

THE MOST MISUNDERSTOOD ASPECT OF DISPENSATIONALISM:

THE CESSATION OF THE MOSAIC LAW AND THE CONTENT OF THE LAW OF CHRIST

1A. THE DISPENSATION OF LAW: ITS CESSATION

1b. The dispensation ended at the cross:

1c. Rom. 10:4 For Christ is the end of the law for righteousness to every one that believeth.

2c. Gal. 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

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

4c. 2 Cor. 3:11-14 Or if that which is done away was glorious, much more that which remaineth is glorious.

¹² Seeing then that we have such hope, we use great plainness of speech:

¹³ And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

¹⁴ But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

5c. Heb. 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

¹² For the priesthood being changed, there is made of necessity a change also of the law.

2b. Five propositions of the Mosaic Law:

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

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

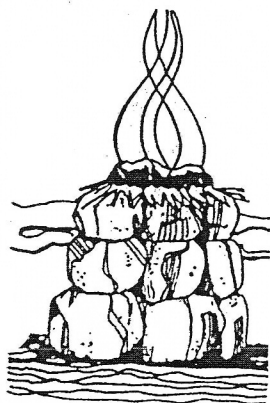
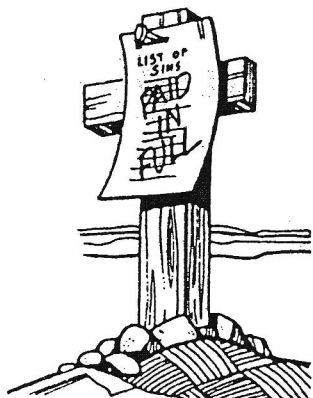
2d. Breaking the law in one point means the breaking of all: James 2:10

3d. Penalties are equally severe:

1e. Commandments: breaking the Sabbath: **death**: Nu. 15:32

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

3e. 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.

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

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

2d. 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.

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

There are 365 negative commandments and 248 positive commandments.

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

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

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

1d. The Law is useful for the unsaved: 1 Tim. 1:9
The Law was made for the unrighteous; it was to point the ungodly to Christ, Gal. 3:19-25.

2d. The Law is useful for the saved: to show what God thinks about things. As all Scripture is profitable, so is the Law.

5c. The Law has a real abuse:

1d. When it is used as a means of salvation:

1e. Rom. 3:20 by deeds of law no flesh will be justified.

2e. Acts 13:39 man could not be justified by the Law of Moses.

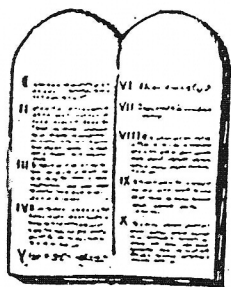
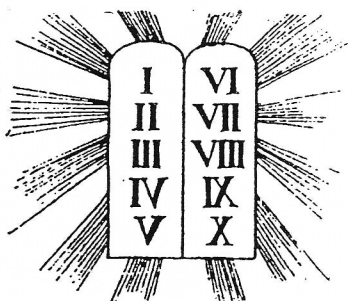
2d. When used as a means of sanctification:

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

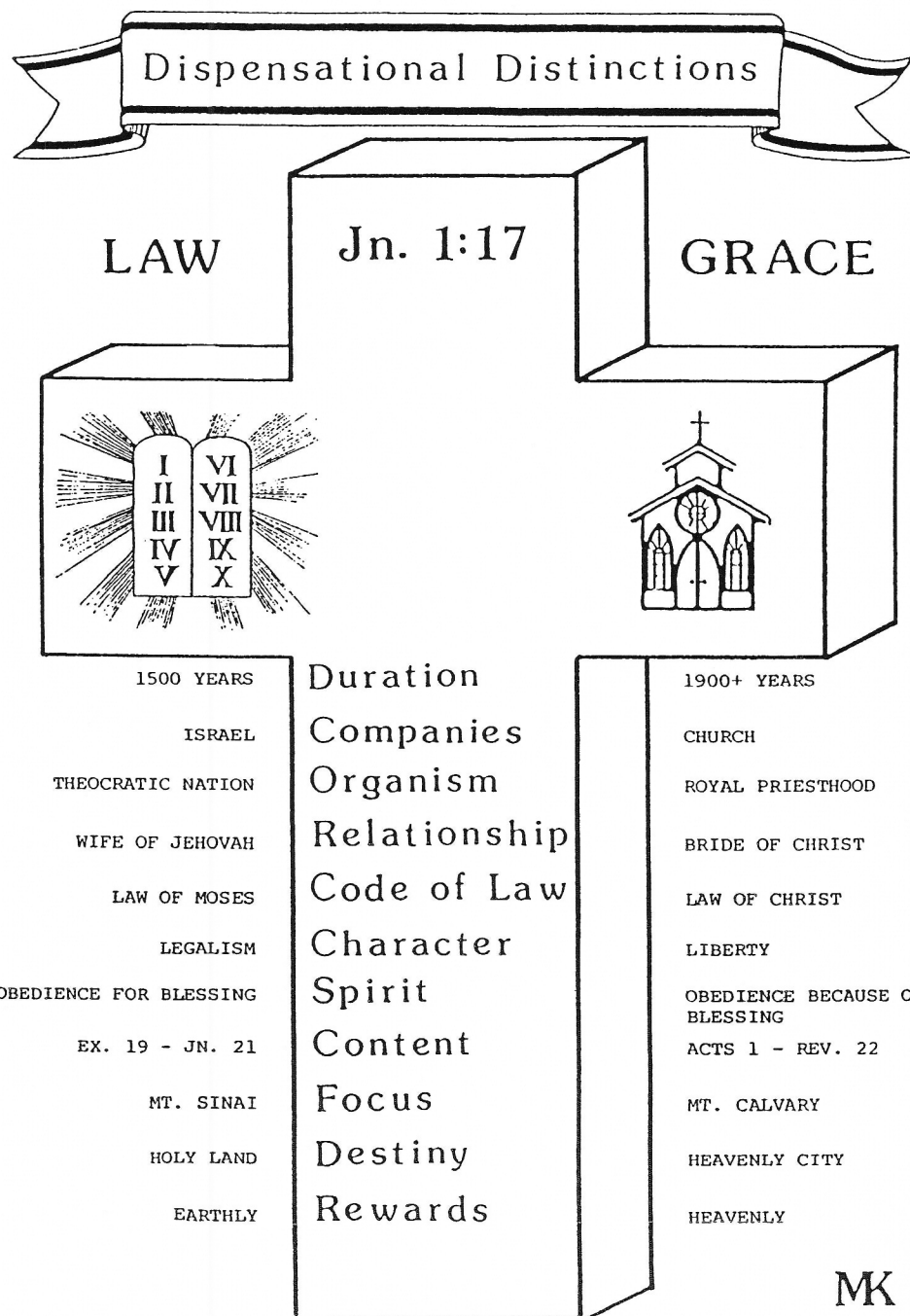
We still have laws, but they are not the same as the Mosaic Law. Some of God's standards are repeated in the N.T., but they are a part of a new code of law. We are under a new priesthood therefore have a new code. The old law, including the Ten Commandments, has been abrogated and is not for the church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

3d. 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



2A. THE DISPENSATION OF GRACE:

1b. The beginning: Day of Pentecost

Some teachings concerning the dispensation of grace are introduced earlier in the Gospels, such as Christ's discourse (John 13-17). In some respects, John is the bridge between Law and Grace.

2b. Scripture: Acts 1 through Revelation 3. (The Church is nowhere found after Revelation 3)

3b. The state of man:

1c. This age has no specific covenant for man.

1d. Proof that there are no covenants for us:

1e. The Gentiles are strangers from the covenants of promise:
Eph. 2:12

2e. The covenants pertain to Israel: Rom. 9:4

2d. Two covenants have specific, indirect relation to this age:

1e. The Abrahamic Covenant:



1f. It promises a blessing to all the families of the earth through the gospel which is based upon the seed, Christ: Gen. 12:4; Gal 3:13-16.

2f. It was of grace, unconditional: Rom. 4:1-5.

3f. The imputation of righteousness is effected in all who believe in Jesus Christ: Rom. 4:24-25; Gal. 3:6-9, 22; 2 Cor. 5:21.

4f. The unconditional covenant becomes a pattern for today. Abraham simply believed, so this saving grace is given to us: Rom. 4:23-24; Gal. 3:13-19; cf. Gen. 15:6.

5f. Today is to be declared the period of the gospel of His grace: Tit. 2:11.



2e. The New Covenant:

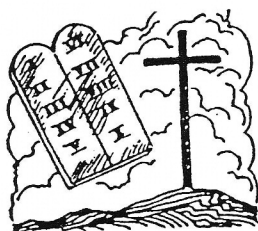
1f. It is promised to the nation Israel: Jer. 31:31-40.

2f. This covenant announced in the 7th century B.C., is still in the future as far as Israel is concerned: Rom. 11:25-33.

3f. This is an unconditional, gracious covenant.

4f. The basis of the New Covenant is the sacrifice of our Savior and the Church participates in the blessings of this new covenant: Matt. 26:26-30 "My blood of the new covenant."

2c. This age sees the ultimate display of God's grace:



1d. This is not to say there was no grace in the O.T. under Law. The principal ways in which His grace was revealed are the following:

- 1e. He revealed Himself as the faithful and sufficient God, as the object of faith unto salvation. Any revelation of God is pure grace.
- 2e. He initiated fellowship between Himself and man by means of covenants.
- 3e. He made provision for man's eternal salvation.
- 4e. He bestowed temporal favors on men.



2d. Christ brought a new period of grace: John 1:17
For the law was given by Moses, but grace and truth came by Jesus Christ.

- 1e. Grace came in Christ's person.
- 2e. Our standing is in grace:
Rom. 5:2 "wherein we stand"
1 Peter 5:12 "this is the true grace of God"
- 3e. Ours is called the "dispensation of the grace of God"
Eph. 3:2

3c. This age has three groups of people in view: 1 Cor. 10:32
Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

1d. The Jews (nationally):

- 1e. They are not cast away: Rom. 11:1.
- 2e. Blindness in part till the fullness of the Gentiles has come:
Rom. 11:23-27.
- 3e. The Jews do not believe now but will obtain mercy: Rom. 11:28-31.

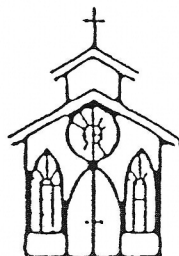
2d. The Gentiles: Eph. 2:11-13

- 1e. Without Christ
- 2e. Aliens from Israel
- 3e. Strangers from the covenants
- 4e. Have no hope
- 5e. Are without God

¹¹Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

¹² That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.



3d. The Church:

- 1e. The Jews and Gentiles are on the same terms:

Rom. 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col. 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

- 2e. In contrast to the condition of the Gentiles, the believer sustains a special relationship: Eph. 2:13-22
 Is made nigh by the blood, v. 13
 Is one new man, v. 15
 Is in one body, v. 16
 has access by the Spirit, v. 18
 is a fellow citizen, v. 19
 belongs to the household of God, v. 19
 and is God's building, v. 21

- 4c. This age goes far beyond the requirements of the Law:

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| 1d. | 2 Cor. 10:5 | "casting down imaginations" |
| 2d. | 1 Pet. 2:9 | "show forth the virtues" |
| 3d. | Eph. 5:20 | "giving thanks always for all things" |
| 4d. | 1 Jn. 1:7 | "walk in light" |
| 5d. | Eph. 4:1-2 | "walk worthy" |
| 6d. | Eph. 5:2 | "walk in love" |
| 7d. | Gal. 5:16-23 | "walk in the Spirit" |
| 8d. | Eph. 4:17-32 | "grieve not the Spirit" |
| 9d. | 1 Thess. 5:19 | "quench not the Spirit" |
| 10d. | Col. 3:1-17 | |
| 11d. | Phil. 2:5 | "let this mind be in you which was also in Christ Jesus" |

- 5c. This age has laws but not the Law:

- 1d. The names of this system of laws:

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| 1e. | "the perfect law of liberty" (Jas. 1:25) |
| 2e. | "the royal law" (Jas. 2:8) |
| 3e. | "the law of Christ" (Gal. 6:2) |
| 4e. | "the law of the spirit of life" (Rom. 8:2) |

- 2d. The nature of these laws:

The Law of Christ is a definite code containing hundreds of specific commandments. Freedom from the Mosaic Law is not lawlessness or license. The Apostle Paul wrote, "being not without law to God, but under the law of Christ" (1 Cor. 9:21).

1e. Its precepts:

1f. Positive commandments: (1 Thess. 5:16-18)

¹⁶ Rejoice evermore.

¹⁷ Pray without ceasing.

¹⁸ In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

2f. Negative commands: (Rom. 12:2)

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3f. Principles:

1g. Is it a weight? Heb. 12:1 "lay aside every weight"

2g. Is it a habit? 1 Cor. 6:12 "not be brought under the power of any"

3g. Is it a stumbling stone? 1 Cor. 8, esp. v. 13

4g. Is it winsome? Col. 4:15 "walk in wisdom toward them that are without"
Give no offense to unsaved 1 Cor. 10:32

4f. Rules:

In some areas there are neither principles nor precepts given. In this area it is necessary to have special rulings. God has made provision for this by giving leaders to His church who rule in these matters (Eph. 4:11-12; 1 Tim. 3:5). These leaders are given authority to rule in spiritual matters (Heb. 13:7, 17). If there are rulers, it is obvious that there are those ruled who must obey these rules (Heb. 13:17). Examples of this type of leadership would be the local church, a Christian camp, rules at school, such as dress, dating, conduct.

2e. Its power:

1f. The Spirit indwells permanently: John 14:17

2f. The spirit indwells every believer: Rom. 8:9
1 Cor. 6:19—does not depend on spiritual maturity.
His presence is proof of salvation.

3e. Its purpose: Sanctification.

1f. A holy person resembles his heavenly Father: 1 Pet. 1:16.

2f. We know what God is like through Christ: Jn. 1:18. The purpose of Christ is our **example** for godly life; the law of Christ is our **exhortation** to godly life.

3f. We are to bring glory to God: 1 Cor. 10:31.

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

THE DIVINE PURPOSE

THE BOOK OF THE DISPENSATIONS

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

