

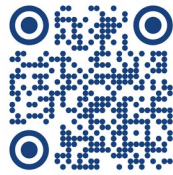
A Short History of Israel

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

Complete Overview & Layered Outline

Six sections — 20 lessons — from Genesis 12 to the established kingdom

Section	Lessons	Focus
Foundation & Framework	Lessons 1–3	<i>Why Israel's History Matters</i>
God's Dealings Before Sinai	Lessons 4–5	<i>Jehovahness, Grace, and the Fatal Decision</i>
Leviticus 26: The Master Framework	Lessons 6–9	<i>Five Courses of Punishment</i>
The First and Second Courses	Lessons 10–12	<i>Judges Through the Kings</i>
The Fifth Course and Daniel's Framework	Lessons 13–16	<i>Five Installments of the Fifth Course</i>
The Five Installments in Detail	Lessons 17–20	<i>From Messiah's Ministry to the Kingdom</i>



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Foundation & Framework · Lessons 1–3

Why Israel's History Matters · Romans 11 & Genesis 12

P1

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, Acts 1–8, and Hebrews through Revelation.
- Romans 11 provides five reasons why Israel's history matters to believers in the dispensation of grace—Paul himself gives value to this study.
- A dispensational timeline is introduced as the primary visual tool used throughout all 20 lessons—tracking Israel from the Abrahamic covenant to the kingdom.
- Right division is the framework: times past (Israel's program), now (the dispensation of grace), and things to come (resumption and kingdom).

P2

Right Division Foundations

L2 · Times Past, Now, and Things to Come

- Review of the three categories of right division: times past (Israel's program), now (this dispensation of grace), and things yet to come.
- Moses and Paul: the two major revelators—Moses revealed God's word to Israel; Paul revealed God's word for the Body of Christ in this dispensation.
- The dispensation of grace is unique and new—Paul's unique apostleship to the Gentiles is the hinge between Israel's program and this present age.
- Gentile believers today are not under the Law contract given to Israel—this distinction is foundational to everything in the study that follows.

P3

The Beginning of the Nation Israel

L3 · Genesis 12 and the Abrahamic Covenant

- Genesis 12 introduces the fifth of five beginnings in Genesis: the beginning of the nation Israel—through whom God purposed to establish His kingdom on earth.
- The name "Israel" (Genesis 32:28) carries forward-looking significance: it identifies the nation's God-given role in establishing His kingdom.
- God's original purpose from creation: to establish His kingdom on earth through a mediating nation—Adam's mandate (dominion) connects to Israel's future role.
- The Abrahamic covenant is unconditional—God's commitment to the nation does not depend on their faithfulness but on His own sworn word.

God's Dealings Before Sinai · Lessons 4–5

Jehovahness, Grace, and the Fatal Decision · Exodus 3–19

P1

God's Jehovahness and Grace

L4 · The Critical Issue Before Sinai

- God's name "Jehovah" (Exodus 3) reveals His capacity to be whatever Israel needs Him to be—this is the heart of His grace toward the nation.
- Israel's only hope of fulfilling God's plan is through His Jehovahness and grace—never through their own performance or merit.
- Hosea 13 illustrates the issue: God's grace and Israel's dependence on Him vs. their tendency to rely on themselves.
- At Sinai (Exodus 19), Israel signed the Law contract—binding themselves to be dealt with by God solely on the basis of their own performance, removing grace from the equation.

P2

The Trials Before Sinai

L5 · God's Preparation and the Nature of the Law Contract

- God brought Israel through five trials between the Exodus and Sinai (Exodus 15–17) to establish beyond question that His Jehovahness and grace was their only hope.
- Trial 1 (bitter waters of Marah): manifests God's Jehovahness. Trial 2 (manna): directly contrasts grace with Israel's performance—they cannot sustain themselves.
- Trials 3–5 (Exodus 17): further underscore the same truth—God abundantly made the case before they ever arrived at Sinai.
- The Law contract: Israel contracted to be dealt with by their own performance—it had no provision for God's grace. This fateful decision determined all subsequent history.

Leviticus 26: The Master Framework · Lessons 6–9

Five Courses of Punishment · Leviticus 26

P1

Leviticus 26 Introduced

L6 · *The Five Courses of Punishment*

- Leviticus 26 is the single most critical passage for understanding Israel's entire history—everything from Joshua through Revelation (except Romans–Philemon) is outlined here.
- The five courses of punishment are the master framework for all of God's historical dealings with Israel—each course amplifies and builds upon the preceding one.
- There is no sixth course—the fifth course is the last and most severe. Once entered, Israel remains in it until the kingdom is established.
- Elijah stopping rain for 3½ years is an example of the second course in action—the prophets and history directly illustrate these courses.

P2

The Scope of the Fifth Course

L7 · *From Captivity to the Kingdom*

- The fifth course is the last, most severe, and most important to understand—it governs the largest portion of Israel's history and Scripture.
- From 2 Chronicles 36 / 2 Kings 25 (historical commencement of the fifth course) onward, everything in Scripture except Romans–Philemon pertains to the fifth course.
- This includes all the Major and Minor Prophets, the four Gospel accounts, Acts 1–8, and Hebrews through Revelation.
- The fifth course has multiple installments—beginning with Babylon and ending with the Day of the Lord's wrath and the establishment of the kingdom.

P3

Leviticus 26 in the Later Prophets

L8 · *The Fifth Course Prophets and Their Message*

- The prophets understood that Israel's history was laid out in Leviticus 26—Amos 4 provides an example of a prophet directly referencing the courses of punishment.
- Isaiah, Jeremiah, Ezekiel, and Daniel are "fifth course prophets"—men God raised up to speak to Israel in the context of the fifth course of punishment.
- Jeremiah makes direct reference to the curses of the Law contract—his ministry is comprehensible only against the backdrop of Leviticus 26.
- Two primary passages for the curses of the Law contract: Leviticus 26 and Deuteronomy 28—the prophets referred to both throughout their ministries.

P4

From Foundation to Joshua

L9 · *Seeds of Rebellion in the Land*

- Joshua 23: Joshua's farewell acknowledges God's faithfulness—every good thing He promised was fulfilled during the conquest of the land.
- Seeds of rebelliousness were evident even in Joshua's time (e.g., Achan in Joshua 7)—the nation did not put away their idols as commanded.
- Joshua recognized the generation following him would face the first course of punishment if they did not continue to cleave to the LORD.
- The covenant stone of witness (Joshua 24) was set up against them—Israel swore an oath they were already predisposed to break.

The First and Second Courses · Lessons 10–12

Judges Through the Kings · Judges–2 Kings 17

P1

The First Course of Punishment

L10 · The Book of Judges

- Judges 2 provides the outline and pattern of the first course: Israel rebels → God brings punishment → Israel cries out → God raises up a judge → deliverance → rebellion resumes.
- God reserved the right to show mercy and compassion even within the Law contract framework—this explains the recurring pattern of the judges.
- Approximately 450 years elapsed under the first course (Judges 1 through early 1 Samuel)—God repeatedly showed mercy but the nation never genuinely reformed.
- The first course prepared the nation for the transition to kingship—but Israel's demand for a king would constitute a rejection of the Theocracy.

P2

Transition to the Second Course

L11 · Israel Rejects the Theocracy

- Israel's demand for a king "like the other nations" (1 Samuel 8) constituted a rejection of the Theocracy—God Himself was their king and they rejected Him.
- 1 Samuel 12: Samuel gave Israel a sign of thunder and rain out of season as a witness to the great wickedness of their rejection of God's kingship.
- The two components of the second course (Leviticus 26:19–22): breaking the pride of their power, and climatic/agricultural judgment.
- God was now in a position, under the Law contract, to begin dealing with Israel under the terms of the second course.

P3

The Second Course of Punishment

L12 · Leviticus 26:19–22 in History

- 1 Kings 12: Solomon's pride and the splitting of the kingdom under Rehoboam—the governmental pride of the nation broken, fulfilling the first aspect of the second course.
- 1 Kings 17–18: Elijah's ministry and the 3½-year drought directly fulfill the second aspect—heaven as brass, earth as iron (Leviticus 26:19).
- The famine and drought are not arbitrary—they are the precise outworking of what Israel contracted for at Sinai.
- 1 Kings 12 through 2 Kings 17 covers the nation historically under the second course—until the Assyrian captivity ushers in the fifth and final course.

The Fifth Course and Daniel's Framework · Lessons 13–16

Five Installments of the Fifth Course · 2 Kings 17, Jeremiah 25, Daniel 2 & 9

P1

The Fifth Course Arrives

L13 · 2 Kings 17 and the Assyrian Captivity

- 2 Kings 17: the Assyrian captivity of the northern kingdom marks the historical arrival of the fifth and final course of punishment.
- The fifth course is the last—there is no sixth course. From this point, everything in Scripture except Romans–Philemon pertains to the fifth course.
- Isaiah, Jeremiah, Ezekiel, Daniel, the Minor Prophets, the four Gospels, Acts 1–8, and Hebrews through Revelation: all fifth course.
- The fifth course = the "times of the Gentiles": Israel is taken out of the land, the land is given over to Gentile dominion until the kingdom comes.

P2

Five Installments of the Fifth Course

L14 · Jeremiah 25 and the Framework of Daniel

- Leviticus 26 and Jeremiah 25 together establish that the 70-year Babylonian captivity is only the first installment of the fifth course—not its entirety.
- There are five distinct installments within the fifth course, each corresponding to a different Gentile world power ruling over Israel.
- Daniel 2's image (Nebuchadnezzar's dream): Babylon, Medo-Persia, Greece, Rome, and the final kingdom of iron and clay—the God-given framework for the five installments.
- 2 Chronicles 36:21: the land enjoying her Sabbaths during the 70-year captivity fulfills the first aspect of the fifth course, but only the first installment.

P3

Daniel 2 and the Scope of the Fifth Course

L15 · The Timeline Filled In

- Daniel 2 becomes the primary base text for the remainder of the study—the five installments are placed on the timeline: Babylon, Medo-Persia, Greece, Rome/Messiah, Day of the Lord.
- The dispensation of Gentile grace—in which we live today—is an interruption in God's program with Israel, not part of Israel's prophetic outline.
- God will resume His program with Israel in the fifth installment after this dispensation concludes—the interruption does not cancel or alter the program.
- 2 Chronicles 36, Jeremiah, Daniel, and Leviticus 26 all converge to confirm the same framework: five courses, five installments, one kingdom.

P4

Daniel 9 and the Time Schedule

L16 · The Seventy Weeks Explained

- Daniel 9 provides God's specific time schedule for the installments of the fifth course: the prophecy of the 70 weeks structured in connection with the five installments.
- Haggai, Zechariah, and Malachi were prophets raised up after the first installment ended—they functioned at the opening of the second installment.
- Each group of prophets is positioned within a specific installment, confirming the framework established by Leviticus 26 and Daniel 2.
- Daniel 9 confirms the dispensation of grace fits between the fourth and fifth installments of the fifth course—the "gap" is not a mistake but a divine design.

The Five Installments in Detail · Lessons 17–20

From Messiah's Ministry to the Kingdom · Daniel 9, Acts 7, Romans 11

P1

The Fourth Installment and the Dispensation of Grace

L17 · Messiah's Ministry, Acts 1–7, and the Interruption

- The fourth installment = the days of Christ's earthly ministry plus the extension of mercy to Israel in Acts 1–7.
- Acts 7: Stephen's vision of the Son of Man standing at the right hand of God marks the conclusion of the fourth installment.
- God then suspended Israel's program and raised up Paul to begin this dispensation of Gentile grace—inserted between the fourth and fifth installments.
- The dispensation of grace was not anticipated in Israel's prophetic program—it is the mystery revealed to Paul (Romans 16:25; Ephesians 3).

P2

Daniel 9 in Detail

L18 · Surveying All Five Installments

- Detailed examination of Daniel's 70 weeks in direct connection with each of the five installments of the fifth course.
- First installment (Babylon): the 70-year captivity; land enjoys her Sabbaths; a remnant returns under Zerubbabel, Ezra, and Nehemiah.
- Second installment (Medo-Persia): Haggai, Zechariah, Malachi prophesy; the second temple built; the inter-testamental period begins.
- Third installment (Greece): Alexander and the subsequent Greek kingdoms; the "silence of God" — 400 years between Malachi and Matthew.

P3

The Third and Fourth Installments

L19 · Greece, Rome, and the Coming of Messiah

- Hosea 5: God withdraws from Israel ("I will go and return to my place") until they acknowledge their offence and seek His face—key to understanding the interruption.
- Third installment (Greece): Alexander's conquest, the Greek kingdoms, and the 400 years of silence reviewed.
- Fourth installment (Rome/Messiah): the Lord Jesus Christ comes as minister of the circumcision to confirm the promises made to the fathers (Romans 15:8).
- The Gospel accounts are entirely within the fourth installment of the fifth course—they are not doctrine for the Body of Christ today, but for Israel's program.

P4

The Fifth Installment and the Kingdom

L20 · God's Faithfulness to Israel Fulfilled

- Romans 11 serves as both the starting passage (Lesson 1) and the concluding passage—framing the entire study with Paul's declaration of God's faithfulness to Israel.
- The fifth and final installment: the Day of the Lord's wrath—the tribulation during which God pours out the full fury of the fifth course upon the world.
- The kingdom of God is established on earth: Israel restored to the land, the Davidic kingdom set up, Gentile nations brought under God's righteous rule.
- The fulfillment of the Abrahamic covenant and everything promised to the nation from Genesis 12 onward—God's faithfulness vindicated completely.

