A Short History of Israel

A 20-Lesson Survey · Keith Blades · Enjoy the Bible Ministries®

Complete Overview & Layered Outline

Six sections — 20 lessons — a short survey history of God's dealings with Israel

Section	Lessons	Focus
God's Plan and Purpose with Israel	Lessons 1–3	*God's own nation to repossess the earth*
Jehovahness and Grace; the Law Contract	Lessons 4–6	*Israel's only hope: Jehovahness and grace*
The Five Courses of Punishment	Lessons 7–9	*Leviticus 26: each course builds upon the other*
First Course; Interlude of Glorious Blessing	Lessons 10–12	*Judges to 1 Kings; the Davidic covenant*
Second Through Fourth Courses; Fifth Arrives	Lessons 13–15	*1 Kings 11 to 2 Kings 25*
Five Installments of the Fifth Course	Lessons 16–20	*From the 70 years to the kingdom*

Scan to visit **www.enjoythebible.org**

God's Plan and Purpose with Israel · Lessons 1–3

God's own nation to repossess the earth · Romans 11; Genesis 1–3, 12, 13, 14, 28, 32; Daniel 7:27

1 Why Study Israel's History?

L1 · Laying the Foundation

- This study surveys the major highlights of Israel's history essential for understanding the Old Testament, the Gospel accounts, the opening chapters of Acts, and Hebrews through Revelation.
- Five basic reasons make this study important; the first (Romans 11): God has temporarily suspended His program with Israel—it is by no means done.
- Leviticus 26 is central to everything in the study: Israel's history mapped out for them in advance, before they ever entered the land.
- Rightly dividing: time past (God's program with Israel), now (this dispensation of grace), and what is yet to come when He fulfills and resumes His program with Israel.

2 The Five Beginnings and Genesis 12

L2 · Genesis 12:1-3 Against Genesis 1–11

- Genesis 12:1-3, the Abrahamic covenant: everything said from this point on amplifies and expands upon those three verses; Israel is the covenanted seed of Abraham.
- At least five beginnings in Genesis: the world (1:1-25), man (1:26–2:25), man's sin and Satan's rulership (3), the course of this world (4–11), the nation Israel (12–50).
- Man was created the monarch of the earth (dominion, subduing—Genesis 1:26-28); establishing God's kingdom on the earth was his responsibility, lost by Adam when he sinned.
- God's own nation: through Israel He will repossess the earth and establish His kingdom on it—they will fulfill what He created Adam for.

3 Israel, God's Ruler

L3 · Genesis 13, 14, 28 and 32; Daniel 7:27

- Satan became the prince of this world when he got Adam to sin (Luke 4; John 12, 14, 16); Israel could not evict him on their own—their Messiah has come to do it.
- The name Israel (Genesis 32:28) means God's ruling prince, God's ruler: rulership will be stripped from Satan, the prince of the world, and vested in Israel.
- Genesis 13: Abraham walks the land, a gesture of possession; Genesis 14: Melchizedek represents the Most High, possessor of heaven and earth; Genesis 28: the gate of heaven.
- The greatness of the great nation (Daniel 7:27): God is the ruler in it, and all dominions serve and obey God through them.

Jehovahness and Grace; the Law Contract · Lessons 4–6

Israel's only hope: Jehovahness and grace · Isaiah 2; Exodus 3, 15–19; Hosea 13–14; Leviticus 26

4 God's Jehovahness and Grace

L4 · Isaiah 2, Then Exodus 3

- Isaiah 2 is yet to be fulfilled because the dispensation of Gentile grace is now in effect; Israel's program is in abeyance in this mystery dispensation, but will be fulfilled.
- Israel's only hope is God putting His Jehovahness into effect and giving them its benefits graciously—the only reason they get that kingdom and become that great nation.
- The name Jehovah (Exodus 3): I am fill in the blank—whatever you need me to be; by His Jehovahness God provides, and by His grace He gives.
- In the line of the seed of David, Jesus Christ would be Israel's Redeemer, Deliverer, Avenger, King, and Blesser—yet at Mount Sinai they accepted an alternative, a performance contract called the law.

5 The Trials Before Sinai

L5 · Hosea 13–14; Exodus 15–16; Deuteronomy 8

- Hosea 13–14: every time God says I'll be this or I'll do this, He is talking about His Jehovahness; only the remnant, in the day of the Lord, ever really learns it.
- Five trials for Israel's education, Exodus 15:22 through chapter 18. Trial 1, the bitter waters of Marah: the Lord Jehovah provided for them, just like His name says.
- Trial 2, the hunger in the wilderness of Sin (Exodus 16), first manifests their impotency to be dealt with on the basis of performance; it proves them—the other three underscore it.
- God's Jehovahness is His performance for you; His grace gives you its benefit as a gift. The law contract did not contract for mercy or grace, but for merit.

6 Trials 3–5, Sinai, and Leviticus 26

L6 · Exodus 17–19; Leviticus 26

- Trials 3–5 (Exodus 17–18): no water at Rephidim; Amalek—Jehovah Nissi; Jethro—only by God's performance can Israel ever make an impact upon the nations.
- At Sinai (Exodus 19) Israel signed the law contract, for God to deal with them on the basis of what they merit by what they do—learning Jehovahness and grace the hard way.
- Leviticus 26 maps their history in advance: not the blessings (vv. 1-13) but the curses (v. 14 and following); everything else, minus Romans through Philemon, is there in nutshell form.
- Five courses of punishment, each seven times more—the second intensified over the first; the fifth is the final course, with the most to it and the greatest length of time.

The Five Courses of Punishment · Lessons 7–9

Leviticus 26: each course builds upon the other · Leviticus 26; 2 Chronicles 36; Amos 4, 8

7 The Five Courses Described

L7 · Leviticus 26:14-33

- Each succeeding course builds and amplifies upon the other: the issues of course one stay, and later courses are layered on top.
- Course one (vv. 16-17): physical health and border raids. Course two (vv. 18-20): breaking the pride of their power—their government—and cursing the land's climate.
- Course three (vv. 21-22): wild beasts and desolate highways. Course four (vv. 23-26): God walks contrary, and enemies reduce the nation, numerically and geographically.
- Course five (vv. 27-33), in fury: the most important course to understand—from the Assyrian Babylonian captivity until the kingdom is established; there is no sixth course.

8 The Scope of the Fifth Course

L8 · Leviticus 26; 2 Chronicles 36; Isaiah 65; Jeremiah 11

- 2 Chronicles 36 and the end of 2 Kings: the historical commencement of the fifth course—Israel is under it in the Gospel accounts and the opening chapter of Acts.
- Isaiah, Jeremiah, Ezekiel, Daniel, and through to Malachi are fifth course of punishment prophets—raised up when the fifth course was ready and coming upon the nation.
- Through Jeremiah (Jeremiah 11) Israel is told it is getting all the curses in that contract—the fifth course; in Lamentations 2 what had been devised is fulfilled.
- The first primary goal of the fifth course is to let the land enjoy her Sabbaths; the 70 years given to Jeremiah were only its first installment—the fifth course has installments, plural.

9 Leviticus 26 in the Later Prophets

L9 · Amos 4, 8; Deuteronomy 29–30; Joshua 23

- Two major passages on the curses: Leviticus 26, the primary one, then Deuteronomy 28. In Amos 4 the Lord reviews the four courses and threatens the fifth.
- Amos 8: God goes silent to the nation for almost 400 years, Malachi to the ministry of John the Baptist—the third installment in the fifth course.
- Deuteronomy 29–30: not a performance contract but an unconditional covenant—God's Jehovahness covenant, to deliver them when under the fifth course.
- Seeds of rebelliousness were sown in Joshua's day (Achan's sin, Joshua 7); Joshua realized that if they spread, the first course would begin in the generation after him (Joshua 23).

First Course; Interlude of Glorious Blessing · Lessons 10–12

Judges to 1 Kings; the Davidic covenant · Judges 2, 2 Samuel 7

10 The First Course of Punishment

L10 · The Book of Judges

- Judges 2 tells you what you are seeing: the Lord raises up a judge; the nation responds for a while, then returns to rebelliousness a little worse—a downward spiral.
- Nowhere in the law contract did God contract to raise up judges—He reserved Himself the right to operate outside that contract, in mercy.
- About 450 years under the first course (Judges 1:1 to 1 Samuel 15:35)—through the judges, only temporary halts, stays to the first course and its curses.
- Like a staircase, the nation goes down to worthiness for the second course—1 Samuel shows the rejection of the theocracy in wanting a king like other nations.

11 God's Reserved Right to Be Merciful

L11 · Judges 2, Exodus 32–34, and 1 Samuel 8

- Judges 2:16: raising up a judge is not contracted for in the law contract—God had reserved the right to do it; otherwise He would have had to wipe out the nation.
- Exodus 32: with the golden calf Israel violated the very first command of that contract—God had the right to consume them.
- Exodus 33–34: God reserves Himself the right to be merciful and gracious—two words foreign to the law contract, which had no mercy clause.
- 1 Samuel 8: wanting a king to be like the rest of the nations is a rejection of the theocracy; at the end of chapter 15 the scene is ripe for the second course.

12 The Interlude of Glorious Blessing

L12 · 1 Samuel 16 to 1 Kings 12; the Davidic Covenant

- 1 Samuel 12: at wheat harvest, thunder and rain—a sign that underscored the great wickedness, and a foretaste of what the second course called for.
- Instead of the second course, God reverses the first and brings in an interlude of glorious blessing —totally undeserved—1 Samuel 16 to the beginning of 1 Kings 12.
- Its aspects: a satisfied rest, a righteous rule and leadership, and great national prosperity; one reason for it: a foretaste of what His Jehovahness and grace will give them.
- 2 Samuel 7: the Davidic covenant spells out the mechanics—of the seed of David, He will be their Redeemer, their Deliverer, their Avenger, their King, and their Blesser.

Second Through Fourth Courses; Fifth Arrives · Lessons 13–15

1 Kings 11 to 2 Kings 25 · 1 Kings 12, 2 Kings 1–17, 2 Chronicles 36

13

The Second Course of Punishment

L13 · 1 Kings 11–22 and Leviticus 26:18–20

- 1 Kings 11: Solomon plunges the nation back into apostasy; a pride develops first in Solomon and spreads to the people—pride in their governmental power.
- Leviticus 26:18–20 is the second course: its first aspect, breaking the pride of their power; its second, droughts and contrary weather conditions.
- 1 Kings 12:1 begins the second course: the kingdom broken in two—Jeroboam and the ten tribes in the north, Rehoboam and Judah with Benjamin in the south.
- Elijah, a prophet of the second course, stops the heavens from raining for three and a half years —"your heaven as iron, and your earth as brass" (Leviticus 26:19).

14

The Third and Fourth Courses of Punishment

L14 · 2 Kings 1–16: Elijah Removed, Elisha Brought In

- 1 Kings 21: Ahab did very abominably in following idols—the northern kingdom is ready for the third course; the southern kingdom will follow suit.
- Third course (2 Kings 1 to 10:31): God starts speaking about walking contrary—prepares for it in the third course, starts in the fourth, does it in fury in the fifth.
- 2 Kings 2: the prophet of the second course is removed; Elisha is the prophet of the third course, and almost immediately produces its curse.
- Fourth course (2 Kings 10:32 to 16:20): the geographical cutting short of Israel; in 2 Kings 17 the judgments of the fifth course start on the northern kingdom.

15

The Fifth Course Arrives

L15 · 2 Kings 17–25, Leviticus 26, 2 Chronicles 36

- The fifth course is the final course—no sixth, no seventh; everything in the rest of your Bible from that point on, except Romans through Philemon, pertains to it.
- Isaiah through Malachi are fifth course prophets; the one thing they have no idea about is Paul's ministry and the dispensation of Gentile grace.
- 2 Kings 17: the fifth course comes upon the northern kingdom—the king of Assyria is its enemy; then Judah is carried away out of their land.
- 2 Chronicles 36:21: when the 70 years are fulfilled, the initial installment is over, but the fifth course itself isn't—there are five installments to it.

Five Installments of the Fifth Course · Lessons 16–20

From the 70 Years to the Kingdom · Jeremiah 25, Daniel 2 & 9, Romans 11

16

The Installments of the Fifth Course

L16 · Jeremiah 25 and 29; the Fifth Course Prophets

- Through Jeremiah the time schedule for the first installment is given: the 70-year captivity that lets the land enjoy her Sabbaths is only the beginning of the fifth course.
- The times of the Gentiles—the Lord's title for the fifth course (Luke 21): Gentiles plural, nations that have run roughshod over Israel; not the dispensation of Gentile grace.
- Jeremiah 29: once the land's enjoyed her Sabbaths, the Lord lets Israel back in the land; in the fifth installment He has them removed one more time.
- Isaiah through Malachi: each opens with the first installment and ends with the final installment and the kingdom—the doctrinal scope of each is the historical scope of the fifth course.

17

Daniel 2: The Five Installments

L17 · Leviticus 26:40, Daniel 2, and the Interruption

- Daniel 2: a dream given to Nebuchadnezzar, but for Israel—the times of the Gentiles, plural; this is where the five installment concept primarily comes from.
- The fourth installment = the Lord Jesus Christ's earthly ministry and the opening chapters of Acts; at Stephen's stoning the Son of Man stands, ready to usher in the fifth.
- God then suspended Israel's program and raised up Paul to begin this dispensation of Gentile grace—inserted between the fourth and fifth installments.
- From Daniel's perspective there is no dispensation of Gentile grace—God brought it in in accordance with the mystery of Christ, kept secret since before the world began.

18

Daniel 9 in Detail

L18 · The Time Schedule for Installments Two Through Five

- Daniel 9: seventy sevens of years for installments two through five—installment one had already taken place. Dispensation of Gentile grace not in view; still a mystery.
- First installment: 70 years for the desolations of Jerusalem, for the land to enjoy her Sabbaths—over by Daniel 9, at the beginning of the second installment.
- Second installment (Medo-Persian): a 49-year period while Jerusalem and the temple are rebuilt in troublous times; Haggai, Zechariah and Malachi raised up under it.
- Third installment: God saying nothing to Israel for about 400 of the 434 years—until John the Baptist breaks the silence and begins the fourth installment.

19

The Third and Fourth Installments

L19 · The Silence Broken and the Days of the Messiah

- Hosea 5:15, "till they acknowledge their offence"—terminology out of Leviticus 26; Leviticus 26:40 and following is the marker that begins the fourth installment.
- Third installment: a 400-year silence of God (Amos 8:11–12), between Malachi and the gospel accounts—why the Apocrypha books aren't the Word of God.
- Fourth installment: beginning with John the Baptist, the Messiah begins to fulfill the mandate of the Davidic covenant—Redeemer, Deliverer, Avenger, King, and Blesser.
- Matthew, Mark, Luke, and John are still God's program with Israel, the fourth installment—a prophesied issue; the dispensation of Gentile grace is unprophesied.

20

The Fifth Installment and the Kingdom

L20 · Romans 11, the Rapture, and Israel's Program Resumed

- Romans 11: God hasn't cast away His people; their program won't be resumed until the fullness of the Gentiles be come in and God concludes this dispensation.
- The fifth installment—the day of the Lord's wrath, the last seven years on Daniel's time schedule—takes place on this earth after the rapture.
- At His coming the Lord gives the remnant that kingdom in the physical land of Israel; God administers His righteous rule over the earth through the agency of His nation Israel.
- The fulfillment of the Abrahamic covenant in that kingdom, with provision for the blessing of the nations—God will fulfill His program and purpose with Israel.