

Survey of God's Program with Israel

Genesis — the Formation Stage

A 9-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This 9-lesson study covers the Formation Stage of God's time-past program with Israel — Genesis 12 through 50 — examining how God formally separated one man, Abram, from the nations and began forming the nation that would become His instrument for the repossession of the earth. Keith Blades opens the series by establishing five reasons why members of the Body of Christ must study Israel's history: (1) Israel is not cast away but blinded and set aside, with a certain future fullness (Romans 11); (2) Gentiles in time past were aliens from Israel's program — only studying it reveals what we were once excluded from (Ephesians 2:11–12); (3) things written in time past were written for our learning, patience, and comfort (Romans 15:4); (4) most of Matthew through Acts is misread without knowing Israel's prophetic calendar; and (5) the mystery of God's will (Ephesians 1:8–10) gives Body of Christ believers the wisdom and prudence to read God's full purpose across the ages. The central focus of the Formation Stage is the Abrahamic covenant (Genesis 12:1–3) — shown to be God's formal declaration of war against Satan's usurped dominion, the plan to repossess the earth through a great nation, restore the monarch of the earth, and bless all the families of the world. Keith traces the significance of the land of Canaan as God's chosen territory (Leviticus 25:23 — 'the land is mine'), the cosmic significance of the Most High title (El Elyon), the typological importance of Melchizedek (Genesis 14), and the meaning of Jacob's name change to 'Israel.' The series concludes with a survey of Genesis 12–50 and a preview of the Exodus Stage to follow.



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Lessons at a Glance

Lesson	Core Focus
L1	Why We Study Israel's History — Five reasons the Body of Christ needs Israel's story (Romans 11, Ephesians 2, Romans 15)
L2	The Abrahamic Covenant and the New Song Psalms — Israel's kingdom call and the world's coming transformation
L3	Genesis 1–11 and the Formation Stage Begins — Satan's policy of evil and why God calls one man
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	Satan's title reclaimed
L5	The Land of Canaan as Paradise and Eden — The promised land as God's country and the monarch's abode
L6	The Land Is Mine: God's Claim on Canaan — Exodus, Psalms, and Leviticus confirm Jehovah's ownership
L7	Why Canaan? Satan's Stronghold Becomes God's Country — Taking the repossession battle to the enemy's own territory
L8	Melchizedek: Priest of the Most High in God's Land — Genesis 14 as a type of Israel's final kingdom victory
L9	Surveying the Formation Stage — Jacob to Joseph: the nation's structure established through Abraham, Isaac, Jacob, Joseph

Lesson Summaries

L1

Why We Study Israel's History at All *Five reasons the Body of Christ needs Israel's story*

- Keith opens by establishing five foundational reasons why members of the Body of Christ should study God's time-past program with Israel — not mere history but essential doctrinal education
- Reason 1 (Romans 11:1–11, 25): God has NOT cast away Israel — she is blinded and set aside in this dispensation of grace, but her future fullness is certain; understanding the past program reveals what that fullness entails
- Reason 2 (Ephesians 2:11–12): Gentiles in time past were aliens from Israel's commonwealth, strangers from the covenants of promise, having no hope — only knowing Israel's program shows the full weight of what Gentiles were once excluded from
- Reason 3 (Romans 15:4): Things written in time past were written for our learning, specifically for patience and comfort; God's character of long-suffering and mercy is most vividly displayed in His dealings with Israel
- Reason 4 (Matthew 3 / Acts context): Most Christians misread Matthew through Acts because they don't know Israel's prophetic program — John the Baptist, the kingdom at hand, Pentecost fully come, and the Feast calendar are all Israel's schedule, not the beginning of the dispensation of grace
- Reason 5 — Biblical Theology: God has given knowledge in a specific sequence; the mystery of God's will (Ephesians 1:8–10) gives Body of Christ believers the ability to look back at Israel's program with wisdom and forward to ages to come with prudence
- The series is framed around a dispensational timeline on the board: God's past program with Israel, the current dispensation of Gentile grace, and Israel's future fullness when her program resumes
- Acts 2 ('when the day of Pentecost was fully come') is shown as a fulfillment of Israel's feast calendar — the real Passover, the real Pentecost; Israel still awaits the real Feast of Trumpets, Day of Atonement, and Feast of Tabernacles

- The goal is not to memorize dates and troop counts, but to understand the wisdom of what God has been doing — to see it as God sees it
- Romans 15 is cited as a mandate: believers in this dispensation are commanded to learn from the scriptures of the past program for patience and comfort in their own walk

L2

The Abrahamic Covenant and the New Song Psalms *Israel's kingdom call and the world's coming transformation*

- Keith connects Genesis 12:1–3 back to Genesis 1–3 by identifying three parallel issues: a special land, a special man with a special seed, and blessing for the world — the same three issues present when Adam was made monarch of the earth
- The 'great nation' concept in Genesis 12:2 is shown to parallel Nimrod's ambition at Babel (Genesis 10–11) — Israel's greatness is God-purposed, not Satan-driven, and will result in a dominating kingdom administering God's righteous rule over the earth
- God's instruction to Abraham to 'walk up and down' through the land (Genesis 13:17) is a cultural gesture of taking possession — the same gesture Satan performs in Job 1–2 when he goes 'to and fro in the earth,' flaunting his usurped dominion before God
- 1 Chronicles 16 (the psalm David wrote when the Ark entered Jerusalem) is examined: verse 30 is highlighted as a one-verse encapsulation of the entire Abrahamic covenant — 'The world also shall be stable, that it be not moved'
- The 'new song' psalms (Psalms 96–100) are shown to derive from David's psalm in 1 Chronicles 16 — they look forward to the new song Israel and the nations will sing when the Abrahamic covenant reaches full fulfillment
- Psalm 100's call — 'Make a joyful noise, all ye lands... Know ye that the Lord He is God' — is shown NOT to refer to the Body of Christ in this dispensation but to Gentile nations submitting to Israel's God in the kingdom age
- The Abrahamic covenant brings Gentile nations into God's flock and under His shepherdship — blessed through the greatness of Abraham's seed, not saved in the same manner as the Body of Christ today
- Homework passages assigned: Exodus 19:1–6, Deuteronomy 4:5–7, Isaiah 2:1–4, Isaiah 26:18, and Isaiah 27:6 — each providing further insight into the world-transforming purpose of Israel's great nation
- The word 'stable' (1 Chronicles 16:30) means 'set in its rightful place' — the world has been displaced from God's order by Satan's usurpation; the Abrahamic covenant's fulfillment puts it back
- The 'kingdom of heaven' terminology in the Gospels is grounded in the Abrahamic covenant (Genesis 12) and Isaiah 2 — heaven's will done on earth through Israel's great nation

L3

Genesis 1–11 and the Formation Stage Begins *Satan's policy of evil and why God calls one man*

- Keith formally opens the 'Formation Stage' of Israel's history (Genesis 12–50) and shows that the first 11 chapters of Genesis are the record of Satan's policy of evil — three specific attempts to corrupt the human race and prevent Genesis 3:15 from being fulfilled

- The three satanic corruptions: (1) Cain's murder of Abel, judged by God's curse; (2) the corruption of the human race by fallen principalities (Genesis 6), judged by the Flood; (3) the unification of mankind in idolatry under Nimrod at Babel, judged by the confusion of languages
- After each satanic attempt, God judged — but Satan was 'mighty successful': by Genesis 6 the entire human race had to be destroyed; God then sets aside humanity as a whole and separates one man (Abram) to accomplish Genesis 3:15 through a specific seed
- Genesis 12:1–3 contains the same three elements as Genesis 1–3: (1) a special land, (2) a special person/seed given dominion and greatness, (3) blessing of the world — the Abrahamic covenant IS the plan for executing Genesis 3:15
- The 'great nation' concept is the kingdom concept — a monarch, a ruler, a sole administrator who subdues territory and brings it under God's righteous rule, just as Adam was designed to do
- The Lord's Prayer ('Thy kingdom come, thy will be done on earth as it is in heaven') perfectly encapsulates the Abrahamic covenant's purpose — getting God's will done on earth through Israel's great nation
- Nimrod's attempt at Babel to build a great nation for himself is the satanic counterfeit of the Abrahamic covenant — same concept, opposite master
- The 'Son of Man' title for the Lord Jesus Christ is explained: He is the second Adam, the One who will sit on the throne as monarch of the earth in Jerusalem and accomplish what Adam was created to accomplish
- Ezekiel 36–37 is noted: when the kingdom is established, the land of Israel will become like Eden — the paradise/rest of the monarch of the earth — just as the garden eastward in Eden was the paradise for Adam
- Genesis 3:15 is identified as the foundational prophecy that governs the entire Old Testament program — every book from Genesis to Malachi is oriented around how and when God fulfills this verse

L4

Psalms of the Kingdom and the Most High *Israel's victory, Gentile submission, and Satan's title reclaimed*

- Keith unpacks Psalm 47 and related kingdom psalms that look forward to the fulfillment of God's plan — particularly Psalm 47:2: 'The Lord Most High is terrible; He is a great King over all the earth'
- Psalm 47:2 is connected directly to Genesis 14 and the title 'El Elyon' (Most High / Possessor of Heaven and Earth) — the very title Satan said he wanted when he formed his plan of evil (Isaiah 14)
- Satan's usurpation in Genesis 3 is his attempt to seize the title 'Most High' (Possessor of Heaven and Earth); God's fulfillment of the Abrahamic covenant is therefore His reclamation of that title as rightfully His alone
- The fulfillment of Israel's kingdom program will establish the Lord Jesus Christ as King of Kings and Lord of Lords — the true Most High — with all nations recognizing and submitting to that reality
- 1 Chronicles 16:30 ('the world shall be stable, that it be not moved') is revisited: the world is displaced from God's order; God's purpose is to set it back through the nation of Israel
- Isaiah 26:18 is examined as Israel's confession of failure: 'We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen' — what Israel was supposed to accomplish through its own strength,

God will accomplish by grace on the new covenant

- Isaiah 27:6 — 'Israel shall blossom and bud, and fill the face of the world with fruit' — the positive fulfillment: the remnant of Israel, restored by God's grace after the fifth course of punishment, will produce the fruit that blesses the Gentile nations
- The 'triumph' language in Psalm 47 and the new song psalms — shouting to God with the voice of triumph — reflects that the establishment of Israel's kingdom IS a victory, a conquest over Satan's usurped dominion
- Two issues in the Gospel accounts that require an appreciation of Israel's kingdom program are noted: (1) the victory/triumph language connected to the kingdom, and (2) the title 'Most High' when Melchizedek uses it in Genesis 14
- The fullness of Israel's program described in these psalms and prophets is still future; the present dispensation of grace is an interruption, not a replacement, of Israel's prophetic calendar

L5

The Land of Canaan as Paradise and Eden *The promised land as God's country and the monarch's abode*

- Keith focuses on the land component of Genesis 12:1 — 'unto a land that I will show thee' — and demonstrates that this land is the central geographic element of the entire Abrahamic covenant and Israel's program
- The garden eastward in Eden (Genesis 2) is the prototype: it was a 'paradise' — the recreational/resting abode of the earth's monarch; just as God placed Adam in a special land to administer His rule, the land of Canaan is chosen for the monarch of the earth and His great nation
- Nehemiah and Ecclesiastes establish the Hebrew/Persian meaning of 'paradise' (pardes) — the recreational, restful estate of a king; the garden of Eden was literally the king's paradise, and the land of Israel will become the same
- Isaiah 51:3 is the direct connection: when the Abrahamic covenant is fulfilled, God says He will make Israel's wilderness 'like Eden' and her desert 'like the garden of the Lord' — the land of Israel in the kingdom literally BECOMES Eden
- Genesis 13:14–17 — God's instruction to Abraham to walk 'northward, southward, eastward, westward' through the land — is the symbolic gesture of taking possession of a territory, not a scenic tour
- Satan's identical action in Job 1–2 ('going to and fro in the earth') is the same gesture — the usurper flaunting his possession before God; God counters by having Abraham perform the same gesture in the specific land He is beginning to repossess
- Hebrews 11:8–16 is examined: Abraham understood he was a stranger and pilgrim until God built the city He promised in that land; the 'heavenly country' Abraham sought is not heaven above but the land made heavenly — with God dwelling in it, His will being done there
- The city with foundations 'whose builder and maker is God' (Hebrews 11:10) is the city God promised to build in that land — Abraham walked the land knowing he was taking it for God, not for himself
- Isaiah 51:1–3 also encourages Israel in tribulation: look back to 'the rock whence ye are hewn' (Abraham called alone, Sarah barren) — God started with nothing and produced a nation by His power; He will do it again for the remnant

- The 'waste places, wilderness, and desert' in Isaiah 51 are connected to the five courses of punishment in Leviticus 26 — the land was stripped by Israel's covenant failures but will be restored to Eden-like glory when the new covenant is enacted

L6

The Land Is Mine: God's Claim on Canaan *Exodus, Psalms, and Leviticus confirm Jehovah's ownership*

- Keith adds supporting passages from Exodus, Leviticus, and Psalms confirming the land of Canaan is specifically 'Jehovah's land' — chosen by God, owned by God, and functioning as the base of operations for the reconciliation of the entire earth
- Exodus 15 (the Song of Moses) is examined: after the Red Sea victory, Moses declares God will plant His people in 'the mountain of thine inheritance, the place thou hast made for thee to dwell in, the sanctuary' — Moses understood the land of Canaan was the sanctuary God was preparing for Himself
- Leviticus 25:23 is the definitive ownership statement: 'The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me' — God directly tells Israel they are sojourners in HIS land, paralleling the stranger-and-pilgrim language of Hebrews 11
- Psalm 68 looks back on the Exodus and forward to the kingdom — describing the earth's response when God brought Israel out of Egypt and marched them toward His land; the heavens and earth recognized what was happening
- Isaiah 14:24–27 is a key passage: 'I will break the Assyrian in MY LAND, and upon my mountains tread him underfoot... this is the purpose purposed upon the whole earth' — God's final battle in the land of Israel IS the strategic victory for global repossession
- The principle from Leviticus 25 — Israel are 'sojourners with Me' — connects forward to the kingdom: until God permanently establishes Himself in the land and the city is built, all occupants are sojourners, including Abraham, Isaac, and Jacob
- Ezekiel 16 is mentioned as describing Jerusalem's establishment — God setting His love upon the city and claiming it for Himself, establishing a covenant connection with the land before it was even in Israel's possession
- John 1:11 is explained through this framework: 'He came unto his own' — the Greek indicates He came unto His own THINGS, His own land, His rightful inheritance as the Son of David — and His own people received Him not; this is a testimony to His deity: it is Jehovah's land, and He is Jehovah
- Psalm 46 is referenced in connection with the city of God in the land — God's dwelling established in Jerusalem and what that means for the nations when the kingdom comes
- Keith previews why God specifically chose the land of Canaan: it has to do with Satan's own choice of that land as the hotbed for his abominations among the Canaanite nations — a key point developed in the next lesson

L7

Why Canaan? Satan's Stronghold Becomes God's Country *Taking the repossession battle to the enemy's own territory*

- Keith answers the key question: why did God choose the land of Canaan specifically? The answer is that Canaan was the precise territory Satan had

selected as the headquarters for propagating his abominations on the earth after the judgment of Babel

- After Babel dispersed the nations, Satan shifted strategy: instead of unifying all mankind in one city, he concentrated his forces in the land of Canaan — using the sons of Ham (Canaanites) and surrounding peoples to create a hotbed of idol worship, sexual immorality, and abomination (Ezekiel 16)
- God's response is a master stroke: He brings Abraham directly into that land — taking the repossession battle to Satan's own chosen stronghold; as Satan 'walked up and down' claiming the earth, God has Abraham walk through Satan's chosen hotbed, declaring it God's possession
- 1 Corinthians 2 is cited for the operating principle: God 'takes the wise in their own craftiness' — He brings His instrument of repossession into the very land Satan prepared for his purposes and reclaims it from the inside
- Genesis 15:13–16 is discussed: Abraham's seed will be in a foreign land 400 years and will return 'in the fourth generation, for the iniquity of the Amorites is not yet full' — God waited for Satan's hotbed to reach maximum fullness before sending Israel in to cleanse it
- The city of Jerusalem (Jebus at this stage, held by Jebusites) is identified on Keith's hand-drawn map as the specific location where the house of God and the city of the Great King will be established — already occupied by Canaanites, already defiled by Satan's program
- Melchizedek's presence in that land (Genesis 14) is shown as directly significant: he is a priest of El Elyon (Most High) already stationed in God's land; his role connects directly to the title Satan coveted — 'I will be like the Most High'
- The four satanic attempts in Genesis 4–11 (Cain/Abel murder, fallen-angel corruption, Flood, Babel) are summarized as a progression — each judged, each time Satan adapted; his final pre-Abraham strategy was concentration in the land of Canaan
- Psalm 110 is noted as the passage connecting Melchizedekian priesthood with the Abrahamic and Davidic covenants — the Lord Jesus Christ will reign as both King and Priest 'after the order of Melchizedek' when the kingdom is established
- Genesis 15:16 is highlighted as a passage to examine closely when studying Joshua's conquest — Israel's clearing of Canaan was not ethnic aggression but the fulfillment of a long-patient divine judgment against fully-ripened Canaanite iniquity

L8

Melchizedek: Priest of the Most High in God's Land *Genesis 14 as a type of Israel's final kingdom victory*

- Keith examines Genesis 14 in detail — four powerful kings (including Amraphel king of Shinar and Chedorlaomer king of Elam) invade the land; Abraham pursues with 318 trained servants and routs them, recovering Lot; the military impossibility is explained only by God's empowerment
- Melchizedek is introduced: 'King of Salem, priest of the Most High God' — already resident in the land of Canaan, already functioning as God's representative in the very territory God is beginning to repossess; he blesses Abraham and blesses God
- The title 'Most High' (El Elyon — Possessor of Heaven and Earth) is the precise title Satan said he wanted to be 'like' (Isaiah 14:14); Melchizedek's use

of this title in connection with Abraham declares that the true Possessor of Heaven and Earth is reclaiming His earth through this man

- The tithe of spoils Abraham gives to Melchizedek (Hebrews 7:4 — 'a tenth of the spoils') is a type of the end of Israel's program: when the Lord Jesus Christ comes at the end of the tribulation, defeats the nations at Armageddon, the spoils of Gentile civilization are brought to Him as Priest-King
- Isaiah 60–61 is examined as the prophetic counterpart: the nations' wealth pours into Zion, strangers feed Israel's flocks, 'the sons of the aliens shall be your plowmen,' and Israel is called 'priests of the Lord' — the goal: 'that He might be glorified'
- Abraham's refusal of spoils from the king of Sodom (Genesis 14:22–24) is explained: this skirmish was not the fullness of God's promise; Abraham would not let it be said that the king of Sodom made him rich — his exceeding great reward would come from God Himself (Genesis 15:1)
- Hebrews 11:9–16 is revisited: Abraham dwelt in the land as a stranger knowing God's full purpose — the heavenly city with foundations — had not yet been built; he walked the land for God, taking possession of it for the future
- Psalm 110 is directly connected: 'The Lord has sworn, thou art a priest forever after the order of Melchizedek' — the Lord Jesus Christ at the Father's right hand will receive the spoils of His final Armageddon victory just as Melchizedek received Abraham's tithe of the spoils
- Keith previews the final lesson: an outline survey of Genesis 12–50, the significance of Jacob's name change to Israel, and what the selection of Jacob over Esau and the twelve sons represents in the formation of the nation's organized structure
- The account of Genesis 14 is shown to function as a miniature drama of the entire Abrahamic covenant program: one man against overwhelming odds, divine empowerment, complete victory, spoils returned to God through His priest — all pointing forward to the kingdom's final establishment

L9

Surveying the Formation Stage — Jacob to Joseph *The nation's structure established through Abraham, Isaac, Jacob, Joseph*

- Keith presents this as the final session of the Formation Stage (Genesis 12–50) and gives a fourfold structural outline: (1) Genesis 12:1–20:18 — God's call and initial dealings with Abraham; (2) Genesis 21:1–26:35 — Isaac and the confirming of the covenant; (3) Genesis 27:1–48:22 — Jacob (the largest section), the confirming and the commencement of the nation's tribal structure; (4) Genesis 49–50 — Joseph and the final provisions before the Exodus Stage
- The miracle birth of Isaac (Genesis 21) is significant beyond historical record: Sarah was barren, Abraham was old, yet from this one couple God produced the nucleus of a nation — Isaiah 51:1–3 uses this as Israel's encouragement in tribulation: 'He will do it again'
- The birth-pangs metaphor is developed: Matthew 24's 'beginning of sorrows' (birth pangs) is the tribulation period being the birth pangs of the nation's final restoration; just as Isaac's birth required supernatural intervention, the 'birth of the nation in a day' (Isaiah 66) will require the Lord's personal intervention
- Jacob's section is the longest because God dedicated extensive space to his history knowing He would later tell Israel to look back on it — Hosea 12:1–6

commands Israel to see her national history mirrored in Jacob's personal history, and to come back to God as Jacob did at Peniel

- Genesis 28 (Jacob's ladder/Bethel) is examined: Jacob declares 'how dreadful is this place... this is the house of God, this is the gate of heaven' — confirmed that the land really is God's country, God's chosen abode; 'Bethel' (house of God) is the name Jacob gives this city
- The 'gate of heaven' concept: the land of Israel is the means by which heaven's blessings reach the earth — everything comes through that land; Matthew 16 ('gates of hell shall not prevail') uses the same concept in connection with the kingdom
- The Lord's statement to Nathanael in John 1 ('ye shall see angels ascending and descending upon the Son of Man') is connected to Jacob's ladder: the Lord Jesus Christ as the Son of Man IS the fulfillment of what Jacob saw — He is the one through whom heaven's will is administered to the earth
- Jacob's name change to 'Israel' (Genesis 32) — meaning 'God's conqueror' or 'God's ruler' — is a declaration of what the nation was designed to be: the administrator of God's righteous rule on earth and the conqueror of Satan's plan through God's power
- Hebrews 2:5–9 and Psalm 8 are cited as New Testament confirmation: the world to come is put in subjection NOT to angels but to the Son of Man — 'we see not yet all things put under him, but we see Jesus' — awaiting the day that subjection is fully realized through Israel's program
- Keith closes with a preview of the Exodus Stage (Exodus, Leviticus, Numbers, Deuteronomy) and commits to providing summary sheets for the Formation Stage at the next session, noting that all five crucial issues of the Exodus Stage flow directly out of the Abrahamic covenant foundations laid in Genesis

Key Doctrinal Distinctions

Israel's Program vs. The Dispensation of Grace

Keith consistently maintains that God's time-past dealings with Israel and the present dispensation of Gentile grace are two distinct programs. Israel is currently blinded (Romans 11:7–8, 25), not cast away — her program is interrupted, not cancelled. The Body of Christ today lives in an interruption of Israel's prophetic calendar, and everything from Genesis through the early chapters of Acts pertains to that prophetic calendar. Understanding this distinction is the prerequisite for every other doctrinal insight in the series.

The Abrahamic Covenant as the Repossession of the Earth

The Abrahamic covenant (Genesis 12:1–3) is God's formal declaration of His plan to repossess the earth from Satan and restore righteous dominion through a great nation. Its three elements — a land, a great nation, blessing of all families of the earth — correspond directly to the three things lost when Adam sinned: a special domain for the monarch, a ruling monarch with greatness, and the administration of God's blessing to the world. The covenant is the outworking of Genesis 3:15.

The Land of Canaan as God's Specific Property and Battlefield

The land of Canaan is not arbitrarily chosen — it is Jehovah's land (Leviticus 25:23), selected because it was the very territory Satan had chosen as headquarters for his policy of evil among the Canaanite nations. God brings Abraham into that precise land, taking the repossession battle to Satan's own stronghold. The land will ultimately become like Eden (Isaiah 51:3, Ezekiel 36) — the paradise of the monarch of the earth — when the kingdom is established and the new covenant enacted.

The 'Most High' Title and the Satanic Plan of Evil

The title El Elyon (Most High — Possessor of Heaven and Earth) sits at the center of the entire cosmic conflict. In Isaiah 14, Satan's ambition is expressed as wanting to be 'like the Most High.' God's entire program — from the Abrahamic covenant through Israel's kingdom, culminating in the Lord Jesus Christ reigning as King of Kings — is the full and final assertion that only God is the Most High, the true and rightful Possessor of Heaven and Earth. Melchizedek's use of this title in Genesis 14 and Psalm 47's declaration of it in the kingdom context both point to this ultimate reclamation.

Biblical Theology: Knowing God's Program in Sequence

God has given knowledge in a progressive, stage-by-stage manner, and understanding His word requires reading it in that order. The revelation of the mystery (Ephesians 1:8–10) gives Body of Christ believers the capacity to look back at the time-past program with wisdom and forward to the ages to come with prudence. Without knowledge of what God was doing in Genesis through Malachi, believers cannot properly understand why this dispensation of grace is distinct, cannot appreciate the weight of Gentile exclusion in time past, and cannot recognize Israel's prophetic calendar in Matthew through Acts. Studying Israel's history is therefore not optional enrichment — it is part of the three-area doctrinal education God desires for every member of the Body of Christ.

Key Scripture References

Genesis 3:15	The foundational prophecy — the seed of the woman will destroy Satan's dominion; the entire Abrahamic covenant and Israel's program are its outworking
Genesis 4–11	Satan's three successive corruptions of humanity (Cain/Abel, fallen angels, Babel) and God's three judgments — establishing why God separates one man (Abram)
Genesis 12:1–3	The Abrahamic covenant — God's formal declaration to repossess the earth, restore the monarch, and bless the world through Abraham's seed; Keith's foundational text for the entire series
Genesis 13:14–17	God's instruction to Abraham to walk 'to and fro' through the land — the cultural gesture of taking possession, the same gesture Satan performs in Job 1–2
Genesis 14	The four kings' invasion, Abraham's victory with 318 servants, and the meeting with Melchizedek — a type of Israel's final kingdom victory and the return of the earth's spoils to God
Genesis 15:1	'I am thy shield, and thy exceeding great reward' — God's reassurance after Abraham refused the king of Sodom's offer; the real reward is yet future

Genesis 15:13–16	Abraham's seed will be in a foreign land 400 years; they return when 'the iniquity of the Amorites is full' — explaining God's patience with Canaan before Israel's conquest
Genesis 28:10–17	Jacob's ladder vision at Bethel — confirms the land is God's house and the 'gate of heaven,' the means by which heaven's administration reaches earth
Job 1–2	Satan going 'to and fro in the earth, up and down in it' — the usurper's symbolic gesture of claiming possession, the direct counterpart to Abraham's walk through Canaan
Exodus 15:17–18	Song of Moses: God bringing Israel to 'the mountain of thine inheritance... the Lord shall reign forever and ever' — Moses' understanding of the land's ultimate purpose
Leviticus 25:23	'The land is mine' — God's direct ownership statement; Israel are sojourners in His land, holding it in trust for His kingdom purposes
Isaiah 2:1–4	The mountain of the Lord's house established, nations flowing to it, law going out from Zion — one foundation of the 'kingdom of heaven' expression
Isaiah 14:12–14	Satan's plan of evil — wanting to be 'like the Most High' (El Elyon); establishes the cosmic stakes of Israel's program and the title Melchizedek uses
Isaiah 26:18	Israel's confession of failure: 'We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen' — what Israel was supposed to accomplish by God's grace
Isaiah 27:6	'Israel shall blossom and bud, and fill the face of the world with fruit' — the positive fulfillment of the Abrahamic covenant when God restores Israel by grace
Isaiah 51:1–3	Encouragement to Israel in tribulation: look to 'the rock whence ye are hewn' (Abraham); God will make her wilderness 'like Eden' — connecting the land's future to the original garden
Isaiah 60–61	The nations' wealth pouring into Zion; Israel named 'priests of the Lord'; the spoils of Gentile glory given to God — fulfillment of what Melchizedek receiving Abraham's tithe pictured
Ezekiel 36–37	The land of Israel restored to Eden-like glory in the kingdom; Israel gathered and given a new heart — the Palestinian covenant enacted by grace, not Israel's performance
Hosea 12:1–6	God commands Israel to see her national history mirrored in Jacob's personal history — cast yourself on God's grace as Jacob did at Peniel
1 Chronicles 16:23–33	David's psalm when the Ark entered Jerusalem; verse 30 ('the world shall be stable') is Keith's one-verse encapsulation of the entire Abrahamic covenant
Psalms 96–100	The 'new song' psalms derived from David's psalm — looking forward to the song Israel and Gentile nations will sing when the Abrahamic covenant reaches full fulfillment
Psalms 47:2	'The Lord Most High is terrible; He is a great King over all the earth' — uses El Elyon in the context of kingdom establishment, connecting to Satan's ambition in Isaiah 14
Psalms 110	Messianic psalm combining Davidic kingship and Melchizedekian priesthood — 'Thou art a priest forever after the order of Melchizedek' — Christ receiving the spoils of the final victory
Romans 11:1, 25	'Hath God cast away His people? God forbid' — Israel is blinded temporarily; her future fullness is certain; opens the series as the doctrinal anchor for studying Israel's history
Ephesians 1:8–10	The mystery of God's will revealed — gives Body of Christ believers wisdom to

	look back at Israel's program and prudence to look forward to ages to come
Ephesians 2:11–12	Gentiles in time past were aliens from Israel's commonwealth, strangers from the covenants — shows the weight of what Israel's program meant and what Gentiles were excluded from
Romans 15:4	'Things written aforetime were written for our learning' — the mandate for Body of Christ believers to study Israel's history for patience and comfort
Hebrews 2:5–9	Cites Psalm 8 ('the son of man') — the world to come is in subjection to the Son of Man, not angels; 'we see not yet all things put under him, but we see Jesus' — confirming Israel's program is future
Hebrews 7:4	'Abraham gave a tenth of the spoils' — the tithe was military spoils of victory, typifying the spoils of Christ's final conquest given to God at the end of Israel's program
Hebrews 11:8–16	Abraham a stranger and pilgrim in the land, looking for 'a city which hath foundations, whose builder and maker is God' — the heavenly country is the land made heavenly when God dwells in it
Matthew 24:8	'The beginning of sorrows' (birth pangs) — the tribulation period is the birth pangs that produce the nation's final restoration, just as Isaac's miracle birth began the nation
John 1:11, 51	'He came unto his own' (His own land); to Nathanael, 'ye shall see angels ascending and descending upon the Son of Man' — connecting Christ to Jacob's ladder and the fulfillment of the Abrahamic covenant

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