when the Lord came
Isaiah 42:18–21	What the Lord does in the Sermon on the Mount: "he will magnify the law, and make *it* honourable"
Ezekiel 28:16–18	A progression of how the Lord destroys the adversary: internal corruption brought forth from his own midst
Daniel 12:4, 8–10	Increased knowledge not about the dispensation of grace; understanding not given to Daniel; the wicked and the wise
Daniel 12:11–13	The extra 30 days: time given Israel to respond to the man of sin after the abomination of desolation; another 75 days; then the resurrection of the Old Testament saints
Micah 7:8–10	Through the day of the Lord's wrath for Israel's purging; God avenging his cause against the woman's doctrine of wickedness
Zechariah 5:5–11	The woman in the ephah in Jerusalem, later carried to the land of Shinar
Matthew 5–7	The Sermon on the Mount: fundamental edification doctrine for the remnant, not for this dispensation of grace
Matthew 5:13–20	The salt had lost its savor; the Lord corrects the vain system's doctrine; following the scribes and Pharisees, the remnant wouldn't get in right away
Matthew 5:21 to end of chapter; Matthew 6	Commandments of the law properly explained; the hypocrisy of the vain religious leaders exposed

Matthew 13:3–9, 18–23	Parable one: the gospel of the kingdom, beginning with John the Baptist; a remnant within the remnant
Matthew 13:10–17	He speaks in parables so they don't understand; not everybody listening is a member of the remnant; Daniel wanted to know those things
Matthew 13:24–30, 36–43	Parable two: the Son of Man the sower; counterfeit infiltrators among the remnant
Matthew 13:31–32	Parable three, as understood here: the gospel of the kingdom like a grain of mustard seed; Gentiles respond better than Israel
Matthew 13:33	Parable four: the extent of the leavening undisclosed; the leaven out of the mouth of the Pharisees and Sadducees (Matthew 16:6; Mark 8:15)
Matthew 13:44–46	Parables five and six: the remnant in the world, and in Babylon, the great merchant capital of the world (Revelation 17 and 18)
Matthew 13:47–50	Parable seven: the net misses no one at the judgment when the Lord returns
Matthew 15:1–9, 12–14	Tradition made God's commandments void; plants not planted by the Father, to be left alone
Matthew 23	A detailed reproof of the vain religious system; the woes of Isaiah 5:20–25 dealt with
Matthew 24	Daniel 11 and 12 the Lord's outline; verse 15 a point of demarcation; the gospel of the kingdom to the nations before the kingdom
I Peter 1:18	The remnant realize that what they came out of was a vain conversation
I John; II John; III John	Give the believing remnant the capacity to discern the tares from the wheat
Revelation 2:2, 9, 20; 3:9	False apostles; those who say they are Jews and are not; one who calls herself a prophetess and is not; the synagogue of Satan
Revelation 7	144,000 preachers of the gospel of the kingdom; at the end of the 5th installment, Gentiles you can't number