A Short History of Israel

A Very Short Survey History of God's Dealings with Israel

A 20-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These 20 lessons are what Keith Blades calls a short history of the nation Israel, introductory and preparatory, with Leviticus 26 central to everything: Israel's history mapped out in advance, before they entered the land, in five courses of punishment for failure to perform the law contract. He lays the foundation (the five courses of punishment, God's Jehovahness and grace, the purpose and plan God has with the nation Israel), then the account of the five courses between Judges 1 and II Chronicles 36, then the five installments of the 5th course, ending with the last installment and the establishment of the kingdom.

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Lesson Summaries

L1

Five Reasons for a Short History of Israel *Romans 11; Ephesians 1:8–10; Romans 15:4, 8; Biblical Theology; Leviticus 26*

A Short History of the Nation Israel

- The study is introductory and preparatory; Keith gives five basic reasons why a study like this is very important

God Is Not Done with Israel (Romans 11)

- A dispensation is a program: God has brought in a dispensation of grace for Gentiles and set His program with Israel temporarily aside
- If God were done with Israel, the study would hold little more than historical interest; we examine these things because His program with Israel isn't done yet

Written Aforetime for Our Learning (Romans 15:4)

- Things written aforetime — Genesis through Malachi — are written for our

learning, not for our obedience; they were written for Israel's obedience

Biblical Theology and Leviticus 26

- God placed Paul's epistles right where they belong, as the interruption of His program with Israel; Hebrews through Revelation sit at the end because Israel's fulfillment comes after the dispensation of Gentile grace
- Leviticus 26 will be central: verses 1–13 set forth the blessings, verse 14 and following the five courses of punishment; Israel's history was mapped out in advance before they entered the land

L2

The Five Beginnings and God's Own Nation *Genesis 1–11 as Backdrop; Genesis 12:1–3 and the Abrahamic Covenant*

The Abrahamic Covenant (Genesis 12:1–3)

- Genesis 12 concerns what God covenanted to do with Abraham and his seed; the nation Israel is the covenanted seed, and everything from this point on amplifies and expands upon those first three verses

Man Created as the Monarch of the Earth

- Man was created as the monarch of the earth, a sole ruler; establishing the kingdom of God on the earth was man's responsibility in his original creation

Dominion Lost; God's Purpose Still Stands

- Adam lost the original monarchy when he sinned, and the adversary became the usurped possessor of the earth; Adam had no right to be in the garden any longer
- The cherubims testify that God hasn't abandoned the earth: His plan is to destroy Satan's usurped domination, repossess the earth, and establish His kingdom on it

Israel: God's Own Nation

- Instead of through a mass population of the world, this will be accomplished through the creation of His own nation; God has given up the rest of the world until He establishes His kingdom
- The great nation is great not in size but in what God will do with it and its capacity to rule; Israel will fulfil what God created Adam for

L3

Israel, God's Ruler, Repossessing the Earth *The Prince of This World; Daniel 7:27; Genesis 13, 14, 28 and 32*

Satan's Title: the Prince of This World

- Three times in John's gospel the Lord calls Satan the prince of this world; Israel could not evict him on their own, but their Messiah has come to do it for them

The Greatness of the Great Nation (Daniel 7:27)

- Daniel's information outlines things until the kingdom is established, minus any knowledge of the dispensation of Gentile grace, which God kept a mystery until He raised up the Apostle Paul
- All other kingdoms and nations will be brought into subservience to the Lord's kingdom in Israel — all dominions serving and obeying God through them

God's Land in Satan's Hotbed (Genesis 13; Job 1–2)

- God took the battle for the repossession of the earth right to Satan, who had established a hotbed for his course in the land of Canaan; God put Abram there for that very reason
- Satan walks up and down in the earth in Job as a gesture of usurped possession; God starts by repossessing one chunk of the earth, from which His great nation can go out and subdue the rest

Bethel and the Name Israel (Genesis 28 and 32)

- Israel means God's ruling prince, God's ruler: the rulership of the world will be stripped from Satan, the prince of this world, and vested in the nation Israel

L4

The Ultimate Goal and God's Jehovahness *Isaiah 2 and 25; Zechariah 14; Psalms 72 and 83; Exodus 3:1–15*

Isaiah 2: Israel's Last Days

- Isaiah saw this word concerning Judah and Jerusalem, not the church, the Body of Christ — the mystery was still a mystery — and it will come to pass not in this dispensation of grace but when God fulfills His program with Israel

Israel's Program in Abeyance

- The passage is yet to be fulfilled because the dispensation of Gentile grace is in effect; Israel's program is in abeyance in this mystery dispensation, but it will be fulfilled

The Earth Repossessed Through Israel

- By establishing His kingdom in the nation Israel, God establishes His kingdom on and over this earth (Zechariah 14:9)

Two Essential Issues Before the Conquest

- Before the conquest two issues must be looked at: God's Jehovahness, taught to Moses in Exodus 3 and 4 and to Israel in Exodus 5 through 18, and the law contract with its map, Leviticus 26
- Israel's only hope is for God by His Jehovahness to provide what they need and by His grace to give it; signing the law contract, they signed to learn it the hard way

The Name I AM THAT I AM (Exodus 3)

- Israel will need a Redeemer, Deliverer, Avenger, King and Blesser; the Lord Jesus Christ in human flesh of the seed of David is the mechanical means of putting God's Jehovahness into effect for Israel

L5

Jehovahness, Grace and the Five Trials *Hosea 13:9–14:9; Exodus 15:16–17, 22–27; Exodus 16; Deuteronomy 8*

Jehovahness and Grace vs. the Law Contract

- Israel's only hope lies in God's Jehovahness and His grace; His name Jehovah spells out that He has the capacity to be whatever they need Him to be, and He will be
- God's Jehovahness is His performance for you; His grace gives you the benefit of that performance as a gift; the law contract is the exact opposite — it contracted for merit, an entirely different system

Hosea 13–14: Jehovahness in One Passage

- Hosea, contemporary with Isaiah, speaks of the commencement of the 5th

course; the day of the Lord, its final aspect, will not take place until after the mystery dispensation of grace is concluded

Five Trials for Israel's Education

- On the way to Mount Sinai: the bitter waters of Marah (15:22–27), the hunger in the wilderness of Sin (16), no water at Rephidim (17:1–7), the battle with Amalek (17:8–16), and Jethro (18)
- Had they learned those lessons between the Red Sea and Mount Sinai, the law contract would have been refused in chapter 19

The First Trial: Marah (Exodus 15:22–27)

- God put before them a grace system and a merit system, and proves them for what is in them

L6

The Last Three Trials and the Law Contract *Exodus 17–19; Leviticus 26: The Five Courses of Punishment Identified*

Trial Five: Jethro (Exodus 18)

- Only by God's performance will Israel impact the nations and be a blessing to the world; all five trials, Exodus 15 through 18, educated them in God's Jehovahness

The Proposal at Sinai (Exodus 19)

- Israel ought to have said there was no way in the world they could do it, and asked God to take away all iniquity and receive them graciously (Hosea 14); they will not say that until the day of the Lord
- Instead all the people answered together, no dissenters: "All that the LORD hath spoken we will do" — contracting to learn the lesson of God's Jehovahness and grace the hard way

Leviticus 26: The Five Courses of Punishment

- Leviticus 26 is a map of Israel's history in advance: verses 1–13, the blessings, are not going to be Israel's history; verses 14 and following, the curses, are
- Everything in the rest of God's Word, minus Romans through Philemon, is set forth in nutshell form in Leviticus 26 — the cornerstone upon which all the rest is built
- The fifth course began with the Assyrian Babylonian captivity and has installments; the days of Messiah, beginning with John the Baptist, are an installment, and the final installment is the day of the Lord

L7

Each Course Builds and Amplifies upon the Other *Leviticus 26:14–33: Courses One through Four and the Fifth Begun*

Why Leviticus 26 Opens Up Israel's Program

- Keith calls Leviticus 26 the most critical Old Testament passage to understand regarding God's program with Israel — the way to grasp Judges, Samuel, Kings, Chronicles and Esther

Courses, Not Cycles

- Each succeeding course builds and amplifies upon the other; God does not cancel the first course when the second comes — the first course's issues stay, so by the fifth the curses are "real thick"

- "Five courses of punishment" is Keith's terminology; he has decided "cycles" is not accurate. A course is like a three, four or five course meal — one added on top of another

Courses One and Two (Verses 14–20)

- Course one has two major issues: personal physical health and national well-being concerning their enemies; Israel is afflicted by border raids at harvest time but not moved out of the land

Courses Three and Four (Verses 21–26)

- In course four God begins to treat Israel as if they were the enemy; the enemies become the big issue, invading and reducing the nation numerically and geographically

Course Five Begun (Verses 27–33)

- The fifth course fully got underway when Nebuchadnezzar sacked Jerusalem; the fifth is in effect from the Assyrian Babylonian captivity until the kingdom gets established

L8

The Scope of the Fifth Course of Punishment *Leviticus 26:27–39; II Chronicles 36; Isaiah 65; Jeremiah 11; Lamentations 2*

The Scope of the Fifth Course

- II Chronicles 36 and the end of II Kings record the historical commencement of the fifth course; from the Assyrian Babylonian captivity Israel has been under it

A Burden of Time (Leviticus 26:27–39)

- The description of the fifth course shows a length of time factor; the pining away concept carries the idea of languishing — a burden of time
- For the earlier courses "aspects" is the better word; installments is a good concept for the fifth course, and a number of installments will fill up its duration

The Land Enjoying Her Sabbaths

- Israel would not let the land rest in its sabbaths, a command in the law contract; the land enjoying her sabbaths is an identifying feature and a goal of the fifth course
- When God says that is taking place, the fifth course has begun and its first installment is underway

II Chronicles 36: The Fifth Course Gets Underway

- Jeremiah was given the length of the first installment, and also described the succeeding installments, though the time factor was reserved for Daniel

L9

Leviticus 26 in the Prophets; the Jehovahness Covenant *Amos 4 and 8; Daniel 9; Numbers 22–25; Deuteronomy 29–30; Joshua 23*

Amos 4: The Lord Reviews the Four Courses

- In Amos 4 the Lord reviews Israel's history under the previous four courses, with the threat of the fifth coming; Amos is raised up with the fourth course in effect and the fifth being threatened

Amos 8: The Famine of Hearing the Words of the LORD

- God left it to the fifth course prophets to lay out each installment and its time; one installment involves God going silent to the nation for almost 400 years
- This silence, between Malachi and the ministry of John the Baptist, is the third installment in the fifth course of punishment

Daniel 9: Daniel Understood Leviticus 26

- To understand Israel's history as the prophets did, you have to understand Leviticus 26

Deuteronomy 29–30: The Additional Covenant

- Deuteronomy 29:1 is a covenant "beside the covenant which he made with them in Horeb"; Keith says there is much more to this covenant — it is not a performance contract but an unconditional covenant
- God knows the majority of Israel's history will be under the fifth course; in this covenant He contracts to implement His Jehovahness and grace under it and deliver them — "really, it's God's Jehovahness covenant"

L10

Seeds of Rebelliousness Bear Fruit: The First Course *Joshua 24; Judges 1–2; Leviticus 26:14–17: Judges 1:1 to I Samuel 15:35*

Joshua's Covenant (Joshua 23–24)

- "Incline your heart unto the LORD" shows Joshua realized their hearts had been inclining away toward the policy of evil; they make another covenant to do something they cannot do, and the first course comes

Not Driving Out the Inhabitants (Judges 1)

- The tribes made covenants, peace treaties and tributes with the inhabitants, violating the command to utterly destroy them — the seeds of rebelliousness now bearing fruit, "all disobedience"

The First Course Comes (Judges 2:14–15; Leviticus 26:16–17)

- Judges 2:14–15 describe the first course coming; "as the LORD had sworn" focuses on what they signed on the dotted line to receive
- The first course begins with the generation following Joshua; its historical scope by itself is Judges 1:1 to I Samuel 15:35 — about 450 years, through Judges, Ruth and I Samuel 1–15
- God gives Israel an interlude of glorious blessing under David and Solomon; the second course does not begin until what is recorded in I Kings 11

The Judges and Mercy outside the Law Contract

- Nowhere in Leviticus 26 or the law contract did God contract to raise up judges; He deals with Israel here on the basis of His mercy, grace and compassion

L11

God's Reserved Right to Be Merciful *Judges 2–6; Exodus 32–34; I Samuel 1–15: the 1st Course and the Demand for a King*

The 1st Course: Judges 1:1 to I Samuel 15:35

- Everything in the book of Judges is Israel under the 1st course of punishment, which runs from Judges 1:1 through I Samuel 15:35

The Nevertheless Issue (Judges 2:16)

- Raising up judges is not contracted for in the law contract; it is a nevertheless

issue — there is nothing in it about God being merciful in this manner by raising up a judge and giving them a stay

- It is something God had reserved the right to do when the contract was made — otherwise He would have had to wipe out the nation Israel; He is not violating the contract

Show Me Thy Glory (Exodus 33–34)

- The last part of verse 19 is the lesson: God reserves the right to be merciful and gracious to whom and when He wants — with repercussions in Israel's program until the kingdom is established
- Mercy and grace are foreign to the law contract's terms — it had no mercy clause; God's right to operate outside its terms is for Israel's benefit and part of their only hope
- Paul brings up Exodus 33:19 in Romans 9 in connection with God not fulfilling His program with Israel as of yet, cutting it off and bringing in a dispensation of Gentile grace

L12

An Interlude of Glorious Blessing *I Samuel 12 – I Kings 12; II Samuel 7; Psalm 132; Isaiah 9: the Davidic Covenant*

Undeserved Blessing Instead of the 2nd Course

- Rather than bring the 2nd course, God reverses the 1st and brings in what Keith calls an interlude of glorious blessing — totally undeserved, brought in for a special purpose
- Its parameters are I Samuel 16 to the beginning of I Kings 12, by an injection of God's mercy based on His reservation principle; its doctrinal space exceeds that given to the 450 years of the 1st course

Three Reasons God Brought It In

- 1st reason: God's mercy and compassion because of the glory of His own name; 2nd: to give Israel a foretaste of what His Jehovahness and grace will give them — a foretaste of the kingdom
- 3rd and most important reason: God makes a covenant with David spelling out the mechanics by which His Jehovahness will be put into effect

The Davidic Covenant: the How (II Samuel 7)

- II Samuel 7 is the central issue of the interlude; the Deuteronomy 29 covenant swore Jehovahness would be put into effect but gave no mechanics — the Davidic covenant is the how
- "He will make thee an house" is not a house of cedar: He will become a man, an Israelite of the tribe of Judah, of the seed of David — that is how He will be their Redeemer, Deliverer, Avenger, King, and Blesser

L13

I Will Break the Pride of Your Power *I Kings 11–22; Leviticus 26:18–20: the 2nd Course of Punishment*

Solomon Plunges the Nation Back (I Kings 11)

- Solomon himself plunged the nation back into apostasy similar to the days of the judges — the same things as in the 1st course, and more; the more concept made them worthy of the 2nd

Two Aspects of the 2nd Course (Leviticus 26:18–20)

- I Kings 12:1 begins the 2nd course; its parameters are I Kings 12 to the end of I Kings, which ends with the nation worthy of the 3rd course
- The 1st aspect, at the beginning of verse 19, is the most important because it is often missed: "I will break the pride of your power" — power meaning governmental power
- The breaking is a cleaving: the kingdom is no longer one unit but two parts — Jeroboam with the ten tribes in the north, Rehoboam with Judah and Benjamin in the south
- Understanding the 2nd course helps you understand the dispensation of Gentile grace in effect today, Israel's program not being the issue today, and God suspending His deal with Israel

Elijah, Prophet of the 2nd Course

- Droughts and contrary weather make up the 2nd aspect; Elijah is a prophet of the 2nd course, there to institute that aspect, which came especially on the northern kingdom first because of Jeroboam's entrenched idolatry

L14

Walking Contrary: the 3rd and 4th Courses *I Kings 21 – II Kings 17; Ezekiel 16; Leviticus 26:21–26: Elijah Backed Out, Elisha Brought In*

Walking Contrary (Leviticus 26)

- Beginning with the 3rd course God speaks of walking contrary: when Israel walks contrary to Him they walk as if He's not their God; when He walks contrary to them, as if they're not His nation
- He prepares to walk contrary in the 3rd course, actually starts in the 4th, and does it in fury in the 5th; in the 3rd course the wild beasts are now used

Elijah Backed Out, Elisha Brought In (II Kings 2)

- Removing the prophet of the 2nd course tells you an alteration is taking place; Elisha is the prophet of the 3rd course

The 4th Course: the LORD Began to Cut Israel Short

- Jehu's not walking in the law of the Lord (II Kings 10:31) puts the nation under the 4th course; in those days "the LORD began to cut Israel short"

On the Brink of the 5th Course (II Kings 13–17)

- At the end of II Kings 16 the duration of the 4th course is reached, and the judgments of the 5th start coming upon the northern kingdom in II Kings 17
- From this point everything in Israel's program deals with the 5th course — the gospel accounts and Hebrews through Revelation; everything but Romans through Philemon

L15

The Arrival of the 5th Course of Punishment *II Kings 17–25; Leviticus 26:27–40; II Chronicles 36: Seventy Years, Only the 1st Installment*

The Final and Most Important Course

- The 5th course is the most important to understand and the final course — there is no 6th or 7th; it has installments, but everything still deals with the 5th course
- Except for Romans through Philemon — Paul's epistles dealing with us in this dispensation of Gentile grace, when God has temporarily set Israel's program aside — everything pertains to the 5th course

The Northern Kingdom First (II Kings 17)

- Six short verses declare the 5th course came upon Hoshea's northern kingdom; "throughout all the land" goes beyond the 4th course, and the king of Assyria is the enemy of the 5th course for the northern kingdom

Walking Contrary in Fury (Leviticus 26)

- Leviticus 26 focuses on the 1st installment — captivity and desolation of the land, the enemy possessing it in totality; God leaves the details to the 5th course prophets, and there are five installments

The Southern Kingdom and the Seventy Years

- Josiah's reform only holds it off a little longer; "the fierceness of his great wrath" is walking contrary in fury, and II Kings 25:21 is the arrival of the 5th course upon the southern kingdom
- The time schedule of the 1st installment was given — 70 years; the initial installment is over, but the 5th course itself isn't over

L16

The 70 Years: Only the First Installment *Leviticus 26; Jeremiah 25 and 29; Luke 21; the 5th Course of Punishment Prophets*

Right Division and the 5th Course

- Everything in Isaiah through Malachi, Matthew, Mark, Luke and John, the opening eight chapters of Acts, and Hebrews through Revelation is dealing with Israel and the 5th course of punishment; everything with the exception of Romans through Philemon is Israel under the 5th course — even a book like Job
- God's dealing with the Gentiles today is in spite of His program with Israel, not through the agency of the nation Israel; this dispensation interrupted Israel's program between the 4th and 5th installments

The 70 Years Only the 1st Installment

- The time schedule for the 1st installment is given through Jeremiah: "these nations shall serve the king of Babylon seventy years" (Jeremiah 25:11); II Chronicles 36 joins it with the land enjoying her Sabbaths
- It is only the 1st installment, because the generation following is still going to be pining away (Leviticus 26:39)

Babylon and the Times of the Gentiles

- "The times of the Gentiles is God's description of the fifth course of punishment" — not the dispensation of Gentile grace; its 1st installment is the 70-year captivity

The 5th Course of Punishment Prophets

- Every one of Isaiah through Malachi opens with the arrival of the 5th course and its 1st installment and ends with the final installment and the kingdom: the doctrinal scope of each is the historical scope of the 5th course

L17

Daniel 2: Five Gentile Dominions over Israel *Leviticus 26:40; Seven Doctrinal Issues; Daniel 2:31–45; the Times of the Gentiles*

Leviticus 26: More Than 70 Years

- Leviticus 26:27 to the end of the chapter talks about the whole scope of the 5th course, minus the dispensation of Gentile grace; children born in the

captivity who outlive the 70 years are still under its effects

Daniel 2: The Image of a Gentile Man

- The revelation came through a dream given to Nebuchadnezzar, but it was for Israel: not the time of the Gentile, singular, but the times of the Gentiles, plural — not to be confused with the dispensation of Gentile grace
- The image of a Gentile man has five sections; it begins with Nebuchadnezzar and the Babylonian dominion, the first of the Gentile dominions that afflict and oppress Israel

Between the 4th and 5th Installments

- From Daniel's perspective there is no dispensation of Gentile grace. The Lord's earthly ministry and the opening chapters of Acts were the 4th installment; He was ready to usher in the 5th, the day of the Lord's wrath
- The Lord was longsuffering, held that off, and brought in the dispensation of grace according to the mystery of Christ kept secret since before the world began — the point of interruption between the 4th and 5th installments
- Daniel 2 is where the five installment concept primarily comes from: the scope of the 5th course is five installments with Gentile dominions ruling over and affecting Israel

L18

Daniel 9: Seventy Sevens of Years *Daniel 9:1–27; Installments Two through Five; Hosea 5, Amos 8, Luke 3*

The 4th Revelation: The Missing Time Factor

- God told Jeremiah 70 years for the desolations of Jerusalem, for the land to enjoy her Sabbaths; for the remaining installments Daniel had no time schedule yet — that is what Daniel seeks in chapter 9

Daniel at the Beginning of the 2nd Installment

- Daniel 9 takes place after the 1st installment was over: the second Gentile dominion is the Medo-Persian Empire — the Medes having dominance first, then the Persians — and Darius is the king of the Medes

Seventy Sevens of Years

- “Installment two through five is seventy sevens of years” — 490 years left on the 5th course; with 70 already gone by, the whole 5th course of punishment is really 560 years

The Mystery Interruption

- In Daniel 9, “dispensation of Gentile grace not in view. Still a mystery.” God interrupts His program with Israel between the 4th and 5th installments — between the 483rd year and the readiness for the last seven years

49, 434 and 7 — Matched to the Land

- Verses 25–27 break down the 490: seven weeks (49 years) and 62 weeks (434 years) make 483, leaving seven; the cutting off of Messiah — the cross — is the easy marker at the 483rd year
- The time schedule matches what God does in the land of Israel — such as when He begins to implement the prescription for cleansing, which He implements in the land, not outside it

L19

John the Baptist Breaks the Silence of God *Hosea 5 and 2; Isaiah 40; Malachi 3–4; Mark 1; the 4th Installment in the Gospel Accounts*

The 3rd Installment: The Silence of God

- Under the 3rd installment God's chastisement is silence — He goes to His own place and gives them up, as Micah 5 says, and is silent to them, as Amos 8 says: the blank page between Malachi 4 and Matthew 1. The Apocrypha, written during that famine of hearing the Word of God, aren't the Word of God

Still God's Program with Israel

- With John the Baptist and Matthew, Mark, Luke and John the 4th installment gets underway; the gospel accounts are still God's program with Israel — still Old Testament ground, though the editors put New Testament on that page
- The 4th installment is prophesied; the dispensation of Gentile grace is unprophesied — whenever prophecy is being fulfilled, the dispensation of Gentile grace is not in effect

Hosea 5 and 2: God's Attitude Changes

- John the Baptist is the prophesied individual who confronts the nation with their sins and ushers in the 4th installment; throughout installments one, two and three God treats them as if they are not His people

The Days of the Messiah Begin

- The 4th and 5th installments are the days of the Messiah, bracketed by the meek and lowly coming (Zechariah 9) and the power and great glory coming (Zechariah 14)

Signs, Cleansing and the Remnant

- Matthew through John and up to Acts 9 is the 4th installment; in Matthew 24 there is no rapture and no church, the Body of Christ — only Paul speaks of a pre-tribulation coming of the Lord Jesus Christ

L20

The Last Installment and the Kingdom *Romans 11; I Thessalonians 4; Matthew 24; Zechariah 13–14; Isaiah 2*

Romans 11: Not Cast Away

- In Romans 11 Paul explains that Israel's program won't be resumed until “the fulness of the Gentiles be come in”; the dispensation of grace is a divine interruption, preplanned before the foundation of the world but kept hidden

Until the Fulness of the Gentiles

- Blindness in part — not totally, not permanently — has happened to Israel until the fulness of the Gentiles be come in: an expression for the end of this dispensation of grace and our being taken out of here
- Members of the Body of Christ today are not spiritual Israelites nor to be following Israel's program, though God wants us to understand it: “Romans through Philemon is now.”

The Rapture Ends This Dispensation

- The rapture is found only in Paul's epistles (I Thessalonians 4:13–18); no such promise was given to Peter, James and John. It delivers us from the wrath to come; the 5th installment takes place on earth afterward
- The dispensation of grace ends and Israel's program resumes at the same time; today God is long-suffering — no time schedule — and what is left is the 5th installment, Daniel's last seven years, and the kingdom

The Glory of the Kingdom

- "The LORD shall be king over all the earth" (Zechariah 14:9) is the kingdom in a very short statement; Isaiah 2 best summarizes its glory, Israel functioning as that kingdom of priests and holy nation

Key Doctrinal Distinctions

The Five Courses of Punishment

Leviticus 26:1–13 sets forth the blessings, which are not going to be Israel's history; verse 14 and following sets forth the curses, which are Israel's history. Each course follows the previous one and is intensified over it — the "seven times more" — and the issues of the earlier courses stay in effect as each new course is layered on top.

The 5th Course and Its Five Installments

Leviticus 26 gives no time schedule; God left it to the fifth course of punishment prophets to lay out each installment, and there are five installments to the 5th course. For the earlier courses Keith prefers "aspects"; installments is a good concept for the 5th. In Daniel 9 installments two through five are seventy sevens of years, 490 years, broken into 49, 434 and 7; with the 70 years already gone by, the whole 5th course is really 560 years.

The Dispensation of Grace: The Mystery Interruption

Keith says the dispensation of Gentile grace interrupted Israel's program between the fourth and the fifth installment of the 5th course. In Daniel 9 it is "dispensation of Gentile grace not in view. Still a mystery"; God's injected mercy concept, from Exodus 33, is His legal right to make the interruption.

Jehovahness and Grace vs. the Law Contract

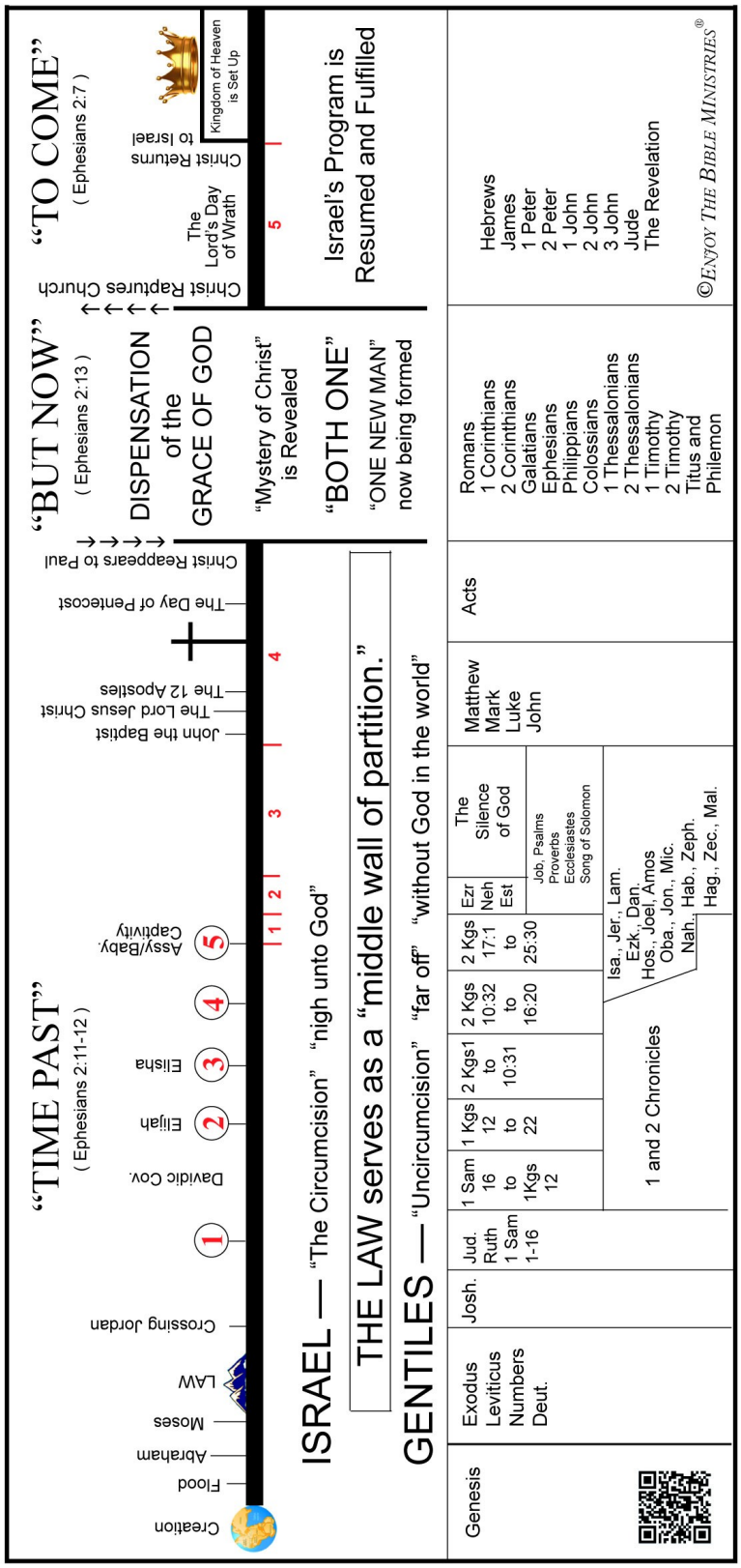
God's Jehovahness is His performance for you and His grace gives you the benefit of that performance as a gift; the law contract is the exact opposite — you perform and receive what you merit, good or bad. Israel's only hope is God's Jehovahness and grace; when Israel signed the law contract, they signed to learn that lesson the hard way, when God gave it to them the easy way.

Israel's Program vs. This Dispensation of Grace

Romans through Philemon is the portion of God's Word expressly to and about believers today; from the start of the 5th course everything else — Isaiah through Malachi, the Gospels, the opening eight chapters of Acts, Hebrews through Revelation — is Israel under the 5th course. The times of the Gentiles is God's description of the 5th course of punishment, to be kept distinct from the dispensation of Gentile grace.

Key Scripture References

Genesis 12:1–3	The essentials of God's plan with Israel; everything afterward amplifies these verses
Exodus 3:13–15	I AM THAT I AM: God's Jehovahness — I am whatever you need me to be
Exodus 15–18	Five trials educating Israel that God's Jehovahness is their only hope
Exodus 19:4–8	The "if … then" law covenant; all the people answer, no dissenters
Exodus 33:19	God reserves the right to be gracious and merciful; Paul quotes it in Romans 9
Leviticus 26:14 ff.	The five courses: verses 14–17, 18–20, 21–22, 23–26, and 27 to the end
Deuteronomy 29:1; 30:1–7	The additional covenant — not a performance contract; God's Jehovahness covenant
Judges 2:14–15	The 1st course of punishment comes upon the nation
II Samuel 7	The Davidic covenant: the mechanics by which His Jehovahness is put into effect
I Kings 12	Breaking the pride of the power: the kingdom's breakup, the 2nd course
II Kings 17:1–6	The 5th course comes upon the northern kingdom
Jeremiah 25:11; 29:10	The time schedule of the 1st installment: 70 years
Daniel 2:31–45	Where the five installment concept primarily comes from
Daniel 9:24–27	Seventy sevens of years for installments two through five: 49, 434 and 7
Romans 11:25–27	Blindness in part until the fullness of the Gentiles be come in
I Thessalonians 4:13–18	The Rapture: the end of this dispensation and the resumption of Israel's program


"TIME PAST"
(Ephesians 2:11-12)
"BUT NOW"
(Ephesians 2:13)
"TO COME"
(Ephesians 2:7)
Creation
Flood
Abraham
Moses
LAW
Crossing Jordan
Davidic Cov.
Elijah
Elisha
Assy/Baby. Captivity
John the Baptist
The Lord Jesus Christ
The 12 Apostles
The Day of Pentecost
Christ Reappears to Paul
DISPENSATION of the GRACE OF GOD
Christ Raptures Church
The Lord's Day of Wrath
Christ Returns to Israel
Kingdom of Heaven is Set Up
ISRAEL — "The Circumcision" "nigh unto God"
"Mystery of Christ" is Revealed
"BOTH ONE"
"ONE NEW MAN" now being formed
Israel's Program is Resumed and Fulfilled
THE LAW serves as a "middle wall of partition."
GENTILES — "Uncircumcision" "far off" "without God in the world"
Genesis
Exodus
Leviticus
Numbers
Deut.
Josh.
Jud.
Ruth
1 Sam 1-16
1 Sam 16 to 1Kgs 12
1 Kgs 12 to 22
2 Kgs1 to 10:31
2 Kgs 10:32 to 16:20
2 Kgs 17:1 to 25:30
1 and 2 Chronicles
Ezr
Neh
Est
Job, Psalms
Proverbs
Ecclesiastes
Song of Solomon
The Silence of God
Isa., Jer., Lam.
Ezk., Dan.
Hos., Joel, Amos
Oba., Jon., Mic.
Nah., Hab., Zeph.
Hag., Zec., Mal.
Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus and
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
The Revelation
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