

## ***Session 45: Sonship Prayer***

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 45).

As a sort of brief recap, let us recall and consider the following:

- We will never become the mature saints we have been called to be without an effective prayer life.
- No local assembly of believers will ever function properly and fulfill the purpose given to them by God without prayer.
- Prayer is one of the most misunderstood doctrines in the Bible.
- Today, there is confusion over why some prayers are answered in the affirmative and others are not.
- The policy of evil against us in this day is working to keep us from a dispensational understanding of everything, including prayer.

Prayer is an inter-dispensational issue. That is to say that men pray in every age. But the details of what those prayers are about and what they are designed to accomplish are not always the same. In other words, prayer today is very different than it was during the time of God's program with Israel.

In fact, almost everything is different today than it was in Israel's program.

Just to say it up front, God dealt with Israel as under the law. Today, we understand from the writings of Paul that we are not under the law and God does not deal with us that way.

As such, consider the things which are now different:

- Prayer is different.
- The salvation message is different.
- The mechanics of how we live for God are different.

But do not take my word for it, takes God's word.

If we can understand the way God is presently dealing with us today, as the members of the body of Christ, as being different from what took place back in the "time past" of Israel's program, then this issue of prayer can come into focus.

So, in order to do this, let us create a timeline of sorts:

Background: Isaiah shows us Satan's plan of evil; what Satan wants to accomplish through his rebellion against God.

**Isaiah 14:12** *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! <sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: <sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.*

The “most High” is a title that has particular meaning. We find the definition of this title back in Genesis 14.

**Genesis 14:18** *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

So now we know that Satan wants to be the possessor of heaven and earth. There was a rebellion in the heavenlies in which 1/3 of the angels joined Lucifer in his rebellion. These are the angels who sit in positions of governmental authority in the heavenly places. These are the ones we wrestle against.

**Daniel 10:2** *In those days I Daniel was mourning three full weeks. <sup>3</sup> I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. <sup>4</sup> And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; <sup>5</sup> Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: <sup>6</sup> His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. <sup>7</sup> And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. <sup>8</sup> Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. <sup>9</sup> Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. <sup>10</sup> And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. <sup>11</sup> And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup> Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. <sup>13</sup> But the prince of the kingdom of*

*Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. ...<sup>20</sup> Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.*

***Ephesians 3:10*** *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

***Ephesians 6:12*** *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

This heavenly rebellion allowed Satan to be the prince of the power of the air.

But there was also a catastrophe on the earth when Adam sinned and allowed Satan to be, as Jesus referred to him, the prince of this world.

Now, what Satan is doing is attempting to hold on to his usurped possession of the heaven and the earth.

What is this all about?

- This whole issue is about who will be the rightful possessor of heaven and earth.
- This is about God proving himself so that there will be no objection at the end, even from Satan.

What is God doing in response to what Satan has done?

- God has initiated two great programs by which he will repossess the heaven and the earth back to himself.
- He will utilize his prophetic program with Israel to repossess the earth.
- God will utilize his mystery program with the body of Christ to repossess the heavenly places.

The Bible contains the historical (and prophetic) record of how this contention between God and Satan has (and will) transpire.

In Genesis, we have the creation event.

In the first 1500 years after creation, Satan was so successful at getting the world to reject God, that God was forced to unleash a world-wide flood in judgment – leaving only eight people on the earth.

Also, in Genesis, the post-flood world got to the place where they worshipped portions of the creation (the creature) more than the Creator. That was a change from all eight people knowing and worshipping God to now; the majority was not worshipping the Creator.

Romans describes the condition of the world at that time.

***Romans 1:21** Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

***Romans 1:25** Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

***Romans 1:28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

Bringing the world at large to the place of excluding God from their knowledge, Satan looks as though he is winning this battle.

**Space for personal reflection and notes**

## ***Session 46: Actual - God's Response***

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 46).

God calls out Abram, makes an unconditional covenant with him to make a great nation, which will become the conduit for the blessings of God to the whole world. It is through this nation that God will repossess the earth back to himself.

In Exodus, God delivered his people out of Egypt and, at mount Sinai they went under the law contract. (Leviticus-Deuteronomy gave us the details of that contract.)

In God's program with Israel, he dealt with them according as they were bound by the law contract which they entered in with God. That contract laid out the conditions by which they received blessings from God and judgments from God. In other words, it described the mechanics of how God would deal with Israel.

- Blessings and curses were conditional upon their performance.
- If they obeyed, they obtained certain blessings from God.

***Leviticus 26:3*** *If ye walk in my statutes, and keep my commandments, and do them; <sup>4</sup>Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. <sup>5</sup>And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. <sup>6</sup>And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. <sup>7</sup>And ye shall chase your enemies, and they shall fall before you by the sword.*

So, what if they did not walk in God's statutes and broke his commandments; what would happen then?

***Leviticus 26:14*** *But if ye will not hearken unto me, and will not do all these commandments; <sup>15</sup>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: <sup>16</sup>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. <sup>17</sup>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.*

As we read down through the chapter, we find a listing of curses (judgments) running from verse 14 all the way down to verse 39. This is no random listing of judgments. There is order to what is

being said here. As it turns out, this is an historical accounting of Israel's history from the time they were in the Promised Land all the way to the time they were carried away captive out of it.

What is recorded in this chapter is Israel's history divided into five sections which we will refer to as Israel's courses of punishment.

Verses 14-17 record the judgments of the 1<sup>st</sup> course of punishment. The historical record of their fulfillment is contained in the book of Judges, Ruth, and 1 Samuel 1-15. Israel was under the first courses of punishment for 450 years.

Israel entered the land under the leadership of Joshua, but once his generation died, Israel began to walk contrary to God and the judgments of the law contract began to come upon them.

When Israel finally entered into the Promised Land, it was with particular understanding.

We saw how God said that he would be Israel's right arm and their enemies would not be able to stand before them and their enemies would flee from them.

***Deuteronomy 7: 17** If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? <sup>18</sup> Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; <sup>19</sup> The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid. <sup>20</sup> Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. <sup>21</sup> Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. <sup>22</sup> And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. <sup>23</sup> But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.*

***Deuteronomy 28:7** The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

But by the time we get to Joshua 7, something different is taking place.

***Joshua 7:12** Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed:*

*neither will I be with you any more, except ye destroy the accursed from among you.*

- To be accursed means that God is no longer with someone.
- To be accursed includes the issue of being consigned to judgment.

At the end of that time, they were considered worthy of the 2<sup>nd</sup> course of punishment to come upon them, but instead, God extended his mercy and brought about a time of unparalleled peace and prosperity to Israel under the reigns of David and Solomon.

After the completion of the 1<sup>st</sup> course of punishment (during the time of the Judges), God rolled back the curses of which Israel was worthy and instead of bringing in the next course of punishment, God brought in a time of unprecedented peace and prosperity to the nation.

God did this for three major reasons; the most important of which was to establish the Davidic covenant. God promised to en flesh himself into David's line, function as Israel's Messiah/Christ, perform for them that which they could not do for themselves (accomplishing the 5 mandates of that covenant), which would enable them to become that "great nation" and "conduit of blessing to the whole world" that was promised in the Abrahamic covenant.

At the end of Solomon's reign, with the nation fallen back into idolatry and moral decay, God brought in the 2<sup>nd</sup> course of punishment as described in Leviticus 26:18-20.

*Leviticus 26:18* And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. <sup>19</sup> And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: <sup>20</sup> 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.

The judgments of verses 18-20 describe the division of the kingdom and the ministry of Elijah the prophet whom God used to bring in a great drought upon the land which lasted for 3½ years. That was why the 'earth was brass' and the land did not bear any crops.

The record of the historical fulfillment of verses 18-20 is found from 1 King 12:1 to 22:53.

Verses 21-22 describe the 3<sup>rd</sup> course of punishment.

*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. <sup>22</sup> 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.

This 3<sup>rd</sup> course of punishment focuses on the ministry of the prophet Elisha. The incident recorded in 2 Kings 2 marked the beginning of the 3<sup>rd</sup> course of punishment. The record of the historical fulfillment of verses 21-22 is found in 2 Kings 2:24-10:31.

**2 Kings 2:23** *And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. <sup>24</sup> And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. <sup>25</sup> And he went from thence to mount Carmel, and from thence he returned to Samaria.*

**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. <sup>22</sup> 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.*

This was not a random incident; it was exactly what God said he would do if Israel did not turn themselves around and return to the Lord. At the time of the 3<sup>rd</sup> courses of punishment, it became extremely unsafe to travel the roads between the cities of Israel.

**Leviticus 26:23** *And if ye will not be reformed by me by these things, but will walk contrary unto me; <sup>24</sup> Then will I also walk contrary unto you, and will punish you yet seven times for your sins. <sup>25</sup> 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. <sup>26</sup> 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.*

In verses 23-26 we saw that nation under siege, barricaded in their cities with the enemy taking over city after city. That happened to the northern kingdom under the Assyrians and the southern kingdom under the Babylonians. This was the 4<sup>th</sup> course of punishment.

The record of the historical fulfillment of verses 23-26 is found in 2 Kings 10:32-16:20.

The 5<sup>th</sup> course of punishment is detailed in verses 27-43.

**Leviticus 26:27** *And if ye will not for all this hearken unto me, but walk contrary unto me; <sup>28</sup> Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. <sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. <sup>30</sup> And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your*

*idols, and my soul shall abhor you. <sup>31</sup> And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. <sup>32</sup> And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. <sup>33</sup> And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. <sup>34</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. <sup>35</sup> As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. <sup>36</sup> And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. <sup>37</sup> And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. <sup>38</sup> And ye shall perish among the heathen, and the land of your enemies shall eat you up. <sup>39</sup> 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.*

The 5<sup>th</sup> courses of punishment finds Israel and Judah carried away by their respective enemies.

The record of the historical fulfillment verses 27-43 is found in 2 Kings 17:1-25:30.

As an aside, let us recall that while Daniel was captive as part of the Babylonian Captivity, he was given the remaining judgments of the time schedule. The 70 years captivity under Babylon was only the first part of the 5<sup>th</sup> course of punishment. Daniel was given to understand there were four more parts to come; the fifth and final part being the time of the Antichrist – the man of sin.

***Amos 8:11** Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: <sup>12</sup> And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.*

With the impending captivities of Israel and Judah, God brought in the prophets of Isaiah to Malachi.

Knowing that the context of Isaiah pertains to the first installment of the 5<sup>th</sup> course of punishment, there are a few things to have in our mind.

- Isaiah through Malachi is the 5<sup>th</sup> course of punishment prophets.
- The time of Isaiah through Malachi constitutes the 5<sup>th</sup> stage in Israel's program.
- All the way back to Isaiah, Israel is offered a "prescription for cleansing."

- The prophets characterize the nation under two categories:
  1. They are unclean.
  2. They are accursed.

We will look at the verses on this shortly, but before we do, let me set up the action. The nation at large rejected the messages of the prophets. What I want us to understand is:

1. There is a prescription for cleansing by which an Israelite can become a part of the believing remnant.
2. How that prescription works.

The message of the prophets continually emphasized that Israel was a cursed people, especially the last prophets to Israel before the 400 years of silence: Haggai, Zechariah, and Malachi.

Haggai focuses on the “unclean” concept:

**Haggai 2:10** *In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, <sup>11</sup> Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, <sup>12</sup> If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. <sup>13</sup> Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. <sup>14</sup> Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.*

Then Malachi focuses on the “accursed” concept:

**Malachi 3:7** *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? <sup>8</sup> Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. <sup>9</sup> Ye are cursed with a curse: for ye have robbed me, even this whole nation.*

Malachi is taking the whole scope of the indictment against Israel from Isaiah until his time and he puts it into one package. Isaiah is the first one to talk about Israel being like silver which is full of dross and tin and God is going to have to “refine them with fire” to purge out the dross.

**Isaiah 1:18** *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. <sup>19</sup> If ye be willing and obedient, ye shall eat the good of the*

*land: <sup>20</sup> But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. <sup>21</sup> How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. <sup>22</sup> Thy silver is become dross, thy wine mixed with water: <sup>23</sup> Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. <sup>24</sup> Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: <sup>25</sup> And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:*

Malachi takes up that same kind of terminology:

**Romans 6:14** *For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid.*

**Malachi 3:2** *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: <sup>3</sup> And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. <sup>4</sup> Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. <sup>5</sup> And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.*

Going back to the indictment against Israel as they entered the second installment of the 5<sup>th</sup> course of punishment, their prescription for cleansing began with recognizing the truth of the indictment against them and not arguing with God about it.

**Malachi 3:6** *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

This is not saying God will not consume them with his purging wrath; he will. It means he will not *totally* consume them, but there will remain a faithful remnant.

Now, watch the indictment against them:

**Malachi 3:7** *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them...*

But what was their response to that indictment? Did they admit their wrongdoing or did they resist what God said about them?

***Malachi 3:7** Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? <sup>8</sup> Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. <sup>9</sup> Ye are cursed with a curse: for ye have robbed me, even this whole nation.*

### Israel's Prescription for Cleansing

There is the “accursed” issue. It is at this point that I want us to recall that the accursed concept includes the fact that God is no longer with someone. But they are not through with their gainsaying against the indictment against them.

***Malachi 3:13** Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?*

Now God is going to answer them:

***Malachi 3:14** Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? <sup>15</sup> And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.*

But notice there is another group (albeit a small group) that looks at the indictment very differently:

***Malachi 3:16** Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.*

There is a lot sitting here but let us just notice the main points. Verse 16 (they that feared the LORD) refers to those in Israel who responded positively to the message of the prophets. These will not be “purged out” and that is why Israel will not be totally consumed. In other words, verse 16 is describing those are part of the believing remnant of Israel.

They did not participate in arguing with God. When God said they had robbed him, those are the ones who did not say, “Wherein have we robbed thee?” They realized they were guilty of things the prophets spoke about.

When the verse says, ‘they spoke often to one another’ it is referring to the fact that they spoke often to each other about what the LORD had said to them. Then what happened as a result?

**Malachi 3:16** Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Because of their positive response to the indictment, the LORD had a book of remembrance written for them that feared him; they that responded positively to the indictment against them. We could say that this was a kind of “book of life” with the names of the believing remnant written in it. And then what?

*Malachi 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.<sup>18</sup> Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

*Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.<sup>2</sup> But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*

God is going to spare those who feared him and destroy the other ones; the rebellious ones.

### **Background to Israel’s Accursed Status**

The ‘day that God makes up his jewels’ is the day when God will pull out of the nation those which are his precious possession, his peculiar people, his jewels. At that time when he makes up his jewels (in the fourth installment of the 5<sup>th</sup> course of punishment) he will remember those who believed the indictment against them back here (in the second installment.) No, those will not be living at that time, but they will be part of the resurrection at the end of the 5<sup>th</sup> installment before the kingdom is established.

All of this is describing the process of how one became a member of the believing remnant of Israel back there. That is their salvation message.

*Isaiah 66:5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

Who would “tremble as his word?” Who is Isaiah talking about? He is talking about those who believe the word and take it to be true. Does not this remind you of what we read last week when the prophet talked about those that “feared the LORD?” Instead of rejecting the indictment against them, they feared his name.

**Malachi 3:13** *Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?...<sup>16</sup> Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.<sup>17</sup> And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*

Just as Malachi, Isaiah is talking about the members of the believing remnant of Israel in distinction from the rest of the nation which did not “tremble at God’s word.” Again in this passage we see the two divisions: the apostate element and the believing remnant.

Isaiah 66:5:

- “Your brethren that hated you, that cast you out” is the apostate nation.
- “To your joy” is the believing remnant.
- “They shall be ashamed” is the apostate nation.

But the issue of the salvation message changes again when the Messiah shows up.

Now they are preaching the gospel of the kingdom. The kingdom of heaven is the literal, visible, physical, Davidic, kingdom which was promised to Israel to be set up with its throne in Jerusalem. This gospel says that the kingdom is “at hand.” In other words, they are at a certain point on Israel’s timeline. Also, the salient part of that gospel is that they must believe that Jesus of Nazareth is the Christ.

That is how they become a part of the believing remnant of Israel. Gentile proselytes would believe that Jesus is the “son of David” or “Son of God.”

**Matthew 1:1** *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

**Matthew 9:27** *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.*

**Matthew 15:22** *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.*

**Matthew 22:42** *Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.*

The whole issue of the gospel of the kingdom is that Jesus is the prophesied Christ of Israel; the one the Old Testament prophets wrote of.

**Matthew 3:1** *In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand.*

**Matthew 4:23** *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

Who is Jesus is the central issue of the gospel of the kingdom.

**Matthew 16:16** *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

Speaking to Martha:

**John 11:27** *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*

And what is Peter preaching on the day of Pentecost?

**Acts 2:36** *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

When did the dispensational change take place and why?

God has initiated his program to repossess the earth, but he still needs to do something about the heavenly places.

**Space for personal reflection and notes**

**Space for personal reflection and notes**

## ***Session 47: The Interruption of the Program***

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 47).

***Romans 8:36*** *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup> Nay, ...*

***Romans 8:35*** *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

***Romans 8:37*** *Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

***Luke 12:32*** *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

***Acts 4:13*** *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, ...*

***Acts 4:1*** *And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put them in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand. <sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? <sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup> Be it known unto you*

*all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

*Acts 4:15* But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.<sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

The second opportunity is in Acts 5 with Peter being miraculously delivered from prison.

The third is in Acts 7 with the stoning of Stephen.

There is something that Stephen says at the end of Acts 7 that indicates that something has changed. At the death of Stephen, God suspends his prophetic program with Israel for the purpose of making a dispensational change, which commences with the conversion of Saul of Tarsus.

The clue is in Stephen seeing the Lord Jesus “standing.” Stephen is about to be killed by the mob which was enraged over his indictment of them.

*Acts 7:54* When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

What follows in the next verse is very important.

*Acts 7:55* But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Why is that so important? It is important because Israel’s scriptures had already spoken of an event when this “standing” would take place and what it would signify.

We understand that following the ascension of the Lord, he was seated at the right hand of the Father on high.

*Acts 2:29* Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ

*to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

When will God ‘make his foes his footstool?’ He will do this in his day of wrath, which takes place within Daniel’s 70<sup>th</sup> Week. Therefore, when it is time to execute that wrath, the Lord will ‘rise’ to put it into action.

***Psalm 110:1** A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

The Lord is seated “until.” He will not wait forever. But when that “until” arrives, watch what it means to be an enemy which is made to be the Lord’s footstool.

***Psalm 110:5** The Lord at thy right hand shall strike through kings in the day of his wrath. <sup>6</sup> He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.*

As you look at the timeline of predicted events, this would be the next thing on the calendar!

Let us take a moment to look at a couple of the verses that indicate the Lord’s rising up to usher in that day.

***Isaiah 3:13** The LORD standeth up to plead, and standeth to judge the people. <sup>14</sup> The LORD will enter into judgment with the ancients of his people...*

***Isaiah 2:19** And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.*

When the Lord “ariseth” that is the signal is time to make his enemies his footstool.

Therefore, when Stephen says he sees Jesus “standing on the right hand of God,” everything you have learned up to that time tells you that this extension of mercy is over and God is about to make his enemies his footstool!

Instead of that, something marvelous happens; something that knew from the beginning but never talked about.

Instead of standing to usher in his day of wrath, the Lord returns to the earth and intercepts Saul of Tarsus on the Damascus Road. He saves Saul, reveals the mystery of Christ to him and calls him to be the apostle to the Gentiles. This is a dispensational change. People do not like to call it that as they perceive dispensationalism to be a bad thing. But no matter what you might want to call it, the truth is there has been a dispensational change. Gentiles, who were aliens from the commonwealth of Israel, without God and without hope in the world, are now going to be offered salvation. And this time, the salvation is not through Israel, it is apart from Israel.

- God is no longer dealing with anyone under the performance contract of the law, but he is dealing with them under grace.
- God is no longer dealing with Israel (or the world) under the terms of the prophetic program. Now God is dealing with the entire world under the program of the mystery.

**10Space for personal reflection and notes**

## ***Session 48: The Interruption of the Program, Continued***

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 48).

- God is no longer dealing with Israel under the terms of the prophetic program. Now God is dealing with the entire world under the program of the mystery.
- God is no longer dealing with men under the law, but he deals with them under grace.

*Oxford English Dictionary*

Program: a planned series of events, a set of related measures or activities with a long term aim.

***Romans 6:14*** *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

Today, for as long as this dispensation of grace is in force, the message we are told to believe is Paul's gospel: the gospel of the grace of God. And does not that make sense? The one God used to bring in a new dispensation is the one who is given the gospel message for this new dispensation.

And how does that work? What is that gospel? Paul's gospel is that Jesus' death, burial, and resurrection provided for the complete satisfaction of God's justice against us. Belief in that message is the power of God unto salvation.

In the opening chapters of the book of Romans, Paul deals with every category of excuse for not being saved. Paul makes it clear that salvation is offered to us Gentiles as a free gift of grace with no works of any kind involved.

Just like those in the time past of Israel's program who "feared God" were saved, just like those who believed that Jesus was the Christ were saved, today those who put their trust in the finished work of Jesus on the cross are justified unto eternal life.

***Acts 13:39*** *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

***Romans 3:24*** *Being justified freely by his grace through the redemption that is in Christ Jesus:*

***Romans 3:28*** *Therefore we conclude that a man is justified by faith without the deeds of the law.*

***Romans 5:1*** *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

So what is the point? Well, there are several points to remember:

- God dealt with Israel differently because they were under the law – we are under grace.
- Israel incurred punishments for violating the law contract – we do not.
- Those punishments were spelled out ahead of time – we have no such injunctions.

All of this is to demonstrate that things changed when God interrupted the prophetic program.

Now let us talk about this in the context of prayer:

- There was only one prayer that God was waiting to hear in order to stop those judgments in the “time past” of Israel’s program; what was it?

We could site lots of examples, but here are just a couple:

***Leviticus 26:40** If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; <sup>41</sup> And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: <sup>42</sup> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

***2 Chronicles 7:13** If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; <sup>14</sup> If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

There is no exhortation to ‘pray for rain’ or anything else. They are to humble themselves, acknowledge their guilt and turn from sin. The prayer is a prayer of confession

Notice Daniel as an example:

***Daniel 9:4** And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; <sup>5</sup> We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: <sup>6</sup> Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

***Daniel 9:11** Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. <sup>12</sup> And he hath confirmed his words, which he spake against us, and*

*against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. <sup>13</sup> As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*

***Daniel 9:20*** *And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;*

So how is it different for us in this dispensation of Gentile grace?

In Christ, we are already forgiven! There is no need to ‘confess our sins’ in order to be in right standing with God. In Christ, there is no better standing to be had.

***Romans 4:5*** *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>7</sup> Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

***Ephesians 1:7*** *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

***Ephesians 4:32*** *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

***Colossians 2:13*** *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

This is a far cry from Matthew 6:12 which is not even talking about the same thing as Paul talks about in his epistles:

***Matthew 6:12*** *And forgive us our debts, as we forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

I know this is problematic for many. Let us spend a minute on this so we can have an understanding of it.

## **Overview Outline of Matthew**

Matthew is made up of four major doctrinal sections:

1. Matthew 1:1-7:29 – The sermon on the Mount.
2. Matthew 8:1-16:20 – The Parables of the Kingdom.

3. Matthew 16:21- 23:39 – The Lord’s final denouncement of Israel’s vain religious system.
4. Matthew 24:1-28:20 – The day of the Lord’s wrath.

Since the passage we are after is in the first section, let me give the breakdown for that first section which is made up of 5 parts:

1. Matthew 1:1-2:23 – The undeniable proofs that the Christ has already come in the person of Jesus of Nazareth.

**Matthew 1:1** The book of the generation of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup>Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup>And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

2. Matthew 3:1-12 – The historical testimony concerning the reality of the 4<sup>th</sup> installment of the 5<sup>th</sup> course of punishment have arrived.
3. Matthew 3:13-17 – The manifestation of Christ to Israel.
4. Matthew 4:1-11 – The account of Christ qualifying himself to function as Israel’ Redeemer.
5. Matthew 4:12-7:29 – The beginning of Christ’s public ministry to Israel.

This final part in broken into five sub-parts which constitute the five major issues which pertain to the commencement of Christ’s public ministry:

1. Matthew 4:12-16 – the first necessary event for the Lord to begin his public ministry; his travel to Galilee; the fulfillment of Isaiah 9:1-2.
2. Matthew 4:17 – Jesus’ beginning to preach the gospel of the kingdom in a specific land area in Israel.
3. Matthew 4:18-22 – the Lord gathering to himself a certain category of “children” within the group of those which believed the gospel of the kingdom and became the believing remnant of Israel.
4. Matthew 4:23-25 – Christ’s wonderful works which caused his fame to spread; healing the sick and casting out devils.
5. Matthew 5:1-7:29 – the sermon on the mount wherein the vain religious system of Israel is exposed and the foundational doctrines necessary to members of the believing remnant are taught.

As you might have guessed, the sermon on the mount is also broken into sections.

The section we need to focus on is found in chapter 6:1-18.

In Matthew 6:1-18, the Lord exposes the vain religious system concerning three major issues of showing piety, demonstrating good works and devotion to God. Jesus exposes the advocates of the vain religious system with its false show of piety as nothing but a bunch of hypocrites.

Jesus focuses on three core issues pertaining to this false piety:

1. Alms giving – verses 1-4
2. Prayer – verses 5-15
3. Fasting – verses 16-18

As it turns out, what Israel's vain religious system practiced with these three issues had nothing to do with why God wanted them to do these things in the first place; therefore, these things were an abomination in God's sight.

After the Lord exposes each aspect of this false piety, he then gives these members corrective doctrine so their alms giving, their prayer, and their fasting can be in accordance with why God even talked about alms giving, prayer and fasting in the first place. They, therefore, can have genuine piety and can show genuine good works that have a God honoring impact.

In connection with that, look at the context of our verses.

**Matthew 6:1** *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.*

**Matthew 6:5** *And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

We will not take the time here to exposit these verses, but after the Lord corrects the way the vain religious system taught them to pray, he goes on to the doctrine in verse 9.

**Matthew 6:9** *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Jesus gives them something intelligent to pray for, not like the unintelligent, mindless repetition practiced back then and today.

**Space for personal reflection and notes**