

THE HISTORICAL
TIME LINE OF THE BIBLE
(or, "A Very Simple Survey Of The Bible)

GENESIS -

The word *genesis* means beginning, and the book of Genesis describes 5 particular beginnings:

1. The Beginning of the World (1:1-1:25).
2. The Beginning of Man (1:26-2:25).
3. The Beginning of Man's Sin and Satan's Dominion on the Earth (3:1-3:24).
4. The Beginning of Man's Devolution Under Satan's Plan of Evil (4:1-11:32).
5. The Beginning of the Nation of Israel (12:1-50:26).

The majority of Genesis describes God's work in creating and forming the nation of Israel. In light of the events of Genesis 1-11, the covenant God made with Abraham sets forth God's plan and purpose for using a nation of His own creation to reconcile the earth back to Himself. The promised destruction of Satan's usurped domination will come to pass through Abraham and his seed being God's "*great nation*" through which He will establish His kingdom on the earth. The name "*Israel*" signifies that God's rulership on earth will be accomplished through them.

With Jacob God further amplified upon the details of His plan and purpose. Not only did He change Jacob's name to *Israel*, but He also gave him a dream in which he saw the objective of the Abrahamic covenant. Jacob saw that the land of Israel would be "*the gate of heaven*." God would reside on the earth in Israel and Heaven's business would be conducted **from the earth**. God's kingdom would be vested in Israel and administered by them.

Israel's role, therefore, pertains to God's plan for destroying Satan's plan of evil **on the earth**, along with repossessing it and using it for its original intended purpose. Their covenanted kingdom is "*the kingdom of heaven*," the "*kingdom of God*," literally established on this earth.

With Jacob God began multiplying the seed of Abraham into a nation. He also sent them down into Egypt, into the stronghold of the Adversary, from where He would have them begin the actual repossession of the earth.

EXODUS THROUGH DEUTERONOMY -

The books of Exodus through Deuteronomy relate the history of Israel's triumphal departure from Egypt in fulfillment of what God had said to Abraham in Gen.15:13-16. They also set forth the establishment of the Law covenant and Israel's eventual preparation to enter the land to begin the repossession of the earth.

These are extremely important books to understand. No less than 5 crucial issues are set forth that must be understood and appreciated if the details of the outworking of God's program with Israel is going to be comprehended. They are:

1. Israel's Education in God's "Jehovah-ness" and Grace (Ex.1-18:27).
2. The Five Courses of Punishment of the Law (Lev. 26).
3. God's Warning to Satan and the Gentiles (Num. 22-25).
4. The Making of an Additional Covenant (Deut. 29-30).
5. Moses' Last Acts (Deut. 31-34).

Of these, the Five Courses of Punishment is the most important to understand. Israel's history can be understood and appreciated when first the Five Courses of Punishment are understood.

According to Leviticus 26, failure to comply with the Law contract would merit Israel curses instead of blessings from God. Those curses are described as coming in progressive courses of punishment. There are five in all, each building upon the preceding one and intensifying the punishment. They are as follows:

1. Physical illnesses and afflictions; enemy raids and defeats in battle; tributary rule by border enemies (Lev.26:14-17).
2. Internal government problems; cursing of the land and its environment (Lev.26:18-20).
3. Increased severity of land judgments, including affliction from wild beasts (Lev.26:23-26).
4. Greater oppression by enemies, including occupation of their land with lengthy and persistent sieges (Lev.26:23-26).
5. National destruction and captivity, with removal from the land and captivity to the nations (Lev.26:27ff).

Simply put, Israel's history is one of coming under these Five Courses of Punishment. Each Course is represented on the time line by its number placed within a circle.

- Reasons why we need to understand and appreciate God's program with Israel and the history of the nation and people of Israel.

- One reason, of course, has to do with the very context of Romans chapters 9, 10, and 11—and how that they form that ‘non-typical’ aspect of our sonship establishment.

- And as we've seen in previous lessons, we've come to understand and appreciate both the need and the necessity for our Father to make known to us what **has happened** to Israel now that He has suspended His program with them and brought in this new and distinct dispensation of Gentile grace in which we now live—and also for our Father to tell us about what **will happen** to Israel when He resumes His program with Israel and fulfills all that He has promised and purposed and set out to do with Israel.

- But there are more reasons than that for why we need to understand and appreciate the history of the nation of Israel as recorded in Genesis through Malachi, Mat., Mk., Lk., & Jn., and the opening chapters of the book of Acts.

- Rom. 11:1

- When you look, once again, at what God's done with the nation Israel and you recognize that he has turned to us Gentiles now—and that we are living in a dispensation of Gentile grace—you could certainly get the idea here (just as the Romans could get the idea) that when it came to this point, that what God has done is that he has cast away his people—he's through once again with the nation Israel.

- And all the things he was doing in times past just come to this point when he is ushering in this dispensation of grace.

- And if that was the case, there is very little value whatsoever of coming back here and looking at things back here in the book of Genesis and all the way through the book of Malachi and Matthew through John there and the opening chapters of the book of Acts.

- If God has *cast away his people* all that we would be doing is coming back here and looking at some historical things that he did that weren't going to amount to anything!

- But as Paul goes on and says and indicates by those two words setting in the middle of verse 1 of chapter 11, “*God forbid*” God **hasn't** cast away his people.

- What God **has** done is as He explains later on down in the passage:

- Rom. 11:7

- That's what's taken place once again, God has broken off his dealings with the nation of Israel here—and in this present dispensation of Gentile grace Israel is in a blinded status.

- That is totally different than being *cast away*—Israel is **blinded** in this dispensation of grace and the nation is not seeing the fullness of God's plan and purpose with it— the nation is not seeing God fulfilling any of the covenants, any of the promises, any of the things that he mentioned that are yet to come to it back here in times past as spoken through their prophets and everything, but those things **are** going to come (as you are well aware of) when you go down through the rest of the passage here in Romans chapter 11.

- Rom. 11:11

- And that is the idea once again of recognizing the fact that they did *stumble* in this period of time right here (during the time of extension of mercy and forbearance) and they have *fallen*, once again, right down to the level of the Gentiles—and God is looking upon them as ***both one*** right now—but they have they *fallen* in the sense that they can't return to their position of **privilege** and **priority** in God's dealings with them.

- And Paul responds to that and says, "*God forbid:*" that is not the issue either, "*but rather through their fall salvation has come to the Gentiles, for to provoke them to jealousy.*" — and (:12) goes on to say, "*Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?*"

- Once again they **have** fallen and salvation is come to the Gentiles and we're now living in the dispensation of Gentile grace—and *riches* are being given to the Gentiles in this dispensation of grace—but they are being *provoked to jealousy* also—and the issue is that **they are going to be restored** to their original position and **priority** and **privilege**—and they're going to receive the things that are yet to be fulfilled in connection with the promises and covenants God made with them.

- Their *blindness* therefore is a **temporary** thing and because of that, (and I know you understand that—I am not teaching it to you as if

you don't understand it) — but what I am simply saying is think about it.

- And it's because of that — because God is **not** done with the nation of Israel, it's an important thing to be able to look back to the 'time past' situation and understand what he was doing back there and realize that the things that are setting there in covenants and things setting there in promises back at this time **are going to have their fulfillment!** — and that's what you see here in verse 25 and following of Roman's chapter 11.

- Rom. 11:25 (read)

- That *blindness* once again is **in part** and it's going to stay that way—it is a **temporary thing** that the *blindness* is going to exist, until *the fullness of the Gentiles*, (which is going on in this dispensation of grace), *be come in* — and when that comes in the Lord returns and receives us unto himself—the rapture of the church takes place and we're taken out to our locations in the heavenly places—but then God resumes his program with Israel, and that *blindness* is no longer going to be the case with Israel once the *fullness of the Gentiles be come in* and so verse 26 goes on and says:

- Rom. 11:26—*And so (since that's the case) all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*
27 *For this is my covenant unto them, when I shall take away their sins.*

- Israel's program once again is going to resume—and that nation is going to get her fullness out when the dispensation of grace is over with.

- Like I was saying a few moments ago if God has *cast away his people* there would be no real value in you and I coming back and looking at things in Genesis-Malachi, Mt.-Jn. & the opening ch.'s of Acts and trying to understand and appreciate what was going on there — if we wanted to do that we would do just like what takes place in colleges and universities when the Bible is handled as a piece of literature—and you just study it out as a piece of literature—and you just learn about what people thought about in times past and so forth—that would be the only value to it, if God's program with Israel is done, **but it is not done**, once again!

- But look at verse 26 and verse 27 one more time and I want you to notice as Paul refers to God fulfilling his program with Israel, and *all Israel being saved*, he appeals to **two things** in connection with underscoring the **certainty** of that.

- One he says in verse 26, “*As it is written*” and then he quotes from Isaiah chapter 59:20 and then he quotes from Isaiah 27:9 there in Romans 11:27 — but when he quotes from it he quotes from it for a particular purpose because there was a covenant setting there.

Romans 11:27—For this is my covenant unto them, when I shall take away their sins.

- There are two things the apostle Paul says you and I in this dispensation of grace need to look back upon when we think of God’s dealings with Israel and the fact that he’s not done with them yet — there’s two things: **1) God’s word to Israel is just that, its God’s word to Israel** — he’s made promises to her and he has told her certain things are going to be hers—and **2) God can’t lie.**
(certainty of His counsel)

- If he had cast away his people permanently, or that they’ve fallen that they can’t be restored to their position of **privilege** and **honor**, then God’s word is **worthless!**

- But, *as it is written*, “THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB:” — that hadn’t taken place yet, but that is what’s going to take place during the time of wrath in the fifth installment.

- You’ve got God’s word that tells you once again that all the promises and things back in those prophets are going to be fulfilled once this dispensation of grace is over — God has made covenants with these people.

- God made a covenant when he separated Abraham from the rest of the world and he made that covenant with him and his seed.

- And then setting over there once again with **David**—He made that covenant for that kingdom out there that is going to be established in that land he promised Abraham there that’s going to provide for the reconciling of the world—and he made further ones in connection with all this— God has made oath bound, oath sworn covenants to make Israel what his plan and purpose calls for them to be.

- All that I am saying to you first of all is the fact that you need to understand and appreciate that — and think about that once again when it comes to the **reality** of God resuming his program with Israel.

- But the other thing is that makes it valuable to us—so that when you and I look back here and think of the scriptures from Genesis to Malachi and Mat. Mk, Lk, & Jn. and the opening chapters of the book of Acts is to understand and appreciate that in view of the reality of God resuming His program with Israel—**those scriptures are still living!** (if I can word it that way) — they aren't the dead word of God.

- If he had cast away his people and they'd fallen, once again, not to be restored— that's what they would be — but that's **not** the case.

- And the other thing setting right here once again is the fact that (as verse 28 goes on and tells us) we need now to look upon Israel in a particular way.

Romans 11:28-29

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sake.

29 For the gifts and callings of God are without repentance.
(or change of mind)

- That tells us something in verse 28 and verse 29 there as touching *the election*, the plan and purpose God has for them, they're *beloved for the fathers' sake*.

- Notice that is not God the Father— it's the *fathers'*, plural there.

- God made promises and covenants with Israel's *fathers* and that nation is beloved once again for *the fathers' sake* because of those promises and those covenants,—that's why verse 29 says, "*For the gifts and callings of God are without repentance.*" (God's certainty of counsel—He cannot lie)

- What that means & what I am having you look at here in view of the **value** of the study were going to do is the fact that when you and I look back—and look at Israel once again from this dispensation of grace—when we look back in *times past* at this portion of God's word Genesis to Malachi we ought to look at it from that view that they still have a plan and purpose to yet be filled in God's plan and purpose.

- The *gifts and calling of God* in connection with them are *without repentance* and therefore when it comes to you being educated in the things God wants you to know as a son & as a member of the church, the body of Christ, it's important for you and I to be able to come back here to Genesis through Malachi and Matthew, Mark, Luke, John and the opening chapters of the book of Acts and understand what is going on there.

- But another thing to point out as to the value and importance of understanding and appreciating God's program with Israel—and thinking dispensationally 'on the whole' as a son in our sonship establishment is found over in the book of Ephesians when we begin our Level II sonship education.

- In Ephesians, we are *simple* sons in need of the '*subtlety*' that provides for us not to be one-dimensional, but rather begin to see the **wisdom** and **genius** of our Father as He has brought in this dispensation of grace in which we live.

- And as you begin in Ephesians chapter 1, you learn that God has put us in a position whereby He is abounding toward us in all *wisdom* and *prudence* having made known to us the *mystery of his will* so that we can not only look into the future and see what the *dispensation of the fullness of times* out here is going to be like, but so we can look in the **past** and see the *wisdom* of what God **has** done.

- And that means that you and I need to be educated in God's past time dealings with the nation of Israel in order to understand that.

- One of the reasons why I am going over these things and taking the opportunity to kind of introduce this study in this manner is because I want you to approach this study with **enthusiasm** — and you ought to approach this study with as much enthusiasm as you do studying Romans and the reason why is because of how all of the things you learn in Romans gets brought back up and built upon throughout your 2nd Level of sonship education! (And that includes what you get taught in Romans 9-11)!

- Eph. 1:1-12

- Notice that last expression from verse 7 there because the first word in verse 8 is '*Wherein*' — the last expression there verse 7 is the issue of *the riches of God's grace* and then Paul goes on and says something else in connection with that... (read vs. 8, 9, & 10)

- In (:8) Paul says God has *abounded toward us*—all according to the *riches of his grace*.
- We are Gentiles in this dispensation of grace — and the truth of the matter is—that if you understand and appreciate our former status as Gentiles under God’s former program with Israel, you get a real appreciation for the fact that **we don’t deserve anything**.
- And Paul will point out later on in chapter 2 that we were ***without God in the world*** — so anything that we are receiving **is according to his grace** — and He is now dealing here with some phenomenal things that God has bestowed upon us and allowed us to be beneficiaries of— and to avail ourselves of as sons—and participate in with our Father as His sons—and jointly function (each of us together) for our Father’s honor and glory with Him in this dispensation of grace.
- And the issue is that, *according to the riches of his grace*, He’s put us in a position in which we are able to **know** some things and **understand** some things that other of His people (back in *time past*) have never had the opportunity to understand and appreciate.
- He’s *abounded toward us in all wisdom and prudence*, having done something — *having made know unto us the mystery of his will, according to his good pleasure which he hath purposed in himself*: — and he describes it there in verse 10.
- It’s kind of like what Paul is doing this with us is— he’s come along and says, Here you are living in this dispensation of grace and I want you to understand in connection with *the revelation of the mystery of God’s will* the issue of God’s **purpose** for the ages **that he kept secret unto himself** all back here in generations and ages past, but that he has now made manifest through Paul’s ministry in this dispensation of grace.
- And as a Level II son who is now a “simple” son—and in need of “subtlety” to get from being a one-dimensional thinking type of son, to being multi-dimensional in your thinking of both your Father’s business and the Adversary and his policy of evil—our Father now gives us subtle knowledge that describes what He’s going to be doing out in *the dispensation of the fullness of times* when all of the times on our Time Line chart have been fulfilled.

- And in doing so, He has *abounded* unto us this information *in all wisdom and prudence*—and it's like God has taken us into His privy counsel, and is bestowing this knowledge upon us here in the revelation of *the mystery of His will*.

- And that subtle *wisdom* puts us in a position whereby we are able to look back into *times past* with all *wisdom*—and understand and appreciate what God was doing back there in *time past*—and see the reason for it—the **WHY** of it—and not merely the FACT of it.

- It's easy to go back to Genesis-Malachi; M,M,L & J; and the open. ch. of Acts and read the facts of what God was doing—but that's **NOT** what Paul is talking about here at all!

- Paul's talking about having the mystery of God's will revealed unto us here—to be able to look back in time past (in God's program w/ Isr.) and read those facts and see the wisdom and the genius of what God is doing—and see the sense of the whole thing!

- To understand & appreciate it all, just as God our Father understands & appreciates it all!

- And to recognize that **God isn't playing games**—but He's **doing** something—He's **accomplishing** something—He has a **purpose** in view by all that He does.

- But more than the looking back to the *wisdom* of it all—to look off into the future and view it with all *prudence*—which is to see something as it works out in the future, and to discern the most suitable course of action in regards to conduct and behavior—which is exactly what you will be doing as a Level II son!

- You're going to gain information for understanding and appreciating how the ages to come are going to function—and therefore understand what is being accomplished by God in His plan & purpose when this dispensation of grace is over with and we are placed as sons out there in the heavenly places of *the creature* — and God resumes and fulfills His program with Israel on the earth—and establishes that kingdom—and you're supposed to see what was in the back of God's mind (so to speak) in everything He planned and purposed to do—and how it all dovetails perfectly into *the dispensation of the fullness of times* and goes on in the ages to come.

- And Ephesians, Philippians, and Colossians are dedicated to dealing with this aspect of the *mystery* given to Paul.

- And it's as sons who are members of the new creature of the church, the body of Christ that are **in** this position in the dispensation of grace—who are to have some real sonship intelligence of God's *time past* program w/Isr because you've studied it out — that **because of that wisdom**, you can then go on and acquire all that **prudence** and appreciation of what is going to come in the ages to come!

- And just as Romans 9:1-5 (and :4 & 5, especially) makes apparent, you're supposed to have a healthy understanding & appreciation for God's time past program w/Isr, as well as all those books that record it (Gen-Mal; MML&J; open. ch. Acts).

- And this is one reason why the study of the history of Israel is so vital and so important—(in order to gain on top of it all, that *prudence* and insight into what God is going to do in the future).

- That's why we can't (as I said earlier) just take this as a study of facts and memorized dates—or of counting the number of troops that fought with Gideon—or whatever!

- But we're coming back here to understand and appreciate the wisdom of God in all that He **has** done up to the point in which He interrupted His program w/Isr.

- And hopefully that will make it so that you approach this overview study with an **enthusiastic heart** that recognizes that God our Father **intends/expects** for us to do this very thing—and to include it as a major part of our sonship education—especially here in our sonship establishment!

- Over in Ephesians 2 is another reason why we would want to make a study of the history of Israel —

- Eph. 2:11-13 (:11 & 12)

- Notice that even before you ever get to the book of Ephesians, your Heavenly Father expects you to already know what this means: (notice, "**Wherefore remember?**") - well, you can't *remember* it unless you knew all about it **before** you ever got to this point in the book of Ephesians! (Should have gotten it back in Rom. 9-11!)

- What I'm after here in this familiar passage is what Paul is describing in (:11-12) as the **status** we held as Gentiles in *time past*. (In contrast to Israel's '*nearness*' in God's program with her.)
 - This Gentile status began in Genesis chapter 11 and runs all the way to the raising up of the apostle Paul—to where both Jew and Gentile are *made one* in the sense of having the same status—in this dispensation of Gentile grace, '*both one*,' as part of *the one new man of the church, the body of Christ*.
- The truth is, we read these verses all the time—and we talk about the reality of that *time past* situation of the Gentiles and the distinction between that and what's going on right now.
 - But I'll tell you something folks—unless you come back and study out some things in Gen-Mal; MML&J; open. ch. Acts, you don't really have a deep, heart-set understanding of what it meant to be *without Christ*—what it meant to be a Gentile, an *alien from the commonwealth of Israel*—and *strangers from the covenants of promise*—one *having no hope and without God in the world!*
 - And you **do** have to go back in God's word and study that out—if for no other reason than having always lived in this dispensation of grace—and because of that, you simply just don't have a natural frame of reference for what that's like!
 - You can read what Paul says here and say, Ok, that's what it must have been like.
 - And you can even go back to a passage like in Matt. 15 and realize that when the Gentile woman came to the Lord, He told her to *let the children first be filled—you're a dog*—and *we don't cast the food unto the dogs*, etc — and you can look at that and agree that what it says is true back at that time of the earthly ministry of Christ and see the reality of that status up until the time when in Acts chapter 9, God raised up the apostle Paul — and most of the time, that's all we ever do with those 2 verses in Ephesians chapter 2.
- But the truth of the matter is—there's a whole lot more to learn there!
- Because you need to understand what it meant to be *without Christ*; to be an *alien from Israel's commonwealth*; what it meant to be a

stranger from those *covenants of promise*—what it meant to be a Gentile back before the covenant was made there in Genesis 12—and realize that **you never had a claim on any of those things in Ephesians 2:12!**

- You couldn't say, "O God ..." and He would listen to you!

- And the way you get that understanding and appreciation for all that, and for what it meant to be back in *time past* with *no hope* and *without God in the world*—is to go back there and go over that information in the first 11 chapters of Genesis—and then go on and deal with that Gentile status from Genesis 12 all the way up to Acts chapter 9!

- And so one of the great benefits of studying out God's program with Israel is to gain an appreciation for who you are in this dispensation of grace—it gives you a much deeper appreciation for those expressions in Eph. 2:11 & 12.

- And not only that—but for what gets said and brought up on down in **Eph. 2**, in verses **19-22** (read).

- And again, you're supposed to already know that before you get to this point in Ephesians—and the only way you can have in your heart what it means to NOT be a *stranger* or a *foreigner* but a *fellow citizen and of the household of God* is to understand the situation that existed back in *times past!* (Otherwise that information is meaningless!)

- Another reason for doing a study of Israel's history is found back once again in the book of Romans.

- Romans 15—and here we have our Father giving us (through the apostle Paul) our instruction in that 4th godly decision-making skill of *equity* and dealing with godly love and charity in connection with a weaker brother—and in concluding the matter in the first 7 verses of the chapter...

- (read :1-7)

- You have (:1-2), and then you would ask, Why? — and beginning in (:3) you get 2 more reasons for why that ought to be so that gets added to what's already been said in chapter 14 —

1) — (:3) *For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.*

2) — (:4) *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

- Now it's easy to recognize that from (:4) the *things written aforetime* is a reference to those things sitting back in Gen-Mal—and which we now having the full revelation of the completed word of God—we also recognize the things written aforetime are dealing with the time past situation—and they also include Mat., Mk., Lk., & Jn., as well as the opening chapters of the book of Acts.

- And notice carefully that (:4) says that they were *written for our learning*—and there is a bunch of *learning* to do there.

- God never expected you to rightly divide the word of truth and then just come along and (as we're often accused of), chopping things up and pay no attention to 'anything west of Romans.'

- No—by what God says here, He intends you to do something with all that information 'west of Romans' - (Gen-Mal, MML&J, open. ch. Acts) — and He expects you to *learn* some things beyond what we've already talked about.

- Beyond what we just touched on in Rom. 11, in Eph. 1 & 2—there is another thing in (:4) that we need to understand & appreciate in connection with the **character & essence** of God—which is what the issue is there in (:4).

- And notice that it doesn't say, 'For whatsoever things were written aforetime were written for our obedience—or 'for our edification' — there is a difference between obedience and *learning*.

- The *things written aforetime* **don't** deal with us program-wise—and therefore the instruction, commands, injunctions, and so forth, aren't there for us to follow—but there is some *learning* that Paul says **is** for our benefit—and Paul is very specific in describing what that learning benefit is—*that we through patience and comfort of the scriptures might have hope*—and then he says—5 *Now the God of patience and consolation (or comfort) grant you to be likeminded one toward another according to Christ Jesus:*

- When he talks about *patience and comfort of the scriptures*—what he’s talking about is not the issue like some people say—of coming along and saying that you go back there in God’s word and claim a promise that gives you *comfort*—that’s a total misunderstanding of what Paul is saying in (:4) - and that’s the reason why you have to get (:5) to go along with it—because the *patience and consolation* that he’s talking about there in (:5) has to do with God’s **character and essence**—(which is why :5 says, *Now **the God of patience and consolation** ...*).

- And it’s a vital issue in connection with as sons who are ‘strong ones’ having to deal with a weaker brother—that we have the same attitude that comes from an understanding of our Father’s **character & essence** and Whose character & essence should be formed and operational in our own hearts by ch. 15 of Romans.

- That we should be *patient and consoling*—edifying, rather than set for the weaker brother’s doctrinal destruction.

- And Paul is saying here that in order to learn that about our Father, you have to go back to the information sitting in God’s *time past* program—in the *scriptures written aforesome*—that will help us to appreciate that **that’s exactly what God is—He’s a God of *patience*; He’s a God of *consolation***—and we are to be **likeminded**, if we value and esteem the same things God does—which has been occurring since we’ve been *renewing our minds* from ch. 12 on.

- And my point here is that it’s only as you have learned from those *scriptures* that were *written aforesome* (Gen-Mal; MML&J; op.ch. Acts) that you learn about God being a *living God*—learn about His character and His essence.

- And the truth of the matter is—that it’s when you come back to those *scriptures written aforesome* in God’s program with Israel in *time past* that you find some things out about God’s character & essence that are more manifested in His dealings with Israel than they are today in this dispensation of grace—and 2 of them are the things referred to there in (:5) - ***patience and consolation*** — and the idea of being patient and longsuffering with someone; merciful to them in that sense; putting up with their weaknesses; their stumbling; their failures; etc., and not only that, but being comforting and consoling and encouraging to them in view of all those things.

- For example, you have Exodus 33 & 34 —and which Paul actually quotes from in Romans 9!

(God is going to kill off all of the children of Israel and start over with Moses [ch. 32])

- You see back there that God was a God of patience and longsuffering—a God of mercy and comfort and sympathy with His people—and those things got manifested to Moses at that time—and Paul comes along and says that it's those things that need to be appreciated by you and I in this dispensation of grace—and not only in connection with His dealings with us, but as we deal with one another.

- And what He has said in the *scriptures written aforetime*—they teach you all those things—and there are tremendous things about God's character and essence that God intends for us to learn from His dealings with His nation Israel in the past.

- Well, another reason I want to look at is sitting over in the book of Matthew and in chapter 3.

- **Matthew 3**— You know as well as I do that the majority of Christians on the face of this earth today don't understand this dispensation of grace like they really ought to.

- And what I mean by that is the distinctness of it and the uniqueness of it and the *mystery* character of it — and the fact that when the Lord Jesus Christ came back from heaven and raised up Saul of Tarsus that that act was in connection with when He suspended his program with the nation Israel and it's there at that point that marks the beginning of the dispensation of grace.

- But for most Christians on the face of the earth today— the place they go to in God's word to get their instructions and get the teaching for today and get their ideas once again as to what God is doing and what God wants **them** to be doing is to come back here to Matthew, Mark, Luke and John and the opening chapters of the book of Acts.

- And, of course, you understand that's *not* where the dispensation of grace is finding itself unfolding or in operation and in effect—and you understand that all that information is still God's *time past* dealings with the nation of Israel.

- But I want I'm after here, and what I want to make very clear to you— is that, **if every member of the body of Christ today, had a proper/appropriate understanding of what is setting back in Genesis through Malachi they/you would never, ever have any problem with Matthew, Mark, Luke and John.**

- If a Christian today had paid attention to what is sitting in Gen-Mal, and had an adequate understanding and appreciation for it (not the shallow, devotional, spiritualizing of it that commonly gets taught) — then when he started reading here in Matthew (right from the 1st verse of chapter 1 and following)— and then when he comes to this passage here in Matthew chapter 3 and vs. 1—and he comes across the details concerning this individual called John the Baptist and what he said — if a Christian understood what was setting back there in Gen-Mal, (and I mean understand it like we've been talking about understanding it) — understanding the issues of the *“the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises”* (as we've seen there in Romans 9:4) — all of which God made to His people Israel—and understood the way in which their history was going, and things along those lines — if you understood those things, you would never start reading here in Matthew's gospel, and come here to chapter 3 there and think that a brand new program is getting itself underway here!

- There is no way in the world you would ever think that!

- Mat. 3:1-3

- Now when most Christians read those 3 verses—and they look at what it says there in (:3) about this man named John being the one who was spoken about by the prophet Isaiah—the only thing that ever goes through their mind is: that this man was spoken about back in the book of Isaiah.

- But that's NOTHING as far as what you OUGHT to understand & appreciate here—because it doesn't say simply that John was spoken about by Isaiah and (blank), stop!

- It says that the prophet Isaiah was **saying** something—and then it quotes from Isa. 40:3—*The voice of one crying in the wilderness, Prepare ye (Israel) the way of the Lord, make his paths straight.*

- If a Christian who is reading that would just **stop and think** and understand that what is sitting back there in the prophet Isaiah was a prophecy about a man that was going to come to the nation Israel and tell **them** something — and it was going to be just as the beginning of Isaiah chapter 40:1 says — the beginning of their comforting news — and if that was understood, then there is **no way in the world** that he would come along and say that something ‘brand new’ is getting underway here!

- There would be no way in the world would a Christian would ever come along and think that a dispensation of Gentile grace is getting underway here.

- And notice carefully that little 2-letter (archaic?) word “**ye**” in (3).

- **The “ye” is not the world** — the “ye” are Israelites just like Isaiah chapter 40 said!

- And that “ye” would tell that Christian that **Israel** is still in view here!

- And when they saw this man dressed in the *raiment of camel’s hair* (like verse 4 says) and a *leather girdle about his loins* — and his *meat was locust and wild honey* — if they understood what was going on back in God’s time past program with Israel — they would know that there is a prophet sitting back there by the name of **Elijah** who was dressed just like that— who this man (John) is coming in the **spirit and power** of just like Malachi said he would — and he’s come to do something just like Elijah did back in time past, in view of the program— and that’s why verse 4 is sitting there and saying what it does.

- And by being able to **intelligently make the connections** that God expects you to make (between what is written in Gen-Mal—[or more specifically, what is written in those prophets] - and make the connection with what’s written there to what is going on in the gospel accounts) — by being able to make those connections, you would know that what’s being described in (:4) about John’s dress and diet isn’t just ‘a quaint way to describe an odd, eccentric self-appointed prophet’ — no, that information isn’t given for no reason at all—but it tells an Israelite 2 things:

1) **it tells him that this man was no fake**—he just didn’t pop up out in the wilderness and make himself out to be something—no, he lived his life out there (he wasn’t a Jerusalem Jew who all of a sudden went insane!)

2) it tells that Israelite that when he sees someone out in that wilderness not only saying those things, but **dressed** like that and **eating** those specific things—that is, dressed like and acting like Elijah did—and he is doing exactly like Malachi said he would—so that means that the famine of the hearing of the words of the Lord is over and the kingdom of heaven is now “at hand!” (John the Baptist was the ‘trigger’ that indicated that Israel’s climatic stage had arrived!)

- And that’s why you have the Lord, later on in Matt. 11 and over there in Luke 7—you have the Lord asking those questions about John. (Mat. 11:7-15)

- Those questions the Lord asks there are amazing—because He’s actually **probing** the Israelite mind—and He is bringing them to the point of recognizing what they ought to have been looking for.

- They were told by 2 prophets (Isaiah & Malachi) - to await to **hear** something—and to **look** for a particular individual.

- Isaiah told them about the voice they were going to hear—and Malachi told them what the guy was going to be like— and then you have the Lord coming along and asking those questions—and he brings them to the point where He asks them, ‘Did you go out to see a prophet?’ — and they should have recognized that there **was** a prophet coming that they should have their ears tuned to and their eyes looking for!

- And the Lord says, *Yea, I say unto, and more than a prophet*—he’s not just *a* prophet, he’s **THE** prophet that Isaiah said that his voice would give you the *comforting words*—and that Malachi said would be the *messenger that went before the Lord’s face* in the spirit and power of Elijah!

- And what I’m after here is that if a Christian understood the things sitting back in the prophets—when he comes here to Matthew, and then reads about John the Baptist—it wouldn’t come along and give them the impression that something brand new was getting itself underway—(or that John was starting a large, southern, main-stream denomination) —no, you would simply recognize that Israel’s program had come to the climax, just as Isaiah and Malachi said that it was coming to!

- And in connection with John the Baptist and how what goes on with him is not an indication of anything new—but quite the contrary—the continuation of God's *time past* program with Israel—come over to Mark's gospel.

- Mark 1—you have the same context as Mat. 3, except now we come down to where the Lord's ministry has begun and John has been put into prison.

- Mark 1:14-15

- And what I'm after here is to notice that expression in (:15) where the Lord says, *The time is fulfilled, and the kingdom of God is at hand.*

- What time? what time is the Lord talking about?

- Well, there are *times* spoken about back in the prophet accounts—and those prophets set forth a **time schedule** of Israel's program and how it's all going to be clicking down—and when it comes to a certain point on that time schedule, they were going to hear their *comforting news* from the messenger/forerunner of the Lord.

- And they were to understand that the messenger and forerunner of the Messiah was going to be out there in that wilderness—dressed in a particular way—who had a particular manner about him—who was going to be eating some particular things—and who was going to be saying some particular things ——— and when they saw all that and heard all that, they were to know that on their *time schedule*, that the kingdom of God on this earth was therefore going to be *at hand!*

- Now I bring all that out because if a Christian today would simply understand and appreciate just Israel's *time schedule* alone (as set forth back in the prophets) - and then when he reads what it says about John the Baptist in Matthew 3 and Mark 1—he would never think for a moment that anything new was getting underway.

- Especially after reading what the Lord says here in Mark 1:14-15!!!

- No. Any thinking Christians who can read English words would know and recognize that you're still on Israel's *time schedule*—and that *time schedule* has been clicking down (and counting down) to the point where the kingdom is now being offered to Israel as *at hand!*

- If a Christian would understand things properly back in the prophets—he's not going to come along and think that when Jesus says, *the kingdom of God is at hand*—that that's a reference to heaven itself—or a spiritual reigning of God in your heart!

- Because a Christian today who reads that would know (**if he's paid attention**) that that expression comes right out of the Davidic covenant—and comes right out of the *time schedule* when **Daniel** was talking about the God of heaven setting up a kingdom—and, once again, it comes out of what got promised to Abraham when his seed was going to be a *great nation* in a land on this earth in which heaven's will, will be done on the earth.

- But it's because Christians **don't** have a knowledge of God's dealings with Israel—that they come here to the gospel accounts (especially) - and they think that the dispensation of grace is what's in view (basically because they're in the “New Testament”).

- And this same thing is true for the opening chapters of the book of Acts. — (In fact, if you have trouble with what's taking place in the opening chapters of the book of Acts, it's most likely because you don't understand the gospel accounts properly—and if you don't understand the gospel accounts properly, it's most likely because you don't understand the prophets properly, etc., etc.).

- Because if you understand God's *time past* program w/Isr. and their time schedule—then, once again, there is no way in the world that you would think that Acts chapter 2 and the day of Pentecost is the beginning of this dispensation of grace—or of anything new happening whatsoever!

- For example come over to Acts 2 for a moment—and notice an expression that most folks never appreciate at all.

- Acts 2:1 — notice the expression: **fully come**—folks usually just gloss right over that phrase—and to most folks it just means the same thing as “When the day of Pentecost *finally arrived*” - but that's not what it says!

- And that expression **fully come** comes out of the prophets, once again, in connection with Israel's calendar!

- And it's just like when the Lord went to the cross—and He died at Passover time—the Passover had fully come.

- And the Passover observance that they were observing on their calendar sitting in the Law—those past observances were only shadows and pictures of what God's dealings was going to be like with them—that all was now being fully fulfilled in the actual dealings at that cross!

- The real Passover was sacrificed there on the cross.

- And so—the real Pentecost took place when the Holy Ghost came.

- And you've got now (at the time of Pentecost) 4 of the 7 feasts now being *fully come*—and Israel is now waiting on the remaining 3—they're waiting for the real Feast of Trumpets to fully come; and the real Day of Atonement to fully come; and the real Feast of Tabernacles to fully come.

- Well, all of that is sitting back there in those *time past* scriptures—and if a Christian understood that, he would never think that the day of Pentecost was the 'birthday of the church'!

- And he would listen to what Peter had to say on down in Acts 2 when Peter quotes Joel chapter 2 (Acts 2:17) - and a Christian would know what was going on.

- But, sadly, the majority of Christian folks today have very little (*if any*) knowledge of what's going on back in God's program with Israel—**and they doctrinally pay a heavy price for it!**

- Therefore the only way to adequately explain to someone that the things back in MML&J aren't things that pertain to us in this dispensation of grace—is first of all, to be able to know when the dispensation of grace came in—and second, to know God's time past program with Israel well enough to be able to tie all the things you encounter in the gospel accounts back to the prophets.

- And if you can do those 2 things—then you can soundly set forth the reality of the fact that MML&J and the Op.Ch.Acts do **NOT** record the program of this dispensation of grace; they do **not** record the birth of the church; they do **not** record the 'marching orders' for the church today; and they do **not** provide the information for godly edification to take place today!

- We have covered enough information in our introduction to a Survey of Israel's Program to see both the value and need of us who are members of the new creature of the church the body of Christ in this present dispensation of Gentile grace in which we live—to be **responsible** to have an adequate understanding and appreciation for all of the information sitting in Gen-Mal; MML&J; and the Open. Ch. of Acts—and not only the value and need of it, but also that if you have paid attention properly, you would never think that anything new (that a brand new dispensation of grace) had begun in any of those gospel accounts of MML&J, or in Acts 2 on the day of Pentecost!

- Now I believe at this point we need to begin looking at a Simple Survey of Israel's History and God's Program with Israel. (especially in light of Rom.9:4)

- And I want to begin back at the beginning—back in the book of Genesis—and make sure that we have some fundamental understanding and appreciation for **why** God created this nation of Israel in the first place—and connect it with an issue that, (while it may be common to us), is very **uncommon** and almost **never** understood by most Christians today.

- And because it isn't understood, it causes a great deal of confusion right from the get-go in most Christian's thinking—when (or “if”) they ever think about their Bible and how it's all put together and why it's put together the way it is in the first place.

- Let's go back to the book of Genesis and begin looking at this simple survey of Israel and Israel's history.

- As we have noted several lessons ago—the book of Genesis is the book of beginnings—“Genesis” = beginnings, or the bringing of something into being—and we noted that there are 5 major beginnings contained in the book of Genesis —

- (#40)
- 1) The beginning of the world.
 - 2) The beginning of man.
 - 3) The beginning of man's sinfulness and Satan's rulership of the world.
 - 4) The beginning of man's devolution.
 - 5) The beginning of Israel.

- And in order for us to get a fundamental understanding and appreciation for both the **need** for God creating the nation Israel in the first place, and the reason for **why** God created the nation Israel—you first of all have to get an appreciation for something that happened all the way back in the opening 3 chapters of the book of Genesis when God created man (Adam) — and what

happened to Adam in those first 3 chapters of the book of Genesis.

- So for now, we're not going to involve ourselves in the 1st major beginning recorded in Genesis—The Beginning of the world there in Genesis 1:1-25—which is the record of the first 5 days of creation and most of the 6th day of creation that records the work of God in creating the heaven and the earth and all of the stars, the sun, the moon, the animals, the birds, the fish, and all the trees and plants and so forth.

- And I want to come over to where, on that 6th day of creation, where God creates man (Adam) - and look at something that most folks are familiar with—but really skip over some things that are real fundamental to getting a frame of reference for what God is doing in creating man and for why He's doing it—that has to do with something that, as I say, most folks just skip right over—or simply don't appreciate it for what it really is.

- And I want to just have you stop for a moment here and consider how the book of Genesis is written—and notice something that makes it so that you begin to think about some things like God does—and to put the emphasis upon some things like God does.

- And what I'm referring to is that when you look at where God "begins" to create this brand new nation of His own creation (the nation Israel) - and you should know by heart where in the book of Genesis that takes place (over in the 12th chapter when God calls Abram out of Ur of the Chaldees) — I want you to think for a moment about how that you have here in the book of Genesis, the first 11 chapters recording what it does—and then from Genesis 12 to the end of the book (chapter 50), you have God dealing exclusively with the beginning of the nation Israel.

- And what I'm after is a simple and fundamental issue—and that is: what you have recorded in those first 11 chapters actually occurs over the span of about 2,000 years!

- And then you have the following 39 chapters dealing with the beginning of Israel—the record of Abraham, Isaac, and Jacob—ending with one of Jacob's sons (Joseph) and about 70 of Jacob's descendents down in Egypt in slavery.

- And again, what I'm after in bringing all this up is that when you've got 11 chapters covering 2,000 years of history—and then you've got 39 chapters covering (by comparison) a very short amount of time —

—that tells you something—and tells you some things that God Himself wants you to know and to think about.

- Because by recording it the way He does, what He's doing is putting a huge emphasis upon the creation of the nation Israel!

- God covers all of the first 4 Major Beginnings within those first 11 chapters of Genesis—and then deals with only 1 Beginning in the remainder of the book (39 chapters).

- And it's not intended to minimize any of those first 4 Major Beginnings—because those are 4 incredibly important and astounding and phenomenal issues and doctrines.

- And what I'm saying and what I want you to acknowledge in all this is to look at where God has put the emphasis—

- He's setting forth some phenomenal things in those first 11 chapters—but when the 5th Beginning comes along—once the nation of Israel begins to be the issue—**that's where and what God wants you to make the issue when it comes to understanding what He's doing!**

- Because from that point on—what He's going to focus upon is the nation Israel—and everything He does can only be understood in the context of the nation Israel—and that's a critical and fundamental thing to understand and appreciate.

- But as I said, I want us to come back to the **2nd Beginning** in Genesis chapter 1—the Beginning of Man (Adam) as a special creation of God.

- Genesis 1:26-28

- And what I'm after here are 2 key words that more often than not gets either overlooked my most Christian folks—or else they're hugely overshadowed by another issue (albeit a legitimate one) - but this passage is usually handled by Bible teachers so that what I'm after here is totally eclipsed by another issue.

- And if you think about it—how is this passage about Adam and his creation—and the subsequent passages that deal with Adam in the garden of Eden with the serpent (Satan) and all—how is that most commonly dealt with by most Bible teachers? — What is the **big thing**, or **big issue** that comes out of all this section of God's word?

- Well, more often than not, the emphasis by most Bible teachers is the issue of **Adam's sin**—of the **fall of man** into sin and unrighteousness—and that becomes the major thing to learn about in most folks minds—and that issue usually overshadows and overpowers anything else that's sitting here.

- And again—I'm not trying to minimize that or belittle that issue or diminish it in any way.

- But usually this other issue that I'm after is most commonly so glossed over that most folks **never** have **any** understanding of it at all—and that sets them up for a great deal of confusion and Bible mis-handling over the remainder of everything that they will ever deal with in God's word! (it simply makes it so that they get started off on the wrong foot [kind of])

- And this other issue is just as critical and just as important and just as vital to understand and appreciate as the sin issue and what is commonly called 'the fall of man.'

- And what I'm after—and what we're going to look at in dealing with these 2 key words that occur here in these verses—is what I've often talked about in connection with Adam as he was originally created by God—and that is that Adam was created to be what I call, "The Monarch of the Earth."

- And folks oftentimes don't really appreciate this issue of Adam being created as the monarch of the earth—and Adam losing the monarchy of the earth as recorded over in Genesis 3.

- Most folks just see the 'fall of man' and the entrance of sin into the world—and they preach and teach on that issue and God's provision of a coming Savior as recorded in Genesis 3:15—and then teach the Bible as only dealing with the line of the descent of the "Seed" — all the way down to the cross of the Lord Jesus Christ.

- And again—that is an important doctrinal issue—and that is a legitimate and needful thing to understand and appreciate.

- But it's not the **ONLY** thing that God intends for you to pick up on and to get into your thinking—and appreciate the importance of in connection with Adam and his creation.

- Salvation/Justification unto eternal life **IS** critical and important—but that’s not **all** that God is doing, either in creating all these things in the first place, nor in the issue of Redemption in the second place!

- Here in Genesis 1:26, God has created all that He has up to this point, but it’s here that He creates His ‘crowning glory’ of all that He created—man—and after this He’s going to rest.

- And He creates man **last** as something special and set apart from all the rest that He created.

- And man is different and distinct by nature from all the other things and beings of creation.

- And you see that there in (:26) - where the entire triune Godhead says some special things at man’s creation and about man that tells you a whole bunch of things about man’s make up and man’s relationship that he will have with God.

- And we’ve often come back here to look at some of the details in connection with what’s said about man here by the Godhead that indicates how that man was created to be a *godly* creature—and that *godliness* is what sets man apart from all other creatures. (no animal [even monkeys] was ever created in the image and likeness of God!)

- But that’s not what we’re after here.

- What is important to understand here in connection with God’s program with Israel—has to do with some terminology that’s sitting here that indicates to you what this special creation of God is **designed to do on this earth!**

- (:26) - and (:28) - and what I’m after is the 1st of the 2 key words: “**dominion**”

- And most commonly, that word is simply taken to be an issue of man having ‘top billing’ (so to speak) over the rest of creation—and you get into a lot of teaching about how we should be the ‘caretakers’ of the earth and be good conservationists—and that man isn’t to be controlled by nature, but man is supposed to be the guardian and custodian of the earth and the things on it.

- But the truth of the matter is (even though there is some truth in all that) - the truth of the matter is that word *dominion* isn't sitting there for that reason alone.

- Because when you use that term *dominion*—what does that term indicate to you?

- If you look up *dominion* in the OED, the very first and primary way it's defined is that it is "**The power or right of governing and controlling!**"

- When you've got *dominion* over something—you **RULE** over it; you hold authority over it; that earth and all that's in it and on it is subservient to you; it gets its orders from you; you tell it what to do; you administer things that affect it.

- And what God is telling you here—even though the words and the terminology isn't used here—He's telling you that man is a special creature, and that man is designed by Him to be a RULER—a GOVERNMENTAL RULER over the earth.

- (And the word that I was thinking about—that I said wasn't used here—is that word "government")

- And with that understanding and appreciation for what it means for man to be given *dominion* over the earth—when you think about all that that word signifies—you see very clearly that man was given to be the **Monarch** over the earth.

- Monarch = a sole and absolute ruler of a state; a sole governmental ruler.

- And that's the position Adam was in here—and it can be fairly said that Adam was created to be a **King!** A king for God!

- And it's interesting how that God uses a term that first of all puts some concepts and ideas and issues in your thinking before He ever comes along and says what it is—but how that you're supposed to be able to perceive that if Adam is created a king for God—then the only thing to recognize here is that there has to be a **kingdom**—a ruling, reigning **kingdom** in view! (and that's what God wanted generated in your mind by using that word, *dominion*)!

- So if you pay attention—all the way back here in Genesis 1, you would know by how God describes man and what man was designed to do on this earth—that God has a kingdom in view that He is going to establish on this earth.

- And the other of the 2 key words that I'm after here is found in (:28) [read].

- And it's the issue of man, in connection with the earth, **subduing** it!

- Notice God said that he "*blessed*" them (the man and the woman) - that is, He spoke well of them in connection with His plan and purpose for them.

- That term "**subdue**" is a very unique concept here—in fact, it really comes across as something that ought not be there!

- Here's God having created the entire heaven and earth—and even comes along and pronounces it all "*very good*" at the end of it all—and yet He talks about Adam having to *subdue* it.

- And most often folks just come along and think that, well, it's kind of like "Mutual of Omaha's Wild Kingdom w/ Marlin Perkins" — and since you've got all those wild beasts there, Adam was to be the first zookeeper!

- But that's not what's going here at all—(that is a total misunderstanding of what's going on here) —

- And actually the word **subdue** is a **military** word = **to conquer an enemy in fighting them and bringing them into subjection!**

- There's a conquering that's supposed to be going on—and even though it's doesn't all get spelled out here (but does later on) - even though you can talk about Adam being created in perfection there in the perfect garden of Eden and all that stuff—the truth of the matter is that Adam was given to know that as he looked out over all that garden—he was going to have to fight—he had a fight on his hands—and he was going to have to go out and conquer an enemy combatant!

- And while we're not going to take up the whole study of Satan and his plan and policy of evil—(dealt with in the rest of the first 11 chps. of Gen.) - all I'm after now is that there is an enemy that's shown up on the scene!

- And sometime in the course of all that gets described here in Genesis chapter 1—the fall of Lucifer who became the Satan (the Adversary) has already taken place by now.

- (It's not the focus of Gen. 1, but you do learn about it later on).

- But by the time man was created—there was a need for him to be 'on guard' (so to speak) - and to be aware that there is a "possession" that needs to be held to this earth (it's not a 'repossession' yet) - and there's a need to go out and *subdue* the thing—and fully take possession of it for God.

- And you need to see that what Adam possessed when, as recorded over in Genesis chapter 3 and the *serpent* (Satan) came and tempted Eve and Adam—and what Adam possessed capacity-wise to *subdue* the earth and possess it and have God's dominion (kingdom) upon it and enforced upon it and holding sway in it — **all that was forfeited and lost**—and it was replaced by Satan's dominion—(and the enforcement of his ways, and the construction of his paths, and the charting out of a course for the creatures of the earth to walk in)!

- Therefore when God created man—He created him as the Monarch of the earth—and God put him in a position whereby God's *dominion* (kingdom) on the earth **was man's responsibility!**

- The establishment of the very kingdom of God on the earth was man's responsibility in his original creation!

- And it's **that** issue that gets **lost** on most Christian folks today!

- And in order to get a **Biblical** understanding & appreciation for **why** God creates the nation Israel and what His design & purpose for them is—it's critical that you first of all get a real grasp on this issue that really gets brought up way back here in the first 2 chapters of the book of Genesis — and that issue is that God's intention from the very beginning of creation (and the creation of man) was to establish His very own residence upon this earth in the form of having His *kingdom on this earth*—and God's special creation (man) was tasked with the responsibility to establish with God, (and as God's adopted son), God's kingdom on the earth.

- Psalm 104:1-5 (:3)

- And there are many passages in God's word that indicate to you that it was God's intention in creating the earth—to make His very living residence in the universe on the planet earth—and, (far from how most folks ever think about God ruling and reigning—[i.e., from Heaven {from the 3rd Heaven far above all His creation}] — the truth of the matter is—God's intention from the very beginning was (and is) to have His residence on this earth and to rule and reign from here, and not from His residence in the 3rd Heaven!

- Passages in Job and in the Psalms talk about that, when God created the earth, that what He was doing was going about constructing His *house*—a palace for Himself to reside in as *“the most High, possessor of heaven and earth.”*

- Let's look at a passage that comes right out of the mouth of the Lord Jesus Christ when He was here on this earth that validates the reality of this very thing ...

- Matthew 25—the 2nd “Sermon on the Mount” (mount of Olives) - just prior to His going to the cross—the Lord looks out to the time when that kingdom gets set up on this earth—and He tells the disciples what He's going to be saying out in that “*day*” at the end of the 5th install. to the members of the remnant of Israel who are going to inherit that kingdom.

- **Matt. 25:31-34 (:34)**

- In fact, so intent was God's desire to establish His residence on the earth, that it was for that very reason that He created (back in Genesis 2) a *garden of Eden* in the first place—it wasn't just so that man could have a nice place to live—the truth is, the Garden of Eden was a replica of God's own residence in the 3rd heaven—in other words, the garden of Eden on the earth was patterned after the Garden of Eden in heaven!

- **see Genesis 2:7-8** (going back over the creation—and giving further details in connection with it) — and notice that **God planted it Himself!** (He got His hands dirty!)

- **compare that with Ezekiel 28:12-13** (this isn't talking about the garden of Eden of Gen. 2 [the garden of Eden on the earth] — this is talking about the Garden of Eden in that 3rd heaven!)

- By the way—if my understanding is correct, as Adam was to originally function as the monarch of the earth—and to go out and *subdue* the earth—the garden of Eden was actually designed to be a kind of place where Adam could come back from *subduing* the earth and get some R&R—and then he'd rest up and go out once again and do some more *subduing*, then come back for more R&R, etc., etc.

- And the garden of Eden was Adam and his wife's Palatial residence. (paradise)

- Now my point in going over all this is to say—that when you look on the Time Line, and you see God establishing and setting up His kingdom on this earth way out at the end of His program with Israel—what you've got there is God fulfilling, (**through Israel**), what He originally planned for back in those first 2 chapters of Genesis!

- And really—that's where the Abrahamic Covenant comes in—that's the background to the Abrahamic Covenant (that gets underway over in Genesis 12)—that's where God creates this nation of Israel—a nation of His own creation.

- God's purpose with Abraham and his seed is all designed to provide for the fulfillment of what man was originally designed to do with God—when, as sons together with God, to labor together with God their Father in establishing God's kingdom and residence upon this earth.

- And again, over in Genesis 3—you have the record of man **losing** the monarchy of the earth. (Adam was supposed to *keep* that garden or 'guard' it—and he evidently didn't do a good job of it, because Satan, in the guise of the *serpent* got in there).

- And now with Satan as the Monarch or "*Prince of this world*" - what's going to follow that is the construction of his paths and his ways (or his course) for this world. (instead of God's paths/ways)

- Genesis 3:22-24

- Now we all know that it was because of God's **grace** that He *drove out the man*—due to the disastrous results if man ate of the *tree of life* in that fallen, sinful condition—but that's not all that's going on in God driving him out.

- Because not only was it dangerous for Adam to be there—but now **he had no right to be there!** — he’s no longer the Monarch of the Earth!

- Notice that phrase in (:24) - *he placed at the east of the garden of Eden Cherubims, and a flaming sword ...* — not only was this garden of Eden where God’s “flag” or “guidon” (so to speak) was planted to signify the going out of His dominion/kingdom and the fulfillment of His residency on this earth—and so, not only did He put these *Cherubims and a flaming sword* there to protect man from further stupidity—but it also leaves a testimony to the fact that **God is still there!**

- And while that issue would take us on a ‘rabbit trail’ (so to speak) - that’s an important thing to understand—because while man lost the ***dominion*** of the earth, **God still indicates that He’s still going to utilize man**—and He’s still going to utilize man **as adopted sons**—and so God challenges what Satan has done—(He gives a challenge to the Adversary) - and God sets forth that He still can, and will, utilize man to fulfill His plan and purpose with him—and the issue is still going to be: God’s former, intended use for planet Earth to be His place of residence.

- And one of the things that makes that evident is the issue of God placing the *Cherubims* there—the *Cherubims* being the **signifiers & attendants of His Holiness there in that garden.**

- They not only protect the *tree of life*—but they also testify to the fact that **God hasn’t abandoned the earth**—His plan & purpose still stands—and what He stated there in Genesis 3:15 **will** be fulfilled!

- And just to pick up on what I said there about man losing the *dominion* of the earth—let’s just document that fact by looking at something that God told Noah later on in the book of Genesis after the flood took place and those 8 persons begin to move out of the ark once the flood waters subsided —and God says something to Noah that is very similar to what He said to Adam when he set him to go out and *subdue* the earth ...

- Genesis 9:1—(notice the word *dominion* is left out! - the *dominion* of the earth is now in the hands of the Adversary!)

- So now God's plan and purpose is to **destroy** Satan and his plan of evil and his usurped domination of the earth—and **re-possess the earth** for Himself—and fulfill His intended purpose with man and establish His kingdom-residency on the earth.

- Now then—as you go on through the book of Genesis—through chapters 4, 5, 6, 7, 8, 9, 10, & 11 (#4-The Beginning of Man's Devolution) — what you have recorded in those 8 chapters deals with the course that Satan charted for this world, and bringing the people of the earth under that plan and policy of evil.

- And there are 3 major ploys that Satan used and put into affect to get that job done and thwart God's repossession plans:

- 1) The way of Cain (chapter 4) [recorded in Jude 11]
- 2) The corruption of all flesh (chapter 6) [see Gen. 6:12]
- 3) The "Mother of Harlots" (chapter 11) [Rev. 17:5]

- And then at the end of chapter 11—you see how that God 'gives up the nations' (the entire human race as a whole) to the following of Satan's course for this world— and it almost looks like (at the end of chapter 11), as if God is 'throwing in the towel' and is defeated— having no men on the earth that in a position for Him to utilize to fulfill His intended purpose!

- Now I want to pause here before going on to chapter 12 and picking up with Abram and God creating a new nation on the earth with him—to just pause here for a moment and try to give you just a small sense of something that I have said to you earlier—something that I still don't think you have an adequate understanding and appreciation for (maybe because if you don't have a good grasp of these opening 11 chapters of God's word, it just stands to reason that you won't have a good frame of reference for it) — and that issue that I'm talking about here is: to understand and appreciate what it means to be a Gentile like Paul describes in Ephesians 2:11-12 —

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

- And I want to remind you of some things sitting in the book of Romans.

- (begin in 1:18-23) - (wrath-consciousness)

- 3 times God “*gives them up/over*” (why 3?) = **godliness**

- 1:24-25—(ungodly thinking) - God *gives them up*.

- 1:26-27—(ungodly living) - God *gives them up*.

- 1:28-32—(ungodly labor) - God *gives them over* to it.

- All of these things looks collectively back to what happened to the human race from Genesis 4-11! and the ungodly status that the human race entered into as it followed the course of this world that the Adversary charted out for it!

- This is the horrible condition that the heathen/Gentile nations were in, in God’s sight: total and complete ungodliness! - unfit to be utilized by God for His plan and purpose!

- Now if this isn’t bad enough—come back to what is sitting back in the Prophets where we have a description concerning us Gentiles in “*time past*” - where, just as the apostle Paul describes in Romans chapter 1, due to our ungodliness, we are worthy only for God’s **wrath** instead of His grace—and let’s see what Gentiles who are, as Paul describes in Ephesians in “*time past*” *without Christ, aliens from the commonwealth of Israel, strangers from the covenants of God, having no hope, and without God in the world* — let’s see what we deserve and what we should have gotten from God as Gentiles in that horrible condition and predicament that we got ourselves into by following Satan’s course for this world instead of God’s —

- **Joel**—after describing some things in connection with what will transpire out in the Lord’s day of wrath at the end of chapter 2 (:30-32)

- **3:1-8**

- **3:9-16**

- That old saying is very true here: ‘But for the grace of God, there go I.’ — and were it not for your Heavenly Father being merciful and gracious and patient and longsuffering—and bringing in this great dispensation of Gentile grace in which we live—**that** would be our destiny as a Gentile people!

- So at the end of Genesis 11, it looks quite bleak (to say the least), that God would ever be able to get His kingdom/residence established upon this earth—but just as He said back in Genesis 3:15, He's still going to utilize man for the repossession of the earth.
- And I want to go back to the Gen. 3:15 passage—and I want to focus upon something that oftentimes gets totally missed when this verse is talked about and taught by most Bible teachers.
 - Once again, God had created man— created him in the *image and likeness* of God Himself (possessing, therefore, *godliness* [god-like-ness])—and as Father and son together, man's job and responsibility was to work with his Father to establish God's kingdom/residence upon the planet earth.
 - Adam was to have *dominion* over the earth by going out and *subduing* it—conquering it and bringing it into subjection to him and to God's intended plan & purpose which was to have His very residence upon the earth.
 - And God set up and *planted a garden eastward in Eden*—a paradise for the Monarch of the earth.
 - But as recorded in Gen. 3, the man didn't do a good job in 'keeping'/guarding the garden—Satan, the Adversary, in the guise of the *serpent* got in—and Adam ends up losing the monarchy of the earth—Satan, through his *subtlety* got Adam and Eve to actually join his rebelliousness and join his plan of evil.
 - And by doing so, Satan —who had already become the **usurper** (i.e., one who has forcibly seized something into his possession that formerly rightfully belonged to another) of the heavenly realm—now becomes the usurper and possessor of the earth—and that's where he received the title "*prince of this world*" — all of this he did to fulfill his will to be "The Most High, possessor of heaven and earth."
 - So in judgment of this—God curses the serpent—God judges Adam and the woman—the 'thorn & thistle' environment begins to take effect upon the earth, etc.
 - Then those *Cherubim* Angels were placed there in the garden of Eden—and the testimony is there that, as we said before, God is still going to utilize man for the repossession of the earth.

- Now back here once again in Genesis 3:15—we have this first great promise of God concerning God’s response to the success of the Adversary to wrest the monarchy of the earth from Adam unto himself.

- And the vast majority of the time that this verse is taught or appealed to—it’s done so in connection with man’s sinfulness and God’s intention to redeem man and save him and justify him unto eternal life—by one day becoming a man Himself, and going to the cross and dying for man’s sins and resurrecting from the dead to give man eternal life.

- But what is almost completely overlooked is how this passage is an exceedingly important verse to understand and appreciate in connection with what is the crux behind what God will, later on, be doing in connection with Abraham and the Abrahamic Covenant!

- Now, of course, you can look at this passage and (given what we now know happened) - you can clearly see that the reference to the *seed* of the woman is talking about the Lord Jesus Christ—and it’s not at all improper to think about the **personal benefit** we received.

- And we can appreciate the Lord’s substitutionary sacrifice, and us being personally delivered from being held in the bondage of the debt & penalty of our sins and Satan’s dominion—and having the gift of eternal life based upon justification by grace through faith.

- But the truth of the matter is—when Adam heard these words, and when Eve heard about it—and even when Satan in the guise of the serpent heard these words—my understanding is, that’s **not** what was running through their minds!

- (That doesn’t mean that the LORD God didn’t have those things in view, [He did], — but those things weren’t going to come into those 3 individual’s minds at this point.)

- The basic issue in Gen. 3:15 concerning the *enmity* being put *between thee and the woman, and between thy seed and her seed, and it bruising thy head, and thou bruising his heel*—really has to do with the issue of God providing for the destruction for what Satan had, at that time, accomplished in connection with taking dominion of the earth and taking the authority God gave Adam away from him

... but how that God was still going to utilize mankind on the face of this earth to accomplish His original plan and purpose for it **in establishing His kingdom/residence upon the earth.**

- And that's what needs to be recognized about that issue of Genesis 3:15!

- God is stating there the fact that He is still going to utilize mankind to accomplish His original plan & purpose—and through mankind, He is going to **destroy** what Satan had done in usurping Adam's authority and taking dominion of the earth!

- In other words—what God stated there in (:15) was first of all, (and primarily), making an open declaration in the Garden of Eden, [before He moved Adam & Eve out, and said in front of that serpent (Satan)], declaring that—all that Satan had accomplished in taking the usurped authority of the earth and stripping man of that dominion that God gave him—**that all of that is going to be destroyed**—and God was, therefore, going to destroy Satan's plan of evil on this earth.

- And that's all important to understand if you're ever going to get a proper frame of reference for *why* God creates the nation Israel in the first place!

- You need to understand God's original purpose with mankind on this earth—you need to understand that even though man sinned and Satan became the usurped ruler of the earth—God still has a plan for REPOSSESSING the earth back unto Himself and destroying the Satanic plan of evil.

- And those things are critical to comprehend when it comes to appreciating God's plan and purpose with Israel!

- In fact, you **have** to have this understanding to really appreciate why, over in Genesis 12:1-3, you have God saying the things He does to Abram—and what's all wrapped up in those things He says to him.

- And it also makes sense out of the record in Genesis 4-11 of Satan's successes—and how that if all he wanted to do was to get man to sin and cause him to be a fallen creature like himself—then immediately after his success with Adam and Eve in the garden of Eden, Satan should have just left them alone!!! (But he didn't!)

- And knowing that—and having **that** as your frame of reference—it makes a lot of sense out of the events that takes place in those next 8 chapters of Genesis—(chs. 4-11)

- The way of Cain.

- The corruption of all flesh—the flood—Noah—and the events leading up to the flood, which had some fallen beings (principalities) in the creature out in the heavenly realm infiltrating the earthly realm.

- The Mother of Harlots—where, with Nimrod and the tower of Babel you have the fallen beings of the earthly realm attempting to infiltrate the heavenly realm of the creature.

- All of these are measures of Satan's policy of evil to so corrupt the human race so as to make it unfit and unusable to God to accomplish what His original plan & purpose called for to do with mankind in establishing His kingdom/residence upon the earth!

- Those are all measures that Satan takes in response to that declaration God made there in Genesis 3:15!

- And even though God brings a corresponding judgment in connection with each of the 3 major aspects of Satan's policy of evil as set forth in Gen. 4-11 — you have to 'give the Devil his due' (so to speak) and recognize that he was very successful.

- So much so that as we noted in Romans 1, God gives up the entire human race and gives them over to the Satanic policy of evil—and the human race as a whole is unfit and unable to be utilized by God.

- **BUT**—due to some things sitting back there in Genesis ch. 9—when the flood of Noah's day was over—God found a way, through one of Noah's sons (Shem) to be able to one day find one single man in the line of Shem—whereby God could choose that one man and begin with him to create a nation of His own creation—and through that nation, bring about His original intended purpose for the earth: to establish His residence & kingdom upon it.

- And God is going to separate that man from the rest of the world—and that's where the actual history of the nation of Israel gets itself underway—beginning there in Gen. 12.

- And what God is going to accomplish through Israel will ultimately end up with His residence upon the earth in the form of a kingdom—and that’s why you have the Lord Jesus Christ being established on this earth as Israel’s king—ruling and reigning in Zion—and why His title is “*King of kings, and Lord of lords*” — because His title is the one that represents the dominance that this *great nation* has—and that kingdom will dominate and rule over all other kingdoms of this world!

- Well—before going on to Genesis 12 and looking at Abraham—I want to go to a passage that illustrates the point we’ve been driving at—that God’s purpose and design of this earth is to have His residence set up here—and to live and rule and reign His creation **from** this earth in the kingdom He sets up here.

- And to illustrate that (or verify that in God’s word) - let’s go over to the book of I Chronicles.

- I Chronicles 16

- We have recorded here in the 16th chapter a Psalm (song) of David that he wrote in connection with confirming the fact that God’s plan and purpose with Israel **is** for the reconciling of the world—and the establishing of the world under God’s dominion—and to, therefore, destroy the Satanic plan of evil and his usurpation as the *prince of this world*.

- And we have here a Psalm that David wrote that’s in connection with the time in which God gave him rest from all his enemies—and the time in which David brought the ark of God into the city that God had chosen for Himself: Jerusalem.

- And when that took place, David put this psalm together.

- It begins in (:7) and runs all the way down to (:36) — and it’s a Psalm in which David gets a couple of things accomplished that needed to be accomplished at this particular time:

- One—it caused Israel or called upon Israel to truly recognize the greatness of what God **has done** in establishing them in their land and giving them rest from their enemies and fulfilling the things God had said unto them—and David wants Israel to offer praise & worship to God in connection with that.

- And you see that from (:7-22)

- But at the exact same time—David reminds them of the covenant God made with them when He separated Abraham from the rest of the world—and made His covenant with him and with their fathers, Isaac and Jacob.

- And in the next part of this Psalm, David then looks **forward** into the future when, all that they are experiencing right now at the time he writes this, will all be fully realized and fulfilled.

- And you see that from (:23-36)

- At the time David wrote this he realized that the things that God had promised Abraham, Isaac, & Jacob have not been totally fulfilled yet, and he realized what was actually going on here—and it's kind of like a **type** of what his son [I Chron. 22:9] (& his 'greater' Son [Mat. 12:42]) will end up getting accomplished—and when Israel (in reality) will receive *rest from all her enemies*.

- And this Psalm is set forth as a type in connection with the glory and the kingdom that she is going to have in fulfilling the Abrahamic Covenant—and so David takes the opportunity to treat it so that the members of the nation Israel look **back** to God's original purpose and designed intent for Israel in the first place—and to rejoice with David in all that God **has done** in bringing them to this point of time when things are now set for God to begin dwelling there in that land.

- And then David wants them to look off into the **future** and realize that when the covenant was made with Abraham—that it's all going to be fully realized and fulfilled in its entirety when, not only the Gentile nations that immediately surround them are now at peace with them—but when the whole world (all the nations of the world) are being influenced by them (by Israel), and all the kings of the earth are to be coming into Israel and into Jerusalem, and bringing their honor and glory to it; and they'll be cutting their idols down and submitting themselves to the God of Israel, to Jehovah, the God of the whole world. — And David is looking off into the future to when that all is going to be accomplished.

- And in all that he says here, there are some tremendous things that help us to appreciate the reality of what we've already examined ...

... so far regarding God's plan and purpose for the nation Israel—which is to repossess the earth and establish His kingdom/residence upon the earth.

- But there is one particular verse that I want us to look at that acts as an 'encapsulation' (so to speak) of the plan & purpose of God with the nation Israel.

- I Chron. 16:30—*Fear before him, all the earth: the world also shall be stable, that it be not moved.*

- Now before we look at some details here—I just want to point out something that maybe you've already thought about—and that is when you read through this Psalm, you may have noticed that there are a lot of things said here that sound very familiar.

- And what I mean by that is that there are some things said here that get repeated over in the book of the Psalms—and the reason for that is because this Psalm that David writes here gets taken and kind of broken down into 3 separate parts—and made into 3 individual Psalms.

- And interestingly enough, one is dealing with the past, present, and future type concept—and the verses that we're particularly interested in are verses 23-33 — and these verses are taken and make up 99% of the 96th Psalm.

- And that's significant because what you have in Psalm 96-100 are the 'new song' Psalms.

- And if you read the 96th Psalm, it sounds almost exactly like I Chron. 16:23-33—because that's where it came from.

- Those verses of I Chron. 16:23-33 were taken out and put into the 96th Psalm because those are the very verses in which David looked into the future and saw the 'new song' that Israel would be singing.

- They were singing them in David's day—but they were only sung as something yet to be fulfilled—and they will sing these verses as a 'new song' and an even more glorious song in the future when they receive everything that the covenant of Abraham called for! (In connection with God fully establishing His kingdom/residence on the earth). repossessing it

- Genesis 12:1-3 and then I Chron. 16:23-33

- Here again we pick up with the section of this Psalm where David looks off to the future (so to speak) and exhorts not only the nation Israel in connection with that—but exhorts the Gentile nations of the world in connection to them responding positively to the LORD reigning on this earth.

- After David started off looking to Israel's past, he then shoots off into Israel's future—and he talks here about the things that they are supposed to be doing in connection with functioning just as God had covenanted with *Abraham* as their father, for them to do.

- And David looks off to the future time when the LORD is on this earth in *the beauty of holiness*—and He's going to be reigning on this earth and judging amongst the nations—and as it says there in (:30), the earth being made stable and it not being moved or anything like that.

- And all that—is going to happen out in the day that David was looking for—the day in which the LORD would have His kingdom/residence upon this earth and reigning from that kingdom.

- But let's just remind ourselves of some things—cast your eyes back up to the 1st part of this Psalm—and notice that before David says all this, he calls upon Israel to remember who they are according to that covenant God originally made with Abraham.

- (:13-22)

- And I know that we haven't dealt with it yet in any detail (we've only looked at it sitting there in Genesis 12:1-3) - but I want you to recognize and appreciate the position that Israel is in (in between the 1st & 2nd courses of punishment—in that interlude of glorious blessing and prosperity when the Lord allows for Israel to have 'a preview of coming attractions'—and during that time God would manifest every aspect of His Jehovahness that they would be the beneficiaries of out in the future time when He would fulfill to them all that His Jehovah name meant) — and so during this interlude, Israel is given *rest from all their enemies*—and in connection with all this, I want you to especially appreciate that that's not the totality of what the Abrahamic Covenant calls for—but it calls for **more** than that—it calls for something in connection with the **earth** and God **residing** here on this earth. (having repossessed it from the Adversary)

- And David calls on Israel to remember all this—and to think about all that the Abrahamic Covenant calls for them to be as a *great nation* on the earth through which God is going to reconcile the world unto Himself.

- The Gentile nations have, once again, been given up and given over to go under the influence of the Satanic policy of evil—and in that state all their gods are nothing but idols—and they are now entrenched with the Adversary’s policy of evil—and he’s the one receiving the worship in connection with his title “*prince of this world*”.

- But according to God’s plan and purpose with Abraham and his seed—they are going to be the ones whom God will establish as that *great nation* on the face of the earth—and will influence the Gentile nations and make it so they recognize that their gods are just idols and they haven’t been worshipping the true and living God at all.

- And again, all that is going to become a reality out in the still distant future—when Israel is in her glory and God’s kingdom/residence is established on the earth.

- So you’ve got the issue of the reconciling of the world—and you’ve got the issue of the word of God (just as described all the way back with Adam having *dominion* over it by *subduing* it) being fulfilled out when the kingdom of heaven gets set up on the earth.

- So now let’s look at the verse that I said that I was after (:30).

Fear before him, all the earth: the world also shall be stable, that it be not moved. (I Chronicles 16:30)

- This one verse (especially the last half of it) puts in a ‘nutshell’ the entire goal of what God’s covenant with Abraham and his seed calls for.

- And what I’m especially after is that phrase *the world also shall be stable, that it be not moved*.

- Notice that word: **stable** — that’s a very important word—and one carefully chosen by David to describe what the effect was going to be of God’s fulfillment of His program on the earth—and the effect of that is going to produce stability for the world so that it doesn’t *move*, (or the idea is that it be no more *moved*).

- That word **stable** is the Hebrew word כּוּן [kun] = to be firm, stable, set up, fixed, established — and I want you to come over to another passage where this word is used in another occurrence.

- I Samuel 20—and the reason I want you to see it used here is because I want you to see the fullness of meaning (so to speak) that is given to it over here.

- The issue or concept with that word *stable* is **to ‘stabilize’ something in the sense that you put it in its rightful place.**

- The idea is that something has been knocked out of its place, (so to speak) - it’s been moved from it’s proper and rightful place—and now it’s been put back in it’s proper & rightful place.

- I Sam. 20:**30-32**

- Note especially (:31) - and that word **established**—that’s the exact same Hebrew word [kun] used back in I Chron. 16:30 (*stable*).

- And I want you to recognize that when Saul utilizes that word, he’s talking to his son Jonathan—the rightful heir of Saul’s kingdom (at least in Saul’s mind—which went from bouts of insanity to sanity and back and forth).

- And Saul is coming along here and saying— ‘Look I know what you’ve done, Jonathan—you’ve put yourself in allegiance with that son of Jesse (David) to your own confusion—and as long as he’s alive and living on the face of this earth, you’re not going to be **established**—nor your kingdom!’

- In other words, ‘As long as that man, David, is alive, you can’t be put in your rightful place—you can’t have what’s rightfully yours!’

- What Saul is saying is that the rightful thing is that you, Jonathan, be established as my son in the kingdom—Jonathan should be established as the heir—as the king—and that’s what’s going on in Saul’s thinking—and of course, he’s trying to get Jonathan to go **contrary** to what God has said He was going to do with David—and the idea is to get Jonathan to bring David to Saul so Saul can kill David and therefore Jonathan can be established on the throne.

- Now all I'm after here is a fuller meaning of that word *established*—and there are a whole bunch of ways in which something can be *established*—but in a context such as this, and in the one over in I Chronicles, the idea is that something is put or fixed or established **in its rightful place**—it's put where it **rightfully belongs**.

- And my understanding is that when David utilized that concept over there in I Chronicles 16:30 (*the world also shall be **stable***) — David sees the issue of God's program with Israel **fulfilled** on this **earth**!

- As David looks off into Israel's future in the 2nd part of his Psalm, he sees the covenant God made with Abraham in its fulfillment—he sees that *great nation* **established** on the earth—he sees Abraham and his seed being *great* on the earth—he sees its *dominion* on the earth.

- David sees all this and is able to reflect back upon the things that God said to Adam back in the book of Genesis—and he sees it all in its fulfillment—and he says in connection with it that: *the world also shall be stable* or 'the world shall be established—put back in its rightful place.'

- And David recognizes that literally from the time sin entered the world—the world has not been in its rightful place—and my understanding is, it hasn't been—because it's been under the dominion of the Usurper—it's been moved out of its rightful place and put under the dominion of the one who is called "*the prince of this world*" - but that joker got that title by deception and usurpation!

- And the world's rightful place **is under man's dominion**, with him being the Monarch of the Earth!

- But the point is that David recognizes what the Abrahamic Covenant is all about—and he sees into the future the time when those Gentile nations are falling before God, bringing in their gifts into His presence, *worshipping in the beauty of holiness*—and he sees the world put back into its rightful place and finishes his thought by saying, "*that it be not moved*" - that is, not moved out of its rightful place.

- David sees that *great nation* Israel in its kingdom—reigning and ruling on this earth—putting the world back into the position it rightfully belongs —

— and the position it rightfully belongs is what's described back there in Genesis chapter 1 when God created it and gave it to Adam. (That's the rightful position of the earth!)

- And again, David sees all that and writes it all down in this Psalm. (He knows what the plan & purpose of God is with Israel!!!)

- And as we touched upon before—it's fascinating to go over to those "New Song Psalms" (Psa. 96-100) - and go through each one of them and just note that when those things get sung out in the time when that kingdom of heaven gets set up on this earth—that they will sing about the details of God's covenant with Abraham—sing about Israel's roll in taking God's influence out to the rest of the world—and how that those Gentile nations are going to respond to Israel's influence as that *great nation*—and the Gentile nations will sing this song that acknowledges the God of Israel as the true and living God—acknowledging Him as the Lord of heaven and earth—the *Most High, possessor of heaven and earth*—and then they will beat their swords into plowshares and their bows into pruning hooks and learn war no more.

- And there's a whole bunch more details sitting in those New Song Psalms that deal with the time in which *the world also shall be stable, that it be not moved*.

- Now I'm spending a lot of time on this because I think it's so critical to not get 'out of step' from the very beginning of God's word.

- And the truth of the matter is, while most Christians on the face of the earth today (maybe) could come up with what God is going to do with Israel—(i.e., to establish His kingdom on this earth) - the truth is, most don't have a clue as to WHY He's going to do that thing!

- And most Bible teaching today just makes a complete mess out of our roll in all that—largely due to poor and shallow understanding and handling of God's word in Genesis-Malachi—and largely due to very poor handling of Romans 9, 10, and 11.

- In fact, most Bible teachers come along and somehow construe and concoct the idea that we're going to be "grafted in" to Israel, and so that they conclude that the church, the body of Christ is united in some way to Israel and to *the covenants, the giving of the Law, the service of God, and the promises*, in Romans 9:4! (But we're NOT!)

- No one—including the apostle Paul himself—is going to jointly reign on this earth with Israel! The church, the body of Christ does NOT have a roll to play in the kingdom of heaven set up here on this earth!

- The church, the body of Christ is totally different and distinct from Israel! (With a purpose and a function and a laboring work to do with our Heavenly Father **that has nothing to do with repossessing this earth!**)

- Israel is not us—and we're not Israel!

- Now there are a whole bunch of passages we could look at that verify and confirm the reality of what the Abrahamic covenant calls for and is all about.

- Exodus 19:1-6

- Deuteronomy 4:5-7

- Isaiah 2:1-4

- “ 26:18

- “ 27:6

- All passages dealing with the influence that the *great nation* of Abraham and his seed will have on the face of the earth—and especially the **reconciling** of the world through the influence of the Gentiles with God's will and God's paths and God's ways.

- Genesis 12:1-3

- As you deal with God's program with Israel—and as you study it out—you need to understand and appreciate that it comes in **stages** (ages).

- And we need to deal with it that way so that you'll think of God's dealings with Israel in a **progressive, stage-by-stage manner**.

- And that will become even more clear with we get to Lev. 26 and deal with those 5 courses of punishment—and how that as you deal with God's word, you will be able to know what's going on because you've got some appreciation for what stage of the courses of punishment you're in.

- Well, when it comes to commencing a study of God's dealings and program with the nation Israel—you start out with a stage that could be called **The Formation Stage**.

THE FORMATION STAGE—

- God actually formed the nation Israel Himself—and the historical record concerning that is recorded here in Genesis chapter 12.

- And the opening verses of this chapter set forth what God historically did in separating Abram, at this time, from the rest of the world—and declared the plan and purpose He had with him and his seed—to make a *great nation* on the face of the earth—and God declares what that nation is designed to accomplish.

- And, once again, the purpose of this study of a Survey of the History of Israel is not only to understand the plan and purpose of God with the nation of Israel on this earth—but to understand, *doctrinally*, what He's been doing with His people throughout His "*time past*" dealings with them, and throughout what's going on in this present dispensation of grace when He set them aside and temporarily suspends His program with them.

- It's one thing to understand what God has done in this dispensation of grace—but it's another thing to understand God's **thinking** behind all that—to not just have some wisdom in being able to identify the facts of what God has done, but to have real **understanding** of the actual wisdom and genius of God in doing that very thing—and, of course, that takes us to the details of the information sitting in Romans 9, 10, & 11—and by this study we'll be able to make all of the connections God expects us to make with all that He's done in *time past* with Israel, and what He's done with them now, and then how that God's purpose with Israel will be resumed after this dispensation of grace is over with.

- Now when it comes to getting a grasp upon Israel's history (not from the perspective of dates and places and so forth, but from **God's** perspective and what **He's** done in forming that nation, what their calling is, and what God's wisdom & genius behind it all is) — we have to come back here to Genesis 12 and to that Formation Stage—and that Formation Stage will run from chapter 12 of Genesis to the end of the book (through the 50th chapter).

- And, once again, what you have recorded for you here is the historical record of the commencing of the **formation** of the nation of Israel in God's designed plan and purpose.

- (read Genesis 12:1-3)

- Now what I want you to understand and appreciate about these 3 verses is that what you're being told here **is something that is directly associated with what's been recorded already in the first 11 chapters of Genesis!**

- And here is where you have to make this connection in order to really appreciate what's going on—and not just think that this is simply something new that God's doing—or something that's unrelated to what's gone on before this time.

- When it comes to understanding & appreciating what God's doing here in calling Abram out to Himself and describing what He's going to do with him and his seed—especially that issue of making him *a great nation* (:2) - God's not just doing that for the fun of it—He's not doing that for no reason at all—but He's doing it for a very important reason—He's doing something here in connection with His plan & purpose that has already been spelled out earlier on in the book of Genesis.

- So what you're being told here in Genesis 12 concerning this man Abram and his seed—the people we call the children of Israel (or the nation of Israel) - what's actually being described here is that they are going to fulfill a plan and purpose that was previously stated—and that God wants to accomplish on this earth.

- And we've already covered that information in the first 11 chapters of Genesis sufficiently enough so that you should already be looking at these 3 verses and making the connection God expects you to make—but just in case you're not, we'll make those important connections.

- You've got to have a basic (minimal requirement) type understanding of those first 11 chapters—of what God's purpose was for creating Adam and giving him *dominion* over all the earth and planting that Garden of Eden there for him and having Adam *keep* (or guard) that Garden from an enemy and then having Adam go out and *subdue* the earth—and then the issue of the *serpent* getting in that garden and bringing about what we commonly call 'the fall of man' — and that's not simply a fall into sin and unrighteousness, but it's a fall in the sense of being the Monarch of the earth and losing that monarchy to the Adversary, Satan himself.

- And you've got to appreciate what that promise is all about that's sitting there in Gen. 3:15—and how that doesn't simply talk about redeeming man from the debt & penalty of his sin—but it's about the repossession of this earth as God's own place of residence/kingdom!

- And the kind of ‘connection’ I’m after for you to make here is in connection with God’s original intent to establish His residence/kingdom on this earth (by repossessing the earth back unto Himself)—to put mankind under the responsibility to labor with Him to accomplish that (as the Monarch of the earth) - and since the success of Satan in the guise of that *serpent*: to completely destroy Satan’s plan of evil.

- And not only are those 3 issues contained in that promise of Gen. 3:15—you need to recognize that those 3 issues are involved in the 3 things God states to Abram in the first 3 verses of Genesis 12!

- And everything that the Adversary does in Genesis chapter 4-11 has to do with seeing to it that Genesis 3:15 never takes place—and by those 3 forms of corruption that Satan brought in as part of his policy of evil, that was all done in order to prevent Gen. 3:15 from ever taking place—that is, to prevent the repossession of the earth back to God from ever taking place.

- So God ‘gives up’ the human race as a whole to the Satanic policy of evil—but God has provided a way for Him to separate out 1 man from the line of Shem (Noah’s son) - and God separates that man out from the rest of the world—and that man is called Abram—and God declares His plan and purpose is going to be worked out through him and his seed—and that’s what we’re dealing with in Gen. 12:1-3.

- And we’re going to see the fact that the original dominion that God gave man on the face of the earth is going to be restored through Abraham and his seed—and the destruction of the Satanic plan of evil on this earth that Gen. 3:15 promised is going to be accomplished through Abraham and his seed.

- Now let’s begin seeing the details of that in Gen. 12:1-3—and now let’s look at those 3 verses more carefully and pay attention to the terminology that God uses when He talks about what He’s going to do with this man and his seed.

- First of all—notice how many times in these 3 verses God uses the personal pronoun “I” — and that little phrase: ***I will***

- “*I will ...*” - (4x)! — God is going to accomplish all this based upon His “Jehovah-ness” and grace!

- “**Now the LORD had said unto Abram, ...**” — notice the LORD “**had**” said unto Abram — God has already said this to Abram and gets described back in ch. 11:27-32.

- And you need to appreciate where this man Abram came from (Ur of the Chaldees), and where he goes (to the land of Canaan) - because he didn't do that just for the fun of it—but he did it because of what is described in these first 3 verses of ch. 12.

- Because it's due to what God said to Abram that make this departure from his native land take place.

- ... ***Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:***

— Now stop and think about that for a moment in connection with what we just talked about.

- As you've been reading along from Gen. ch. 4-11—you've got the 3 aspects of Satan's policy of evil given—and you've seen his successfulness concerning his ability to manipulate and utilize the human race as a whole—to bring great corruption, great wickedness, and to endeavor to thwart that plan that God had for utilizing man to repossess the earth.

- In fact—if God didn't step in with those 3 corresponding judgments like He did—it would have been a success to such a degree on Satan's part that he very well would have thwarted God's plan and would end up deceiving the human race as a whole into being the able & willing too in Satan's hands.

- Note again (:1) — ***Get thee out of thy country, and from thy kindred, and from thy father's house*** — now what God is doing here is that He's making a complete separation of this man from everything he has been associated with — in his lineage; in his genealogy; and in the land that he is in.

- And if you recognize the significance of **where** Abram came from (Ur of the Chaldees) [Gen. 11:31] - and you should recognize the importance of where Ur was and what's significant about that.

- And the significance of where Ur was located—is that it was in the land of **Shinar**—and *Shinar* is the very land in which the Tower of Babel was built!

- (I'm not saying that Abram was from the very city that the tower was built—Abram was from Ur of the Chaldees—but the area where the Chaldees were located is in the land of Shinar) —

- In other words—**Abram is coming from the very place that was the strong-hold of Satan's policy of evil** as you have recorded in Gen. 10 & 11!

- What Nimrod had started there with his kingdom of Babel and all the other cities he put in connection with it was an effort to put the entire human race under Satan's power—and he brings them into a system of idol worship and the worship of the principalities and powers in the heavenly realm—and this man Abram came from that area.

- And God is making a complete separation of him from any contact; and any association with that land anymore.

- And God is getting him away from his *kindred*; from his *family*; and every other individual associated with him in connection with that land—even from his *father's house*—Abram's not even going to have an inheritance any more—or any connection with anything back there!

- God is making a complete separation of this man Abram from everything that's been going on with Satan and his policy of evil in this world.

- And so what you've got here—is that God is **sanctifying** Abram unto Himself—and He's doing that because He still has a plan and purpose to accomplish with this man that's all linked up to the things we've been looking at.

- Now before we deal with that land in any more detail—I want to at least get out on the table (so to speak) the most significant issues sitting in Gen. 12:1-3—(and there are 3 of them—3 major issues).

- (Genesis 12:2-3)

2 *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

3 *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

- Now what I'm after here is that you take note of 3 things sitting in what the LORD says here—and I want you to take note of them and how they should sound familiar—they all 3 are things that you've already encountered back in Genesis chapters 1, 2, and 3—where you have these same 3 things brought up.

- Now there are some further details concerning them here; and they're worded a little different—but the same 3 concepts are here.

#1—The land—a great nation (:1&2). — You've got the issue of a special land that God is going to show to Abraham and his seed.

- And you have a special land back in Gen. ch. 1 & 2 also. Adam was created on the face of the earth and was told to *subdue* the thing and have *dominion* over the whole thing—but God created a special land for him that he was going to live in and function in as the Monarch of the earth.

- God created that *Garden eastward in Eden*—and Adam had a special land that God put him in—well, Abraham has a special land that God is going to put him in, too.

#2—A great name (:2). — When God created Adam on this earth, He created him to be *great*.

- Granted, the word *great* isn't used in Gen. 1, but that **is** the position Adam was created to be in.

- When you're back in Gen. 1:26-28 and Adam is created on this earth—**he's put in a great position**—he's recognized as being a *great* one on the face of the earth.

- God put Adam on this earth with authority and with dominion and with the capacity to act in God's behalf on the earth—and if that isn't *great*, then I don't know what is! (and that is *great*!)

- And the thing God says about making Abram's *name great* is not the issue of Abraham being *great*, personally in himself—but the issue of what God is going to accomplish with him—He's going to make a *great nation* out of him and his seed—an overpowering, domineering nation with the authority of God on this earth!

#3—A blessing to the whole world (:3). — Really, you have it said at the end of (:2), “... *and thou shalt be a blessing:*” — and then in (:3), “... *and in thee shall all families of the earth be blessed.*”

- That was exactly God’s purpose for creating Adam on the earth—and for Adam *subduing* it and having *dominion* over it—all that was to carry out the blessing of God on the earth!

- And there’s an enemy we saw last time, already out there, and when God put Adam into that Garden he told him to *dress it* and to *keep it* or guard that thing, because that enemy is out there.

- So Adam goes out there and as he *subdues* the earth and accomplishes God’s designed plan & purpose by bringing God’s authority upon this earth and everything — he provided for the *blessing*, literally, of the earth.

- And it’s interesting that when you get to the end of creation account—it says God looked and he *blessed* it — He spoke well of the whole thing— not just what He had done but He spoke well of what was **going** to be taking place as Adam was going out and *subduing* the whole thing.

- And it is very interesting from the moment sin entered the world there in ch.3 - the issue with God is the curse on the earth—(until you get to Genesis chapter 12 and these three verses) — and then you’ve got that word bless again and that takes you right back to what was originally said back in Genesis chapters 1 & 2.

- From Genesis 3-11, you’ve only got God saying the word *bless* 1 time—in connection with Noah.

- Now that just gets those 3 big issues ‘out on the table’ (so to speak) so that we can begin dealing with them—and we need to make some ‘connections’ like we talked about with what has gone on previous to Genesis 12 that will make it so that you see that God isn’t just doing this ‘out of the blue’ or ‘just for the fun of it’ — but that you have a healthy respect for the reason **WHY** God is doing what He’s doing in calling this man Abram out of Ur of the Chaldees—and that what God’s doing is consistent with His original plan and purpose **for making the earth His place of residence in His creation.**

- And not only is it consistent with God's original purpose and plan for the earth being His residence in creation—but that you see that what God does in Genesis 12 is in **response** to Satan and his success in Genesis 3-11, as Satan goes about setting up his own kingdom/residence on the earth in an attempt to be "*the Most High*" (possessor of heaven and earth).

- Now when it comes to really understanding and appreciating what God's doing here in Genesis 12:1-3 with this man Abram—you have to be able to make the **connection** with this, and with all that God had set out to accomplish with Adam back in the first 2 chapters of Genesis.

- Otherwise, (without a proper Biblical, sense & sequence understanding), you'd come to Genesis 12 and scratch your head and wonder what in the world is God doing?

- So just keep in mind that when God tells Abram those 3 things—
1) God's going to make of him a *great nation*; 2) God's going to make his *name great*; and 3) God's going to bring His *blessing* to the whole earth — those 3 things can all be found **in what He originally intended to do with Adam**.

- And that's an important 'connection' to make if you're ever going to understand your Bible—and especially God's program with Israel!

- And the other connection you have to make at this point is with regard to the Adversary (Satan) and his implementing his Plan of Evil on the earth by means of his now fully-formed Policy of Evil—as recorded in Genesis chapters 4-11.

- So what should be in your thinking as you read Gen. 12:1-3 is that God's original design & purpose for the earth was to set up His own residence on it in the form of His kingdom (and there's a **LAND** that is specifically associated with that—and His kingdom will form from a **GREAT NATION**) — and not only that, but He designed for His **NAME** to be **GREAT** in all the earth as the God *Most High, possessor of heaven and earth* — and not only that, but by means of God residing on the earth in His chosen land; and by means of everything that His *great name* means, **BLESSING** was to come to all the earth by walking in **His** paths and living in **His** ways (that is, through the course God charted out for mankind and for the earth).

- And God set out to accomplish all those 3 things by being a **Father** to His **son**, Adam—and Adam was tasked (as God's son) with the responsibility to carry out God's designed purpose—and by thinking, living, and laboring with his Heavenly Father, Adam was to be all 3 of those godly things by the design of God Himself.

- As God's heir, Adam was to become a *great nation* in a very particular *land*; and he was to have a *great name*; and he was to go out and *subdue* the earth and bring God's *blessing* (God's ways and paths) to the whole earth.

- But because Satan knew all about this designed plan & purpose of God for the earth and for man on the earth—he set about to usurp the authority of Adam as the Monarch of the earth—and Satan de-throned Adam (so to speak), and he set out to produce all 3 of those things by means of his policy of evil—and at the same time, to make mankind so ungodly that God could not use man to accomplish His designed plan & purpose.

- Therefore, Satan charted out a policy of evil—a course, as it were, for man to follow that consisted of his ways and his paths which were all wrapped up in a competing wisdom to God's wisdom and God's ways and God's paths.

- Let's look at that *great nation* concept, once again.

- There are a lot of great nations on the face of the earth today—and a lot of great nations that have existed on the earth in time past—like China, Germany, Great Britton, and even the United States (at one time).

- But when God told Abram that He would make of him a *great nation*—that's not *great* in the sense of size, or military strength, or population, or any of the things we commonly associate with a great nation—it's not the idea of a great nation along with a whole bunch of other great nations (that's what we've got today).

- But this issue of a *great nation* is the idea that it would be utilized as an **empire** (like the Babylonian empire/ the Greek Empire/ the Roman Empire) — it's *great* in that **domineering** sense of an Empire (in it's influence, it's supreme command, and it's rulership and it's dignity and supreme authority).

- By the way—notice that when God brought up that concept of a **great nation**—Abram didn't ask God what that was (as if he didn't know what God was talking about) — no — Abram already knew what that issue was all about.

- Come back to Genesis 10 and see that this *great nation* concept was something that had already been tried to get set up on the earth.

- In fact, Satan had already tried to put a *great nation* on this earth.

- Satan attempts to set up a *great nation* with Nimrod after the flood. (Which was his 3rd tactic to corrupt the human race—and prevent Gen. 3:15 from ever taking place.)

- (we've seen this before, but let's note some things we didn't look at the first time we were here) — **Genesis 10:6-9**

- Notice (:9) that Nimrod was so renown & famous that a saying was originated and put together in connection with him—because of the 'mightiness' that he had, and the capacity he had to *hunt*, and to prove himself as a hero in people's eyes and gather a following around him.

- But then note (:10) — notice that word "**kingdom**"!

- Then (:11 ff) go on to record all that came out of him (the Canaanites, etc.)

- And what you have described here is going to get amplified upon in chapter 11.

- And this is the root of what you read about in ch.11 about the Tower of Babel.

- Nimrod was the man that Satan utilized to put together the unification of mankind with one language—and he put it all together under a system of independence from God; under a competing wisdom; and attempt to provide for a system of worshipping Satan and his principalities and powers in the heavenly places (creature).

- But I want you to see the connections here—because it says that Nimrod is going to set up a **kingdom**—there's your **great nation** issue—and over in Ch. 11 (read [:1-4]) - in (:4) "*let us make us a name, let we be scattered abroad upon the face of the whole earth*" —there's your **great name** issue—and when you get to God's response/judgment of all that, you get the 3rd issue coming up ...

... (read [:5-9]) - (:6)—the issue here is, granted, not one of *blessing*, per se, but it is one of the influence and effect of that *kingdom* going on unchecked and spreading throughout the whole of creation!

- And what this man is putting together is—the issue of the *greatness* of the human race, under his personal greatness!

- And the first Satanic ‘great nation’ was Babel!

- And as you read through all this—it really doesn’t sound like anything to terrible is going on here—but you’ve got a direct act of disobedience from what God told Noah to do back when the flood was over (to multiply and spread abroad over the earth) - but when you take it all together (and you’ve got some perception into what God’s original designed purpose was with the earth and with man upon the earth) - what you’ve got here is an attempt under the Satanic policy of evil to put together the possession of the earth under the dominion of Satan as the ‘prince of this world’ with all 3 of those critical issues that are all indicative of a god residing and ruling and reigning upon this earth and having an ungodly influence on it all—and the ‘kicker’ is that it (and those at the head of it) receive the worship of men—(and that’s a huge issue because men are created to be godly themselves, and if they’re worshipping other gods, then they have been taught to think, live, and labor with these other gods—and that’s total ungodliness to the most extreme degree possible!)

- By the way—when you really get what’s going on here—and you appreciate some things about what’s sitting back in Genesis 6 (just prior to the flood) - with those angelic beings infiltrating the human race—and the ‘giants’ and all - (they were called “*men of renown*”)—you will realize that the whole issue of mythology and mythological gods and demigods and such—all has a great deal of truth connected with it!

- That whole thing has its origins in this worship of *the creature* (the principalities & powers) here at the Tower of Babel—it wasn’t something just dreamed up by the imagination of men!

- And when God *confounds* their languages and they spread out—they take all that ungodly worship wherever they go! (Greek/Egyptian mythology stems from this very thing).

- Now what I want you to see is that because of what Satan knew about what God originally designed to do with the earth and with mankind on the earth—he usurped the Monarchy of the earth and became the ‘Prince of this world’ - and then set about (in Gen. 4-11) to establish that very thing God intended to establish, but under his control and under his ways and paths and the course of competing wisdom he charted out for the earth and the people of the earth.

- And the things described in Gen. 4-11 aren’t just coincidence—nor are they a record of some random things (or random sinning going on) — but they are done by Satan the way they are on purpose—because he is deliberately attempting to do with the earth and with the people of the earth what God was going to do—only now under his own charted course for them—and all that is in an effort to prevent Gen. 3;15 from occurring and to become what Satan willed all along to be: The Most High, Possessor of Heaven and Earth!

- And those are the kind of ‘connections’ I’m talking about.

- And so when you come to Genesis 12—and you see there (and Abram hears there) that God is going to make of him *a great nation* and make his *name great* and that the whole earth will be *blessed*—all of that is said in response to Satan’s policy of evil—and now instead of that Adversary’s will being accomplished on the earth, **God’s will is going to be accomplished on the earth.**

- And since Abram came out of Ur—out of the land of Shinar—he’s **already familiar with all this**—and he’s not puzzled by the 3 things God tells him—he’s not scratching his head wondering what in the world God means by all these things!

- Abram now knows what’s up (by hearing the things he did in Gen. 12:1-3) — he knows what’s up for grabs—because he knows that there is now a ‘contention’ or ‘conflict’ that has to do with *this* earth and who possesses it; and with a particular *land* and who will dwell there; and with a *nation* or kingdom and who will rule it; and with a *name* and who’s wisdom and will and ways and paths will be followed.

- And folks, you’ve really got to get a good grip on all this—because it is THE issue throughout God’s word in what we commonly call the “Old Testament” - but not only that, it’s the major issue at hand as you come to the gospel accounts in the “New Testament.”

- And when you get to the gospel accounts—a gospel was being preached there—and it’s interesting that in it’s ‘encapsulated’ form, the issue that gets stated isn’t about a cross or an empty tomb or anything along those lines—the major issue was **A KINGDOM**—*(THE KINGDOM OF HEAVEN IS AT HAND!)*

- And when you come to Matthew 3:1 and John the Baptist says, “*Repent ye: for the kingdom of heaven is at hand*” — and then when the Lord declared that, and Peter, James, and John declared that—the Jews didn’t say, “What in the world are you talking about? what’s the kingdom of heaven???” — no, they knew exactly what that expression meant!

- (People today have trouble with that expression—and they come along and say, Oh that’s talking about heaven itself—or that’s talking about the spiritual reign of God in man’s heart — but if they had some Biblical theology and understood God’s word back here in Genesis properly, they’d understand what that expression means in the gospel accounts).

- John knew that his gospel referred right back to Gen. 12:1-3—in fact, John told them that God was now going to fulfill the Abrahamic Covenant!

- So when you’re talking about the gospel as given in the gospel accounts of MML&J, that gospel or ‘good news’ is the good new about God fulfilling the Abrahamic Covenant!!!

- The *kingdom of heaven* is the issue of God’s kingdom being set up and established on this earth—and more than that, it’s the issue of God’s **will** to be done on it! — The *kingdom of heaven* on this earth is heaven’s will being accomplished on this earth!

- Which is why when you get to the so-called “Lord’s Prayer” in Mat. 6:9-13 [the Sermon on the Mount] — it says, *Thy kingdom come. Thy will be done in earth, **as it is in heaven.*** (That’s what the kingdom is all about—to get God’s will done on earth **as** it is in heaven!)

- That’s what Adam was originally created for—Adam lost it all and Satan began putting together a *great nation* and a *great name*—but now in Gen. 12 you’ve got God calling out Abram and his seed in order to get HIS will accomplished in this earth.

- And through Abram and his seed—you're going to one day have a Monarch on the earth whose going to sit there in that city of Jerusalem and that Monarch of the earth is going to be the "*Son of Man*" — Jesus Christ Himself!

- By the way, that's why He's called "*the last Adam*"!!! (Paul calls him that in I Cor. 15:45)

- And that's why He's called "*the Son of man.*"

- That's why Isaiah & Ezek. both look at the time when that kingdom is set up and the city of Jerusalem is the capitol of it all—and they say that it's going to be the *garden of Eden!* (Because that city is going to become the paradise—the place of R&R for the Monarch of the earth.)

- My point, once again, is that if you properly understand what's sitting back here in God's *time past* program with Israel—then all the stuff in the gospel accounts makes sense!

- And just a Paul tells you—(Rom. 15:8) - that the Lord Jesus Christ *was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers* — and everything Jesus Christ is doing in those gospel accounts is *confirming the promises made unto the fathers* (to Abraham, Isaac, and Jacob).

- Well let's look at another passage that describes what God's plan and program with Israel is all about—and what the fullness of what God says to Abram in Gen. 12 is going to be all about. (there's a whole bunch of passages we could look at, but let's at least note this one.)

- Psalm 47—(looking forward to the time of the fulfillment of God's program with Israel— when the Lord reigns in Jerusalem over the whole earth)

- As we go through it—notice the terminology that indicates God's **domination** of the earth by means of the establishment of His kingdom on it, through the nation Israel.

- (read entire psalm)

- One of the things that jumps right out at you is sitting in (:2) - and it's that issue of "*the LORD most high*" - a phrase you're already familiar with—but that's what's up for grabs—that phrase will be encountered in Gen. 14—and that's the very title Satan uses for his ultimate "*I will*" over in Isaiah 14! (God takes back His rightful title!)

- And in (:2) the LORD is described as being **terrible**—He’s that **august** One (inspiring awe, adoration, and worship) - and it’s interesting that the word *terrible* can be used to describe the feeling of awesomeness one experiences in the presence of a Monarch!

- And notice that Abraham and his seed and God’s covenant with him is in view here—because down in (:4) you have the issue of *He shall choose our inheritance for us, the excellency of Jacob whom he loved—and Jacob is Abraham’s seed.*

- And what you’ve got here is God describing His repossession of the earth and Him taking His rightful title as *the LORD most high*—and that it’s going to be through Abraham and his seed that all that purpose and design gets accomplished—and when the Lord is established on this earth as *the most high*, that all will be done when He has made (in His land) that *great nation* (His kingdom/residence), and has made a *great name*, and *blessing* will be going out to the whole world from that land.

- Also, note that (:2) starts off with the word **For**—a particle of further explanation—and it explains why *‘the hands will be clapped’* and why a *‘shout unto God with the voice of triumph’* is being made.

- Note: **triumph**—when you triumph over someone, you triumph over them in the sense of an enemy being conquered—in other words, you’ve won a **VICTORY!** — and there is a **victory** going to be won in connection with God fulfilling His plan & purpose with Abraham & his seed on this earth!

- The establishment of the kingdom of heaven on this earth is going to establish a victory for God!

- And if you don’t understand that—there’s some things that gets said over in the gospel accounts that comes off as rather funny or very odd things to say.

- There are 2 issues over in the gospels that demand that you appreciate the fact that God fulfilling His program with Israel is going to be a victory for God!

1) has to do with the issue of when the Lord talks about Satan—and calls him ‘the prince of this world’ - and talks about him being judged and being cast out. (John 12:29-31)

- And a judgment is going to take place of Satan as described later on in (16:11) - and the Adversary is going to be **judged** as ‘the prince of this world’ in connection with his usurped title he obtained when he got Adam to sin back in the garden of Eden—and then the Lord (by what He is doing) will end up **casting him out**—casting him out as that authoritative figure; casting him out as *the prince of this world* so that he no longer has that title, no longer has that right!

- And a **victory** is going to be wrought whereby Satan is stripped of that title and that capacity to have influence upon this earth.

- But 2) the other issue of **victory** is found just hours before the Lord Jesus Christ is crucified and is having this talk with Pilot (John 18:33-37) — and this is a rather confusing passage to most folks—but here Pilot asks Jesus, “*Art thou a king?*” — and the Lord talks about that *My kingdom is not of this world, or else my servants would **fight**, but now is my kingdom not from hence.*

- And the point here is that Pilot couldn’t understand that if this man was a king—then why wasn’t His servants coming and fighting for Him and delivering Him from all that He was going through??

- Now, of course, the cross was a necessary thing to have to take place in order for Him to get to that *glory* and everything along those lines.

- But what the Lord is pointing out is the fact that: **the battle to establish Him as King wasn’t going to take place right there and then (4th installment).**

- Because what was going to take place there (at the cross)—**was the battle to strip the Usurper of his authority and his usurped claim!**

- But the battle to establish Him as **King** of kings was going to take place **at the end of the 5th installment!**

- And that’s why there are 2 times in the Scriptures where God says to the Adversary: **Come and fight me!**

- 1: **Isa. 50:8** — ... *who will contend with me? let us stand together: who is mine adversary? let him come near to me.* — and that foreshadows **the battle on the cross** and the victory of **stripping** that Adversary of his authority & usurped claim as *the prince of this world*.

- 2: **Joel 3:9-16**; Zeph. 3:8-9; also :14-15, and :20 — The Lord actually gathers the Gentile nations all together to contend with Him and to fight Him!

- And He gathers them together as Satan's duped instruments to fight to hold on to this world—but the issue is that the Lord fights a battle there to obtain a victory!

- Well, that's what the 47th Psalm is looking forward to—when that remnant of Israel will *clap their hands, all ye people; shout unto God with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet.* — and they'll **shout** and **clap** because of the victorious triumph of the Lord as their King as He fulfills what that Abrahamic covenant called for!

- And the 47th Psalm is a fascinating passage that helps you understand and appreciate what's going on when God calls out this man Abram and what that covenant God makes with him & his seed is all about.

- Let's now look at some passages that I talked about 4 or 5 lessons ago—that are important passages that help to underscore what God's plan and purpose for calling this man Abram is about—what God's covenant with him is about—and ultimately, what God's program with this new nation He's going to create with Abram and his seed is all about.

- In other words, why God is going to make a *great nation* (the nation Israel) - and what He intends to do with it on the earth.

- **Exodus 19**—The offer of the Law Covenant—a covenant of performance—but when that law is offered, it's offered with that very same original purpose God had in mind when He made the covenant w/ Abraham—but now the means to getting all that God was going to do in the Ab. Cov. by means of His J-ness/Grace is going to be based now upon their **performance!!!**

- Ex. 19:1-6 - To be fit to be utilized by God = 1) Perfect Justification; 2) Perfect Sanctification—and by agreeing to this the children of Israel are saying that they will produce it themselves!
- (:3) - Notice “*Thus shalt thou say **to the house of Jacob, and tell the children of Israel**”* — **The law contract is made with Israel!** (not with any Gentile nation—nor with the new creature of the church, the body of Christ!) [simple, but profound issue]
- (:5) - God takes the very same issues that are sitting in the Ab. Cov. (i.e., the *great nation* concept and that dominating kingdom concept) but now makes the fulfillment of all that **based upon their own performance**—and that’s why God makes it conditional (“*if...then*”)!
 - Notice the end of (:5) - *...if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: (WHY?) **for all the earth is mine:***
 - Notice the ellipsis (*is*) — lit. ‘for all the earth **MINE**!!!’ (very emphatic)!
 - The earth being God’s is being emphasized because God’s plan & purpose with the nation Israel is all about the repossession of this earth back to God for His use and for His ways/paths and wisdom to be walked in by men! (God’s not playing games—He’s working out a plan & purpose that’s **vital to this earth!**)
 - But, if you say that we (the members of the church, the body of Christ) are under the law today, then it follows (if you’re going to be honest), that according to this: our purpose with God is **EARTHLY**—it’s to repossess the earth! **WRONG!!!**
- (:6) - “*...a kingdom of priests, and an holy nation*” — that issue of a *kingdom of priests*—that’s the issue of the **influence** of that nation spreading throughout the whole earth as God’s representatives take that influence unto the rest of world and reconcile it unto God.
 - And again—if you’re going to say that we have to live under the law—even if it’s only the 10 commandments (even if it’s 1 commandment) - then you have to say that God’s purpose for us (the body of Christ) today is to fulfill the Ab. Cov. on this earth!!! (that is, if you’re going to be honest about it!!!)

- Deut. 4— (2nd giving of the Law) - but before you do, go to:

- Deut. 11 and notice where the concept of “The Kingdom of Heaven” being God’s kingdom/residence set up on this earth comes from.

- Deut. 11—Moses takes them right back to crossing the Red Sea in the beginning of the ch.

- [note] (:8-12) (:9 *your fathers* = Ab. Cov.)

- what I’m after is in (:21)

- this issue is also found in Psalm 89:29

- Deut. 4:5-8—

- (:6) ... *great nation* ... — and why will the nations say that this *great nation is a wise and understanding people*—why? (:7)

- (:7)

- Notice there are 2 major issues here:

1) (:6) ***the nations*** (Gentiles) — Israel is to have a **favorable influence** on the Gentiles—and that means that God’s plan & program with Israel is **not** one of **isolation**—God wasn’t separating Abraham & his seed unto Himself, and then have nothing to do with the rest of the world—

2) But that through *this people* as a *great nation* out in that kingdom, they would take God’s influence as that *kingdom of priests* out to the nations of the world and bring **blessing to the entire world!** (fulfillment of the Ab. Cov.)

- And God will ‘speak well’ of the earth, once again because the world will be reconciled back to Him!

- And the Gentile nations (out in that kingdom) will recognize the issue of God’s *wisdom* and *understanding*—and recognize Israel’s *great nation* status—and be favorably influenced by them—and **blessing** will go forth throughout the whole earth.

- **Isaiah 2**—views the time in which the kingdom is set up. (And there's a lot of Biblical sense & sequence to be learned about here)
 - Interestingly, most of the things that happen in the opening of the gospel accounts (MML&J) - and the things that John the Baptist says and does comes right out of Isaiah 1 & 2.
 - John's baptism is a baptism of the remission of sins—and that comes right out of 1:16!
 - In ch.2 Isa. looks at the deliverance that Israel is going to get and what's to come when God fulfills His program with her.
- (:1-4) - Israel's *last days* is what's in view.
 - (:2) - there's a *house* that the Lord is going to focus upon that's going to be used to build the *house of Israel*—(David's house)
 - Notice “*and all nations shall **flow** into it*” — that's due to that favorable, godly influence the remnant of Israel will have during the time of God's kingdom on the earth.
 - (:3) - notice at the end of it—*and he will teach us of his ways, and we will walk in his paths:* (why?) *for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*
 - That last phrase is in fulfillment of Mat. 28 (the great commission)
 - But note also—*and he will teach us of **his ways**, and we will walk in **his paths***— and again, that's that influence that Israel will have upon the Gentile nations of the world—manifesting godly *wisdom & understanding*— and that those Gentiles are not worshipping & serving the one true God at all—but the one true God is *with* those people, Israel!
 - And when that kingdom is established on the earth, not only will an Israelite walk in His ways/paths, **but the Gentiles will as well** (*thy kingdom come, thy will be done, on earth as it is in heaven...*) (Mat. 6)
 - And that's why, when John the Baptist comes along, he says what he does in Matthew 3:3 ... *Prepare ye the way of the Lord, **make his paths straight.***

- John's talking to that *generation of vipers* (unclean/cursed), but nevertheless, he's talking to the very people who have been given **God's ways and God's paths** in that Law—and they haven't been walking in it—and with that as a backdrop, he comes along and says, *make **straight the Lord's paths!!!***

- He says, Look, you have the Lord's *paths* given to you back in that Covenant—How in the world can you accuse the Gentiles of not walking in God's *paths*, when you don't walk in them yourself?!?!

- And John says, Take God's *paths*, make them *straight* from the crooked ways **you've** been walking in them—and then **walk** in them—so you can do what God purposed for you to do with the Gentiles — what you're supposed to do when the kingdom gets established—and you can tell them, Here's the *paths*, here's the *ways*: walk in them!

- (:4) - this in another aspect of the Victory that the Lord achieves over the Usurper and taking the dominion of the earth back to Himself.

- Isaiah 26:18 - (Here you're on the valley [low-side] of misery)

- Isaiah is confessing Israel's state & failures unto God.

- Notice that (though it's put in a negative way), you still get the major components of what God's purpose is with the nation Israel:

*... we have not wrought any deliverance in the earth;
neither have the inhabitants of the world fallen.*

- *fallen* = not in the sense of tripping and falling down; but in the sense of falling prostrate in worship before the one true God!

- Isaiah says, we haven't done any of that—but that IS the plan!

- Israel's going to do it—but not based upon their own performance—but based upon God's J-ness/Grace under the New Covenant!

- And the remnant goes out and actually does it.

- **Isaiah 27:6**—using great figures of speech, Isaiah now looks from the ‘high side’ of things and views Israel when they’re in that kingdom.

- Under the 5th Course of Punishment, Israel is withering away—but by God’s J-ness/Grace and by that Remnant, (just as he brought a vine out of Egypt and planted it in the land) - He’s going to bring a vine out of that dispersion and plant it in the land during the kingdom, and it’s going to *blossom and bud* in that kingdom reign—and it’s going to bring forth the *fruit* of influence and *fill the face of the world!*

- (That influence is going to go down to the Gentiles and bring them to their knees!)

- **And that’s what the Abrahamic Covenant calls for!**

— Ok—let’s go back to Genesis and move Abram along a little bit.

- (Genesis 12:1-3 is the beginning of the active repossession of the earth).

- **Genesis 13:14-17**

- This is the gesture God gave to Abram to signify that this land is going to be his possession—and God’s giving it to him.

- This is a symbolic gesture that was common in the culture at that time in which you demonstrated, (visibly), the fact that you were the rightful possessor of a piece of territory. (not a vacation/sight-seeing tour)

- We saw the significance of this in Job 1 (and it’s in Job 2, also).

- But this gesture of possession signifies 2 major things:

- 1) The significance of the land;
- 2) Taking the battle for that land to the Adversary (Satan himself) and his stronghold that he held upon that land.

- What this gesture of possession is about is: The grand significance of the land—and taking the battle to the Adversary.

- But there’s a whole lot more going on in Abram’s thinking than what’s recorded here—and you have to go over to another passage in God’s word where you get the details of what Abram knew—and he knew a lot!!!

- **Hebrews 11:8-10** - (records what Abraham knew was going on and the significance of what that gesture of possession meant)

- “*by faith*” (not just some ‘optimistic outlook’) — but note (11:1)
 - faith is substance! something **substantial**—and faith is taking something somebody has said and fully trusting and relying on that—and acting upon it!)

- (:8) *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed* — he acted upon something that he heard God say—God had said something to him, and caused him to do this! (what he heard was Gen. 12:1-3, and then what God said to him in Gen. 13:17!

- (:9) underscores the content of what God said to Abram—a *promise* had been made to him concerning that land and his seed in that land. (and that *promise* was repeated to him there in Gen. 13:15-16)

- But note a very peculiar statement sitting in (:9) - *he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob*—and (:10) tells you why he did that.

- Interesting—even though God said, I’m going to give you this land—and even though Abram performed this symbolic act of possession of it—Abram still recognized that it was a land of promise—and he recognized that at the time he was performing that gesture of possession, he was still a *stranger* in it and *sojourning* in it.

- Abram recognized that the fullness of God’s purpose and design with that land was not being fulfilled and worked out while he was walking up and down in it!

- He recognized that what God said He was going to do with that land had a future aspect to it!

(:10) - *For he looked for a city which hath foundations, whose builder and maker is God.*

- That issue of a *city* is a very important thing—and it starts building here and goes on to Moses and David and on & on.

- Interesting—if you pay attention to what God says—you’ll notice that He seems to desire mankind to be rural dwellers and to not be city dwellers—especially in connection with those Canaanite cities and so forth—and what you’ve got is the idea that God isn’t against the idea of a city—but it seems that when it comes to building a city and dwelling in a city and what a city is supposed to do and how it’s supposed to be run and all—that man in his fallen condition simply doesn’t know how to do it properly!
- But you know what this *city* is driving at??? Jerusalem!
- And the reason why Abram *sojourned in the land as in a strange country* is because of what (:10) says—*For he looked for a city ...*
 - And when it says he *looked* for it, that doesn’t mean that he was searching all over the place to try to find it—(as if that’s what his gesture of possession was to accomplish) - but the issue is that this *city* wasn’t built yet—**and he knew it!**
 - “*looked*” = [ekdechomai] = to expect, to anticipate something to be done—(see Heb. 10:13 *expecting* = [ekdechomai])
 - Just as Christ in 10:13, Abram was anticipating and expecting and awaiting for God to build that *city*.
- And Abram knew (and was looking expectantly for) the time in which God was going to build a *city* in that land—**and that *city* was going to be a place where God Himself was going to dwell!**
- And notice that that city has *foundations* (permanent foundations) *whose builder and maker is God*—and Abram understood that this city wasn’t just going to be a new home for Abram & his seed—but he understood that God’s purpose with him & his seed and that land and *great nation* was so that God would utilize them in putting God’s own residence upon this earth.
- (:13-16) - (by the way, Abram knew [because God told him] that he wasn’t going to see this in his lifetime!
- Notice that when Abram performed that gesture—(in view of all that’s said here in Heb. 11) - it doesn’t mean that Abram was walking up and down in that land longing to see **heaven**—or waiting to go to **heaven!!** (he knew God’s heavenly residence was coming to earth!)

- Revise statement concerning Genesis 3:15—*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

- 2 sides of the same coin—

- 2 major issues: 1) Redemption of man—payment of the debt & penalty of sins—Adam became DEAD (and that's a **legal** issue—he's now legally dead to God—spiritually dead—unfit for God's use and totally useless to God (until he's made alive)!

2) God's repossession of the earth and the lost monarchy of the earth.

- I didn't mean to make light of #1!!!

- This is why you've got those 2 genealogies:

- Matthew 1 & Luke 3 (harmony of the gospels?? NO!)

- And this is why you've got **2 temptations** of Christ:

- Matthew 4 & Luke 4

- Because there are 2 'legalities' in view:

1) The legal right to the kingdom and it's throne—through David and the Davidic Covenant. (the Matthew genealogy/temptation) — and there's a legal issue that has to be dealt with for Christ to legally acquire that kingdom & its throne!

2) The legal right to function as the Redeemer for all that have been born in the sinful status of Adam's fallen condition. (the Luke genealogy/temptation) — and there's a legal issue in connection with a Redeemer and His legal rights—especially in connection with taking one who is in a legal status as being dead “in Adam” and being made alive “in Christ”! — and that's what the issue of Christ being spotlighted in Luke as “the man” (the Son of man) is all about! — Adam can't make himself alive—and he needs someone to provide (legally) for him to become alive unto God—and that's why Luke's genealogy goes back to Adam: because the problem exists there!

- Well, we last left Abram in Genesis 13—where the Lord has him perform that gesture of possession as he enters the land.
- And we were running some verses that sets forth the significance of that land and what it means to God Himself.
- Let's run just a couple of more...
- **Lev. 25** — The context here—(in connection with the Law) - has to do with redemption, and the issue of Israelites redeeming property and possessions back to themselves.
 - Each Israelite and each tribe had an allotment of land—and there was an issue of selling that land and then redeeming it back.
 - And when the Lord puts a stipulation upon the selling capacity of that land—He talks about the fact that it can't be sold forever—and the reason why is as He says in (:23) — ***the land is mine***
 - (:23-24) [read] — going into the land, the children of Israel understood that this land—even though it was promised to Abraham and his seed—that land ultimately belonged to God Himself!
 - And even here in Moses' day—just prior to the children of Israel going into that land—the issue set before them is: **this land is God's land!**
 - And from what they knew from Abraham's day, that was all going to be accomplished when that ***city*** Abraham looked for was established and God's kingdom/residence came down to permanently be set up on the earth.
- **Psalm 68**—reflects back to the time when God took the nation Israel to that land after they came out of the Red Sea—and looks at how the earth and the heavens responded to that event actually taking place when God brought the children of Israel (by Moses) to Mt. Sinai where they were to finally enter the land as a nation—and begin fulfilling that Abrahamic Covenant.
 - (:1-4)—David looks to the time of the 5th installment—and makes the connection with what took place in Moses' day.
 - (:4) ***JAH*** — (Deut. 33:26) [their only hope is God's J-ness]!

- Moses saw it; David saw it; and **John** records the event in Rev. 19!

- (:7-8) — looks back to bringing Israel out of Egypt and bringing them into the land for the active repossession of the land.

- And it's fascinating that the earth itself actually acknowledged the greatness and the importance of that very thing—the active repossession of the land—and the earth acknowledges that event!!!

- A whole lot more happened than what you normally think about!

- You read about the things of the earth (trees, valleys, hills, floods, etc. clapping and rejoicing) — well, that all started right here with the active repossession of that land.

- And it's not just because of God's holiness and essence, but because God Himself is going to be here and live here!

- And even the *heavens* responded to that and acknowledged that—they bow down at God's presence on the earth.

- (:15-18)- David sees the victory of the Lord and His spoils of victory bestowed upon the nation Israel.

- (:21-24) - David describes the victory and coronation procession—he actually set it up and established it in his day—and it's going to actually get accomplished when his “son” who gets infleshed into his seed-line (the LJC) has His day and gets the kingdom, the throne, the rightful kingship—and this coronation is going to take place out there! (see :25ff)

- And the Most High God is going to perform all this—not because Israel performed well under the law contract—but solely based upon His J-ness & grace!

- Psalm 46— “*Alamoth*” = for young maidens—sung by those *damsels* David describes in the 68th Psa. in the procession that goes into the kingdom.

- (:1-4) (:4) the contrast [after the *Selah* of :3] from wrath to glory. (*city* = Jerusalem) - God rules there as *the most High*!

- Isaiah 8:7-8—(:8)

- Isaiah looks to the commencement of the 5th CoP. (Assyrian captivity)

- Immanuel (God with us) [only 3x] - Isa. 7:14; 8:8
- Emmanuel—Mt. 1:23

- Notice Isaiah addresses this not to Israel but to *Immanuel*—this is to come as a SHOCK—the Assyrian is coming to Your land O Immanuel (the LJC) - how can you stand this???

- Immanuel's land is going to be violated—profaned.

- But God's not going to stand for it—(9:6-7) & (14:24-27)

- And if you don't understand these things—there's some things in the gospel accounts that are going to be puzzling to you—

- ex., John 1:11— *own* [ἰδία] (neuter) = his own place, his own land!

- *own* [ἰδιότι] (masc) = his own people received him not.

- Well, if that land is “His own land” - then that means that Jesus of Nazareth *is* Emmanuel—that's a testimony of the very deity of the Lord Jesus Christ!

- He owns that land—He's Emmanuel!

- Now let's look at some passages that give us an understanding and appreciation for WHY God chose the land that we now know as the land of the nation Israel to be the place where He will set up His kingdom and His city of Jerusalem—the place where He will establish His residence on this earth.

- And what I'm after here is to understand and appreciate **why the land of Canaan?** — not just why the land of Israel (because we've already come to appreciate that that's where God originally intended to have His residence on the earth) - but now in Genesis 12, 13 and following, why, (in all of the original land grant), did God bring Abram specifically into the land of Canaan? — in other words, of all the land God could have brought Abram, why that place? — why Canaan? (everybody seems to think [because of some song or hymn] that “Canaan Land” is some great place) - well, it is, but it wasn't great at all when God called Abram into it! (**it was hell on earth!!!**)

- **Genesis 12**—we’ve repeatedly taken note of God calling this man Abram out of Ur of the Chaldees and making a covenant with him and his seed in the first 3 verses—and how that God was now beginning and forming His active repossession of the earth to regain the Monarchy of the earth one day in His son, the Lord Jesus Christ—and God’s permanent residence will be upon the earth—with that city that He will build and make Himself in that kingdom, He will set up.

- And all those 3 issues we looked at will be brought to pass (the *great nation/great name/blessing to the whole earth*) when God fulfills His program with Israel—that’s all Israel’s program, not yours!

- But now I want to notice specifically **where it is** in that land that God brings Abram to—and **why** He wants Abram there, specifically.

- And we noticed later on (at the end of Gen. 13) God has Abram perform that symbolic gesture of ownership/possession—and God has him do that in the very face of Satan himself—he ‘flies it in the face’ of Satan that God is now actively setting out to repossess this earth. (After all, according to Job 1 & 2, Satan has been ‘throwing it in the face of God’ that *he* is the monarch of the earth since he overthrew Adam as the monarch of the earth).

- Well, Abram understood and appreciated that he’s not just going to the land under God’s orders so that he can have a nice place to live and for his family to live—no—Abram understood that he was being moved down there under God’s orders to re-claim this land **FOR** God—to claim it **for** God’s possession and **for** God’s residence—and God’s going to live there and God’s going to reign/rule there! (And that’s an important distinction to appreciate)!

- And remember that over in that 68th Psalm—David sees the time when God brought the full-fledged nation up to the land under the leadership of Moses—that at that time both the earth and the heavens responded to that—they understood the significance of the battle that was going on to repossess this earth for the Most High God.

- Well, once again I want you to now appreciate this land being *the land of Canaan*—and what that means.

- Let’s note first of all that that God makes sure that you realize that the place He’s moving Abram to is called “*the land of Canaan*” and that the Canaanites are in that land ...

- **Genesis 11**— it first gets brought up here at the end of ch. 11.

- (:31-32)

- And then you come to God making that promise to Abram concerning *the land*—and He actually makes a covenant with Abram there in the opening 3 verses of chapter 12. (it gets ratified later on)

- And then the issue of the land God specifically brings Abram unto being called *the land of Canaan* gets brought up a few verses on down in chapter 12.

- **Gen. 12:5-6**

- Taken together—these 2 passages make it clear that, going to *the land of Canaan* wasn't just some sort of a 'stop-over' — **that's specifically where God wanted them to go!**

- God didn't want Abram 'just any ol' place' in the land that would someday become Israel—He wanted him in that *land of Canaan*.

- And there are reasons behind all of it—and it all has to do with the overall plan & purpose God has for His program with Israel in the first place.

- And one of the major reasons for God putting Abram in *the land of Canaan* has to do with Satan and his policy of evil and his attempt to utilize that land (God's land) for his own purposes.

- And my understanding is—that when it comes to the reason **why** God has Abram specifically go to *the land of Canaan* (and the significance) of that portion of all of the land that would become Israel—**is that God is taking the repossession battle right to Satan himself!**

- And you need to understand that *the land of Canaan* was (far from the glory-land that it's often portrayed) - **it was the very land that Satan himself had chosen for the means of propagating all his abominations and his ways upon the earth!**

- Remember that in the land of Shinar, Satan attempted to do all that the Abramic Cov. calls for—he attempted to produce a *great nation/great name/his ways & paths* on the earth.

- And Satan did all that there in that city Babel—at the Tower of Babel back in Genesis 11.

- And what was going on there in Babel was Satan attempting to put together in one centralized city all of his abominations and all of his ways and paths that would go out from there to all the earth.

- And by Satan unifying the world with one language and so forth—he was able to have absolute control over all people so that they would render him worship as the Most High—and by means of the Tower, have all men render worship to the principalities and powers in the heavenly places—(i.e., *worshipping the creature more than the creator!*)

- And you know how that God judged that so that the people could not cooperate with that Satanic plan of evil.

- But when God judged that—**that didn't stop Satan from trying to still thwart God's plan & purpose!**

- And in response to God's judgment—Satan did the natural thing to do—he shifted the **venue** of his outworking of his plan and policy of evil so that he could continue on with it.

- And what he did then—was to bring all that plan & policy of evil over to this other location (*the land of Canaan*) - and began by utilizing certain children and sons of ones who were over in Babel (to start off with) and focus attention upon them—and produce another “**hotbed**” for the creation of and the spreading forth of his abominations on the earth—and for the idolatry & false worship system that he had established back in Babel to continue on.

- And he couldn't do it in a centralized city form there—but he was going to do it in a larger sense with other individuals in another place.

- And so he focused his attention upon *Canaan* and his children—and they migrate over from Babel to *the land of Canaan*—and they plant themselves there—and Satan begins focusing upon them to produce all of the pollution and abominations of his ways and his paths and course for this world—and he centers it and localizes it primarily amongst those people.

- **Gen. 10**—you get an indication of it here (:6)

- And as we've already noted—you get (in :8-10) one of *Cush's* sons (*Nimrod*) setting up that city of Babel in the first place—to unify everybody together and produce a kingdom that was to promote Satan's course for this world, rather than to promote the things that God had established and the commands that God had said to scatter out and so forth.
- This is the record of Ham's genealogy.
- Come down to (:15-20 [read]) - and notice the amount of focus & attention God gives to the descendents of *Canaan*—and when you get that kind of attention, there's always a reason for it!
 - Later on (in ch. 11) you learn why so much attention was given to it.
- This is a list of the people who make up the Canaanites!
 - And notice (:18) that phrase “*and afterward were the families of the Canaanites spread abroad.*”
 - They weren't *spread abroad* all on their own—they were *spread abroad* because of the judgment of the Tower of Babel!
 - And when they *spread abroad*—they left off building that Tower and they all migrate over to this other land—the land that becomes *the land of Canaan.*
- And folks—you need to really come to appreciate deeply just how horrible those people were under Satan's policy of evil—how evil they were and how depraved and ungodly they were—and the truth of the matter is, most folks who study their Bible just don't have a proper understanding and appreciation for how ungodly those people were!
 - Because all of that Satanic policy of evil went with them as they migrated and settled in the land of Canaan.
 - And to see that—let's re-visit a passage that we've already noted before—but now let's recognize a little more what's being described and when that all took place.
- **Ezekiel 16**—(Israel is now in their 5th CoP—but God has Ezekiel have Israel look back to the city of Jerusalem's beginnings—to a time, actually *before* God ever called Abram out of Ur of the Chaldees.)

- God (through Ezekiel) gives Israel knowledge of the fact that that land that He brought Abram into was special to Him **before** He ever called Abram into it—and He describes that land for what it originally was, and how He responded to it in what it originally was, and how He chose it unto Himself—and how that (unfortunately in Ezekiel’s day) Israel had gotten themselves to the point where they were performing in that land the very same things that were originally going on there when it was Satan’s “hotbed”.

- **(:1-5)** - the description of the nativity of the city of Jerusalem.

- “*abominations*” (:2)

- Jerusalem was already established as a city—(not called Jerusalem)

- And the ones who established it were *the sons of Canaan*—the *Amorites* and the *Hittites*—they jointed together as a father and a mother—and they built that city.

- And it’s given to you (to Israel) like it is—so that they understood that the original establishment of that city wasn’t a noble one at all!

- It’s purpose for being built was one of utter corruption—and for an abomination on this earth.

- The Amorites & Hittites got together under the Satanic policy of evil– and they put together a city that (I believe) Satan had designed to be the capital of the area—(much like Babel was going to be his world capital) - and from it, totally corrupt all these Gentile sons of Canaan—and with that ‘army’ (so to speak) could be utilized by him to spread that abominable corruption across the entire world—and produce Satan’s corruption that way.

- Now God saw all that—and He’s going to describe what He did when He saw that.

- **(:6-8)** - Due to God’s original design to set up His city and His kingdom there—God responded to Satan’s attempt to hold on to the possession of the earth and thwart God’s plan to repossess it—and God (in very graphic language here) describes what was going on (behind the scenes, so to speak) when He took measures into His own hands to repossess it—(of course, with the calling out of Abram).

- And again—I don’t think most folks ever really appreciate the abominations going on in that land of Canaan—but you can get an idea of it over in other passages—such as in the book of Leviticus ...

- **Leviticus 20**—(here’s a chapter you won’t hear preached on much at all)

- (:1-2) - *Molech* = a false god of the Ammonites (Canaanites)!
- scan — what I’m after is sitting in ...
- (:22 & especially :23) - ***I abhorred them.*** = one of the strongest terms in the English language of extreme disgust & repugnance—it’s to make one shudder in horror because of how offensive and nauseating & repulsive it is—sickening—the extreme degree of displeasure!
- These are GENTILE NATIONS!
- Well, if you really understand and appreciate what’s going on here, it will make a lot of sense out of why God makes all these prohibitions and puts them into the Law of Moses!
 - God wasn’t doing all that simply because He was a prude - (or a Republican/Conservative) or being overly excessive and concerned with gross things!

- Let’s come back to Abraham—and look at a passage that has a peculiar thing said in it—that, if you have this background down properly, will make a whole lot of sense.

- **Genesis 15**—The Lord is talking to Abram about the time in which his seed will be brought into this land that He promised them—because He tells Abram about how that his seed will be taken out of the land for awhile—but it’s going to be brought back in.

- **(:16)** - This is the genius of God in taking the Adversary in his own craftiness—and that *fullness of the Amorites* (those that began the city of Jerusalem—those Gentile Canaanites) is going to be *full* out when, in the book of Exodus, Moses is going to take the people up to that land and begin the actual taking of it in his day—God wasn’t going to do that in Abram’s day (or in Isaac’s or Jacob’s day) because *the iniquity of the Amorites is not yet full.*

- Well—hopefully this gives you something to work with when it comes to understanding and appreciating **why God chose the land of Canaan** and not some other place in or around the Middle East to establish His city and His kingdom/residence on the earth—to repossess it from Satan himself.

- **Genesis 14**—The Significance of this king/priest named Melchizedek.

- If you're not careful back here in the opening chapters of the book of Genesis—and if all you've got is a 'storybook' understanding of things—then the things you read about just won't have the **impact** they're supposed to—and they just won't **impress** you the way they ought to.

- (For example, that issue at the end of ch. 13—where God has Abram perform that gesture of possession).

- Those details are important—and things like this aren't just added by God as 'tales of adventure' or anything like that.

- Let's look at this account of Abram coming back after doing battle with the kings that were in league with this king of Elam, named Chedorlaomer—and after *slaughtering* them, Abram meets up with this man who was both a king and a priest, named Melchizedek—and the significance of Melchizedek blessing Abram—and blessing God in connection with Abram.

- This mysterious man, Melchizedek, understood what that land was all about—and who this man Abram was—and what God's purpose was with him and his seed in that land.

- Now Melchizedek is only mention 2 times in the Old Testament—1) here in Gen. 14; and 2) in the 110th Psalm.

- And then he only gets mention in the New Testament in 1 book: Hebrews—(a couple of times in ch. 5 (:6, 10); once in ch. 6 (:20); and then a bunch of times in ch. 7).

- And most folks just don't know what to do with this man—and in fact, most Christians (because they don't appreciate God's word *rightly divided*), they misunderstand what the priesthood is all about, and wind up making us today (the members of the church, the body of Christ) to have our own priesthood (different from the Levitical priesthood) - and the result is that they teach that we are priests unto God ourselves—and that our priesthood is patterned after the order of Melchizedek (with Christ as our High Priest).

- But the truth is—we're not priests as members of the church the body of Christ today—we're sons!

- As we come to chapter 14—just notice again how chapter 13 ends.
 - God has Abram perform this gesture of possession—and he performs that gesture right in the face of the Adversary as an indication to him that God is now actively repossessing the land—and God is now **taking the battle to Satan** and is going to take that Crafty one in his own craftiness!
 - And we saw the significance of God planting Abram in the land—but not just in any ol’ place in the land—but in *the land of Canaan*. (Where all those Canaanites are).
- And what I’m after is sitting in the last verse of ch. 13 —
 - (:18) - notice that final phrase of the verse:
... and built there an altar unto the LORD.
 - That land that God has claimed as His own land (*thy land O Emmanuel*) - that land is now completely defiled and polluted and corrupted by Satan and his policy of evil—and by utilizing those Gentiles from Ham/Canaan’s line, that land had become the ‘hotbed’ of the Satanic policy of evil and promoted Satan’s own ways and paths and course for this world—but as chapter 13 ends, you’ve now got God’s man (Abram) standing upon that land—and among all the altars of the false Gentile/Canaanite gods, you’ve now got an *altar unto the LORD* (Jehovah)!!!
 - And if you’re reading along—you’d think that Abram was the first man of the LORD God there—but you’ll soon find out that he wasn’t!
 - God already had a man living there—before Abram ever got there—a man who was both a king and a priest unto El Elyown, *the most high God!* (Melchizedek)
 - Well—with all the information we’ve covered so far—you should have enough of an understanding & appreciation for what’s going on here in Genesis 14—for why in the world does this man, Abram, go out and do battle with these kings—(really, as the very fist action he goes through) - and appreciate that it’s not just for the purpose of saving his brother Lot! — but there’s more to it than that—because when you read it, Lot really isn’t the primary thing in view at all—but the slaughter of these kings are—and this man Melchizedek is!

- Gen. 14—what I’m after is (:17-24) - but let’s at least scan the first 16 verses to get an idea of what’s going on here—and that’s important so that you can really make the kind of **connection** here that I believe you’re supposed to make.

- (:1-12) - You’ve got an invasion of the land by the 4 kings mentioned in (:1) - and they come in from that area of the land of Shinar.

- And they come in to battle the 5 kings for a reason— (:4) says that they were paying tribute to them—but there’s more going on behind the scenes—and that all comes out when Melchizedek does the talking later on.

- (:13-14) - just docket in the back of your mind right now—that we’ve got these 4 kings (not just them, but all their armies) coming over from the Shinar area and invading the land—and they make war with these other 5 kings and their armies — and they wind up fighting all the way down to the southern end of the “*salt sea*” — and then you’ve got Abram with his **318 men** who go after these 4 kings and pursue them all the way up to Dan — and you’ve got a **huge** number of people coming over to fight a war—and **then 1 man with a very small band of men** are going to go after them and fight them off—and all I’m after here is that you appreciate the great **disparity** of the number of people involved.

- (:15-16)

- (:17) - note that Abram *slaughtered* them!

- (:18-24)

- Now let’s focus our attention upon (:17-20) - and get an appreciation for this whole event.

- Why in the world does God give an entire chapter to this issue and with this mysterious man Melchizedek when it comes to the events surrounding Abram and his seed?

- Well this is a **very significant event**—and it’s not just because God wanted to display Abram’s fighting prowess or anything along those lines—nor is this event just a random happenstance that occurs in the life and times of Abram!

- The truth of the matter is—what’s going on here is a record of part of the Satanic policy of evil against God’s use of this man Abram and his seed—it’s an attempt to **strengthen** the Policy of Evil and its effects in that land of Canaan — and the outcome of the whole thing is a **thwarting of that by God**, and a **confirming** of the plan & purpose God has with Abram, (to Abram), by a very special individual who God already had established in the land: Melchizedek who was king of a city called, Salem.

- Let’s note at least 4 major issues involved in this account:

- 1) (:17) — [after the battle is over] - this king of Sodom is only interested in getting his people back (:21) - but what I want you to particularly appreciate is that word (once again): **slaughter** (*.. from the slaughter of Chedorlaomer, and of the kings that were with him, ...*) —

- You’ve got 4 major Gentile/Canaanite kings—with all the power of their armies—these are professional soldiers/killers! And then you’ve got Abram and his 318—who were *servants* of Abram’s own house—*trained* by Abram—and *armed* by Abram — and yet, when that battle was over, Abram didn’t just drive them back to where they came from—no, Abram and his 318 [special forces operators] **slaughtered** them!

- Now that might not seem too significant right now—but it will be when you realize what God is doing here with this incident.

- 2) (:18) - [We’ll note the significance of the meaning of the name “Melchizedek” later on] - but for now, when you simply read this verse, it might not dawn on you just how amazing of a thing you’re being told here!

- Because when you read “*and he was a priest of the most high God.*” — you might think that all God is doing here is identifying this man Melchizedek as a *priest of the most high God*—that he was God’s **priest**.

- And that is important—but what’s even of greater/special importance is that, for the first time, you’re told that **God has got someone representing Him in that land already—even before Abram gets there!!!**

- This man, Melchizedek, is a *priest*—he’s one who functions as a mediator between God and men.

- And not only is he a *priest*, but he’s also at the exact same time a *king*—*the king of Salem*—and he’s situated in a city that means “Peace” - and will one day become the city of Jerusalem itself!

- In fact, when you’re over in Ezk. 16—you actually have an indication of Melchizedek’s presence in the land—and in the city of Salem—when God’s talking about how He found that city in it’s nativity.
(Ezk. 16:8 — *Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.*)

- God planted a special individual in that land that would function as a mediator between Him and the populace of that area.

- But another thing I want you to notice is that this man Melchizedek is a *priest of the most high God*. — God uses a special title in connection with Himself—a title that was understood by both Abram and Melchizedek himself (and, no doubt, Satan as well).

- And to get the full meaning of what that specialized title means (and this is a title that you are already familiar with, but if not, one that you have to be familiar with from now on) the definition of what the title “*most high God*” means is found in (:19) — ... *Blessed be Abram of the most high God, possessor of heaven and earth:*

- That’s what that title means (El Elyown) = *possessor of heaven and earth* — which was the very title that Satan willed for himself when you read about him putting together his plan of evil over in Isaiah 14 (in those 5 “I will”s) — by that title “*most high*,” Satan was declaring that he (not God) would be the *possessor of heaven and earth!*

- And he got that back in Gen. 3! (both heaven and now earth)

- And this title needs to be burned into your thinking and into your Biblical theology—because that’s what’s ‘up for grabs’ throughout all of God program with Israel—and with God’s program with the church, the body of Christ—to actively repossess the earth by means of the nation Israel; and to actively repossess the heaven by means of the members of the new creature of the church, the body of Christ!

- And back in Jerusalem’s nativity—God saw that city for what it would become (the capital of His land/nation with His ways & paths spreading out over the entire earth) - and God ‘spread His skirt over it,’ He ‘covered its nakedness,’ and He ‘entered into a covenant’ with it—and God put His own man (a priest unto Himself) in that land (Melchizedek) - and that city became His!

- God put someone in that land prior to Abram as one who would represent Him—as “*most high*” - as the *possessor of heaven and earth*—and Melchizedek’s presence in that land was a **testimony** that God (and not Satan) would be the *most high, possessor of heaven and earth*.

- So now let’s look at the significance of how Melchizedek responds to Abram—and what he says to Abram.

- Interesting—Mel. doesn’t deal with a **king**—the king of Sodom who was with Abram (there’s no record of Mel. saying anything to the king of Sodom)—but he instead deals with and talks to Abram himself.

3) (:19) — Mel. ***blesses*** Abram after he comes back from the *slaughter* of those kings.

- Now this might seem like Mel.’s not saying very much—but really he is—when it says he ‘*blessed*’ Abram what does that mean? — most folks just don’t have a very good appreciation for that term “*blessed*” = to speak well of someone; to do so in a commending-type manner; or to speak well of someone in a confirming-type manner. (that’s what’s going on here).

- But Mel.’s not speaking well of Abram in a ‘pat on the back’ type way (‘good for you, Abram, you won!’) — no, but by saying, *Blessed be Abram of the most high God, possessor of heaven and earth*—Mel. recognizes who this man is!

- And he says this to Abram as an issue of confirming to Abram the understanding he needs to have concerning what God is doing with him and his seed in that land! And commending Abram for being there & beginning that active repossession of the earth **for the most high God!**

4) (:20) — Now Mel. turns his attention to God Himself—and he ‘blesses’ *the most high God* — he ‘speaks well’ of God Himself—and in doing so Mel. gives credit where credit is due— “... *which hath delivered thine enemies into thy hand.*”

- Now think about that for a moment— *which hath delivered **thine enemies** into thy hand* — and here is where you’re going to now make some ‘connections’ about what the real significance of what this event is all about.

- Notice that when you read this account—you don’t get the impression that any of these kings were Abram’s enemies!

- Really, you’d simply think that the only reason Abram gets caught up in this at all is because of them incidentally taking Lot as one of their POW’s.

- None of these kings came into that area to fight with Abram—they came in there to do some damage to some characters that were rebelling against them—but it doesn’t say that Abram was one of them!

- What I’m saying is that Mel. recognized what was going on **‘behind the scenes’** here.

- Mel. recognized that the issue wasn’t simply those Gentile kings/nations coming in here to deal with the rebels that wouldn’t pay the tribute any longer—but Mel. recognized that them coming into that land was in direct opposition to that man Abram being in that land.

- In other words, they were Abram’s *enemies* in connection to the Satanic Policy of Evil, and its scheme of things!

- Now bring back into your mind that issue of the great disparity of how many men comprised the armies of these Gentile kings—vs. Abram’s 318 men.

- That issue of those 4 kings and their armies being Abram's *enemies*—that's what makes it so significant that Abram took 318 men and wallosed those kings and their armies! (he *slaughtered them!*)

- And the thing that makes all that so significant—and the significance of Mel.'s blessing *the most high God, which hath delivered **thine enemies** into thy hand — is that **God's behind those 318 men!*** (God's the One who empowered that small band of men to clobber those kings & their armies!)

- Now you've got some things going on here that are actually fantastic!

- This issue of these enemy Gentile kings and their amassed armies being delivered into the hands of Abram—and Abram's small band of fighters defeating them by God's power—and then the issue of Abram (as :20 ends) "*giving him [Mel.] tithes of all*" — those 2 issues (Abram's small band of fighters clobbering the Gentile kings and their armies; and Abram then, in turn, giving *tithes of all* to Mel.) — **that all serves as a mini-picture (or preview of coming attractions) of what the end of Israel's program is going to be like!!!**

- That land of Israel is going to be invaded again by the kings of the Gentile nations—and a small band, empowered by God (the **remnant**) of that man Abram and his seed is going to clobber them!

- And when that takes place—all the spoils of the victory of all those nations—are going to be given to the King of kings and Lord of lords who is ruling in that city Jerusalem—and another, *after the order of 'Melchizedek'* will be there to receive those spoils of victory—and it will be done just like Abram did to Melchizedek at the end of (:20)!

- The *tithes of all*—(all what?) - all the spoils of victory—the spoils of the Gentiles—the nations that had invaded that land — and Abram gave *tithes* of it (a 10th of it) to Melchizedek who represented and stood for God in that land as *the priest of the most high God*.

- *And he (Abram) gave him (Mel.) tithes of all.* — Abram recognized that the spoils of the Gentiles belonged to the *REAL possessor of heaven and earth!* (The Lord Jesus Christ, who will function at that time as a *priest for ever after the order of Melchisedec.*)

- And we know that the *tithe* (or 10th) was the spoils of victory because Hebrews 7:4 tells you so—4 *Now consider how great this man (Mel.) was, unto whom even the patriarch Abraham gave the tenth of the spoils.* (the spoils of the victory)

- (110th Psalm) - it talks about the day of the Lord's wrath, and it says — 1 *The LORD said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.*

- and then it goes on to talk about the day of the Lord's power and how the nations are going to respond —

- sitting right in the middle of all that, it says —

4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

- The Lord Jesus Christ is going to receive **for** God (just like Mel. did), all of the spoils of the Gentiles!

- And then, (after Genesis 14:20) - you have in (:21-24) the record of how Abram responded to all that—and he responded tremendously!

- Because after Mel. blesses Abram—you've got the king of Sodom coming along and offering Abram *the goods*—all the rest of the spoils—but Abram didn't take any of it!

- Because Abram recognized that this isn't the real battle here—this isn't everything God's aiming at for him—and Abram said, *I will not take from a thread even to a shoelatchet of it lest, as he says, thou shouldest say, I have made Abram rich:*

- But Abram sees to it that the ones who got overrun in the battle as well as the ones who came with him and laid their lives on the line got properly compensated.

- But Abram recognized that this was just a skirmish compared to what the real battle is going to be all about! — and he's waiting for the time when he's going to receive the fullness of what all this that he's going through previews and when it's going to fully take place.

- Abram understood it—and he looked for it!

- Abram knew that the greatness and the substance and the *great reward* (as 15:1 says) wasn't going to come from anything happening here—but out when the **fullness** of all this comes to pass at what we now know as the end of God's program with Israel.

- Let's look at one other thing concerning Abram while we're here.

- Genesis 15—This is the chapter in which we have the account of Abram's justification unto eternal life (:6).

- But we also get this fascinating account of God's Jehovahhness and grace being put on display by means of this rather interesting picture illustration of what I call 'the bloody lane.'

- Remember that Abram has already been told that God is going to utilize him and *his seed* for the repossession of the earth back in ch. 12:1-3—but right after that Abram gets into this fight with these 4 kings in ch. 14—and with all these ungodly Canaanite gentile nations in that land of Canaan— plus, (my understanding is) that Sarah couldn't have children (being in her 70's)— so it looks to Abram like God's promise to him is becoming more and more of an impossibility!

- (:1-8) - (:2—a sonship issue!)

- What I'm after is sitting in (:8) in connection with this question that Abram asked the Lord GOD that caused the Lord to respond the way He did in the following account.

- Notice that Abram said in (:8) “***WHEREBY*** shall I know that I shall inherit it?” — this concern in Abram's question was prompted by some particular things that had occurred and taken place with him since he came into the land, as related in chapters 12-14.

- They were things that had produced concern/fear in Abram's heart and mind regarding God's promises about the land — in fact Abram's concern had developed to the point where *the word of God comes to him in a vision* to address the issue with him — hence, (:1) says, ...

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (Genesis 15:1)

- Abram's concern/fear was **real**—and that's why the LORD said to him, “*Fear not, Abram: ...*”

- However God did not simply say “*Fear not*”; He also told Abram **why** he did not need to fear.

- And the reason why was because He tells Abram that He is “the LORD” in a very particular way—and the way He does it is by bring up to Abram’s thinking the issue of His “Jehovah-ness” and grace.

- Therefore God immediately declared His “Jehovah-ness” to Abram by saying, “*I am thy shield, and thy exceeding great reward.*”

Now the issue of God’s “Jehovah-ness” and grace was not only the **key** to allaying Abram’s personal and immediate *fear* in view of his present circumstances — but it was also the issue that both Abram and *his seed* would need to understand and appreciate when it came to inheriting the land at all.

- Because an awful lot more was going to happen to Abram himself, to his seed after him, and to the land itself, before he and his seed actually would end up inheriting it for an everlasting possession.

- And so it’s with this in view that God not only made the covenant for the inheritance of the land, but also made it in the **unique** way that He did.

- In essence, therefore, God makes this covenant on the basis of His “Jehovah-ness” and grace, and by so doing guarantees to Abram and his seed that they will inherit the land God has promised to them *no matter what*.

- Now, this *no matter what* guarantee is **needed** in view of what Abram is told is going to happen both to him and to his seed—Abram himself is going to die, as the LORD says, without actually possessing the land as per God’s plan and purpose with it—and not only that, but his seed is then going to go out of the land **into Satanic captivity!**

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. (Genesis 15:12-15)

- This, however, was only going to be the beginning of such things for Abram's seed—they would actually end up in Satanic captivity 3 times in their history!

- The first would be as described in verses 12-16—they would then go out of the land and experience Satanic captivity again (2nd time) at the beginning of the Law's Fifth Course of Punishment, which would constitute the first installment to it—then they will yet experience such captivity one final time in the fifth and final installment to the Fifth Course of Punishment, which is still yet to come when God resumes and fulfills His program with Israel.

So this 'no matter what' covenant guarantee was not only designed to produce **assurance** for Abram himself at the time God made it, but also for his *seed* throughout their future history of coming under Satanic captivity.

- All throughout Israel's history they would need to rest their hope of possessing their promised land solely upon the issue of God's "Jehovah-ness" and grace unto them—and not upon their own performance and merit!

- Simply put, therefore, with this being what this covenant has in view, God makes it in the very particular (unique) manner described here—He makes it in a manner that has His "Jehovah-ness" in view, and that would be able to be appreciated as such later on in Israel's history.

- So then, God instructed Abram to provide **5 particular animals**.

- Why 5? and Why these 5?

- Each one of them was for the purpose of **matching up with one of the later on declared 5 mandates of the Davidic Covenant**, in which God describes the implementation of His "Jehovah-ness" and grace for Israel so that they can be what His plan and purpose calls for them to be.

- Notice (:9) carefully—you've got 5 animals (*an heifer* [which is a young cow]; *a she goat*; *a ram* [which is a male sheep]; *a turtledove*; *and a young pigeon*)—but what do you notice about how they are described? are they all described the same way?

- No—in (:9), only the first 3 (the *heifer*, the *she goat*, and the *ram*) have the age of them given—they are all to be *three years old*.

- But there's no age given to the 2 birds.

- So what's the significance of all this—what in the world is going on?

- Simply put, (my understanding is) that the first 3 animals (the *heifer*, the *she goat*, and the *ram*) represent the 3 categories of sacrifice that Adonai Jehovah would make for Abram and his seed when He functioned as their Redeemer (First mandate); which would not only secure their redemption, **but also secure His ability to be their Deliverer** (Second mandated); and Avenger (Third mandate).

- My understanding is that the first 3 mandates of the Davidic Covenant have this issue of One who will sacrifice Himself to become Israel's Redeemer, Deliverer, and Avenger—and all three of these mandates have something in common with the Cross-work of the Lord Jesus Christ.

- And these 3 divided animals signify the provision that the Lord Jesus Christ made on the cross—because, for one thing, His functioning as Israel's Redeemer, Deliverer, and Avenger are all going to be accomplished before He returns and establishes His kingdom.

- So these 3 animals represent the 3 categories of sacrifice carried out by the Lord Jesus Christ at Calvary—that are in connection with these first 3 mandates of the Davidic Cov.

- (:10) — notice that these 3 animals were to be “*divided*” as per a **sacrifice**, and each of these 3 animals were to be “*three years old*”; — Why 3 years old? — because that's all in accordance with Adonai Jehovah's **three years of manifested presence** in Israel before sacrificing Himself for them and commencing the implementation of the mandates of His “Jehovah-ness” for them—**it represents the 3 years of earthly ministry of the Lord Jesus Christ!**

- Now as for the last 2 animals—the birds—(the *turtledove* and the *young pigeon*).

- What's different about them from the first 3 animals?

- A: They were not cut into halves—(end of :10—*but the birds divided he not.*)

- **Why** weren't they *divided*?

- Well, the remaining 2 animals were **specific** birds **representing the remaining 2 mandates** of God's "**Jehovah-ness**" and **grace set forth in the Davidic Covenant**, which are **King** (Fourth mandate) and **Blesser** (Fifth mandate).

- And the significance of not dividing the birds like the other 3 animals was due to the fact that **they were not strictly representative of sacrifices, but of the peace and blessings to result from them.**

- Hence they were also not just any birds, but rather a "*turtledove*" (peace) followed by a "*young pigeon*" (blessing).

- Now the other thing I want you to notice here is that in addition to using these five animals, God established and confirmed the covenant to Abram and his seed in the highly significant manner as described in **Genesis 15:17**.

- And He does this in view of having informed Abram of the coming **horror** of his seed's **Satanic captivity**.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. (Genesis 15:17)

- With the first 3 animals divided and laid out as per verse 10, followed by the undivided birds; and with the sun down and it being dark as per the first part of (:17) — the rest of verse 17 describes how God **confirmed** the covenant **by He, Himself (not Abram)** passing between the divided pieces of the first 3 animals **in a very special manner**: —

- When God manifested Himself in the darkness to be passing between the pieces as "*a smoking furnace, and a burning lamp*," He did so **representative of exactly how it will be that He will be seen by the remnant of Israel when He comes to them at the end of His day.**

- Because following Israel's final Satanic captivity, the LORD caps off fulfilling the first 3 mandates of His "Jehovah-ness" by coming to them **out of the darkness** of that time in the very manner that passages like Psalm 18:7-12ff describe.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire. (Psalm 18:7-12)

- So then this covenant for **inheritance** that God made with Abram is both a fundamental and preparatory component in the overall matter of God educating Israel in His "Jehovah-ness" and grace.

- Therefore, when God actually began to educate them, the saved in Israel could readily **look back** upon the covenant, knowing the **surety of their inheritance** because of God's "Jehovah-ness" and grace to them.

- And in view of the manner in which God made the covenant, they can also **look forward** to the time when in their final *darkness* and *horror* of Satanic captivity He will come to them as the "*smoking furnace*" and "*burning lamp*."

- Genesis 28—Isaac's son, Jacob and his dream of the ladder.

- Remainder of the book of Genesis: (4-Parts [or Major Sections] of the Formation Stage)

- Actually, Gen. 15:13-16 gives you an outline and a Time line for the rest of the book of Genesis—and foreshadows the Exodus. (so you know what to expect & what's coming up)

1) 12:1-20:18—The separation of Abraham, and the declaring of God's plan & purpose with him.

2) 21:1-26:35—The Miracle Birth of Isaac, and God’s Confirming of His Covenant with Isaac.

- The “birth” of the nation Israel was by divine intervention—and that’s a big issue with the prophets when they talk about those courses of punishment coming upon the nation and it looks as though God is going to destroy the nation by them—God always looks back to this time and talks about Israel as a nation He Himself created—that because of the deadness of Abraham to reproduce and the deadness

of Sarah’s womb, **they had no capacity on their own** to produce that “*great nation*”, and so God had to do it **for them** (which is why He Himself is called the “father of the nation”) - and that’s important because when Israel is under the 5th CoP and has their ‘backs against the wall’ and it looks like they’re going to be wiped out and the Lord Jesus Christ comes and intervenes and fights for them and the Prophet Isaiah says that at that time the nation is going to be “*born*” in a “*day*” (there’s another birth to take place that’s also going to be a miracle just like it was back in Genesis! [which is why, when the Lord talks to the disciples about the final 7 years on their time schedule, and in Matt. 24 He talks about the signs of the final installment, and He says that the *wars/famine/earthquakes, etc.* are “*the beginning of sorrows*” {litt., birth pains} and it looks like all the judgments God brings upon the world puts Israel in the pain of destruction, but the birth of that nation is going to come out just like it did back in Genesis with the birth of Isaac!]

—and Paul talks about this event of Isaac’s birth in connection with the issue of Abraham’s faith when he got justified unto eternal life— and what comprises “saving faith” over in Romans 4.

3) 27:1-48:22—Jacob, and the confirming of God’s covenant unto him—and the details regarding the commencement of the organized structure of the nation.

- Which is what you’ve got with Jacob’s 12 sons/tribes—and the tribal set-up—and the patriarchs.

4) 49:1-50:26—The blessings of Jacob’s sons—a brief prophesy concerning the nation Israel’s history.

- Jacob blessing his sons with a brief prophetic view of what those tribes are going to go through in their history.

- Jacob is functioning in his patriarchal position—and he takes each of his 12 sons that form the 12 tribes of Israel—and he blesses them and pronounces a prophecy about each one of them (in other words, what he says isn't just his opinion, but God is utilizing Jacob to set forth a brief prophetic declaration concerning what the nation is going to go through throughout its history.

- Let's come to the 3rd section—that deals with Jacob (the most lengthy section in the book of Genesis) - and let's deal with some things that enhance your appreciation of God's overall plan & purpose with the nation Israel—as God Himself enhances Jacob's appreciation and understanding of what the Abrahamic Covenant is all about.

- **Genesis 28**—Under orders from his father Isaac, we now have Jacob going out to get himself a wife—one that was NOT of the daughters of Canaan—and what you've got here is (much like when Abram was separated from Lot and a complete separation took place back there in Gen. 13—a sanctification of Abram took place) — you've got that same kind of thing happening here—a complete separation of Jacob.

- (:1-9) - Jacob's going to be separated from his father Isaac, and from his rebellious brother, Esau—and with that sanctification complete, God is going to now confirm the covenant that He made with Abraham, and that He made with Isaac—and now He's going to confirm that covenant with Jacob so that Jacob understands that everything concerning that *great nation/great name/blessing* of the whole world is going to come down through his line/seed.

- Now what I'm after that's important for you to appreciate—is that when God confirmed the covenant with Jacob, He gives Jacob further information and further understanding in connection with what that Abrahamic Covenant is all about.

- (:10-19 [read])

- Let's look first at (:12-14) - Jacob's dream—God's not only confirming the covenant with Jacob—(He is doing that, which is obvious from [:13-14]) - but the manner in which He does it He's doing something for Jacob's own benefit.

- Jacob wasn't ignorant of the Ab. Cov., but it seems that by the time it's gotten down to him, he's just not as **impressed** with it as he ought to be.

- But unique to Jacob—is the coming forth of the rudiments for the organization and organized structure of that *great nation*—and because of that, when God confirms the covenant with Jacob, He gives Jacob some additional information about it.

- And some of that additional information is sitting in (:14) - because up until this time, you haven't had this terminology contained in the Abrahamic Covenant— “... *and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: ...*”

- That “*spread abroad*” issue is the issue of Jacob’s 12 sons providing for the organized structure of the nation—and then by means of them, that Ab. Cov. (especially the blessing part, whereby *all the families of the earth shall be blessed*) gets *spread abroad* to all the families of the earth.

- But again—the full comprehension and significance of the Ab. Cov. just doesn't seem to have impressed Jacob as it should have—but when you look at what happens at the end of this account of Jacob’s dream—that’s all changed!

- (:16) - *And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.*

- And this is a great statement—because you realize that Jacob wouldn't have denied this (because he was told all about it by his father (Isaac) and his grandfather (Abraham)).

- But something had happened to Jacob to make him realize the full reality and full comprehension and be fully impressed by this truth.

- (Much like when I first saw Jupiter through Eric’s telescope—I’d seen pictures, but I just was really all that impressed with the reality of it—but when I actually saw it — “It’s really there!” (Jupiter *IS* in its place!)

- And if you pay attention—even though Jacob has been on the scene for a while by this time—really he hasn't been personally dealt with by God—(actually, his mom has been calling all the shots for him)—so what God’s doing here is making an **impression** upon him by some further information so that he really has an understanding and appreciation for what this Ab. Cov. is all about!

- And that issue is brought out in (:16) - *Surely the LORD is in this place; **and I knew it not.***

- The significance of what his father had said—(and what his grandfather had said)—that’s all now dawning upon him—it now ‘hits home’ and fully grips him.

- And God has a very specialized way to get that issue of the reality of the Ab. Cov. to fully grip Jacob here—and you could ask the question, Why did Jacob finally snap to, and recognize that *the LORD is in this place?*

- Answer: (:12) - (which, by the way, goes right along with all that we’ve previously studied about God’s intention to repossess the earth through the nation Israel and have the earth as His kingdom/residence —

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

- Now, I know that we talked a lot about this in the past—and I know that you’re very well aware of it and all—but notice that when Jacob gets this dream, **where** he is, is very important—because at this point, (in going up to Haran—which is OFF the land), Jacob is still in the land of Canaan (what will become the land of Israel—the land that God is going to utilize to repossess the earth).

- So the 2 points of the ladder is that—the bottom of it rests upon the land promised to Abraham, Isaac, and Jacob (the land of Israel) - and the top of it *reached to heaven* (the 3rd heaven—the very abode of God Himself).

- And, as we’ve noted many times—the issue of the direction that the angels were going is highly significant—*behold the angels of God **ascending** and **descending** on it.*

- The angels ‘point of origin’ (so to speak) isn’t heaven—and then going down to earth and back up to heaven—no—the point of origin is the EARTH—and then they go up to heaven, and then back to earth — which recognizes the fact that God intends to have His residence upon the earth and His messengers go out to the rest of the creature/body!

- Again, it's much like the function of a person's inner man (or their soul/spirit) and sending messages (operations) out to the body for it to carry out.

- But Jacob actually articulates the significance of this—and the deep impression it made upon him later on...

- (:16-17) - *And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

- Notice *dreadful*—that's not *dreadful* in the sense of how horrible it was—but that's an expression of great awe and wonder—and that all takes a hold of him (where, if he was hesitant to believe what Abe. & Isaac had said to him before, now he really **does** believe it!) — the Lord really has claimed this land for Himself!

- And Jacob recognizes 2 things about this place—

1) *this is none other but **the house of God***—God really has chosen this as the place for His abode—residence/kingdom. (That “city” concept that Abraham looked for!)

2) ... *and this is **the gate of heaven***—(notice God didn't tell Jacob either of these 2 things—he'd already been told this by his father and grandfather) - but now this vision/dream has confirmed the whole thing to him—and the significance of this being *the gate of heaven* is that this is the very place through which the will of heaven is going to be carried out on the earth—the will of heaven has to go through this land—and the effect of heaven's will and heaven's blessings on the nations (Gentiles) of the earth has to come through the land of Israel.

- This isn't a “gate” in the mechanical sense that we use it today—but it's being used in that word-picture sense that the Hebrew language is so good at depicting—it's a *gate* in the sense of a means of getting someplace and getting something out of some place. (which should help you out with those “*gates of hell*” over in Matt. 16)

- The *gate of heaven* is the means through which the Gentiles get their blessings—and if they want to get to God, they’re going to have to get to Him through that area/land.

- Well, Jacob confirms that he now understands that’s what this land is all about now.

- And you see that in (:18-19)

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Bethel (= the house of God) ...

- Jacob’s action here isn’t just a recognition of the fact of it—but he does this as an act whereby he’s recognizing that he really hasn’t appreciated any of this properly all along.

- And if you pay attention to this big section of Genesis—(and one of the reasons why it’s as big as it is) - you’ll appreciate all of the many shortcomings of Jacob—and so much space is given to his activities (more than Abraham & Isaac **combined!**) - because what God sets forth in the details of this man, Jacob, and all that he went through, personally, is just about exactly what the nation of Israel itself goes through in its history!

- And Jacob’s fleshly-ness and sinfulness and disobedience—and all the lessons Jacob had to learn in his personal history, are all things that the nation itself experienced and had to learn.

- In fact, there’s a passage over in Hosea ch. 12—in which God is indicting the nation Israel as the 5th CoP begins—and He tells the nation Israel to look back at the history of their father Jacob—and look at what he did—and look at what he had to learn—and come to the point of weeping where Jacob had to come to, in order to learn where God was!

- **Hosea 12:1-5 & ff**

- That’s why you’ve got so much detail given in Gen. 27-48!

- Israel has all this detail concerning their father Jacob given here in these 22 chapters of Genesis so that they could look back at his life—and they could see that the places where they had gone astray were the exact same places where Jacob did.

- Which is why, over in Genesis 47, when Jacob's son, Joseph, brings Jacob in to meet Pharaoh, Jacob tells Pharaoh what he does:

- see Genesis 47: 1, 7-9

- *few and evil*—that's exactly what Israel is going to confess out in the Tribulation period—that their days of doing things the way in which God had been honored & pleased had been *few*—and *evil* had been the things they had been experiencing (they'd been experiencing the courses of punishment!) — and they are going to have to *weep* the way Jacob had wept—and cast themselves (like Jacob did) on God's J-ness & grace.

- The last thing I want to point out in our brief look at God's program with Israel in this "formation stage" — is still in connection with this man Jacob—but I want to just take a moment and point out God changing his name to ISRAEL.

- Genesis 32:24-28 (:28) — "*Israel*" (First time ever used in the Bible) = litt., 'he who prevails with God' — but a working definition = the prince of God; or **God's ruler/God's conqueror!**

- And the 2 concepts are involved—(God's ruler & God's conqueror).

- As that nation in that land—it's going to be **God's ruler**—and the administrator of God's righteous rule on this earth;

- and as **God's conqueror**—there's going to be a battle, that through that nation, is going to be victorious over the Satanic plan of evil on this earth—and provide for the reconciling and repossession of the earth.

- Well, then you've got Gen. 49 (the blessing/prophesy concerning Jacob's 12 sons) - and ch. 50 ends with the embryo of Israel down in Egypt.

- **THE EXODUS STAGE**—(Exodus, Leviticus, Numbers, & Deuteronomy)

- Genesis 15:12-14—(the basic time-schedule)

- There are four major sections of this second stage in God’s dealings with Israel and they follow the books: **Exodus, Leviticus, Numbers and Deuteronomy.**

- Those 4 books comprise four major sections and that’s why the Bible (in this section) is broken down into those four books— because they deal with four major, separate issues in connection with this second stage, (the Exodus stage) of the nation Israel.

- And interestingly enough, each one of those four books, (those four major sections) **have 4 main parts to it.**

- In other words there are 4 main parts to Exodus; 4 main parts to Leviticus; 4 main parts to Numbers; and 4 main parts to Deuteronomy.

- Now, in a survey of God’s program with Israel—we’re not going to cover nearly everything recorded in these 4 books that make up the “Exodus Stage” of God’s program with Israel.

- In fact, we’re only going to cover 5 Major Issues that are absolutely essential and critical to follow and to understand and appreciate what’s going on in the rest of God’s word that makes up what is commonly called “The Old Testament”.

- And if you don’t understand (at a minimum) these 5 Major Issues, there’s going to be a great deal of things that come up in the following books of Joshua and Judges and so forth—that just aren’t going to make sense like they ought to.

- And what I mean by the “sense” that they ought to make—is not the issue of knowing historical events and names/dates/places, etc.—but the “sense” of what is going on ‘behind the scenes’ (so to speak) as God utilizes the nation Israel for the outworking of His plan and purpose of having them be the means for repossessing the earth and destroying Satan’s plan of evil on the earth.

- Let’s briefly note what the 5 Major Issues to be covered are:

- 1) Exodus 1:1-18:27 — Israel's Education in God's "Jehovah-ness" and Grace.
- 2) Leviticus 26 — The 5 Courses of Punishment of the Law.
- 3) Numbers 22-25 — God's Warning to Satan and the Gentiles.
- 4) Deuteronomy 29-30 — The Making of an Additional Covenant.
- 5) Deuteronomy 31-34 — Moses' Last Acts.

- Those are the essential issues to have under your belt so as to allow for you to be able to have some **intelligent** understanding and appreciation for all that follows in your Bible throughout the Old Testament—and even on into the Gospel accounts.

- Let's get a basic outline type understanding for these next 4 books that make up Israel's "Exodus Stage" — and I call what happens in all 4 of these books the "Exodus Stage" because, even though the time period covers more than what is recorded in the book of Exodus—really, the entire period of time running from Exodus through Deuteronomy all deals with the following:

- "Exodus Stage" = **The history of Israel's triumphant departure from Egypt in fulfillment of what God said to Abram back in Genesis 15:12-15—the establishment of the Law Covenant with Israel—and Israel's eventual preparation to enter the land promised to Abram and his seed, in order to conquer the land in accordance with God's plan and purpose for it.**

- And brings them right to the 'brink' of entering the promised land of Canaan and conquering it as they begin (in earnest) the repossession of the earth back to God —

- Now even though this is an extensive portion of God's word—the time frame is relatively short.

- Exo. — Deut. spans only about 200 yrs. (the bulk of it: 40+ yrs.) — but it's an extremely important stage in Israel's history to understand so that you can then grasp what's going on—and **why** God does what He does in the remainder of the Old Testament books.

- This portion of God's word is marvelously put together in the way in which each one of the 4 books focuses upon a particular aspect of what needs to be comprehended in what God was doing with the nation Israel.

- The Exodus Stage; Part 1—Exodus

- Exodus = Israel's 'going out' — in fulfillment of Gen. 15:12-15 to possess the promised land—and to commence the repossession of the earth.

- And it's fascinating **why** God allows Abraham & his seed to be in Egyptian bondage for 400 years—(one being that the *iniquity of the Amorites was not yet full*—but when you think about that—what God was doing was waiting to take the battle to Satan only when Satan was fully ready—God allows Satan to be in 'full strength' (so to speak) to do battle with him!

1) Exodus 1:1-22 (ch. 1) — The fulfillment of Genesis 15:13 where Abraham's seed multiplies in Egypt—Egypt afflicting Abraham's seed—and God preparing to judge Egypt.

- (:1-7) = describes the multiplying of the children of Israel.

- (:8-22) = describes the affliction and servitude of the people of Israel—just as was prophesied to Abraham in Gen. 15.

2) Exodus 2:1-15:21—Describes the fulfillment of Genesis 15:14—the seed of Abraham multiplies outside the land; they would be afflicted there & serve that nation; then God will deliver them in the fourth generation, bringing them out with great substance, and judge the nation they were serving.

- (Ch. 2-4)—The raising up of Moses to be Israel's deliverer and his announcement to the people of God's readiness for God to deliver them.

- (Ch. 5:1-12:30) — God's judging Egypt as prophesied in Gen. 15:14—and the establishment of the "*fear of Israel*" upon the nations. [the 10 plagues] — they not only go out of Egypt with great substance, but with a "*high hand*" (14:8) i.e., produced *fear* upon the nations produced by God Himself (which as David recorded in that 68th Psa., the Gentile nations will once again **fear** Israel just like they did when God brought them out of Egypt—when the LJC comes back at the end of the trib. period—He puts the **fear of Israel** and the **fear of God back** in those Gentile nations!)

- And there's a whole bunch of amazing and fascinating things that *connect* with what goes on here in Exodus and in these 10 plagues—with what goes on out in the book of the Revelation—and why there are similar things (judgments & plagues) that happen out at that time.

- (12:31-15:21)—The description of Israel's Exodus with great substance and with the *high hand* of God, just like Genesis said was going to take place. (crossing the Red Sea)

3) Exodus 15:22-18:27—God educates Israel in the basic truth of His Jehovahhness and being dealt with by His grace through 5 trials for their education.

- *** This is one of the Major Issues we'll look at! ***

- (goes from the wilderness of Shur to Mt. Sinai)

- And there's a 5-fold breakdown to this section that follows each of those 5 trials of Israel's education.

- (see chart—elaborate—they fail to be educated!)

4) Exodus 19:1-40:38 [end of the book] — Israel contracts with God to be dealt with by Him on the basis of their own works/performance.

- Details of the Law Covenant are set forth here—along with the account of Israel's foolishness in entering into this contract—and Moses' personal education is given into the *glory* of God and of His “name” in the face of Israel's sin and rebelliousness.

- And some real important information is set forth in Chapters 30-33. — you've got the 'golden calf' incident—the breaking of the law, even before the 'ink is dry' (so to speak) - and you've got the very important '**reserve clause**' given there.

- And in the face of Israel's foolishness and rebelliousness, God comes along and just shoves them all aside—and He takes Moses off all by himself and He says, I'm going to train you in what they should have learned! — Moses gets a personal education into what God's *glory* is, and what His Jehovah name means—(comes back w/ veil over his face).

- The Exodus Stage: Part 2—Leviticus

- “Leviticus” = “*Levi*” (Israel’s priestly tribe—they became the priestly tribe in connection with the ‘*golden calf*’ incident back in Exodus 32).

- The Latinized ending (or suffix) “*iticus*” = pertaining to—so literally, “pertaining to Levi” or “pertaining to the priestly tribe.”

- Therefore Leviticus is the portion of the law contract pertaining to Israel’s priestly tribe; pertaining, therefore, to Israel’s offerings and worship of God.

- The 4 Sections of Leviticus:

- 1) 1:1-10:20—The laws and statutes regarding the various offerings; plus the service of the priest.
- 2) 11:1-25:55—The laws and ordinances separating Israel from the Gentiles—this is the establishment of the *middle wall of partition* (described by Paul in Eph. 2:14) - designed to keep Israel and the Gentiles distinct—all the commandments contained in the ordinances that says, You don’t do this, you don’t do that, because all the nations do this and that, **and you’re not like them!**
- 3) 26—The contracted blessings and cursings—**the 5 Courses of Punishment** that outline Israel’s future history.

*** This is another one of the 5 major issues we’ll look at! ***

- This is one of the most important chapters in the Bible that you should be familiar with—God provides an outline for His dealings with Israel based upon their performance or non-performance of the law—and of course, Israel does **not** perform it, so actually Lev. 26 becomes an outline of Israel’s history from the book of Joshua on that follows that outline as they go under those 5 CoP—and God’s word gives you the “markers” very clearly, so that you know exactly where you are (which course of punishment Israel is under) as you go through the books of Joshua—II Chronicles.

- And it’s an amazing thing—and it’s an absolute **must** to have a proper under./appre. for it, or you’ll have all kinds of problems later on, all through God’s word!!!

4) 27 (:1-34)—The regulations regarding vows and tithes, as well as the issue of redemption.

- And this is very important because this (along with the book of Ruth) is the section of God's word that the apostle Paul expects you to already understand and appreciate by the time you get to Romans chapter 3, where Paul deals with the issue of redemption as he lays out *the gospel of Christ*—and he expects you to already know what the legalities of redemption are all about.

- The Exodus Stage: Part 3—Numbers

- It's called Numbers because it's the historical narrative that describes the numbering of Israel for their armies in preparation for the conquest of the land of Canaan.

1) 1:1-10:10—The numbering of the people at Sinai concerning instructions for moving into the land.

- (read 1:1-3)— Here you have Moses being told to number the people from the age of 20 upward because they're going to be the men of war—and God is forming the armies of Israel that are going to be the means for the conquest of the land—and so the preparations are getting logistically put together, and militarily put together in the book of Numbers to go to the borders of the land and commence the conquest of it—and you've got the 'track' (so to speak) that they take to get themselves in position to conquer the land.

2) 10:11-21:35—Israel moves, but **BALKS** at the accomplishing of God's purpose.

- The account of sending in the 12 spies into the land—and they all (but 2, [*Joshua* {or *Oshea*, from the tribe of Ephraim} & *Caleb* {from the tribe of Judah}]) come back and actually rebelled and opposed God's instructions to go in and conquer the land because they were afraid of the *children of Anak* (and the *giants* that were in the land) - they see the opposition of Satan's policy of evil to hold on to that land—and the 10 spies quiver in their boots, and the nation responds to that by balking at accomplishing God's purpose.

- They determine they are **not fit—not able**—to repossess the earth—not even that little chunk of it (never mind the whole thing)!

- And their failure all stems from what they should have learned back in Exodus about that issue of God's **J-ness & grace**—and if they'd have learned it properly, they wouldn't have balked here!

- Every one of their problems comes right back to what they **failed to learn** in the wilderness of Shur to Mt. Sinai—and as soon as they put their signature to that law contract, they shut their eyes to God's J-ness & grace—and put their eyes totally upon themselves—and the moment they did that, they became **grasshoppers** in the eyes of those *children of Anak!*

- And they forgot the angel of Jehovah is walking before them—and they forgot that He said, I am already in the land, just come and follow me in!

- 3) 22:1-25:18—God, through Balaam, warns Satan and the Gentiles that nothing will thwart His plan and purpose with Israel—not their tumult in opposition, nor Israel's own stubbornness and rebelliousness.

*** This is another of the Major Issues we'll look at! ***

- This is a phenomenal event and phenomenal section to this Exodus Stage—and it serves as not only a major issue in connection with God's program with Israel—but it serves as a major insight into what our Father's heart and character and essence is all about!

- This event takes place right on the heels of Israel's balking at accomplishing God's plan & purpose—and Israel's rebelliousness/contrariness to God results in God saying that He's going to **destroy that generation.**

- He told them to turn their backs to the land and start heading back in the direction they came—and then, of course, some of them come along and say, Oh NO, We recognize our wrongdoing! We'll put an army together and go up there and fight!

- But Moses tells them that God has already turned around—He's already heading back—and if you don't follow Him now, It's going to be **disastrous** for you—and, of course, they didn't heed Him then either—so they charge up the mountain there and the armies come out and beat them to pieces—and then they start crying all over again!

- And what you've got here is a **national rebellion** taking place—and national stubbornness & contrariness against God.

- And now you come to Ch. 22:1, and you've got Balak the king of Moab desiring to get Satan's chief soothsayer to defy Israel and to put a curse upon them that will make it so that they could **NEVER** do what he understands is their plan & purpose.

- You've actually got 2 things going on here—you've got 2 things that look like it's going to be the ultimate end of God's capacity to ever use Israel—1) their national stubbornness and rejection of Him and refusal to follow Him—and 2) you've got Satan's amassing of the Gentiles at the borders of the land to oppose Israel in their weakest state.

- But God does something absolutely marvelous in the face of all of this—He takes that very Satanic prophet & soothsayer, *Balaam*—and He sends a message through him, **back** to Satan himself—and to those nations—**that nothing is going to thwart God's plan & purpose with Israel!**

- And you have 2 things that God stresses in the 4 messages that He has Balaam give to Balak—the first one is: I don't see any problem with me and Israel! (which is an amazing statement for God to make—Israel has been rebellious; they have spurned following Him) - but God is able to look at them and say, I do not behold iniquity in Jacob!

- ... and the second thing is: God has Balaam turn around and point his finger at Balak and all the other Gentiles and say, **I don't see any problem in dealing with you either!** (and that's a phenomenal thing!)

- God stands right there in front of Satan's own prophet and sends a message back through him telling Satan that there is **nothing** you're going to be able to do

... you can get my people to rebel against me, (**I can handle that**) — you can put all your people together and become the tumultuous ones that they're trying to be, (**and I can deal with that too!**)

- Micah ch. 6 — I want you to see that there is something here that God brings up to Israel that they need to learn about in what He said to Satan and the Gentiles through Balaam way back in Numbers—and the whole thing comes down to God's Jehovahhness and grace!
- When God told Balaam to tell Balak that, *I behold no iniquity in Jacob*—He's referring to what He's going to accomplish by His **grace**—in providing redemption for them.
- And when God told Balaam to tell Balak, *I don't see any problems dealing with you and all your tumult either*—He's referring to what He's going to be able to do by His **J-ness**—His almightiness—to deal with whatever mass opposition Satan and the Gentiles ever put together!
- Micah (a 5th CoP prophet) raised up as the 5th CoP was getting underway—
- (:1-2) - This is the commencement of the 5th CoP.
- (:3) - That's not God saying, O what have I done unto thee? - as if He's overstepped His bounds and has done something bad to them—no, that's Him saying, You tell Me what I've done that's got you into this mess! — I've done **nothing** to get you in to this mess, **you've** gotten yourself into this mess—and that's why He says, "**testify against me**" at the end of (:3)!
- (:4-5) - That's what they needed to learn at this time—*the righteousness of the LORD* — they need to understand the righteousness of God's dealings with them—and they need to understand how it is that God was going to be able to set everything straight in view of the **mess/predicament** they've gotten themselves into—and what they're going to need to learn are those lessons that Balaam spit back into the face of Balak when God utilized Balaam to send this message back.
- i.e., those 2 things!

- 1) The fact that even in the face of all of Israel's rebellion, God won't behold iniquity in them—and 2) even in the face of all the Gentile's tumult, that's not going to cause a problem either.

- And the 2 issues of 1) **God's grace**, and 2) **God's J-ness**—(Israel's salvation—and Israel's hope for ever being what God planned and purposed for them to be) - that all rests upon those 2 things!

4) 26:1-36:13—Describes the issue of the 40 years of the wilderness wanderings—God numbers the nation Israel again.

- And it says that after 40 years Israel is numbered again—the rebellious generation has been destroyed—and God numbers the nation again for their armies.

- The lessons of the past are reviewed—and preparations are made to enter the land again for its conquest.

- The Exodus Stage: Part 4—Deuteronomy

- “Deuteronomy” = a (deuteros) second giving of the (nomos) law—or the second rehearsal of the law before Israel enters the land.

- The new generation now gets the law gone over one more time—and they're reminded of all the things in connection with it—and preparations are made to now actively go into the land and begin the conquest of it.

1) 1:1-3:29—The rehearsal for the past 40 years, and the issue of Israel's failures.

- Moses rehearses the last 40 yrs. with this generation and describes Israel's failures—and points out all the things that previous generation did wrong—and points out the issues regarding God's J-ness & grace **not** being learned—and he exhorts this new generation to NOT follow in their footsteps!

2) 4:1– 28:68—The rehearsal of the details of the law contract.

- Moses goes over the law contract with them again.

- And interestingly enough, the 28th chapter ends up with the reciting of the same issue of Lev. 26—he goes over the blessings for compliance, and the **curse**s for non-compliance—and the last thing Moses says about the law contract is that issue of the courses of punishment!

*** The last 2 sections of Deuteronomy are the last 2 issues we're going to look at in those 5 Major Issues found in the Exodus Stage. ***

3) 29:1-30:20—The making of an additional covenant concerning the possession of the land.

- Most Bible commentaries almost skip over these 2 chapters entirely (or else just very little is said about them) - and really, very few saints have any real appreciation for what is going on here—but this is a **huge** and **very significant** thing!

- (29:1) *These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, **beside** the covenant which he made with them in Horeb (Sinai).*

- Just before Moses dies—and Joshua takes over to bring this generation into the land—God makes another contract with Israel—but this contract is totally different and unlike the Sinai contract!

- It's a contract made in *the land of Moab*—and it says it was made **beside** *the covenant which God made with them in Horeb*—and as you read through it, you find that it's another covenant concerning the possession of the land.

- Oftentimes this is referred to as the “Palestinian Covenant” because the land **is** what is emphasized in it—but that's an unfortunate title—because it gives the impression that God is just re-affirming His covenant to possess the land—and most folks miss some other things that are being said.

- And the truth of the matter is—there are 2 other issues that are mentioned in this contract—and they are the issues of **1) God's Jehovahness and 2) His grace!** — And that's really what this additional covenant is about—it's a covenant to possess the land by means of God's J-ness & grace!

- God comes along and makes this additional covenant with the nation Israel just prior to them entering the land—and He sets it *beside* the Sinai contract (the performance contract) — and God makes this contract with Israel all on His own, and He says, I will, by My Jehovahness and grace, give you this land!

- The children of Israel will eventually learn that that's the **only** way they will ever get that land—but God makes this contract with them so that it stands there along with the foolish contract they entered into—the law contract said, IF you do all these things, THEN you'll be my *holy nation and kingdom of priests*—but their history is one of NOT doing those things—and so their only hope of ever getting that land is based upon what is said in THIS contract—the one emphasizing God's Jehovahness and grace!

- And really, that makes this contract (or covenant) of far greater importance than the Law of Moses!

4) 31:1-34:12—Moses' last acts to Israel—presentation of the prophetic song of witness concerning Israel's rebellious history to come—along with Moses' final appeal to Israel to learn the issue of God's Jehovahness and grace.

- You've got 2 main issues—1) the song of Moses [ch.32], and that song is a song of Israel's rebellious history—and that song is going to be utilized by Israel just like Lev. 26 to map out Israel's history to come.

- And then 2) Moses goes through the 12 tribes and blesses them just before he dies—and he ends up the whole thing with a very strong appeal to Israel that everything they are, or ever will be is not because of their works or performance—but because God is going to do for them (by His J-ness) what they could never do for themselves—and He will then give them the land as their possession by His grace, and not by their own works!

- End of the outline of the Exodus Stage.

- **Review**—The 5 Crucial Issues in the books of Exodus-Deuteronomy (slide #39)
 - Let's look at: 1) Israel's education in God's Jehovahhness & grace.
 - The issue of God's Jehovah name.
 - When God gives Moses the significance of His Jehovah name, He's not doing that just to give a name for as a 'first-name' kind of thing (a "sir" name)—but it has far more importance than that—it's supposed to have **great meaning** and **great significance!**
 - Ex. 3:15
 - Psa. 83:1-18 (:18)
- Exodus 3:1-6
 - This is actually a mild rebuke/reproof of Moses by God.
 - Moses had killed the Egyptian—(Moses was to be Israel's deliverer)
 - But the Time Schedule of Gen. 15 (the 400 yrs) hadn't been fulfilled yet.
 - And Moses had not circumcised the children he had had up to this point in time! (his 2 sons)
 - Moses had let God down (so to speak) - Moses had become disenchanted and a little bit despondent over things.
 - So the burning bush incident is really a mild reproof of God to Moses.
 - In Exo. ch. 1 & 2—Moses' parents understood the Time Schedule and were operation on it in a rightful manner.
 - And both Stephen in Acts 7—as well as the writer of Hebrews in Hebrews ch. 11 understood this and points this out as well!
 - (:7) - note: "surely" - Moses thought God hadn't seen it—he thought **so much time had gone by**, maybe God hadn't seen it—maybe God had turned away from all that He said to Abraham!

- So in (:7) you've got Moses thinking that those things were **never** going to come to pass—and so he's confronted with that issue—and now he gets the commission to go back into the land of Egypt and begin to function as the plan & purpose of God was to have him function in—and he's to go back there and announce to the children of Israel, **God's readiness to deliver them.**

- (:8-12)

- And notice that you have in the context that issue of **Time** being an issue—but also notice the choice of words God uses there in (:12) - "***Certainly I will be with thee***" — now coupled with the Time issue, you've got God talking about the "Certainty" issue!

- All these questions Moses brings up here just underscores and puts on display his own skepticism—and all that skepticism is dealt with by God. (and it's all a bunch of fleshly thinking on Moses part)

- (:13) - Moses is thinking of the skepticism of the people Israel—and he begins thinking about how he was originally rebuffed by them when he killed the Egyptian—and his own skepticism about the Time issue and the Certainty of God doing what He said was going to do— all that was just exactly what was going through the minds of the rest of the children of Israel.

- (:14-15)

- **God's Jehovah Name: The verbal expressions of Jehovah**

- In giving Moses this verbal expression of His Jehovah name—He's actually developing a doctrinally expressive name or title or designation that He wants used in connection with Himself—and He wants it to become a part of the children of Israel's vocabulary—and He wants it to be understood and appreciated as being such by the children of Israel—forever more!

- See "Compound Names" ppt Show.

- **Note to self:** At this point I taught the "I AM THAT I AM" concept and the "I AM ____" concept from my previous notes [the manilla paper] — but I didn't teach the Jehovah-compound names yet.

- Another Note to Self: At this point I taught on Israel's Basic Education into God's Jehovah Name—dealing with Exodus chapters 3-15—and Phase 1: The 10 Plagues; and Phase 2: The 5 Trials of Education in Exodus 15-18—(again from the manilla paper notes).

- THE SEVEN COMPOUND NAMES OF JEHOVAH.

- To understand & appreciate God's Jehovah name is to understand and appreciate a great deal about His character & essence—about who He is!

- And we could run many, many verses on this—but lets just look at one before we begin looking at these compound names:

- Jer. 31:1-14

- Appreciating passages like this (and a vast amount of similar passages) - really gives you a great deal of proper understanding when you get to the gospel accounts and follow what's going on there.

- And as you read through your Bible—and you come across passages that has the LORD telling Israel that “I will be [this]” or “I will be [that]” — you've got God underscoring to Israel this issue of what His Jehovah name means to them and He's coming along **and filling in that blank!**

- And so the focus of attention now in this 2nd Phase of Israel's Basic Education into God's J-ness & Grace is upon that **shortened version** of the verbalized expression of His Jehovah name: “I AM _____” — and what God is going to educate them in is to see the weakness of their own flesh and their own limited capacity, in contrast to God's unlimited capacity and the strength of His name and His grace to provide for them everything they could not provide for themselves—and as a result, Israel was to cast themselves upon the unconditional covenant He made with Abraham—or else they'll **never** be what God's plan & purpose calls for them to be! (i.e., that *great name, great nation, and blessing to the whole world*, in other words, the very means through which God is going to repossess this earth from Satan and destroy his plan of evil!)

- And really—even though all we can do is touch upon each of these 7 compound names—the truth is there is a great deal of information concerning each one of them—and that is due to the fact that each one of them is designed to actually give Israel a revelation of what they need and what God is going to do for them in response to their need. (by His performance, not theirs)

- And really—when you put the whole package of God’s Jehovah Compound Names together—what you get is all that God calls for them to be that adds up to them being spiritually fit for His use!

- And it’s through an understanding and appreciation for God’s Jehovah name (and especially these compound names) that you really come to a much deeper realization for all those times when you come across passages in your Bible where you’ve got terminology or a phrase such as ‘**calling upon the name of the LORD**’ - that’s His Jehovahhness!

1) Genesis 22:7-14—JEHOVAH-JIREH

- Before going on—I just want to point up that Israel’s education into God Jehovah name — at one point in that education, they will be reminded of the significance of this name in connection with the Passover that took place as the final plague—and I only mention it here to make you aware that when God sets up **Israel’s calendar**, He does it in connection to each of the major feast/events in that calendar matching up with and corresponding to one of these compound names —(there are 7 compound names and 7 feasts on Israel’s calendar.)

- And there’s some marvelous things that go on in connection with how God deals with Israel—even when they go under that law contract (a contract based upon their performance/works), but God puts the whole thing together in such a way so that He can still provide for their education into His J-ness & grace!

- (maybe we’ll look at that calendar later on)

- JEHOVAH-JIREH = The Jehovah concept (I AM) + Jireh (which fills in the blank)

- Jireh = sees; God sees; God will see to it—(see :14— “*it shall be seen*” - what shall be seen?) - not just any old thing, but the “*it*” is what is specifically in this context—and what shall be *seen* is sitting back in (:8) [*God will provide himself a lamb*]! —God will provide Himself for a sacrifice!

- Litt., I AM providing Myself for a sacrifice! or I **will** provide Myself for a sacrifice.

- There's going to be a **mount** in which God Himself (for Israel's benefit), is going to provide Himself for a sacrifice—and I'm sure you know when and where that took place!

- This also corresponds to what will become the **Redeemer** mandate of the Davidic covenant—and this Jehovah compound name emphasizes a redemptive, substitutionary sacrifice in view of Israel's sinfulness and uncleanness!

2) Exodus 15:22-26—JEHOVAH-ROPHEKA

- This one takes place at the beginning of Part 2 of Israel's basic education in to God's J-ness & grace—just after the 10 plagues are over, and just after they have crossed the Red Sea.

- This 2nd Jehovah compound name is given in connection with the 1st of the 5 Trials of their further education into God's J-ness—the “bitter waters trial” - and again, this is one of those trials where God intends to “*prove*” them—to prove what's in their heart and the reality of their own weakness and necessity of casting themselves upon His J-ness to get them out of the predicament they get themselves in to.

- JEHOVAH-ROPHEKA = The Jehovah concept of (I AM) + Ropheka = to heal; to make full of health.

- Litt., I AM Jehovah God (the LORD) that healeth thee.

- Here God “*proves*” them—and educates them as to their own weakness and to His own strength (capacity) and grace.

- This compound name foreshadows a predicament that Israel will get themselves in that they cannot get themselves out of—whereby they begin to experience the **diseases** and **sickness** brought upon them **because of the curses of the Law contract.**

- And they will have to cast themselves upon God's CAPACITY to do this very thing—heal them!

3) Exodus 17:8-15—JEHOVAH-NISSI

- This one takes place in Israel's 4th Trial of their Education into God's Jehovahness and grace in connection with the battle with Amalek.

- Before ever getting to Mt. Sinai, Israel ends up dealing with opposition from a Gentile Army—Amalek and his army—actually, Satanic opposition attempting to destroy that nation Israel from off the face of the earth. (The Satanic policy of evil)
- And you've got that issue sitting in (:14) that Moses is to *Write this for a memorial in a book, and rehearse it in the ears of Joshua*— in other words, this now gets turned into an EDUCATION! — Israel is being educated as to the basics regarding God's Jehovahhness; regarding themselves; and regarding what they are going to have to have if they are ever going to be what God's plan & purpose calls for them to be.
- JEHOVAH-NISSI = the Jehovah concept of (I AM) + NISSI = a *banner*—but not just any old banner, it means a military banner (like a battle streamer) - that is, a VICTORIOUS MILITARY STANDARD—the issue is one of God being Israel's victorious conqueror—therefore, Jehovahhness = **God our victorious conquering Hero!**
- And this lines up with the issue of Israel needing a an Avenger (3rd mandate of the Davidic Covenant).

4) Judges 6:24—JEHOVAH-SHALOM

- The issue of this compound name has to do with Gideon and what God taught the nation Israel as they went under the 1st Course of Punishment of Lev. 26.
- The book of Judges records for you everything Israel went through as they merited that 1st CoP because they failed to comply with the law contract—and therefore began undergoing the 1st CoP with the invading armies running skirmishes upon their borders and so forth. (the Midianites being the ones invading them at this time)
- JEHOVAH-SHALOM = The Jehovah concept of (I AM) + SHALOM = peace—hence, GOD OUR PEACE. (God the peace-giver)
- This depicts the LORD as their Deliverer (the 2nd mandate of the Davidic Covenant).

- Israel was confronted with the issue regarding their weakness in the face of the Gentile nations—but also their weakness in the face of the Gentile nations in view of their sinfulness that got them in to this predicament.

- Gideon is raised up to provide deliverance for them—and this Jehovah compound name is put together in order to recognize the significance of it.

- It pictures Israel as having peace in their land so that they can function as God’s plan & purpose calls for—all because God Himself comes as their “Peacemaker” and provides that for them!

- And Gideon builds an altar and puts the Jehovah compound name together in order to indicate that they will NEVER be able to provide peace for themselves!

5) Psalm 23:1 (Psa. 80) — JEHOVAH-RAAH

- In these 2 Psalms Israel is educated in the issue of God having to SHEPHERD them — because not only are they individually ‘like sheep’ going to go ‘astray’ - but nationally ‘as sheep’ they’re going to go ‘astray’ - and they’re going to end up being taken out of their land and scattered!

- And they’re going to need a Shepherd to come and re-gather them and bring them back.

- JEHOVAH-RAAH = The Jehovah concept of (I AM ____) +
RAAH = to shepherd—Jehovah my Shepherd—or Jehovah who Shepherds.

- Psa. 23:1-6

- Here you’ve got 3 Psalms that form a triad of Psalms that deal with the progression of the historical events to get Israel the kingdom.

- Psalm 22—deals with the work of David’s greater Son (the Messiah/Christ) on the cross as He functions as Jehovah-jireh in fulfilling the Passover issue and providing for Israel’s deliverance through His redemption & propitiatory sacrifice.

- Psalm 23—emphasizes the Jehovah-Raah concept—and deals with Israel in connection with them being in that scattered state based upon what the courses of punishment of Lev. 26 calls for—all because of their non-compliance of the law contract—and God is going to have to re-gather them like a shepherd and bring them unto Himself—and by doing that, God is going to deliver them through “*the valley of the shadow of death*” (the tribulation period) - and they won’t have to *fear any evil*—and He’ll *prepare a table* for them *in the presence of their enemies* (their kingdom) - and He’ll *anoint their head with oil* and crown them as the head of all the nations—and they’ll have *goodness and mercy follow them all the days of their life*—and they’ll *dwell in the house of the LORD for ever* in that kingdom!

- David talks about it personally, (about himself), but it’s actually a nationalistic Psalm given to the nation Israel in this triad of Psalms.

- Psalm 24—emphasizes Jehovah-Shammah (the 7th Jehovah compound name) - and it describes the blessings of the kingdom and the effect of that kingdom upon the whole world—it describes the King and His glory coming in and sitting down upon His throne—and the whole world bowing down at His feet.

- Actually—contained within the 23rd Psalm, you’ve got all 7 of the Jehovah compound names set forth!

- And in these 3 Psalms you’ve got the entire span of Israel’s calendar set forth—David puts the whole package of names and Israel’s calendar together for you—from the 22nd Psalm (Passover) through the 24th Psalm (Tabernacles) - it’s a marvelous thing!

- And this 23rd Psalm—far from being a funeral Psalm—it looks at Israel under the courses of punishment of Lev. 26—and they are going to have to have God function for them as their Shepherd—and that’s why, in John’s gospel, over in John chapter 10, the LJC presents Himself as “*the good shepherd*” - He lays down His life for the sheep; but He is also going to gather the sheep unto the fold and give them (the *little flock*) the kingdom. — And in Psa. 22 you’ve got the good Shepherd laying down His life; and in Psa. 23 He gathers them together; and then in Psa. 24 (as Jehovah-Shammah) He gives them the kingdom!

- One more thing before we leave this compound name—so critical is this issue of Jehovah-Raah—especially in view of how God wanted the **national/administrative leadership** of Israel to be educated in this Jehovah-compound name—that this issue of Israel needing a Shepherd, and that the shepherding of Israel is going to fall into the hands of the Pharisaical VRS under their corrupted doctrine, and what all that will lead to — so critical is all that, that God dedicates a great deal of information to it throughout His word.

- Ezekiel 34 - (“*showers of blessing*” [:26])

- (:1-10)

- (:22-24)

- You should also recognize how big of an issue this Jehovah-Raah aspect of God’s Jehovahhness is to the nation Israel, that even the Adversary (Satan himself) is going to attempt to circumvent Adoni Jehovah being Israel’s shepherd—and he’s going to produce a counterfeit shepherd in the form of the Antichrist!

- Zechariah 11:17

6) Jeremiah 23:6; 33:16—JEHOVAH-TSIDQENU (ZIDKENU)

- read Jer. 23:1-6 & 33:16

- The Jehovah name here was put in all capital letters by the KJ translators indicating that this is one of those verbal expressions of God’s Jehovah name.

- JEHOVAH-TSIDQENU = The Jehovah concept of (I AM ___) +
TSIDQENU = the Hebrew word for *righteousness*.

- The issue here is the fact that Israel has been indicted by the prophet Jeremiah as the 5th CoP gets underway for not only **individually** lacking righteousness—but **nationally** lacking righteousness—and **administratively** lacking righteousness—and their need to have the perfect righteousness of God is one half of what they have to have in order to be fit to be utilized by God for His plan & purpose for them.

- And the only way they are ever going to get individual, national, & administrative righteousness is for God (by His Jehovahhness & grace) to give it to them and to come and righteously reign in their midst as their King—and that’s exactly what the LJC does—He’s J-Zidkenu!

- This Jehovah –compound name, of course, lines up with the 4th mandate of the Davidic Covenant: the King and His Kingdom.

7) Ezekiel 48:35—JEHOVAH-SHAMMAH

- In the last 8 chapters of Ezekiel, Ezekiel is taken by the Spirit into the end of the Day of the Lord when the kingdom is established in the land.

- The Lord’s Temple is there—the fulfillment of the Abrahamic Covenant has arrived for Israel—and the thing Abraham looked for (God building a city that has foundations whose builder & maker is God) is all seen by Ezekiel—and he sees the fulfillment of the Abrahamic Covenant, and he sees Israel on this earth reigning and ruling as the head of all the nations with God dwelling in their midst—and the name of that city Jerusalem will be called, JEHOVAH-SHAMMAH. (read Ezek. 48:35)

- JEHOVAH-SHAMMAH = The Jehovah concept of (I AM) + SHAMMAH = the Hebrew word for “there” - hence, **Jehovah is there.**

- This is also described in the 24th Psalm—and along with Jehovah-Raah, you’ve got the preview of the 5th mandate of the Davidic Covenant: the Blesser and His blessings.

- Now those are your 7 Jehovah-compound names.

- Israel is going to be educated throughout their history in the fact that they need God to Provide Himself a sacrifice; and to be their Healer; and to be their Conquering Hero, their Peace, their Shepherd, their Righteousness, and to be There, ever present and dwelling in their midst—or they’re never going to be that *holy nation and kingdom of priests*, and fulfill that Abrahamic Covenant!

- And all 7 aspects of God’s Jehovahhness must be put into effect in order for Israel to get that kingdom!

- Isaiah 12:1-6

- Briefly go over Israel’s Calendar—(see additional notes—Peter)

- Next: THE RESERVE CLAUSE OF EXODUS 33:19

- We'll now begin looking at the 2nd item of the 5 Critical Issues In The Books of Exodus Through Deuteronomy—(at least the 5 that are critical and essential to gaining a proper grasp upon what God's program with Israel is all about—and issues that will better enable you to handle the information that's sitting in Romans 9, 10, & 11) [the minimal requirement, so to speak].

- 2) Leviticus chapter 26—The 5 Courses of Punishment of the Law.

- Leviticus chapter 26 is one of the most important chapters in all the Bible for you to understand and appreciate.

- It's the portion that deals with the contracted blessings and cursings of Israel as they are now under the law covenant/contract.

- The 5 courses of punishment provide for Israel an outline of their future history once they have entered into the law contract based upon their **performance** in connection with that contract.

- At Mt. Sinai, Israel **rejected** the education God was giving them into His Jehovah-ness and grace—and they foolishly opted instead to operate upon their own performance and works in order to produce both their own justification and their own sanctification. (the primary function of the law)

- Therefore, God set up the law contract so that they would, indeed, receive blessings for compliance with the contract (total, 100% compliance) - and they would merit and earn cursings for non-compliance with that law contract.

[a totally fair and expected thing for God to do!!!]

- And when you arrive at chapter 26 of the book of Leviticus, you come to a section in God's word whereby He not only gives the children of Israel the information concerning what they will merit as they break the law contract—but at the exact same time, God gives them this basic outline (or Time Line) of what their future history is going to be—the real future of the nation (because even though the opportunity is there to comply, compliance with the Law is **impossible** for any man of Adam's seed [which is what they were]!)

- Now if you properly understand & appreciate what these 5 CoP are all about—then you're going to have in your mind this "Time Line" of Israel's program from Mt. Sinai all the way to the very end where God Himself is going to have His *Day of Wrath* just prior to Him setting up His kingdom/residence upon this earth in victory over Satan & his co-horts—and repossessing this earth from Satan.

- And by having a proper understanding of Lev. 26 (and these 5 CoP), you will have this Time Line operating in your mind—and as you go through the books of Joshua, Judges, and all the way through II Chronicles, and on through the Prophets — you’ll be able to know exactly where you are in God’s entire program with Israel and how God is dealing with them.

- Simply put, understanding the 5 CoP in Lev. 26 actually gives you the capacity to have a complete outline of Israel’s history in your mind that allows you to appreciate **why** the things God does **are** what He does—and it gives you a **context** to put all the events and things that you read about in—and it’s just a marvelous thing.

- Leviticus 26:1-13 (read)

- (:1-2) - You’ve got a re-statement of God’s warning to Israel about making *idols* (like the Gentile/Canaanites) and to keep the *sabbaths* (the calendar that chapter 23 set forth).

- (:3) - this begins this issue of the “*IF — “THEN”*” terms of the law contract with the emphasis all upon “*if*” they comply with the contract “*then*” God will give them all these wonderful blessing-type things that are mentioned in the remaining 10 verses—all based upon **their performance** and *keeping God’s commandments* and *walking in God’s statutes*.

- And the list of blessings from (:4) on down are some really fantastic things! — in fact, they are all things that you should be able to recognize that God **would** have done based upon His Jehovah-name and His grace, had they opted to cast themselves upon His J-ness & grace back at the offer of the law contract at Mt. Sinai—but now it’s strictly up to their own performance whether or not they actually merit these blessings.

- And you need to appreciate that what’s laid before them here in the opening verses of Lev. 26 (in connection with these blessings) is that by Israel’s own performance of the statutes, judgments, testimonies, and commandments of the law contract—they would not only receive the physical/material blessings spoken about here—but they would also achieve **the end result** (so to speak) of what the conditional statement of the law contract contained (back there in Exo. 19) regarding the fact that **if** they observed to do all the commandments and so forth, **then** they would be that holy *nation and kingdom of priests*, and they would get themselves established in their land to function as God had covenanted with Abraham and his seed

.... to function as the re-possessor of the earth and become the blessing of the whole world.

- (:9-13) - You have proof of the fact that if they perform all that the law contract calls for, then they will get that covenant established that God promised to Abraham—in (:10) they'll never lack of food—and in (:11-12) God will be "THERE" and dwell among them and God will be their God and they will be His people — all that is indicative of the fulfillment of the covenant that God established with Abraham and his seed—and **if** they merit it, they will fulfill all of that to God's honour and glory in connection with what His plan & purpose calls for—**IF** they perform all this!

- But remember (and they needed to remember) what had all gone on from the wilderness of Shur to Mt. Sinai—where God was trying to educate them as to their own inherit **weakness** and **inability** to ever make themselves what God's plan & purpose calls for—and the need for His J-ness & Grace to undertake for them and perform for them in all the things they can't perform—and get them out of all of the predicaments that they find themselves in.

- They failed all those lessons!

- So after they entered into the law/performance contract—God now sets before them the issue of obtaining the covenant to be that *holy nation & kingdom of priests* is all now going to be upon a conditional basis because they said, "*All that the LORD hath spoken we will do*" and so now the blessings, and the covenant, and God walking amongst them, and being their God, and them being His special people, etc., is all set before them as a conditional thing, based upon their performance.

- And everything will be hunky dory as long as they perform—but if they don't perform, that's when (:14) ff clicks in—and actually Israel has already been educated in the fact that they **won't** and **can't** perform any of that law contract (because of the weakness of their flesh) - and so the truth of the matter is, that Israel's history will **not** be one of experiencing (:3-13) - but they'll end up experiencing (:14-46)!

- And actually, they'll only get a preview of these blessings under David/Solomon, but a preview is a sorry substitute for the reality of those fantastic blessings of (:3-13)!

- The truth is—the dispensation of grace interrupted God’s dealing with Israel under the 5th CoP—and therefore some of the things being spoken about in the last several verses of chapter 26 are going to find their fulfillment when the program resumes after this dispensation of grace is over—which is why this chapter and the issues of the 5 CoP is so important to our studies in Romans 9-11)!
- And the remnant, out in the tribulation period spoken about as those last 7 years on Daniel’s time schedule—they will finally end up fulfilling a lot of what is spoken about in the last part of ch. 26 — and God’s final remembrance of the covenant with Jacob, Isaac, and Abraham (as He says there in :42), and His returning to them, and blessing them, and so forth—that’s all that Israel will receive once the program is resumed and the purging wrath has fulfilled its course as per what the 5th CoP calls for.
- And the remnant receives the blessings—not based upon their performance—but based upon casting themselves upon God’s J-ness & grace.
 - And the remnant receives those blessings actually based upon **another contract** that God makes with Israel (that we haven’t gone over yet) - but one that is given to them before they enter into the land—and that is recorded in Deut. 29—that other contract that is set beside the Ark of the covenant (and not stuck in the coffin) - that other contract that God makes is the one He ratifies with the remnant.
 - They go into the kingdom in the land, possess it, enjoy it all and function as the Abrahamic covenant called for.
- But, once again, Israel’s history is all about vs.14ff contained in these 5 courses of punishment.
- And I just want to emphasize that I call these **courses** because that’s exactly and precisely what they are—they are not cycles!
- And I use the word **punishment** because that’s the word God Himself uses down there in (:18) as the 2nd CoP gets underway.
- And as the curses or punishments begin to be described in (:14-33), — they aren’t described in a random manner or in a hap-hazard manner—but what God does is to set them forth in a **formant** for the punishments to come upon Israel in **progressive courses**!

- And that's a critical issue—and one that (if this subject is ever taught by Bible teachers, which almost is never the case) - these 5 punishments are usually taught as *cycles*—and by teaching them that way (due to not paying attention to what is said in ch.26), you never get an appreciation for how each course is built upon the next course—from 1 to 5—so that by the time the 5th CoP is brought upon the nation Israel—all of the other 4 CoP's are still running full throttle!

- In other words, the 5 CoP's are never to be thought of as running in singular fashion—(outside of the 1st) — but they are laid upon an already running course—and built up course by course until you have 5 courses all running at the same time!!!

- And a lot of other erroneous doctrine has been taught in connection with this—such as Israel going through all 5, and then going through them again and again and again—which is **not** true—they only go through them **one** time!

- And it's often taught that these 5 CoP's apply to other nations— “client nations” - and especially the United States, but that is a total mishandling of God's word and a very shallow understanding of God's program with Israel!

- Identifying the 5 Courses of Punishment:

- The 1st Course of Punishment—(:14-17)

- The 2nd Course of Punishment—(:18-20)

- The 3rd Course of Punishment—(:21-22)

- The 4th Course of Punishment—(:23-26)

- The 5th Course of Punishment—(:27-33) - and contrary to the way in which these courses of punishment are commonly taught (if they're ever taught at all) - as you read through this 5th course, you can easily understand & appreciate that there are no more courses beyond this one—in fact, there can't possibly be any more beyond this one because it ends up with God *remembering* and fulfilling all that He promised to *Jacob, Isaac, & Abraham*—in other words, when this CoP ends, God will have His kingdom/residence established on this earth—which also tells you that these CoP don't repeat themselves!!!

- And if you cast your eyes on down in the chapter—you'll realize that God doesn't use that expression any more (viz., *And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins*) - and in fact, if you look at what begins happening in (:40) you'll see that God has actually been describing how He's going to deal with them when they're **out** of the land—and then He describes what will become their 'prescription for cleansing' which will take place while they are still under the 5th CoP.

- (read :40-42) — God is actually going to **wait** for a particular response from them!

- Notice in (:41) that expression, "*if then their uncircumcised hearts **be humbled***" — that's what was supposed to take place between the wilderness of Shur to Mt. Sinai.

- And when Moses gives the nation the second-giving-of-the-law in Deut., remember that we noted there in ch. 8:2 that Moses has them look back to that time between the wilderness of Shur and Mt. Sinai, and he tells them that all those trials of education were deigned to *humble* them in their own eyes—and to have them recognize the fact that they're not going to be able to walk in God's statutes and keep His ways and so forth—but they were a *stiffnecked people* and they're never going to learn their lessons until God finally brings all this upon them.

- But finally at the time of the end of the 5th CoP, their *uncircumcised hearts are going to be humbled*—and then and there they'll **accept** their punishments of their iniquity—and recognize that they actually deserve all this to come upon them for their non-compliance with the law contract.

- And what you're reading about there in Lev. 26:40-42 is the very thing we looked at in Hosea 14 when they're going to have to cast themselves upon God's J-ness & grace—and what's going here is that God has determined to wait until the end of the 5th & final course of punishment for them to do this very thing—He's going to wait for a time when, because of the success of the 5 courses of punishment, Israel will *confess their iniquity and the iniquity of their fathers*—and their *uncircumcised hearts are humbled* and they *accept* the punishments of the 5 courses of punishment as being all deserved by them.

- And notice there in (:42) when God says that He'll "*remember my covenant with Jacob, and Isaac, and Abraham*" — He's not saying that He's forgotten about the whole thing or anything along those lines—but that it's only going to be when Israel has 'learned their lessons' (so to speak) that they will then cast themselves upon God's J-ness & grace—and the issue will be to do away with that old law contract—and even though it's not stated here, God will make provision for the payment of their sins—and what He does, is to make a New Covenant—and the whole issue then will come down to God being able to now GIVE them all that the Abrahamic Covenant called for by His grace—and He will then make them that *holy nation and kingdom of priests* solely based upon His grace in that land.

- And then (:43-45) goes on to describe further issues concerning their recognition of all this.

- (read :43-45)

- (read :46)

- Now you may not realize it, but by going over just this much, you should now see how this 5th CoP (especially) brings everything to a head—and then brings everything to it's fulfillment in God's program with Israel. (There's no need for a 6th or 7th CoP!)

- And this 5th CoP is as long and as involved as it is—and as drastic as far as its punishment goes because God is going to wait for the fulfillment of (:40) - and then He's going to respond to their 'lessons learned' (so to speak) and deal with them *graciously* once **they** realize what needs to be done.

- And like I said—you may not realize it, but by understanding and appreciating these 5 CoP's, some things should begin to "click" in your mind when the so-called New Testament opens up with those 4 gospel accounts of Mat, Mk, Lk, & Jn—and you begin reading, (for example), about John the Baptist and his ministry indicting the nation as the '*generation of vipers*' that they were—and why John is having them come to him for water baptism for the remission of sins and their confessing their sins and so forth—and really, this is going to serve you as one of your greatest ways to make sense out of a whole bunch of things sitting in the gospel accounts—and you're not going to make the huge mistake of ever thinking that what's going on there has anything to do with you in this dispensation of grace!

... Or that something “new” has begun!

- This is a great example of **Biblical Theology**—and how Biblical Theology *trumps* Systematic Theology and Theologians and Bible Scholars!

- One example is sitting over in Mark 16— (and as I’ve pointed out before) —most Bible teachers and commentary writers simply don’t have a clue as to what to do with Mark 16:15-18!

- In fact, all the “study Bibles” have some kind of a comment about Mark 16:9-20 that goes something along these lines: “The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.” (They simply deal with it by either casing doubt on it [as spurious=illegitimate], or simply throwing it out altogether!)

- But you should know from this—(and from what’s sitting in the 5th CoP Prophets) - that the 5 things listed in Mark 16:15-18 have nothing to do with you or me today in this present dispensation of grace in which we live—but they have a great deal to do with the remnant of Israel and what they will have to face in the final installment of the 5th CoP!

- 1) “*cast out devils*” - Zech. 13:1-2
- 2) “*speak with new tongues*” - Zech. 8:23; Isa. 28:11
- 3) “*take up serpents*” - Deut. 32:22-24; Jer. 8:17; Rev. 6:7-8
- 4) “*drink any deadly thing*” - Exo. 15:23-25; Rev. 8:10-11
- 5) “*lay hands/sick recover*” - Isa. 35:1-6

(great example of “making connections!”)

- Now that we’ve identified each of the 5 CoP’s—let’s now go back through them and this time identify the items or issues that are involved with each of the 5 courses—and by indentifying the issues involved, as you go though your Bible and you are reading through Israel’s history and see various things happening to them—you’ll know what’s going on (and more importantly, WHY) - because it’s one thing to know what the 5 CoP are—but it’s another thing to understand what is involved in each one and be able to identify and match up what historically takes place with Israel to the specific course of punishment they’ve merited and have the frame of reference God intends for you to have so that when you’re reading your Bible, you can do it with real, genuine Biblical (godly) intelligence! (build your power of perception)

- Ex., **Elijah** (I Kings [17]) - cluster of miracles—but for no reason: they signify which course of punishment Israel is going through.

- see Lev. 26:19-20 — well Elijah’s most familiar miracle what what??? — when he stopped it from raining for 3 1/2 years = exactly what the 2nd CoP called for!!!

- Elijah declared the reality of Israel’s failure to respond properly to the 1st CoP—and he stopped the heavens; made their heavens as *iron*, and their earth as *brass*—and for 3 1/2 years their land didn’t bring forth any *increase* and the trees of the land didn’t *yield their fruits*—and he functioned and brought about that 2nd CoP.

- And if you understand that—when you come across what’s all happening with Elijah, you wouldn’t wonder why is Elijah doing this? —no—this would ‘click’ in your mind, and you would immediately recognize what’s going on—and immediately realize that the 2nd CoP is now in effect!

- That’s the kind of connections I’m talking about.

- But I just want to underscore one thing before we begin looking at what’s involved with each of the 5 CoP.

- It’s important that you recognize that when God inflicts these things upon the nation—He’s not doing it sadistically or for no reason at all—but He’s first of all doing it because the contract calls for it, and Israel entered into it knowingly and contracted for God to treat them like this if they didn’t comply —

- But the other thing you’ve got to recognize is that **the curses are designed to correct Israel**—they’re designed to get them to be reformed.

- (:18) - “*punish*” - God isn’t doing this for the fun of it—but He’s punishing them like children—and to get them to recognize that they’ve done something wrong—and to, in the end, be **reformed** by it.

- And they are to recognize that they’ve done something wrong—and they are to be brought to the point of finally acknowledging the issue of God’s J-ness and having to be dealt with on the basis of His grace.

- (see Lev. 26:23) - “**reformed**” - that’s the intention—to *reform* them by these things—and not have it that they continue to walk contrary unto God—and by the time you get down to (:28) in the 5th CoP, you’ve got for the first time in the Bible, the word “**chastise**” (which is an intensified form of the word *punish*) - but the issue is, that the courses of punishment are all about making the nation aware of the wrong she’s been involved in—and making her aware of the consequences of that wrong—in order to bring the nation to the point of having to circumcise their uncircumcised heart; and being humbled to the point of recognizing their total inability to make themselves into that *holy nation and kingdom of priests*.

- 1st Course of Punishment—Lev. 26:14-17 (read)

- (:16) - **Physical afflictions/diseases**.

- Remember Ex. 15—1st Trial/Education—*If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

- (:16) - *and ye shall sow your seed in vain, for your enemies shall eat it*—and the issue isn’t that they can’t grow a crop because the land has been cursed (that happens in the 2nd Course) — but the issue here is that *their enemies shall eat it*—

- **Boarder raids** from their enemies that come at harvest time and rob them of their crops.

- (:17a) - When Israel tries to respond to this, and deal with those boarder raids, Israel has **no victory!**

- God is not going out and fighting with them to deal with their enemies—in fact, by setting His face against them, He’ll set His face **FOR** their enemy!

- (:17b) - “*reign*” - that’s not *reign* in the sense that they’ll see in the 5th CoP—but here it’s a *reign* in the sense of a **tributary reign**—because of the successful boarder raids they end up **being in tribute to their enemies!**

- 2nd Course of Punishment—Lev. 26:18-20 (read)

- There's an increase in punishment now.
- And if I understand it correctly, there are a couple of things that God says in these courses of punishments that I don't believe Moses and the people of Israel understood exactly what it all entailed at the time it was said to them—and one of those is sitting here in (:19).
- (:19) - *And I will break the pride of your power;* —
- “*power*” = the issue of governmental power—referring to the issue of their sovereignty as a nation.
- “*break*” = to break in the sense of splitting it or of cleaving it in two so that you have 2 separate parts to it rather than a united whole.
- Therefore this looks forward to the time when, in that 2nd CoP, the kingdom of Israel is divided after Solomon's death—and when his 2 sons Rehoboam and Jeroboam come to power—and God takes the governmental power of the nation and he cleaves the thing—and that's the *breaking* concept here.
- The government of Israel is going to be split in two so that it's not a united governmental authority any longer.
- The 2nd course has the issue of **internal governmental problems**.
- (:19b) - **Contrary weather and climate problems**.
- This is the diametric opposite of what God promised in the 'blessings' part of Lev. 26 (:4-5).
- There is going to be climate changes and weather alterations for their crops—and just as we saw with Elijah, when the land no longer produces for them, then they know that they've entered/merited the 2nd CoP.
- (:20a) - *And your strength shall be spent in vain*—that's the issue of the strength that they put forth to plant crops and vineyards—and it's going to be like all the effort to plant (by the time harvest rolls around) will all be for nothing—**Zero agricultural yield!**

- (:20) - *for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*

- Note that back in the 1st CoP, the land **did** yield it's increase, but they don't get the benefit from it because of the enemy boarder raids — but now is like God's saying You might as well not even plant your crops because the weather isn't going to cooperate with you and the climates will make it so that your crops will FAIL—**total crop failure!**

- They're not going to get any rain (*the heaven will be as iron*) and the land won't produce anything (*their earth will be as brass*) - drought conditions are going to exist—and the fruit-producing trees are going to go into survival mode and go dormant.

- And keep in mind that while all this is going on—that 1st CoP is up and running full-steam — so all those boarder raids are still happening and then all this gets added on to all that! (They still are being drained financially by being in tribute to their enemy countries). And now on top of all that, they have all kinds of internal governmental problems along with all this crop failure—and the whole thing is becoming a complete mess!

- 3rd Course of Punishment—Lev. 26:21-22

- Attacks from the animal kingdom.

- More land judgments—viz., livestock.

- God knows exactly how to deal with them—and He goes right after their ability to produce—He goes after their “GNP” (gross national product) and cripples it—He goes after their productivity and capacity to be self-satisfied in what they bring forth.

- God curses their land to the degree that thy can't produce anything in a way that's much more severe than what has gone on before in the 2nd CoP.

- God's not only going to touch their crops that come out of the ground—but now He's touching their **livestock**.

- “*cattle*” - that's not *cattle* in the sense of beef eating cattle, but it includes the sheep & goats, etc.—(grazing animals).

- All of their grazing animals that they would raise are going to be affected by the lack of crops (they'll starve to death) - as well as the *wild beasts*—and the *wild beasts* are going to be utilized to cause them more problems when it comes to their ability to sustain themselves.

- And as a result it says that they will be *few in number; and their high ways shall be desolate*—and that all has to do with the issue of trade and commerce—and they're not going to have anything to trade with anybody—plus nobody's going to want to do much trading with them because they've got nothing—so their *highways* of commerce are going to end up being *desolate* in connection with these judgments.

- So they end up with:

- No capacity for commerce/trade.

- Destruction of their capacity for productivity.

- 4th Course of Punishment—Lev. 26:23-26

- Greater Gentile (enemy) afflictions.

- (:25)—The 4th CoP isn't just talking about 'boarder raids' any longer, but now you're dealing with **actual encroachments in the land**—so much so that it causes the people to take refuge in their fortified cities.

- And because of that, the Gentile enemies are going to lay **siege** to those cities in the land. (very horrible thing—ex., Vicksburg)

- And because they're going to be holed-up in the cities because they can't deal with their enemies and get out of the cities for a long time, they'll begin to experience starvation and lack of medical supplies and so forth, therefore it says, *I will send the pestilence among you* — that is, they're going to get sick—and they'll experience all kinds of diseases and sicknesses due to the poor living conditions that take place in a city that's under siege from an enemy. Therefore

- Sieges—starvation—sickness & diseases.

- And then it says, *and ye shall be delivered into the hand of the enemy*—which means that now they're going to actually begin to experience the start of losing land and cities and people to the Gentile enemies around them through **encroachments** into the land.

- So now you've got ...

- Physical loss of land, territory, & people to the Gentile enemies.

- Instead of just boarder raids that cause tributary rule, now they're going to actually end up losing territory and fortified cities—and end up with people being taken **captive**—(not totally yet—but good portions of land & people).

- The 1st CoP has them experiencing boarder raids where tributary rule is set up among a number of the tribes along the boarders—and unless they pay tribute, they're going to have further problems—but in the 1st CoP, no one came in and took the land—but here there are actual advancements made within the land—and sections of it are going to be cut off (so to speak).

- So for example, some of their land will become part of Syria—and another section of the land will be cut off and become part of Moab—and so forth.

- They start losing territory—and the open space that they had and farmed and carried out their business is all going to be vacated when they run to find refuge in the fortified cities—and they're not going to be able to go out in the open places and defend their land—and the land is going to get smaller and smaller.

- (:26) - That describes just how tough it's going to get under those sieges—with all the starvation and famine and so forth.

- God is going to *break the staff of their bread*, and *ten women* (standing for 10 farmers) are going to only have enough grain and flower (due to all the shortages of ingredients from the siege) that 10 families can bake their bread in one oven!

- And on top of that, they will have to *deliver you your bread again by weight: and ye shall eat, and not be satisfied* — those small portions of bread are going to have to be equally divided up into what we call today, “rations” — and that won't be enough to satisfy their burning hunger!

- And it's going to be very tough—not only within the land, but in those fortified cities under siege.

- 5th Course of Punishment—Lev. 26:27-33

- Out of all of the 5 courses of punishment, the 5th course is the one **most important** to understand and appreciate.

- And basically, what all these 7 verses describe is

- Total destruction of national freedom resulting in CAPTIVITY!

- Israel is taken captive and completely taken out of the land.

- And some further gory details are given of the kind of living conditions that go on in the 5th CoP—29 *And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.*

- That kind of cannibalism is what happens because of the siege that's going to be laid against them—and it's not going to just affect cities along the outposts of the nation (as in the 4th CoP)—but it's going to affect their major cities—in fact their own capital (Jerusalem) [their *high places*] and their strongholds are all going to all be affected.

- And in those cities under siege—and the enemy's desire is going to be to drive them completely out—to starve them out—and it's going to end up with them having to feed off the flesh of their dead sons & daughters just to stay alive—but in the end, their enemy (the Gentiles) are going to come in and **destroy** the place!

- And the big issue is that they will be taken into Gentile **captivity!**

- But bad as all this description is—you need to understand and appreciate that what you have described here in ch. 26 is only the **COMMENCEMENT** of the 5th CoP—you're not given any details of how long it's going to last or anything else in connection with it other than how bad it's going to be—(the worst of all of the courses of punishment).

- And you need to realize now how it is that many other books of the Bible—(the books called The Prophets) — fit in to what's laid out here in the 5th CoP—because God gives the further details and time schedule for this 5th CoP to be given through some major prophets that He raises up at the time of the 5th CoP—such as Isaiah, Jeremiah, Ezekiel and Daniel.

- Those prophets not only describe the commencement of the 5th CoP, but you learn things in them about the duration of it and many other things that are going to be going on in it—and then you have those Minor Prophets coming along and giving further details about it.

- And all that is critical to understand and appreciate so that with a proper and intelligent understanding of those things (especially about this 5th CoP) - when you approach the 4 Gospel accounts and the opening chapters of the book of Acts—you will know that the entire context of what happens in those books is set in this 5th CoP running its course—that it's still in effect when you begin reading in Matthew 1:1 ff.

- And it's going to make it so that you can make sense out of what the Lord was doing during His earthly ministry—and you would know that this 5th CoP was running at that time—and that it is the point at which God came along and suspended His program with Israel—and the remaining details of it are what's supposed to take place when He resumes and fulfills His program with Israel—and that makes a lot of sense out of what you find in Israel's epistles of Hebrews—Revelation.

- For example, you won't try to say that we have our own priesthood today and that Christ is our High Priest after the order of Melchisedec!

- Or that we can use some "litmus tests" that occur in the epistles of John to determine if someone really & truly is "born again" or not!

- Or that we need to follow Peter's epistles as a textbook for suffering as Christians today.

- Or a lot of other contrary, corrupted doctrine that most Christians try to live by—to their own frustration—and to the tune of having their Heavenly Father concluding them as **fools!**

- And an intelligent & proper understanding of this 5th CoP will also make it so that you have some real & *godly* understanding and appreciation for what is going to be said in Romans chapter 9, 10, & 11—and why the things dealt with there **are** what they **are!**

- Now—armed with this powerful tool—this Time Line for how Israel’s history and program are going to run—I want to look at some passages where the 5 CoP is spoken about later on after the nation Israel has come under the 5th CoP.

- And to do so—we have to come over to the section in God’s word where you have all those prophets being grouped together—(the books of Isaiah through Malachi).

- And really, all of the prophets write about Israel and proclaim their prophesies about Israel in connection with the 5th CoP—so you can see (just by the massive amount of information contained in Isa-Mal) [17 books] that God says a great deal about this 5th course of punishment to the nation.

- And among these 17 prophetic books—God has wisely laid them out so that the first 14 books/prophets deal especially with the commencement of the 5th CoP—(Isaiah through Zephaniah).

- And then those last 3 books/prophets of the OT (Haggai, Zechariah, and Malachi) - are all 3 prophets that are raised up after the 5th CoP had gotten itself well underway—and actually after the 1st Installment of the 5th CoP had been concluded.

- Though we’ve talked a lot about it in the past—if you’re not aware of it yet—the 5th CoP is going to occur in 5 installments.

- And the 1st Install./5th CoP is going to occur over a 70 yr. period of time—the 70 yr. captivity under the Assyrians and the Babylonians. (Sometimes called simply the Babylonian captivity).

- And after that 1st installment—the 70 yr captivity—some of the people come back into the land of Israel—but that didn’t end the 5th CoP!

- And it’s at that time when Haggai, Zechariah, & Malachi were raised up—once the 1st installment was over with—and then the 2nd installment was going to come upon the nation—and it would involve 49 years — the end of which would commence with the rebuilding of Jerusalem—and then the 3rd installment would come in—which would involve 400 years of silence (famine of hearing God’s words).

- Then the 4th installment gets underway in the books of the gospel accounts of Mat, Mk, Lk, & Jn — and that installment commences with Israel's prescription for cleansing—and that's where John the Baptist comes in.

- He starts *sprinkling the clean water* upon them that Ezekiel ch. 36 calls for.

- And the final 5th installment of Israel's 5th CoP is the Great and Terrible Day of the Lord. (more on the installments later)

- First of all—I want to take you to that passage that I just mentioned there in Ezekiel—and I want to look at it because it so well underscores many things that help you make sense out of what goes on in those gospel accounts—and to be able to properly handle the opening of the NT—and not get off track thinking that Israel's program is either over—or that some new thing was getting itself underway that will eventually become the new creature of the church, the body of Christ.

- And not only that—but this chapter in Ezekiel is a great place to just linger here for a moment and appreciate so many things about God's nature and character and essence as our Heavenly Father—and what He's actually like.

- And you have to look at this chapter with the eyes of a son who has now gone through what we have gone through in sonship orientation and sonship establishment—and really appreciate what's NOT so obvious—but be able to perceive what God is saying to this nation that has been so unfaithful and so rebellious and so arrogant and stiffnecked that they justly and rightfully earned and merited all these courses of punishment—but how, at the exact same time, God is still going to be able to fulfill all the promises He ever made to Abraham and his seed—and to finally get His kingdom/residence set up on this earth and repossess it from Satan and his co-horts.

- **Ezekiel 36**—This is a fascinating passage—because of the way God presents the information through Ezekiel—He's indicting the nation for meriting the 5th CoP, but it's like no one in the entire nation has any intelligent understanding for what He's saying, so He instead makes this prophesy in the form of Him talking to the land of Israel itself!

- As if there's more intelligence in a rock/tree/mountain/river than there is in the actual people of Israel!

- And in a lot of this, Ezekiel is looking out to the time in which God is going to set up and establish His kingdom/residence on this earth **in spite** of Israel's failure and being cursed under these 5 courses of punishment—and do so by His Jehovahness & grace! (His “**name**”)

- And this also gives you a lot of appreciation for what we are going to be looking at in Romans 9, 10, & 11!

- (go to Eze. 36)

- Amos 4

- What I'm specifically after is sitting in (:6-13).

- God (through Amos) is going to give Israel a review of their history and all that they've come under and are receiving from Him are all in connection with those courses of curses/punishment that were told to them back in Leviticus chapter 26.

- And what they're being threatened with now in Amos' day was the 5th course.

- But the chapter starts off with God indicting the nation.

- (:1-3) - God uses some figures of speech to describe the threatening of the 5th CoP to come in terminology that would be meaningful to the nation Israel at this time—and would be an accurate description of the invasion of the land and the captivity that would take place under the Assyrians.

- The northern kingdom is what's in view here—notice your dealing with the *kine* (cows) of *Bashan, that are in the mountain of Samaria*.

- The NK ends up coming under the 5th CoP first through the Assyrians—and in (:2) it describes the method that the Assyrians employed when they took them captive—and the Babylonians when they took them captive—and there's some pretty horrendous atrocities revealed here.

- Those *hooks* and *fishhooks* are literal! A very cruel method of treating captives/prisoners! — They hooked them in their arms and legs—and they hooked them together through their jaws with these huge fishhooks—there was no running away!!!

- You see how that Saddam Hussein's methods and atrocities aren't far off from how sadistic the Assyrians and the Babylonians are to their captives. (gassing his own people) [He was a 'chip off the old block' of his grand-daddies!]

- And this terminology was familiar to all the people of Israel in Amos' day—because they had seen how that the Assyrians had dealt with them in the 1st CoP when they raided their borders—and in the 4th CoP with the encroachments and sieges in the land and so forth.

- And (:3) talks about how they will be taken off their land like cattle; and they'll go out through the *breaches* (the gaping holes made in the walls of their fortified cities when the sieges are over) - and they'll go *every cow at that which is before her* (they'll go just like cattle that are tied together—and they'll follow one after another with hooks in them and with ropes tying them together) - *and ye shall cast them into the palace, saith the LORD.* (perfect description).

- (read :4-6) — This is sarcasm—God's sarcastically finishing off the indictment against Israel and more or less saying, You might as well continue on doing what you've been doing!

- They've refused to respond to the prophets He's raised up—and refused to believe the indictment He's leveled against them—and so He has Amos say, Go ahead, come to *Bethel* where your idol temple is there—go ahead and *transgress*—go to *Gilgal* and *multiply your transgressions*—go ahead and bring your *sacrifices* and make your tithes and everything because THIS IS JUST LIKE YOU, *O ye children of Israel*, you might as well continue doing it now!

- And then beginning in (:6) and following—God has Amos rehearse God's history of dealing with them through the 4 courses of punishment so far—and He says, You haven't responded yet!

- (read :6) - **That's the 1st Course of Punishment.**

- (read :7-8) - **The 2nd Course of Punishment.**

- (read :9) - **The 3rd Course of Punishment.**

- (read :10) - **The 4th Course of Punishment.**

- Now he's going to threaten them with the 5th course—it hasn't commenced yet, but in a sense it has been foreshadowed.

- What you've got in :11 is a foretaste of the 5th CoP that He *began* to bring upon them.

- (read :11) - **The 5th Course of Punishment.**

- Notice in (:11) - *I have overthrown some of you*, ... — notice the KJ translators added the word “*some*” - and they did that appropriately—they recognized the construction indicated a **partial** overthrow—and what the 5th CoP calls for is a **total** overthrow of the nation (the NK in this case).

- But what He's saying is that He's given them a foretaste of the 5th CoP coming—He says, *as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD*. — I gave you a sample of that 5th CoP, but you didn't respond! So... (:12)

- (:12) - *Therefore thus will I do unto thee, O Israel* (Thus will I do just like it says at the beginning of the chapter): *and because I will do this unto thee, prepare to meet thy God, O Israel*.

- (:13) *For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name*.

- Because they never responded—they're going to get what He just threatened them with—what they signed on to getting for their non-compliance with the law contract—which is what the 5th course of punishment is all about—invading their land—taking them captive—destroying their land and cities.

- And notice in (:12) that when this happens who do they meet at the end of it all??? — **they meet their God!** — all this is part of God's dealing with them.

- God uses their enemies to punish them—the Assyrians weren't coming into the land because it wasn't God's idea—no—the Assyrians were coming into the land because it **was** God's idea—He's doing the very thing Lev. 26 says: *I'll do this unto you...* He's bringing them in—and that's why when you're over in Isaiah, He calls the Assyrians the *rod of mine anger*—they're in God's hand and He utilizes them! Isa.10:5

- Well this is a fantastic passage that shows how those 5 courses of punishment get brought up and underscores the importance of them in order to get a real grip on what God's doing and why He's doing it.

- And other prophets do this—Isaiah does it—you come across him saying 4 times that God has done something to them and “*For all this his anger is not turned away, but his hand is stretched out still.*”

- He does that 4 times—because he's threatening the 5th CoP.

- If you understand the 5 courses of punishment—that kind of terminology makes a lot of sense!

- And even here in the book of Amos—have you ever been puzzled over the repeated expression as the book of Amos opens up: “*For three transgressions ... and for four, ...*”???

- He's talking about their recent history under the first 4 courses of punishment—but they can't even remember when the 1st & 2nd courses came upon them—but they could remember when the 3rd & 4th began—and what God's talking about is: now I'm going to bring the 5th CoP upon you!

- If you understand Leviticus chapter 26, there's a lot of things that opens up to you in the Old Testament!

- **Note: Amos 5**—God goes on to indict the nation for having the 5th CoP commence upon them.

- (:21-27) - note especially (:21-22) and how it lines up perfectly with Lev. 26:30-31!

- - **Isaiah 65** - I'm looking at these passages because I want you to get a sense of what is going on with the nation of Israel as they undergo these 5 CoP—and especially this 5th one—because having a good grip on this will give you a **frame of reference** and a **proper context** to put things in, not only as they occur in these OT books of the prophets—but also as you get to the **Gospel accounts (MMLJ) & the op. chs. of the book of Acts!**

- It gives you a **frame of reference** for what condition the nation was in when the Lord's earthly ministry took place!

- (And that's **woefully lacking** in most folks thinking when ever they read their Bible and read what's going on in MMLJ & A)!

- Here we have set in contrast the remnant (that will respond positively to the message of John the Baptist and to the Lord's ministry) over against the VRS of apostate Israel—and what's going to happen is that as the Lord's ministry performs that "wedge" of division of the nation, a wider and wider separation is going to take place between the remnant and the VRS.

- And here in Isa. 65 this judgment is being threatened upon the nation—and the judgment that is going to take place is all that the 5th CoP calls for.

- God is going to threaten the judgment in connection with the 5th CoP—and He's going to make a complete separation between the rebellious ones in the nation and the 'little flock' - and ultimately He's going to pour out His purging wrath upon that vain, apostate element in the nation (just as was bargained for in the law contract)!

- But I want you to realize that when John the Baptist started speaking out there in Matthew 3:7-12—and he says, *when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come?*** — when John said that, you need to recognize that that was **NOT** some "new" idea!!! — that's not some new revelation at all — that is all perfectly consistent with what had been spoken about since those 5 CoP were set forth in Lev. 26!!!

- And that 5th CoP has a lot of similarities in the way it **begins** (1st installment), and in the way it **ends** (5th installment) — it begins and ends with a massive outpouring of God's judgment upon the nation.

- It begins with a judgment that produces a captivity—and it ends with another captivity—but it also ends up with a massive outpouring of God's **wrath** that performs a final **purging**—and leaves a remnant to go into that kingdom.

- Now what I'm after here in Isa. 65 is for you to see that when God talks to the nation through Isaiah about the issues that will befall them in connection with the 5th CoP—Isaiah looks back to the past and says that this whole thing is written before him in black & white already—and now God's going to perform the things written before!

- (Isa. 65:1-7) - read

- Notice (:3) - that issue of *A people that **provoketh** me to anger continually to my face*—that issue of *provoking God to anger* is just what you encounter as you go through the 5 Courses o P—and God is *continually provoked to anger* until He walks *contrary to them in **fury*** and that fury ends up with Him pouring out His **wrath** to **purge** them of their sinful, rebellious, apostate element in that nation.

- Actually, the 5th CoP starts out with fury (that takes the nation into captivity) and it builds until the final installment where the fierceness and wrath of Almighty God is poured out without measure! (It ends with the zenith of God fury).

- Notice (:6-7) — that issue of “*Behold, it is written before me*” - my understanding is that this isn’t talking about the LORD referring to a ‘list of grievances’ (so to speak) that He’s written down before Him here, and so now He’s not going to keep silent any more but now He’s going to do something about it—my understanding is that the “*Behold*” means that ‘Behold, you can go back and look it up’ - that is, the LORD is saying, What I’m about to do to you, **you** can go back and look it up; and **I** can look it up (back in that law contract) - and they can both look back at Lev. 26 and see there something *written before the LORD’s* eyes and before their eyes that if they did the very things (:3-5) says, a judgment would come upon them that’s described in (:6-7).

- And that’s what the 5th CoP calls for in Lev. 26:27-33!

- So really both Amos and Isaiah are doing the same thing—indicting the nation Israel for their worthiness to go under the 5th CoP—and calling the nation’s attention to that information sitting back in Lev. 26.

- Difference is: Amos is dealing with the Northern Kingdom, especially—and Isaiah is dealing with the Southern Kingdom, especially.

- But the point is that God has these prophets indict the nation for their non-compliance with the law contract—and then tells them He’s going to do exactly what that contract calls for if they didn’t comply—the 5 courses of punishment!

- But before we leave this passage in Isaiah 65—I want to just underscore the **importance** of *why* we need to go over all this

- ... not only is an understanding and appreciation of the 5 Courses of Punishment (and especially the 5th CoP) - enormously helpful in honestly handling your Bible (having a proper intelligence for God's program with Israel) — but it's **essential** if you're going to properly understand and appreciate what's going on in Romans 9, 10, & 11!

- see Rom. 10:13-21 (:20-21) - that's Isaiah 65!!!

- Well, there's several other passages in the prophets that tell you that all of the problems and curses and judgments that the nation Israel goes through are all because of this 5th CoP that's come upon them because of their disobedience and non-compliance with the law contract.

- Jeremiah 11:1-8; Lamentations 2:17 (*The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.*) — Jeremiah lives through the commencement of the 5th CoP and laments over the city—and as he does, he recognizes that what's going on is directly due to what's sitting in the law contract that they signed on to—and when it says that *he hath thrown down, and hath not pitied* (He abhorred them) and that he *set up the horn of thine adversaries* (the governmental rulership of the Gentiles over the nation Israel [the times of the Gentiles]) - when you're seeing that happen, then you know for sure that the 5th course has commenced.

- **Daniel 9** — let's see if, given what you now know about the 5th CoP, let's see if you can tell me what's going on in this chapter—in fact, armed with intelligent information and having a proper understanding of the 5 courses of punishment, you should be able to now describe the major issues involved in an entire chapter of what most Christians think is one of the most difficult books in the Bible.

- Ok. The final thing we're going to do right now with dealing with the 5 courses of punishment is to just briefly identify where each of the 5 courses begins and is found in the Bible so that you can see and match up something that is brought out in God's word that identifies for you that the nation Israel has both merited and entered into one of those 5 courses—or what we might call...

- Course Identification.

- Identification of the 1st Course of Punishment.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

-
- Physical afflictions & diseases.
 - Border raids—no divine help—no victory.
 - In tribute to their enemies—paranoia.

- All of the 5 C's oP actually begin with the nation Israel **meriting** having the course come upon them—and I say that just to point out that as you read your Bible, you'll actually begin seeing signs of an upcoming course of punishment taking place near the time in which the actual course of punishment falls upon them.

- And since these courses of punishment are contracted in the law of Moses—it only makes sense that you will begin seeing where the nation Israel begins to merit the 1st CoP immediately after you get out of the first 5 books of the Bible—because especially those final 4 books (Exo., Lev., Num., Deut.) comprise the entire law contract.

- So with that in mind—we should expect to find the nation beginning to merit the 1st CoP in the very next book after Deut., the book of Joshua—and that's exactly what we do find.

- In fact—beginning with the book of Joshua, we have a very significant event—one that is deliberately similar to what took place when God signaled by a miracle that He was coming to take re-possession of the land for His kingdom/residence (as well as take re-possession of the earth)—and that event is, of course, the crossing over the Jordan River (at flood stage) - and God performs a miracle that is much like the parting of the Red Sea—and you have the 12 stones being laid in the river and on the west bank.

- Remember that from the time of Kadeshbarnea and the 12 spies till now, that generation of people that came out of the Exodus (the Red Sea crossing) has all died off (except for Joshua & Caleb) - and the nation has fallen into some problems along the way—(one that has to be addressed is to get the nation circumcised a 2nd time). [Joshua ch. 5]

- And that “fear factor” that Israel had in the eyes of all the other nations (when they crossed the Red Sea), they had **lost** at Kadeshbarnea—and instead they acquired “*the reproach of Egypt*” - but now after they were crossed over and re-circumcised, God ‘rolled back the reproach of Egypt’ (5:9).

(the got their “fear factor” back)

- But in all this, the Adversary (Satan himself) still has some ‘inroads’ that he has made in the attitudes and hearts of the people that hasn’t gotten totally removed! (he sill has a ‘foothold’)

- Let’s note some things in the book of Joshua that indicate Israel’s worthiness to merit the 1st CoP coming upon them.

- As Joshua opens up, Moses has died, and Joshua is given the leadership position of the nation—and he gives orders for the people of Israel to prepare to move into the land and begin the conquest.

- Josh. 1:1-3

- Josh. 1:10-11

- Under the leadership of Joshua and Caleb the conquest of the land starts off fairly well—Jericho was the first city to fall—and “*the captain of the host of the LORD*” when with them, and they began to possess the land—and they actually began to receive the blessings from the hand of the Lord.

- BUT—from that ‘foothold’ that the Adversary had established, things begin to fall apart—and while the 1st CoP doesn’t actually begin in Joshua, the groundwork for it gets laid—because Israel’s rebelliousness begins to grow until by the time just prior to Joshua’s death, Joshua knew that the conquering of the land wouldn’t continue after his generation.

- And this really gets brought out in an incident when Israel lost the battle with the small city of Ai.

- And their sin and rebelliousness gets brought to the surface by this character named Achan—in Josh. chpt. 7.

- (read 7:6-12)

- In Joshua's final exhortation & (State of the Union) address to the nation, he's keenly aware of the fact that the seeds are sown for Israel to undergo the 1st CoP.

- Josh. 23:1-10

- And Joshua warns the nation that the courses of punishment are going to actually come upon them.

- Josh. 23:14-16

- Joshua really understood and appreciated a whole bunch of things—he understood the Song of Moses and what these early-warning signs of Israel's rebellion were all about—and he knew that the land had not been conquered and would not be conquered if they kept breaking that law contract—and so he gets all the leadership of Israel together and tries to head off what he saw coming: the 5 CoP! (and he tries to get them to cast themselves upon God's J-nss & grace)

- Josh. 24:13-15

- The people's response makes you think everything was going to be alright—but then notice what Joshua says about their response ...

- Josh. 24:16-18

- Josh. 24:19-28

- So now the stage is set for the 1st CoP to come upon the nation. (And that's exactly what gets underway in the next book: Judges)

- Again, because of Israel's apparent turning back to God and inclining their hearts to the Lord and serving Him and putting away the worship of false gods—things seem to start off well in the book of Judges.

- Judges 1:1-2

- But things don't go well ... (:19)!!!

... and in (:21-end of ch.) you have set forth a ‘domino effect’ whereby the tribes of Israel all begin failing to drive out the Canaanites.

- Israel’s rebelliousness becomes more prominent—and their behavior runs contrary to, and in direct opposition to what God had commanded them!

- (example: **vs. 28**)

- So now God confronts the people with their failure to comply with the law contract and their superficial repentance—and He makes it clear to them that they are now worthy of having the 1st CoP come upon them—and the rest of the book of Judges describes the history of Israel under the 1st CoP.

- Judges 2:1-5 - (we noted this passage before—and how that God was no longer with them—[He was in Gilgal])!

- In (:6-10) we have an example of ‘looping parallelism’ where God goes back over some previous information, but now fills in some details about it.

- And what I’m specifically after is sitting in (:10)

- The book of Judges describes that “*generation that did not know the LORD*” - because it’s that generation that made treaties with the Canaanites and failed to drive them out!

- Now we get to the core of the matter of identifying when the 1st CoP gets underway —

- Jud. 2:11-17

- Notice (:12) - “*and **provoked the LORD to anger.***” (That expression always has one of the CoP’s in view whenever you run across it!)

- (:13) - All their rebelliousness comes to a head and at this point **they are now worthy of the 1st CoP.**

- And the 1st CoP is actually set forth in a ‘nutshell’ in (:14-15).

- And this wasn't a surprise to the people (or it shouldn't have been) - nor was it an impatient impulse by God to just be cruel to them—(it was exactly as God [**and they**] had agreed upon back in the law contract!)

- And you really get a taste of the kind of enemy activity that the 1st CoP calls for—(:14—*he delivered them into the hands of spoilers that spoiled them*) - this describes those border raids where their enemies rob them of their crops.

- (The sickness & disease issue gets dealt with later on).

- But look at an issue in the book of Judges where these kind of raids into the land of Israel occur in fulfillment of what the 1st CoP calls for.

- Judges 6—notice something odd that Gideon was doing the very first time you encounter him.

- (:11) - why was he doing this? Because the 1st CoP calls for raiders to come into the land and take their crops—and Gideon was hiding the wheat from the Midianite Raiders!

- Well, there's a lot more that could be dealt with in regard to the 1st CoP, but you can study it out on your own for now.

- But you should be able to really and vividly begin to see something greatly important in how to "PROPERLY HANDLE" your Bible—and what I mean is that when you go back in God's word and see what He was doing to the nation Israel—and you know why He was doing it—you WON'T make the mistake of thinking that, "Wow, if He did this to that nation, He will do it to our nation—or to any nation!" — WRONG — What God is doing is strictly in connection with Israel and Israel alone—and the reason is not only due to their sin and rebellion—but it is due to their breaking of the law contract—and that's a contract or a covenant that He only made with one nation: Israel!!!!

- And folks, there's not one in a million Christians today that has even that much understanding of God's word—or how to properly handle it!

- Biblically, the 1st CoP runs from Judges 1:1 — I Sam. 15:35.

- The time period of the 1st CoP is about 450 yrs—and the rest of the book of Judges describes a series of 13 judges that God raised up to judge Israel’s rebelliousness and manifest the reality of the 1st CoP.

- And those judges would deliver Israel for a time, and then the whole spiral downward would start all over again—and they would continue in a downward spiral until they were worthy for the 2nd CoP.

- And the opening chapters of I Samuel records 2 horrible events in connection with Israel’s rebelliousness:

- 1) The Tabernacle was being run by Satan’s own men!
- 2) The nation rejected their theocracy (and God being their King/Ruler) - and they desired to have a king like all the other Gentile nations!

- And the result of all that was in total keeping with the Satanic policy of evil—**and was designed to get Israel to lose their *distinctiveness*** that God had created and given them—and they actually cooperated with the Satanic PoE to do just that!

- (They not only did **not** repent and be reformed by the 1st CoP—but they actually **ASKED** for the Satanic PoE to reign over them, rather than God and His J-ness & grace!)

- Therefore since they had put their godly system of worship (the tabernacle) into the hands of Satan’s own men (**sons of Belial**) - and desired to put their government into the hands of the Adversary as well—Israel then qualified for the 2nd Course of Punishment.

- But before we go on—just note once again that in each of these 5 courses of punishment, God performs something that is indicative of Him operating upon that “**Reserve Clause**” in the law contract.

- And in the 1st CoP, that merciful and gracious act is sitting there in Judges 2:16— “***Nevertheless*** the LORD raised up judges, which delivered them out of the hand of those that spoiled them.” (unexpected—He didn’t have to do that).

- And God is going to have Samuel perform a “sign” for the 2nd CoP to come upon the nation—and as you read through it, you would rightly assume that the 2nd CoP would immediately begin ... but God is going to again do something in keeping with His “**reserve clause**”!

- God didn't stop with the raising up of the judges—He demonstrated His *mercy* and *grace* a step further—because instead of immediately beginning the 2nd CoP (which is what the contract called for) - He instead gives Israel a “stay” of punishment.

- He gives Israel a compassionate “stay of execution” - a pause (so to speak) in the courses of punishments—and brings in a fantastic period or **interlude of mercy** before the 2nd CoP commenced.

- Interlude of Mercy—(100 years)

- I Samuel 12—Samuel performs a “sign” as a foretaste of the 2nd CoP and expose the great evil the people had committed in rejecting God's reign and asking for a king—and this sign would be a foretaste of the kind of **contrary weather problems** they would experience under the 2nd CoP.

- Paul tells you that the “*Jews require a sign*” (I Cor. 1:22) - and signs were a part of the law contract and Israel had a right to look for them.

- see Exo. 34:10—*And he said, Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.*

- However, as we said, God has Samuel perform a sign that indicates the worthiness of the 2nd CoP coming upon them—but then He instead puts the punishments on “pause” and gives Israel a glimpse of what that coming Kingdom would be like—so that He might bring them back to Himself.

- read I Sam. 12:13-19

- Notice that what's being emphasized here is not a drought—which is how you know that the 2nd CoP was not being started here—but it was a foreshadow of it because it was a sign that had to do with a drastic change in the weather pattern—and in both cases, the harvest would be affected/impeded.

- And the issue now is—that if they didn't perform under this king (Saul), then they're going to have to contend with the contrary weather problems of the 2nd CoP in addition to the 1st CoP!

- (see I Sam. 12:24-25)

- But as I Samuel chapters 13-15 record, the nation still **failed** under king Saul—so what would you expect to happen? that the 2nd CoP would commence? — well, that's right, but instead God determines to operate upon that “reserve clause” and gives Israel a period or interlude of mercy from the courses of punishment!

- The Interlude of Mercy is recorded in I Samuel 16 to I Kings 12.

- And there were a number of reasons for this interlude that are critical for the nation Israel to understand & appreciate.

- And so it won't be until after the death of Solomon that the remains of the 1st CoP will be finished, and the 2nd CoP gets underway.

- Notice that God suspends the courses of punishment for nearly 100 years—and really, for that relatively short period in Israel's history there is a huge amount of information dedicated to it!

- 450 years = the years of the judges.

- 100 years = all of I Sam. 16—I Kings 15

(gives you an idea of how critical this period is!)

- This period of time is often referred to as “Israel's Golden Age” - and the only time that will ever surpass it will be when the Lord Jesus Christ sets up His kingdom and reigns from Jerusalem.

- And there are 3 major components that act as ‘hallmark’ issues for this interlude of mercy:

1) 2 Sam. 7:1; I Chron. 22:9 — A general **rest** that prevailed in the nation with respect to Israel's enemies.

2) 2 Sam. 22:21; I Kings 3:6 — A **righteous rule** and leadership that pulled Israel out of her spiritual corruption.

3) **Great national prosperity**, not only for Israel as a nation, but for the surrounding nations as well.

- This 3rd component can be seen in all of the gifts that were given to Solomon during his reign.

- There are 3 major reasons behind this interlude of mercy.

1) Has to do with God manifesting His “glory” - His mercy and grace according to that “reserve clause”.

2) Has to do with giving Israel a foretaste of what His J-ness and grace will give them when they learn their bitter lessons—that they never will be what God called for them to be unless they cast themselves upon His J-ness, and instead of trying to work/merit/earn their own righteousness to get that kingdom, God will give it to them based upon His grace!

3) (Perhaps most important of all) stems from #2—the Davidic Covenant—and the 5 mandates that come out of all those Jehovah-compound names—Redeemer, Deliverer, Avenger, King, and Blessor.

- The Davidic Covenant spells out to the nation Israel just how God would put His J-ness into effect for them—everything before this leads up to this point, and everything that happens after it is all connected to these 5 mandates.

- Identification of the 2nd Course of Punishment.

- Leviticus 26:18-20

18 And if ye will not yet for all this harken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

- Internal governmental problems—divided kingdom.

- Contrary weather problems—zero agricultural yield.

- Wasted energy spent producing food—crop failure.

- As the **interlude of mercy** comes to a close, Solomon is king of Israel—and while he is partly a central figure in the interlude (along with David) - he is primarily responsible for Israel going back under the the courses of p. and qualifying for the 2nd CoP to come upon them!

- Let's get just a little bit of background information so that what you see taking place in the 2nd CoP makes sense.

- First—remember that just prior to God bringing in the interlude of mercy, Israel had already done some things that were setting herself up for meriting the 2nd CoP:

1) The tabernacle was being run by Eli's sons (Hophni & Phinehas—the "*sons of Belial*") - Satan's own men. — Who, by the way, were offering a 2-for-1 deal—they were running the tabernacle not only as a place of worship; but they had also turned it into a 'cat house'!

2) The nation rejected Adonai Jehovah as their King/Ruler—and they desired to have a king like all the other nations.

- Both of these issues were in keeping with the Satanic PoE that was designed to get Israel to lose their distinctiveness!

- Now as to this 2nd issue—God foresaw this and warned the nation Israel about it back in the book of Deuteronomy —

- Deut. 17:14-15

- And notice the Lord goes on to describe the things that the king was NOT supposed to do —

- (:16-17)

- And then (:18-20) give you the reason **why** God prohibited multiplying horses/wives/silver/gold.

- Now as Solomon's rule as Israel's king started, God greatly blessed him—but then it all went to his head and he was lifted up with pride. (In fact, part of Solomon's reign included that period of the interlude of mercy in which great peace and prosperity came upon the nation.)

- see 1 Kings 10:23-25—a foretaste of the kingdom and the kind of response that the Gentiles will have to Israel when it becomes the head of all nations on the earth.

- But with all this power and prosperity—and due to some issues related to Solomon’s own heart not being that of a “**son**” like his father David’s heart was (and being lured by the *evil man* and the *strange woman*) - Solomon’s heart was lifted up with pride and “*turned away*” (just like Moses said it would be) - and therefore his pride brought evil upon the nation once again—which finished off the 1st CoP, and qualified them for receiving the 2nd CoP.

- see I Kings 10:26-29

- further, see I Kings 11:1-8

- You should see some real similarities here between what is said here and what was said about the 1st CoP.

- (:3) - They went “*after other gods*” and (:5) Solomon “*went after Ashtoreth*” — that’s exactly what was stated about Israel back in Judges 2:12—they “*followed after other gods*” and “*served Baal and Ashtaroth.*”

- The very same things that brought in the 1st CoP gets repeated by Solomon—but with one twist—he ***multiplied*** the same kind of evil that led to the 1st CoP! (And that’s what’s described in I Kings 11:6 and following).

- Solomon, (remember), was the one who built the Temple of God in Jerusalem—but he also built a whole bunch of other temples in Jerusalem to other Gentile, pagan gods!!!

- Solomon single-handedly polluted Jerusalem—and now God is going to respond to it in a way that hasn’t been seen for almost 100 years: **ANGER!**

- God did demonstrate His anger a couple of times in David’s day—but not in the fierceness of when He’s about to bring in one of the courses of punishment.

- (the improper transportation of the Ark; and when David numbered the nation when he wasn’t supposed to.)

- see why God was so angry: I Kings 11:9-10

- Now the Lord is going to inform Solomon that because of his actions—the 1st CoP is going to commence, and the 2nd CoP will then come upon them.

- see I Kings 11:11-13

- When (:11) says God will *rend the kingdom* from Solomon, that constitutes the *breaking of the pride of your power* back in Lev. 26:19!

- God’s judgment was to cause internal governmental problems and divide the kingdom into two entities—a Northern & Southern kingdom.

- 10 tribes would go to someone else—and 1 tribe would go with Judah (the tribe of Benjamin) - and God also gives the time in which all this would take place: not until after Solomon dies. (And ch. 11 ends with Solomon’s death after he had been king for 40 years).

- Therefore the “marker” for the 2nd CoP was the *rending of the kingdom* from Solomon’s son after his death with the result that the kingdom would be divided in two.

- So Biblically, the 2nd Course of Punishment runs from I Kings 12:1 through chapter 22 (end of the book).

- By the end of I Kings, the nation had gotten itself in the position of being worthy for the 3rd CoP.

- During the end of Solomon’s life the 1st CoP resumes and God raises up Israel’s enemies (one in 11:14, and another one in 11:23)—the border raids continue on—then Solomon dies and God *breaks the pride of their power*.

- The kingdom divides into two parts: the Northern kingdom under the leadership of Jeroboam; and the Southern kingdom under the leadership of Rehoboam.

- And it’s important to recognize that from now on (as the remainder of the 5 courses of punishment come in) those 2 kingdoms are going to be dealt with **individually** with respect to these judgments—and when the 5th CoP comes in, the NK goes out in captivity under the Assyrians and the SK goes out in captivity under the Babylonians.

- Also this means that both the 4th & 5th Courses of P will come upon the N & S kingdoms at different times.
- In fact, you really need to have a fairly good grip on this issue of the 2 kingdoms in order to make sense out of what goes on during the Lord Jesus Christ's earthly ministry—because that was when the 5th CoP was running its course—and the Lord actually recognizes the divided kingdom at that time—He refers to “*the house of Israel*” (NK) and to “*Samaria*” (SK) — and that matters in how the Lord dealt with each one of those during His earthly ministry.
 - Also, that division will be in effect when God resumes His program with Israel and the final part of the 5th CoP runs its course.
- One other thing to point out about the 2nd CoP—(that we noted before) — those weather problems and crop failure that Lev. 26 set forth—and that “marker” is found with a prophet God raises up: the prophet **Elijah**.
- see I Kings 17:1 — this is the issue sitting in Lev. 26:19-20 where their *heaven will be as iron, and their earth as brass—and their strength will be spent in vain*—no yield of produce.
- The weather changed to produce drought & famine—and the NK receives this punishment first because it practiced idolatry to a greater degree than the SK at first.
- Elijah not only produced the lack of rain for 3 1/2 years, but he also preached to the NK to **reform** the 10 tribes and lead them back to the Lord—however, they didn't *reform*—and so Elijah performs another act/purpose to pronounce the nation worthy of the 3rd CoP.
- see I Kings 22:51-53
- The common factor among the kings of the NK is that they *did evil in the sight of the LORD* and they **provoked the LORD to anger** — and that's the backdrop for that big showdown between Elijah and the prophets of Baal at Mt. Carmel (in ch. 18) - it was an opportunity for the nation to repent.
- So at the end of I Kings, Israel was on the brink of the 3rd CoP, and II Kings documents its arrival—Elijah moves out of the picture, and the prophet of the 3rd CoP is raised up: **Elisha**.

- And God is going to introduce the 3rd CoP to the nation in a special way.

- Identification of the 3rd Course of Punishment.

- To properly understand and appreciate what goes on here—you really need to have a grip on what made the nation worthy of the 3rd CoP—and the means you have to have a little background concerning the actions of this Northern king, Ahab (and his son Ahaziah—and something stated about Ahab at the end of I Kings).

- see I Kings 21:25-29

- And what I'm after is sitting there in (:26) “... *as did the Amorites*” — and that little detail is sitting there for a purpose—that tells you something in connection with what was going on with Ahab.

- Remember that when God called Abraham out of Ur of the Chaldees and brought him into the land of the Canaanites—that land of Canaan was what we referred to as “the hotbed of Satan” - because Satan had taken the very land where God intended to have His residence on this earth and promote/produce/and spread his PoE (his abominations and his course for this world) - and he intended to utilize it as his stronghold for retaining possession of the earth.

- And if you remember, the lead nation for what Satan was doing in the land of Canaan was: **the Amorites!**

- And the Amorites were one half of what spawned the central city in that land—the city that God would claim as His own—and would one day become the city of Jerusalem.

- We saw some of that over in the book of Ezekiel.

- see Ezk. 16:1-3

- Ezekiel wasn't just declaring Jerusalem's *abominations*—but he showed them that the abominations that brought in the 5th CoP upon the SK were the same ones being produced back when Satan had that land and made it the “hotbed” for the “*abominations of the earth*” according to his ‘course for this world.’ — Ezekiel declared to the SK and the people of Jerusalem what Isaiah had set forth: that they had become Satan's *lawful captive*—and that Satan was now accomplishing **through them** what was originally going on there before God gave that land to Abraham!

- (That's how successful the PoE was against Israel—they didn't need any other nations to produce the Satanic PoE because **Israel produced exactly what Satan wanted!**)

- And Jerusalem was originally founded by the joint efforts of the Amorites and the Hittites—and they founded that city as Satan's very headquarters for his abominations.

- And then Ezekiel 16 goes on to describe God's response to all that and how He had compassion on the city and made it His.

- And with that in mind, you should have some greater appreciation for the abominations of Ahab who did "*according to all things as the Amorites did.*"

- The Amorites were singled out by the LORD and by Satan—and as Satan's leading nation in the land, God had a special hatred for them. Israel was told to drive them out, but failed—and when Ahab became king, he set up a headquarters for the Amorite abominations—just as Satan had originally intended!

- And it's because of that, that the 3rd Course of Punishment was brought upon the nation—especially in view of the fact that Ahab's son, Ahaziah, continued right on with that plan!

- come back to I Kings 22:51-53 once again and recognize that.

- God said that He would not bring "*the evil*" (3rd CoP) in Ahab's day but would bring it in during the days of his son, Ahaziah.

- So the book of II Kings starts off with the 3rd CoP being prepared for (Ahaziah takes the throne and doesn't reform) - and sitting in chapter 2 is a particular 'marker' that indicates that the 3rd CoP is in full sway.

- The 3rd Course of Punishment: II Kings 1:1—10:31.

- II Kings 1:1-3 - Here we have Ahab's son, Ahaziah—(now the king of the NK) - and he's rejecting the one, true, living God of Israel—and going after the Gentile god Baalzebub to heal him. (Jehovah wasn't wanted any more in Israel!)

- And in connection with this—Elijah is going to make a declaration against him that the 3rd CoP was on the way.

- (read :4)

- Note: It's important to recognize what the name "Elijah" means = 'Jehovah is my God.' (which makes that showdown between Elijah and the priests of Baal at Mt. Carmel all the more significant!)

- Ahaziah is acting as though the LORD was not in Israel— (and remember this is all after the fact of the Mt. Carmel Showdown!!!) — but the remnant understood that the LORD was still there, (and so did Elijah).

- Now even though Ahaziah was a Baal worshipper, Elijah gave him a chance to repent and turn to the LORD (:3-8) - but Ahaziah wasn't interested in that and actually sent messengers to seize Elijah!

- Then the captain and 50 soldiers came to seize Elijah, but he called down fire to consume them—and in (:9-end of the chapter) you have the record of this happening—3 times!

- Twice the 'fire came down from heaven and consumed the captain and the 50.

- And that 'fire coming down from heaven' is the 'sign of Jehovah' whereby the people should have understood that judgment was coming upon them.

- And in (:13ff) the 3rd captain suddenly 'got it' and took a different approach:

- (see :13-18)

- Now at this point the 3rd CoP is going to get underway.

- Let's look back to Lev. 26 now and remind ourselves of what the 3rd CoP calls for—and let's now look at this additional terminology that comes up in the 3rd course as the developmental progression of these courses of punishment gets more and more severe with each additional course.

- Leviticus 26:21-22

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 *I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.*

- Attacks from the animal kingdom.
- More land judgments—(viz., livestock).
- No capacity for commerce or trade.
- Destruction of capacity for productivity.

- The Lord is now going to turn the wild beasts of that land against Israel to such an extent that His judgment will actually begin to reduce the population!

- But I want to zero in for a moment upon that additional terminology that appears here in the 3rd CoP for the first time: **“contrary”** -
21 *And if ye **walk contrary** unto me ...*

- And then in the 4th CoP you have an increase of that kind of terminology: 23 *And if ye will not be reformed by me by these things, but will **walk contrary** unto me;*

24 ***Then will I also walk contrary unto you.** ...*

- God didn't say He would walk contrary unto them in the 3rd CoP—**but He was preparing to!**

- Then in the 5th CoP you have the final increase of severity that will bring about the purging wrath of God: 27 *And if ye will not for all this hearken unto me, but **walk contrary** unto me;*

28 ***Then I will walk contrary unto you also in fury;** ...*

- Now if you pay attention to the progression of what goes on in all 5 courses of punishment—you'll notice that Israel was the one who first of all began actively walking contrary to God (which really reaches back into the 2nd CoP) - they not only didn't listen to God, but they began walking away from Him!

- So what does it mean to *walk contrary* to the LORD?

contrary = to oppose; to strive against; to change to the opposite; to be hostile against; to be an adversary—and many other meanings - but at the root of them *waking contrary* to God was more than the issue of their disobedience and opposition.

- Because there was an **additional** element: they *walked contrary* to God—and what I’m after is that this phrase isn’t just talking about how bad they were sin-wise or pride-wise or self-righteous-wise or anything along those lines—(though that’s all true).

- The issue of Israel *walking contrary* to God (within the context of this 3rd CoP—and with their Baal worship and so forth) - *walking contrary* to God is the **added** issue that **Israel acted as though Jehovah was *not* their God!**

- Therefore in the 3rd CoP, God prepares to *walk contrary* to them—but He doesn’t do so until the 4th CoP—(and then in the 5th CoP, He *walks contrary unto them in fury*).

- What it means, therefore, for God to “*walk contrary*” unto Israel—is exactly the same as what it meant for Israel to *walk contrary* unto God—that is, when God begins *walking contrary* to Israel—it doesn’t merely refer to God pouring out judgments upon them (though that’s all true)—but, rather, **that God had begun to act as though Israel was not His nation or people!**

- It gets underway in the 4th CoP—and then intensifies in the 5th CoP.

- And that’s a critical issue in how to properly understand & appreciate what God’s attitude is towards the nation Israel under that 4th & 5th CoP!

- And it makes a lot of sense out of some things stated over in the New Covenant! (Jer. 31)

- Now to get that point across to Israel (and to get that concept of God acting as though Israel was not His nation any more) - God has the prophet Elijah perform a very special function—in fact, God has him “walk” in a very particular way just prior to his departure from off of this earth.

- In other words, God has Elijah do something very significant right at the beginning of the 3rd CoP (when Israel was already *walking contrary* to God) - that will indicate **what it means to God** for Him to *walk contrary* to them as the 3rd CoP comes upon them.

- II Kings 2:1-15

- The removal of the prophet Elijah was a signal of a huge change about to take place.
- We have Elijah (the prophet of the 2nd CoP) leaving—and Elisha (the prophet of the 3rd CoP) being raised up.
- But notice how much information is given to the details concerning ***how*** Elijah leaves the scene—and you should recognize that when you have this kind of detail being given, something very significant is being underscored for your understanding and appreciation.
- What is significant in the way Elijah is taken up? — God has Elijah physically leave the land of Israel **taking the very same route that the LORD had taken when He entered the land back in Joshua’s day!**
- And then God brings Elisha back into the land.
- God signifies to Israel that He had always been with them in the land ever since Joshua & the people crossed over the river Jordan and began driving the Canaanites out of the land.
 - He was with them even during the 1st & 2nd courses of punishment.
- As the 3rd CoP was about to commence, God demonstrated to Israel that He was preparing to *walk contrary unto them* by having His prophet Elijah (whose name proclaims Jehovah’s presence) leave the land—back-tracking the same route the LORD took when He entered the land.
 - And just as in the days of Joshua, the waters of the Jordan River were parted and Elijah and Elisha crossed over on dry ground.
- Then God comes back into the land through His prophet Elisha—but this time with the intention of “*walking contrary*” to Israel unless the nation is reformed by His judgments.
- And His warning was that—if the people were not reformed, He would (in the 4th CoP) *walk contrary unto them **in the land***—and if they were not reformed after the 4th CoP, then He would *walk contrary unto them in **fury out of the land!***

- And that “*fury*” included God opening Israel’s borders—letting Israel’s enemies come into and invade the land—and take Israel away captive.

- Finally, God would Himself abandon the land.

- Now the significance of God removing Elijah the way He did (i.e., without him seeing death) is that—God isn’t yet finished with the prophet Elijah—and that’s why he shows up during the Lord’s Day of Wrath (out in the tribulation period) - and that’s because there are some things concerning the 2nd CoP that have a bearing on the events in both the Lord’s Day of Wrath and the Terrible Day of the Lord. (we won’t deal with that here—but you should be aware of it)

- And now we get a ‘marker’ that tells you that Israel is fully under the 3rd CoP—Elisha crossed back into the land—He tarried at Jericho and then traveled on to Bethel—and then you have this special ‘marker’ given to you.

- II Kings 2:23-25

- That ‘*curse in the name of the LORD*’ wasn’t Elisha using foul language—but it was in connection with that law contract as laid out in Leviticus 26.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. (Lev. 26:21-22)

- This began a very swift process of the nation spiraling downward and bringing in the 4th & 5th Courses of Punishment very quickly.

- And as you read through the 3rd CoP you’ll notice that not all the people rebelled against God and worshipped false gods—and Elisha’s ministry met certain needs of those people who were obedient to his message of repentance—but Elisha didn’t provide anything for the apostate members of the nation.

- And that takes us to the 4th Course of Punishment.

- Identification of the 4th Course of Punishment.

- It was during Elisha's ministry that Jehu (the king of the NK) did something that made the nation worthy of the 4th CoP.

- II Kings 10:18ff—Here you have this phony attempt by Jehu to come along and destroy the worship of Baal in Israel—and he starts off by faking that he's going to serve Baal much more than even Ahab did—and he calls all the prophets of Baal and Baal's servants & priests together in a feigned attempt to have this big Baal worship service—and then just as all of Baal's followers are all together, Jehu has his men go in and kill off all of Baal's followers—and then tears down all of Baal's images—and destroys the house of Baal.

- Sounds great—right? — notice (:28) *Thus Jehu destroyed Baal out of Israel.*

- But really, it's all a big trick.

- And even though Jehu did something right (even in God's eyes), there's still a huge problem—because the truth is, he's still just as evil in his heart as was Jeroboam (the 1st king of the NK who worshipped the golden calves and caused Israel to sin under the 2nd CoP).

- (see :29)

- Then the LORD commends Jehu for what he did to clean out Israel of Baal and his followers—but Jehu wasn't interested in the LORD or in His commandments (the law) - and so Jehu turns right around and disregards the LORD's words to him and continues on with the calf worship as Jeroboam had done—which incites the LORD to declare that the 4th CoP was on its way.

- (see :30-32 [:32])

- II Kings 10:32 is the 'marker' of the 4th CoP starting.

- 4th CoP = II Kings 10:32-16:20

- That expression in (:32— "*the LORD began to cut Israel short*") is critical to the 4th CoP—remember that the 3rd CoP called for the population to be reduced—but the 4th CoP entails the enemies of Israel coming into the land and reduce the land area.

- Let's remind ourselves of what the 4th CoP calls for —

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

(Leviticus 26:23-26)

- Greater Gentile (enemy) afflictions.
- Sieges—starvation—sickness & diseases.
- Physical loss of land & people to the Gentiles.

- Remember that Israel walked contrary unto God in the 3rd CoP, and God prepared to walk contrary unto them—but now in the 4th CoP, God actually does begin walking contrary unto them—and treats them as though they're not His people.

- So now Israel's enemies are going to lay siege to the larger cities and begin possession of the physical land & people.

- (see this happening in II Kings 10:32-33)

- Here, the land that Israel controlled was drastically shrinking—in keeping with that issue sitting in the 4th CoP, *“And I shall bring a sword upon you, that shall **avenge the quarrel of my covenant ...**”*

- The 4th CoP rapidly came upon the nation Israel because they violated that law covenant (contract).

- And to follow this along properly, you need to understand and appreciate that with the 3rd, 4th & 5th courses of punishment, the judgments fall upon the NK first, and then after the NK goes under the 5th CoP, God turns to the SK, and they go through the final courses of punishment until they, too, are under the 5th CoP.

- In this 4th CoP, the Moabites invaded the land—the king of Syria (Ha-za^ʿ-el) oppresses Israel as well.
- And notice a very telling foreshadowing of Israel going quickly from the 4th to the 5th CoP
- (see II Kings 13:20-23—[:23 “*as yet*”])
 - God again displays His grace and compassion on them as per the ‘reserve clause’ - but they fail to be reformed and turn back to Him and cast themselves upon His J-ness & grace!
- That last part of (:23) [being *cast from the presence of the LORD*] that’s the goal of the 5th CoP—but at this time of the 4th CoP, God had not initiated it ... *YET!*
- The 5th CoP calls for Israel to be cast from God’s presence and to be destroyed in captivity in the lands of her enemies.
 - (Leviticus 26:39) - *And they that are left of you shall pine away in their iniquity and in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.*
 - Israel isn’t reformed—they don’t cast themselves upon God’s J-ness & grace even under the 4th CoP—so now Israel is on the brink of the 5th CoP!
- Now you can read the following chapters of II Kings on your own, but to kind of ‘short cut’ it: The Lord provided them with a time of mercy that they might return to Him, but by the time you get to chapters 14-15, the NK becomes worthy of the 5th CoP.
- In chapter 16 God raises up the King of Assyria, who besieged the NK for 3 years—and the power of Assyria was so great that it dwarfed the nations in and around Israel.
- And by the time you get to the latter chapters of II Kings, the focus switches to the SK of Judah as its people become worthy of the 5th CoP.
- That sets you up for II Kings chapter 17 which is the arrival of the 5th course of punishment.

- Identification of the 5th Course of Punishment.

- This is the course of punishment that is so critical for every Christian to understand and appreciate—because it’s the one that contains all of the issues that run from here on throughout the Old Testament, the gospel accounts, the opening chapters of the book of Acts, and the books of Hebrews through the book of the Revelation.
- From this point on—the only section of your Bible that does not pertain to this 5th CoP are the epistles of the apostle Paul—(Romans through Philemon).
- And given that the majority of Bible teaching done in churches today come from either the gospel accounts or the books of Hebrews through the book of the Revelation—there are a lot of confused folks out there who get discouraged with their Bible because when they get out of the church service (worship service) and all the emotion wears off—deep down they realize that what they’re reading *and what is actually happening* **just doesn’t match up!**
- And the truth of the matter is, nearly every doctrine or ‘fundamental of the faith’ that they hold to has something to do with God’s program with Israel, and nothing to do with us in this dispensation of grace in which we live!
 - And tremendous errors ensue—and, sadly, most Christians live their entire life under erroneous and poor Bible handling whereby their time on this earth is wasted pursuing Israel’s program and ignoring God’s program with the new creature of the church, the body of Christ in this dispensation of grace.
 - And the biggest error of all—and the one that, on the one hand gives the impression of living a *good, godly* life; but on the other hand in reality amounts to sin and functional death, is to grab hold of the law of Moses (especially the 10 commandments), and attempt to put their Christian life into practice by means of that law! (which will only serve to kill and destroy your functional life unto God!)
- The 5th Course of Punishment = II Kings 17:1—25:30 (end of book)
- (see II Kings 17:1-6) — The historical arrival of the 5th CoP.

- Under Hoshea (the final king of the NK), Israel still had not been reformed—and even though Hoshea wasn't as bad as the kings before him, the nation still continued to *walk contrary to the LORD*—and then we're told that with this, the 5th Course of Punishment is **unleashed** upon the NK ...

- (see II Kings 17:7-23)

- (take a look at the 5th CoP slide—#56)

- Notice that when you properly understand and appreciate the progression of these courses of punishment—especially the final 3 when God prepared to *walk contrary unto them* in the 3rd CoP and gave them a demonstration of what that would mean by backing Elijah out of the land—and then in the 4th CoP God began to act as though Israel was not “*his people*” (even though He was still present in the land) - and with the 5th CoP looming, they still did not hearken unto the Lord—so the 5th CoP hits because the judgments of the 4th CoP didn't return them to the Lord—so God begins *walking contrary to them in fury*—treating them as though they were not His people by driving them out of the land at the hands of their enemies —— now when you understand and appreciate all that—it really allows for you to have some great insight about what all the 5th CoP Prophets wrote about.

- (For example) - see Hosea—Hosea is told to marry a harlot—and the children of this harlot are very telling (by their names) as to what is going on with Israel during this 5th CoP when God is *walking contrary to them in fury*.

- Hos. 1:1-9

- This is easy to properly handle with an intelligent understanding and appreciation of the 5 courses of punishment.

- But when folks have a shallow understanding of what God was doing in His program with Israel—a lot of false doctrine can come out of a passage like this—for instance, you could wrongly conclude that because of what God had to do to Israel here, the promises He made to Israel were passed on to the Body of Christ today—and that we are the “true Israel” or spiritual Israel or assumers of Israel's promises!

- And that is an enormous problem today that comes from poor and improper Bible handling—(if the Bible is handled at all) - as well as great resistance to deal with anything dispensational!

- Notice that if you paid attention to the very next few verses, you'd never make such a terrible mistake as that:

- Hos. 1:10-11

(notice :10—*Ye are the sons of the living God*)

- And folks, this is exactly why we need to study these 5 courses of punishment—because this very issue is picked up by the apostle Paul in Romans 9 and in Romans 11 where he underscores the fact that God has NOT cast away his people forever!

- see Romans 9:18-26

- And you can see more concerning the fact that God's program with Israel doesn't get passed on to the church, the body of Christ today (or to any Christian at all today, for that matter).

- see Romans 11:1, 11-12, 23-27

- Come back to Lev. 26 and note verses 34-35 again—we know from the prophet Jeremiah that the “*rest*” turns out to be 70 years—and the books of Isaiah through Malachi gives us an understanding of the rest of the time schedule of the 5th CoP—and it is broken down into 5 installments.

- So we see the 5th CoP coming upon the NK—and the remainder of what is described in II Kings (on through 25:30 [end of the book]) we see that the SK follows in the footsteps of the NK.

- Under Josiah and Hezekiah (both of whom served the LORD), they turned things around temporarily—but their reigns weren't enough to stave off the 5th CoP—Hezekiah served the Lord and turned things around for Judah, but when he died, his son Manasseh's 55-year reign of evil made the SK of Judah worthy of the 5th CoP coming upon them.

- II Kings 21:1-9

- Manasseh truly provoked the Lord's anger and Judah now became worthy of the 5th CoP—and one verse tells us that the Lord Himself thought them worthy of the 5th CoP:

- II Kings 21:10
(and read on through :16)

- (:10) tells us that Manasseh committed wickedness “*above that the Amorites did*” - and that last statement is significant when you remember that the Amorites were Satan's main tool (nation) to put forth his PoE in the land before Israel entered it.

- As Satan worked to make Canaan his hotbed for evil—the Amorites played center stage—they were used in the formation of Satan's main city “*Salem*” (and later “*Jebus*”), which eventually became Jerusalem.

- The point is that Manasseh took Judah (SK) into depths that not even the Amorites achieved!!!

- Remember that it was because of the wickedness of the Amorites (primarily) that caused God to “spew out” the inhabitants of the land of Canaan.

- Lev. 18—as we've noted this chapter before—it's dedicated to the restrictions that the Lord gave regarding incest, adultery, the sacrifice of children to false gods, homosexuality, bestiality, and the like—all of which God said made the inhabitants of Canaan worthy of His wrath against them and leading to His removal of them from the land He gave to Israel.

- see Lev. 18:24-30 — THEY KNEW WHAT WAS GOING TO HAPPEN IF THEY DID THIS!!!

- Now Israel is going to be spewed out of the land just like the Gentile Canaanites were! (sad, sad, sad).

- (Hey, I thought the 10 commandments were supposed to stop this kind of thing?!?!?)

- Before we leave the 5th CoP, I want to just take you to a passage that takes all of the matters of what that 5th CoP calls for back there in Lev. 26 where God is going to *walk contrary to Israel in fury* and

identifies for you that what you find happening to Israel in the books of the Bible that describe them historically going into Babylonian captivity is, indeed, exactly what the 5th CoP of the law contract calls for—and so that you’re not puzzled at all over what’s happening or why it’s happening to the nation Israel.

- Let’s look again at one of the details described back in Lev. 26 before we conclude the 5th CoP with this other passage.

- Lev. 26:34-35—According to the law the land was to be given a “*rest*” or Sabbath every 7 years (called a sabbatical year of rest) - and Israel failed to observe any of them for 490 years—which would add up to 70 Sabbaths or 70 years worth of Sabbaths!

- And one of the things to be accomplished in the initial installment of the 5th CoP was that God was going to get every one of those Sabbaths back! And one of the prophets (Jeremiah) would come along and tell Israel that this initial installment of the 5th CoP would run for **70 years**—70 yrs that Israel would be out of the land and the land would *rest* and have her sabbatical years that the law contract called for!

- Jer. 25:4-13 (:12); 29:10 (the **marker** for the 1st installment of the 5th course of punishment—Jeremiah puts the time schedule to those Sabbaths)

- Now come over to the book of II Chronicles—and when you look carefully at the account of the books of I & II Chronicles, you notice that it seems as if it’s almost a parallel account of what happens in the books of I & II Kings—but to put it simply (really over simplified), the difference between the Kings account and the Chronicles account is one of perspective—because in the books of the Kings you have the historical record of Israel going under the 5th CoP from the viewpoint of the nation Israel—and in the Chronicles, you have the same territory gone over, but from the viewpoint of God, Himself.

- II Chron. 36:14-21 (go slowly)

- Now we’ve only ‘scratched the surface’ of what is contained in the 5 courses of punishment—but I think you have enough information to be able to at least have an intelligent/basic grasp upon them and how they allow for you to be able to map out God’s program with Israel in advance.

- And we're going to stop right here in our dealings with the 5 courses of punishment—but this is enough to give you a grasp of God's "*Time Past*" program with the nation Israel, as well as His "*To Come*" program with Israel when He resumes and fulfills His program with the nation Israel.

- And I know that there's a whole bunch of things we've still not looked at—for instance, the remainder of the installments of the 5th CoP—but you should be able to recognize that just as it was with identifying the markers for the courses of punishment, the Bible will also clearly lay out the markers for identifying the installments to the 5th CoP.

- And you'll be able to identify book, chapter, and verse and tell when each of the 5 installments of the 5th CoP occur.

- For example, what are the next 3 books of the Bible after II Chronicles? (Ezra, Nehemiah, & Esther) — and in those 3 books you have described the details concerning the 2nd installment of the 5th CoP—and you find out that the time schedule for that installment is 49 years. (and then you have the 3rd installment where you find the time schedule for that is 400 [or 434] years) - and then books like Daniel and Zechariah give you the details concerning the time schedule for the 4th & 5th installments of the 5th CoP. (tribulation)

- And again, having a proper understanding and appreciation for the 5 courses of punishment and the 5 installments of the 5th course of punishment—gives you some very powerful tools for really knowing clearly what's going on in your Bible—(and you'll have a greater understanding than most all of the biblical scholars) - and really, you'll be able to **enjoy** reading your Bible with that kind of accuracy.

- Let's move on for now to the next thing on our list of major issues contained in the books of Exo.—Deut.—(#39) - and look at number 3 on the list.

- Numbers 22-25—The Balaam/Balak Incident—or God's warning to Satan and the Gentiles.

- As we noted before—this is the account of when God, through Balaam, warns Satan and the Gentiles that nothing will thwart His plan & purpose with the nation Israel to repossess the earth from the Adversary and establish His kingdom/residence on it.

- And God makes it clear that neither Satan nor the Gentiles will thwart His plan & purpose—not even Israel’s own stubbornness and rebelliousness—not even the tumult of the Gentiles under Satan’s control in opposition to God will thwart His plan & purpose with Israel.

- God’s plan & purpose with Israel will get accomplished (in the end) **based upon His own Jehovahness and grace!**

- At the outset, just recognize that this issue recorded here is of tremendous importance (as much as even the 5 courses of punishment) and significance to not only the history of Israel, but to the **prophetic future** of the nation (which is of utmost importance to us in Romans 9-11) - if for no other reason than God dedicates 4 entire chapters of His word to the issues surrounding these 2 characters (Balaam/Balak).

- And the importance of the prophetic future of the nation Israel is seen in the fact that this incident is repeatedly brought up to the attention of the members of the remnant of Israel in their remnant epistles:

- II Peter 2:15 - “*the way of Balaam*”
- Jude (vs. 11) - “*the error of Balaam*”
- Revelation 2:14 - “*the doctrine of Balaam*”

- Cast of Characters:

There are 3 major individuals involved, and a 4th character that acts behind the scenes (and doesn’t say anything at all), and a 5th that is central to the entire incident:

- 1) Balak - King of the Moabites (a Gentile King) and a picture of the Man of Sin.

- 2) Balaam - Satan’s own prophet (a false prophet) - a counterfeit - Satan’s chief false prophet among the nations - a prophet with a great reputation (IMAGE) and along with that a huge INCOME!

- 3) God, Himself. (God, Balaam & Balak do the talking—and Israel is what they’re talking about)

(sub-characters)

- 4) Satan. (never seen & never talks, personally)

- 5) Israel (and God’s purposed plan/design for repossessing the earth from the Adversary).

- Now if you properly understood and appreciated God's word in the first place— (meaning, if you really understood this very subject of the Balaam/Balak Incident) - this single doctrinal issue alone would make it so that you would never make the mistake of ever thinking that what is going on now in this dispensation of grace when God is creating this "*one new man*" of *the church, the body of Christ* is that the body of Christ (the church today) is the assumers of Israel's program; or that we are 'spiritual Israel' or that we are in any way connected with Israel and/or God's program with Israel!

- Why? Because the Balaam/Balak Incident tells you that **nothing** is going to thwart God in utilizing **Israel** to accomplish all that He set forth to do with them back in the Abrahamic Covenant!

- God makes it clear that He isn't going to create anything **new** to accomplish His planned purpose and objective with Israel—He doesn't have to create a new entity to **help out Israel** or **aid Israel** or **join with Israel** to accomplish His purpose with them!

- This Balaam/Balak Incident is of **huge** importance to not only make it clear that God doesn't have to alter His plan with Israel one wit, but it also is of huge importance when it comes to **rightly dividing the word of truth** and **properly handling God's word!**

- We already noted the fact that God brings up this issue repeatedly in the Remnant Epistles of Heb—the book of the Rev (in connection to Israel's future)— but let's just run some verses that indicate how big of an issue this is to be with the nation Israel in their "Time Past" program **looking toward their future fulfillment.**

- Num. 31:1-2, 8, 13-18

- Deut. 23:3-6

- Joshua 13:22—brought up as the LORD reviews with Joshua the amount of land that still hasn't been possessed and how the land was to be divided up to the tribes—and sitting right in the middle of it all is a direct reference to the Balaam/Balak Incident.

- Joshua 24:1-10

- Neh. 13:1-2

- Micah 6:1-5

- Now when you come to Numbers 22—you've got 4 chapters dedicated to this issue of the Balaam/Balak Incident—(chapters 22-25).

- It centers around this Moabite king (a Gentile king) named *Balak*, and a false prophet named *Balaam* whom Balak utilizes to attempt to curse the nation Israel.

- And God, Balaam, and Balak do the talking—and Israel is what everyone is talking about—and primarily the one doing the talking is God Himself through the mouthpiece of this false prophet named Balaam.

- Satan attempts to get Balaam to do the talking, but God turns Balaam around to be His own mouthpiece.

- And really, Satan is the one who God is primarily talking to—as well as all the Gentiles.

- And that's why what you've got here is God talking to Satan and the Gentiles concerning the fulfillment of His planned, designed purpose with the nation Israel. (And that's what makes this passage so critical [especially to our study of Romans 9-11])—and why so much information is dedicated to it).

- Let's set the stage for this incident:

- In the first part of Numbers (come back to Numbers chapter 1) - you understand that you're still dealing with this Exodus Stage of God's program with Israel.

- Israel has now come out of the land of Egypt—they've multiplied in number—and they've now been constituted as God's nation—He brings them up to the land to begin the repossession of the earth in the land God promised to Abraham, Isaac, and Jacob.

- And they are now positioned on the east side of the Jordan river and are being readied to go into the land—and all that is going to take place under Joshua—but God prepares for that conquest of the land right here—and that's what the book of Numbers opens up with.

- **read Num. 1:1-4** — and what I want you to focus upon is that expression in (:3) ***all that are able to go forth to war in Israel***—the numbering of the people wasn't a census just to count the people, but it's a census for the purpose of military service (to go to war).

- And that's why this is called the book of Numbers—not simply because God numbers the people—but because He does so in order to prepare the nation Israel for the actual conquest of the land—and that's what's going to take place.

- And all this tracks with all that God has originally called for when He called Abraham and his seed to be a *great nation* through whom the world would be blessed—God would establish His kingdom/residence on the earth with them as His *holy nation* and *kingdom of priests*—and the result of it all would be to have God's will accomplished on the earth—His righteousness ruling & reigning on the earth—and the Satanic Policy of Evil (and Satan's usurpation as the monarch of the earth will all be destroyed) - and the monarchy of the earth will once again be returned to man—which is what the kingdom of heaven is all about.

- And that land of Canaan that Satan has established as his 'hotbed' (and which he has fortified with all those Gentile nations so that they will spew forth his corruption for maintaining his dominion on the earth)—God is now going to take the battle for the repossession of the earth right to Satan himself in that very land that Israel is now amassing themselves into armies in order to go into that land and wipe out those Satanic Gentile nations (men, women, children, beasts) because of who they are in the Satanic PoE—and then conquer that land for *the Most High God*.

- And when you get to chapter 10:11—they begin to move towards the land—and eventually they come up to a bordering section of the land and 12 spies are sent out—and 10 of them come back and say, 'We can't do this'—and they convince the people that they can't do that—and for 40 years they end up wandering around in the wilderness in their disobedience to God as he destroys that generation of unbelief from among the people.

- And when you get to chapter 21—that generation has just about been completely taken care of—and the 'taste of war' (so to speak) is beginning to be brought back to the nation.

- God has them engage in some skirmishes with some Gentiles—(Og, the king of Bashan) and the Amorites have been dealt with—and God gave them the victory and the hoopla for the battle is in this new generation—and they've now pitched their tents next to Moab—and they're getting ready for the final things to go into the land.

- Then you have an interlude in chapters 22-25 that describes what takes place with Balaam, Balak, God, and Satan—but following that, they're numbered again—and they're now ready to go into the land—but some things take place that makes it so that Moses is not able to go in with them, and Joshua is established to take them in and begin the conquest.

- But after the generation that rebelled has been destroyed, and after they have been readied to go into the land and begin the conquest—just before they go, this incident that is described in Numbers 22-25 comes up—and a **contest** is established — through a king who recognizes himself to be the next one on the list to be dealt with, (Balak, king of Moab) - and he desires to do something to thwart Israel's advance at that time.

- And while Balak didn't really understand all of the 'behind the scenes' type activity in connection with Satan & his PoE—nevertheless Balak sees the threat that Israel poses—and so he puts together a plan of opposition to God's use of Israel—and he wants to put together a plan of opposition that's quite different from any other plan that's been put together up until that time—because all the kings of Bashan tried it and it didn't work, the Amorites tried it and it didn't work either—so this king Balak wants to try something else.

- Balak gets a hold of a man called Balaam who is really a unique character—he's a false prophet from our aspect of things—in fact, he's called a *soothsayer* over in the book of Joshua—Joshua recognizes who he is—and he's a prophet (even Peter talks about him as a prophet) - but the issue is, he's a unique prophet.

- He's a character in whom Satan and his PoE amongst the Gentile nations at that time had established **as a very powerful individual**.

- Balaam is a soothsayer or prophet who, according to his reputation, had the capacity to deal with any of the gods of the Gentile nations.

- And he is able to get them to come together and work together, or to get them to fly apart and not work together—he was a super-duper prophet (so to speak) in Satan's PoE when it came to influencing and manipulating the nations that surrounded the land that God had promised to Abraham, Isaac & Jacob.

- Balak recognizes who this character is (reputation-wise), and he sends for him and wants him to curse Israel with the power that he has—and he wants him to curse Israel by amassing all the god’s of the Gentile nations around there **into a confederacy against Israel!**

- And you need to recognize that what’s actually going on here in Numbers 22-25 is actually the first major attempt on the part of Satan and his policy of evil in opposition to God’s plan & purpose with Israel—to put together a confederacy of nations in opposition to Israel.

- It’s not Satan’s first attempt to thwart God’s plan & purpose with Israel—but it’s his first attempt to put together a confederacy of nations to thwart them.

- And as we go through it, you’re going to see some marvelous things — especially why God take the opportunity He does to spit information back into Balak’s (and Satan’s) face—and you’ll see some marvelous parallels that take place out when the final opposition is put together by Satan against Israel!

- For example, here in Numbers you have one major king who puts this whole thing together (*Balak*, a Moabite king) - and out in the Lord’s Day you’re going to have one major king who puts a confederacy together (the *man of sin*, as Paul calls him).

- And this one major king (Balak) puts together a confederacy of nations for the use of one major false prophet (Balaam) - and the exact same thing will take place out on the Day of the Lord (in Rev. 13).

- In Rev. 13, you’ve got that man of sin (the beast), and you have one major false prophet who is able to align all those nations together under that man—and here in Numbers, that’s who *Balaam* is!

- And this is why God takes the opportunity in the book of Numbers to insert this kind of ‘interlude’ of this incident with Balaam and Balak: because what He sets forth in Numbers finds its fulfillment out in the Day of the Lord’s Wrath.

- And all this has a very **immediate** effect upon Satan and his PoE!

- God knew what that character Satan was up to with these two individuals (Balaam & Balak) - and when Satan heard the things that God said to him at the time of Numbers chapter 22 through 25, Satan actually held off employing what he was doing here—and he is going to wait to put it into effect out in the Day of the Lord as his last-ditch effort!

- But just as God did here, He will thwart Satan's efforts, and just as with Balak and Balaam—God will take what Satan means for cursing and He will turn it into blessing out in the Day of the Lord.

- Numbers 22—what I'm primarily after here is to just hit the highlights of this passage—and by that I mean the 4 messages of Balaam—not so much the issue of Balaam's donkey talking—but what I'm after is what God said when He spits back His message in the face of Satan.

- **Num. 22:1**—Notice that expression, *Israel set forward*—remember back in chapters 1:1-10:10, Israel had already *set forward* when they went from Egypt up to and through the Wilderness of Paran (Kadeshbarnea being on the outskirts of it) - and in 10:11-ch. 21 God sent in the spies, but they came back with a negative report, so God had the nation wander in the wilderness for 40 years until that rebellious generation died out—and now in Num. 22:1, they *set forward* once again to go into the land and begin the conquest of it.

- So Israel now has a new 'taste for war' — and they begin to be put back into their armies—they *set forward* again—and they even have some battles and some successes with the Amorites and with Og, the king of Bashan.

- And what was ready to go into effect back in the opening 10 chapters of the book of Numbers is now ready to go into effect once again on the borders of the land. (In other words, the battle for the re-possession of the earth is ready to get itself underway again here).

- So Israel is now sitting on the east side of the Jordan River and they have *pitched in the plains of Moab on this side Jordan by Jericho*.

- And it's kind of like a critical mass has been reached that prompts the Adversary to respond in a very particular way.

- And it's actually while Israel is sitting here (actually paused here) on the east side of the Jordan River—that you have the book of Deuteronomy coming along—and Moses rehearses the law one more time just before they actually begin the conquest of the land—(which historically takes place in the book of Joshua).

- You see, they're *pitched* there for a particular reason—God wants that law rehearsed again for the new generation—which is what the book of Deuteronomy is all about—and while they're paused there (they haven't broken military camp) - but while they're paused to get that 2nd hearing of the law, the Satanic policy of evil is going to try to put together a concerted effort to thwart them coming into the land and accomplishing what God's plan & purpose is all about.

- And it's while they're paused there *in the plains of Moab on this side Jordan by Jericho*—that the Satanic PoE goes about thwarting God's plan for Israel by getting this very frightened king of the Moabites (Balak) to do something as his duped pawn to stop Israel's progress.

- Again, some individual kings have already been dealt with—(Og, king of Bashan; and the king of the Amorites) - and now this semi-confederacy (so to speak) is going to be put together.

- Now you don't see the whole thing developing here in the opening verses—but you come to realize later on by what God says to Balaam, that that's exactly what's in this king's mind (i.e., Balak, king of the Moabites).

- And what you've got is this utilization of Balak by the Satanic PoE to put together a confederacy of nations—he's got the Midianites coming together with him—and he's going to call for a false prophet (Balaam) who lives over in **Assyria**—and Balaam's got a lot of power and influence—and what this king Balak is going to try to do—he's going to try to put a confederacy of nations together, but not only that, he wants to marshal (through this false prophet Balam) **all of the forces of the gods of those nations!**

- And what it comes down to is—that you've got a **monumental point of opposition** from Satan's PoE being constructed at this time—and that's why God takes advantage of the situation as He does—and why He deals with Balaam like He does—and says what He does through the false prophet Balaam.

- Before we go on to deal with the details concerning the 4 prophetic utterances of Balaam—I'm going to go ahead and deal with more of the background information that gives you a backdrop for which all these things happen—because this Balaam/Balak Incident is so important to your understanding and appreciation of God's program with Israel—and it's of such huge importance to properly handling God's word—that you really have to be very careful to have a proper grasp of some background details so that you can then go on and deal with the further details of the actual prophetic utterances. (It just makes sense.)

- So I want to focus our attention here upon the first 6 verse of Numbers chapter 22—and that should provide us with enough of these background details to allow us to go on to the further details of Balaam's prophesies.

- read Num. 22:1-6 again.

- Remember that last time we talked a little bit about Balak, the Gentile king of Moab—and how that he had witnessed the successful battles that Israel had fought with Og, king of Bashan, as well as the Amorites—and how that Balak is this frightened king who is going to attempt to put together a confederacy of nations to come against Israel and thwart their attempt to go into the land of Canaan and conquer it for God.

- And remember that we said that this is a **point of opposition** of the Satanic PoE to utilize a false prophet from Assyria to marshal all of the forces of all the gods of all the nations (as well as all of the armies of those nations) in order to destroy Israel.

- And that's going to be attempted once again by Satan out in the final installment of Israel's program.

- (see #47—Psalm 83—the 10-nation confederacy)

- And we need to recognize that in God's point of view, this Balaam/Balak Incident isn't just the record of one scared king who wanted to 'save his hide' (he did want to save his hide) - but there's far more behind it all than just that issue!

- And you see that not only in appreciating **where** Israel is at this time (and how they're just on the other side of the Jordan, opposite Jericho and ready to go into the land and begin the conquest of it for God Himself) - but you'll also appreciate the behind-the-scenes significance of it in the last message that God gives to Balaam to ...

... spit back into Balak's face—when Balaam will look around and look at the other nations that are out there—and he'll make reference to the fact that Amalek was the first of the nations to be put together in opposition against Israel—(remember that Amalek was that nation that first withstood Israel back in Exodus 17) - and that was the beginning of Satan's means to oppose Israel.

- Let's note some details in Num. 22:1-6 that underscore all that we've been talking about.

- (read :2-4) - notice in (:4) *And Moab said unto the elders of Midian* — this points up the fact that what you've got here is more than just one group of people (or nations).

- And Balak is the king of the Moabites—and he now wants some help in connection with him being the 'next on the list' (so to speak) to be dealt with by Israel—and he wants some help in opposing them.

- And Balak gets the elders of Midian (south) to put together a confederacy of at least the 2 of them at this time—but we'll see that as you go on, Balak's desire is to, (if he can), to make it so that all the nations in the area come together—and to get that done, he has to get this character Balaam brought into the picture to do just that.

- And notice in (:4) *Now shall this company lick up all that are round about us* — Balak fears "*this company*" (that's Israel) - but notice that he has his eyes on more than just this one other nation of Midian, but he realizes that Israel is a threat to all that are round about us—and that's a reference to all the other Gentile nations that Balak hopes to get involved in opposing Israel—(he desires to put them all in league or confederacy together against Israel).

- So if he's successful in getting the Midianites to go in with him, then he's going to get all the nations '*round about*' (even over on the other side of Jordan) to confederate together.

- And so Balak sets out to get all this done by the most powerful and persuasive means at his disposal to get it done—and that means (as anyone at that time would know) that he has to garner the help of, and curry the favor of this prophet Balaam who has such a powerful influence over all the nations in the area.

- (:5) - *He sent messengers therefore*—Notice it's *therefore* in view of what's sitting in (:4), and he sent messengers with the consent of the Midianites because their messengers are actually the elders of Midian who get sent.

- (rest of :5 & :6) — *He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:*
6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot (or know) that he whom thou blessest is blessed, and he whom thou cursest is cursed.

- Notice that Balaam (whose name means “not of the people”) comes from *Pethor*—and while it's disputed as to the exact location of it—Joshua lets us know that Balaam comes from the area of Mesopotamia between the 2 rivers (the Tigris and Euphrates) - so Balaam comes from Assyria!

- And something else is said here that's very telling (and give you a lot of insight as to what's really going on behind the scenes) — notice in (:6) at the end of it, you have: *for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed* — does that sound familiar???

- That's straight out of Genesis 12—that's what God said to Abram when He made the Abrahamic Covenant with him!

- And what you've got here in this prophet Balaam is a **Satanic counterfeit** of God Himself!

- And this counterfeit operates among the Gentile nations—one man has been singled out among the nations at this time that even a Moabite knew all about—who was sitting over in Asshur (Assyria), and the Midianites knew about him too! (They weren't coming along and saying, Hey, who is this guy called Balaam?) — and Balak says, I know you very well! And I know that who you curse is cursed and I know that who you bless is blessed!

- Balaam is Satan's chief false prophet among the nations at this time.

- And Satan sets this character up as a counterfeit to what God is doing in the land with Abraham and what God promised Abraham.
- Now I realize that there is some controversy about just who Balaam is—because some will come along and say that he really is a saved, justified man who is being used by God as His own prophet—and he’s just a godly man gone bad—because you have Balaam using the word LORD (Jehovah) when he talks about God—and you have him saying, I hope I die the death of the righteous—and things along those lines—but there’s some things said later on that make it so that you realize the exact opposite is really the case.
 - And I believe that Balaam is an unjustified man—a false prophet—a very powerful one—but a man who has been involved in all of the idolatry amongst the Gentile nations—and in connection with Satan’s purpose, has been exalted (so to speak) among all those nations.
 - And Balaam has actually been given power by Satan to actually have some success in this area of blessing and cursing the people in that area.
- Joshua 13—Joshua has been rehearsing the history of Israel up until this point—the land has begun to be conquered by this generation—and now the land is being divided amongst the 12 tribes and a short history is given here.
- Jos. 13:22—(referring to what takes place in Numbers 26 and ff where God told Israel to smite the Midianites for what they’re doing at this time—and Balaam ends up dying with the Midianites against Israel—which means that Balaam dies on the side of those opposed to God—and God looks upon him as if he’s an abominable, uncircumcised Midianite and wants him dead among the Midianites).
 - Note that he’s referred to as a *soothsayer* (qacam in Heb.) - and while that term can be used to apply to a real prophet, the fact is that there are several terms in the Hebrew language that can describe the abominations of ones who are involved in idol worship and things along those lines—and the way the term is being used here falls into that category—and in fact, you find that same Hebrew term translated another way but still describing those involved in idolatry/ungodliness.

- see Deut. 18:9-12— God tells Israel that if they find anyone as described here in the land, they are to kill them. (they are all cooperating with Satan's policy of evil)

- And notice in (:10) that term *divination*—that's the same Hebrew root-word used by Joshua!

- Balaam was an individual that was involved in those abominable things in God's sight—he's one who was involved in propagating Satan's PoE at this time—he was from the very area where the whole tower of Babel took place—and he may have very well been raised up to spread all that business throughout all the nations and influence the very nations within the land of Israel!

- And the point is, that Balak and all the other nations knew who this soothsayer Balaam was—and he has all this powerful reputation as being a prophet that could make happen what he prophesied. (At least he could appear to do it.)

- Come back to Numbers 22.

- Notice once again there in (:6) when Balak, king of the Moabites says to this superdoooper prophet Balaam—*for I wot that he whom thou blessest is blest, and he whom thou cursest is cursed* — Balaam is the chief false prophet among all the Gentile nations in connection with Satan's desires—and he has the ability to at least appear to have the power to congregate the gods of all those nations together, and bring them together against any one that he wanted cursed—or he could congregate them and bring them together for any one that Satan wanted blessed (and favored), depending upon what he wanted to get done among the nations.

- I want to now begin looking at these 4 messages that Balaam is supposed to speak concerning cursing Israel—but in each of the messages, God instead has Balaam say the words **He** wants him to say (instead of Satan's words) - and God has Balaam, (so to speak), spit God's own messages back in the face of Balaam (and by default, in Satan's face).

- Now as I say, there are 4 messages in total, but Balak only asks for Balaam to curse Israel 3 times.

- But you need to be sure that you understand and appreciate what the reason is for Balak having Balaam do this—what it's really all about.

- Because on the surface, you've got this frightened king of Moab (Balak) trying to get this powerful prophet Balaam to curse Israel because he simply doesn't want to be destroyed like Og, king of Bashan was, or like the Amorites were defeated—he wants to save his own skin!

- Or to put it like Balak put it in (:4) - *Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.*

- But behind the scenes, Satan is working through his own false prophet to bring together a confederacy of Gentile nations and their gods to thwart God's plan and purpose with the nation Israel to repossess the earth for God to have His kingdom/residence upon it!

- So therefore on 3 occasions Balak has Balaam attempt to curse Israel—but each of those 3 times God speaks through Balaam a message contrary to (and opposite to) what Balak wanted—because instead of cursing the nation Israel, Balaam ends up pronouncing a blessing upon them.

- And what you've got then is kind of 3 messages, plus 1.

- 3 times Balaam comes back to Balak and gives a contrary message to Balak—and after the 3rd time, Balak sends Balaam away - and Balak doesn't ask for a 4th message, but a 4th one came his way!

- You have God, in 4 messages, setting forth the fact that nothing is going to thwart His plan and purpose with the nation Israel:

- Not the Gentiles tumultuous opposition; nor even Israel's own personal rebelliousness and contrariness to God.

- Identifying the 4 Messages of Balaam:

- Message #1—Numbers 23:7-10

- Message #2—Numbers 23:16-24

- Message #3—Numbers 24:1 (though it actually commences in (:3), but it goes from 24:1-9)

- Message #4—Numbers 24:15 (but we need to get the preceding statement in (:14) regarding another message—so you've got Num. 24:14-24 (almost to the end of the chapter).

- One thing I want you to note here is that there is actually a **theme** to each one of these messages—and we'll recognize that as we go through them—and since we have them in order in our Bible, we also recognize that they are progressive and developmental in nature—as God has them recorded for us here.

- In the first 2 messages—the theme primarily focuses upon the fact that Israel is God's separated, distinct people—He's in a covenant relationship with them—He's not going to treat them like any other nation—therefore no curse, no defying by any other nation is going to be successful—He's never going to change His mind in connection with them—He can't be bribed or anything along those lines—and His plan & purpose with the nation Israel STANDS!

- And Balak needed to hear that—because Balak is trying to bring the power of the nations against all that—and cause it to be so that God would look upon Israel and desire to treat Israel as one of the Gentile nations—and so God sends back the message that that's NOT going to ever take place!

- Numbers 23:1-3 (read)

- What you've got described here are these altars and the oxen and rams—that's all being done for a sacrifice—and it's marvelous that a parallel issue comes up in Rev. 13—that all this false prophet does (and will do) surrounds something very significant to a properly educated Israelite—and it has to do with these sacrifices.

- Notice there at the end of (:3) *And he went to an high place*—that's one of the idolatrous hills there in Moab.

- (:4) - ***And God met Balaam:*** — now at this point **God takes over!**

- Let's just get a sense as to what is going on here—come over to chapter 24:1 (read).

- After the first 2 messages it says, *And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times (that is, the previous times) to seek for enchantments, but he (now) set his face toward the wilderness.*

- When Balaam offers this sacrifice (performing as a high priest) — you've got these high hills of idolatry around the mountains there in the hills of Moab—and they set up idol temples on top of them with

all their pillars and images and everything—and what Balaam has been doing is that he's operating as this superdooper high priest and prophet amongst the nations—and through Satan's instrumentality of him, he would go off to one of these things and get in contact with a devil (or unclean spirit/demon, if you will) who was operating in connection with that particular false god—and he's being influenced by it in some manner.

- And so Balaam goes to get in contact with some demonic spirit, and he would seek for enchantments - (and that's the same concept we looked at over in the book of Deuteronomy about getting in contact with familiar spirits and so forth).

- And so Balaam's trying to see if the Jehovah-God that he has now encountered (the true and living God of Israel) - he's trying to see if this God can be overrun (so to speak) by these demonic spirits he's been in contact with. (note that Balaam doesn't think of them as demonic or evil—he's just been duped by Satan's PoE).

- Balaam just thinks this God he's now encountered is like all the other gods he's been dealing with—and so he's trying to see if by amassing them together, he can overrun this Jehovah God.

- So he seeks by enchantments—and every time this Jehovah God keeps on telling him that He's going to put words in his mouth, and he's going to speak what He says! (that's what I mean when I say, God now takes over!)

- So Balaam's having no luck here with his enchantments—he's not getting in contact with familiar spirits—none of these former familiar spirits are able to get through to him (so to speak) - in other words, Balaam is now going to be **God's pawn**! and God is going to utilize him.

- (read the rest of :4 and :5) — I love (:5) because the way it reads it's as if God comes along and says, Woopy-Do, Balaam, I don't care what you offered on these altars!

- (read :6-10 and get :11, too)

- The obvious thing here is that God doesn't allow Balaam, by his normal routine of seeking for enchantments and getting the demonic spirits of the other nations involved in this to end up saying anything regarding a curse or a defying like he asked for back there in (:7).

- And what ends up happening is that Balaam (as it says in :11) *thou has blessed them altogether!* **Balaam blesses them!!!**

- So what you've got in this 'blessing' of Israel is what a *blessing* is: God has '**spoken well**' of Israel rather than allow anything evil or derogatory in a curse-type sense to be said against them!

- In (:7) you've got God's word put in Balaam's mouth—and Balaam is speaking it back to Balak—and therefore the first thing God starts off with is: *And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.*

- This is what Balak wants done—he wants Jacob (Israel) *curse*d and *defied*—and my understanding of what **defy** means here has to do with the amassing of the military forces of the nations together through their gods (demonic spirits) that all come together to oppose and resist and ultimately destroy Israel (who is in military bivouac) - in other words, to wage war against Israel.

- And in (:8) God sends His message back to Balak—*How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*

- So why has the LORD not cursed or defied? A: (:9) - *For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, **and shall not be reckoned among the nations.***

- This is the crucial matter—in (:9) you have a statement given to Balaam by God concerning how God Himself looks at that nation sitting there in bivouac right now!

- He says, *For from the top of the rocks I see him, and from the hills I behold him* — that's where he is (up in a high place), and he has a geographical vantage point (so to speak) - and as God is speaking through him, it's like he has the capacity to view things from the divine perspective from that position—and to look upon Israel as God looks upon it—and what God tells him is that His people *shall dwell alone, and shall not be reckoned among the nations*—in other words, **that's God's viewpoint of it**—this people are a **solitary** people (so to speak) - and they're not going to be *reckoned among the nations*—that is, "I don't look at these people like I look at all the other nations!

- God says, I don't look at Jacob (Israel) like I do all these other Gentile nations round about—this people is special and distinct unto me—and they're not going to be *reckoned* among the nations—I'm not going to treat them like any old nation out there!

- And then in (:10) - you've got terminology that's very indicative of what God said to Abraham in the Abrahamic Covenant—*Who can count the dust of Jacob, and the number of the fourth part of Israel?* They're a distinct people, and under divine protection—He's going to keep on multiplying them and they're going to continue to be His means for repossessing the earth!

- And so what Balak & Satan (through Balaam) is to understand and appreciate when he hears all this—God says, This people here, isn't anything like you in My sight! - they're not anything like your comrades - they're totally distinct—and nothing that goes on among you is going to be able to work upon them! (They have a sanctified, separated position in God's sight among all the other nations.)

- And therefore, no curse, defying, enchantment, or whatever, can ever work against them!!!

- Message #2—Numbers 23:16-24

- My understanding is that the first 2 messages go together—and what I mean by that is that if my understanding is correct, they occur one right after the other—because it's as if Balak didn't quite 'catch the drift' (so to speak) of the first message and so this one is given right on the heels of the first one.

- By the way—Balak is given a chance in connection with each one of these messages God gives through this false prophet Balaam, to simply come along and basically just give up! — to say, "Well, if that's the case, I might as well forget about all this and just lay down my arms and seek peace with Israel." — but, of course, he doesn't do that.

- Back up a little bit—to (:13) (read) - this sets the stage for the 2nd message to take place—and it gives us a little insight into what Balak is after in the 2nd attempt to get Balaam to curse Israel—because in light of what happened in the 1st attempt, (if my understanding is correct), Balak changes (slightly) his tactics.

- And what I mean by that is—that when Balak says to Balaam, *Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.* — my understanding is that what Balak’s after there is, “Maybe you can cures PART of them!”

- In other words, “If you don’t see them all, maybe you can curse part of them, and thereby reduce them or weaken them” (that kind of thing).

- (come down to :16-18 [read]) — now the reason why I think these 2 messages go together is largely due to the way this whole thing starts off there in (:18) [*Rise up, Balak, and hear; hearken unto me, thou son of Zippor:*] - it’s very forceful there—and the idea is: “Get up, Balak, and listen to Me this time” (i.e., *hearken unto me*)!

- The idea is: You obviously didn’t hear what I just said; because you still want Balaam to curse a part of the nation. But if you caught the drift of what I just said, you’d never would have attempted to do this!”

- (:19) - *God is not a man, that he should lie* (What do you think I just did—lie??? — that’s the impression here), *neither the son of man, that he should repent* (change his mind): *hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

- Now, along with all that we talked about in our last lesson concerning this passage as compared to passages in Gen. 6 (and many others that seem to contradict this passage) — let’s just set all that aside in our thinking for now—because what you have to do here is to keep what’s being said **strictly within its context**.

- The only thing Balak has ever heard God say is what he just heard him say in the previous message that Balaam spit back in his face!

- Balak hasn’t heard anything God said back in Genesis to Abraham and all that business—Balak has only heard from Jehovah the things God has just said to him through Balaam.

- So that tells you that when God says that *He is not a man, that He should lie*—He’s talking about what He just said.

- And what Balak's doing (obviously) is saying to Balaam, Ok. Let's go over to this other mountain here—and though we're not going to be able to see all of this great army of Israel—but all we're going to be able to see is the 'hinder' part (so to speak) - Maybe you can curse this little section of it that's the closest to me—and maybe we can get by with just that.

- But God comes along and says right back in Balak's face: Look, stand up, Balak, and listen to what I'm saying: I am not a man, that I should lie—I'm not the son of man, that I should repent—didn't you hear what I just said? — do you think that I won't do it? — do you think that I won't make good on my word???

- And that's the issue Balak needs to keep in his mind (and it's also the issue that Satan needs to keep in his mind) — which is the fact that God's counsel and purposes with this nation Israel, once again, are **immutable**—God's sworn to it; He's stated it; and He's going to make the whole thing good!

- (:20-24 [read])

- Now what God gives back to Balak through Balaam there in the last part of (:21) down through (:24) - is a declaration concerning **the certainty of God in accomplishing what His plan & purpose is with the nation Israel calls for! (Jehovahness & grace)**

- In (:21), Israel's LORD God is amongst them, and the *shout of a king is among them*—and that's exactly what the plan of God calls for with Abraham and his seed (Israel) - and that is, once again, to bring that nation into the promised land (the land of Canaan), and conquer that territory in Canaan, and to set up God's kingdom/residence on this earth right in that land and from there, repossess this earth from Satan himself!

- And in (:22), God brought them out of Egypt; *he hath as it were the strength of a unicorn*—(don't be thrown off by that word *unicorn*—Bible scoffers will say that animal is a fairy tale, but even though it may not be the same thing, there are unicorns living on the earth today! They're called the Greater One-Horned Rhinoceros—Google it!) - but the point here is that God has unmatched strength, not even the Egyptians and their army could stop Him, nor was the Red Sea a problem!!

- And in (:23), *Surely there is no enchantment against Jacob*, - in other words, God's already begun His plan & purpose with Israel (He has already brought them out of Egypt) - and *there is no enchantment* against them (no spell, no magical or spiritual powers or influence you can conjure up to hold them against their will) - there is no *divination against Israel* (no soothsaying of foretelling their future doom) - and *according to this time* out in the final installment of God's program (and right after that takes place): *it shall be said of Jacob and of Israel, **What hath God wrought!***

- And then as (:24) describes, *Behold, the people shall rise up as a great lion, and lift up himself as a young lion*—this is a figure of speech used to describe it—*he shall not lie down until he eat of the prey, and drink the blood of the slain.* — in other words, there's not going to be any rest until that whole thing is accomplished and all their enemies are destroyed and all the opposition is put down, and that kingdom is established there. (Those figures of speech are used because they're easy to understand and appreciate.)

- And God is coming along and taking up the issue of His immutability (certainty of counsel) and the fact that He has promised what He says is going to take place—and He says in effect, there is not one single thing you can do to defy it in any manner or form!

- But I want to take you back to what I consider the most critical statement of this 2nd message—and it's found back there in (:21) where God prefaces the certainty of His accomplishments with His plan & purpose with Israel, He says, ***He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*** — and that's an amazing statement in view of the fact that for the last 40 years He's been destroying the generation that sinned and rebelled against Him.

- But what He's setting forth there is very simply: Not even **that** is going to thwart My plan and purpose with them either!!!

- And though it's not explained here—God has a means for dealing with their rebelliousness and wickedness and sinfulness—in which all that will be put away—and He won't have to **behold** that and deal with them on the basis of that any more.

- And of course that is the Redemption issue and what He's going to accomplish for them on the hill called Calvarywhen He Himself

... comes and enfleshes himself in the line of the seed of David and pays the price for their rebelliousness and contrariness and for their sins—and makes it so that He can put their sins and iniquities away, and remember them no more!

- Wow! It's like God comes along and says, Balaam, you want to go toe-to-toe with Me in the arena of foretelling the future??? Well, God just takes Balaam and Balak to "school" and He just rubs it in their face as to what truth according to godly prophesy is all about!!!

- And God can look to the real future events—and see it from the perspective of when it all gets accomplished—and the truth of the matter is, due to what He's going to do for them by means of His Jehovahness and grace—not even their own rebelliousness and sinfulness will be a problem for accomplishing what He started out to accomplish! (what a comfort for the remnant!)

- Well, the next 2 messages of Balaam are slightly different from these first 2; the last 2 take the form of visions.

- Message #3—Numbers 24:1-9

- These last 2 messages are even more critical for us to understand in this dispensation of grace—not because they're going to *happen* in this dispensation of grace—but because they are directly related to what Paul sets forth in Romans 9, 10, & 11—they are focused upon the certainty of God resuming and fulfilling everything He set out to accomplish with the nation Israel (to repossess this earth and set up His kingdom/residence upon it) - and not only that, but to completely destroy the Satanic policy of evil from off this earth.

- Review of the first 2 Messages:

- Message #1—Num. 23:7-10—God set forth the fact that Israel is a separated people unto Himself—distinct in His plan & purpose—His own special people, separate from the other nations—and He's not going to treat them like the rest of the nations—He's not going to cast them off like the Gentiles—they are under His divine protection and therefore there is no curse or enchantment Balaam can seduce to bring upon Israel, and Balak/Satan needs to understand that.

- Something else to bear in mind with all these messages—and that is that each time Balak hears these things, he's also being given an ...

... opportunity to say, “Ok, if that’s the case, then I do recognize the wrong in what I’m doing ...” — and he’s in a position where he could submit himself to Israel if he wanted to (but of course he doesn’t do that) — and that’s one of the things that prompts the 4th message—prompts God to give him some information that he didn’t really desire, because he never responded positively to anything God says here.

- And in the 4th message, God comes along and tells him exactly what is in store for him—

- And in view of the fact that he’s determined to not bless Israel and be blessed himself—he’s determined to try to curse Israel, and he’ll be cursed—and the 4th message describes the cursing that he and his people are going to receive (along with all the Gentiles that refuse to submit themselves to the nation Israel.

- Message #2—Num. 23:16-24—God set forth the fact that He is not a man that he should lie—He’s not the son of man that He should repent—therefore there is nothing that can make Him change His mind in connection with Israel—not even Israel’s own stubborn rebelliousness and contrariness!

- Note in (:19) the use of those little words “*shall*” - not ‘will’ - and we have this word *shall* being used over and over again throughout everything God says through Balaam.

- In English grammar, the word *shall* (as it’s used in this context) **underscores the certainty of something.**

- Like Gen. MacArthur was driven out of the Philippines and said, “I *shall* return” - (he didn’t say, I will return).

- And today, we often use *will* and *shall* as almost synonymous terms—but really there is a distinct difference to them—because *shall* carries more ‘weight’ (so to speak) or more force—and that’s why it can be used so effectually in a negative sense when you want to state a direct prohibition (like the 10 Commandments: Thou shalt not kill, thou shalt not lie, etc.).

- So *shall* is actually more forceful when used in a negative sense, and it's more forceful when used in a positive sense (given the proper context) - and in that positive sense, it forcefully underscores the certainty of something.

- And that's why God is using that term throughout all these messages through Balaam.

- Message #3—(if you've already read through this 3rd message, you should have noticed that in this last message that Balak is asking for, it's got a different tone to it—it starts off differently and it has this different feel to it.)

- Numbers 24:1-9 (read)

- Notice that you have the first 4 verses dedicated to setting the stage for this 3rd message to take place.

- In (:1), we already talked about how Balaam went about getting visions and getting enchantments from the gods of the Gentile nations.

- And in (:2) you have that expression at the end: *and the spirit of God came upon him*—that refers to the fact that God is now going to utilize Balaam another time.

- Now I want to stop for a moment and recognize something about (:3 & :4) — and what I'm after is that the previous 2 messages didn't start off that way—(they just started off saying, 'God says this...').

- But now you've got the issue of Balaam making these additional statements: (Balaam is the *man*) *whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:* — and what that is designed to indicate to Balak/Satan (and to us as we read what God is saying through Balaam)—is that these things are **prophetic** issues that are being focused upon here — all this is now looking to the **future** events.

- And what's just been said (in the previous messages) really hasn't done that—because what's just been said has been describing how God looks at Israel at the time that He was looking at them there.

- They're His separated people; He's not going to number them amongst the Gentiles right now; He's not a man that He can lie; He's not the son of man that He's going to change His mind; He's not beholding iniquity or perverseness in Israel—

- But now Balaam, as it says in (:4) - *saw the vision of the Almighty, falling into a trance, but having his eyes open:* —

- Balaam seeing the *vision of the Almighty* isn't the idea that he saw the Almighty in the vision—but rather, he sees a vision that's been given to him by the Almighty—and what he's going to describe in (:5 and ff) **is** that vision.

- So get the setting in your mind here—Balaam is looking upon Israel (as :2 describes) - *abiding in his tents according to their tribes*—so now, in (:5), when he begins to describe what he sees, he's going to describe those tents as **goodly** (*How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!*) — and by describing their *tents* and their *tabernacles* as *goodly*—that's an expression of the real **grandeur** of their dwelling place or their habitation.

- And what's fascinating about that is Israel wasn't dwelling in grandeur tents/tabernacles at this time—and actually what God has done here is to take Balaam as he was looking upon the bivouacked encampment of Israel—and God comes along and as Balaam is looking at it, God “**adjusts**” Balaam's vision (so to speak) as he looked out there—and God gives Balaam a vision of what Israel is going to be like when she's blessed in her land!

- And note that the 4th message God gives Balaam also starts off in this very same manner—because it also is describing something prophetically, too.

- And what this 3rd & 4th message are doing—they have God looking out into the future—and He's going to describe the **fullness** of His plan & purpose with the nation Israel—and He's going to likewise come along and say These things **shall** come to pass—but as He does this with this 3rd message (especially), He ends up by saying to Balak (king of the Gentile Moabites) and these Midianite princes that are with him—He's going to tell all of them that they, too, can get in on all that blessing—and that's why you have God saying what He does at the end of the 3rd message (down in :9) - where God repeats the Abramic Cov. [and He quotes the part that most affects the Gentiles]!

- (:9) ... *Blessed is he that blesseth thee, and cursed is he that curseth thee.*

- And what you've got there in these final messages is that Balak is given an opportunity (as any Gentile would have the opportunity), to submit themselves to the nation Israel—and to them being the ones (the only ones) with the true and *living* God—and with that true and living God working out His plan & purpose with them (and not with any Gentile nation) — and the only means of those Gentiles ever being *blessed* is by submitting themselves to those Israelites.

- And Balak is being given an opportunity to do that very thing—and it's his negative response to that that gets described in (:10) and ff that makes it so the 4th Message has to come along—in which God doesn't describe the *blessings* any more: He describes the curses that come upon those that *curse* Israel.

- And Moab (Balak's own nation) is going to be described as one that continues on down that avenue—some other nations are listed as ones that will continue down that avenue of *cursing* and won't change their mind—and God describes what they're going to receive out in the Day of the Lord.

- But these final 2 messages are both visions that God gives to Balaam (the false prophet) concerning Israel's FULLNESS and the wrath that God pours upon the Gentiles to Avenge His cause—and the glory that's Israel's and will be offered to the Gentiles if they submit.

- Next time, we'll begin to examine the details of the final 2 messages.

- The 3rd Message actually takes up in verses 5-9.

- (:5) - *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!* — (that word *goodly* is used to describe the grandeur and magnificence of Israel as compared to any other nation of Gentiles - it's not used in the sense of how good are Israel's tents as if they are stitched better or made of better materials or anything along those lines—it's the issue of Balaam seeing Israel in all her grandeur and glory.

- Balaam is getting to see a glimpse of Israel in all her glory and her being blessed by God as the nation He utilizes to repossess the earth!

- (:6) - *As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.* — This is Hebrew figurative language using picture type words (much like the language you find in the book of Psalms) that is describing the magnificence of the ways in which Israel and Israel's influence will spread over the earth in being that *blessing* to all the earth as the Abrahamic Covenant set forth—and that issue of the *trees of lign aloes*—the word *lign* (which goes with the word *aloes*) is an older English word for a type of wood—and while we might not be able to put our finger on whether or not that wood is in existence today, the real issue here is that all these gardens and plants and trees *by the river's side* are all things that are considered extremely precious—especially in an Oasis-type situation.

- Where, in a desert environment you have something described that is very good and delightful and desirous.

- (:7) - *He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.*— That's the vision Balaam is given to see here—(& thrown back in the face of Balak/Satan) — and that's the essence of the vision of Israel's future—and in fact, you can find the same issue described in similar type terminology by 2 particular prophets.

- When Israel's 5th CoP gets underway—you've got 2 particular prophets (Ezekiel and Zechariah) that come along and utilize similar type terminology when they describe in detail the glories of Israel's kingdom out when it gets set up.

- And they describe the literalness of it—and the land and all of the changes that will happen to that land—and the *living waters* that go out from the throne of that kingdom and actually purifies the other waters of the world.

- And they describe the glory of the land and the trees planted there and everything like that—in contrast to the situations of the Gentile nations (especially as they come through God's wrath) - and as we noted before, God making that land of Israel as the garden of Eden.

- But the point is that this 3rd Message is a vision given to Balaam that looks out at the time in which God's kingdom will be established on the earth—and the glory of it, and the blessings of it all, and the beauty of it all, and the joy of it all that Israel will have in that day.

- In (:7) - “*He shall pour the water out of his buckets, and his seed shall be in many waters,*” — my understanding is that this is a reference utilized in this figurative language to refer to the blessings going out to the world—when the kingdom gets established and Israel is enjoying all those blessings in their *valleys* and by their *river side*.

- *Water* is often times used in God’s word to refer to that which is designed to refresh and give life and to be enjoyed and so forth.

- And that blessing and refreshment and joy gets ‘*poured out of his buckets, and his seed shall be in many waters*’ — that blessing that God makes Israel will be enjoyed and benefitted from by all the other Gentile nations on the earth.

- And then (:7) goes on to say “*and his king shall be higher than Agag, and his kingdom shall be exalted*” — that reference to “*Agag*” I believe in this case is NOT talking about a particular king named Agag—but rather it’s being utilized here as a title name of the most powerful king — (kind of like the concept of saying ‘higher than the Pharaoh’ amongst the Egyptians) - or in connection with the Persians, the Xerxes—or amongst the Romans, the Caesar.

- But my understanding is that it’s not aiming at a particular king, but it’s like a title for a Potentate—a large/powerful king.

- And the point is that you’ve got God *pouring out His water out of his buckets, his seed shall be in many waters*—all those Gentile nations are going to benefit from Israel being made a blessing to all the earth—and then *his king shall be higher than Agag, and his kingdom shall be exalted*—in other words Jehovah-God’s king shall be **higher** and **greater** than all the kings on the earth—and His kingdom is going to be *exalted* above all others—and that’s exactly what Israel’s future is going to produce!

- And what this vision is looking at is the issue of there being **one king** (like Zechariah describes) **over all the earth**—(the Lord Jesus Christ as *the King of kings and Lord of lords*) - a **dominant** king over all the earth!

- Now (:8) - here Balaam is hearing all about Israel’s sure future and the fulfillment of God’s program with them—but now God shifts His

... terminology slightly to state some things that brings the vision back to the present time and simply puts it all in perspective as to all that He's declared concerning His plan & purpose with Israel—and He makes Balaam aware that He's already commenced this plan and purpose with Israel many years earlier, and He's going to continue with that plan & purpose (**without fail**) until He brings it all to pass.

- (:8) - *God brought him forth out of Egypt; (past tense) he hath as it were the strength of an unicorn:* (again figurative language [we've had before] to point up the fact that this Jehovah-God of Israel is **invincible**—there's not going to be any means of thwarting this or opposing this that's going to ever be successful!

- ... *he shall* (certainty issue) *eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.* and this is what the bulk of the remaining message is now - the first part focused upon the blessing out when God fulfills His plan and purpose with Israel—but now He points to Balak (Satan) through Balaam and says, Look, He started His plan and purpose with Israel and He's brought them out of the house of bondage from Egypt; He's brought them up to this point here, and one day He's going to *eat up his enemies and break their bones and pierce them through with his arrows*—and Balak, the issue here is, **you are one of His enemies!** and you'd better change your mind about all this, or you're going to end up on the receiving end of the very thing He just described!

- Now (:9) - *He couched, he lay down as a lion, as a great lion: who shall stir him up?* — This, again, looks forward to the time when God establishes His kingdom on the earth.

- God commenced the program with Israel—He brought them up and out of the bondage of Egypt—He brings them to the brink of going into the land here—and far out in their future history there's going to be a time when this very thing takes place.

- Balak wasn't going to know exactly when it was going to take place—but he's going to receive a message that's going to focus upon that time (we can now understand & appreciate when it takes place) - and when He does, He's going to function as that lion that is going to couch, to lay down in that kingdom—and it's like, Who in the world is going to be so stupid and foolish to ***stir Him up*?!?!?**

- Once God has vindicated His cause with Israel against His enemies, and He *lays down* in His kingdom—there simply isn't going to be a single Gentile nation that is going to dare to stir Him up—and the issue is that Balak is now being given the opportunity to get in line with all this.

- And then we have the final expression in (:9) - *Blessed is he that blesseth thee, and cursed is he that curseth thee.* — that's, once again, the basic issue involved in the Abrahamic Covenant **as far as the Gentiles are concerned**—and God repeats that now—that's His covenant promise with the nation Israel—and ultimately for God, (by means of His J-ness & grace), to *be* the blessing (as the Blessor) of the whole world when He blesses Israel as described in this vision.

- And the issue is, Balak, if you want to be blessed—instead of having this Joker (Balaam) do your dirty work—you'd better **bless** Israel—otherwise, *you'll* be the one that gets **cursed!!!**

- So, what does Balak, king of the Moabites do??? — He drops to his knees and repents and submits to Israel and Israel's God, right? **wrong!**

- (read :10-13)

- Notice Balak's response there in (:10) - *And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.*

- Balak doesn't want to hear any more from this prophet Balaam—Balaam had 3 opportunities to curse Israel (Balak's *enemies*) and all 3 failed—Balak had 3 honest opportunities to change his mind and submit, and 3 times he responded negatively.

- And it's marvelous how many times that issue of God giving someone 3 honest opportunities to respond positively comes up in the Bible—Israel is given 3 opportunities to back out of going under the Law contract—here, Balak is given 3 honest opportunities to respond positively—and over in the book of Acts, Israel is given 3 honest opportunities to respond to the witness of the Holy Ghost and repent in Acts 1-7 during the extension of forbearance & mercy.

- The point here is that God gives Balak 3 opportunities to submit himself and carry His message as the king of the Gentiles at this time, and as one who had ascendancy and influence over other Gentile nations—to send Balak out to influence the Midianites, the Edomites, the Ammonites, and other nations inside the land of Canaan.

- Balak could have said, Ok, I've got all this straight now—Balaam, you'd better go back to the Assyrians and tell them all this now, etc.

- But instead, Balak still responds negatively—his *anger was kindled against Balaam*, and what's more, after all this, he still looks upon Israel as his *enemies*—and he still wants them **cursed!**

- So Balak is finished with Balaam—and he just wants him to go away—but before he does, God gives Balaam one more message (a 4th message) to spit back in the face of Balak/Satan—and this final message is one that Balak didn't ask for—but in view of the fact that the last thing God said at the end of the 3rd message (*Blessed is he that blesseth thee, and cursed is he that curseth thee*), “Balak, if you don't want to be blessed, then here's what you're going to get cursing-wise!”

- And what God does now in this 4th message is - that He looks out to the future of Israel's program, and this final vision is going to be given to Balaam—and it's a vision regarding the Lord's Day of Wrath.

- Message (Vision) #4—Numbers 24:14-24

- (:14) [Balaam speaking] *And now, behold, I go unto my people: (Balaam is going to go back to Pethor, but before he goes, God is going to give Balak this final message—one he didn't ask for) come therefore, and I will advertise thee what this people (Israel) **shall do** (certainty, once again) to thy people in the latter days (in the Lord's Day of Wrath).*

- Notice in your KJV, you have that word *advertise*—“*I will advertise thee*” - the Hebrew word **יִאָּטֵר** (ya'ats) = to advise, to consult, to give counsel—however the KJ translators were smart enough to realize that the context was after something more forceful and more emphatic—plus they recognized that the **context** was also dealing with the **future**: Israel's future (this is a prophetic look out into the **future fulfillment** of God's program with Israel—and our English language can both accommodate the force of the context as well as the prophetic future aspect of the context!

- And the English word that can do all that is our word: *advertise*—but in this declining stage of our English language the word *advertise* has lost a lot of its meaning—and it’s largely been narrowed to mean only one basic thing: and that is the issue of making a public announcement or calling attention to some product by printed form (viz., newspaper, poster, or billboard) or by some other form of media (viz., radio or TV).

[*advertisement*]

- And as we use it today, you wouldn’t normally talk about *advertizing someone*—but rather, you normally talk about *advertizing some thing*.

- But in the excellency of older English, you can *advertise someone*—and that’s due to the root meaning that the word carries—because if you take off the “*ise*” ending, you get the word ‘*advert*’ (= to turn ones attention to something) or its kin form, ‘*avert*’ (= to get out of the way of something) — and the basic meaning of the word *advertise* is really the issue of **warning** someone of something.

- So when you *advertise someone*, (in this kind of a context), what you’re doing is, you’re **warning** them of something— but our English word *advertise* carries a shade of meaning that the simple word *warn* doesn’t necessarily carry—and that is the issue of a warning of a **future event** (i.e., not something that is imminent or immediately about to happen) - and that’s critical to our context here—God is warning Balak through Balaam in this final message that there is a future event or time in His program with Israel (*in the latter days*) when God will curse and destroy all these rebellious, tumultuous Gentile nations that attempt to curse and destroy Israel!

- By the way, most of the modern English translations use either ‘*warn*’ or ‘*advise*’ — but the KJ translators had both of those words at their disposal (and in fact used them both) - but they saw something in the context that warranted the use of the word *advertise* as the most excellent choice—which, of course, was the issue of both warning the Gentile king and the future issue of God destroying the opposition of the Gentile nations out in the Lord’s Day of Wrath.

- (:15) - [This is the same type of beginning that the 3rd Message had] *And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:*

- (:16) - *He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, ...* Now if you look back to (:4), in the 3rd Message, Balaam *saw the vision of the Almighty*—but here there is this additional terminology: *and knew the knowledge of the **most High***—and by now you should be well aware of that expression and what the significance of that title is all about: it's God's title as the possessor of heaven and earth in contrast to Satan's desire to be the possessor of heaven and earth and in usurped dominion, he took over the heaven and earth.

- And what God is declaring now is—that's who I am—I am the **most High**—and He's going to give Balaam the vision that's going to be all about **the final contention** as to who is the **most High** (God, Himself), out there in the Day of the Lord.

- And that sets us up for the final actual 4th message that begins in (:17) and runs down through (:24).

- (:17) *I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

- This again is in keeping with what this final message is all about—it's focusing upon the future fulfillment of God's program with Israel—(Israel's **latter days**) - and just as Abraham was given to understand and appreciate that God's repossession of the earth was so far yet future that Abraham wouldn't live to see that *city* he looked for and anticipated to be brought down and set up on the earth (God's kingdom/ residence) - so, too with this message, Balak & Balaam won't live to see the fullness of God's program with Israel—for it is yet far in the future (hence the first 2 phrases—*I shall see him, but not now: I shall behold him, but not nigh:*) - but the point is, that Israel's future fulfillment and future success to be the means by which God will overcome Satan's plan & policy of evil, and the means by which God will repossess this earth from Satan is assured—NO MATTER WHAT!!!

- Then you have that very interesting phrase: *there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, ...*

- Notice that word “*Star*” - the capital “S” *Star*—who is that referring to? (The Lord Jesus Christ) - and when is that going to take place? (At the 1st Advent or the birth of the Lord Jesus Christ).

- This is the “Star Prophecy” - this is what the “*wise men*” were aware of and looking for in Matthew 2! (Those Gentile “*wise men*” were far more aware of what was going in God’s program with Israel than all of the Jewish biblical scholars! [the Pharisees, Sadducees, Scribes, Lawyers, Chief Priests, etc.]

- And when it speaks of “*and a Sceptre shall rise out of Israel*” - who is that referring to? (again, the Lord Jesus Christ) - and when is that going to take place? (At the 2nd Advent or when Christ comes back and fulfills all of the remaining mandates of the Davidic Covenant and sets up the kingdom and functions as the *King of kings and Lord of lords* and His *Sceptre shall rise out of Israel* when He reigns as the Monarch of the earth.

- So what you’ve got in this expression is the setting of the parameters of the Climactic Stage (the 4th & 5th installments) of the 5th Course of Punishment—or what will comprise Israel’s “*latter days*.”

- Then notice that in those *later days* when that *Sceptre* rises out of Israel what’s going to happen—***and shall smite the corners of Moab*** - that’s Balak’s own country! — in this final message, God tells Balak that since he didn’t submit and comply with Israel, instead of cursing Israel and blessing Moab, God has singled out Moab especially for cursing—to be smitten and destroyed!

- This is also one of those parallel issues that goes right along with how God is going to deal with Satan and his policy and plan of evil—instead of destroying Israel and God’s plan and purpose to repossess the earth by means of them, God is going to *smite* and destroy Moab (Israel’s enemies—the very pawns of Satan) along with Satan and his plan of evil—this crafty king is going to be taken in his own craftiness!!!

- And the accuracy of all this is fantastic—because when you couple what is said here about the *Star* and the *Sceptre* and the issue in the preceding verse about the *most High*—the *most High* is the Lord Jesus Christ (God Himself in the flesh) ruling on this earth as the possessor of Heaven and Earth—the very One who created Heaven and Earth in the first place, and the One for whom they were created, and He rightfully takes it all back to be His own possession.

- Finally in (:17) you've got that phrase—***and destroy all the children of Sheth***—and just like we saw with that title *Agag* back in (:7) [a powerful Potentate or supreme ruler] - my understanding is that the word *Sheth* isn't referring to a man's name, but it refers to a **tumultuous** people or the **tumultuous ones**. (The Gentiles)

- *Sheth* is the Hebrew word for being in **tumult**—being in tumultuous opposition against someone.

- And what God is saying here is that a *Star* is going to come out of Jacob and a *Sceptre* is going to arise out of Israel—it's going to *smite the corners of Moab* and **destroy all the tumultuous ones**.

- Moab, you're the one that is leading this whole thing right at this time with Balak as their king, but in the *latter days* this same situation is going to be repeated, but on a much grander scale—and all the tumultuous ones (including Moab) are going to be smitten and destroyed.

- (:18) *And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.*

(:19) *Out of Jacob shall come he that shall have **dominion**, (the idea is that the *dominion* is the one just described previously as an exalted king that is higher than *Agag*—He'll have dominion) and shall destroy him that remaineth of the city.*—and that's particularly directed right at Balak and Moab's participation this whole thing.

- And it's fascinating that when you're out in the book of Jeremiah [a 5th CoP prophet], from chapter 46 to the end of the book, he looks at the issue of the Gentiles and their final **tumultuous** state—and when he looks out to this same time of the *later days*, he refers back to this issue of Moab's involvement in league with Satan's PoE against Israel—the very same thing Balak heard at this time—and the fact that he was concluded among the *tumultuous ones* who would be destroyed in that latter day. (see Jer. 48:45-47)

- (:20) *And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.*

- Balaam now looks on—and what he looked on is *Amalek*—and this parable says that Amalek was *the first of the nations* - and that's something that you should be able to understand and appreciate—because when it says that *Amalek was the first of the nations*, it doesn't mean that the Amalekites were the first nation in existence—but it means that they were the first of the nations to be connected with Satan's PoE to try and thwart God's plan & purpose with Israel—and we saw all that take place when Israel came out of Egypt back there in Exodus chapter 17 where that Jehovah-Nissi compound name came from—God being Israel's Victorious Banner or Conquering Hero.

- And that's why God made a declaration back then that: *Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. (Ex. 17:13-16)*

- And God looks at Amalek just as He says through Balaam as *the first of the nations* in opposition to Israel according to Satan's policy of evil against Israel—and this all takes place when that *Sceptre arises out of Israel* and has His *dominion*.

- (:21) *And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. (:22) Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. (:23) And he took up his parable, and said, Alas, who shall live when God doeth this!*

- These are more Gentile nations in confederacy against Israel—and the issue is, Who's going to live in that opposition in Israel's *last days* when God makes war and does all this??? (Answer: **NO ONE!**)

- This isn't referring to little border skirmishes that Israel is going to have at first with the nations—but this refers to a time in Israel's last days when these nations are in confederacy—and God destroy them and their entire opposition just as He said there when He said He'll ***destroy all the children of Sheth*** (or the tumultuous ones).

- (:24) *And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.*

- (:25) *And Balaam rose up, and went and returned to his place: and Balak also went his way.*

- Now there's a lot of details here that you can get some further appreciation of when you're out in the book of the Revelation and deal more with Israel's *last days*.

- But all these other nations mentioned here like the Kenites, Asshur, Amalek and so forth—my understanding is that Balak's intention is to put these nations together as a confederacy of nations—he was dealing with the Midianites and got them in league with him to go and get Balaam in the first place—but these are obviously other nations that he was intent upon influencing (Edom, Amalek, the Kenites, Asshur [who I believe is Balaam's own people out in Mesopotamia]) — and Balak's intention was to send Balaam back to Assyria and get them all in league.

- And God is looking at this confederacy here, and He knows that the confederacy is not going to do anything at this time, but He's looking out in the day when that confederacy is once again put together in its final great push and He declares, once again, that in the *later days* of Israel the total destruction of those nations in that confederacy is going to take place. (end of the 4 Messages of Balaam)

- Review of the 4 Messages of the Balaam/Balak Incident

- By virtue of God dedicating 4 chapters to this incident in the book of Numbers—as well as repeatedly bringing it to the attention of the members of the nation Israel—the Balaam/Balak Incident is a major issue, and is of major importance and significance to Israel's future fullness just prior to the establishment of the kingdom of heaven on the earth—and has special significance for the remnant of Israel and their roll in how God intends to repossess the earth from Satan.

- The Balaam/Balak Incident has many parallel issues in connection with how Satan and his policy of evil will function in the 5th installment of the 5th course of punishment—especially during the final phase of the tribulation period when Satan will attempt to once again produce a confederacy of nations under the leadership of the Anti-Christ and the False Prophet to attempt to thwart God’s plan & purpose with the nation Israel to repossess the earth and establish His kingdom/residence upon the earth.

- Wherefore just as every attempt Balaam and Balak made to thwart Israel’s successful conquest of the land in the book of Numbers **failed** and in fact was turned into **blessing** Israel rather than cursing and defying and destroying Israel, so too will the remnant of Israel (out in the 5th Inst/5th CoP) have the confident assurance of Jehovah-God succeeding with them, and Satan and his cohorts ultimate failure, doom, and destruction.

- Therefore in view of all that God promised in the Abrahamic Covenant—God sets forth 2 major issues that could spell His own failure, will in fact, NOT cause Him to fail whatsoever—and the truth of the matter is, He took both issues into account and provided the means for Him to fully succeed in what He promised Abraham and to succeed in bringing Israel’s **fullness** about.

- And those 2 major issues that are set forth in the Balaam/Balak Incident are that:

- 1) Nothing is going to thwart His plan and purpose with Israel—not Israel’s own rebelliousness and **contrariness**;
- 2) Not the tumultuous opposition of the Gentiles.

- Message #1—Numbers 23:7-10

God set forth the fact that Israel is a separated people unto Himself: distinct in His plan & purpose—His own special people, separate from other nations—and He’s not going to treat them like the rest of the nations on the earth—He’s not going to cast them off like the Gentiles—they are under His protection, and therefore there is no curse or enchantment Balaam can seduce to bring upon Israel.

- Message #2—Numbers 23:16-24

God set forth the fact that He is *not a man that He should lie*—He’s *not the son of man that He should repent*—therefore there’s nothing that can make Him change His mind in connection with Israel—not even Israel’s own stubborn rebelliousness and contrariness.

- In this 2nd Message, God declares that *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel ...all due to the coming cross-work of the Lord Jesus Christ.*

- Message #3—Numbers 24:1-9

God gives assurance of His future success with the nation Israel as never being in doubt—the certainty of Israel’s future supreme reign over all the other nations on the earth when their kingdom will be set up—and her King being greater and more powerful than all the kings of the earth—and the Gentiles status being one of how they respond to the nation Israel (either *blessed* as they *bless* Israel, or *cursed* because they *curse* Israel).

- Message #4—Numbers 24:14-24

For those confederate Gentile nations that do oppose Israel, God sets forth that in Israel’s *last days* a *Star shall come out of Jacob*, and a *Sceptre shall rise out of Israel* (the Lord Jesus Christ Himself) and spell the doom and destruction of every nation (the tumultuous ones) that oppose Israel and God’s plan & purpose with them.

- I want to finish the Balaam/Balak Incident off by looking at just a couple of other passages.

- Micah 6—We looked at this passage when we began this study just to recognize the importance of the B/B Incident as it has a major bearing upon Israel’s future and why the Balaam/Balak Incident is so critical for both Israel and you to understand and appreciate. (to properly handle God’s word)

- And this passage not only looks to that future of Israel’s fullness—but it’s also important to Israel because God makes a lesson out of it when, in view of their failures under the Old Covenant (the law of Moses), they brought the 5th CoP upon themselves (as we’ve seen in Lev. 26).

- And if you don’t have a proper understanding & appreciation of the Balaam/Balak Incident from Numbers, then it’s probably not going to ‘click’ in your mind when you read over it as being all that meaningful—but hopefully in the small amount we have gone over back in Numbers, you can now come back here and have a little more appreciation why God said what He did to Israel at this time.

- Here in Micah 6, the 5th CoP is going to begin falling upon the nation—which involves them being taken captive out of the land by God allowing the Gentiles to take them.

- (:2) *Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.*

- Just before the 5th CoP starts, God's going to declare the *controversy* He has with His people Israel—and He's going to give them an opportunity to change their minds—and if they'll do that and be reform from their ungodliness they could stave off having this 5th CoP fall upon them.

- So God's going to *plead with Israel* as they're now in the final stage of the 4th CoP, with the 5th on the doorstep.

- (:3) is His pleading with them— *O my people, what have I done unto thee? testify against me.*

- What He asking them is that, You've been through course 1, course 2, course 3, and are in the last stage of course 4—and all this misery has been coming upon you—so, *testify against me*—Tell me what I've done wrong! — You're not acknowledging the fact that **you've** done anything wrong and deserve all this—Well, if that's true, then I must be the One who's done something wrong—Now tell me what I've done!

- Of course, God's done nothing wrong!

- (:4) God now tells them what He **has** done—and the things He points out are all things that took place in the Exodus Stage— *For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.*

- God says, I've done all this for you.

- (:5) *O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.* And the point that God is going to make with Israel is very critical and important—and He can do that all by appealing to them to look back and just one small fragment of their history. (Exodus Stage)

- And God appeals to them to look back at this one little segment of their history—before all these courses of punishment started—and if they were to think back there—that period of time would *testify* to them of all of God’s acts with them—and that **all of God’s acts have been nothing but absolutely righteous in His dealings with them!**

- God says, Everything I’ve done has been *righteous*—look back there and you will *know the righteousness of the LORD*—I’ve been true to My word—and I’ve declared things about you, even sitting back there in that time with Balak and Balaam where I told you that even in the face of your rebelliousness and contrariness, I said that I didn’t *behold* it! (Message #2)

- And they could look back at all those times in connection with the 10 plagues—and the 5 further trials of their education into God’s Jehovahhness and grace—and in the fact of their repeated failure, inability and weakness to keep the things that He said they were to keep—time and time again God came along and, by His J-ness and grace, **He provided to do for them what they couldn’t do for themselves!**

- In fact, *everything* He did for them was nothing short of absolute *righteous* acts!

- And what He’s doing is—He’s taking them back to that Exodus Stage period of time, and saying, Look at all My righteous acts—and the contrast is: It’s your own failures that testify against you, and you couldn’t keep that contract and all these courses of punishment have come upon you because of YOUR failure, not Mine!

- And if you take what you’ve learned about in Num. 22-24 and read on down through Micah chapter 6, you’ll see that God ends up proving the case that in view of all their history, it doesn’t testify against Me (God), it testifies against YOU!

- **You’re** the reason why all that 5th CoP is not going to be commenced—Everything I’ve done is a *righteous* act, but just about everything you’ve done is an *unrighteous* act!

- **Romans 11**—I want to point out some things that hopefully will make you appreciate all the more the importance of having us look at this Balaam/Balak Incident in God’s program with Israel.

- In Romans 9-11, God, through the apostle Paul tells us about Israel's past, and present situation in this dispensation of grace—and about God fulfilling His program with Israel, yet “to come.”

- And in Romans chapter 11, God talks about the fact that He's not done with the nation Israel yet.

- But first—just remember that coming out of what we have just studied in the Balaam/Balak Incident—there are 3 major themes to those 3 messages that Balak asked for:

- 1) The issue of Israel being God's separated people, distinct unto Himself;
- 2) The issue of God not lying nor repenting in connection with what He said about Israel;
- 3) The issue of Israel's fullness and the fulfillment of the Abrahamic Covenant—and blessing the Gentiles in Israel's fullness.

- And it's fascinating that as the apostle Paul deals with the issues in Romans 9, 10, & 11—when he gets to ch. 11 where he starts focusing on, ‘*hath God cast away his people?*’ - and the status of the nation in this dispensation of grace and what's to come of them — those very 3 things come up in Paul's doctrine—in view of the fact that Israel is God's separated people; He hasn't cast them away—in view of the fact that He cannot lie or repent concerning them; and in view of the certainty of their fullness yet to come.

1) Romans 11:1-2a ff

- What I'm after is that concept, *Hath God cast away his people?* because that's exactly what Balak was asking God through Balaam, hoping that God through Balaam would end up doing—cast them away and treat them as any other nation—but God has **not** cast His people away—and Paul goes on to explain that Israel is still God's separated people, distinct in His plan and purpose.

2) Romans 11:26-28

- Israel is *beloved for the fathers' sakes*—in view of God's covenant with Abraham, Isaac, and Jacob—and *the gifts and calling of God are without repentance*—God is not the son of man that he should repent! — The very thing Balak wanted Balaam to get God to do in the 2nd attempt at cursing them was to get Him to change His mind through either bribery or overwhelming force—or Israel's own rebelliousness.

- But again, God's *not a man that he should like, nor the son of man that He should repent, Hath he not said and shall he not make good?* — and Paul's saying the very same thing here!

- Israel's own rebelliousness and contrariness has got them in this situation in which they're in—in which they're set aside—but as far as their *election* is concerned, they're *beloved for the fathers' sake and the gifts and calling of God are without repentance*—God hasn't changed His mind; won't and can't change His mind in connection with Israel!

3) Romans 11:12

- You actually have the entire dispensational picture setting here in this one verse!

- God's program has been with Israel—and then they *fell* and God put both Jew and Gentile on the exact same level—and that's the situation that's in existence right now.

- *Now if the fall of them be the riches of the world*—that's what the world is getting right now—it's getting God's *riches* in the sense of the dispensing of His grace unto this world—and *the diminishing of them the riches of the Gentiles*—the more and more they *diminish* in the book of Acts, the more and more of His *riches* were being made to the *Gentiles* and to those who responded positively in this dispensation of grace—*how much more* (if that's the case) *their fullness*—there's the '*to come*' fullness they will receive when God resumes and fulfills His program with them.

- And that was the burden of the 3rd Message given to Balak through Balaam— the issue of, in view of the certainty of God's plan & purpose, their *fullness* is going to come and they're going to receive the glory and the world will receive the opportunity to respond to that glory, just as the Abrahamic Covenant described.

END OF THE BALAAM/BALAK INCIDENT.

- The 5 Critical Issues in the ‘Exodus Stage’ - found in the books of Exodus through Deuteronomy:

- 1) Exo. 1:1-18:27—Israel’s Education in God’s “Jehovahness” and Grace.
- 2) Lev. 26—The 5 Courses of Punishment of the Law.
- 3) Num. 22-25—God’s Warning to Satan and the Gentiles (The Balaam/Balak Incident)
- 4) Deu. 29-30—The Making of an Additional Covenant.
- 5) Deu. 31-34—Moses’ Last Acts.

4) Deuteronomy 29:1-30:10—The Making of an Additional Covenant.

- This 4th Critical Issue contained in the Exodus Stage of God’s program with Israel has to do with (as it says in our outline) an Additional Covenant—so we’re dealing now with one of the several Covenants that God makes with the nation Israel **and only with the nation Israel!**

- None of the covenants of Israel are either ‘passed off’ or ‘handed off’ or continued on or made or contracted for (or any other way of saying it or thinking about it) with any other nation or any other entity or creation or body or people or group or whatever—than only Israel and Israel only!!!

- And that’s an important distinction to make—because while many others may (and in fact do) gain benefits from some of the covenants that God makes with Israel—one of the major distinctions for us to keep in mind as we ‘rightly divide the word of truth’ and properly handle God’s word—is to really understand and appreciate that we, the church, the body of Christ (we believers, we Christians today) are NOT under any kind of a “covenant relationship” with God our Heavenly Father—the “covenant relationship” is strictly and only between God and Israel! (We are in a sonship relationship!)

- A *covenant* = a mutual agreement between 2 or more persons to do or refrain from doing certain acts; a contract.

- And this covenant found in Deuteronomy 29:1-30:10 is largely misunderstood and mishandled or largely ignored—as if it’s just not all that important—and because of that, a major doctrinal issue is very often completely missing in most folks thinking about God’s word and God’s program with Israel.

- Often times this passage is looked upon as simply God coming along and re-affirming the Abrahamic Covenant, and that's all that's really going on here.

- The truth of the matter is, this is one of the most important of all the covenants God makes with the nation Israel.

- In this portion of the book of Deuteronomy, God makes this Additional Covenant **concerning the possession of the land**.

- And actually, this 4th Critical Issue of the Exodus Stage—this making of an Additional Covenant ties in with much of what we've already gone through—because it has a lot to do with what we have seen in the 1st Critical Issue there in Exodus—especially chapter 15-18 and the things Israel should have learned from the wilderness of Shur to Mt. Sinai—in the things God educated them in before they signed the law contract—which was the issue of their need for God to deal with them on the basis of His J-ness & grace.

- And the members of the nation Israel are going to have to have God deal with them on the basis of His J-ness & Grace in contrast to their own works; their own weakness; their own inability; their own lack of capacity to perform up to the standard of God's perfect righteousness and make themselves into the *holy nation and kingdom of priests* that God planned and purposed for them.

- And the issue of the 5 courses of punishment bears this out—because instead of coming under the blessings of the law contract, they come under all of the curses of it—and they have to learn the long and hard way that the only way they can ever be made *right* in God's eyes—the only way they can ever hope to be *justified* in God's sight—is to cast themselves upon God's J-ness and grace.
(He will be their righteousness—*Jehovah-Zidkenu*)

- And I just want to be sure that you've grasped the importance of this issue—because I know that we've gone over and over it many times—and you may be very familiar with all that I've just been talking about—but have you really made the connection that needs to be made with this issue when it comes to how an average old Israelite (any old member of the nation of Israel) got justified unto eternal life? Because all this has a very direct bearing on what will be known as "*the gospel of the kingdom*" - the information that an Israelite was supposed to respond positively to in order to get JUEL.

- There's a lot of misunderstanding about *the gospel of the kingdom* (as well as simply the gospel itself as it pertained to the time **before** the cross of the Lord Jesus Christ).

- And my understanding is that the information that comprised what the *gospel of the kingdom* was all about—was something that actually progressed as Israel's program developed and moved along.

- In other words, additional information was added to it all along, until you have the very cross-work of the Lord Jesus Christ added to it when Peter began preaching—and that's why you find it included in the opening chapters of the book of Acts, as well as in Peter's epistles—and the remnant epistles of Hebrews-Revelation.

- But it has its foundation right here in this issue of an individual Israelite (as well as the nation as a whole) casting themselves upon God's J-ness and grace to provide for them the *righteousness* that they could not provide for themselves.

- And it does have both an individual application, as well as a national application—but for now I just want to focus upon that individual application of an individual member of the nation Israel getting justified unto eternal life.

- Come over to a familiar passage that we've looked at several times: Hosea 14—here Hosea looks to the time when God fulfills His program with Israel—to the climatic stage when the remnant is going to confess at the end of the tribulation period what is said here in (:2).

- read Hos. 14:1-3 (:2)

- God will receive them graciously—taking away their iniquity by His own power and by His own capacity—and they will then give God the proper sacrifices and praise and honor and glory that Israel should have been giving Him—all based upon who He is in His Jehovahhness and the fact that He dealt with them mercifully and graciously—and their works had nothing to credit unto themselves.

- Now in connection with that—let's look at how this plays out (so to speak) over in the gospel accounts, **prior** to the Lord Jesus Christ going to the cross and providing for them their own redemption.

- We could look at a number of passages in a number of the gospel accounts—but let's just look at Luke's account.

- Luke 9:1-2—notice you have the disciples preaching the *kingdom of God*—and in a parallel account over in the book of Matthew, Jesus tells them to *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. (Matthew 10:5-7)*

- Notice that **there is no mention of the cross**, the death, burial, or the resurrection of the Lord Jesus Christ!

- Luke 9:18-21

- Luke 9:44-45 (Mark 9:30-32)

- Luke 18:9-14

- Outside of having a proper understanding and appreciation for how God develops the *gospel of the kingdom* beginning all the way back with the issue of His Jehovahness and grace and what this Additional Covenant underscores in connection with His J-ness & grace—you're just never going to really understand how all this works!

- (And you can't get by with just saying that, Well, it's all foreshadowing the cross, so that's what they were believing in—no—that's not entirely accurate at all!)

- Back to Deut. 29—(:1)

- Just before the children of Israel cross over the Jordan river and begin the conquest of the land of Canaan—a special event takes place here—and it's the making of an **additional covenant** - and by that, I mean that it's additional to the Law Covenant that God gave to Israel at Mt. Sinai.

- see Chart #42—(set the stage)

- Now we know that the ‘Deuteronomy’ is the 2nd giving of the law to this new generation of Israelites just prior to them going into the land to conquer it.

- And we know that the people of Israel—even though they have already had some victories in battle) - they were also having some very serious problems—because if you’ve read through the book of Numbers and Deuteronomy you know that this new generation has forsaken circumcision (Joshua has to have the nation circumcised a 2nd time); and Israel had gotten themselves into a lot of sinfulness by having sex with the prostitutes there in Moab and things along those lines.

- And I bring this up because when you come to Deut. 29:1, it’s often thought of as simply describing Moses going back over the law that was given at Mt. Sinai a second time—as if this is describing all that Moses has said previous about the law as he gave it the 2nd time—and it’s that Law Covenant that is being spoken about here in (:1).

- These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. (Deut. 29:1)

- But my understanding is that the final phrase of (:1) makes that idea impossible—**beside** the covenant which he made with them in Horeb.

- And I’m fully persuaded that what is being described in (:1) is NOT simply stating what HAS already been gone over—(which was the actual 2nd giving of the Law contract that was given first of all at Mt. Sinai [*Horeb*]) — but rather, what (:1) is talking about is what is ABOUT to be said in the words that follow (:1) - and not what was said BEFORE (:1).

- And therefore it’s the words following (:1) that’s found here in chapters 29 and 30 that are the words of an ADDITIONAL covenant that God is making with the children of Israel at this time in the land of Moab.

- And that’s because, if you notice in the final phrase of (:1) you have that term “**beside**” - and that’s a word we use today, but we don’t use it quite like they did in 1611—because today we put an ‘s’ on the end of it when we say things like this—we would say ‘**besides**’.

- Plus, you have the word “**make**” - (*These are the words of the covenant, which the LORD commanded Moses to **make** with the children of Israel*—and in this case, this covenant is made, as it says, *in the land of Moab*, ... which indicates that it’s not looking back to the words of the law contract at Mt. Sinai, but it’s looking presently at the words God is about to give Moses as an additional covenant; **different** from the previous Law Covenant.

- So you’ve got that law covenant made at Horeb (Mt. Sinai) - and that one is still in place—but now the idea is that this is going to be an additional covenant now, that’s being made at this time, with the nation Israel in the land of Moab—**BESIDES** the one that was made back there in Horeb (Mt. Sinai).

- And my understanding is that this additional covenant isn’t supposed to be thought of as an appendix, or an addendum, or a ‘rider’ that gets attached to the Law covenant, either.

- In fact, (just as Paul explains over in the book of Galatians), when the Law covenant was established back at Mt. Sinai, no man can come along and add to it or disannul it—so this isn’t some kind of an addition to that Law covenant.

- And as you go down through this information in chapter 29 and 30—it lets you understand that this thing going on here in the land of Moab is a **distinct** thing that God is contracting to do with the people of Israel!

- And this Additional Covenant or contract God makes with Israel here at this time as recorded in Deut. 29-30 is a special contract or covenant that has grand significance to it—both to Israel *and* to our comprehension of the outworking of God’s program with the nation Israel.

- One other thing to understand and appreciate before we actually look at this additional covenant is the unfortunate title it gets by the biblical scholars—because if you’ve got some kind of a study Bible, then either as a heading; or in the margin; or a footnote—you’ve got some Bible editor telling you that this is called the “Palestinian Covenant” - and I believe that’s a very misleading title—and it’s unfortunate, because almost every Bible scholar and Bible commentary talks about this as focusing upon the land, and a whole bunch of things concerning Israel’s future in the land.

- Granted, there are a bunch of things talked about here that has to do with the land and Israel's future in that land in spite of their failures.

- But more common than not—this covenant is usually handled as it being some kind of further enhanced covenant or addition to the covenant that God made with Abraham—that is, it's looked upon as a re-iteration of the Abrahamic Covenant that has more details to it, and so since it deals with the land, somewhere along the way it picked up the unfortunate title: The Palestinian Covenant—meaning, that it deals with the land of Palestine (which is the western portion of the nation Israel).

- And you should be able to see how that title can cause a whole raft of confusion today—what with all the uproar concerning Israel and the Palestinians—in fact, if you tried to teach this as the 'Palestinian Covenant' in some portions of the world, you could have a war on your hands!

- But like I said—I'll give you that this covenant stresses the land God gave to Israel—but I'm persuaded that it stresses **far more** than that—and it really goes to something even more critical to God's program with Israel, and more critical to proper Bible handling!

- And right now—before we even begin looking at it in any detail—I just want to tell you my understanding of what this Additional Covenant is really all about.

- In Deuteronomy 29-30, God declares the fact that when Israel enters the promised land, He knows and declares by His foreknowledge to them that they are going to miserably rebel against Him—they're going to rebel against Him more than they have ever done in their history already—and when they get into that land, it's not going to be very long before the land is going to spew them out—(5th course of punishment) - and they're going to find themselves outside the land — and find that their land is now in the possession of their enemies, and they're not going to be able to do a thing about it on their own power.

- And what this covenant is doing—and what this additional covenant really is—is God coming along and saying that, In view of your rebelliousness and contrariness which I've demonstrated to you, and which you have demonstrated to yourself that you're going to engage in—and which I am telling you in advance before you ever

... enter the land how you're going to perform in it—and the land is going to spew you out—in view of all that, I am contracting to deal with you on the basis of my Jehovahness and Grace, and bring you into that land and bless you in it for my name's sake, **regardless** of what you do! — and that's really what this thing is!

- So, indeed, it does emphasize the land (but that's because of what God's business with Israel is all about in the first place—i.e., to repossess the earth from Satan and his cohorts and establish God's kingdom/residence upon the earth) - but if you pay attention to what God says here (and the way He says it), this covenant is actually a contract that God makes with Israel—a covenant to deal with them by **His Jehovahness and Grace**.

- And He actually indicates in it a particular point in His dealings with them in which He is going to do that very thing—and that's what this additional covenant is all about.

- So the setting is very important—on the brink of Israel going into the land to conquer it—God makes an additional covenant with them before they ever enter the land—**besides** the performance contract they entered into with Him back at Mt. Sinai—and He makes this covenant with them in which He contracts to deal with them on the basis of His J-ness & grace, just like they're going to so desperately **NEED!**

- And it's that “need” that I want to expand upon for just a minute.

- And I want to map out how God not only did all this—but perhaps more importantly *why* He did it, and how by doing so, God isn't just coming along and making up a bunch of stuff ‘on the fly’ (so to speak) - or just acting on a whim, or reacting to something that He didn't foresee or plan for in advance.

- And in looking at this, hopefully you'll again gain even more appreciation for the character and nature of God your Heavenly Father, as your Father and you as His son!

- Now, as I said, God has to deal with Israel on the basis of His J-ness & grace, just like they're going to **desperately need**—and it's what they **need** for God to do that's far more critical than what they **want** God to do.

- In making this additional covenant with Israel—God takes into account their FAILURE to keep the Law Covenant—and He takes into account that it is humanly impossible for them to do what that Law Covenant covenanted for—and the critical/essential issue of what the Law Covenant covenanted for is the issue of ...
SPIRITUAL FITNESS! (chart #43 now)

- And Spiritual Fitness is composed of 2 essential/major issues:

- 1) Perfect Righteousness/Justification.
(Deut. 6:24-25)
- 2) Perfect Holiness/Sanctification.
(Lev. 11:44-45)

- And the contract that the children of Israel entered into at Mt. Sinai was to, by their own performance and works, produce their own Justification/Righteousness and their own Sanctification/Holiness!

- And there are only 2 ways that a person can become Spiritually Fit:

- 1) By means of God's J-ness & grace providing for them what they NEED and cannot produce for themselves.
- 2) By means of their own performance and works—which is impossible for any man or woman of Adam's race, born with a nature of sin—like you, me, the Gentiles, and every Israelite!

- So God takes into account that it is impossible for the members of the nation Israel to make themselves Spiritually Fit to be the *holy nation and kingdom of priests* that the Abrahamic Covenant calls for them to be in the land.

- And Israel proves to be utter and absolute FAILURES to function under that Law contract—and they will end up going out of the land and 'pine away' in the Gentile nations. (Lev. 26:39—*And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.*) [5th Cop]

- And in view of that—even before they go into the land for the 1st time—God enters into a covenant with them to bring them BACK into the land—and once they are back in that land, God covenants to do for them what they couldn't do for themselves!

- And what couldn't they do for themselves?

- A: Make themselves Spiritually Fit for God's use.

- And what the so-called Palestinian Covenant is really doing is—it's providing for the **replacement** of the Law contract by another contract!

- BUT HOLD ON THERE! How in the world can God just come along and make another covenant? How can He do something like this when you've got this other covenant—the Law covenant—which is no small matter—in fact, it's a huge document with serious legal issues and legal matters that are iron clad (so to speak).

- And here's where proper Bible handling really begins to come in as you think your way through what God does in His program with Israel—and so that you don't end up making it so God violates the very laws He set down.

- How is it that God can seemingly come along and just say, Ok, I'm not going to deal with you on the basis of that Law contract—I'm going to deal with you on the basis of my J-ness & grace just like I wanted to all along?

- And this is a very critical step in all the legalities and genius of how God operates—and it's also very insightful into His own character as a Father—and the question is this: What is it that allows for God to even consider coming along with this additional covenant that says that He's going to provide for Israel's spiritual fitness by means of His J-ness & grace, and not by any means of their own performance?

- Answer: The RESERVE CLAUSE that's sitting there in Ex. 33:19!

- Now, while the Reserve Clause isn't exclusively for this, it is nevertheless the means God gave Himself to do this very thing!

- This Additional Covenant of God's J-ness & grace acts to make the Law Covenant "**OLD**"!!!

- And therefore this “Jehovahness & Grace Covenant” provides for the making of a “**NEW**” Covenant! whereby God is able to then **give** Israel the Spiritual Fitness they NEED in order to be that *holy nation and kingdom of priests* — again, all on the basis of God’s Jehovahness doing it for them and then giving it to them by His grace.

- So what you’ve got now is a legal, logical, ingenious and godly provision—with all the major steps to it—that allows for God to bring about Israel’s spiritual fitness to His own honor and glory—and without violating anything in connection with the Law itself, or God’s own integrity!

(last 2 ‘clicks’)

- And by means of Law-keeping, Israel only failed miserably.

- But by means of this Additional Covenant of God’s J-ness and grace, God will provide for Israel’s spiritual fitness through a New Covenant that can now legally become the replacement of that Old Law Covenant.

- In order to really appreciate the deep/grand significance of this “Jehovahness and Grace Covenant” (or Palestinian Covenant) - or maybe I should say, in order to allow for this covenant God makes with Israel to have the kind of impact upon you that I think it should have—(that is, to be suitably impressed with your Heavenly Father’s character and ability to do this for the nation Israel) - you really have to have a proper grip on the background and backdrop of God making this covenant with Israel.

- And there are 3 major things that provide for that to take place:

1) Background: **Israel’s own rebelliousness & contrariness** from the time God brought them out of bondage in Egypt up to their 40 years wandering in the wilderness—(Ex. 15:23ff; Ex. 32:10; Num. 14:12, also vs. 21-24)—then even after the 40 yrs. are over, even the new generation is no better off than the previous one—Num. 25:1ff [right after Balaam’s final message])

DO NOT UNDERESTIMATE ISRAEL’S REBELLIOUSNESS!

2) Backdrop: Moses’ final words to them just prior to the giving of this ‘Jehovahness & Grace Covenant’ - (Deut. ch. 28) - the rehearsal of the contracted blessings and courses of cursings under the Law contract—and they’ll only receive the **curses!** due to their continued failure to keep the law!

- Turn to Deu. 28—if you’ve read through this, you should have realized that it’s much like Leviticus 26—however what Moses is doing here is somewhat different because he’s actually emphasizing something—especially about Israel going through all those courses of punishment.

- The first 14 verses sets forth the issue of the blessings of the law contract if Israel complies and which they will come under if they perform all the words of the contract—(again, very similar to what you find in Lev. 26).

- Do you realize that the majority of Christians today go to this chapter and to these very verses—and claim what is said here as the method of how God is operating with them today?

- (see especially vs. 13!)

- But beginning in (:15), you have the courses of the curses set forth — but even though all 5 courses are set forth, they’re not set forth in the explicit succeeding course-type system that we’ve come to recognize over in Lev. 26—and that’s due to this special emphasis that Israel is being given to see.

- In Lev. 26 the Lord came along and stated each succeeding course of punishment—until He came to the 5th course, and in the 5th course He stated the **zenith** (so to speak) of the Lord’s wrath that will come upon the nation.

- And you can go through Deu. 28:15ff and find all those 5 courses of punishment—but in this case, as the things that comprise each course of cursing is set forth, each one is brought up to what the 5th course of punishment calls for—and the emphasis of each course of punishment is that it’s all going to lead to the reality of what the 5th course calls for.

- For instance, when the things are described as far as the physical diseases and everything—they’re described until God ‘**destroys them from off the face of the land.**’ — When the judgments concerning the weather and everything is described—He describes them as ‘*until He destroys you from off the land*’ — and you get that repeated phrase: ‘*until they come and destroy you off the land.*’ And the Gentiles coming along and seizing cities and everything ‘*until they come and destroy you off the land.*’

- And by presenting the information about the courses of punishment to them this way—just prior to them going into the land—is to really come along and emphasize this additional covenant of God’s J-ness and grace.
- And God presents this to them this way because He’s trying to impress upon them the fact that those first 14 verses are NOT what they’re going to get at all—but in fact, what they’re really going to experience are the things set forth in (:15-68)!!!
- It’s not so much now ‘If you don’t comply, this is what will take place’ — rather, as you go through this, ‘it **shall** come to pass’ - this IS what will take place—and Moses is stressing the reality and the certainty of that zenith issue of the 5th CoP that they indeed **will** go through.
- And that’s the immediate backdrop of this additional covenant!
- It’s set as not so much a hypothetical type thing any more, but it’s set forth in a way that this **is** what they **no doubt will** experience — and this additional covenant in ch. 29 (which contracts for God to do what He tried to educate them in back in Ex. 15-18) - that God’s J-ness & grace is going to be their **only hope** of ever being what God planned and purposed for Abraham and his seed to be.
 - And in the final 5th thing we’re going to go over—Moses’ Last Acts—in that song of witness and his blessings of them in ch. 32-34—Moses will make an appeal to them to be educated in that ‘J-ness & Grace Covenant’ as their only hope!
- Deut. 28:15—notice those final words **overtake thee**—that’s what Moses is emphasizing—that as he describes these curses, they’re all going to lead to this issue of things *overtaking* them when the things of the 5th course calls for God to destroy them from off the land and take them out of it and begin to waste them.
- (:20) - this is what each course aims for.
- (:21-22) - 1st Course —
- (:23-25) - 2nd Course —

- (:36-41) - everything is being described as to what's going on until that 5th CoP takes them out of the land and scatters them amongst the nations.

- (:44) - He's talking about Gentile dominance over them—and it's a complete **reversal** of their position back under the blessings if they comply with the law contract. (actually, this is describing what will take place in the 3rd course when God extends Gentile dominion over them.)

- (:45-48) - 4th course.

- (:49-51—5th course—see also :52-53—and :58-:61)

- (see :63-64—note that the emphasis, once again, is the certainty of the fact that their future is going to be one of continuing rebelliousness that is going to bring the curses upon them rather than the blessings—and that's the immediate backdrop for the Covenant of God's Jehovahness and Grace to save them from all they got themselves in to.)

- That's the 2nd thing to bear in mind—1) The background of all of Israel's history of rebelliousness and contrariness from the Red Sea crossing to their 40 yrs wandering; 2) The backdrop of Israel's state of rebelliousness and Moses' last words to them just prior to the giving of this additional covenant ...

3) As the book of Deut. closes, God Himself takes Moses aside and basically says to him, 'I know these people, I've seen their rebelliousness throughout their entire history—they are a stiffnecked people—and when they cross over that river and enter into the land, **they're going to proceed on in rebellion and contrariness against Me, even worse than they've already done.**'

- God takes Moses aside and deals with him privately and tells him that what He just described to Israel is the very thing that is going to take place.

- (see Deu. 31:14-18) - and I bring this up (knowing that I'm running ahead of the additional covenant of ch. 29-30) - but really these final 2 issues of this additional covenant and Moses' last acts all goes together—and you need to recognize that in looking ahead, you can see that it's because of God's foreknowledge of Israel's history that forms the basis of Him making this additional covenant.

- (let's also look at Deu. 31:24-30)

- And really, to be suitably impressed with this additional covenant of God's J-ness & Grace to do for them what they could never do for themselves—you have to couch that covenant in these 3 issues, at the very least.

- Those 3 things give you the capacity to get a grip on what this 'J-ness & Grace Covenant' is all about and the need for God to come along and say that before they ever enter into the land, that regardless of what you've done, I am going to deal with you just like I tried to educate you before you ever signed that law contract at Mt. Sinai—I am going to deal with you on the basis of my J-ness and grace—regardless!

- And if you pay attention—you'll find that when God is dealing with Israel after she has already gone through the first 4 courses of punishments and has qualified to go into the 5th CoP, God comes along and actually harkens back to this very covenant as the one He's going to operate upon in order to save Israel from total destruction.

- Notice also that issue in Deu. 28:58—**THE LORD THY GOD**—God makes a deep impression in ch.28 concerning fearing His *glorious and fearful name* in connection with all the courses of curses coming upon Israel—but that deep impression is designed to get them suitably impressed once again with the concept of God's Jehovahness (the L-O-R-D Jehovah) so that when the details of the contract are gone over (especially there in ch. 30) God has Moses use that expression over and over and over again: *the LORD thy God will ... the LORD thy God will ... the LORD thy God will...*

- And what He's doing by wording it the way He does—is to stress the fact of God's foreknowledge regarding their own rebelliousness; impotence; weakness; incapacity and ability, and set that in contrast to His own Jehovahness and ability and unlimited capacity to get them out of the predicament they had gotten themselves into and couldn't get themselves out of!

- And at particular points in God's dealing with them, He's going to respond this way—and Jehovah your God will do this; He'll be this for you; He'll be that for you!

- So therefore this ‘Covenant of God providing all things for Israel on the basis of His Jehovahhness & Grace’ - is made with the nation Israel:

1) in view of their rebellious and contrary background from the time God brought them out of Egypt, through the wilderness of Shur to Mt. Sinai, and then up to the initial going into the land at Kadesh-Barnea;

— and it’s made with them in view of:

2) the recent rebelliousness and corruption of this ‘new generation’ as they sit in army bivouac in Moab just prior to going into the land this 2nd time;

— and this ‘Jehovahhness Covenant’ is made with the nation Israel:

3) in view of the fact that they will proceed on in rebelliousness and contrariness even WORSE than ever before, once they’ve entered the promised land.
(they’re going to utterly corrupt themselves!)

- If you’re going to *utterly corrupt yourself* (not just merely *corrupt yourself*) - then what’s going to happen as far as the curses go? — you’re going to bring the zenith of the whole thing upon you (the 5th course of punishment)!

- And all of this is extremely important and significant to understand and appreciate in order to be properly and suitably impressed with what this additional covenant of God’s Jehovahhness & grace is all about.

- Details of the “Palestinian Covenant” - “Covenant of God’s J-ness & Grace”

- Deut. 29:1—Introduction of an additional covenant—which we’ve already looked at and which you’re already familiar with.

- (:2-29) - is actually preliminary to the actual details of the contract.

- The details of the contract are set forth in the first 10 verses of chapter 30.

- And what God does in ch. 29 and vs. 2-29 amounts to what we’ve just done—God has the people look back to those issues of their own background and immediate backdrop just prior to His giving of this additional covenant.

- You have (:2-9) where Moses says, You remember the curses I just told you about? and how they're all going to come upon you? - and then he tells them what God contracts to do in the face of it all.
- And then beginning in (:10) Moses exhorts them NATIONALLY as they go into this land to keep this covenant.
 - See any problems with the first 9 verses?
 - How about (:4)?
 - It's talking about Israel as a **national** entity—even the Gentiles in that nation are in view—even the unbeliever/unjustified are in view.
 - It's got to do with what God develops (as what Paul will later on call) "*the commonwealth of Israel*" (Eph. 2:12)
 - God has actually determined to deal with the national entity of Israel in a particular way—and that is to personally root out and uproot and destroy this vain, religious, apostate element—and to do it once and for all out in the final 5th installment of His program with Israel.
 - (in connection with (:4), see Deu. 29:**21-29**)
 - As God leads up to His statement in ch. 30 of what He is going to contract to do—He points out the fact that He hasn't given the national entity a *heart to perceive, eyes to see, and ears to hear, unto this day*—and they haven't understood and appreciated properly the need for God to deal with them, (nationally), on the basis of His J-ness & Grace.
 - And my understanding is that God has got some reasons for doing this—notice again that last statement in (:29) - *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*
 - There were some *secret things* that God was deliberately not spelling out to Israel regarding His dealings with them as it pertains to the outworking of God's program with them— (for instance, those 5 courses of punishment) - and God wasn't giving them reasons or details why He was going to allow them to go through all the contracted cursings ...

... (even though they understood the basic reason: for breaking that law contract), there were things about the courses of punishment that were of a more detailed-type or ‘spelled-out’ reason for why God was allowing all that to take place.

- At this time, He’s asserting the fact that they’re going to go through these things, but He hasn’t revealed to them the fullness of the reasons for why they’re going to go through them—those reasons are given later on in their history as to why this is the case—but at this present time, Moses spells out that the *secret things belong to the LORD our God, but those things that are revealed* (this is the issue regarding the law contract and the onus being put upon them to perform it) - and those things *belong to them and to their children for ever, that they may do all the words of the law* (and that’s the responsibility that they have).

- (This is a massive subject—and has a lot of bearing on how you properly handle the things Christ says in the gospels.)

- So the bulk of ch. 29 is Moses going back over Israel’s rebellious background in view of having those threatened courses of punishment overtake them because of their failure to comply to the law contract.

- And later on God takes Moses into His confidence and tells him that these things are going to take place—and so Moses comes along and takes all the elders of the tribes and brings them together—and he gives them a charge and tells them, ‘I know you’re a stiffnecked people; you’ve rebelled already in my day, how much more after I depart!’ — and that’s exactly what’s going to take place as their history unfolds.

- And it’s critical for you to recognize that the reason why Moses presents the courses of curses the way he does in Deut. 29—(with the issue of the ‘zenith’ of the curses [or the 5th course] being emphasized as each one is presented) — is because God wants to place this additional covenant He’s now making with Israel in the proper place in which it’s going to go into effect—because as each of those courses of punishment comes upon them, they’ll be reminded to not only look at each one as climaxing in the 5th and final one; but they’re also supposed to recognize that the 5th CoP is the zenith of the LORD’s chastisement (when they’ll be taken out of the land) ...

... and it's there when that 5th CoP takes place that this additional covenant is going to 'click in' - that's when this additional covenant (and all the things spelled out in ch. 30) comes into effect—and that's why it's so important to understand and appreciate.

- The reason for Israel ever being the thing God planned and purposed for them to be—to be that *holy nation and kingdom of priests*—that's spoken about back in that contract at Mt. Sinai—the only way they're ever going to become that and fulfill the things God contracts with Abraham for and to do with his seed on this earth—is **not** because of their own performance under that law contract, but because God, by His Jehovahness and grace (which He is contracting for at this time) **makes** them into that thing for His own names' sake—and that's what this whole thing is about here.

- And none of what we're going to be dealing with in Romans 9-11 is possible to really get a proper grip on unless you can trace Israel's fullness from the contract at Mt. Sinai through this additional covenant and on to the New Covenant.

- In other words, without being properly educated in God's program with Israel (and especially in the progress of these covenants), you'll never properly grasp the reasons why a passage like Romans 11:26 can say what it says!
(see Rom. 11:25-27)

- Well that takes us right up to chapter 30 and verse 1—where Moses tells them that all those curses are exactly what they're going to get because they won't comply with the law contract and they will rebel against God, even more than they ever did before—and it's with all that ringing in their ears that this additional covenant get stated and declared to them—**what a contrast God makes here!!!**

- Really, God is trying to get across to them an important issue in sonship education—and that is to implicitly trust in the Father and recognize that when it comes to His business, there's only one way to get it done—and that's to do it HIS WAY—that's the only acceptable way or path to follow!

- Deut. 30:1-10 (read)

- What you've actually got here is a marvelous passage that comes along and outlines the entire 5th CoP—and you can look at this passage, and given what you've come to understand and appreciate, you can pick out all 5 of the installments to that 5th CoP! — It actually 'maps out' Israel's 5th CoP and how they are going to be able to survive it and come out of it alive and fulfill all that God has promised, planned, and purposed to do with them—and not on the basis of how well they perform under the Law, but how God Himself will perform on the basis of His J-ness & grace for them!

- It's all very general and broad—but it's all there.

- (:1) - *And it shall come to pass, when all these things are come upon thee* (He's taking up the whole concept and looking out in the future—and He's focusing on the time with the 5th CoP is going to come), *the blessing and the curse, which I have set before thee*, (we've got to be a little more precise in how we talk about this—because the *blessing* is actually what takes place when they go into the land under Joshua [and not in that interlude when David/Solomon reign—those interlude blessings are based upon the Reserve Clause, not upon this issue here]) (note that even the order of the *blessing* and the *curse* are in the order in which they will be experienced) — *and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee*, (and this is the very state they'll be in, just as described in ch. 29:28 stated—the very state they are in when they go under the 5th CoP because of their failures)

- (:2) - *And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul;*

(:3) - *That then the LORD* (is going to do something) *thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.*

- What you've got at the end of (:1) is actually the 1st, 2nd, & 3rd installments of the 5th CoP—when Israel has been rooted out of their land and scattered into captivity under the Assyrian/Babylonian/ and Medo-Persian captivity—plus the 400 years of silence.

- And in (:2) you have a condition that has to be met by the members of Israel—and when that condition is met, then the LORD is going to go into action to begin doing for them the things of this covenant.

- And so (:1-3) forms the 1st Part of this ‘Palestinian Covenant’ or Covenant of God’s J-ness & Grace.

- And I say that it’s conditional—it’s conditional in the sense that as Israel goes under the 5th CoP—and as those installments click off, God is waiting for a particular response from them that consists of a ‘trigger’ mechanism that when that particular response occurs, then (:3) goes into effect and just as it says, “*the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.*”

- And so they’re going to be scattered out amongst the nations, and the Lord will look for this particular response that gets described in very general terms there in (:2) “*And shalt return to the LORD thy God*” — that’s what He’s going to be looking for—that’s the response He’s after—and it’s further described in the remainder of (:2) “*and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul,*”

- And when that response is made, then (:3) will click in.

- And notice that in (:2 & 3) you’ve got 2 returns going on—first and foremost, you’ve got this nation Israel returning to the LORD their God—and then in (:3), you’ve got the LORD Himself returning to them.

- And if you think about it—you know from what was laid out in Lev. 26, that Israel first of all leaves God and goes away from Him when they begin to walk contrary to Him—and then God leaves the nation and He walks contrary to them—He hides His face from them and stops His ears from hearing them (from hearing their prayers) - and God will treat them differently than He ever did before.

- And when you think about this in view of what was set forth back in Lev. 26, when the nation has been taken off their land and scattered amongst the nations, there is coming a time when the Lord will confront them with their iniquity—and look for them to confess their sins (which will occur after that 400 years of the famine of the hearing of the words of the Lord)—and then the Lord will look for the positive response of them confessing all their sins and become zealous for the Lord once again—and that’s exactly what (:2) is describing.

- And you should be able to put your finger on the very place in God's word when that all takes place—in Matthew chapter 3 when John the Baptist comes on the scene and is baptizing the members of Israel (the **remnant** of Israel begins to be formed)—their prescription for cleansing is taking place—and they come to John confessing their sins and the sins of their fathers!

- Now you're in the 4th installment of the 5th CoP—(the climactic stage).

- And in the 4th Install. God is returning to them—in the very person of the Lord Jesus Christ—and what begins during His earthly ministry is this very gathering them from all the nations, whither the LORD their God has scattered them.

- (:4) - *If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:* — and this is what will occur during the climactic stage of God's program with Israel—it begins there in the 4th install. and culminates at the end of the 5th install. and is accomplished as God re-gathers that nation (as the remnant nation) and brings them into the kingdom.

- And then notice as (:5) begins you get that expression repeated: "***And the LORD they God will ...***" - that's what this covenant covenants for—by God's Jehovah name (L_O_R_D) - they won't get back in that land and be victorious over their enemies by their own effort/works/performance at all—but by God doing it all for them by His J-ness and then giving it all to them by His grace.

- (:5) - *And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee **good**, and multiply thee above thy fathers.*

- Now it's not all spelled out there in (:5), but it is later on—that the reason why He is going to do them **good** is because He's not going to deal with them on the basis of that law contract any longer—but He's going to make a New Covenant with them—not like the covenant He made with them when He brought them out of the land of Egypt—but He's going to deal with them on the basis of grace, not on the basis of their works—and He's going to be able to do them **good** because of the **grace contract**, not a works contract.

- (:6) - *And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

- If the nation Israel is ever going to be spiritually fit for God's use, something has to be done to their heart—they have developed a 'stony' heart and God has to do something about it—and so the Lord is going to do something within their inner man that is going to make it so their inner man is no longer like it was—and all that's tied up in that New Covenant when He takes away the 'stony heart' and puts a 'heart of flesh' within them—He puts a new spirit within them and causes them to walk in His ways.

- And here you have the cross-work of the Lord Jesus Christ in connection with the inauguration of the New Covenant that provides for God to make them spiritually fit—and not for themselves to attempt spiritual fitness on their own. ——— (Deu. 6:5; Mat. 22:37)

- (:7) - *And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*

(:8) - *And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.*

- This is what takes place just prior to the kingdom being established.

- (:9) - *And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:*

- There's the blessings of the kingdom—and now you're all the way over in the kingdom of heaven when it's set up on the earth.

- And then in (:10) Moses brings the whole thing full-circle:

(:10) - *If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.*

- And those expressions: *If thou shalt hearken unto the voice of the LORD thy God, and, if thou turn unto the LORD thy God with all thine heart, and with all thy soul* — that takes you right back to (:2) and the initial condition God looks for, for having this additional covenant to 'click' in.

- That's the basic issue—Moses comes along here now in view of the issue of Israel's rebelliousness in the past here— and in view of the issue of the certainty of their rebelliousness in the future—and God comes along here now through Moses and has this additional covenant made—this covenant based upon His Jehovahhness and grace which looks out there into the future and takes those curses in their courses, and describes them as coming upon the nation — and looks at that fifth course of punishment when they are without the land and cast among the nations and so forth— and what that contract really does, (to put it in a nut shell), is, **God contracts with Israel not to leave them in that situation** —

- He contracts *not* to leave them out their amongst the nations in that helpless, hopeless boat — but he's going to wait until they're out there and they recognize their helplessness and hopelessness in that boat out there — and when they do that He'll respond in this manner here and He'll do what this Palestinian covenant contract calls for.

- He will return unto them, He will gather them from out amongst those nations, He'll bring them into their land and based once again upon His mercy and grace and a New contract that he makes to deal with their sins and to deal with their performance (sanctification) which is explained later on, He'll be able to circumcise their heart, He'll be able to give them a heart to love Him with so they can do all His commandments and be perpetually pleasing unto Him and He can therefore bless them and give them blessings rather than having to curse them and they'll get all the joy and everything like that — and they'll have their kingdom and they'll be that *holy nation, and kingdom of priests* — and its all because that this thing (this Additional Covenant) contracts for God to do it all — because they can't do any of it on their own—and that's what it comes down to.

- That's what this contract is all about.

- Let's end up our study of this 'Palestinian Covenant' or Covenant of God's Jehovahhness & Grace now in view of what we looked at detail-wise in Deuteronomy 30:1-10—and just look at a few passages out when Israel is actually under the 5th CoP—when that 5th CoP began coming upon the nation—and see that when God speaks to the nation about their future, how God, through the prophets, **looks back to this very covenant**—(even the very language of this covenant) as the means through which He will save the nation and fulfill His plan and purpose with the nation Israel—all on the basis of what He covenanted for in this additional covenant (J-ness & grace).

- Jeremiah 30-33—this is a lot of material, but I encourage you to take the time to read over everything in these 4 chapters—and think about what’s said in view of everything you’ve learned about God’s program with Israel up to this point—and especially in view of the ‘Palestinian Covenant’ — and you should be able to deal with the details of all the marvelous reflections back to what was spoken about in Deut. 29 & 30.

- Jeremiah is a 5th CoP prophet that actually gets taken off the land into captivity—the NK has already gone out under the Assyrians, and now the SK goes out under the Babylonians—and Jeremiah goes back down into Egypt.

- And these 4 chapters provide for a wide amplification upon what we just dealt with back in Deut. 30:1-10.

- Remember that it will be only when the nation Israel goes under the 5th CoP (as we saw back in Deut. 30) that God made it clear that the things He contracted for in the Palestinian Covenant would click in.

- And through prophets like Jeremiah, as well as Isaiah, Ezekiel, and Daniel—God reveals to Israel that the things covenanted for in the Palestinian Covenant won’t click in immediately, but that the 5th CoP is going to be a lengthy thing, with many installments to it—and the installments are going to intensify in chastisements as they go along.

- Jeremiah, once again, is raised up during the 1st installment, which is the 70 year Babylonian captivity—but that’s only the beginning of it—the *Times of the Gentiles* are going to run roughshod over Israel and hold dominance over them.

- But Jeremiah (as well as Isaiah, Ezekiel and other prophets) not only describes things in connection with the 1st installment—but they describe things in connection with *all* the installments.

- And we’re going to see Jeremiah, (in ch. 31), make reference to the final installment (which is the Tribulation period) - and as he talks about all these things in connection with the 5th CoP, he’s going to make reference right back to this Additional Covenant of Deut. 30 and those first 10 verses—and God will *turn their captivity*—and the only way that God is going to be able to do **good** to them is because He is going to make a New Covenant with them and deal with them on the basis of grace, not on the basis of their performance via the Law (OC).

- (:1-2)... why? (:3)

- (:3) - you should recognize that terminology as sitting back there in Deut. 30—and God tells them that they’re being taken out of their land now—and they’re beginning to fulfill the things the 5th CoP calls for—and just as Deut. 29 and 30 said, all the cursings are going to come upon them and they’ll be scattered among the nations—and that’s all starting out now in 1 nation, then 2 nations, then 3 and on until they are scattered among all the nations as the 5th CoP runs its course — and what He’s saying is that the days are coming when He’ll **turn** that captivity just like He said He would.

- (:4-7)

- The focus is upon a time of *trouble* like none other that’s going to come upon Jacob (the people of Israel) - and there’s going to be a *voice of trembling and fear and not of peace*, and men are going to be as if they were women and ready to give birth—they’re going to be in such pain, in such physical demonstration of distress in connection with that time—and their *faces are going to be turned to paleness*— Why? because that day is *great, so that none is like it*—and it’s called *the time of Jacob’s trouble*—that’s the final installment of the 5th CoP—and that’s the zenith of the whole thing—but notice that last expression of (:7) “**but he shall be saved out of it**” —

- Folks often can quote this passage, but they never seem to quote the **end** of it—it’s *Jacob’s trouble* alright, **but it’s not Jacob’s destruction**—God will *save* him out of it in the end!

- (:8—Here’s why [the means] Jacob is going to be saved out of his trouble)

(:8-9)

- Out of His J-ness, the Lord of Hosts shall perform all the necessary things to deliver Jacob out of the 5th CoP, especially that final installment.

- (:10-12)

- (:12) - that’s from the human perspective of things.

- (:13— “*There is none*” (no man) ...)

- (:14) - *All thy lovers have forgotten thee; they seek thee not*; - that's what they're going to experience in that final installment when they're cast out among the nations and the PoE is put together at that time and the man of sin is wanting to obliterate them off the face of the earth.

- (rest of :14) - *because thy sins were increased*—that's what the punishments did, once again, - they didn't respond in the first installment: increase—increase—increase—until that final installment comes upon them.

- (:15-16)

- (:17) - this is the Jehovah-Ropheka issue right here.

- By the way, this is one of those *secret things* that *belong unto the LORD*—(Deu. 29:29) — it wasn't revealed to Israel back at the time of the giving of the Palestinian Covenant concerning why God was going to let these things take place.

- But one of those *secret things* was that it had to do with God's desire to righteously avenge His cause against the nations and as a vindication for His righteous judgment.

- And that's a marvelous doctrine in which there is an aspect of it that we have to learn about in connection with God's vindicated righteous judgment—and we're taught about it over in II Thessalonians chapter 1. (go to II Thess. 1)

- Here, the apostle Paul teaches the Thessalonian saints (and those Level II sons) that one of the things they're supposed to learn in connection with 'suffering for his sake', and why the Lord allows it and permits it, and the doctrinal reason why they ought to endure it—all has to do with the issue of righteous judgment.

- And there is a vindication issue in connection with God's righteous judgment that you and I in this dispensation of grace ought to appreciate when it comes to *the sufferings of Christ*—and it's a doctrine designed to enable us to endure them all that much more.

- But there is also an aspect with that in God's dealings with Israel—and the remnant will appreciate that out in their 5th installment.

- (:18-20)

- Harkens back to Deu. 30:7—*the LORD thy God will put all these curses upon thine enemies ...*

- (:21-22)

- They contracted with the Law Covenant to do this all on their own and failed miserably to be that *holy nation, and kingdom of priests* by their own performance—and God had to depart from them—but now by God’s J-ness & grace, He’ll make them into that very thing—and be in everlasting union with them and they’ll never more be a provoker of His anger.

- (:23-24)

- This is God’s word at the end of this section to Jeremiah for Israel, the *whirlwind* is going to go forth — that’s the beginning of the fifth course of punishment here — and its going to have to run its course right unto *the time of Jacob’s trouble* there in the fifth installment — and its going to perform the things that God had the intention to perform in connection with it.

- He hadn’t revealed every reason why—but *in the latter days you shall consider it* — and it is going to be the remnant out here that’s going to come out of that last part of the fifth course of punishment amongst the nations they’ll not only *consider* it but understand it and appreciate it!

- This whole section of Jeremiah is full of times in which God has the nation Israel look back to that additional covenant He made with them in Deut. 29 & 30.

- Let’s go on to chapter 31—the beginning of the chapter deals with more details of the 5th CoP—but when you get to verse 31, you now get to deal with the issue of what God said back in the Palestinian Covenant where He’ll ***return and do thee good***—well now He’s going to be able to do that—and it wasn’t explained back there how He can do that, but here (after the 5th CoP has begun), the mechanics of how God can *do them good* is revealed and explained.

- In fact, that phrase, ... *return ...* and ... *do thee good* — that’s what the Lord Jesus Christ was doing in coming to this earth—and what His earthly ministry consisted of! (It wasn’t all of it, but it was the beginning of it all).

- (:31-34)

- The LORD their God will take care of everything—every violation of the Old Contract; all their sins and iniquities—and His justice will be able to respond graciously rather than with a curse.

- And this redemption of Israel will be accomplished by the Messiah (the LJC) performing the redemption as their Redeemer and satisfy God's justice in connection with their sins and iniquity and unrighteousness—and provide for God's justice to work for them and do them *good*.

- Chapter 32—here God tells Jeremiah to purchase a piece of land—that sounds like an amazing thing to do given the whole nation is going to be taken out of the land—but He does that to provide the lesson that He wants to teach here regarding the fact that the captivity is going to return and the land is going to be Israel's in the end, and therefore Jeremiah has every right to purchase it, because he can redeem it unto himself.

- By the way, I fully expect that when the resurrection takes place at the end of the tribulation period and the kingdom is established—Jeremiah will do the very thing spoken about here—he will get the piece of land he originally purchased.

- (:16-22) - Jeremiah gives a quick rehearsal of Israel's history and their worthiness for having the 5th CoP come upon them.

- (:23 [*mounts* = military mounts])

- (:24-35)

- (:36—here's that contract once again of Deut. 30!)

- (:36-41)

- You've got a constant repetition of their failure under their own performance Law Contract—constant repetition of the issues of the Palestinian Contract—and constant repetition of the Jehovah issue being the means by which it's all going to be done.

- Chapter 33—(:2) — and in (:4-5) God describes why He has hid His face from the city.

- (read :6-8)

- Also see—Isa. 59:12ff (through vs. 21); Ezk. 16:58-63. (Ezk. 20)

- These passages are others whereby other prophets come along and indict the nation Israel for THEM being the very reason for the predicament they're in—out there in the 5th CoP and all that comes upon them as those installments run their courses—but these passages also have God telling Israel that at the very end of it all—once they've learned their 'bitter' lessons, HE will hearken back to this covenant—this 'Jehovahness Covenant' - and He'll put His great and fearful **Jehovah name** into effect and **save** them out of all they had gotten themselves into—and do it justly and righteously.

- Isa. 1 (read whole chapter)

- Isa. 59—In view here is that 5th CoP, once again, and the reason for it.

- (:1) - this should now make sense because you've already come to understand and appreciate that God has told Israel that once they go under the 5th CoP—since they turned their back on Him and walked contrary to Him, then He began walking contrary to them—and by doing that, He makes it clear that He was going to turn His face from them and no longer listen to them and their prayers.

- But (:1) tells them that the whole reason for that condition they're in is NOT because something is wrong with Him—and they're not going into captivity because He's **weak** to save them or hear them or prevent them from going out.

- (:2) - here's the problem—the problem is that there's something terribly wrong with Israel.

- (:3) - begins the indictment and runs all the way down to (:8).

- (:3-8) read—

- Notice especially (:7-8) - those verses are actually quoted by the apostle Paul in the "Gospel of Christ" section of Romans 3 when he presents evidence for all mankind's iniquity and natural unrighteousness before God—and he presents some verses from the Psalms to prove Gentile iniquity; and then he presents some verses to prove Jewish iniquity—and among those are these verses right here.

- You also should have picked up on some terminology that is makes a lot of sense out of some of the things that John the Baptist says—(i.e., “*generation of vipers*” and “*Prepare ye the way of the Lord, make his paths straight*”).

- Now from (:9) down through (:15) you have the issue of Isaiah confessing or acknowledging Israel’s sinfulness—and really, making a confession in connection with it—and what he’s doing here isn’t simply making a personal confession, but at this time he’s actually looking forward to the time when the nation will be out in the 5th CoP and when the things spoken about back in Lev. 26 and Deut. 30 all come into play—when they’ve been scattered, when they receive the punishment for all their iniquities and so forth.

- And a remnant is going to actually make this confession—and Isaiah comes along here and puts himself, (so to speak), in that position. (Not all of Israel will confess this at that time—they should, but only the remnant will actually do it to God being well-pleased with them when they’re out in the zenith of the 5th CoP.)

- (read :9-15)

- Now remember the pattern that we looked at back in Jeremiah 30-33 where, once that 5th CoP comes upon Israel, how that God is going to wait for a day in which there will be a particular response from the nation Israel—and that’s just the same pattern here in Isaiah.

- Israel gets indicted for the predicament they’re in as being no other fault than their own—but then we have this section where Isaiah describes the very thing God is waiting for—this confession and acknowledgement that all that has happened to them is because something is very wrong with them—and this is the same thing we saw over in Hosea when God tells them, Come unto me and bring with you words, saying take away our sins and receive us graciously.

- And Isaiah is doing what the remnant will be doing at the zenith of the 5th CoP.

- And that pattern I’m referring to then has the Lord God looking back to that additional ‘Jehovahness’ Covenant where He puts His Jehovah name into action to do for Israel what they could never do for themselves—and by His J-ness and grace, they finally will become what God’s plan/purpose calls for to His honor and glory.

- 16 *And he* (referring to the LORD) *saw that there was no man* (no man as in the preceding context—no man who is making judgment and things like that) *and wondered that there was no intercessor: therefore his arm* (the LORD's own arm) *brought salvation unto him; and his righteousness, it sustained him.*

- Here in (:16) you have the nation Israel being brought to the zenith of the 5th CoP in the first phrase—and then you have the colon—and then “THEREFORE” - this is what the LORD is going to do by His J-ness & grace.

- (go on and read :17-21)

- You have in (:17) the LORD described as bringing that righteous salvation to Israel at the end of the final installment—and He's going to put on His military garb as that Conquering Hero—and He's going to go out and *repay* (as :18 says).

- And He's going to cause His name to be feared from west to east—and His glory will be put on display.

- In fact, where Jeremiah kind of focuses upon the Lord's Jehovah-Ropheka-ness, Isaiah focuses here upon the Lord's Jehovah-Nissi-ness. (see end of :19)

- And the truth of the matter is, Israel never made it so God's name was feared among the Gentiles—in fact, God's name was blasphemed amongst the Gentiles because of Israel! (Rom. 2:24)

- (once again :20-21)

- (:20) - (Rom. 11:26 *Redeemer*)

- (:21) - note the permanency of this contract once God puts it all into effect—and it's that very Jehovahness Covenant He looks back to—and along with that Davidic Covenant and that New Covenant, God's dealings with Israel will once again be just what God ever wanted it to be—and that is a relationship of a Father to a son—one in which His J-ness and His grace will make them all that His plans and His purpose calls for them to be—the repossessors of the earth back to God.

- Ezekiel 16: 58-63

- The preceding verses describe once again Israel's indictment—and (:58) ends that indictment.

- (:59) - hearkens back to Lev. 26—you abhorred me, and I will abhor you—you walk contrary to me—I'll walk contrary to you (in fury)!

- And (:60) - “*Nevertheless*” —

- (:60) - “***I will remember my covenant with thee in the days of thy youth***” —He's not going to remember that Old Cov.—but He's going to remember that Additional Covenant—because if He could only deal with them on the basis of that Law contract, Israel would be in the 5th CoP for ever!!!

- (:61-63) — notice at the end of (:63) that world *pacified*—that's the concept of what will later on be called ‘*propitiation*’ — and that's the issue of God being able to operate outside that Law contract and operate upon a contract where His J-ness and His grace does all the work to provide for that nation to fulfill it's purpose and plan—to the **complete satisfaction** of God's righteousness and justice.

- And it's marvelous how that as you go through the prophets, God will refer to the Law Covenant at Mt. Sinai as “*your covenant*” and then this Additional/Palestinian Covenant as “*my covenant*.”

REVIEW:

- The 5 Critical Issues in the ‘Exodus Stage’ - found in the books of Exodus through Deuteronomy:

- 1) Exo. 1:1-18:27—Israel's Education in God's “Jehovahness” and Grace.
- 2) Lev. 26—The 5 Courses of Punishment of the Law.
- 3) Num. 22-25—God's Warning to Satan and the Gentiles (The Balaam/Balak Incident)
- 4) Deu. 29-30—The Making of an Additional Covenant.
- 5) Deu. 31-34—Moses' Last Acts.

4) Deuteronomy 31:1-34:12—Moses' Last Acts.

- After the additional ‘Palestinian’ covenant (or Jehovahness Covenant) recorded in chapters 29 & 30—from that point on the book of Deuteronomy records Moses' last acts—including the Song of Witness that God tells him to put together in chapter 32—and the blessing he gives Israel in chapter 33.

- And chapter 34 records Moses' death and Joshua's preparation to begin the Conquest Stage of God's program with Israel.

- Now what I want you to understand and appreciate is how that all the information contained in chapters 31-34 is actually based upon ch. 29:1—and what you have in these final 4 chapters is actually an **extension** of that Palestinian/J-ness Covenant.

- In other words the Song of Witness in ch. 32 and the blessing Moses gives in ch.33—that all goes hand-in-hand with that Jehovahness Contract—because both of those issues underscore the absolute necessity of that covenant.

- Now the 'centerpiece' (so to speak) of Moses' final acts is what you have recorded in ch. 32—the Song of Moses—or the Song of Witness.

- The LORD is now going to have Moses come along and take up the issues of all the curses set forth back there in ch. 28—and he's going to write a song of witness in connection with it—and I say that it's a song of witness in that what is being witnessed to or testified about is a witness and a testimony **AGAINST** the nation Israel for all their failures to comply with the law contract—as well as their **iniquity** (ungodliness, unrighteousness, sinfulness, rebelliousness, etc.)

- And God gives Moses this song of witness, and it's designed to 'click in' only when they are under the 5th CoP.

- That song is going to be something that God is going to utilize when the nation Israel has been spewed out of their land and scattered amongst the nations.

- And that song is going to testify for God against Israel—and it will be utilized by God as one of the things He'll use in order to provoke them to respond positively—(i.e., when confronted with their sin—the positive response is for the remnant to turn to the Lord, to confess their sins and the sins of their fathers, to submit to the prescription for their cleansing, and to cast themselves upon God's J-ness & grace)

- And when they do that (out in the final installment of the 5th CoP), then they'll get the blessings that Moses speaks ...

... about in chapter 33—and they receive those blessings because of the fact that Jehovah is going to ‘*ride upon the heaven in their help*’!

- But the point is that this Song of Moses (or song of witness *against* Israel and *for* God) - that song is going to give Israel an accurate history lesson in describing Israel going through the 5 courses of punishment—and it’s going to lay emphasis upon the day in which they’re going to have to cast themselves upon God’s J-ness & grace — and then it’s going to exhort them to sit back and witness God do for them what they need to have done—and then after all that, Moses blesses Israel before he dies.

- But what Moses does when he blesses them isn’t like what Jacob did when he blessed his sons in Genesis 49—what Moses does is to bless Israel in view of God’s J-ness & grace to them, and blesses them in connection with some rare terminology—because Moses blesses them as God’s *Jeshurun* —

- *Jeshurun* is used only 3 times in the Bible (Deu. 32:15; 33:5, 26) — and it literally means, “God’s upright one; God’s righteous upright one” — and when He blesses Israel, it’s not for what they are at this time or throughout their history under the 5 CoP—but He blesses them for what they’re **going** to be out in the kingdom when God “*helps*” them out of His J-ness and grace!

- Deut. 31:1-3

- 31:14-16 - This is the passage we looked at when we were talking about how that God took Moses and Joshua aside and kind of takes them personally into His confidence and tells them that Israel is going to fail and rebel worse than ever before—even after they enter the land—which again, points up the necessity for that additional contract.

- And God basically tells Moses and Joshua that Israel is going to go into that land; they’re going to break the law contract; and course 1,2,3,4 & 5 are all going to come upon the nation and that’s what their future history is going to be.

- 31:17-18 - (:17) *Then my anger shall be kindled against them in that day, and I will forsake them,* ... (that’s a reference to the 5th CoP—He doesn’t forsake them in course 1, He forsakes them in course 5—so what Moses is doing here is that he is

... summarizing it all up and bringing it up to the 5th CoP stage) *and I will hide my face from them* (the very thing we saw Him say He was doing in Isaiah & Jeremiah's day—that 5th course is coming then) *and they shall be devoured, and many evils and troubles shall befall them;* (that's what the 5th course calls for) *so that they will say in that day. Are not these evils come upon us, because our God is not among us?* (:18) *And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.*

- Notice that phrase at the end of (:17) ... *so that they will say in that day ...* — just as we noted in Lev. 26 and in Deut. 30—God is looking for a “day” — He's looking for a particular period of time under the effect of that 5th CoP when Israel is going to respond to it, and then He's going to 'click' that Jehovah Contract into effect.

- That's what's being referred to right here—God's going to wait for a “day” — they're going to end up saying in that day, *Are not these evils come upon us, because our God is not among us?*

- They didn't say that at the beginning of the 5th CoP—they weren't saying that when the Lord was upon the earth—that “day” refers to the zenith of the 5th CoP when that remnant does what Isaiah was talking about in ch. 59 and in Jeremiah where we noted that pattern—when that remnant turns to Jehovah-God and confesses and admit that all that's come upon them is due to their own iniquity—and then they fulfill Hosea 14.

- And at that very point God is going to more or less say, “Stand back and let me show you what I am going to do for you now, out of my J-ness and grace!”

- Now in view of all that—God tells Moses ...

- (read :19-22) - it's interesting to see how much God thinks of music and songwriting—most people don't think of God as a musician/songwriter.

- Now God 'sets the table' (so to speak) for the appearance of this *song of witness*—because in view of what their history is going to be like; in view of the fact that God's going to look for a day when they're going to confess what they've done—He wants Moses to write a song that's described in (:19 & 21) as a *song of witness*.

- And it's in this very text that God Himself defines for us just what this song is for and why He's having Moses write it: (:19)... ***that this song may be a witness FOR ME AGAINST the children of Israel.*** (:21)... ***this song shall testify AGAINST THEM as a witness;*** ...

- This isn't some goofy Christmas carol or "praise & worship" song or anything along those lines—this is a song that is designed to be convicting—and produce what's stated back in (:17) when the remnant of Israel comes along and says, "*these evils are come upon us, because our God is not among us*" — and this song of witness against Israel is going to go hand-in-hand with having everything come together when that Jehovah Covenant goes into affect.

- The Palestinian Covenant and Moses' Song of Witness go hand-in-hand—in other words, it's Moses' Song of Witness being sung by the remnant that is the very thing God is looking for that is going to prompt the Jehovahness Covenant to go into effect—the Song of Moses is the 'trigger' mechanism for God putting His Jehovah Covenant into operation.

- (And you can find the remnant doing this very thing [singing the Song of Moses] out in the 15th ch. of the book of Rev.!)

- Again, (:21) - *And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness* — this song has a particular time frame in which it's going to operate—it's not going to have any affect on the 1st course; or the 2nd course; or the 3rd course; or the 4th course; or even the beginning of the 5th course—it's going to have its affect when *many evils and troubles are befallen them*—i.e., all those curses that reach their zenith in the final installment of the 5th CoP—then this song is going to 'click' in.

- And as it's designed to be that song of witness for God, against Israel, it's going to do 2 things:

- 1) It's going to prove to Israel that everything they've received in their history: **they merited**—because of their failures;
- 2) It's going to cause the remnant, in that day, to realize they're only hope is in God's Jehovahness and grace—and cast themselves upon it—and it's going to then tell them to stand back and see Deut. 29 and vs. 1 go to work!

- Let's look at this Song of Moses in Deut. 32.

- It's a long song—beginning in (:1) and running down through (:43).

- We're not going to go over it in detail—(you can do that on your own) - but let's get an outline of it and then focus upon the major issue involved in it.

- The Song of Moses has 5 sections to it.

Section 1—(:1-6) - and you can see by how it opens up in (:1) *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.* — God is making a call to hear His indictment against the nation Israel in view of their corruption and rebellion against Him.

- Example: (:5-6) *They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath brought thee? hath he not made thee, and established thee?* — that's a rhetorical question that shows the worthiness of Israel to receive the things they received in their history—and that's going to be further described in (:7).

- But the opening 6 verses has God putting out a call for the indictment He has against His people and for that indictment to be heard by all.

- And notice that expression in (:3) - *Because I will publish the name of the LORD:* — that's what He's going to do—this song is going to end up **publishing** the name of the LORD—and the last part of it is going to make the impact upon the remnant in that “day” of the final installment of the 5th CoP.

- And the impact it makes is that their **only hope** to be saved out of that “day” is to cast themselves upon the name of the LORD (Jehovah) and then this Jehovah Covenant clicks in.

- So the first section (:1-6) is God's indictment against the nation; and the call to hear it.

Section 2—(:7-14) - a review of what God’s plan & purpose with Israel is—and how He bought them and formed them (as He said in :6) - and He led them and blessed them accordingly.

- In other words, He did what He was supposed to do, with everything working favorably for them.

- And the point of this section will be that, when the song clicks in out in the final installment of the 5th CoP—and after it makes it’s appeal to hear the indictment—it’s going to look back and reflect upon Israel’s past (especially from the time God called them out of bondage in Egypt up to Mt. Sinai— [which, by the way, is why it’s so critical to understand and appreciate that time & the behind-the-scenes issues of it]) — and God will look at that time and say, “I did everything ***right*** and everything favorable for my people—and put them in a position where they could have been established on the basis of ME, (My J-ness) as My holy nation and my kingdom of priests—but they did something (they signed that contract at Mt. Sinai) - and they received all of this (the 5 CoP)!

Section 3—(:15-21) - A review of Israel’s history of contrariness and rebelliousness against God and their failure under the Law Covenant.

- Note (:15-17) - “*Jeshurun*” is God’s name for Israel as His *upright* nation in His plan & purpose—the section goes on and brings them up to date (history-wise) to what brought the 5th CoP upon them and what the remnant is going to still see going on in the nation when the zenith of the LORD’s wrath is ready to come about—and vs. 22-38 goes on to focus upon that day of wrath.

Section 4—(:22-38) - Describes the final installment of the 5th CoP (the zenith of God’s day of wrath) and what the nation is going to experience at that time.

- (read :22-24) - that’s describing what will be going on in what is called “The Time of Jacob’s Trouble” - or what is also called “The Great Tribulation” period.

- And this should sound familiar—because one of those 5 sign gifts given to the remnant in Mark 16 will be to take up serpents and they won’t hurt them.

- (read :26-30)

- And then he goes on and describes the fact that their *Rock* is not like the *rock* of the nations

- (read :35-38) - this portion looks at the issue of that “day” where God looks for the remnant to turn to Him—and all that wrath is going to come upon them—and their foot is going to slip and *the day of their calamity is at hand*—and God will be able to *repent* Himself for his servants when He sees that their power is gone — and the idea there is actually the idea of **exhaustion**—their power is gone in the sense that it is exhausted and they have no strength left.

- And out in the Lord’s day of wrath when that Jehovahness contract clicks in, the Lord is actually looking for the day of Israel’s exhaustion—and when they’re exhausted, then they’ll do what Hosea 14 says and cast themselves upon His J-ness and grace.

- God is looking for a day when they’re exhausted and their power is gone—and when He sees that, then He’ll *repent himself of his servants*—and then He’ll do what (:39ff) talk about—He’ll put that Jehovahness Covenant into effect!

Section 5—(:39-43) - God puts His Jehovahness Covenant into effect and clicks it in.

- (:39) - *See now...* (look, behold, just watch me put that Jehovah contract into effect!)

- note (:40) “*I live for ever*” - that’s the basic issue of His Jehovah name: His **timelessness**.

- And when you see those ‘I will do this’ and ‘I will do that’ — what you’ve got is that Jehovahness Contract clicking in.

- And it’s not just clicking in any old way (so to speak), but when that additional covenant does click in, it puts **ALL** of God’s Jehovah name into action—He’ll perform all the aspects of His Jehovah name—and the final 2 will be Jehovah-Nissi as He destroys His enemies; and then Jehovah-Shamma when they go into their land for good.

- And once they sing the Song of Moses—then God clicks in this additional covenant—and once they go into the land and God puts His Jehovah-Shamma compound name into effect, the Song of the Lamb will be sung when He comes back, and then He will dwell amongst them permanently in fulfillment of His plan & purpose with them—and at that time Israel will take up those New Song Psalms and sing them accordingly.

- That's a short survey of the Song of Moses. _____

- Then you have Moses' final act recorded in chapter 33—which is God having Moses come along and bless the nation tribe by tribe—and then chapter 34 describes the death of Moses.

- I just want to point out one very critical issue here in chapter 33 as Moses blesses Israel so that you can deal with it more on your own and appreciate what's going on here in connection with God's program with Israel.

- (read 33:1-5)

- Actually, the blessing issue begins there in (:2) and runs all the way down to (:29) [end of chapter] —

- But what I want to make sure you understand and appreciate is that this blessing of Moses is quite different from the blessing that Israel received from Jacob back in Genesis chapter 49.

- Because when you're back in Gen. 49—Jacob blesses his sons and says things about the latter days before he died—and so, too, Moses is going to bless Israel and talk about the tribes and look out to the latter days — but Moses is going to look forward to the latter days, **NOT** in view of the things that are going to come upon the nation in view of the Law Contract—but he's going to look forward to the things that come upon the nation **in view of God's Jehovahhness!**

- And Moses' blessings are entirely different that Jacob's blessings.

- And I bring this out here because people often times try to make these 2 blessings parallel each other—and they try to match them up — but they're not designed to be matched up because Moses is blessing Israel in view of God's Jehovahhness, and not on the basis of their performance under that Law contract.

- And the best way to see that is to look at the last thing Moses says.

(:26) - After Moses gets done mentioning the tribes individually, he ends up saying, ***There is none like unto the God of Jeshurun,*** (the Lord’s personal expression of Israel as His “upright one” or His “righteous upright nation”) ***who rideth upon the heaven in thy help, and in his excellency on the sky.***

(:27) ***The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.***

(:28) ***Israel then*** (at that time when the kingdom is established), ***shall dwell in safety alone:*** (and that’s what He’s described in His blessings—is that they’re dwelling in safety alone) ***the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.***

(:29) ***Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.***

- All the blessings pertain to that issue of God riding upon the heaven in their help—they all pertain to the issue of God’s Jehovahness providing all that blessing for them—and their being blessed in the land being totally NOT based upon their own performance!

- And Moses stands there before they cross over—and he’s looking beyond all the things that they’re going to experience by their law contract—and he’s looking at the blessing that’s going to come because of the Deuteronomy 29 & 30 contract—and in view of the Song of Witness, God says what He’s going to do at that particular time when that history is gone by—and He blesses them as the “God of Jeshurun” with Himself as their King reigning in their midst, having ridden upon the sky in their help—having saved them—having made them dwell alone and are treading upon the high places of the nation—and those blessings they’ll experience out there in that kingdom is all based upon His Jehovahness and grace.

- And the last thing Moses ever says to Israel is—more or less, that’s what the whole thing comes down to—that’s the hard lesson they’ve got to learn—it’s only by God’s Jehovahness and grace—and that’s the only way they’re ever going to be what His plan & purpose is for them!

- If you don't 'rightly divide the word of truth' you're going to be lost—and you're going to make a total mess out of God's word—especially the gospel accounts and Heb-Rev — and you'll make a mess out of how you live your Christian way of life!!!

- The remainder of Israel's program has to do with the nation undergoing those 5 courses of punishment.

- And the bulk of their history—and the bulk of the Bible deals specifically with their history as they are under the 5th course of punishment.

- We really haven't talk sufficiently enough about the 5 installments.

- Daniel (which sits in the middle of the prophets) actually gives the details of the time schedule for Israel under the 5th CoP—he gives the time schedule for the 5 installments—and other of the prophets give further details about those 5 installments.

- Actually, Daniel 11-12 = the map

- Matthew 24 = an overlay of Daniel's map giving further details and filling in the gaps.

- The book of the Revelation = the daily menu of events.

- 1st installment

- 2nd installment

- 3rd installment—Amos 8:11-12—(400 years of silence)

- 4th installment

- 5th installment

- Knowing the patter we've already looked at—you should understand & appreciate that there's going to come a time when God will change His attitude toward them

- Hosea 2:14; 5:14-15

- Luke 12

- The rapture—due to sorry Bible handling and not rightly dividing the word of truth—there’s a whole bunch of confusion over the issue of the rapture of the church the body of Christ.

- Pre-tribulation rapture—Mid-trib—Post-Trib — etc., — all because of trying to prove the rapture from the gospel accounts!!!

- I Thess 4:13-18

- Notice (:17) - “*in the air*”

- We meet the Lord in the realm of the heavenly places—ever wonder why??? - why He doesn’t come down and ‘touchdown’ on the earth???

- Because we meet the Lord in the very realm in which we’re going to operate!!!

- Note the issue of the installments to the 5th CoP—and let’s just verify, at the very least, the reality that when the 5 courses of punishments were given, that it’s made evident that the issue of Israel being taken out of the land by the Assyrians/Babylonians is NOT all there is to the 5th CoP.

- There’s more to the 5th CoP than Israel being taken out of the land into captivity so that the land could enjoy her sabbaths—i.e., there’s more to it than just the first 70 years.

- Lev. 26:27-28

- :33-35, 38

- ... but (:39) — that “*pinning away*” issue tells you that there’s more to the 5th CoP than this—this is only the 1st installment! (There’s more to come *after* the 70 yrs. are up!)

- II Chron. 36:14-23

- (:16) “*no remedy*” - that tells you that there’s no going back—no ‘starting over’ of the courses of punishment—Israel doesn’t go through the 5 CoP over and over! They only go through them ONCE!

- So, once begun, even after the initial 1st Installment (70yrs), whatever comes after that **is still under the 5th CoP!**

- It's through the prophet Jeremiah that the 1st installment of the 5th CoP is given.
- Jer. 25 — (the first 7 verses = indictment of the nation Israel for their failure to respond to him, and to the judgment of the 4th CoP.)
 - (:8-11) - notice “*nations*” (Pl.—i.e., nations beyond Israel or the SK)
 - *70 years* = time schedule
 - (by the way, when you go back and match up how many Sabbath years Israel did not observe under that law contract, when you do all the math, it adds up to 70 of those sabbatical years—or 70 years exactly!) [a 5th CoP issue!]
 - (:12-14)
 - Notice that in (:12) you've got a statement saying that something is going to occur AFTER those initial 70 yrs are passed—and it has to do with the “*king of Babylon*” — and it goes on to talk about God making that land of Babylon “*perpetual desolations*” — and not only that, but (:13) goes on to say that all the things Jeremiah prophesied about in this book, God will bring to pass and against “*all the nations*”
 - And if you go back and recognize all that Jeremiah has said in the first 24 chapters of the book—you'd realize that what was to take place under the rule of the Medes and the Persians, immediately after the 70 years under the Babylonians—**did not fulfill all that Jeremiah spoke about!**
 - The land of the Chaldeans was NOT made a “*perpetual desolation*” following the 70 year captivity!
 - (They were judged to a degree, but their judgment **wasn't completed at that time!**)
 - In fact, Jeremiah will go on and describe the **rise again** of Babylon—and it's not going to be until Babylon rises again that it gets consigned to “*perpetual desolations*” - and you see that in chapters 50 & 51 in particular.
 - But see how clear Jeremiah makes it that the 5th CoP is going to go on, even after God brings the nation back into the land. (see :14)
 - (:14) — the “*recompense*” God speaks of being leveled against Babylon and those other nations isn't going to take place until **after** “*many nations and great kings shall serve themselves of them also*”!

- There's going to be a king that will serve himself of Israel immediately after the 70 years are over—but then there are going to be many more nations and great kings that shall serve themselves of Israel also!

- And my point is only to give you enough information that makes it clear to you that when Israel goes out of the land under the Babylonians for 70 years—that's not the end of the 5th CoP at all.

- But it begins the process of bringing to pass all the things that the prophets talk about.

- And this is the beginning of what the Lord Jesus Christ will Himself call, "***The Times of the Gentiles***" - (Luke 21:5-7 ff)

- "The Times of the Gentiles" is God's own description of the 5th course of punishment!

- (note :24— "*and Jerusalem shall be trodden down of the Gentiles ... that trodding down of the Gentiles began all the way back with Nebuchadnezzar—but it didn't end there—the last trodding down of Jerusalem will be the one that the Man of Sin produces out in the final installment (which is what Luke 21 is looking forward to). - (That's not Titus in 70 AD)*

- Jer. 29:10-14— notice that the 5th CoP starts and ends the exact same way — and here Jeremiah is looking at the final installments, especially the 5th installment.

7 Major Doctrinal Issues that the Prophets (Isa.-Mal.) Deal With:

- 1) The matter of details regarding the 1st Installment of the 5th CoP (the captivity)—and details regarding the scope of the 5th CoP.
- 2) Details concerning God's Jehovahness and grace working for Israel—or the doctrine of the Messiah.
- 3) Details concerning the New Covenant to come which is the basis for the kingdom being given graciously to the nation.
- 4) Details concerning the Lord's Day of purging and avenging Wrath. (the 5th installment of the 5th CoP)
- 5) Details concerning Israel's Prescription for Cleansing.
- 6) The Time Schedule for the whole 5th Course of Punishment (Daniel).
- 7) Details concerning the Glory that will be Israel's when God gives them the kingdom and they become the fulfillers of the Abrahamic Covenant.

- Israel's glory in the kingdom—Israel's fullness: Zech. 13:7-end.