

The Effectual Working of God's Word (Israel) – Part 1

A 3-Lesson Study by Keith Blades | Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Series

This series, delivered as three morning sessions at a camp adult class, surveys three foundational doctrines that God designed to “effectually work” in the hearts and minds of His people Israel. Each lesson provides a rapid but essential overview — a “whirlwind” survey — of doctrinal matters indispensable for understanding God’s program with Israel and the scriptures that pertain to it. The three subjects are: (1) the doctrine of God’s “Jehovah-ness,” the full doctrinal content behind the name Jehovah; (2) Israel’s history mapped out in advance through the five courses of punishment in Leviticus 26; and (3) the Davidic Covenant, the covenant by which God declared the means of putting His Jehovah-ness into effect for Israel through the Messiah. Together these three doctrines form the essential interpretive framework for handling the scriptures of Israel’s prophetic program with accuracy and insight.



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Lessons at a Glance

Lesson	Core Focus
Lesson 1	The Doctrine of God’s Jehovah-ness — Israel’s education in the name Jehovah, from the Exodus through the Law Contract and beyond
Lesson 2	Israel’s History Mapped Out in Advance — Leviticus 26 and the five escalating courses of punishment as Israel’s history textbook
Lesson 3	The Davidic Covenant — How God’s Jehovah-ness is put into effect for Israel through the Son of David and the five sections of the Psalms

Lesson Summaries

L1

The Doctrine of God’s Jehovah-ness *What the Name Jehovah Was Designed to Work in Israel*

- This series examines three key doctrines God designed to “effectually work” in Israel’s hearts — Lesson 1 introduces the first: the doctrine of His

“Jehovah-ness”

- “Jehovahness” is Keith’s coined expression for the full doctrinal content behind the name Jehovah — what God committed Himself to be and do for Israel by that name
- Israel was designed to know, trust, and publish God’s Jehovah-ness among the nations — this was the purpose of her calling (Isaiah 12; Isaiah 26)

God’s Education in Jehovahness Begins at the Exodus

- God began Israel’s education in Jehovahness at the Exodus (Exodus 3; 6): He acted so that they would “know that I am Jehovah” — but Israel responded with a high heart, not a humble one
- God gave Israel seven Jehovah compound names to instruct them in specific dimensions of His Jehovahness: Jireh, Rofeca, Nissi, Shalom, Ra’ah, Tsidkenu, Shammah
- Exodus 15–18 constitutes God’s advanced studies in Jehovahness between the Exodus and Sinai

Israel Chooses the Law Contract

- At Sinai, God offered a choice: trust in Jehovah’s grace, or commit to perform His commandments — Israel chose performance, and God said: “O that there were such a heart in them”
- From that moment, Israel’s history became the long and hard education in God’s Jehovahness through failure, discipline, and ultimately promised restoration
- Deuteronomy 32 (Moses’ song) and Hosea 13–14 preview Israel’s entire history and God’s final redemptive response when their strength is gone and they return to Jehovah

L2

Israel’s History Mapped Out in Advance *Leviticus 26 and the Five Courses of Punishment*

- The second key doctrine: God mapped out all of Israel’s history in advance in Leviticus 26 — the foundational historical and prophetic “textbook” for God’s program with Israel
- Understanding Leviticus 26 is the master key to making sense of the entire Old Testament historical and prophetic literature — nothing in Israel’s history is random

The Five Courses of Punishment (Leviticus 26:14ff)

- Course 1: Physical afflictions, enemies devouring harvest — the period of the Judges; seeds of rebellion visible even before Israel entered the land
- Course 2: Wild beasts, plague, famine — escalating discipline when Israel failed to return after the first course
- Course 3: Military defeat, the sword coming upon the land
- Course 4: Pestilence, cities laid waste, sanctuaries desolate
- Course 5: Scattering among the nations — the most critical course; carries multiple identifiable, time-limited installments

The Fifth Course and Its Prophetic Installments

- The fifth course of punishment is the centerpiece of Old Testament prophecy — it has multiple installments, each with a specific schedule and resolution
- First installment: Babylonian captivity (70 years — Jeremiah); Daniel lives

through it and prays when the 70 years expire (Daniel 9)

- Key fifth-course prophets: Isaiah (“hand stretched out still”), Jeremiah, Daniel, Ezekiel, Amos
- Amos 4 illustrates the tragic recurring pattern: God brings each course, yet “ye have not returned unto me, saith the LORD”
- Ezekiel 21:25–27: the crown removed and overturned three times until “he come whose right it is” — the Messiah who alone can rightfully establish the kingdom

L3

The Davidic Covenant *God's Jehovah-ness Put into Effect Through the Son of David*

- The third key doctrine: the Davidic Covenant — the covenant by which God declared the means of putting His Jehovah-ness into effect for Israel
- The Davidic Covenant answers the question raised by the five courses of punishment: how can God be everything Israel needs Him to be (Redeemer, Deliverer, Avenger, King, Blessor)?

The Seven Names Organized into Five Mandates (RDAKB)

- God organized the seven Jehovah compound names into five categories: Redemption (Jireh + Rofeca), Deliverance (Nissi), Avenging (Shalom + Ra'ah), Kingship (Tsidkenu), Blessing (Shammah)
- The first course of punishment (Judges through 1 Samuel 15) demonstrated, in order, Israel's desperate need for each of the five mandates — a Redeemer (Ruth), a Deliverer (Deborah/Barak), an Avenger (Samson), a King (Samuel/Saul), a Blessor
- The Messiah, the Son of David, fulfills all five mandates in sequence: Redeemer (the cross), Deliverer and Avenger (the day of wrath), King (the kingdom), Blessor (throughout)

The Five Sections of the Book of Psalms

- The five sections of the book of Psalms correspond to the five mandates of the Davidic Covenant: Psalms 1–41 (Redemption), Psalms 42–72 (Deliverance), Psalms 73–89 (Avenging), Psalms 90–106 (Kingdom), Psalms 107–150 (Blessing)
- Psalm 22 is the core Psalm of Section 1 — detailing the Redeemer on the cross; Jesus' entry on an ass (Zechariah 9:9) immediately signaled redemption to any instructed Israelite
- Psalms 50–55 are the core Psalms of Section 2 (Deliverance); Psalm 83 is the core of Section 3 (the confederacy of nations and God's avenging); Psalms 90ff are the Kingdom Psalms; Psalms 120–134 (“Songs of Degrees”) cap Section 5
- Romans 11:26 (“And so all Israel shall be saved, as it is written”) draws from the Deliverer coming out of Zion — the fulfillment of the second mandate of the Davidic Covenant
- Not a single Psalm in the book is outside the fulfillment of the five mandates of the Davidic Covenant in Israel's program

Key Doctrinal Distinctions

Grace vs. Law Performance in Israel's Program

The doctrine of Jehovahness reveals that God's entire program with Israel is rooted in His grace — His sovereign commitment to be everything they need by His own name. Israel's repeated failure under the Law Contract confirmed that blessings could never be merited through performance. Everything God does for Israel, He does as Jehovah — on the basis of who He is, not what Israel deserves.

Israel's Program Distinguished from the Dispensation of Grace

The doctrines surveyed in this series — Jehovahness, Leviticus 26, and the Davidic Covenant — pertain specifically to Israel's prophetic program. Believers in the Dispensation of Grace are beneficiaries of understanding these things, gaining insight into God's ways and word, but they are not direct recipients of Israel's covenants or program. Right division keeps each program in its proper dispensational context.

History in Advance: God's Sovereign Management of Israel's Program

God gave Israel their entire national history in advance through Leviticus 26 and Deuteronomy 28. This is not merely isolated predictive prophecy — it is a structured, escalating program with guaranteed resolution. Every event in Israel's history, from the Judges period through the final scattering and ultimate restoration, unfolds exactly as God mapped it out, establishing His absolute sovereign management of the nation.

The Davidic Covenant as the Fulfillment of Jehovahness

The Davidic Covenant is not simply a political arrangement granting a royal dynasty. It is the God-ordained mechanism by which all seven Jehovah compound names — and every aspect of what Jehovah committed Himself to be for Israel — are put into effect through the Messiah, the Son of David who is Himself Jehovah. The covenant answers Israel's need demonstrated across the five courses of punishment.

Key Scripture References

Isaiah 12	Israel's future song of praise to Jehovah at the kingdom's establishment — key to the Jehovahness doctrine
Isaiah 26	"In that day" — Israel's trust in Jehovah when the kingdom is established after the day of the Lord
Exodus 3; 6	The introduction and definition of the name Jehovah to Israel at the Exodus — the beginning of God's education in Jehovahness
Deuteronomy 32	Moses' song — previewing Israel's entire history and their ultimate return to

	Jehovah when their strength is gone
Hosea 13–14	God's prophetic depiction of Israel's rejection of Jehovah and His ultimate redemptive "I will" response
Leviticus 26:14ff	The five courses of punishment — the master map of Israel's history given in advance before they entered the land
Deuteronomy 28	The contracted blessings and cursings forming the law contract; foundational alongside Leviticus 26
Amos 4	Illustration of the recurring pattern: God brings each course of punishment — "yet ye have not returned unto me"
Ezekiel 21:25–27	The crown removed and overturned three times until He comes whose right it is — the Messiah
Psalms 22	Core Psalm of Section 1 of the Psalms — the Redeemer on the cross; fulfills the first mandate of the Davidic Covenant
Psalms 50–55; 83	Core Psalms of Sections 2 and 3 — Deliverance and Avenging; the confederacy of nations dealt with by God
Zechariah 9:9	The Messiah entering Jerusalem on an ass — presenting Himself as Redeemer to any doctrinally instructed Israelite
Romans 11:26	"And so all Israel shall be saved" — the Deliverer coming out of Zion; fulfillment of the second mandate of the Davidic Covenant

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