# Survey of God's Program with Israel

## The Silence of God — the 3rd Installment of the 5th Course of Punishment

*A 7-Lesson Study by Keith Blades | Enjoy the Bible Ministries®*

Study Overview & Lesson Summaries

## About This Series

These are Lessons 1–7 of the 28-lesson tenth part of the Survey of God's Program with Israel. They take up the 3rd installment in the 5th course of punishment — the time of the silence of God to the nation Israel — and what God expected Israel to do with the scriptures during that time of silence. The 3rd installment lasted about 400 years, and God said nothing to Israel in that time: no prophets were raised up and no scriptures were written. The blank page between Malachi and Matthew represents that 400-year period of silence. This study traces the passages in Isaiah through Malachi that spoke beforehand of this time — Daniel 9, then Hosea, Amos, Micah and Malachi — and on the basis of Amos 8 shows why the books of the Apocrypha, written during this time, are not the word of God. God did not leave Israel without anything to deal with. They had Genesis through Malachi, which the Lord breaks into three sections — the law of Moses, the Psalms, and the prophets — and they were to search the scriptures. The later lessons introduce the Psalms section, Job through Song of Solomon: five books for five major issues, every one designed for the remnant in the 5th installment, the day of the Lord. James 5 and 4 show the remnant had been taught Job and Proverbs.

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## Lessons at a Glance

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| **L1** | The Silence of God and Looping Parallelism — Isaiah through Malachi: Seven Doctrinal Issues, Sense and Sequence |
| **L2** | God's Great Silence to the Nation Israel — Daniel 9; Hosea 5 and 2; Amos 8; Micah 5; Malachi 2–3 |
| **L3** | Amos 8 and the Books of the Apocrypha — The Famine of Hearing; Daniel 12:4; the Custodian of the Scriptures |
| **L4** | Search the Scriptures: Law, Psalms, Prophets — Amos 8; Luke 3; Isaiah 28–29; Luke 24; John 5 and 7; I Peter 1 |
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| Lesson | Core Focus |
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## Lesson Summaries

**L1**

### The Silence of God and Looping Parallelism *Isaiah through Malachi: Seven Doctrinal Issues, Sense and Sequence*

#### The 3rd Installment: The Silence of God

- The 3rd installment lasted about 400 years, and God said nothing to Israel in that time: no prophets were raised up, and no scriptures were written
- The blank page between Malachi and Matthew represents that 400-year period of silence
- Isaiah through Malachi are the 5th course of punishment prophets; everything they say pertains to Israel's 5th course of punishment

#### Seven Major Doctrinal Issues

- The seven major doctrinal issues include the basic structure to the 5th course, the doctrine of the Messiah, the new covenant, the Lord's day of wrath, the prescription for cleansing, the time schedule, and the blessings of the kingdom
- Under the new covenant Israel cannot make themselves into God's kingdom of priests; He graciously gives them the perfect justification and perfect sanctification they need

#### Major and Minor Prophets: A Doctrinal Breakdown

- A twofold breakdown of these prophets is legitimate, but the issue is the doctrinal presentation, not the amount of space
- Most of the seven doctrinal issues are set forth in Isaiah, Jeremiah, Ezekiel and Daniel; what are commonly called the minor prophets are a detailed amplification upon them
- Isaiah through Malachi are not in random order but in a doctrinally progressive one; the opening kings show a progression from early in the 4th course to the 1st installment of the 5th
- Rearranging the prophets by date destroys the doctrinal sense and sequence God has put there

#### Looping Parallelism

- At the end of Daniel the book is sealed; Hosea, a contemporary of Isaiah, loops back to Isaiah's time — "The beginning of the word of the LORD by Hosea" — and builds on the doctrine of Isaiah through Daniel
- Hosea 1–3 greatly amplifies the bill of divorcement declared in Isaiah 50; Micah loops back once more, and then Haggai, Zechariah and Malachi

#### Daniel's Time Schedule

- Daniel's time schedule puts a timeframe on every installment; through Isaiah,

Israel understood there were five installments, but time-wise knew only that the 1st would be 70 years

### What God Left Israel in the Silence

- God left them primarily two major sections of scripture — Job through Song of Solomon and the 5th course of punishment prophets — and the whole package of doctrine was put together before the 3rd installment started
- Genesis through Esther records the history that brought the 5th course upon them; Job through Malachi gives the doctrine to deal with under it
- The four topics: the doctrine of the silence of God, the edification God expected, the books of the Apocrypha, and the deep entrenchment of Israel's vain religious system; Phariseeism and Sadduceeism came out of the 3rd installment

L2

## God's Great Silence to the Nation Israel *Daniel 9; Hosea 5 and 2; Amos 8; Micah 5; Malachi 2–3*

### Part of the Chastisement of the 5th Course

- As part of the punishment and chastisement of the 5th course, God would withdraw Himself from Israel and say nothing to them for a great length of time
- Since God said nothing, no scriptures were written and no prophets functioned — but Israel did have Genesis through Malachi to deal with

### Daniel 9: Three Time Sections for the Remaining Installments

- Daniel 9's time schedule is where Israel is first given information about the 3rd installment
- Seventy sevens, or 490 years, finish off the remaining installments; the whole 5th course is given as 560 years, 70 plus 490
- Gabriel breaks the 490 years into three major time sections, as though combining the 3rd and 4th installments, because in the 3rd God says and does nothing in Israel
- The 3rd installment lasts approximately 400 years — duration-wise, the greatest aspect of punishment Israel receives in the 5th course

### Hosea 5 and 2: The Lion, the Absent God, the Wilderness

- In Hosea 5:14–15 Israel deals with the Lord as a roaring lion that tears them, then as an absent God — "I will go *and* return to my place, till they acknowledge their offence" — and then as one who has mercy on them
- God would confront Israel with their iniquity; John the Baptist, a priest, is the one He uses, preaching in the wilderness because that is where God said He would allure her
- The first thing to understand about the 3rd installment is that God's presence in Israel will not even be sensed

### Amos 8: A Famine of Hearing the Word of the Lord

- There would be no spokesman for God operating in Israel; anyone who claimed to speak for God then was a false one
- The famine is in the land, so it cannot be the 1st installment; not the 4th, for the Messiah is there; not the 5th, for the Holy Ghost will be operating — only the 3rd is left

### Micah 5 and Malachi 2–3

- In Micah 5 God gives them up until the Messiah comes — the time of Antiochus Epiphanes and the Maccabean revolt, considered in Israel's history their blackest hour yet
- Malachi's indictment is primarily against the reestablishment of Israel's vain religious system, which held that the 1st installment exhausted the judgment of the 5th course
- God would go silent a long time and next speak with judgment on the doorstep; the Lord quotes Malachi 3:1 in Matthew 11 and identifies John as its fulfillment

**L3**

## Amos 8 and the Books of the Apocrypha *The Famine of Hearing; Daniel 12:4; the Custodian of the Scriptures*

### Only the 3rd Installment Fits Amos 8

- Not the 1st installment — Israel is out of the land; not the 2nd — Haggai, Zechariah and Malachi were raised up; not the 4th — the Messiah is there; not the 5th — because of what Joel spoke about
- The famine means no prophets, no divine spokesmen, no visions, no angelic visitations

### Daniel 12:4: Run to and Fro

- "many shall run to and fro, and knowledge shall be increased" describes a long time of hearing nothing, then increased knowledge; Israel running to and fro, looking for the word and not getting it, is the 3rd installment
- Information given to Zechariah increased the knowledge given to Daniel; the capstone of the increase of knowledge is accomplished by the Messiah Himself, in passages like Matthew 24 and Luke 21

### The Books of the Apocrypha

- Writings produced in Israel during the 3rd installment have claimed to be part of the Word of God; anything produced then claiming to be the Word of God is outright false on the basis of what God said
- Keith's Douay-Confraternity Bible lists these books as part of the Old Testament, and the Roman Catholic Church claims all 14 are inspired of God

### The Standard Reasons Don't Satisfy

- The three standard Protestant reasons: the New Testament never quotes them — but many accepted books are never quoted; they make no claim to inspiration — neither do Ruth or Esther; the Jews did not consider them scripture, which has some good weight

### Amos 8 Is the Only Reason You Need

- The books were produced in Israel while God was dealing with Israel; you need something from God that says why to reject them, and you have it when you understand the 3rd installment
- Nothing was going to be given during that time — no prophet would say, thus saith the Lord; Amos 8 is the only reason needed to reject those books
- They may have some historical information on Israel's afflictions in that time, but what represents the 3rd installment in God's word is the blank page between Malachi and Matthew

### The Custodian of the Scriptures; Israel's Responsibility

- Martin Luther's work rested on destroying the Roman Catholic doctrine of being the custodian of the scriptures; the drive of the Reformation became

getting the Word of God into people's hands

- Israel was expected to deal with Genesis through Malachi; Phariseeism, Sadduceeism and the political structure of the gospel accounts developed during the 3rd installment

L4

## Search the Scriptures: Law, Psalms, Prophets *Amos 8; Luke 3; Isaiah 28–29; Luke 24; John 5 and 7; I Peter 1*

### A Famine of the Word Spoken by a Prophet

- The silence is an aspect of God's chastisement under the 5th course contracted for in Leviticus 26: no revelations, no angelic visitations, no prophet saying "Thus saith the Lord"
- It does not mean they lacked the written word they already possessed; what they lacked was the word of the Lord in the form of someone speaking it as a prophet
- They will look for a prophet and find no one; what they are supposed to do is deal with the scriptures they have

### The Silence Breaks with John the Baptist

- Malachi was the last prophet; the 4th installment opens with the silence breaking through John the Baptist, when "the word of God came unto John"
- Every gospel account deals with John's ministry at its beginning, because that is when the 4th installment gets underway

### Isaiah 28–29: The Rulers and the Book

- Isaiah 28 is a strong denunciation of Israel's rulers for failing in the edification of the people
- "precept *must be* upon precept" describes a system built into Genesis through Malachi in which knowledge and doctrine come progressively, like milk to meat
- From Isaiah 29: they had a book of information from God, Genesis through Malachi, to deal with — but the religious leaders would not handle it properly

### Luke 24: The Threefold Breakdown

- In Luke 24 the Lord breaks the scriptures into three major sections; "concerning me" is the main line of doctrine — the doctrine of the Messiah
- The law of Moses runs from Genesis up to and including Esther; the Psalms are Job through Song of Solomon; the prophets are the 5th course of punishment prophets, Isaiah through Malachi
- Ezra, Nehemiah and Esther cover the 2nd installment; God then goes silent, so no more historical books follow

### John 5: "Search the scriptures"

- The religious leaders failed to benefit from the Father's testimony about the Son in Genesis through Malachi
- The Lord does not tell them to read the scriptures — they had been reading them; a divine design for edification is built in that requires searching added to the reading
- Because the Lord commands them to search, they had the capacity to do it; they went negative instead

### What Searching Means: John 7 and I Peter 1

- In John 7 they could not reconcile Galilee with Bethlehem because they were

dealing with just one scripture; the Greek word for search is used of a dog following an animal's tracks

- In I Peter 1 Peter describes how the prophets who wrote of Israel's final salvation searched the issue out

L5

## Searching Out the Doctrine of Israel's Salvation *Luke 24; I Peter 1:1–12; James 5 and the Book of Job*

### The Three Sections of Israel's Scriptures

- The law of Moses covered Genesis through Esther; the Psalms, Job through Song of Solomon; the prophets, Isaiah through Malachi
- The major development of the doctrine of the Messiah sits in the book of Psalms itself; special emphasis is laid on His sufferings and resurrection

### I Peter 1: Salvation Ready to Be Revealed

- In I Peter 1, "strangers" is a title for the remnant of Israel scattered outside the land; Peter has the 5th installment, the day of the Lord, in view
- The salvation is not personal salvation from the debt and penalty of sins, which they already have, but salvation from the wrath coming when the Lord has His day, culminating in His personal return

### Two Cornerstones of Israel's Edification

- One major line was the doctrine of the Messiah; the second was the doctrine of the salvation coming to the remnant at the end of the 5th installment, especially in Job through Song of Solomon and Isaiah through Malachi
- While God was silent, these two lines of doctrine were the cornerstones of Israel's edification

### Searching "what, or what manner of time"

- Searching means tracing something out, following its tracks; mentally, it is detailed study tracing concepts from basics to advanced issues
- The prophets searched three things: the "what" of the Messiah's sufferings; "what manner of time" — the installments and time schedule; and the glory and blessings to be bestowed on Israel by God's grace
- These three issues primarily make up the doctrine of Israel's salvation, which Israel was expected to trace out in the 3rd installment

### What the Israelite Had in the Silence

- From Genesis through Esther an Israelite in the 3rd installment could place himself in God's plan: Israel failed to comply with the law contract, so God dealt with them by the contracted curses of Leviticus 26
- From Daniel he would have the time schedule, and know the last two installments are the days of the Messiah

### Five Books, Five Issues; James 5 and Job

- Job through Song of Solomon are five books by divine design, not editorial decision, because there are five major issues, pertinent to them in the Lord's day
- James, writing to the remnant, reminds them of what they were taught from Job; there is a designed parallel between what Job went through and what the remnant goes through in the 5th installment
- Every one of the five books is designed for the remnant in the 5th installment, the day of the Lord

L6

## Five Primer Courses to the Remnant *Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon*

### Job: The Remnant's Plight

- Job's doctrinal issue: understand and appreciate the remnant's plight in view of Satan's plan of evil — the very plight the remnant will be in during the 5th installment
- The expressions used of Job — "perfect and upright, and one that feared God, and eschewed evil" — are used of the remnant a number of times in the 5th course of punishment prophets
- The three lines of argument of Job's three friends are the same three lines Israel's vain religious system will use to move the remnant away from their stand
- A double blessing is exactly what the Lord promises the remnant in Isaiah 60 and 61 once the kingdom is established

### Psalms: The Remnant's Hope

- Israel's hope, the remnant's in particular, is the mechanical implementation of the Davidic Covenant: Adonai Jehovah enfleshing Himself in the line of David to be the Redeemer, the Deliverer, the Avenger, the King, and the Blesser
- The five books of the Psalms each focus on one mandate: Psalms 1–41 on redemption; 42–72 the second mandate; the third book on the avengement of God's cause; 90–106 the King; 107–150 the fifth and final mandate
- The middle Psalm of each book extols the mechanical means by which that mandate is fulfilled; Psalm 22 describes what takes place on the cross as the Lord Jesus Christ functions as Israel's substitute Redeemer

### Proverbs: Wisdom for the Worthy Walk

- Proverbs deals with the remnant's wisdom for walking worthy of their calling, especially in the midst of the apostate religious system in Israel
- The proverbs themselves run from chapter 10 to the end of chapter 29, bracketed by nine chapters of introduction and two chapters of conclusion
- Proverbs 30 is a prophecy describing a coming generation; every item listed was something the Lord pointed out in the gospel accounts against the Pharisees, scribes and chief priests

### Ecclesiastes: The Foolishness of Human Wisdom

- Ecclesiastes shows the foolishness of anyone in the nation, especially the remnant, following human wisdom and jettisoning divine wisdom; every attempt to be satisfied by human wisdom ends in it all being vanity
- The basic everlasting gospel the angel preaches in the last three and a half years of the day of the Lord is contained in Ecclesiastes, where the issue is that God is the creator

### Song of Solomon: Joy and Chastity

- The Shulamite typifies the remnant and her lover is the Messiah; she maintains her joy and chastity in the face of the wooings of Solomon in his apostasy, who is like Israel's vain religious system

### Primer Courses to the Remnant

- The five books are almost like primer courses to the remnant — five major doctrinal issues the remnant will be concerned with

L7

## "Ye have heard of the patience of Job" *James 5 and 4: The Special Role of Job and Proverbs*

### Where the Study Stands

- Everything regarding the silence of God has been covered; now they look at even more fundamental issues contained in Job through Song of Solomon

### James Writes to the Scattered Remnant

- James is an epistle to the members of the remnant of Israel — "the twelve tribes which are scattered abroad" — with Israel's program in view
- The scattering is the one recorded in Acts 7 upon the stoning of Stephen, who saw the Son of Man no longer sitting but standing at the Father's right hand
- Though all the preparations were there, the Lord did not begin His day; in the wisdom of God, the remnant were not immediately made aware of the new program
- God had things written to the scattered remnant that fit them then and would fit the remnant when the program resumes; more will use Hebrews through Revelation then than ever did back then

### James 5: The Coming of the Lord Draweth Nigh

- The coming of the Lord in James is the Lord's return at the end of the day of the Lord; James writes as if the day of the Lord is the next thing the remnant will experience
- In those epistles the Lord is always standing; no one knew He sat down again until they were made aware of the revelation given to the apostle Paul

### The Apostles' Job: Edifying the Remnant

- In the day of the Lord the remnant will be speaking in the name of the Lord and suffering affliction; some will function as prophets
- The apostles had a job to edify the remnant for the day of the Lord; in John 21 Peter is given that teaching job over all the other apostles — lamb to sheep to sheep, a growth progression
- James 5 shows that one of the things the remnant was taught in preparation for the day of the Lord was the Book of Job

### Heard and Seen: The End of the Lord

- The remnant had heard of Job's patience because it was doctrinally communicated to them; on the one aspect he is especially concerned with, James changes from the heard concept to the seen issue
- What counseled Job's heart and produced his patience is designed to counsel the remnant's heart; they are to appreciate they will receive the same end of the Lord when He returns

### James 4 and Proverbs: The Worthy Walk

- On the equipment for the remnant's worthy walk, James 4 takes a quote out of Proverbs; one place it is said is Proverbs 3:34
- James does not quote the whole of Proverbs 3 because the remnant had already been taught it; he reminds them of what they were taught
- The five books' role is special, not exclusive; the majority of what they say, and their majority application, is for the remnant in the day of the Lord

# Key Doctrinal Distinctions

## Israel's Program vs. the Dispensation of Grace

Between the 4th and 5th installments God has interrupted Israel's program by bringing the dispensation of grace into effect, to which Romans through Philemon pertain; Hebrews through Revelation give the final details Israel and the remnant need in the 5th installment. The mystery dispensation is left off the 5th-course timeline to view things from Israel's perspective, though it does belong to God's plan and purpose. When Peter wrote, he had no knowledge of a dispensation of grace interrupting the program; Israel's last days had no anticipation of one.

## The Written Word vs. the Word Spoken by a Prophet

The famine of Amos 8 does not mean Israel lacked the written word of God they already possessed; what they lacked was the word of the Lord spoken by a prophet. The word of the Lord in Amos 8:11 is new revelation, not the scriptures as we possess them.

## Edified Without a Prophet — Then and Today

Israel being edified without God or a prophet speaking is how it operates today too: for the dispensation of grace there is Romans through Philemon, with no prophets and no manifestations of divine intervention. There is a divine design for edification, milk to meat, in Israel's program just as in Romans through Philemon.

## Not About This Dispensation: Daniel 12:4 and the Apocrypha

In Daniel 12:4, "knowledge shall be increased" is not talking about anything going on in this dispensation of grace. The apocryphal books were produced while God was dealing with Israel, not under the dispensation of grace.

## Written to the Remnant, Not the Body of Christ

I Peter is addressed to the strangers, the remnant of Israel, not to the church the body of Christ; James's audience is the twelve tribes scattered abroad, not the members of the body of Christ today. The coming of the Lord in James 5:7 is not the rapture that ends this dispensation of grace, but the coming of the Lord at the end of the day of the Lord. James operates on a different principle for the remnant's worthy walk than the body of Christ does in Romans 6–8; only the apostle Paul talks about the Lord sitting down again.

## Israel's Salvation in I Peter 1 vs. Personal Salvation

The salvation in I Peter 1:5 is not personal salvation from the debt and penalty of sins, which the remnant already had; it is salvation from the wrath that comes when the Lord has His day.

## Proverbs and the Law of Contract

Proverbs is designed for God's program with Israel and has the law of contract in view; some things in it, if put into effect today, would disobey God because they do not pertain to this dispensation of grace.

## Key Scripture References

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| **Leviticus 26** | The 5th course of punishment contracted for in the law contract; the silence is an aspect of it |
| **Job** | Designed especially for the remnant in the 5th installment; Job is described in terms used of the remnant |
| **Psalms 1–150** | Five books of the Psalms, each focusing on one mandate of the Davidic Covenant |
| **Psalm 22** | What takes place on the cross as the Lord functions as Israel's substitute Redeemer |
| **Proverbs 1:1–6** | Infinitives expressing the book's purposes |
| **Proverbs 3:34** | Where the principle James quotes in James 4:6 is said |
| **Proverbs 30** | A prophecy of a coming generation the Lord exposed in the gospel accounts |
| **Ecclesiastes** | The foolishness of following human wisdom |
| **Song of Solomon** | The remnant's joy and chastity as they await the Lord's return |
| **Isaiah 1:1–2** | 4th course kings; the first indictment that Israel is worthy of the 5th course |
| **Isaiah 28–29** | Denunciation of the rulers; precept upon precept; a book of information from God |
| **Isaiah 40:1–3** | God starts speaking comfortably to His people |
| **Isaiah 50; Hosea 1–3** | The bill of divorcement, stated in Isaiah and greatly amplified in Hosea |
| **Daniel 9** | The time schedule; the first information about the 3rd installment; three time sections |
| **Daniel 12:4** | Running to and fro — the 3rd installment — and then increased knowledge |
| **Hosea 1:2** | "The beginning of the word of the LORD by Hosea" — looping back to Isaiah's time |
| **Hosea 2:14** | God allures her into the wilderness — why John preaches there |
| **Hosea 5:14–15** | The lion, and the absent God who returns to His place |
| **Amos 8:11–12** | The famine of hearing the words of the LORD — only the 3rd installment fits |
| **Micah 5** | God gives them up until the Messiah comes |
| **Malachi 2:17 – 3:1** | "Where *is* the God of judgment?" — God tells Israel when to expect Him to speak again |
| **Matthew 11** | The Lord quotes Malachi 3:1 and identifies John as its fulfillment |
| **Luke 3:1–4** | "the word of God came unto John" — the silence breaks |

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| **Luke 24:44** | The law, the Psalms and the prophets; the doctrine of the Messiah |
| **John 5:37–39** | "Search the scriptures" — the Father's testimony to the Son |
| **John 7:40–52** | Galilee and Bethlehem: dealing with just one scripture |
| **Acts 7** | The scattering upon the stoning of Stephen; the Son of Man standing |
| **James 4:1–6** | James takes a quote out of Proverbs for the remnant's worthy walk |
| **James 5:7–11** | The coming of the Lord; "Ye have heard of the patience of Job" |
| **I Peter 1:1–12** | The strangers; salvation ready to be revealed; the prophets searched |