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Volume 23
Issue 557

Right Division

(AN OVERVIEW OF *DISPENSATIONAL TRUTH*)

by — Clyde L. Pilkington, Jr.

Part 7

Israel's Place in God's Plan

A Brief Survey of the Greek Scriptures: The Gospel of Matthew

As we have taken the time to look briefly through Israel's "Covenants of Promise" and the related prophecies built upon them, we have seen that they are all quite clear. *The Abrahamic Covenant, The Davidic Covenant and The New Covenant* will all be literally and physically fulfilled in National Israel.



*And in the days of these kings shall **the God of heaven set up a Kingdom**, which shall never be destroyed: and **the Kingdom** shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for the ages (Daniel 2:44).*

- The knowledge of God's glory will *fill the earth*.

*For **the earth** shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea (Habakkuk 2:14).*

- *The House of Israel and the House of Judah* will be saved and become a guide to the nations.

*And it shall come to pass, that as you were a curse among the nations, O **House of Judah**, and **House of Israel**; so will I save you, and you shall be a blessing. ... In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with* ►

When turning the page of Scripture from Malachi to Matthew, unlike what many may assume, this grand theme remains unchanged. In fact, the thrust of all of the Greek Scriptures,¹ except for the few latter epistles of Paul, remain the same: the expectation of a literal, physical, earthly, Abrahamic and Davidic Kingdom which rules over the rest of the nations.

We will briefly survey the Greek Scriptures to see the harmony of this theme. However, before proceeding, we will refresh our memory as to the goal of Hebrew prophecy.

- The God *OF Heaven* will set up a Kingdom on earth.

1. Mistakenly referred to as the "New Testament."

you: for we have heard that God is with you” (Zechariah 8:13, 23).

A CONTINUED EARTHLY EXPECTATION

Having considered the thrust of Hebrew prophecy – as seen in the light of Israel’s covenants – we will now note its continued expectation in the Greek Scriptures as well, beginning with the book of Matthew.

Matthew 1:1, 21

The book of the generation of Jesus Christ, the son of David, the son of Abraham ... And she shall bring forth a Son, and you shall call His name JESUS: for He shall save His people from their sin.

This verse speaks of the fulfillment of the Abrahamic, Davidic and New covenants.

– **Abrahamic:**

Messiah would be the “son of Abraham”;

– **Davidic:**

Messiah would be the “son of David”;

– **New:**

Messiah would “save His people from their sins.”

This last element emphasizes that Christ was Israel’s Messiah and came to save them nationally from their *Old Covenant* sins. This was a repeated component found in Hebrew Scriptures. Salvation was seen as national under *the Gospel of the Kingdom*, and salvation of the rest of the nations as *secondary*. Prophetically, under *the Kingdom of Heaven*, Israel would bring salvation to the nations:

For salvation is of the Jews (John 4:22).

Note carefully the strategic usage of “many” by Christ in Matthew:

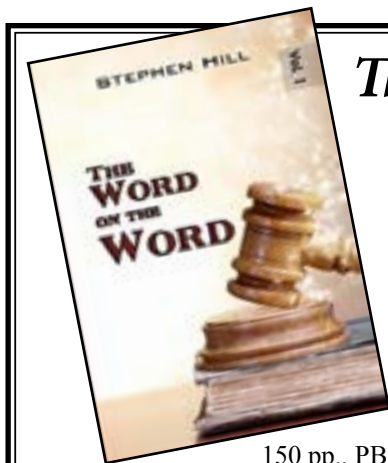
Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for MANY (20:28).

For this is My blood of the New Testament, which is shed for MANY for the remission of sins (26:28).

Consider that the “many” referred to here (*i.e.*, Israel) were the constant context of prophecy. The secret purpose of God concerning “all” would later be the theme revealed to Paul, once National Israel temporarily had been placed in abeyance:

Who gave Himself a ransom for ALL, to be testified in due time (I Timothy 2:6).

Who can miss this distinction?



The Word on the Word – Vol. 1

by — Stephen Hill

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... a ransom for **many** (Matthew 20:28).

... a ransom for **all** (I Timothy 2:6).

We must learn to recognize when and where God makes a difference. A ransom for “MANY” and a ransom for “ALL” is quite the contrast. *The Kingdom of Heaven* focused on “many,” while *the Revelation of the Secret* focused on “all.”

The time period covered by the books of Matthew, Mark, Luke, John and Acts was not the appointed time (“due time”) for the secret of Christ’s ransom for “all” “to be testified.” Paul was the due-time testifier of a grander work of Christ at Calvary, one that did not merely deal with the “many” of Israel who had covenant relationship with God, but to the “all” without any regard to covenants whatsoever.

Matthew 2:2, 6

*Saying, “Where is He Who is born **King of the Jews?** For we have seen His star in the east, and are come to worship Him” ... And you Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out from you shall come a **Governor**, Who shall rule*

My people Israel.

Here we have reference to the fulfillment of the *Davidic* covenant. Christ would establish and sit on David’s Throne one day; not at His first coming, but at His second.

Matthew 3:1-2

*In those days John the Baptist appeared, and kept preaching in the desert of Judea, and saying, “Repent! For **the Kingdom of Heaven** is at hand.”*

The Forerunner of Israel’s Messiah proclaimed that “*the Kingdom of Heaven*” was “at hand.”

Earlier in Daniel 2:44 we learned that “*the God OF Heaven*” would set up a Kingdom on the earth. It would not be a kingdom *IN Heaven*, but “*OF Heaven*.” Little wonder this government would be called the “*Kingdom OF Heaven*”² in Matthew’s Gospel and that it would be the theme of Christ’s predecessor.

God’s promise was that Israel’s coming Kingdom was going to be “*as the days of heaven upon the earth*”: ►

2. “*The Kingdom of Heaven*” is a phrase used 33 times in Matthew’s Gospel.

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That your days may be multiplied, and the days of your children, **in the land** which the LORD **swore unto your Fathers** to give them, **AS THE DAYS OF HEAVEN UPON THE EARTH** (Deuteronomy 11:21).

The Kingdom of Heaven was going to be “heaven on the earth.” This was promised to be fulfilled through the establishment of David’s Throne, “as the days of heaven”:

I have found **David My servant**; with My holy oil have I anointed him: with whom My hand shall be **established**: My arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And **I will beat down his foes before his face, and I will plague them that hate him.** But My faithfulness and my mercy shall be with him: and in My Name shall his horn be exalted. **I will set his hand also in the sea, and his right hand in the rivers.** He shall cry unto Me, “You are my Father, my God, and the Rock of my salvation.” Also **I will make him My firstborn, higher than the kings of the earth.** My age-abiding mercy **I will keep for him, and My covenant shall stand fast with him.** **His seed also I will make to endure for the age, and his Throne AS THE DAYS OF HEAVEN** (Psalm 89:20-29).

Notice that John the Baptist said that this Kingdom of Heaven was “at hand”³ (i.e., within Israel’s reach). After all, was not their future King introduced by him? In the book of Matthew there has been no change *whatsoever* in God’s plan from the Hebrew Scriptures.

Matthew 4:17, 23

From that time Jesus began to preach, and to say, “Repent: for the **Kingdom of Heaven** is at hand.” ... 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.

Also, is it any surprise that the “good news” being proclaimed by the Messiah and His disciples during His *earthly* teaching ministry was the “**Gospel of the Kingdom**” – i.e., *confirmation* of good news of the Kingdom promises made to the Fathers of Israel? Was this not the theme of Christ’s teaching according to Paul?

Now I say that Jesus Christ **was a minister of the circumcision** for the truth of God, to **confirm the promises made unto the Fathers** (Romans 15:8).

Jesus Christ came to confirm the “Covenants of Promise” made to Abraham, Isaac and Jacob, as well as David. This was the subject of His teachings.

There are many different types of “gospels” (i.e., Good News) proclaimed throughout the Scriptures. The “gospel” being heralded by Christ and His disciples was specifically called “*the Gospel of the Kingdom*” (Matthew 4:23) – the good news that the “Kingdom of Heaven” was “at hand.”

Some mistakenly assume that there is only one gospel proclaimed throughout Scripture, and that what Christ and His disciples were teaching was the gospel of I Corinthians 15 – *the death, burial and resurrection of Jesus Christ*. This, however, was *NOT* the gospel being preached by them. In fact, the disciples had no knowledge of the death, buri-



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3. “Drawn near” (Rotherham), “close at hand” (Weymouth).

al and resurrection of Christ during these Gospel accounts. When Christ attempted to introduce His death to the disciples, He was met with their response:

Then Peter took Him aside and began to rebuke Him, "Oh no, Lord! This will never happen to You!" (Matthew 16:22, Holman).

Notice also in Matthew 4 that the natural result of this confirmation by Christ and His disciples – that *the Kingdom of Heaven* was at hand – was that their message was accompanied by healing.

*... Preaching **the Gospel of the Kingdom, AND healing all manner of sickness and all manner of disease among the people.***

In fact,

*Jesus went about all the cities and villages, teaching in their synagogues, and preaching **the Gospel of the Kingdom, AND healing every sickness and every disease among the people** (Matthew 9:35).*

Healing was simply a foretaste – a sampling – of all that *the Kingdom of Heaven* on earth was prophesied to be like when it was established:

And the inhabitant shall not say, "I am sick" (Isaiah 33:24).

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing (Isaiah 35:5-6).

Christ not only proclaimed the Good News of the Kingdom, He "showed" them the Good News!

*And it came to pass afterward, that He went throughout every city and village, **preaching and SHOWING** the glad tidings of the Kingdom of God (Luke 8:1).*

The healings were a tangible demonstration of what was in store for the coming Kingdom of Heaven. They were beginning to have a taste of,

The powers of the age to come (Hebrews 6:5).

Matthew 5:3, 5, 10

*Blessed are the poor in spirit: for theirs is **the Kingdom of Heaven** ... Blessed are the meek: for they shall **inherit the earth** ... Blessed are they which are persecuted for righteousness' sake: for theirs is **the Kingdom of Heaven**.*

Jesus Christ here confirms once again promises made to the Fathers that "*the meek shall inherit the earth*" (Psalms 37:11). In contrast, as a rule today, the meek will inherit nothing earthly, but will be trampled on by the haughty and arrogant. All of this will change when Christ establishes the *righteous Throne of David* and his Kingdom.

Matthew 6:10

***Your Kingdom come.** Thy will be done in earth, as it is in heaven.*

Thus, Israel's Messiah taught them to pray for this *Kingdom of Heaven* to come. The result would be that the quality of heaven would be on earth.

Matthew 8:11

*Many shall come from the east and west, and shall sit down with **Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.***

The Patriarchs of Israel will be resurrected to live in this literal, earthly Kingdom.

Matthew 10:5-7

*These Twelve Jesus sent forth, and commanded them, saying, "Go **NOT** into the way of the nations, and into any city of the Samaritans enter **NOT**: but go rather to the lost sheep of ►*

the House of Israel. And as you go, preach, saying, **‘The Kingdom of Heaven is at hand.’**

This passage emphasized the *exclusivity* that Israel had. The members of the nations would not be benefactors of the blessing of Israel, until Israel had actually received its Kingdom.

Notice the *exclusivity* emphasized in this striking account of Christ’s response to the woman of Canaan.

*And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, ‘Have mercy on me, O Lord, **Son of David;** my daughter is grievously vexed with a devil.’ But **HE ANSWERED HER NOT A WORD.** And His disciples came and besought Him, saying, **‘SEND HER AWAY;** for she cries after us.’ And He answered and said, **‘I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL.’** Then came she and worshipped Him, saying, ‘Lord, help me.’ But He answered and said, ‘It is not good to take the children’s bread, and to cast it to dogs.’ And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’*

Then Jesus answered and said unto her, ‘O woman, great is your faith: be it unto you even as you desire.’ And her daughter was made whole from that very hour (Matthew 15:22-28).

By faith this woman of Canaan recognized her dispensational place, acknowledging the “*truth*” that the “*bread*” (ministry) of Christ belonged to the Children of Israel and that she covenantally was merely a secondary⁴ benefactor, partaking of Israel’s leftovers (i.e., “*crumbs*”).

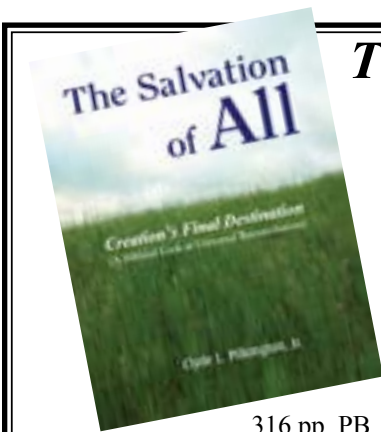
Matthew 22:32

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Israel’s Messiah confirms His Father as the covenant *God of Abraham, Isaac and Jacob*, an often repeated designation of Hebrew Scriptures. He was Israel’s God.

(to be continued)

4. “The Lord also shall save the tents of Judah **first**” (Zechariah 12:7).



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Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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