

God's Plan for the Ages Series


Lesson #010

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Dean Bible Ministries

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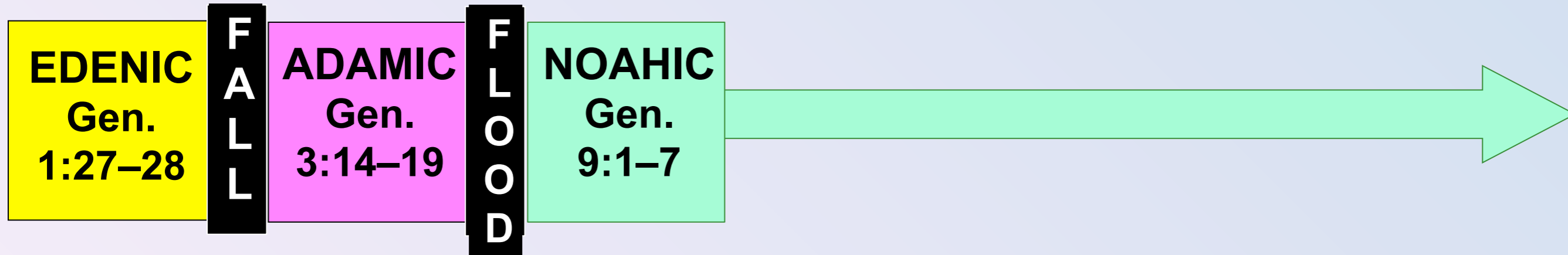


GOD'S PLAN
FOR THE **AGES**
DISPENSATIONS

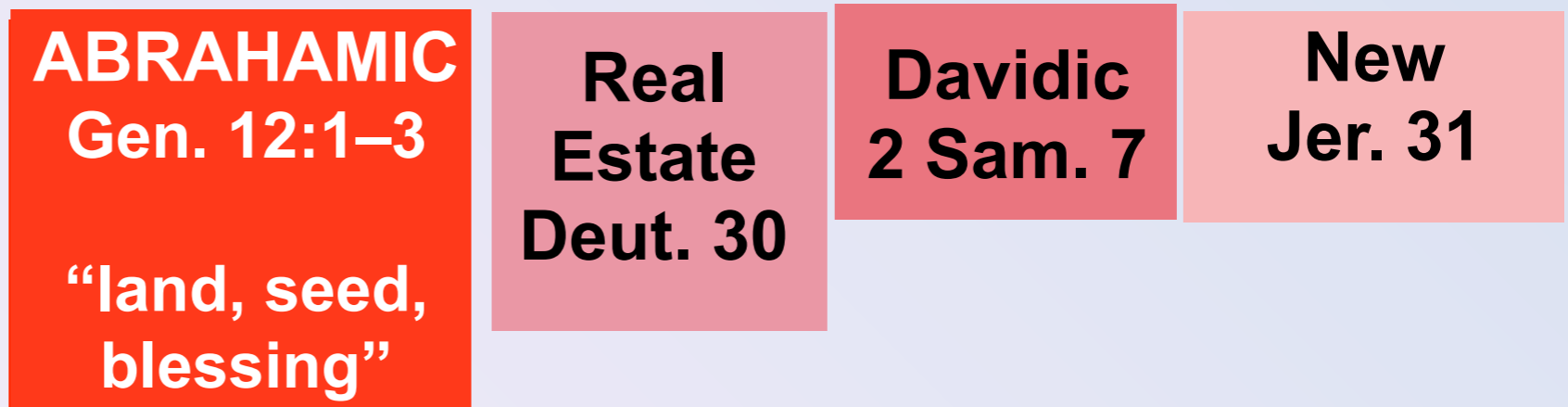
**THE AGE OF ISRAEL:
ABRAHAMIC COVENANT, MOSAIC COVENANT**

8 BIBLICAL COVENANTS

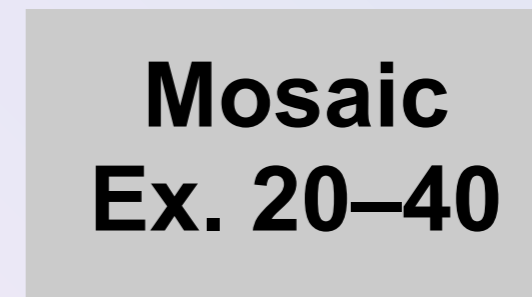
GENTILE COVENANTS



JEWISH COVENANTS (UNCONDITIONAL/PERMANENT)



JEWISH COVENANTS (CONDITIONAL/TEMPORARY)



The Ages of Civilization

Creation

Abraham

Christ's
1st Coming

Christ's
2nd Coming

ETERNITY
PAST



CATASTROPHE

AGE OF THE
GENTILES



AGE OF
ISRAEL



CHURCH
AGE



Millennium



MESSIANIC
AGE



JUDGMENT

ETERNITY
FUTURE

The Abrahamic Covenant

D. Categorizing the Provisions:

1. To Abraham personally:

- a. Father of a great nation**
- b. He himself will possess the land**
- c. Other nations will come from him**
- d. Kings will arise from him**
- e. Promised personal blessings**
- f. He himself was to be a blessing**
- g. His name will be great**

D. Categorizing the Provisions:

2. To the Seed, Israel:

- a. The nation will be great**
- b. Destined to be innumerable**
- c. They are destined to possess the land**
- d. They are promised ultimate victory over their enemies.**

3. To the Gentiles:

a. Blessing for blessing

b. Cursing for cursing

**c. Spiritual blessings through the Seed
of Abraham (Galatians 3:8–9)**

E. Three Basic Motifs:

ABRAHAMIC COVENANT

Genesis 12:1–13

“land”

“seed”

“blessing”

Matt. 22:23, “On that day some Sadducees (who say there is no resurrection) came to Him and questioned Him,

Matt. 22:24, “saying, ‘Teacher, Moses said, “If a man dies, having no children, his brother as next of kin shall marry his wife, and raise up an offspring to his brother.””

Matt. 22:25, “ ‘Now there were seven brothers with us; and the first married and died, and having no offspring left his wife to his brother;

Matt. 22:26, “ ‘so also the second, and the third, down to the seventh.’ ”

Matt. 22:27, “ ‘And last of all, the woman died.

Matt. 22:28, “ ‘In the resurrection therefore whose wife of the seven shall she be? For they all had her.’ ”

Matt. 22:29, “But Jesus answered and said to them, ‘You are mistaken, not understanding the Scriptures, or the power of God.

Matt. 22:30, “ ‘For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.’ ”

Matt. 22:31, “ ‘But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying,

Matt. 22:32, “ ‘ “I am the God of Abraham, and the God of Isaac, and the God of Jacob”? He is not the God of the dead but of the living.’

Matt. 22:33, “And when the multitudes heard this, they were astonished at His teaching.”

Abrahamic Covenant

G. Status:

- 1. A permanent, unconditional covenant, still in effect.**
- 2. The New Testament does not change the unconditional nature of the covenant. (Gal. 3:6–18)**
- 3. Paul's argument is that whatever the purpose of the Mosaic Covenant, it could not nullify or set aside the previous unconditional covenant.**
- 4. "Seed"**
- 5. This begins the dispensation of patriarchs or promise.**

DISPENSATION 4: PATRIARCHS (PROMISE)

A. Scripture: Genesis 12:1–Exodus 18:27

B. Central person: Abraham

C. Name:

Patriarchs: Recognizes the governing factor in this age, that God was working through three distinct individuals to bring about the next stage.

Promise: Recognizes the revelational factor of the Abrahamic Covenant. This is a key in Romans 4:1–20; Galatians 3:15–19; Heb. 6:13–15, Heb. 11:9.

D. Responsibility:

To the Abrahamic Covenant, to keep the seed isolated from the surrounding pagan environment (Genesis 24:3; 28:1; cf. 28:6–9), and to obey God (see Genesis 38).

DISPENSATION 4: PATRIARCHS (PROMISE)

E. Test:

To remain separate from the Canaanites.

F. Failure:

Intermarried with the Canaanites, which began to threaten the autonomy of the Abrahamic line (Genesis 38).

G. Divine judgment:

To Egypt to enforce separation until the nation is large enough to survive.

H. Grace:

God preserves the nation ethnically and spiritually, and they prosper even in the midst of slavery.

THE MOSAIC COVENANT: (Temporary and Conditional)

- A. Scripture: Exodus 20:1–Deut. 28:58. The Covenant proper is in Exodus 20–40.**
- B. Persons:
God and Israel**
- C. Provisions:**
 - a. 613 specific commandments.**
 - b. There was blessing for obeying it.**
 - c. There was cursing for disobeying it.**
 - d. Substitutionary blood sacrifices for many sins (Leviticus 17:11). For other sins there was no sacrifice, but capital punishment instead (e.g., Deuteronomy 17).**
 - e. The token of this covenant is the Sabbath. (Exodus 31:12–17; Deuteronomy 5:12–15).**

THE MOSAIC COVENANT: (Temporary and Conditional)

D. Purposes:

- 1. In relation to Israel**
- 2. In relation to Gentiles (Ephesians 2:11)**
- 3. In relation to sin (Romans 7:7–8:4)**

E. Status

The Mosaic Law is no longer in effect (Romans 10:4; Galatians 3:15–19, 3:23–4:7; Hebrews 7:11–12, 18; Ephesians 2:11–15; 2 Corinthians 3:3–11).

DISPENSATION 5: LAW

A. Scripture: Exodus 19:1–Acts 1:26

B. Central person: Moses

C. Name: Law – from the Mosaic Law which contained 613 commandments, not just 10.

D. Responsibility:

Involved 2 elements: to obey the Mosaic Covenant and to obey subsequent revelation of God given through the prophets.

DISPENSATION 5: LAW

E. Test: To obey the whole Law; to accept Messiah as the Prophet/Redeemer (Deuteronomy 18:15–19)

F. Failure:

1. Failed to keep the Law; Romans 10:1–3

2. Failed to obey the Prophets; 2 Chron. 36:14–16; Jeremiah 25:4

3. Failed to accept the Messiah; John 1:11

G. Judgments: Five cycles of discipline

DISPENSATION 5: LAW

H. Grace:

- 1. The sacrificial system for the restitution of the sinner.**
 - a. The Day of Atonement for the whole nation (Lev. 23:26–32)**
 - b. Individual sacrifices for the people (Leviticus 1–5).**
- 2. The Messiah finally comes to Israel despite their sinfulness.**

Israel Viewed Corporately as A Redeemed People

Ex. 4:31, “So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.”

Ex. 14:31, “Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.”

Israel Viewed Corporately as A Redeemed People

- 1. The hiphil form of אָמַן in verse 31,
translated “believed,” “expresses genuine
faith in the Old Testament” (*TWOT*).**

Israel Viewed Corporately as A Redeemed People

- 2. The six occurrences of “believe” in Exodus 4 (vv. 1, 5, 8 [twice], 9, 31) “mark the people’s faith as a central theme of the chapter.” (*TWOT*)**

Israel Viewed Corporately as A Redeemed People

- 3. The genuineness of their faith is marked not only by their initial worship, but also by their obedience in observing the Passover.**

Israel Viewed Corporately as A Redeemed People

- 4. The Lord promised them “salvation” from the Egyptians (14:13). Their response to their deliverance is again that they “believed,” but here it is added that they believed “in the Lord” (14:30–31), which indicates an entrance into a relationship of trust with the Lord.**

Israel Viewed Corporately as A Redeemed People

- 5. The Song of Moses, which followed the Red Sea incident, refers to their “salvation” (Exod. 15:2), their being “redeemed” (v. 13), and their being “purchased” (v. 16).**

Israel Viewed Corporately as A Redeemed People

- 6. Other Old Testament passages confirm though they sinned, God redeemed and forgave them (Neh. 9:17; Ps. 78:38, 42; 99:8; 106:8, 10; Isa. 63:9).**

Israel Viewed Corporately as A Redeemed People

- 7. The establishment of the Mosaic (Sinai) Covenant shows their redeemed status.**

Israel Viewed Corporately as A Redeemed People

**8. Their redeemed status is affirmed in
Hebrews 11:29, 39.**

Israel Viewed Corporately as A Redeemed People

- 9. Conclusion: The law was given to define how a redeemed people were to live. It describes the experiential righteousness needed to remain in the land with God's blessing.**

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D. Responsibility:

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DISPENSATION 5: LAW

E. Test: To obey the whole Law; to accept Messiah as the Prophet/Redeemer (Deuteronomy 18:15–19)

F. Failure:

- 1. Failed to keep the Law; Romans 10:1–3**
- 2. Failed to obey the Prophets; 2 Chron. 36:14–16; Jeremiah 25:4**
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Dispensation of the Law

G. Judgments: Five cycles of discipline – See below

H. Grace:

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FIVE CYCLES OF DISCIPLINE

(Leviticus 26:14–46; Deuteronomy 28)

- a. First cycle of discipline (Leviticus 26:14–17)**
 - i. Terror or fear**
 - ii. Disease**
 - iii. Stolen crops (equivalent to money in an agrarian economy)**
 - iv. Defeat by enemies**

FIVE CYCLES OF DISCIPLINE

(Leviticus 26:14–46; Deuteronomy 28)

b. Second cycle of discipline **(Leviticus 26:18–20)**

- i. Pride of power is broken (economy is destroyed).**
- ii. Drought: Heavens like iron, earth like bronze means that the earth has a hard crust due to a lack of rain.**
- iii. Bad harvest: They will work hard, but have no good results.**

FIVE CYCLES OF DISCIPLINE

(Leviticus 26:14–46; Deuteronomy 28)

c. Third cycle of discipline (Leviticus 26:21–22)

- i. Plagues: This is the word which indicates something painful, either from disease or as a result of being struck, beaten, or whipped.**
- ii. Violence: Wild beasts, reactions from creation.**

FIVE CYCLES OF DISCIPLINE

(Leviticus 26:14–46; Deuteronomy 28)

- d. Fourth cycle of discipline (Leviticus 26:23–26)**
 - i. Sword: God brings punishment for disobedience to His covenant (Mosaic Law). This will be through means of military invasion.**
 - ii. Flight for refuge: “Gathered together within your cities” means that people have left their homes to seek shelter from the invaders.**
 - iii. Pestilence: Disease comes as a result of being confined in the cities.**
 - iv. Rationing: Ten women with one oven means that there is not sufficient fuel. “Deliver your bread by weight” indicates food rationing: economic disaster.**

FIVE CYCLES OF DISCIPLINE

(Leviticus 26:14–46; Deuteronomy 28)

- e. Fifth cycle of discipline (Lev. 26:27–46; Deut. 28:49–57)**
 - i. Cannibalism**
 - ii. Destruction of the religions which were an abomination to God**
 - iii. Cities destroyed**
 - iv. Places of worship destroyed (sanctuaries, sweet aroma)**
 - v. Utter desolation of the land
People driven out of the land, dispersed among the nations**