# 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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## Lessons at a Glance

| Lesson | Core Focus |
|---|---|
| **L1** | Five Reasons for a Short History of Israel — Romans 11; Ephesians 1:8–10; Romans 15:4, 8; Biblical Theology; Leviticus 26 |
| **L2** | The Five Beginnings and God's Own Nation — Genesis 1–11 as Backdrop; Genesis 12:1–3 and the Abrahamic Covenant |
| **L3** | Israel, God's Ruler, Repossessing the Earth — The Prince of This World; Daniel 7:27; Genesis 13, 14, 28 and 32 |
| **L4** | The Ultimate Goal and God's Jehovahness — Isaiah 2 and 25; Zechariah 14; Psalms 72 and 83; Exodus 3:1–15 |
| **L5** | Jehovahness, Grace and the Five Trials — Hosea 13:9–14:9; Exodus 15:16–17, 22–27; Exodus 16; Deuteronomy 8 |
| **L6** | The Last Three Trials and the Law Contract — Exodus 17–19; Leviticus 26: The Five Courses of Punishment Identified |
| **L7** | Each Course Builds and Amplifies upon the Other — Leviticus 26:14–33: Courses One through Four and the Fifth Begun |
| **L8** | The Scope of the Fifth Course of Punishment — Leviticus 26:27–39; II Chronicles 36; Isaiah 65; Jeremiah 11; Lamentations 2 |
| **L9** | Leviticus 26 in the Prophets; the Jehovahness Covenant — Amos 4 and 8; Daniel 9; Numbers 22–25; Deuteronomy 29–30; Joshua 23 |

| Lesson | Core Focus |
|---|---|
| **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 |
| **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 |
| **L12** | An Interlude of Glorious Blessing — I Samuel 12 – I Kings 12; II Samuel 7; Psalm 132; Isaiah 9: the Davidic Covenant |
| **L13** | I Will Break the Pride of Your Power — I Kings 11–22; Leviticus 26:18–20: the 2nd Course of Punishment |
| **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 |
| **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 |
| **L16** | The 70 Years: Only the First Installment — Leviticus 26; Jeremiah 25 and 29; Luke 21; the 5th Course of Punishment Prophets |
| **L17** | Daniel 2: Five Gentile Dominions over Israel — Leviticus 26:40; Seven Doctrinal Issues; Daniel 2:31–45; the Times of the Gentiles |
| **L18** | Daniel 9: Seventy Sevens of Years — Daniel 9:1–27; Installments Two through Five; Hosea 5, Amos 8, Luke 3 |
| **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 |
| **L20** | The Last Installment and the Kingdom — Romans 11; I Thessalonians 4; Matthew 24; Zechariah 13–14; Isaiah 2 |

## 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

- Keith intends a short history of the nation Israel, condensed from the longer Calgary study, hitting the major issues so the things back in the Old Testament make sense
- 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)

- In Romans 9, 10 and 11 Paul teaches the great dispensational change God has made; in Acts 9 the Lord came back from heaven and raised up a brand-new apostle, Saul of Tarsus
- A dispensation is a program: God has brought in a dispensation of grace for

Gentiles and set His program with Israel temporarily aside

- Romans 11 emphasizes that God's program with Israel is by no means done; He will resume it once the dispensation of Gentile grace is concluded; the Lord will come back and receive the Church, the Body of Christ, and take us out of here
- 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

### The Dispensation of the Fullness of Times (Ephesians 1)

- God's program with Israel pertains to the earth; His program with the Church, the Body of Christ, pertains to the heavenly places; in the dispensation of the fullness of times the two are gathered together in one
- You must understand both programs to understand that dispensation, and the only way to understand what is yet to come in Israel's program is to understand what has already taken place

### 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
- We are not under the law in this dispensation of grace, but Israel in time past was; people who try to obey such things are doing what God said to Israel
- Patience and comfort of the scriptures have to do with God's own character and essence — His faithfulness to what He says, meant to encourage our hope

### A Minister of the Circumcision (Romans 15:8)

- The Lord was a minister of the circumcision, the people of Israel, not a minister to Gentiles today; in Matthew 10 the twelve were not to go to a Gentile, for God was dealing with His nation Israel
- He was confirming the promises made to the fathers: the kingdom promised to Abraham and his seed was now at hand; without understanding Israel's program you will never understand the Gospel accounts

### Biblical Theology and Leviticus 26

- The books of the Bible are put together in a doctrinally progressive manner: Genesis through Malachi records God's purpose with Israel in time past; the blank page before Matthew stands for a great time of silence, broken by John the Baptist
- 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*

### Three Matters Before Leviticus 26

- Hearers are to become very familiar with Leviticus 26, discerning the five courses of punishment in verses 14 and following, with special attention to verse 40 and following

- Of about 20 things to deal with before Leviticus 26, Keith takes three: Genesis 12, Exodus 3 on through chapter 15, and the law covenant Israel enters at Mount Sinai beginning in Exodus 19

### 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

### Genesis: the Book of Five Beginnings

- Genesis means beginnings, and God records at least five: the world (1:1–25), man (1:26 through chapter 2), and man's sin and Satan's rulership of the earth (chapter 3)
- The fourth is the course of this world, man's devolution (chapters 4–11); the fifth and final is the beginning of the nation of Israel (12:1 to the end of Genesis)
- Instead of getting better and better, man gets worse and worse; the adversary laid the foundation for the course of this world in Genesis 4–11, and the human race followed it
- The first four beginnings are recorded in 11 chapters; once the nation Israel becomes the issue, God focuses upon it, and everything He does can only be understood in its context

### Man Created as the Monarch of the Earth

- Genesis 1:26–28 has two key words, dominion and subduing; subdue uses a word with a military connotation, a conquering
- 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
- God created the earth to be His abode, His residence from which He would rule; Genesis 1 through 2 establish His kingdom as what He wants on this earth

### 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

- The devil's claim in Luke 4 that the power of the kingdoms was delivered unto him was not a lie; they were given to him when he got Adam to sin in Genesis 3

- He received Adam's title, monarch of the earth — in the gospel accounts, the prince of the world; the Lord did not contest it, for it was not a hollow temptation
- 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
- Paul gives Satan a second title, prince of the power of the air, for his usurped domination of the heavenly places

### 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
- The first aspect of the nation's greatness is that God is the ruler in it; the saints of the Most High are the nation Israel, the remnant especially, and the resurrected saints
- 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
- Walking through the land was not a real estate tour but a gesture: a conqueror walked up and down in a land taken from his enemy to flaunt it in his face
- 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

### Melchizedek and the Most High (Genesis 14)

- To be like the Most High, El Elyon, means to be possessor of heaven and earth; God put Melchizedek in Jerusalem as His priest representing the Most High
- Melchizedek blessed Abram because he understood who Abram is: the one the Most High is going to use to repossess the earth

### Bethel and the Name Israel (Genesis 28 and 32)

- Bethel is a Hebrew word for the house of God; the gate concept is the seat of government — heaven's business will be done from Israel, and Jerusalem in particular
- The Lord's words to Nathanael about angels ascending and descending on the Son of man point back to Genesis 28; the one at the top of the ladder was the Lord Jesus Christ Himself
- 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 last days have two parts: the day of the Lord's purging and avenging wrath, and the day of the Lord's power and great glory
- Mountains often represent kingdoms; the law and the word of the Lord will go forth through Israel, and with God's kingdom established in the land, the blessing of the world takes place

### 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
- God suspended His dealing with Israel at the day of the Lord; after the Body is taken out, He resumes His program with Israel and Israel's last days are again the issue
- The Church of the Body of Christ is not a society reformer; changing the course of this world is Israel's responsibility, and only the legitimate nation of Israel can fulfill it

### The Earth Repossessed Through Israel

- Isaiah 25:7 speaks of the demolition of the satanic plan of evil on the earth; that covering and veil were established in Genesis 4 through 11
- By establishing His kingdom in the nation Israel, God establishes His kingdom on and over this earth (Zechariah 14:9)
- Solomon is a type of the Messiah, yet Psalm 72's peace and dominion are much more than Solomon ever had; Psalm 83 concerns the 10-nation confederacy of the man of sin

### 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
- Israel goes through five courses of punishment, the fifth containing the day of the Lord's wrath, designed to probe through the hardness of their heart

### The Name I AM THAT I AM (Exodus 3)

- Exodus 3 is the fulfillment of Genesis 15; the English word Jehovah comes from the Hebrew I am, a verbal expression with two issues in it
- First, God's eternalness: time is not a problem to God, so His faithfulness to do what He promised is not diminished by time — God gave a time schedule back to Abraham that He'd do this 400 years later (Genesis 15)
- Second, the shortened form I AM: "I am whatever you need me to be" — the name Jehovah given to Israel like a blank check
- 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
- At Sinai they asked to be dealt with on their performance; the words the remnant will say in the day of the Lord are the words they should have said back there
- Isaiah through Malachi are the fifth course of punishment prophets

### Moses' Song (Exodus 15:16–17)

- Moses understood Israel's purpose: to establish God's kingdom on this earth, starting with the land God gave to Abraham, Isaac and Jacob

### 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)
- Against Amalek, where Satan's policy of evil against them is manifest, their only hope is Jehovah Nissi, God functioning as their conquering hero
- 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)

- The issue should have been not what shall we drink, but let the Lord give us what we need; the Lord provided for them just like His name says
- The law contract operates on the principle if you will — if you do this, then I'll do that — the performance system; in "I *am* the LORD that healeth thee" God fills in the blank
- God put before them a grace system and a merit system, and proves them for what is in them

### The Proving Concept and the Second Trial (Exodus 16)

- In Deuteronomy 8 humbling sets aside pride and self-sufficiency; Israel's greatness is in God's Jehovahness and grace extended to them simply because of who and what He is
- In the manna and the seventh day they did not hearken; the Lord proves their inability to be dealt with on the basis of a law contract
- They did not sign the law contract in ignorance but in stubbornness, refusing to believe what God told them about themselves; the second trial proves them, the other three underscore it

## L6

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

### Trial Three: No Water at Rephidim (Exodus 17:1–7)

- The third trial is almost a repeat of the very first; Israel was not meandering, but directed into these predicaments for their education
- They ought to cast themselves upon His Jehovahness; instead they murmur, complain and chide, even wondering whether His faithfulness to His promises is still there — the issue of Jehovahness and grace "isn't getting through"

### Trial Four: Amalek and Jehovah Nissi (Exodus 17:8–16)

- Amalek's attack is the beginning of Satan's policy of evil against Israel as a nation — a policy that began the moment he heard the Abrahamic covenant; "the first of the nations" means the first Satan used against Israel
- When the rod of God is exalted in Israel they prevail; Jehovah Nissi — your victory, or literally your conquering hero — is the second Jehovah name in the five trials. They "won't be able to Nissi on their own"

### Trial Five: Jethro (Exodus 18)

- What impressed Jethro, a priest of Midian, was not Israel's performance but what the Lord did; Israel's own performance makes a bad impression upon the nations
- 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)

- The if … then is the law covenant: "If you do this, then I'll do that" — the performance system in operation
- 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
- Performance merits one of two responses: good performance merits blessing; Israel is now under law, and God set forth to strike terror in their hearts because they needed to realize they had signed on to a terrifying agreement
- In Exodus 19 the kingdom concept appears again: a kingdom of priests, mediators between God and the rest of the world; that verse in Isaiah 61 has never yet taken place in Israel's history

### 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
- Each course follows the previous one and is intensified over it; verses 14–17 are the first course, and the fifth is the final course, with the greatest length of time
- 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
- Things came upon Israel because they contracted for them when they signed the law covenant; Leviticus 26 gives the history in advance — you are told what to look for in advance
- To the wish, "I wish I could understand God's program with Israel as much as I can understand this dispensation of grace," Keith answers that a passage like Leviticus 26 opens up God's program with Israel

### 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
- God is not sadistic; the punishment is remedial. Every expression says if you will not hearken — the desire is that they hearken

### 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
- "They that hate you shall reign over you" is a tributary issue: Israel is bullied and pays tribute
- Course two begins with "I will break the pride of your power" — governmental power; break literally means cleave, into a two-piece national entity — and God curses the climatic conditions of the land

### Courses Three and Four (Verses 21–26)

- Course three sends wild beasts, beginning a reduction in Israel's population; the she-bear was one of the wild beasts. Desolate highways make trade with other nations very difficult
- 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
- Delivered into the enemy's hand means the enemy owns them — unlike the earlier tributary reign over them

### Course Five Begun (Verses 27–33)

- In the fifth course God walks contrary unto them in fury; the enemies are no longer on the border but dwelling right in the land
- 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
- Keith calls the fifth the most important course to understand; it is the course of punishment in effect in the gospel accounts

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
- Israel is under it in the Gospel accounts and the opening chapter of Acts, and will suffer its final installment in the day of the Lord, the time of Jacob's trouble; with its conclusion the kingdom of heaven is established
- John the Baptist and the twelve apostles are within the fifth course; Isaiah, Jeremiah, Ezekiel, Daniel through to Malachi are fifth course of punishment prophets

### A Burden of Time (Leviticus 26:27–39)

- The courses are the courses of the curses — negative performance merits; God is not sadistic, Israel gets what its conduct merits
- 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

- Between Judges 1 and II Chronicles 36 is the account of all five courses coming upon Israel; Israel followed a course Satan had charted for them in his policy of evil
- Israel has merited the fifth course, and it comes with Nebuchadnezzar; its first primary goal is to let the land enjoy her sabbaths
- Jeremiah was given the length of the first installment, and also described the succeeding installments, though the time factor was reserved for Daniel
- In every course God compassionately endeavored not to bring the next one, but Israel mocked the messengers, despised the words and misused the prophets

### The Prophets Point Back to Leviticus 26

- Isaiah 65 holds the final indictment of Israel's worthiness for the fifth course; "*it is* written before me" — there is a contract written that calls for it
- Such prophetic passages are quoted by circumcision apostles like Peter, James and John in Hebrews through Revelation; the only way that can be true is the more-than-one-installment concept in the fifth course
- Jeremiah 11 threatens the fifth course: receiving all the curses means being in the final course. Once the city has been sacked, Jeremiah laments over it and sees what had been devised now being fulfilled

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
- The northern kingdom received the beginning of the fifth course before the southern kingdom; each course intensifies and adds on top of the previous ones, and the courses are chastisements designed to reform Israel
- Overthrowing some of them is a foretaste of the fifth course; the fifth calls for the overthrow of the whole nation. Under a performance contract, the last thing you want to do is meet God

### 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

- Daniel, given five revelations in the captivity, sits doctrinally in the middle of Isaiah through Malachi like the hub of a wheel; in Daniel 9, his fourth revelation, the fullness of the time schedule for the fifth course was given
- Daniel acknowledges the fifth course came and that they were worthy of it; he understands the law contract held a sworn oath to bring the captivity and desolation
- To understand Israel's history as the prophets did, you have to understand Leviticus 26

### Balaam and Balak (Numbers 22–25)

- After Amalek, the second major issue is Balaam and Balak — a ploy of the Satanic policy of evil against Israel; Satan realizes Israel under the law contract is in a cursable position
- Balaam's four messages are given not only for Balak's sake but are sent back to Satan: the policy of evil will not thwart God's program with Israel

### 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"

### Joshua: Seeds of Rebelliousness

- Every conquest puts God's Jehovahness and the Jehovah Nissi concept on display; Joshua is like the type of the avenger, and the Lord Himself is the perfect avenger
- The blessings of Leviticus 26:1–13 did not begin; seeds of rebelliousness sown in Joshua's day began to take root near its end — Achan's sin is one example

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)

- The Lord has always been faithful to the goodness because the contract called for it and He is faithful to His word; if the rebellion takes hold, the contract calls for course one
- Joshua makes a covenant with the generation after him not to let the seed of rebelliousness sprout; telling them to put away their gods means there must have been gods to put away
- "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)

- Something about the chariots of iron changed the attitude of the children of Judah; something was inhibiting the Lord's capacity with them under the law contract
- 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 Angel of the Lord and the Other Gods (Judges 2:1–13)

- The angel of the Lord confronts their disobedience; they are now worthy of Leviticus 26, commencing with course one. A repentance follows that appears good but is short-lived and superficial
- Serving other gods is the very thing Joshua knew they would do; their covenant with Joshua was not worth the rock that represented it

### 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 Lord delivers them into the hands of spoilers — their enemies come in, raid and take it, the very thing Judges 2:14 says; "they that hate you shall reign over you" is that tributary reign, the measure of control the first course said would come
- 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

- Israel goes through a downward spiraling process; Judges has only temporary halts to the first course. Worthiness for the second course is written especially in I Samuel 12–15
- 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
- God taught Moses that He reserved Himself the right to operate outside the law contract — otherwise He would have to wipe Israel out; the whole issue of David and Solomon is done outside the law contract

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 generation following Joshua knew not the Lord; God raises up a judge and gives them a stay, then the judge dies and they get worse and worse — the down staircase

### 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
- The end of verse 18 shows it is a merciful act: "it repented the LORD because of their groanings"

### The Golden Calf: the Right to Consume Them (Exodus 32)

- The people had already violated the very first command of the contract; under it the Lord had the right to consume them and start again with Moses — preparing Moses to appreciate God's reserved right to operate on the principle of His mercy

### Show Me Thy Glory (Exodus 33–34)

- "Shew me now thy way" asks how God can deal with these people in view of what they are; the glory Moses asks to see is the glory of God's character, the intrinsic nature of God — His intrinsic goodness
- 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
- In Exodus 34 the contract goes back into effect without the nation being wiped out; the Lord gives a doctrinal exposition on His name, tempering what Israel's performance merited from His justice — nothing but unmitigated wrath
- 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

### The 1st Course in Action: Eglon, Midian, Gideon

- Judges has three sections: the first two chapters (the reference to Leviticus 26 and the mercy injection); 3:1 to the end of 16 (the history under the judges, about a 400-year-plus period); and a last section that goes back into that period and pulls a few incidents out
- Eglon king of Moab, one of the border nations, is strengthened; Judges 6 is as explicit a description as could be of the Leviticus 26 1st course; signs are part of the law contract, and their absence is a sure sign something is wrong — Gideon knew that

### Satan's Men and the Demand for a King (I Samuel)

- Eli's sons were sons of Belial — a name given to Satan — not justified men;

Satan had his own men as priests administering the tabernacle in Shiloh

- Asking for a king to be like the nations is a rejection of the theocracy and the straw that breaks the camel's back; after Saul's failures, at the end of chapter 15 the scene is ripe for the 2nd course

L12

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

### The Sign of Thunder and Rain (I Samuel 12)

- The Lord had Samuel give Israel a sign that underscored the great wickedness; thunder and rain at wheat harvest is a sign of the 2nd course — a foretaste of what it called for, and what that great wickedness has merited
- Each course builds upon the previous one: they would still have their fathers' problems, and even more; the 1st had enemies spoiling the harvest while the land was still producing

### 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 Aspects of the Blessing

- A general, satisfied rest throughout David's and Solomon's reign; righteous rule and leadership pulling Israel out of its spiritual corruption; and great national prosperity
- It is less than a quarter of the time under the 1st course; then the 1st course is resumed and the 2nd is added on top of it

### 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
- Israel needs God to be a Redeemer, a Deliverer, an Avenger, a King, and a Blesser — five core issues of the seven Jehovah names; Ruth sits where it is because it focuses on the doctrine of redemption
- 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

### Psalm 132, Isaiah 9 and the Five Books of Psalms

- Psalm 132:11 gives a doctrinal exposition of what God swore to David: He will come and become part of the fruit of David's body and sit upon his throne
- Isaiah 9 speaks of the means of Israel's deliverance from the 5th course: the Messiah, Adonai Jehovah in David's flesh; the day of the Lord's wrath is His

deliverance of Israel and His avengement, and when He sets up the kingdom He is their King and, throughout its duration, their Blesser

- The five books of the Psalms (1–41, 42–72, 73–89, 90–106, 107–150) are a doctrinal exposition on the Davidic covenant: Redeemer, Deliverer, Avenger, King, Blesser
- Psalm 23 is a psalm of the remnant of Israel in the tribulation period, not one to be stuck on the back of funeral announcements

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
- Having built the Lord's temple, Solomon built other high places; a high place exalted instead of the house of Jehovah is the worstness of what he did

### Pride Behind Solomon's Acts

- It eventually went to Solomon's head and pride started working in him; self-exaltation and vainglory gripped him, which bears on one of the judgments of the 2nd course
- He violated every command of Deuteronomy 17, though the Lord appeared to him twice and warned him; pride of power developed in Solomon as king and filtered down to the people

### The Lord Angry: the 1st Course Reinstituted

- "The LORD was angry" had not appeared since the 1st course; under the law contract that word always signifies the courses of the curses
- I Kings 11:11–14 speaks of both the 1st and 2nd courses; the interlude had reversed the 1st course, and God reinstituted it in Solomon's latter days with adversaries on the borders; the 2nd would not start in Solomon's day

### 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
- People do not realize the breakup sits in the law contract as part of the course of curses; each half of the nation is dealt with by the courses of punishment from then on
- A course's issues stay in effect until the king is established — the Lord recognizes the breakup in the gospel accounts; the 5th course is built upon the four before it still in existence
- 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
- Every one of Elijah's miracles bears on the 2nd course; they are signs of it, testifying to its reality upon the nation
- Ahab, with Jezebel, was the worst of them all up to that time; the opportunity at Mount Carmel was so short-lived there was no benefit, and I Kings ends with Israel on the brink of the 3rd course

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*

### Ahab: Satan's Right-Hand Man (I Kings 21)

- The northern kingdom is ready for the 3rd course, the southern to follow very shortly; Ahab was Satan's right-hand man at this time, working especially through his wife Jezebel
- He did very abominably, reinstituting the Amorite abominations Israel was to destroy — setting up a headquarters for them in the northern kingdom
- Ezekiel 16 shows Jerusalem was founded by the Amorites and Hittites as headquarters for Satan's abominations; God claimed the city and set a covenant upon it, and Jerusalem needed to know she had become Satan's lawful captive

### The 3rd Course Comes in Ahaziah's Day

- The evil would come not in Ahab's day but in his son's day; Ahaziah didn't reform, and the 3rd course comes — II Kings 1 through II Kings 10:31 — added to the 2nd
- "*Is it* not because *there is* not a God in Israel" is God's final rebuke to the northern kingdom, and he doesn't respond; the fire coming down from heaven is a sign Jehovah

### 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
- Elijah, whose name represents Jehovah's presence in Israel, is backed out of the land in the reverse of the Lord's coming in under Joshua — that is why his route is told; now the prophet of the 3rd course has come into the land, and the Lord has come into the land again
- Almost immediately Elisha produces the curse of the 3rd course; his ministry, miracles and double portion are in line with it, and the 3rd, 4th and beginning of the 5th move very rapidly

### 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"
- That is the geographical cutting short of Israel: the 3rd course reduced their

number, the 4th has enemies taking portions of the land and cities falling — judging them in a way that affects their nationality

- Keith gives the 4th course as II Kings 10:32 to II Kings 16:20; courses three, four and five come upon the northern kingdom first

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

- God's mercy and grace have never been absent: on the brink of what the 5th course calls for, the LORD was gracious "and would not destroy them, neither cast he them from his presence as yet"
- 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 final installment is the avenging of God's cause with Israel in the day of His wrath; when the kingdom is established, God's plan and purpose stated in the Abrahamic covenant is fulfilled

### Reading the Gospel Accounts Rightly

- John the Baptist is a prophet in the 5th course, showing Israel's program had not been set aside; the days of the Messiah were one of the installments in the 5th course
- The biggest misunderstanding is thinking the dispensation of Gentile grace is going on while the Lord is on earth; Romans 15:8 shows His earthly ministry was to Israel concerning their program
- The gospel of the kingdom is about the literal, physical, covenanted kingdom of God on earth — not how to get to heaven, nor a spiritual reigning of God in men's hearts

### The 5th Course Prophets and Parameters

- Isaiah through Malachi are 5th course of punishment prophets, giving the number of installments; the only thing they have no idea about is Paul's ministry and the dispensation of Gentile grace
- The historical parameters are II Kings 17 through II Kings 25; Chronicles, with its parallel in about II Chronicles 30 to 36, emphasizes the 1st aspect — His faithfulness to His promises

### 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
- Verses 7 and following recount why it came: they "sold themselves to do evil,"

and there was no remedy but the 5th course; Judah will follow the same route, only later

### Walking Contrary in Fury (Leviticus 26)

- In the 5th course God walks contrary to Israel in fury — treating them as if they are not His nation, though they still are; this explains Hosea, a 5th course prophet, pronouncing that they will be not His people
- 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

- II Kings 15:37 marks the 4th course starting in Judah; Hezekiah and Josiah are two bright spots, but Manasseh, like the Ahab of the southern kingdom, puts the nation where there is no remedy but the 5th course
- 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
- In Jeremiah 25 and 29 he makes clear that is only the beginning; Daniel especially tells that the 70 years is only the 1st installment — there is a 2nd installment that has a goal, and a 3rd that has a goal

## 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
- The dispensation of grace God kept secret until He revealed it to the apostle Paul, who shows how to rightly divide the Word into time past (Genesis–Acts 8), now, and what's to come (Hebrews–Revelation, especially)
- There is plenty in the prophets about God dealing with the Gentiles, but through Israel's program; the salvation of Gentiles per se is part of God's program with Israel — that is not the mystery
- 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

- Leviticus 26 gives no time schedule for any of the courses, including the 5th; the things it speaks of couldn't be entirely fulfilled in 70 years
- 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

- Babylon was judged to a degree, but not completely: Jeremiah 50–51 describe Babylon rising again, and its full recompense waits until many nations and great kings serve themselves of them (Jeremiah 25:14)
- Other nations and great kings will serve themselves of Israel just as Babylon did; the 5th course won't end until everything set forth by the 5th course of punishment prophets is accomplished
- "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 last treading down of Jerusalem will be the one the man of sin produces (Luke 21). Titus the Roman sacked Jerusalem in the dispensation of Gentile grace — not a prophesied event

### The Return and the Later Installments (Jeremiah 29)

- Once the land has enjoyed her Sabbaths, the Lord lets the people of Israel back in the land, to be there for what He wants accomplished during the 3rd installment; in the 5th He removes them from the land one more time
- The 5th course starts and ends the exact same way — over 20 clearly identifiable parallels between the 1st and 5th installments; they don't get the kingdom right after the 70 years are over

### 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
- Isaiah's prophecy knows nothing about the dispensation of Gentile grace; Ezekiel runs from the 1st installment to the final installment and the kingdom; Micah 7:9 shows the indignation doesn't end with the 70 years
- In the doctrinal middle of these prophets, Daniel sets forth the time schedule of the 5th course — the subject of the next lesson

## 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
- God remembering His covenant is His Jehovahness — time is not a factor to Him: there will be over 400 years again from the captivity until the kingdom

### The Climactic Stage (Leviticus 26:40)

- The climactic stage in God's program with Israel is when the nation is confronted with their iniquities and called upon to confess them — a prophecy that has John the Baptist's ministry in view
- It is composed of the 4th and 5th installments, the days of the Messiah; its first part has to do with the first advent of the Messiah and His meek and lowly coming; the gospel accounts and Acts 1–8 record its beginning
- During that time the Messiah will function as the Redeemer, the Deliverer, the Avenger, the King, and the Blesser

### Daniel the Hub; Seven Doctrinal Issues

- Daniel sits doctrinally in the middle of the major 5th course prophets —

Isaiah, Jeremiah, Ezekiel, Daniel — like the hub of a wheel; he received five revelations (chapters 2, 7, 8, 9, 10–12), each building on the previous

- Seven major doctrinal issues in Isaiah through Malachi: (1) the 1st installment and the scope of the 5th course; (2) God's Jehovahness and grace working for Israel; (3) the new covenant to come
- (4) the Lord's day of purging and avenging wrath; (5) Israel's prescription for cleansing — what the baptism of repentance for the remission of sins is all about; (6) the time schedule for the whole 5th course, Daniel's primary concern; (7) Israel's glory in the kingdom

### 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
- A second and a third Gentile dominion follow — a 2nd and a 3rd installment; the fifth has a relationship to the fourth unlike the relationships the previous ones had to the earlier ones
- What was treated and acknowledged separately is where the fifth concept comes from; a kingdom ends up divided, and in that state becomes the 5th installment, really a confederacy of ten nations surrounding the land of Israel
- “In the days of these kings shall the God of heaven set up a kingdom” (Daniel 2:44) — a divine endeavor, not a human one: the God of heaven does it, the source of the term kingdom of heaven

### 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

- Daniel 9 is the 4th of Daniel's five revelations; he is missing one major piece of doctrine — the time factor. God has always dealt with Israel on time schedules: in Genesis 15 the issue was about 400 years
- 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

- Daniel understood the 70 years were over, so the 1st installment was over and the 2nd at its beginning; he seeks the time schedule according to Leviticus 26

### Seventy Sevens of Years

- Gabriel comes to give Daniel skill and understanding regarding the times; to consider is to put two or more things together — matching the times with the remaining installments of the visions of chapters 7 and 8
- Verse 24 is the general time schedule remaining in the 5th course: seventy weeks, literally seventy sevens — of years, the same unit of time applying to the rest of the time schedule; its contents must transpire to get the kingdom
- "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
- God's injected mercy concept is His legal right to make the interruption — Paul refers to Exodus 33 in Romans 9 as he explains the dispensational change; God made no mention He would bring in a dispensation of Gentile grace
- Christians try to see things in Daniel taking place in this dispensation of grace, letting history interpret the Bible instead of the Bible telling them how to look at history

### 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 last seven years were already given in a previous revelation as time, times and half a time. God says to look at three units of time, yet the installment concept is still valid
- 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

### The 2nd and 3rd Installments

- The 2nd installment is a 49-year period while Jerusalem and the temple are rebuilt — "the street shall be built again, and the wall, even in troublous times," from without and within; Ezra, Nehemiah and Esther are its historical record
- The 434 years cover the 3rd and 4th installments: the 3rd is God saying nothing to Israel — Hosea 5 indicates it, Amos 8 declares it — for about 400 years, until John the Baptist breaks the silence (Luke 3) and begins the 4th

## 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 New Testament God makes with Israel can't be made until Christ dies; Galatians 4 shows that in the Lord's earthly ministry, until He dies, you are still under the law
- 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

- In Hosea 5:14–15 God's actions and attitude of verse 14 stay that way “till they acknowledge their offence” — terminology out of Leviticus 26, whose verse 40 and following is the marker that begins the 4th installment
- 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
- In Hosea 2:14 God will “allure her, and bring her into the wilderness, and speak comfortably unto her” — which He does in the 4th installment; that is one reason John is in the wilderness

### Isaiah 40 and Malachi 3–4

- Wrath in the 1st installment, displeasure in the 2nd, no speaking at all in the 3rd: as Isaiah 40 prophesied, John is the one through whom God changes the tone of His voice toward His people
- Malachi, the last prophet, prophesied the one who would break the silence; his last two chapters set forth the scope of the 4th and 5th installments — John the Baptist the prophet of the 4th, Elijah of the 5th
- “There was a man sent from God” (John 1:6) is startling: there hadn't been a man sent from God since the days of Malachi

### 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)
- The Messiah begins to fulfill the Davidic covenant mandate to be Israel's Redeemer, Deliverer, Avenger, King and Blesser; the 4th installment is the beginning of the climactic stage in God's program with Israel
- Mark 1:15 ties the kingdom to Daniel's time schedule: John's and the Lord's ministries begin about the 480-year mark of the 490 — 98% gone, so “The time is fulfilled” — the dispensation of Gentile grace not in view

### Signs, Cleansing and the Remnant

- Casting out demons and healing the sick are two hallmark signs of the kingdom from the prophets (Isaiah 35, Zechariah 13); the signs verify the words, the words explain the sign — signs of the times on Daniel's time schedule
- John starts the prescription for cleansing by baptizing with water unto repentance; the positive responders become the remnant, the little flock; and

the baptism with fire is the day of the Lord's wrath

- 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
- In Romans 9, 10 and 11 Paul teaches how to look at the Bible as a whole from the perspective of this dispensation of grace, and amplifies it in Ephesians 2–3 and I Timothy 6
- God has not cast away His people (Romans 11:1); He has done something to Israel — their program stopped, Daniel's time schedule not clicking on — but their fullness is coming, though not in this dispensation of grace

### Literal, Not Spiritualized

- Kingdom passages like Isaiah 2 and Zechariah 14 haven't come to pass and literally mean what they say; resorting to a spiritual fulfiller of those things makes God a liar
- Hebrews 2's “we see not yet” is a yet clause: something else God is doing functions as an interruption in His program with Israel, explained only in Romans through Philemon

### 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
- The Lord has functioned as the Redeemer; He will come as the Deliverer and avenge, then be the King and the Blesser — Paul quotes Isaiah 59 and Isaiah 27 representatively of the salvation Israel has yet to receive
- “For the gifts and calling of God *are* without repentance” (Romans 11:29): God hasn't changed His mind; Israel's program stands upon the Word of God and His oath-bound covenant
- 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

### Matthew 24: The 5th Installment

- In Matthew 24 the Lord follows Daniel 11–12; He speaks of the event at the 5th installment's midpoint produced by the man of sin — not Titus the Roman, who acted in the dispensation of Gentile grace, still a mystery then

- The beginning of sorrows describes the 5th installment, the time of Jacob's trouble; the great tribulation is the last three and a half years; the Lord comes “immediately after the tribulation of those days” — not before, not in the middle
- The entire Book of the Revelation deals with the 5th installment and the kingdom, and has nothing to do with this dispensation of grace; Luke 12:31 is a promise to the remnant, not to us

### 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
- God will fulfill His program with Israel, administering His righteous rule through Israel, and will dovetail the two programs under the imperial headship of the Lord Jesus Christ

# 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. Keith has decided “cycles” isn’t accurate: a course is one added on top of another, like a course meal, and the punishment is remedial — God is not sadistic. His historical parameters: 1st course Judges 1:1 to I Samuel 15:35; the interlude of glorious blessing I Samuel 16 to the beginning of I Kings 12; 2nd course I Kings 12 to the end of I Kings; 3rd course II Kings 1 to II Kings 10:31; 4th course II Kings 10:32 to II Kings 16:20; 5th course II Kings 17 through II Kings 25. There is no sixth course; the 5th is the final course, the most important to understand, in effect from the Assyrian Babylonian captivity until the kingdom is established.

## 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. The 1st installment is the Assyrian Babylonian captivity that lets the land enjoy her sabbaths, with the time schedule given to Jeremiah of 70 years. The 2nd, under the second Gentile dominion, the Medo-Persian, brings them back into the land: about 49 years, while Jerusalem and the temple are rebuilt, covering Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi. The 3rd is about 400 years of the silence of God, between Malachi and the ministry of John the Baptist; the 4th begins with John the Baptist — Matthew, Mark, Luke and John up to Acts 9; the 5th is the day of the Lord’s wrath. 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. Just when the fifth installment was ready to get underway, the Lord was long-suffering and brought in the dispensation of grace in accordance with the mystery of Christ kept secret since before the world began. 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. While it is in effect God's program with Israel is suspended, in abeyance; the dispensation of grace ends, and the resumption of Israel's program starts, at the same time.

### Jehovahness and Grace vs. the Law Contract

God's name Jehovah means "I am whatever you need me to be," and time is not a problem to Him, so His faithfulness to do what He promised isn't diminished by time. 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. God reserved Himself the right to operate outside the law contract and be merciful; otherwise He would have had to wipe Israel out. Israel needs a Redeemer, a Deliverer, an Avenger, a King and a Blesser; the Davidic covenant is the how — Redeemer at the cross, Deliverer and Avenger in the day of the Lord's wrath, King and Blesser in the kingdom.

### 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 things written aforetime are written for our learning, not for our obedience; they were written for Israel's obedience. 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. Saved people today are not spiritual Israelites, and the Church, the Body of Christ, is not a society reformer — that is Israel's responsibility. The Rapture is found only in Paul's epistles; there is no church, the body of Christ, in Matthew 24 — you're in Israel's program.

## 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 26:1–13** | The contracted blessings — not Israel's history |

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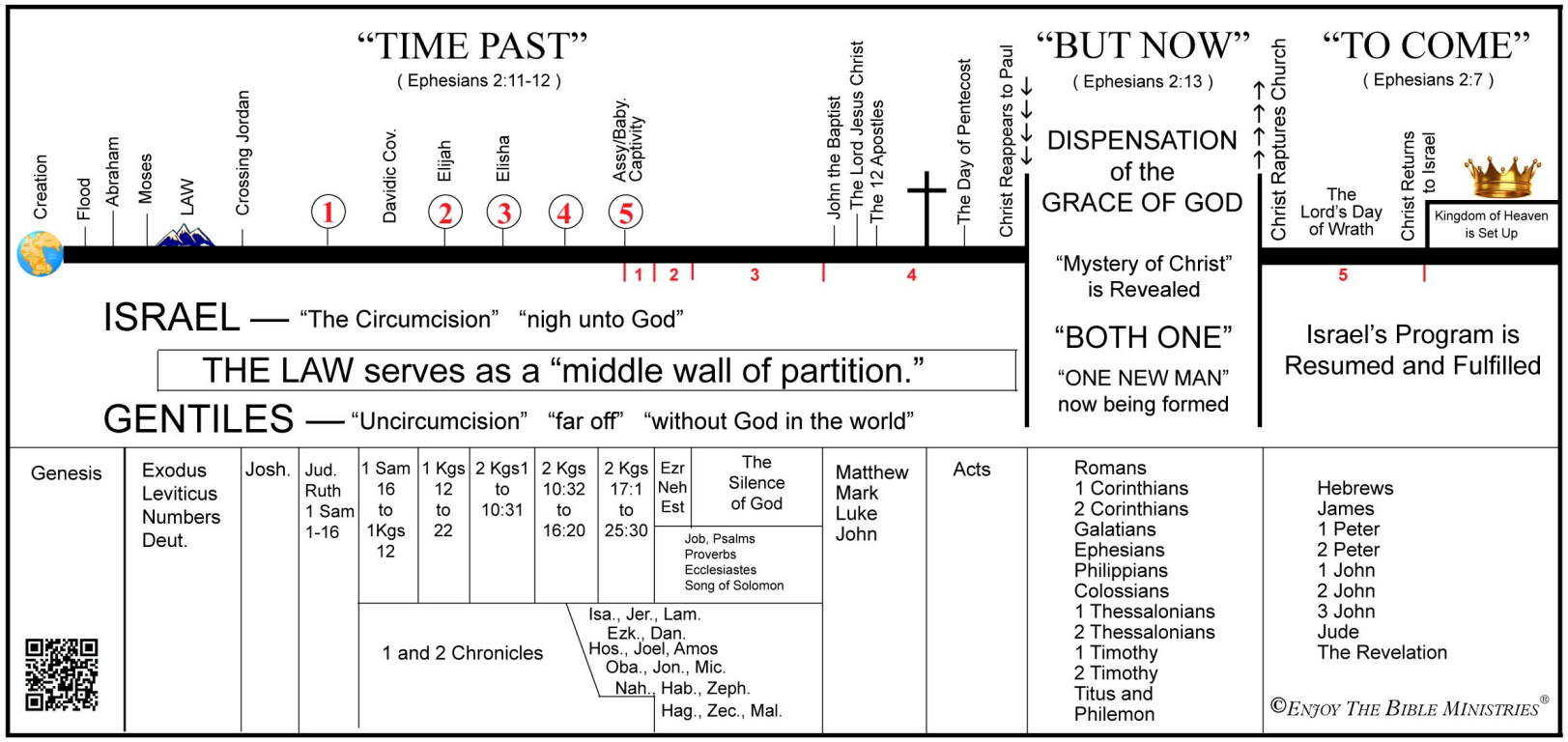
|---|---|
| **Leviticus 26:14 ff.** | The five courses: verses 14–17, 18–20, 21–22, 23–26, and 27 to the end |
| **Leviticus 26:34–35** | The land enjoys her sabbaths: goal and identifier of the 5th course; its 1st installment underway |
| **Leviticus 26:40 ff.** | The marker that begins the 4th installment; John the Baptist's ministry in view |
| **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 10:32–33** | The Lord began to cut Israel short: the 4th course |
| **II Kings 17:1–6** | The 5th course comes upon the northern kingdom |
| **II Chronicles 36:21** | The land enjoying her sabbaths: the 5th course underway; 70 years by Jeremiah |
| **Psalms (five books)** | An exposition on the Davidic covenant: Redeemer, Deliverer, Avenger, King, Blesser |
| **Isaiah 9:6–7** | The child born, the Son given: the means of Israel's deliverance from the 5th course |
| **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 |
| **Amos 8:11–12** | The famine of hearing the words of the Lord: the 3rd installment |
| **Luke 21** | The times of the Gentiles: the Lord's title for the 5th course |
| **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
1
Davidic Cov.
2
Elijah
3
Elisha
4
Assy/Baby. Captivity
5
John the Baptist
The Lord Jesus Christ
The 12 Apostles
The Day of Pentecost
Christ Reappears to Paul
DISPENSATION of the GRACE OF GOD
"Mystery of Christ" is Revealed
"BOTH ONE"
"ONE NEW MAN" now being formed
Christ Raptures Church
The Lord's Day of Wrath
Christ Returns to Israel
Kingdom of Heaven is Set Up
1
2
3
4
5
ISRAEL — "The Circumcision" "nigh unto God"
THE LAW serves as a "middle wall of partition."
GENTILES — "Uncircumcision" "far off" "without God in the world"
Israel's Program is Resumed and Fulfilled
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
Ezr
Neh
Est
The Silence of God
Job, Psalms
Proverbs
Ecclesiastes
Song of Solomon
1 and 2 Chronicles
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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