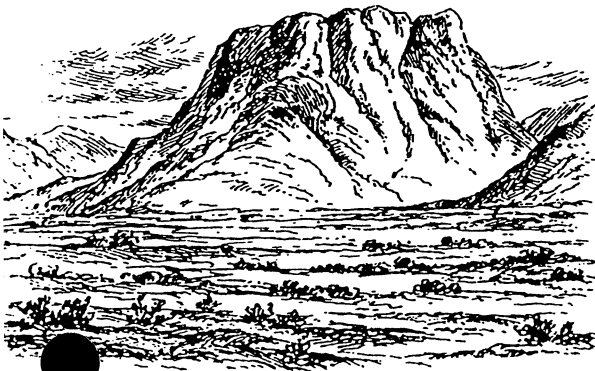


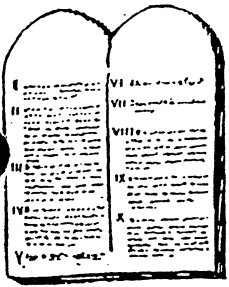
5A. THE DISPENSATION OF THE LAW:

- 1b. The beginning of the dispensation: Exodus 19:9
- 2b. Scripture: Exodus 19:9 to the end of the gospel of John; or Sinai to Calvary.



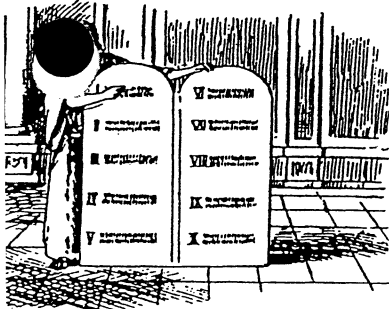
MOSES SPEAKS TO ALL THE PEOPLE.

- 3b. The state of man:
 - 1c. Law limits man to himself and requires complete obedience.
 - 2c. "Not of faith," only "doing" its commands will be of value to man: Gal. 3:12
 - 3c. Law could not give life: Gal. 3:21
 - 4c. There were certain definite rewards: Luke 10:27-28
 - 5c. The curse was no less definite: Gal. 3:10
- 4b. Human responsibility:
 - 1c. The Law is directed to Israel alone. The heathen nations are never judged by it. In Exodus 19 only Israel was represented at the foot of Mt. Sinai.
 - 2c. The Law is the Mosaic Covenant and contains a detailed system of works, encompassing a total of 613 commandments, of which 365 are negative and 248 are positive.



- 1d. The commandments--the expressed will of God: Exodus 20:1-26; Deut:5
- 2d. The judgments--social and civic life of Israel: Exodus 21:1-24:11.
- 3d. The ordinances--religious life of Israel: Exodus 24:12-31;18
- 3c. The government was basically a theocracy, governed by God who worked through prophets, priests and later kings.
- 4c. It was an ad interim covenant:
 - 1d. It was a temporary covenant: until Christ should come (Gal. 3:24-25)
 - 2d. Most of the promises of this covenant are dependent upon obedience and works--"if ye will obey my voice indeed" (Ex. 19:5)
- 5c. For the first time in history, a complete and detailed religious system is revealed: (Chafer, Systematic Theology, IV, 14-26).

- 1d. An acceptable standing before God.
- 2d. A manner of life--rule of moral life.
- 3d. A system of service for God to be recognized by reward.
- 4d. A righteous ground for forgiveness.
- 5d. A provision for cleansing and forgiveness, conditioned on meeting requirements.
- 6d. A program of worship and prayer.
- 7d. A future hope.



- 6c. The test: "Whether man, limited to his own efforts; with detailed regulations governing his conduct in relation to God and his fellowman, covering his moral, social and religious activities, is able to satisfy God's righteousness and to lead a holy life." (H.C. Thiessen)

5b. Human failure:

- 1c. The entire O.T. is a record of failure to keep the Law.
 - 1d. The period of the judges--the worst in Israel's history. (Judges 21:25)
 - 2d. The period leading up to the captivities: David, Sol., kings of Israel, and the kings of Judah.
 - 3d. The captivities and post-captivity period: Ezra, Nehemiah, Haggai, Zechariah and Malachi.

- 2c. The N.T. continues the record of failure culminating in the crucifixion of Christ who perfectly kept the Law: Acts 2:22-23.

6b. Divine judgment:

- 1c. Judgments during the dispensation of Law: Deut. 28:1-30:20.



- 1d. Judgments during the period of the Book of Judges.
 2d. Judgments during the divided kingdom.
 3d. The Assyrian Captivity: 2 Kings 17-18. 10 tribes
 4d. The Babylonian Captivity: 2 Kings 25:1-11. 2 tribes
 5d. The persecution of the Syrians during the period of Antiochus Epiphanes (cf. Dan. 11:21-35)
 6d. The Roman domination and dispersion.

- 2c. Judgments on Israel after the close of the dispensation:



- 1d. The destruction of Jerusalem in A.D. 70.
 2d. The world-wide dispersion of Israel: Mt. 23:37-39.
 1e. They took responsibility for Christ's death: Mt. 27:25
 2e. Christ prophesied of Gentile dominion: Lk. 21:24
 3d. The future time of Jacob's trouble: Jer. 30:1-11:
 The Great Tribulation: Dan. 12:1; Mt. 24

7b. Divine grace:



- 1c. The sacrificial system: provision of a way of restoration for sinning Israel.
 2c. The longsuffering of God in raising up deliverers:
 1d. Joshua pleaded for Israel.
 2d. The judges were raised up to rescue Israel.
 3d. The kings were helped in battle by God.
 4d. The prophets warned again and again of impending judgment.
 3c. The preservation of the nation: (especially seen in the Book of Esther).
 4c. The acceptance of genuine repentance: Moses' intercession (Ex. 32:30-35), Daniel's intercession (Dan.9)
 5c. The writing of the O.T. with its specific revelation of God.
 6c. The coming of Christ as the Messiah of Israel.
 7c. The giving of many promises of ultimate deliverance in the millennium.

8b. The end of the dispensation:

1c. The dispensation ended at the cross:

1d. Rom. 10:4: "For Christ is the end of the law for righteousness to everyone that believeth."

2d. Gal. 3:19: "Till the seed should come to whom the promise was made."

3d. Gal. 3:25: "But after faith is come, we are no longer under a schoolmaster."

4d. II Cor. 3:11-14: "That which is done away--that which is abolished"--and this includes the ten commandments as well, for v. 7 says that it was written and engraven in stone, namely the Ten Commandments or the Moral Law.

5d. Heb. 7:11-12: "For the priesthood being changed, there is made of necessity a change also of the law." v. 12

2c. Five propositions of the Mosaic Law.

1d. It was given as a union and not divided as commandments, ordinances, judgments.

1e. All parts are equally important: Ex. 20; 21; 25

2e. Breaking the law in one point means the breaking of all: James 2:10

3e. Penalties are equally severe:

1f. Commandments: breaking the Sabbath: death: Nu. 15:32.

2f. Ordinances: Nadab and Abihu offering strange fires: death: Lev. 10:1-7.

3f. Judgments: Ex. 21-24: death: Jer. 25:11
The land rest was not kept for 490 years, therefore, God gave the land rest during the Babylonian captivity with ensuing death for many.

2d. It was given to Israel, not to Gentiles.

1e. O.T. proof: Lev. 26:43 between God and the children of Israel.

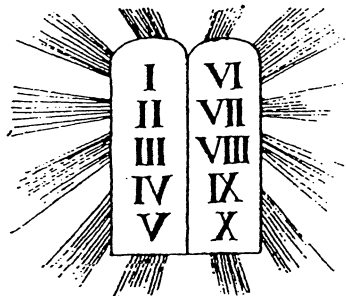
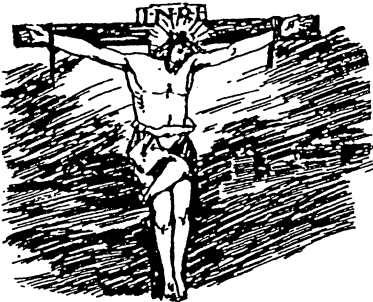
2e. N.T. proof: Rom. 2:14 Gentiles which have not the Law.
Rom. 9:4 to Israel is the giving of the Law
Eph. 2:12 the Gentiles are strangers to the Law

3d. All of the Law is done away: All 613 commandments.

1e. The Ten Commandments are especially mentioned: 2 Cor. 3:6, 7-11.

2e. A different priesthood necessitates a different law: Heb. 7:11-12.

4d. In spite of this, the Law has a right use: to show a standard from God, to demonstrate His righteous demands.



- 1e. The Law is useful for the unsaved: I Tim. 1:9.
The Law was made for the unrighteous; it was to point the ungodly to Christ, Gal. 3:19-25.
- 2e. The Law is useful for the saved: to show what God thinks about things. As all Scripture is profitable, so is the Law.

5d. The Law has a real abuse:

- 1e. When it is used as a means of salvation:
 - 1f. Rom. 3:20 by deeds of law no flesh will be justified.
 - 2f. Acts 13:39 man could not be justified by the Law of Moses.
- 2e. When used as a means of sanctification:

The Law stired up Paul, did not lead to a sanctified life: Rom. 7.

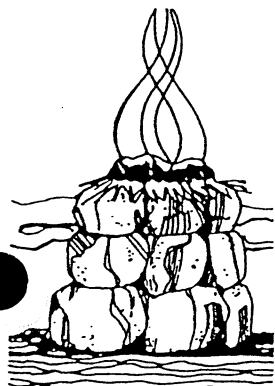
We still have laws, but they are not the same as the Mosaic Law. Some of God's standards are repeated in the N.T., but they are a part of a new code of law. We are under a new priesthood, therefore have a new code. The old law, including the Ten Commandments has been abrogated and is not for the church age believer.

- 3e. It would be sinful to obey some of the laws today, such as the putting to death of anyone who did not observe the Sabbath day.



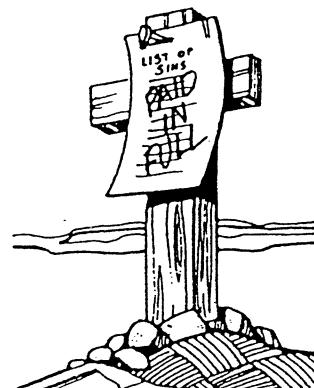
SUMMARY:

1. The purpose of the dispensation of the Law was to provide a righteous rule of life and to bring sin into condemnation--it demonstrated that moral, civil and religious law cannot save or sanctify.
2. The Law was not intended for man's salvation under the dispensation of the Law or later.
3. The weakness of the Law:
 - a. The Law could not justify: Rom. 3:20; Gal. 2:16
 - b. The Law could not sanctify or perfect: Heb. 7:18-19

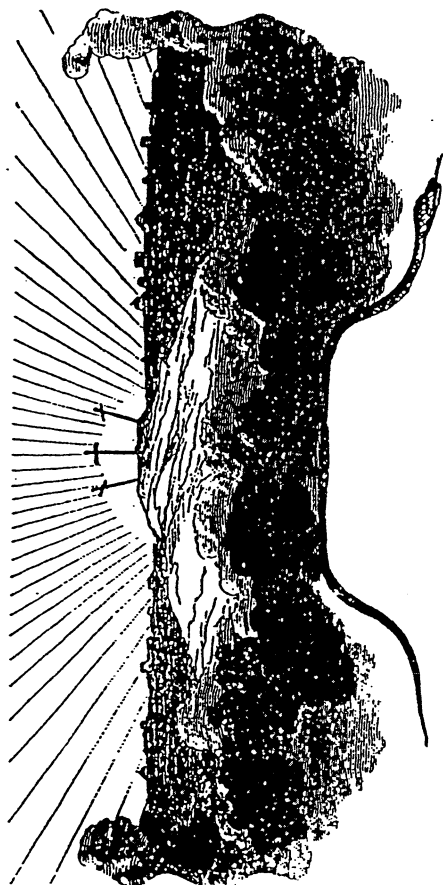


Thou shalt love the Lord thy God
With all thy Heart
and With all thy Soul
and With all thy Mind
and With all thy Strength.

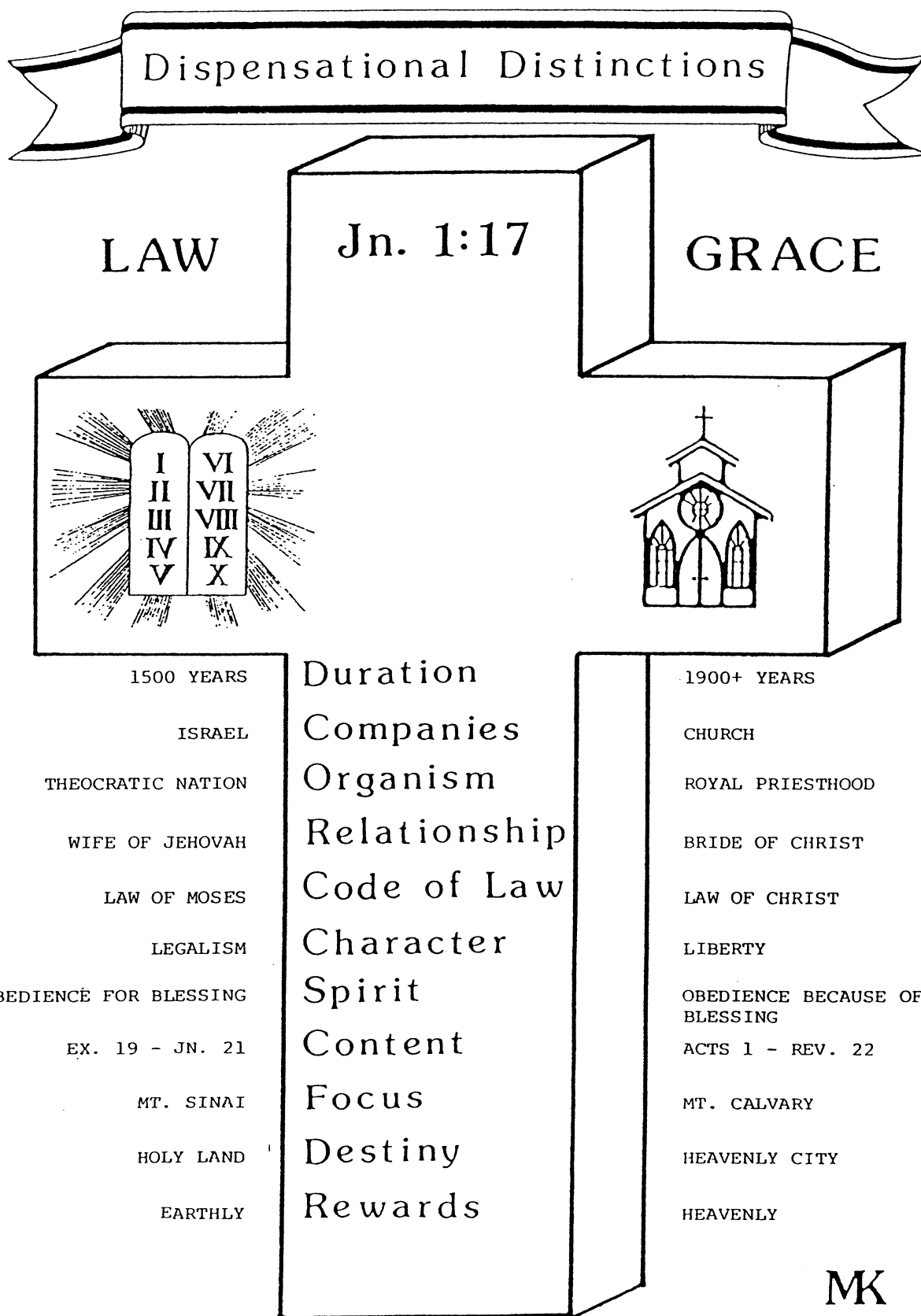
this is the first
commandment.



THE DISPENSATION OF THE LAW



1. THE BEGINNING:
2. RELATED SCRIPTURE:
3. STATE OF MAN:
4. HUMAN RESPONSIBILITY:
5. HUMAN FAILURE:
6. DIVINE JUDGMENT:
7. DIVINE GRACE:



LEVITICAL SACRIFICES:

Atonement or Abomination?

Leviticus 1:4

"...AND IT SHALL BE ACCEPTED FOR HIM TO MAKE ATONEMENT FOR HIM."



Hebrews 10:4

"FOR IT IS NOT POSSIBLE THAT THE BLOOD OF BULLS AND GOATS SHOULD TAKE AWAY SINS."

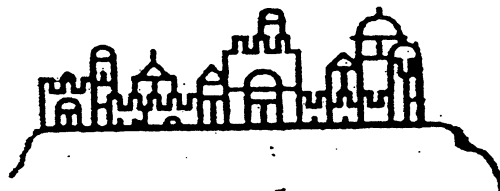
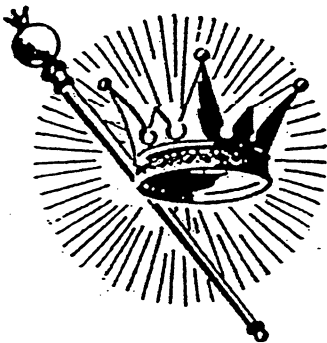
GOD

Sovereign

Savior

State

Salvation



*Israel as
A Theocracy*



Transgressions
Against
Government



Transgression
Against
God

The Israelite in a theocracy was responsible to God in His function as both ruler and Redeemer. Sacrifices did not take care of sins but helped make an atonement for legal infractions.

Manfred E. Kober, Th.D.

MK

613 COMMANDMENTS

365 Negative 248 Positive

Judgments

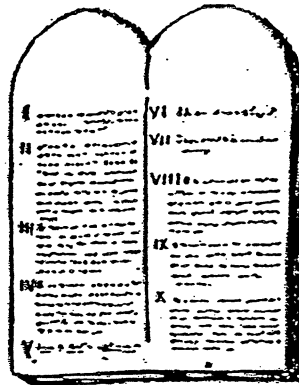
Commandments

Ordinances

Moral Law

Ex. 20

Deut. 5



DECALOGUE

LOVE
FOR GOD

LOVE
FOR MAN

Matthew 22:37-40

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

WHAT THE LAW REQUIRES GRACE BESTOWS

"What doth the Lord
REQUIRE
of thee, but to

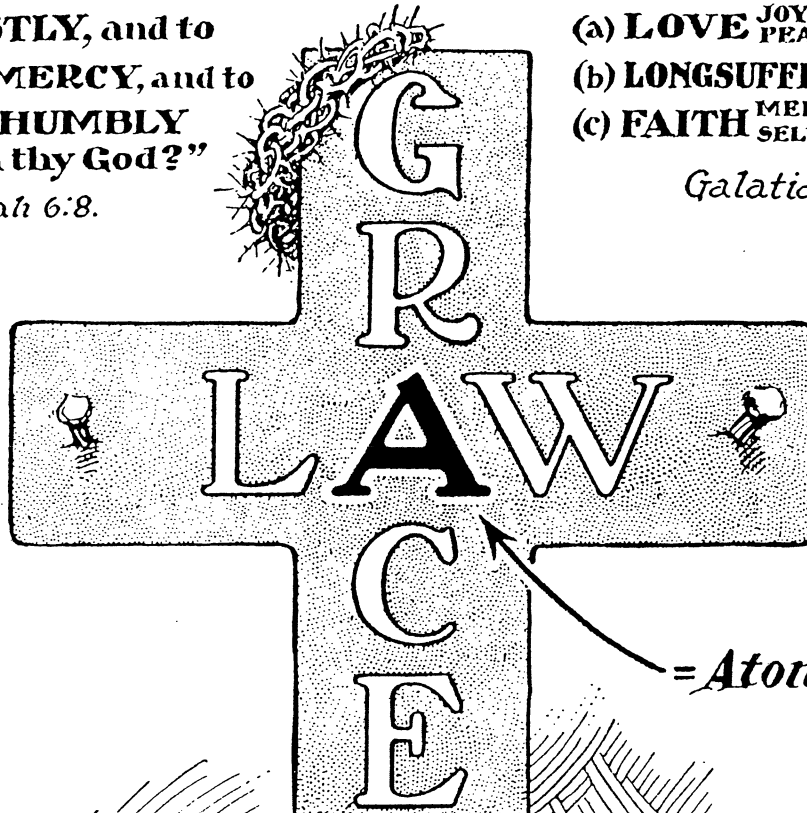
- (a) **DO JUSTLY**, and to
- (b) **LOVE MERCY**, and to
- (c) **WALK HUMBLY**
with thy God?"

Micah 6:8.

What doth the Lord
BESTOW
upon thee?

- (a) **LOVE** ^{JOY} ^{PEACE}
- (b) **LONGSUFFERING** ^{GENTLENESS} ^{GOODNESS}
- (c) **FAITH** ^{MEEKNESS} ^{SELF-CONTROL}

Galatians 5:22,23.



= *Atonement*

WHERE LAW AND GRACE BLEND

"YE ARE NOT UNDER LAW, BUT UNDER GRACE?" ROM. 6:14

THE BOOK OF THE DISPENSATIONS

THE
DIVINE
PURPOSE

RESURRECTION
OF
CHRIST

THE DISPENSATION OF *Sinai* **LAW**

Dealing with **ISRAEL**, God's earthly people.

The **Seventh** day of the week, or the **Sabbath**, commemorating a *finished creation* was made the seal of Israel's separation from all nations. Ex. 31:13-17

A day of absolute bodily **rest**.

A day of legal restrictions.

Physical labor punished by **death**.

Prescribed the principle of one day's rest in seven.

Established in a covenant of **works**.

"He taketh away the first,

THE DISPENSATION OF **GRACE** *Sion*

Dealing with the **CHURCH**, God's heavenly people.

The **First** day of the week, or the **Lord's Day**, celebrating a *finished redemption*, became the symbol of the church's heavenly privileges.

A day of spiritual **activity**.

A day of voluntary worship.

Spiritual labor a proof of **life**.

Perpetuates the principle of one day's rest in seven.

Grew up in a covenant of **grace**.

"that He may establish the second"

Heb. 10:9.

Note: It is passing strange, if the Spirit of God intended to make the Jewish Sabbath binding upon Gentile Christians, that no mention is made of it in that epochal 15th chapter of Acts, where the status of believers from among the Gentiles was finally settled.

"LET NO MAN THEREFORE JUDGE YOU--IN RESPECT OF THE SABBATH"

Col. 2:16