

# Survey of God's Program with Israel

## Exodus through Deuteronomy — the Exodus Stage

A 19-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

### About This Series

This 19-lesson study is the second stage of Keith Blades' Long History of Israel series, covering the books of Exodus, Leviticus, Numbers, and Deuteronomy. Beginning with the historical Exodus from Egypt and following Israel's preparation at Mount Sinai, through the wilderness, and to the plains of Moab, Keith focuses not on ceremonial law details but on the five doctrinally crucial issues embedded within this stage of Israel's history. These five issues are: (1) God's training of Israel in His Jehovah-ness and grace through the five wilderness trials; (2) the five courses of punishment contracted in Leviticus 26 — the prophetic backbone of all of Israel's subsequent history; (3) God's warning to Satan and the Gentile nations through Balaam's four messages; (4) the Palestinian covenant of Deuteronomy 29–30 — the Jehovah-ness and grace covenant guaranteeing Israel's ultimate restoration; and (5) Moses' final appeal, the Song of Moses, and Moses' blessing of the twelve tribes. Leviticus 26 serves as the organizing framework for reading every subsequent historical and prophetic book of the Old Testament. The series also makes consistent connections to the prophets (Hosea, Amos, Isaiah, Jeremiah, Ezekiel) and to New Testament passages (Romans 9–11, Revelation) where these same five issues are referenced, confirmed, and applied to Israel's future tribulation and kingdom program.



[www.enjoythebible.org](http://www.enjoythebible.org)

### Lessons at a Glance

Lesson	Core Focus
L1	Introduction to the Exodus Stage — The Four Books; Jacob's Ladder; the Son of Man
L2	Structural Survey — The Five Crucial Issues Introduced
L3	The Five Crucial Issues in Detail — God's Purpose in the Wilderness Proving
L4	The Name Jehovah — Timelessness: Immutability and Certainty of Counsel
L5	The Name Jehovah Continued — Unlimited Capacity; Compound Jehovah Names
L6	The Jehovah Names Applied to the Five Trials — Preview of Exodus 15–18
L7	Capping the Jehovah-ness Study — Hosea 13–14; Deuteronomy 8
L8	The Five Trials in Detail — Trial 1: Marah (Jehovah Rapha); Trial 2: Manna

L9	Introduction to Leviticus 26 — The Five Courses of Punishment
L10	Leviticus 26 Applied — Tracking the Courses through Israel's History; Amos 4
L11	Leviticus 26 Continued — Isaiah 65; Jeremiah; Lamentations
L12	Completing Leviticus 26 — Transition to Numbers 22–25; Balak/Balaam Introduced
L13	The Balak/Balaam Situation — Context; Parallel with Revelation 13
L14	Balaam's Four Messages — First and Second Messages (Numbers 23)
L15	Balaam's Third and Fourth Messages — The Star of Jacob; Completing the Study
L16	The Palestinian Covenant — Deuteronomy 29–30 Introduced
L17	Palestinian Covenant in Detail — Deuteronomy 30; New Covenant Foundations
L18	Palestinian Covenant Confirmed by the Prophets — Jeremiah 30–33
L19	Moses' Appeal; The Song of Moses (Deuteronomy 32); Moses' Blessing (Deuteronomy 33)

## Lesson Summaries

L1

**Introduction to the Exodus Stage** *The Four Books; Jacob's Ladder; the Son of Man*

**Introduction — The Exodus Stage in the Long History of Israel**

- The Exodus Stage (Stage 2) is recorded in four books: Exodus, Leviticus, Numbers, and Deuteronomy — each addressing a distinct major issue in God's program with Israel
- Each of the four books contains four major sub-sections, giving 16 major divisions across the Exodus Stage
- Genesis 15:13–15 maps the entire Exodus Stage in advance: 400 years in a foreign land, then brought out with great substance — a prophecy fulfilled in exact detail

**Jacob's Ladder and the Land as the Gate of Heaven**

- Genesis 28 — Jacob's ladder vision at Bethel establishes the land of Israel as "the house of God" and the "gate of heaven": the means through which heaven's will is administered on earth and through which all Gentile blessing flows
- John 1:49–51 — the Lord connects this vision to Nathanael's confession: the Son of Man is the fulfillment of Jacob's ladder in the kingdom age; angels ascending and descending on Him

**The Son of Man Title and Israel's Kingdom Program**

- "Son of Man" (from ha'adam — son of Adam) connects Genesis 3:15, Psalm 8, and Hebrews 2: the Lord Jesus Christ is the son of Adam who receives dominion of the world; Israel is the vehicle through which His kingdom administration is established
- Jacob's personal history (Hosea 12:1–6) is used by God as a mirror for Israel's national history — the detail given to Jacob in Genesis is purposeful and programmatic

L2

## **Structural Survey** *The Five Crucial Issues Introduced*

### **Structure of the Four Books**

- Exodus: (a) Israel's multiplication in Egypt (Ex. 1–2); (b) Moses' preparation, God's judgment of Egypt, and the Exodus itself (Ex. 2–15:21); (c) five wilderness trials, God's training in Jehovah-ness (Ex. 15:22–18:27); (d) the law contract at Sinai (Ex. 19–40)
- Leviticus: Levitical/priestly provisions; contracted blessings and cursings in Leviticus 26 — an advance prophetic outline of all of Israel's history under the law
- Numbers: the numbering of Israel's armies for conquest; the Balaam/Balak incident (Num. 22–25) — God's message to Satan and the Gentile nations
- Deuteronomy: Moses rehearses the law a second time; establishes the Palestinian covenant (Deut. 29–30); ends with Moses' final appeal, Song of Moses, and blessing of the tribes

### **The Five Crucial Issues**

- Issue 1: God's training of Israel in His Jehovah-ness and grace through the five trials (Ex. 15:22–18:27) — if they had learned this, they would not have entered the law contract
- Issue 2: The five courses of punishment (Lev. 26) — contracted cursings that map all of Israel's future history and extend into the tribulation period
- Issue 3: God's warning to Satan and the Gentiles through Balaam (Num. 22–25) — declaring Israel's invincibility under God's covenant
- Issue 4: The Palestinian covenant (Deut. 29–30) — God's unilateral covenant to deal with Israel on the basis of His Jehovah-ness and grace, not their performance
- Issue 5: Moses' final appeal and Song of Moses (Deut. 31–34) — a perpetual witness against Israel's rebelliousness and for God's ultimate vindication

L3

### **The Five Crucial Issues in Detail** *God's Purpose in the Wilderness Proving Walking Through the Printed Outline — Purposes of the Exodus*

- God brings Israel out of Egypt for multiple interconnected purposes: fulfillment of the Abrahamic covenant; constitution of a full nation from the multiplied seed; producing fear of Israel among surrounding nations; judging Egypt (Genesis 15:14); and educating Israel in His Jehovah-ness
- The five crucial issues are all centered on one theme: God's Jehovah-ness and grace — each issue is a different facet of God's determination to bring Israel to their destiny on the basis of who He is, not who they are

#### **What This Survey Does and Does Not Cover**

- Exodus 1–15 (the plagues, the Passover) and Leviticus 1–25 (ceremonial law details) are noted but not the doctrinal focus; the five crucial issues are where the doctrinal weight lies
- Leviticus 26 — contracted blessings (vv. 3–13) and the five courses of punishment (vv. 14–end) — is the backbone of everything; the reader who masters Leviticus 26 can track every subsequent historical and prophetic book with precision

#### **Israel's Name and God's Vision for His Nation**

- Jacob's name is changed to "Israel" (Genesis 32) — meaning "God's conqueror" and "God's ruler" — the name declares what the nation will ultimately be as God's administrator of righteous rule and victor over Satan's policy of evil
- "Deuteronomy" = second giving of the law (Deuteron = second; nomos = law) — Moses rehearses the whole law before making the Palestinian covenant; the name itself announces the structure of that final book

L4

### **The Name Jehovah** *Timelessness: Immutability and Certainty of Counsel*

#### **The Name Jehovah — Derived from "I AM THAT I AM"**

- Exodus 3:14–15 — God takes the verbal expression "I AM THAT I AM" and contracts it into His personal name Jehovah: "This is my name forever and my memorial unto all generations"
- Two things the expression declares: (1) Timelessness — God is the same past, present, and future; (2) Unlimited capacity — "I AM \_\_\_" is an open-ended declaration of His ability to meet any need in any circumstance

#### **Timelessness — Immutability and Certainty of Counsel**

- Immutability: God cannot be forced or circumstantially compelled to change His mind or counsel; what He has purposed will come to pass regardless of how much time passes or how contrary appearances are
- Certainty of counsel: Hebrews 13:8 (Jesus Christ the same yesterday, today, and forever); Revelation 1:4 (the one who was, who is, and who is to come) — both are New Testament expressions of the Hebrew Jehovah name

#### **Context: God Sending Moses Back to Israel**

- Forty years had passed since Moses' first attempt to deliver Israel; the people were discouraged; Moses himself was disenchanted; God had seemingly been silent for 400 years
- When God sends Moses back with the name Jehovah, He is declaring: the 400 years change nothing — My covenant with Abraham, Isaac, and Jacob stands; My timelessness and unlimited capacity guarantee its fulfillment regardless of appearances

L5

## **The Name Jehovah Continued** *Unlimited Capacity; Compound Jehovah Names*

### **Unlimited Capacity — The Open-Ended "I AM"**

- "I AM \_\_\_\_\_" — God leaves the sentence open-ended, filling in whatever is needed for each specific situation; He is able to meet any need, to any degree required, in any circumstance that arises
- Exodus 6:3 — God appeared to the patriarchs as El Shaddai (God Almighty) but was not known by the name Jehovah in the same way; now He reveals the full personal name as the foundation for everything Israel is about to experience

### **The Compound Jehovah Names**

- Each compound name is God's own application of His unlimited capacity to a specific situation: Jehovah Jireh (provider/sacrifice), Jehovah Rapha (healer), Jehovah Nissi (banner/victor), Jehovah Shalom (peace), Jehovah Raah (shepherd), Jehovah Tsidkenu (righteousness), Jehovah Shammah (God is present)
- The compound names follow the calendar of Israel's festivals in order — from Passover to Tabernacles — woven into the entire covenant program from redemption to kingdom

### **Three Psalms of David — The Messianic Program**

- Psalm 22 (Jehovah Jireh — the provided sacrifice at the cross), Psalm 23 (Jehovah Raah — the shepherd leading Israel through the valley of tribulation), Psalm 24 (Jehovah Tsidkenu — the King of Glory entering Jerusalem) — a progressive picture of Christ's work from the cross to the kingdom
- Jeremiah 23:5–6 — the name Jehovah Tsidkenu will be given to the coming Messianic king of David's line who will reign in righteousness; Moses' Psalm 90 reflects this Jehovah-ness as foundational even from the end of the wilderness period

L6

## **The Jehovah Names Applied** *Preview of the Five Trials (Exodus 15–18)*

### **The Jehovah Names Applied to the Five Trials**

- Each of the five trials in Exodus 15:22–18:27 is specifically designed to reveal a Jehovah compound name — a specific facet of God's unlimited capacity that Israel needed to learn before they were offered the law contract at Sinai
- If Israel had learned these lessons, they would have recognized their own inability and God's sufficiency — and would have operated on grace, not law; their failure to learn is what made the law contract the next stage

### **The Trials and Their Corresponding Names**

- Trial 1 — Marah bitter waters (Ex. 15:22–26): Jehovah Rapha — God heals what is poisonous; introduces the proving theme: "if thou wilt diligently hearken...I will put none of these diseases upon thee"
- Trial 2 — Wilderness of Sin / Manna (Ex. 16): Jehovah Jireh aspect — God provides daily; the Sabbath law embedded in the test reveals their refusal to keep His commandments from the very outset
- Trial 4 — Amalek / Jehovah Nissi (Ex. 17:8–16): God declares war on Amalek from generation to generation; the banner/victor; foreshadows the Gentile enemies who will run border raids on Israel in the first course of punishment

### **The Jehovah Names as Israel's Complete Program**

- The compound names were not only for the Exodus period — they represent God's agenda for Israel's entire program from Egypt to the kingdom; they describe everything He will be and do for them from the Passover sacrifice to His dwelling among them in Tabernacles

L7

## Capping the Jehovah-ness Study *Hosea 13–14; Deuteronomy 8*

### Hosea 13–14 — Looking Back at the Jehovah Lesson from the Fifth Course

- Hosea 13:1–4 — God reviews the history: when Ephraim feared Him, they were blessed; when they offended through Baal worship, they "died"; God identifies Himself as Israel's Jehovah from the land of Egypt — the one who has been with them from the beginning
- Hosea 13:9 — "O Israel, thou hast destroyed thyself; but in me is thine help" — the contrast between Israel's complete inability and God's unlimited capacity to help is the essence of the Jehovah name compressed into one verse
- Hosea 13:14 — "I will ransom them from the power of the grave; I will redeem them from death" — unlimited capacity now applied to resurrection and ultimate redemption; new covenant language

### Hosea 14 — The Appeal and the Response

- Hosea 14:1–4 — God appeals to Israel to return: "Take with you words and turn to the LORD...say unto him, take away all iniquity and receive us graciously...for in thee the fatherless findeth mercy" — this is the appeal structure of the Palestinian covenant
- Hosea 14:4–7 — God's response: "I will heal their backsliding, I will love them freely, for mine anger is turned away" — the language of Jehovah Rapha echoing back all the way to Marah in Exodus 15:26

### Deuteronomy 8 — Moses Explains the Trials' Purpose

- Deuteronomy 8 — Moses looking back on the wilderness experience states explicitly: God humbled Israel, proved them, to know what was in their heart, whether they would keep His commandments — the five trials were purposeful education, not random hardship
- The five trials identified: (1) Marah (Ex. 15:22–26); (2) Manna/Wilderness of Sin (Ex. 16); (3) No water at Rephidim (Ex. 17:1–7); (4) Amalek/Jehovah Nissi (Ex. 17:8–16); (5) Jethro/judgment seat organization (Ex. 18)

## The Five Trials in Detail *Trial 1: Marah (Jehovah Rapha); Trial 2: Manna*

### Psalm 78 — A Later Reflection on This Period

- Psalm 78 covers the entire wilderness period and Israel's failure to learn its lessons — its existence as a canonical Psalm confirms how central this Exodus 15–18 period is to understanding Israel's subsequent history

### Trial 1 — Marah (Exodus 15:22–27): Jehovah Rapha

- The people murmur "what shall we drink?" — bitter (poisonous, not merely unpleasant) water; God shows Moses a tree to cast in, sweetening the water; announces Himself as Jehovah Rapha
- "The statute and ordinance" of v. 25 is not Mosaic law — it is a specific educational statute used to prove them; v. 26 introduces the conditional clause: "if thou wilt diligently hearken..." — the proving theme is established immediately
- Verse 27 — twelve wells of water and seventy palm trees at Elim: a brief respite before the harder trials

### Trial 2 — Manna, Wilderness of Sin (Exodus 16): Israel's Inability Demonstrated

- God provides manna and quail; the test: gather one day's worth, don't leave overnight, gather double on the sixth day — specific, clear, simple instructions; they fail immediately: they leave manna overnight (it breeds worms) and go out on the Sabbath to gather (nothing there)
- Exodus 16:28 — God says: "How long refuse ye to keep my commandments and my laws?" — the lesson of their inability is being stated before they ever reach Sinai; the manna pot is kept as a permanent memorial to this failure
- Overarching goal of both trials: demonstrate (a) Israel's inherent weakness and inability to perform, (b) God's unlimited capacity to provide, and (c) their need to be dealt with on the basis of grace — they enter the law contract with their eyes wide open

## Introduction to Leviticus 26 *The Five Courses of Punishment*

### The Second Crucial Issue — Leviticus 26

- Leviticus 26:1–13 — contracted blessings for obedience: rain, crops, peace, fruitfulness, God's presence, multiplication; Israel's actual history has been characterized by the cursings, not the blessings — the blessings await the kingdom
- Leviticus 26:14–end — five courses of punishment for non-compliance; this chapter is the prophetic backbone of all Israel's history under the law covenant

### The Five Courses of Punishment

- 1st Course (vv. 14–17): military skirmishes, enemies rule over them, flee when none pursue
- 2nd Course (vv. 18–20): sky like iron, earth like brass — no rain; land yields no increase; more severe than the first
- 3rd Course (vv. 21–22): wild beasts devour children, destroy cattle, roads become empty — intensifying judgment
- 4th Course (vv. 23–26): pestilence, sword, bread rationed, enemy within the land — the nation is severely diminished
- 5th Course (vv. 27–end): the most severe — the zenith; cannibalism, cities made waste, land desolate, scattered among nations; includes the phrase "your land shall be desolate and your cities waste"

### Structure and Restoration

- "Seven times more" (used with each successive course) is a Hebrew figurative expression meaning fullness/completeness of intensification — not a literal sevenfold multiplication; each course adds to and includes the previous
- Leviticus 26:40–46 — the restoration promise: when they confess their iniquity and the iniquity of their fathers, God will remember His covenant with Abraham, Isaac, and Jacob; this is the foundation for the Palestinian covenant and the new covenant
- The dispensation of grace has interrupted the fifth course; when it resumes, the tribulation period begins — this is why Revelation must be understood through the lens of Leviticus 26

## **Leviticus 26 Applied** *Tracking the Courses through Israel's History; Amos 4*

### **Tracking the Courses through Israel's Historical Books**

- Leviticus 26 provides a precise historical map: the first course begins in Judges 2:1 (the generation after Joshua who did not know the LORD); every subsequent historical book can be read with Leviticus 26 as the identifying framework
- First course (Judges period): military skirmishes and tribute — the Midianites running border raids (Judges 6–7), the oppression by surrounding nations; each cycle of Judges corresponds to installments of the first course
- Second course: associated with the dry seasons and drought judgments; Elijah's 3½-year drought (1 Kings 17–18) — "sky like brass" — is a direct second-course installment
- Fifth course: begins with the Assyrian invasion of the northern kingdom, the Babylonian captivity of the southern kingdom; culminates in the time of Jacob's trouble (tribulation); is currently interrupted by the dispensation of grace

### **Amos 4 — God's Retrospective on the Courses**

- Amos 4:6–11 — a series of judgments each ending with "yet have ye not returned unto me, saith the LORD" — God looks back at each course He has already brought upon Israel: hunger (1st), drought (2nd), blight and pestilence (3rd), military defeat (4th), overthrow like Sodom (near-5th)
- Amos 4:2–3 — "He will take them away with hooks and their posterity with fish hooks" — historically verified; the Assyrians took captives with actual fish hooks through the jaw
- Amos 4:12 — "Therefore thus will I do unto thee, O Israel...prepare to meet thy God" — the fifth course is imminent; the Jehovah declaration at the end (v. 13) points directly back to the name Jehovah and Leviticus 26 as the framework

## **Leviticus 26 Continued** *Isaiah 65; Jeremiah; Lamentations*

### **Amos 4 Concluded — Jehovah Identified as the One Bringing the Courses**

- Amos 4:13 — "The LORD, The God of hosts, is his name" — Jehovah is the one bringing every course of punishment; the courses are not random historical events but the deliberate covenant actions of Israel's own God acting according to Leviticus 26

### **Isaiah 65 — The Remnant in the Fifth Course**

- Isaiah 65:1–7 — God describes Israel as a people who "provoketh me to anger continually to my face" — rebellious, walking in their own ways; yet He spreads out His hands to them all day long (Isaiah 65:2, cited in Romans 10:21)
- Isaiah 65:8–16 — God separates His "servants" (the faithful remnant) from the bulk of unfaithful Israel: "I will not destroy them all" — the remnant is preserved through the fifth course in direct fulfillment of Leviticus 26:40–46

### **Jeremiah and Lamentations — The Law Contract Before the Fifth Course**

- Jeremiah's generation is just before the fifth course fully commences — God holds the written law contract before Israel's eyes one more time; "Behold, it is written before me" — the contract is right there; they are accountable to every clause
- Lamentations — Jeremiah's first-person witness written after living through the initial Babylonian invasion; it is the anguished expression of what it looks like when the fifth course commences in earnest
- The goal of the courses is not Israel's destruction but their recovery — each course is designed to bring them to the point of Jacob-like weeping and confession so they can receive the grace-based restoration of the Palestinian covenant

## Completing Leviticus 26 *Transition to Numbers 22–25; Balak/Balaam*

*Introduced*

### Completing Leviticus 26 — Using It as a Historical Map

- 2 Chronicles 36:14–21 — the fifth course arrives fully: "the LORD God of their fathers sent to them by his messengers...but they mocked the messengers of God, and despised his words...till the wrath of the LORD arose against his people, till there was no remedy" — five courses exhausted; the land finally gets its Sabbath rests
- The Song of Moses (Deuteronomy 32) is placed beside the ark of the covenant — not inside with the law tables but beside it — as a perpetual witness to be read when the fifth course arrives

### Introduction to Issue Three — Numbers 22–25: Balak/Balaam

- After Israel defeats King Sihon of the Amorites and Og of Bashan (Numbers 21), Moab and Midian are terrified; Balak, king of Moab, organizes a confederacy of nations and sends for Balaam — a Gentile soothsayer who uses familiar spirits and is known throughout the region for his ability to curse or bless nations
- Balaam's unique status (Joshua 13:22 — called "the soothsayer") — he draws his power from familiar spirits/demons; Deuteronomy 18:9–12 classifies him among the forbidden practices; Satan is using his own instrument to try to destroy Israel
- God overrules Balaam completely — the very false prophet Satan employs becomes the mouthpiece through which God delivers four messages to the Gentile nations declaring Israel's inviolability; God uses the adversary's instrument against him
- Four chapters (Numbers 22–25), four messages — God dedicates this much canonical space because it is a first-person declaration by God to Gentile powers that His plan with Israel cannot be thwarted

## **The Balak/Balaam Situation** *Context and Parallel with Revelation 13*

### **Micah 6:1–5 — God References Back to This Event Centuries Later**

- Micah 6:4–5 — God tells Israel in Micah's generation (fifth course context): "Remember now what Balak king of Moab consulted, and what Balaam...answered him...that ye may know the righteousness of the LORD" — the event was permanently significant enough to be recalled as evidence of God's faithfulness across centuries

### **The Confederacy of Nations and Balaam's Credentials**

- Numbers 22:6 — Balak says: "I know that he whom thou blessest is blessed, and he whom thou cursest is cursed" — Balak attributes to Balaam the authority that belongs to God alone (Genesis 12:3); this reveals the degree to which Satan's confederacy operates in direct imitation of and opposition to God's own declarations
- God's first response to Balaam: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (Numbers 22:12) — the answer is immediate and absolute

### **Parallel with Revelation 13 — A Type of the End-Time Confederacy**

- The Balak/Balaam situation is a direct foreshadow of the Revelation 13 end-time confederacy: Balak (the Gentile world-king organizing nations against Israel) parallels the Antichrist; Balaam (the false prophet employed to curse/destroy Israel) parallels the second beast
- The mark of 666 — the false prophet of Revelation 13 employs the same satanic strategy as Balaam: using religious/demonic power to turn the nations against Israel and force them to declare the world-king as God
- Satan's strategy in both cases: since military power has failed to stop Israel (Numbers 21; the nations' previous military defeats), he turns to supernatural/religious power — and in both cases, God overrules completely

## **Balaam's Four Messages** *First and Second Messages (Numbers 23)*

### **The Four Messages — God Speaks Through His Adversary's Own Prophet**

- Balak performs seven altars and seven rams/bulls at each location — the highest level of pagan sacrifice possible, seeking to align all the gods of the nations against Israel's God; the full force of Satan's policy of evil through religious means
- Balak takes Balaam to three different high places, certain that a different vantage point will produce a different outcome — each attempt is met with an even more sweeping declaration of Israel's invincibility

### **First Message (Numbers 23:7–10)**

- "How shall I curse whom God hath not cursed? or how shall I defy whom the LORD hath not defied?" (v. 8) — the impossibility of cursing what God has blessed; Israel's separation from all other nations declared
- "Who can count the dust of Jacob...let me die the death of the righteous" (v. 10) — Balaam involuntarily acknowledges Israel's privileged position and enviable destiny

### **Second Message (Numbers 23:18–24)**

- "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it?" (v. 19) — a direct statement of God's timelessness and certainty of counsel from the name Jehovah, now spoken to a Gentile king
- Numbers 23:21 — "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel" — imputed righteousness: God sees Israel through the lens of His covenant and His grace, not their sin; this is the positional reality that makes the cursing impossible

## **Balaam's Third and Fourth Messages** *The Star of Jacob; Completing the Study*

### **Third Message (Numbers 24:3–9)**

- Balaam falls into a trance — "the man whose eyes are open" — involuntarily receiving direct revelation; the contrast between his normal demonic source and this overriding by the Most High is unmistakable
- Numbers 24:9 — "Blessed is he that blesseth thee, and cursed is he that curseth thee" — the Abrahamic covenant of Genesis 12:3 is now proclaimed verbatim in the mouth of a Gentile false prophet, in the hearing of Gentile kings who are trying to curse Israel; it is inescapable

### **Fourth Message (Numbers 24:14–24) — The Star and the Sceptre**

- Numbers 24:17 — "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" — Messianic prophecy: the Star and Sceptre is the Lord Jesus Christ as Israel's king coming to judge the nations
- Revelation 22:16 — the Lord identifies Himself as "the bright and morning star," directly connecting His person to this Numbers 24:17 prophecy; Revelation 2:26–28 — the overcomer in the tribulation is given the morning star

### **The Aftermath — Balaam's Counsel (Numbers 25)**

- Numbers 25 — immediately after all four messages, Israel commits harlotry with the Moabite/Midianite women and worships Baal-peor; what Balaam could not accomplish through curses, he accomplished through counsel: Numbers 31:16 reveals it was his advice to Balak to use sexual immorality and idolatry to cause Israel to sin from within
- Revelation 2:14 — the "doctrine of Balaam" is cited by the Lord as a problem in the church at Pergamos: the strategy of using immorality and idolatry to cause God's people to sin internally when direct opposition fails
- Romans 11:29 — "the gifts and calling of God are without repentance" — Paul's New Testament confirmation of exactly what God declared through all four messages: His covenant purposes for Israel are irrevocable

L16

## The Palestinian Covenant *Deuteronomy 29–30 Introduced*

### The Fourth Crucial Issue — The Palestinian Covenant

- Deuteronomy 29:1 — "These are the words of the covenant...in the land of Moab, beside the covenant which he made with them in Horeb" — "beside" = in addition to; this covenant does not replace the Sinaitic law covenant but operates alongside it
- More accurately called the "Jehovah-ness and grace covenant" — it is God contracting to deal with Israel ultimately on the basis of His Jehovah-ness (timelessness, unlimited capacity) and grace, not their performance

### Why This Covenant Is Made Now

- Moses has just rehearsed Israel's entire history of rebelliousness: from the golden calf (Exodus 32) to the ten times they tested God before entering the land (Numbers 14:22) — the whole of Deuteronomy 1–28 is a recounting of their failure
- Deuteronomy 28 — contracted blessings (vv. 1–14) and cursings (vv. 15–68) of the law covenant are rehearsed one final time before the Palestinian covenant is made; Israel is being shown the full terms of what they agreed to at Sinai
- God makes the Palestinian covenant in full foreknowledge of Israel's continued failure — He does not make it because they are performing well; He makes it because He is Jehovah and His purposes cannot fail

### Moses' Blessing and the Name Jeshurun

- Deuteronomy 33 — Moses blesses the twelve tribes as "God's Jeshurun" (meaning "the upright one/righteous one") — blessing them for what they will be under the Jehovah-grace covenant in the kingdom, not what they currently are; the blessings look forward to Israel's glorified future

## **Palestinian Covenant in Detail** *Deuteronomy 30; New Covenant Foundations*

### **The Terms of the Palestinian Covenant (Deuteronomy 30)**

- Deuteronomy 29:2–9 — Moses declares: you have seen all that God did to Egypt and in the wilderness — yet God has not given you a heart to perceive, eyes to see, ears to hear unto this day; their spiritual inability is declared plainly before the covenant is made
- Deuteronomy 29:29 — "The secret things belong unto the LORD...but those things which are revealed belong unto us" — God does not reveal to Israel why He allows them to experience all the contracted cursings; He simply asserts they will and contracts the grace-based outcome alongside
- Deuteronomy 30:1–6 — the covenant's terms: when these things come upon you, you shall call them to mind → return to the LORD → He will turn your captivity and gather you from all nations (v. 3) → even from the uttermost parts of heaven (v. 4) → bring you into the land (v. 5) → circumcise your heart to love Him with all your heart (v. 6)

### **Foundations of the New Covenant**

- Deuteronomy 30:6 — "The LORD thy God will circumcise thine heart...to love the LORD" — this is the new covenant's core (Jeremiah 31:33 — the law written on the heart) expressed in advance; heart circumcision is the opposite of the law contract (external compliance)
- Deuteronomy 30:11–14 — "the word is very nigh unto thee, in thy mouth and in thy heart" — Paul cites this in Romans 10:6–8 in connection with the gospel of grace today; the Palestinian covenant's heart-word concept underlies justification by faith
- Deuteronomy 30:15–20 — Moses' appeal: I set before you life and death, good and evil; choose life; this is the final appeal of the Palestinian covenant before it becomes operative through Israel's history

## **Palestinian Covenant Confirmed by the Prophets** *Jeremiah 30–33; New Covenant Details*

### **Jeremiah 30 — Time of Jacob's Trouble and God's Commitment**

- Jeremiah 30:1–3 — "the days come that I will bring again the captivity of my people Israel and Judah...I will cause them to return to the land" — direct Deuteronomy 30:3 fulfillment language, raised in the fifth-course context
- Jeremiah 30:7 — "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" — the last installment of the fifth course = the great tribulation; salvation is guaranteed
- Jeremiah 30:11 — "I will not make a full end of thee" — God will make a full end of all the nations among whom He has scattered Israel, but not of Israel; the Palestinian covenant is in force even at the darkest moment
- Jeremiah 30:16–22 — "I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD" — the language of Jehovah Rapha (Exodus 15:26/Marah) echoes from the first trial all the way forward to the tribulation restoration

### **Jeremiah 31 — The New Covenant**

- Jeremiah 31:31–34 — "not according to the covenant that I made...when I took them by the hand to bring them out of Egypt" — the law covenant is explicitly set aside; the new covenant is written on their inward parts; all shall know Him; iniquity forgiven; sins remembered no more
- Jeremiah 33 — "The LORD Our Righteousness" (Jehovah Tsidkenu) given as the name for both the Messianic king (23:6) and the restored city of Jerusalem (33:16) — the city and the king share one name; God's righteous rule in the kingdom is total
- Isaiah 59 and Ezekiel 16:60–63 independently confirm the same Palestinian covenant structure: Israel's wound is incurable from their own standpoint; God will remember His covenant and establish an everlasting covenant regardless

## Moses' Appeal, the Song of Moses, and Moses' Blessing *Deuteronomy 31–33; Revelation 15:3*

### Isaiah 59 and Ezekiel 16 — Completing the Confirmations

- Isaiah 59:20 — "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" — Paul cites this in Romans 11:26 ("there shall come out of Sion the Deliverer"); this is the Palestinian covenant reaching its climax in the kingdom
- Ezekiel 16:60–63 — despite Israel's complete unfaithfulness, God declares: "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant" — the Palestinian covenant language verbatim; God's faithfulness is grounded in His own Jehovah-ness, not Israel's record

### Deuteronomy 31–32 — The Song of Moses

- Deuteronomy 31 — Moses' final acts: Joshua appointed as successor; Moses writes the law and gives it to the priests (placed beside the ark); God tells Moses explicitly that Israel WILL corrupt themselves after his death — this is why the Song of Moses is commissioned
- Deuteronomy 32 structure: (vv. 1–14) God's goodness to Israel — He found them in the wilderness, cared for them, set them on high places; (vv. 15–18) Israel's treachery — Jeshurun waxed fat and kicked, forsook God; (vv. 19–35) God's judgment — the zenith of the fifth course described in the tribulation context; (vv. 36–43) God's ultimate vindication — when their power is gone, He will avenge and vindicate His people
- Deuteronomy 32:43 — "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants" — the conclusion of the song is triumph; the Gentile nations will rejoice with Israel in the kingdom

### Revelation 15:3 and Moses' Blessing

- Revelation 15:3 — the tribulation remnant that overcomes the beast sings the Song of Moses AND the Song of the Lamb; they can sing it because they have lived through what it describes and seen God's vindication firsthand
- Deuteronomy 33 — Moses blesses each tribe as "God's Jeshurun" (v. 26: "there is none like unto the God of Jeshurun") — blessing them for what they will be in the kingdom under the Jehovah-grace covenant; the blessings describe future glory, not present condition
- Series conclusion: all five crucial issues are now in place; the next stage of the Long History of Israel will resume with Joshua, reading every subsequent historical and prophetic book through the Leviticus 26 framework

## Key Doctrinal Distinctions

### Jehovah-ness and Grace vs. the Law Contract

The law covenant (Exodus 19–24, Leviticus 26) is a performance-based contract: blessings for compliance, cursings for non-compliance. The Jehovah-ness framework — established in Exodus 3:14–15, taught in the five trials of Exodus 15:22–18:27, and formalized in the Palestinian covenant of Deuteronomy 29–30 — operates on a completely different basis: God's own unlimited capacity and grace, not Israel's performance. Israel needed to learn the Jehovah-ness lesson before reaching Sinai. They did not. Their entire subsequent history under the law is the consequence. The Palestinian covenant guarantees that the grace-based outcome will still happen despite their failure — because it rests on who God is, not on what they do.

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

This entire series concerns God's time-past dealings with Israel under His covenant program. The present dispensation of grace — the Body of Christ, Paul's mystery (Romans through Philemon) — is a distinct parenthesis that has interrupted and is currently suspending specific elements of Israel's program. The fifth course of punishment (Leviticus 26:27ff) is presently interrupted. When the dispensation of grace ends, it resumes; the tribulation period is the resumption of the fifth course reaching its zenith in "the time of Jacob's trouble" (Jeremiah 30:7). Revelation is about that resumption. Keith consistently flags this distinction: these are not things written directly to the Body of Christ but truths about God's dealings with Israel that provide essential background for understanding God's overall plan.

## The Five Courses of Punishment as the Prophetic Outline of Israel's History

Leviticus 26 is not one historical event — it is a comprehensive, advance prophetic outline against which all of Israel's subsequent history is to be read. Every book from Joshua through Malachi can be understood by identifying which course or installment of a course is in operation at any given moment. This is not an interpretive framework imposed on the text — God Himself references back to Leviticus 26 through Amos (chapters 4), Hosea (chapters 13–14), Isaiah (chapter 65), Jeremiah, Ezekiel, and Micah, demonstrating that Israel's prophets operated with this outline as their framework. The reader who masters Leviticus 26 gains a prophetic map for all of Israel's Old Testament history.

## Satan's Policy of Evil vs. God's Irrevocable Covenant with Israel

Numbers 22–25 establishes a pattern that runs from the Exodus Stage to the book of Revelation: Satan organizes Gentile confederacies against Israel to thwart God's covenant program. In the Exodus Stage, Balak organizes Moab and Midian and employs the false prophet Balaam. In the end-times (Revelation 13), the Antichrist organizes the nations and employs his own false prophet. In both cases, God turns Satan's own instrument against him — using Balaam to declare, in the hearing of the very nations trying to curse Israel, that Israel is blessed, invincible, and that the Messianic king is coming to judge her enemies. Romans 11:29 confirms: "the gifts and calling of God are without repentance" — irrevocable.

## The New Covenant as the Fulfillment of the Palestinian Covenant

The new covenant (Jeremiah 31:31–34) is not a doctrinal novelty — it is the full expression of what God contracted for in the Palestinian covenant of Deuteronomy 29–30. Heart circumcision (Deuteronomy 30:6) equals the law written on the heart (Jeremiah 31:33). The turning of Israel's captivity (Deuteronomy 30:3) equals the gathering from all nations (Jeremiah 31:8–10). The forgiveness of iniquity (Jeremiah 31:34) reflects the grace basis on which God operates — His Jehovah-ness, not Israel's performance. Isaiah 59 and Ezekiel 16 independently confirm this same structure. The new covenant will be fully enacted with Israel at the end of the time of Jacob's trouble, fulfilling what the Palestinian covenant contracted for from the plains of Moab.

## Key Scripture References

<b>Genesis 15:13–15</b>	Advance prophecy of the entire Exodus Stage: 400 years, brought out with great substance
<b>Genesis 28:10–22</b>	Jacob's ladder at Bethel — the land as the gate of heaven; fulfillment awaiting the Son of Man
<b>Exodus 3:14–15</b>	"I AM THAT I AM" — the name Jehovah: timelessness, immutability, unlimited capacity
<b>Exodus 15:22–18:27</b>	The five wilderness trials — designed to educate Israel in Jehovah-ness and grace before Sinai
<b>Exodus 16:28</b>	"How long refuse ye to keep my commandments?" — Israel's inability demonstrated before the law
<b>Leviticus 26</b>	The five courses of punishment — the prophetic backbone and historical map of all of Israel's history
<b>Leviticus 26:40–46</b>	The restoration promise — foundation for the Palestinian covenant and new covenant
<b>Numbers 22–25</b>	The Balak/Balaam incident — God's four-message declaration to Gentile powers of Israel's inviolability
<b>Numbers 23:19</b>	"God is not a man, that he should lie" — God's immutability declared to Balak through Balaam
<b>Numbers 23:21</b>	"He hath not beheld iniquity in Jacob" — imputed righteousness; God sees Israel through the covenant
<b>Numbers 24:17</b>	"A Star out of Jacob, a Sceptre out of Israel" — the Messianic king foretold to the Gentile nations
<b>Numbers 31:16 / Rev. 2:14</b>	The doctrine of Balaam — using immorality and idolatry to corrupt when direct opposition fails
<b>Deuteronomy 8</b>	Moses' explanation of the wilderness trials: to humble, prove, and know what was in Israel's heart
<b>Deuteronomy 30:1–6</b>	Terms of the Palestinian covenant — captivity turned, gathered, heart circumcised
<b>Deuteronomy 30:6</b>	Heart circumcision — the new covenant's core contracted in advance in the Palestinian covenant
<b>Deuteronomy 32</b>	The Song of Moses — God's perpetual witness placed beside the ark; sung by the tribulation remnant (Rev. 15:3)
<b>Psalms 22 / 23 / 24</b>	Three-psalm Messianic progression: the cross (Jireh) → the valley (Raah) → the King of Glory (Tsidkenu)
<b>Jeremiah 23:5–6</b>	Jehovah Tsidkenu — the Messianic king who will reign in righteousness over David's throne
<b>Jeremiah 30:7</b>	"The time of Jacob's trouble" — the final installment of the fifth course; but he shall be saved out of it
<b>Jeremiah 31:31–34</b>	The new covenant — not like the covenant at Sinai; law on the heart; sins remembered no more
<b>Hosea 13:9</b>	"In me is thine help" — Israel's complete inability contrasted with God's unlimited capacity
<b>Amos 4:6–13</b>	God's retrospective on the courses: five judgments, five "yet ye returned not" — prepare to meet thy God

<b>Micah 6:1–5</b>	God references Numbers 22–25 centuries later: remember Balak and Balaam — know the righteousness of the LORD
<b>Isaiah 59:20</b>	"The Redeemer shall come to Zion" — cited in Romans 11:26; Palestinian covenant's kingdom climax
<b>Ezekiel 16:60–63</b>	God's everlasting covenant with Israel despite her complete unfaithfulness
<b>Romans 10:6–8</b>	Paul citing Deuteronomy 30:11–14 — the heart-word concept underlying justification by faith today
<b>Romans 11:26–29</b>	The Deliverer will come out of Sion; the gifts and calling of God are without repentance — Israel's future is sure
<b>Revelation 13</b>	The Antichrist and false prophet system — the end-time counterpart of Balak and Balaam
<b>Revelation 15:3</b>	The tribulation remnant sings the Song of Moses AND the Song of the Lamb — God's vindication witnessed

---

For further study visit [www.enjoythebible.org](http://www.enjoythebible.org)