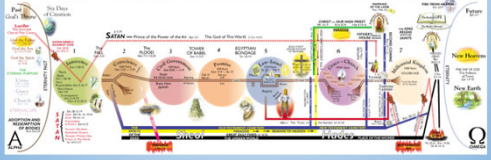


Biblical Dispensationalism




Jim McGowan, MTS, Th.D.

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What We've Covered...		
Session	Topic	Date
001	Introduction to Biblical Dispensationalism	10-03-2018
002	Introduction to Biblical Dispensationalism	11-07-2018
003	Introduction to Biblical Dispensationalism	11-14-2018
004	History of Biblical Dispensationalism	02-06-2019
005	History of Biblical Dispensationalism	02-13-2019
006	History of Biblical Dispensationalism	03-20-2019
007	History of Biblical Dispensationalism	04-03-2019
008	False Charges Against Biblical Dispensationalism	10-02-2019
009	False Charges Against Biblical Dispensationalism	02-26-2020
010	False Charges Against Biblical Dispensationalism	09-30-2020
011	Israel & The Church	10-14-2020
012	Fundamental Aspects & The Biblical Covenants	12-09-2020
013	Biblical Dispensations - Innocence thru Conscience	10-06-2021

2

The Story of the Bible: From a Garden to a City, and Beyond!



3

Biblical Dispensationalism

Session 13 - The Dispensations
Review - Innocence - Conscience

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II. The 7 Dispensations

- A. Innocence / Innocency
- B. Conscience
- C. Human / Civil Government
- D. Promise / Patriarchal Rule
- E. Law-Israel / Mosaic Law
- F. Grace-Church Age / Grace
- ***The Tribulation***
- G. Millennial Kingdom / Millennium
- ***Eternal State***

5

A. Innocence

Creation

Innocence

Responsibility

Obey God
Gen 1:26-28;
2:15-17

Failure

Disobedience
Gen 3:1-6

Judgment

Curse and Death
Gen 3:7-19

6

A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

- The Dispensation of Innocence begins with the creation of Adam and Eve and God's commissioning of them. The dispensation of Innocence was a time when mankind, through Adam (Rom. 5:12-21; 1 Cor. 15:21,22), was created morally good but able to fall into sin. This apparently short-lived age ceased at the Fall into sin as recorded in Genesis 3.
- God's revelation of His will was "*from the tree of the knowledge of good and evil you shall not eat*" (Gen. 2:17). Man's responsibility was *to obey God and not partake*. The consequences were: "*for in the day that you eat from it you shall surely die*" (Gen. 2:17).

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

This first dispensation is usually called Innocency. Although this term is not a good description of Adam's condition before the Fall, it may be the best single word. Yet the word innocent seems too neutral. Adam was not created merely innocent but with a positive holiness that enabled him to have face-to-face communication with God. Nevertheless, his holiness was not the same as the Creator's, for it was limited by virtue of Adam's being a creature. Also, his holiness was unconfirmed until he could successfully pass the tests placed before him. Therefore, it seems that Adam's moral condition before God in those days of "innocency" was that of "unconfirmed creaturely holiness". In this economy the key person . . .

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 59). Chicago: Moody Publishers.

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

. . . was Adam; indeed, we ought to consider it a dispensation, or stewardship, to Adam (*as all the dispensations from the human viewpoint are stewardships*). His responsibilities involved maintaining the garden and not eating of the fruit of the Tree of Knowledge of Good and Evil. He failed the test about eating, and, as a result, far-reaching judgments were pronounced on him, his wife, mankind, the serpent, and the creation. At the same time that God pronounced judgment, He also graciously intervened, promised a Redeemer, and made immediate provision for the acceptability of Adam and Eve in their sinful condition before God.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 59). Chicago: Moody Publishers.

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Session 14 - Human Government thru Law
09-21-2022

The 8 Biblical Covenants – Session 12	
COVENANT	SCRIPTURE
1. Edenic (Conditional)	(Gen 1:28-30; 2:15-17; Hos 6:7)
2. Adamic (Uncond. / Universal)	(Gen 3:14–3:21)
3. Noahic (Uncond. / Universal)	(Gen. 8:20–9:17)
4. Abrahamic (Uncond. / Israel)	(Gen. 12:1–3; Chap. 15)
5. Mosaic (Conditional)	(Exo. 20:1–Deut. 28:68)
6. Land (Uncond. / Israel)	(Deut. 29:1–30:20)
7. Davidic (Uncond. / Israel)	(2 Sam. 7:11b-17; 1 Chr. 17:10b-15)
8. New (Uncond. / Israel)	(Jeremiah 31:31-34)

Fruchtenbaum, A. G. (1994). *Israelology: The Missing Link in Systematic Theology* (Rev. ed., p. 570). Tustin, CA: Ariel Ministries. / Lewis S. Chafer, *Major Bible Themes* (Rev. 1974., pgs. 139-149: DTS)

10

The Biblical Covenants	
Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)	
Parties to the Covenant	<ul style="list-style-type: none"> • God and Adam as the representative for mankind
Conditions of the Covenant	<ul style="list-style-type: none"> • Be fruitful, multiply, fill the earth • Subdue the Earth • Rule over the animal kingdom • Plants are for food (vegetarian) • Defined roles • Guard the garden • Do not eat from one tree • Penalty for violating the commands is death
Token of the Covenant	<ul style="list-style-type: none"> • Tree of Life

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)	
Man's Responsibilities	Man's responsibilities in the garden were to fulfill the Edenic Covenant.
Man's Failures	Man's failure was eating of the fruit of the Tree of Knowledge of Good and Evil.
The Resulting Judgment	Pain in childbirth, Spousal authority struggle, Earth antagonistic to man, Man's rule over the animal kingdom marred, Plants of the field for food, Expelled from Eden, Spiritual and physical death

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II. The 7 Dispensations

A. Innocence / Innocency

B. Conscience

C. Human / Civil Government

D. Promise / Patriarchal Rule

E. Law-Israel / Mosaic Law

F. Grace-Church Age / Grace

The Tribulation

G. Millennial Kingdom / Millennium

Eternal State

13

B. Conscience

Conscience

The Fall

Responsibility

Do Good,
Blood Sacrifice
Gen 3: 5, 7, 22; 4:4

Failure

Wickedness
Gen 6:5-6,
11-12

Judgment

Flood
Gen 6:7, 13:
7:11-14

14

B. Conscience (Gen 3:7-8:14)

- The Dispensation of Conscience begins with the fall into sin leading to the Flood of Noah. This dispensation demonstrates that man needs more than his conscience to walk upright before God. During this dispensation **God revealed His will through the curse** (Gen. 3:14-24).
- Man's **responsibility** was to master sin that desired to rule over him (Gen. 4:6-7).
- The **consequences** of neglecting his conscience would be the global flood of Noah (Gen. 6:5-7). The title conscience comes from Romans 2:15 and aptly designates the period between the Fall and the Flood.
- All persons have** an innate, inherent, perception of what is right and what is wrong!

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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B. Conscience (Gen 3:7-8:14)

The average dispensationalist has been schooled to designate the second economy as Conscience. The title comes from **Romans 2:15** and is a proper designation of the stewardship. The title does not imply that man had no conscience before or after this time, any more than the dispensation of Law (*which even covenant theologians recognize*) implies that there was no law before or after the period. *It simply means that this was the principal way God governed mankind during this economy, and obedience to the dictates of conscience was man's chief stewardship responsibility...* During this stewardship man was responsible to respond to God through the promptings of his conscience, and part of a proper response was to bring an acceptable blood sacrifice as God had taught him to do (Gen. 3:21; 4:4). *We have a record of only a few responding, and . . .*

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B. Conscience (Gen 3:7-8:14)

... *and Abel, Enoch, and Noah are especially cited as heroes of faith.* We also have the record of those who did not respond and who by their evil deeds brought judgment on the world. Cain refused to acknowledge himself a sinner even when God continued to admonish him (Gen. 4:3, 7). So murder came on the scene of human history. Unnatural affection was widespread (Gen. 6:2). Finally, there was open violence and corruption and widespread evil desire and purpose of heart (Gen. 6:5). The longsuffering of God (1 Peter 3:20) came to an end, and He brought the Flood as judgment on the universal wickedness of man. But at the same time *God graciously intervened; Noah found grace (the first use of the word in the Bible) in His sight* (Gen. 6:8), and he and his family were saved. The revelation of this economy is preserved in Genesis 4:1–8:14.

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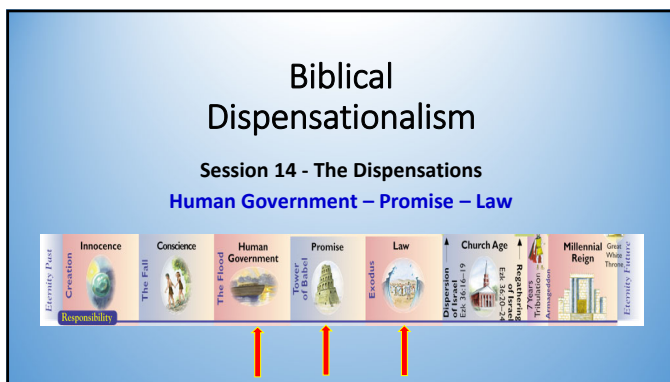
B. Conscience (Gen 3:7 to Gen 8:14)

Man's Responsibilities	{	<ul style="list-style-type: none"> • Mankind was to respond to God through the prompting of his conscience as evidence of his faith in the promised seed, to bring an acceptable blood sacrifice.
Man's Failures	{	<ul style="list-style-type: none"> • Mankind, having been given the ability, through their conscience, to desire a relationship with God and through blood sacrifices, to approach God, failed. Wickedness and evil became widespread.
The Resulting Judgment	{	<ul style="list-style-type: none"> • God, being true to His word, spared the only faithful humans and a small remnant of air breathing creatures and started over in order to fulfill his promise of redemption

18



19



20



21

C. Human Government

Human Government

The Flood

Responsibility
Scatter and Multiply
Gen 8:15-9:7

Failure
Did Not Scatter
Gen 11:1-4

Judgment
Confusion of Languages
Gen 11:5-9



22

C. Human Government (Gen. 8:15-11:9)

- The Dispensation of Human Government begins after the flood when Noah and his family leave the ark. Civil Government was not invented by mankind as the need developed, instead, it was instituted by God Himself after the flood as seen in Genesis 8 and 9.
- God's revealed will is that *evil is to be restrained through the corporate institution of civil government (and corporal punishment) instead of personal vengeance (Lamech - Genesis 4:24).*

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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C. Human Government (Gen. 8:15-11:9)

- With the absence of a threat of God's direct intervention through an instrument like the flood, man's responsibility is *to mediate and restrain mankind's evil through capital punishment of certain offenses* (Gen. 9:6; Rom. 13:1-7; 1 Pet. 2:13-17).
- The consequences relate to *man's failure to carry out God's will to restrain evil*. Because of this God intervened in the tower of Babel incident (Gen. 11:1-9). The chief personage during this economy was Noah. The new revelation of this time included animals' fear of man, animals given to man to eat, the promise of no further floods, and the institution of capital punishment. It is the latter [capital punishment] that gives the distinctive basis to this dispensation as that of human, or civil, government. . . .

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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C. Human Government (Gen. 8:15-11:9)

... God gave man the right to take the life of man, which in the very nature of the case gave man the authority to govern others. Unless government has the right to the highest form of punishment, its basic authority is questionable and insufficient to protect properly those it governs...

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 61). Chicago: Moody Publishers.

25

Genesis 9:6

⁶ “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man. (cf. Rom. 13:1-7; 1 Pet. 2:13-17)

**God instituted
capital punishment!**

26

1 Pet. 2:13-17

¹³ Submit yourselves for the Lord’s sake to every **human institution**, whether to a king as the one in authority, ¹⁴ or to governors as sent by him **for the punishment of evildoers** and the praise of those who do right. ¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶ Act as free men, and do not use your freedom as a covering for evil, but *use it* as bondslaves of God. ¹⁷ Honor all people, love the brotherhood, fear God, honor the king.

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Romans 13:1-7

¹ Every person is to be in subjection to the **governing authorities**. For there is no authority except from God, and those which exist are **established by God**. ² Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; ⁴ for it is a minister of God to you for good. But if you do what is evil, be afraid; **for it does not bear the sword for nothing**; for it is a minister of God, an avenger who brings wrath on the one who practices evil. ⁵ Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. ⁶ For because of this you also pay taxes, for **rulers** are servants of God, devoting themselves to this very thing. ⁷ Render to all what is due them: tax to whom tax is *due*; custom to whom custom; fear to whom fear; honor to whom honor.

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C. Human Government (Gen. 8:15-11:9)

...Failure to govern successfully appeared on the scene almost immediately, for Noah became drunk and incapable of ruling. The people, instead of obeying God's command to scatter and fill the earth, conceived the idea of staying together and building the tower of Babel to help achieve their aim. **Fellowship with man replaced fellowship with God**. As a result, God sent the judgment of the tower of Babel and the confusion of languages. He also graciously intervened in that He did not utterly destroy the nations but chose to deal graciously with Abraham and his descendants. The scriptural revelation of this stewardship is found in Genesis 8:15–11:9.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 61). Chicago: Moody Publishers.

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The Biblical Covenants

Noahic Covenant (Genesis 9:1-17)

Parties to the Covenant

- God and Noah as the representative for mankind

Conditions of the Covenant

- Be fruitful, multiply and fill the earth
- Mankind to be feared by animals
- Mankind allowed to eat meat
- Mankind not to eat or drink blood
- Institution of capital punishment
- Never again a universal flood

Token of the Covenant

- Rainbow

30


C. Human Government (Gen. 8:15-11:9)

Man's Responsibilities	<ul style="list-style-type: none"> • Man's responsibilities were to fulfill the Noahic covenant.
Man's Failures	<ul style="list-style-type: none"> • The people, instead of obeying God's command to scatter and fill the earth, conceived the idea of staying together and building the tower of Babel to help achieve their aim. Fellowship with man replaced fellowship with God.
The Resulting Judgment	<ul style="list-style-type: none"> • As a result, God sent the judgment of the tower of Babel and the confusion of languages. He also graciously intervened in that He did not utterly destroy the nations but chose to deal graciously with Abraham and his descendants.

31

Genesis 11:1-4


¹ Now the whole earth used the same language and the same words. ² It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. ³ They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar. ⁴ They said, "Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, **otherwise we will be scattered abroad over the face of the whole earth.**"



32

Genesis 11:5-9


⁵ The LORD came down to see the city and the tower which the sons of men had built. ⁶ The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, **and now nothing which they purpose to do will be impossible for them.**" ⁷ "Come, let Us go down and there confuse their language, so that they will not understand one another's speech." ⁸ **So the Lord scattered them abroad from there over the face of the whole earth;** and they stopped building the city. ⁹ Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there **the Lord scattered them abroad over the face of the whole earth.**





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II. The Dispensations






A. Innocence / Innocency

B. Conscience

C. Human / Civil Government

D. Promise / Patriarchal Rule

E. Law-Israel / Mosaic Law

F. Grace-Church Age / Grace

The Tribulation


G. Millennial Kingdom / Millennium

Eternal State

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D. Promise

Promise



Responsibility

Dwell in Canaan

Gen 12:1-7

Failure


Dwelt in Egypt

Gen 12:10; 46:6

Judgment

Egyptian Bondage

Exod 1:8-14



35

D. Promise (Gen. 11:10-Ex. 18:27)

- The Dispensation of Promise (so named by Paul in Galatians 3:15-22; 4:23,28) begins with the call of Abram and ends with the foundation of Israel as a nation through the giving of the Law at Mount Sinai (Ex. 19). This period is dominated by the call of Abram and the promise made to him and his descendants, both physical and spiritual. The outworking of God's promise to Abraham, Isaac and his descendants is tracked through Genesis and Exodus.

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D. Promise (Gen. 11:10-Ex. 18:27)

- During the age of Promise God revealed His will through *the giving of the Abrahamic Covenant and its outworking in history*.
- Abram's responsibility was *to dwell in the land*.
- The consequences were that *when Israel disobeyed God He would discipline His people*.

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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D. Promise (Gen. 11:10-Ex. 18:27)

The title Promise comes from **Hebrews 6:15** and **11:9**, where it is said that Abraham obtained the promise and sojourned in the land of promise. The title emphasizes the revelation of the economy. **The governmental feature of the economy is best emphasized by the designation Dispensation of Patriarchal Rule**. Until this dispensation, all mankind had been directly related to God's governing principles. Now God marked out one family and one nation and in them made a representative test of all.

Ryrie, C. C. (1995). *Dispensationalism* (Rev. and expanded., p. 61). Chicago: Moody Publishers.

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D. Promise (Gen. 11:10-Ex. 18:27)

The responsibility of the patriarchs was simply to believe and serve God, and God gave them every material and spiritual provision to encourage them to do this. The Promised Land was theirs, and blessing was theirs as long as they remained in the land. But, of course, there was failure soon and often. Finally, Jacob led the people to Egypt, and soon the judgment of slavery was brought on them. But God again graciously provided a deliverer and in the process of deliverance killed their oppressors. The Scripture involved in this dispensation is **Genesis 11:10-Exodus 18:27**.

Ryrie, C. C. (1995). *Dispensationalism* (Rev. and expanded., p. 62). Chicago: Moody Publishers.

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The Biblical Covenants
Abrahamic Covenant (Genesis 9:1-17)

Parties to the Covenant

- God and Abram as the representative for mankind

Conditions of the Covenant

- Fourteen Provisions

Token of the Covenant

- Circumcision

40

14 PROVISIONS OF THE ABRAHAMIC COVENANT
Fruchtenbaum, A. G. (2001). Israelology: The missing link in systematic theology (p. 575). Ariel Ministries.

<p>Promises made to Israel</p> <ul style="list-style-type: none"> • Become a great nation • Become innumerable • Possess the Promised Land • Victory over enemies <p>Promises to Gentiles</p> <ul style="list-style-type: none"> • Blessings for blessing Israel • Cursing's for cursing Israel • Spiritual blessings through the seed of Abraham – The Messiah 	<p>Promises made to Abraham</p> <ul style="list-style-type: none"> • Father of great nation (Israel) • Possess the Promised Land • Father of other nations • Many descendants became kings • Receive personal blessings • Be a blessing to others • Name to become great
--	--

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D. Promise (Gen. 11:10-Ex. 18:27)
Abrahamic Covenant (Genesis 12:1-3)

<p>Man's Responsibilities</p>	<ul style="list-style-type: none"> • The responsibility of the patriarchs was simply to believe and serve God. The Promised Land was theirs, and blessing was theirs as long as they remained in the land. The people of the promise; Abraham, Isaac, Jacob, and the children of Jacob (Israel) were to stay separate from the nations around them.
<p>Man's Failures</p>	<ul style="list-style-type: none"> • Abraham, Isaac, Jacob and his twelve sons continued to intermingle with the Canaanites and surrounding nations.
<p>The Resulting Judgment</p>	<ul style="list-style-type: none"> • God sent the family down to Egypt where the surrounding Egyptians would not associate with them. Soon after they would be enslaved.

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Genesis 12:1-7

¹ Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; ² And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; ³ And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed." ⁴ So Abram went forth as the LORD had spoken to him; . . . ⁷ The LORD appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.

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Genesis 12:10

Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.

Genesis 46:6

They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him:

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Exo. 1:8-14

⁸ Now a new king arose over Egypt, who did not know Joseph....¹¹ **So they appointed taskmasters over them to afflict them with hard labor....**¹³ **The Egyptians compelled the sons of Israel to labor rigorously;** ¹⁴ **and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.**

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III. The Dispensations

A. Innocence / Innocency

B. Conscience

C. Human / Civil Government

D. Promise / Patriarchal Rule

E. Law-Israel / Mosaic Law

F. Grace-Church Age / Grace

The Tribulation

G. Millennial Kingdom / Millennium

Eternal State

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E. Law-Israel

Law

Exodus

Responsibility

Keep the Whole Law
Exod 19:3-8

Failure

Broke Law
2 Kgs 17:7-20;
Mt 23:1-25

Judgment

Worldwide Dispersion
Deut 28:63-66
Lk 21:20-24

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E. Law (Ex. 19:1 – Acts 1:26)

This dispensation began when Israel is established as a nation at the Exodus and given the Law. Israel was not and never was saved by keeping the Law, instead, it was how they as a redeemed people were to live. It was their rule of life that governed ever aspect of life. But it was temporary until the coming and fulfillment by Christ.

- Israel's responsibility was *to obey the Mosaic Law in order to show their loyalty to the Lord.*

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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E. Law (Ex. 19:1 – Acts 1:26)

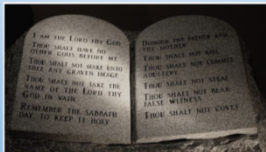
- Israel, as a nation, *[miserably] failed to keep the Mosaic Law* which resulted in the many judgments spelled out in **Deuteronomy 28** and **Leviticus 26**, the ultimate judgment resulting in their *captivity while scattered among the nations*.
- Today we are in a transition period during which Israel is partially regathered into her land and still partially scattered among the nations.

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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E. Law (Ex. 19:1 – Acts 1:26)

To the children of Israel through Moses were given the great code that we call the Mosaic Law. It consisted of 613 commandments covering all phases of life and activity. It revealed in specific detail God's will in that economy. The period covered was from Moses until the death of Christ, or from **Exodus 19:1** to **Acts 1:26** (~1,500 years).



Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded, p. 63). Chicago: Moody Publishers.

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E. Law (Ex. 19:1 – Acts 1:26)

The people were responsible to keep all the law (James 2:10), but they failed (Rom. 10:1–3). As a result, there were many judgments throughout this long period. The ten tribes were carried into Assyrian captivity; the two tribes were carried into Babylonian captivity; and later, because of their rejection of Jesus of Nazareth, the people were dispersed into all the world (Matt. 23:37–39). *All during their many periods of declension and backsliding, God dealt with them graciously from the very first apostasy with the golden calf, when the law was being delivered to Moses, to the gracious promises of final regathering and restoration in the millennial age to come. . . .*

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E. Law (Ex. 19:1 – Acts 1:26)

... These promises of a glorious future are guaranteed secure by the Abrahamic promises, which the law in no way abrogated (Gal. 3:3–25). We are also told clearly in the New Testament (Rom. 3:20) that the law was not a means of justification but of condemnation. . . .



Byrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 63-64). Chicago: Moody Publishers.

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The Biblical Covenants

Mosaic Covenant (Exodus 20:1 – Deut. 28:68)

Parties to the Covenant

- God and Israel with Moses acting as a representative

Conditions of the Covenant


- Law of Moses which contained a total 613 commandments. Being a conditional covenant, it provided blessings for obedience and curses for disobedience. (Ex. 15:26) The key element of the entire Mosaic Law was the blood sacrifice. (Lev. 17:11)

Token of the Covenant

- Sabbath

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E. Law (Ex. 19:1 – Acts 1:26)



Land

- Real Estate Covenant
- Deut. 29:1-30:20

Seed

- Davidic Covenant
- 2nd Sam. 7:11b-17
- 1st Chron. 17:10b-15

Blessing

- The New Covenant
- Jer. 31:31-34

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E. Law (Ex. 19:1 – Acts 1:26)

Man's Responsibilities	<ul style="list-style-type: none"> The responsibility of the Nation of Israel along with Gentile proselytes was to keep the Mosaic Law.
Man's Failures	<ul style="list-style-type: none"> The Nation of Israel was continually disobedient and God continued to bring them back through discipline. They continued to reject the ordinances of God. (2 Kings 17:7-23)
The Resulting Judgment	<ul style="list-style-type: none"> As a result, there were many judgments throughout this long period. The ten tribes were carried into Assyrian captivity; the two tribes were carried into Babylonian captivity; and later, because of their rejection of Jesus of Nazareth, the people were dispersed into all the world (Matt. 23:37-39).

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Exo. 19:3-8


³ Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: ⁴ 'You yourselves have seen what I did to the Egyptians, and *how* I bore you on eagles' wings, and brought you to Myself. ⁵ **'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; ⁶ and you shall be to Me a kingdom of priests and a holy nation.'** These are the words that you shall speak to the sons of Israel." ⁷ So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. ⁸ **All the people answered together and said, "All that the LORD has spoken we will do!"** And Moses brought back the words of the people to the LORD.



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2 Kings 17:7-20

... **Judah did not keep the commandments of the Lord their God**, but walked in the customs which Israel had introduced. ²⁰ The LORD **rejected** all the descendants of Israel and **afflicted** them and **gave** them into the hand of plunderers, until He had **cast** them out of His sight.



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CONCLUSION

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III. The Dispensations

-  A. Innocence / [Innocency](#)
-  B. Conscience
-  C. [Human](#) / [Civil Government](#)
-  D. [Promise](#) / [Patriarchal Rule](#)
-  E. [Law-Israel](#) / [Mosaic Law](#)
-  F. [Grace-Church Age](#) / [Grace](#)
The Tribulation
-  G. [Millennial Kingdom](#) / [Millennium](#)
Eternal State

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09-21-2022

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