

Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



Workbook

Part 2b

The Law



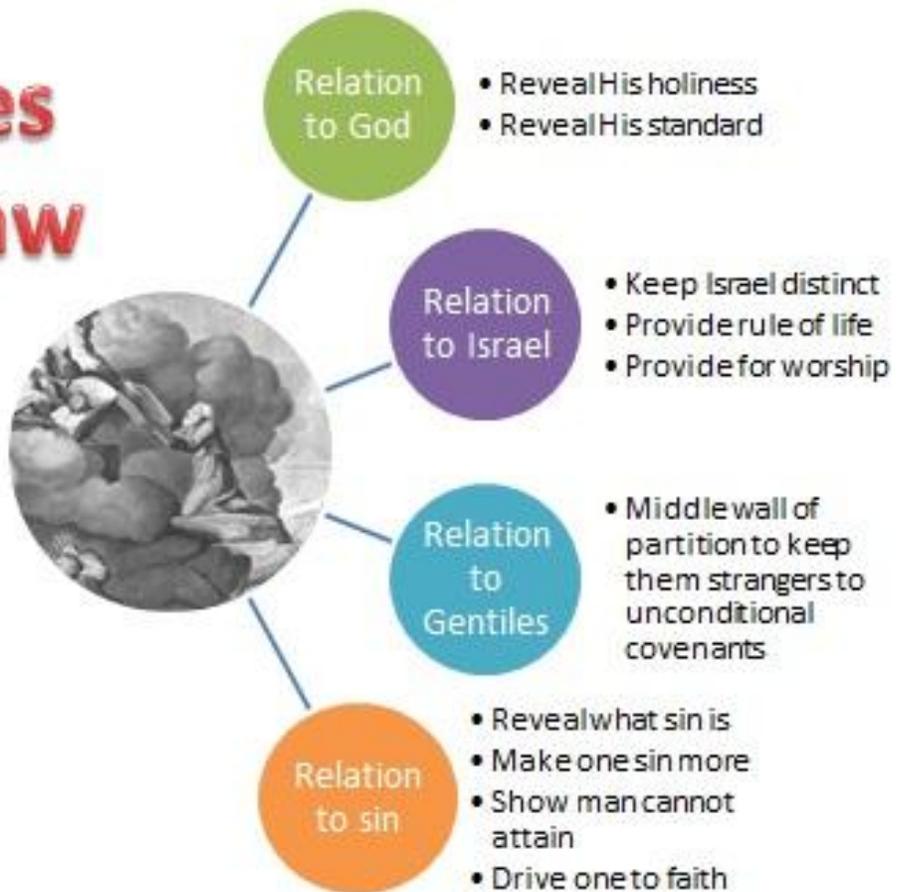
The Fifth Economy

1. Mosaic Covenant (Exodus 20:1 – Deuteronomy 28:68) (Fruchtenbaum, 1989)
 - a. Parties to the Covenant
 - i. God and Israel with Moses acting as a representative (Ex. 19:3-8)
 - b. Provisions of the Covenant
 - i. 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)
 - c. Token of the Covenant
 - i. Sabbath
2. The Purposes of the Law (Fruchtenbaum, 1989)
 - a. To reveal the holiness of God and His standard of righteousness.
 - i. The first purpose was to reveal the holiness of God and to reveal the standard of righteousness which God demanded for a proper relationship with Him (Lev 19:1-2, 37; 11:44; 1 Pet 1:15-16). The law itself was holy and righteous, and good (Rom 7:12)
 - b. To provide the rule of conduct for the Old Testament saints.
 - i. The second purpose of the law was to provide the rule of conduct for the Old Testament saints. For example, Romans 3:28 makes it clear that no man was justified by the works of the law. The law was never a means of salvation. The law always had other purposes. In this case, it provided the rule of life for the Old Testament believer (Lev 11:44-45; 19:2; 20:7-8, 26). For the Old Testament believer, the law was the center of his spiritual life and his delight (Ps 119; note vv. 77, 97, 103-104, and 159)
 - c. To provide for Israel occasions for individual and corporate worship.
 - i. The third purpose was to provide for Israel occasions for individual and corporate worship. The seven holy seasons for Israel (Lev. 23) is one example of this.
 - d. To keep the Jews a distinct people.
 - i. The fourth purpose was to keep the Jews a distinct people (Lev 11:44-45; Deut. 7:6; 14:1-2). This was the specific reason for many of the laws, such as the dietary laws, clothing laws, etc. The Jews were to be distinct from all other people in a variety of ways, as in the worship habits (Lev. 12), clothing habits (Lev. 19:19), and even the way they cut their beards (Lev. 19:27). Other passages for this point include Exodus 19:5-8 and 31:13.
 - e. To be a dividing wall between Jews and gentiles. (Eph 2:11-16)
 - i. The fifth purpose is stated in Ephesians 2:11-16. For the purpose of this section, it is important to note that the Law of Moses served as a middle wall of partition. The four unconditional covenants are Jewish covenants and God's blessings, both physical and spiritual, are mediated through the four covenants, the covenants of the promise mentioned in verse 12. Because of the Jewish nature of these unconditional covenants, a conditional covenant was also added, the

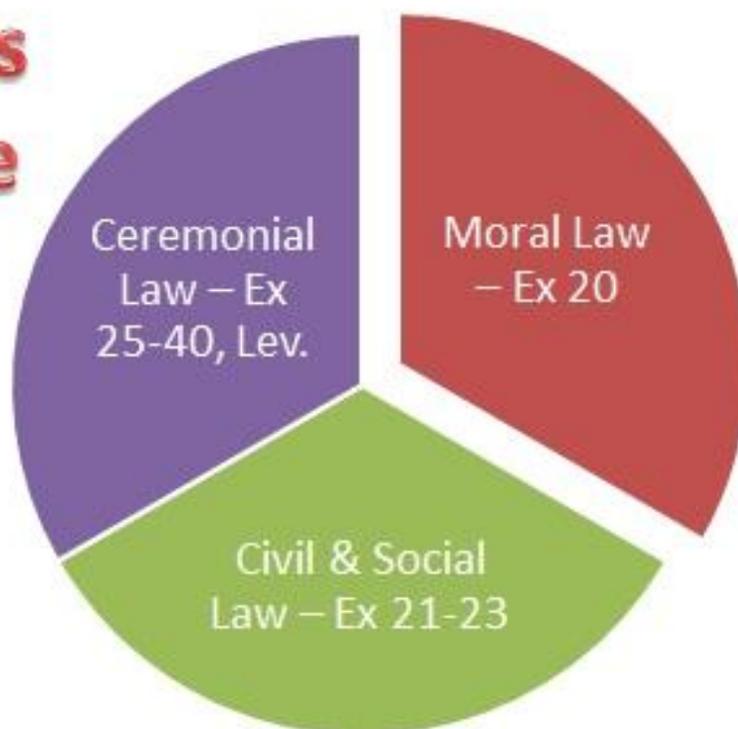
Mosaic Covenant, containing the Law of Moses, the law of commandments and ordinances of verse 15. The purpose of the law then was to become a middle wall of partition to keep Gentiles, as Gentiles, from enjoying the Jewish spiritual blessings of the unconditional covenants. Because of this purpose, Gentiles were both alienated from the commonwealth of Israel, and strangers from the covenants of the promise. The only way Gentiles could enjoy the spiritual blessings of the Jewish covenants during the period of the law was to take upon themselves the obligation of the law, undergo the rite of circumcision, and then live like every Jew had to live. Gentiles, as Gentiles, could not enjoy the Jewish spiritual blessings, only Gentiles as proselytes to Mosaic Judaism.

- f. To reveal sin.
 - i. The sixth purpose for the Mosaic Law was to reveal sin. Three passages in Romans point this out. Rom. 3:19-20; 5:20; 7:7
- g. To make one sin more.
 - i. The seventh purpose was to make one sin more. Rom 4:15; 5:20; 7:7-13; 1 Cor 15:56. Basically what Paul taught is that the sin nature needs a base of operation. Furthermore, the sin nature uses the law as a base of operations. Paul said, Where there is no law, neither is there transgression. He did not mean, of course, that there was no sin before the law was given. The term “transgression” is a specific type of sin: violation of a specific commandment. Men were sinners before the law was given, but they were not transgressors of the law until the law was given. Once the law was given, the sin nature had a base of operation, causing the individual to violate these commandments and sin all the more.
- h. To show there was none able to keep law and attain righteousness on own.
 - i. The eighth purpose was to show the sinner that there was nothing he could do on his own to please God and had no ability to keep the law perfectly or to attain the righteousness of the law. (Rom 7:14-25)
- i. To bring one to a saving faith in the Messiah.
 - i. This led to the ninth purpose which was to drive one to faith, according to Romans 8:1-4 and Galatians 3:24-25. The final purpose of the law was to bring one to saving faith, faith in the Messiah.

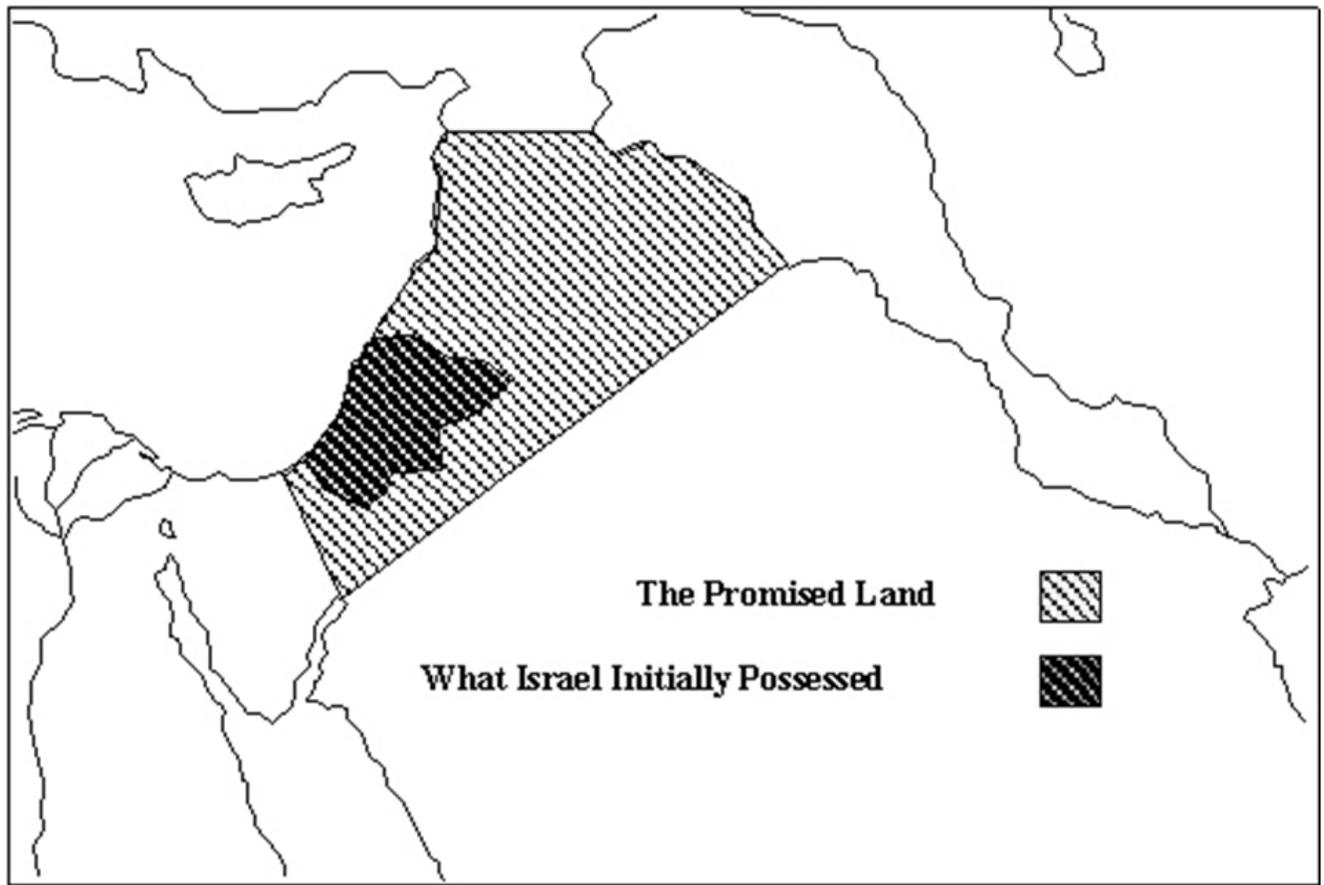
Purposes of the Law



The Law is the Entire Pie!



3. Dispensation of Law (Exodus 19:1 – Acts 1:26) (Ryrie, 1995)
 - a. Man's Responsibilities
 - i. The responsibility of the Nation of Israel along with Gentile proselytes was to keep the Mosaic Law.
 - b. Man's Failures
 - i. The Nation of Israel was continually disobedient and God continued to bring them back through discipline. They continued to reject the ordinances of God. (2nd Kings 17:7-23)
 - c. The Resulting Judgment
 - i. 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).
4. Land Covenant (Deuteronomy 29:1 – 30:20) (Pentecost, 1965)
 - a. Parties to the Covenant
 - i. God and Moses as the representative of National Israel
 - b. Provisions of the Covenant
 - i. The nation will be plucked off the land for its unfaithfulness (Deut. 30:1-3)
 - ii. There will be a future repentance of Israel (Deut. 30:1-3)
 - iii. The Messiah will return (Deut. 30:3-6)
 - iv. Israel will be restored to the land (Deut. 30:5)
 - v. Israel will be converted as a nation (Deut. 30:4-8)
 - vi. Israel's enemies will be judged (Deut. 30:7)
 - vii. The nation will then receive her full blessing. (Deut. 30:9)
 - c. The Unconditional Character of the Covenant
 - i. Called an eternal covenant by God – Ezekiel 16:60
 - ii. It is an amplification and enlargement of the unconditional Abrahamic covenant.
 - iii. God guarantees the conversion – Rom. 11:26-27; Hosea 2:14-23; Eze. 11:16-21
 - iv. Portions have been literally fulfilled. (diaspora, partial restoration, enemies judged)



Moses described the border of the land from south (Num. 34:3–5) to west (v. 6) to north (vv. 7–9) to east (v. 12). This boundary encompassed the territory the people would divide among the nine and one-half tribes. This was not the same border promised to Abraham but was what God gave the Israelites at their entrance into the land. (Constable, 2003)

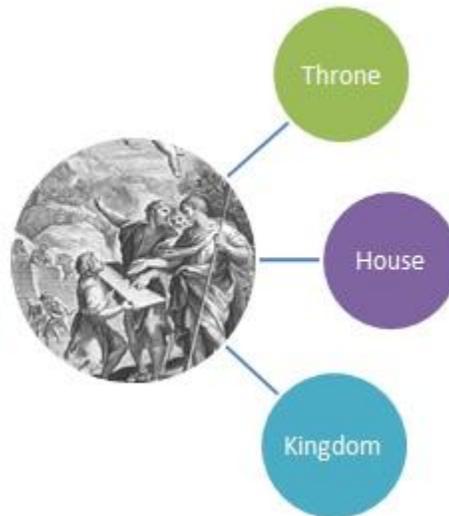
5. Seed (Davidic) Covenant (2 Sam. 7:10-14)
 - a. Parties to the Covenant
 - i. God and David as the representative for the House of Israel
 - b. Provisions of the Covenant (Pentecost, 1965)
 - i. David’s child, yet to be born, shall succeed him and establish his kingdom.
 - ii. This son, Solomon, shall build the temple instead of David.
 - iii. The throne of his kingdom shall be established forever.
 - iv. The throne will not be taken away from him (Solomon).
 - v. David’s house, throne, and kingdom shall be established forever.
 - c. The Unconditional Character of the Covenant
 - i. It is called eternal in 2nd Samuel 7:13, 16; 23:5; Isaiah 55:3; and Ezekiel 37:25.
 - ii. This covenant only amplifies the “seed” promise of the Abrahamic covenant.
 - iii. This covenant was reaffirmed after repeated acts of disobedience.
 - d. Why the Davidic Covenant must be understood literally (i-xxi) (Peters, 2005)

- i. It is solemnly covenanted, confirmed by oath, and hence cannot be altered or broken.
- ii. The grammatical sense alone is becoming a covenant.
- iii. The impression made on David, if erroneous, is disparaging to his prophetic office.
- iv. The conviction of Solomon (2 Chron 6:14-16) was that it referred to the literal throne and Kingdom.
- v. Solomon claims that the covenant was fulfilled in himself, but only in so far that he too as David's son sat on David's throne.
- vi. The language is that ordinarily used to denote the literal throne and Kingdom of David, as illustrated in Jer. 17:25 and 22:4.
- vii. The prophets adopt the same language, and its constant reiteration under Divine guidance is evidence that the plain grammatical sense is the one intended.
- viii. The prevailing belief of centuries, a national faith, engendered by the language, under the teaching of inspired men, indicates how the language is to be understood.
- ix. This throne and Kingdom is one of promise and inheritance and hence refers not to the Divinity but to the Humanity of Jesus.
- x. The same is distinctively promised to David's son "according to the flesh" to be actually realized, and, therefore, He must appear the Theocratic King as promised.
- xi. We have not the slightest hint given that it is to be interpreted in any other way than a literal one; any other is the result of pure inference.
- xii. Any other view than that of a literal interpretation involves the grossest self-contradiction.
- xiii. The denial of a literal reception of the covenant robs the heir of His covenanted inheritance.
- xiv. No grammatical rule can be laid down which will make David's throne to be the Father's throne in the third heaven.
- xv. That if the latter is attempted under the notion of "symbolical" or "typical," then the credibility and meaning of the covenants are left to the interpretations of men.
- xvi. That if David's throne is the Father's throne in heaven (the usual interpretation), then it must have existed forever.
- xvii. If such promises are to be received figuratively, it is inconceivable that they should be given in their present form without some direct affirmation, of their figurative nature.
- xviii. God is faithful in His promises, and deceives no one in the language of His covenants.
- xix. No necessity existed why, if this throne promised to David's Son meant something else, the throne should be so definitely promised in the form given.
- xx. The identical throne and Kingdom overthrown are the ones restored.

- xxi. David's throne and Kingdom are made a requisite for the display of that Theocratic ordering which God has already instituted (but now holds in abeyance until the preparations are completed) for the restoration and exaltation of the Jewish nation (which is preserved for this purpose), for the salvation of the human race (which comes under the Theocratic blessing), and for the dominion of a renewed curse-delivered world... Such a throne and Kingdom are necessary to preserve the Divine Unity of Purpose in the already proposed Theocratic line.
- xxii. It can be shown that in all the preaching concerning the kingdom by John (Matt. 3:2), by Christ (Matt. 4:17), by the twelve (Matt. 10:5-7), by the seventy (Luke 10:1-12), not once is the kingdom offered to Israel anything but an earthly literal kingdom. Even after the rejection of that offer by Israel and the announcement of the mystery of the kingdom (Matt 13) Christ anticipates such a literal earthly kingdom (Matt. 25:1-13, 31-46). The New Testament never relates the kingdom promised to David to Christ's present session. (Pentecost, 1965)

Luke 1:31-33

³¹ "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. ³² "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; ³³ and He will reign over the house of Jacob forever, and His kingdom will have no end."



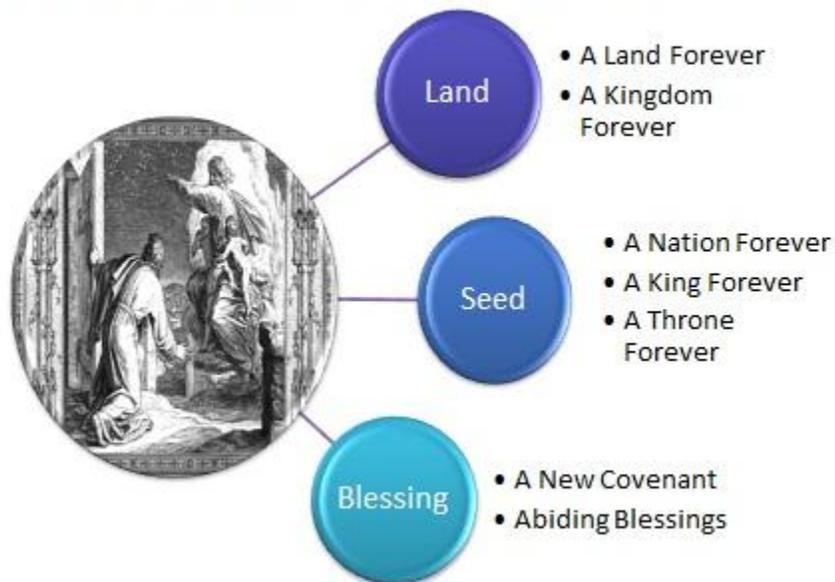
6. Blessing (New) Covenant (Jeremiah 31:31-34)

- a. Parties to the Covenant
 - i. God and the houses of Israel and Judah
- b. Provisions of the Covenant (Ryrie, 1995)
 - i. The new covenant is an unconditional, grace covenant resting on the "I will" of God.
 - ii. The new covenant is an everlasting covenant.
 - iii. The new covenant also promises the impartation of a renewed mind and heart which we may call regeneration.
 - iv. The new covenant provides for restoration to the favor and blessing of God.
 - v. Forgiveness of sin is also included in the covenant.
 - vi. The indwelling of the Holy Spirit is also included.
 - vii. The teaching ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts.

- viii. As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the new covenant.
 - ix. The sanctuary will be rebuilt in Jerusalem.
 - x. War shall cease and peace shall reign according to Hosea 2:18.
 - xi. The blood of the Lord Jesus Christ is the foundation of all the blessings of the new covenant.
- c. The Character of the New Covenant (Pentecost, 1965)
 - i. It is called eternal. (Isa. 24:5; 61:8; Jer. 31:36,40; 32:40; 50:5)
 - ii. Gracious and depends entirely upon the “I will” of God for fulfillment. (Jer. 31:33)
 - iii. Amplifies the Blessing area of the Abrahamic covenant.
 - iv. Occupied with salvation from sin and impartation of a new heart.
 - d. The Fulfillment of the New Covenant (Pentecost, 1965)
 - i. The nation with whom the covenant is made.
 - 1. This covenant was made with Israel, the physical seed of Abraham according to the flesh, and with them alone.
 - ii. The time of the fulfillment of the New Covenant.
 - 1. When it was spoken of in the Old Testament, it was viewed as always being future.
 - 2. This covenant cannot be realized by Israel until God has effected her salvation and restoration to the land.
 - 3. It must follow the return of Christ” because of the order given in Romans 11:26–27 and because the “blessings anticipated in the covenant will not be realized until Israel’s salvation, and this salvation follows the return of the Deliverer.
 - 4. Will be realized in the millennial age” because the description of “the blessings to be experienced in the time of the fulfillment of the new covenant ... will be realized by Israel in the millennial age.
 - iii. Why the church is not now fulfilling Israel’s new covenant.
 - 1. Term Israel is nowhere used in the Scriptures for any but the physical descendants of Abraham.
 - 2. While the Church is promised the spiritual blessings such as “salvation, the forgiveness of sin, the ministry of the Holy Spirit,” the Church is never promised the physical blessings.
 - 3. The Abrahamic Covenant also promised both physical and spiritual blessings so the church may receive blessings from the new covenant without being under or fulfilling that new covenant.”
 - 4. “the tribulation, second advent, and millennial age are yet future, the fulfillment of this promise must be yet future, and therefore the church cannot now be fulfilling this covenant.”
 - e. Summation of the New Testament’s Presentation of the New Covenant
 - i. The New Covenant that was first announced in Jeremiah 31:31-34 was ratified when Christ died. Moreover, the epistles make it clear that the church participates in at least some of the New Covenant’s blessings. However, just

because the church shares in some of the New Covenant’s blessings, it should not be concluded that the church is a party to the New Covenant. Decker is correct when he notes: The partners of the New Covenant are, in biblical terms, God and Israel. This is quite clear in the Old Testament. Although participation of Gentiles may well be implied in the Old Testament, they do not participate as covenant partners. Even if it could be argued that additional partners might be added, the New Testament never explicitly adds the church as a covenant partner. It seems best to avoid expressing the church’s relationship to the covenant in terms of covenant partnership—the church is not a party with whom the New Covenant was made. Furthermore, while participating in some of the New Covenant’s blessings, the church does not take over all of the New Covenant’s blessings. This becomes obvious by observing some of the provisions of the New Covenant as enumerated in Ezekiel 36:28-30. These include predictions that Israel will dwell in the Promised Land in peace and prosperity. Only through the adoption of an allegorical method of interpretation is it possible to argue that the church is currently fulfilling these provisions. Dispensationalists believe that Israel will fulfill these provisions during the millennial age. (Woods)

Seven Features of the Unconditional Covenants



7. Seven features of the unconditional covenants
 - a. The first feature is “A Nation Forever.” Chafer points out that the clear teaching of Scripture is that Israel is an “elect nation” and for this reason “will be preserved as such forever.” For this reason Israel as a nation will continue to exist even beyond the Messianic Kingdom of one thousand years. They will continue to exist as Israel through all eternity. Since “their covenants respecting the land are everlasting, it follows, also,

that this people as a nation must inherit and inhabit the new earth that is to be.” This is a teaching of the Old Testament. In the New Testament, Jesus also promised the “preservation of this nation throughout this age of her scattering.” This nation “will be preserved forever.” If this is not what the text means, then “language fails to express thought.” The election of Israel is on the basis of “Jehovah’s love for that people” and not on the basis of merit. This elective love is an everlasting love which “includes a love from all eternity past and extends on into eternity to come.” For that reason Israel is “a nation forever.” (Fruchtenbaum, 1989)

- b. The second feature is “A Land Forever.” That the land of Canaan is Israel’s was promised by the Abrahamic Covenant, and it was reaffirmed by the Palestinian Covenant. Chafer then points out that there are seven facets of this feature of “a land forever,” all of which are based on the Palestinian Covenant of Deuteronomy 28–30.
 - i. The first facet was the dispersion of Israel.
 - ii. The second facet is a “Future Repentance of Israel,”
 - iii. The third facet is the “Return of the Messiah”
 - iv. The fourth facet then becomes “Israel’s restoration to the land.”
 - v. The fifth facet is “Israel’s conversion as a nation.”
 - vi. The sixth facet is “judgment on Israel’s oppressors.”
 - vii. The seventh facet is that “the nation will be blessed then.”
 - viii. At this point Israel will enjoy all of the blessings and conditions promised in those four covenants. (Fruchtenbaum, 1989)
- c. The third feature is “A King Forever”: the covenant with David provided an unending occupancy of David’s throne. His throne is established forever (2 Sam. 7:16), His seed shall endure forever (Ps. 89:36), and David shall never lack for one to sit upon his throne (Jer. 33:17).... Christ was the rightful heir to that throne and He, from that time on and forever, fulfills the promise to David. (Fruchtenbaum, 1989)
- d. The fourth feature is “A Throne Forever”: In addition to the initial covenant with David, three other passages announce the eternal character of David’s throne: ... (Ps. 89:36–37); ... (Isa. 9:6–7); ... (Luke 1:31–32). Here the observation may be made that David himself believed this promise was of an earthly throne, which would not be located in heaven then or ever.... David was not promised a heavenly, spiritual throne, and the one who contends that David’s throne is now a heavenly rule is by so much obliged to name the time and circumstances when and where so great a change has been introduced. (Fruchtenbaum, 1989)
- e. The fifth feature is “A Kingdom Forever”: In Scripture usage, the King, His throne, and His kingdom are inseparable. The reign of the King, however, is over a theocratic kingdom. Its Ruler will be Immanuel—“God with us” (Isa. 7:14).... The kingdom will be heavenly in its character, since it manifests the rule of heaven over the earth and the heavenly demands.... This kingdom will be in the earth.... It will be centered in Jerusalem.... This kingdom will be over regathered and converted Israel.... Messiah’s kingdom will include Gentiles.... That kingdom will be established by virtue of the returning King.... (Fruchtenbaum, 1989)
- f. The sixth feature is “A New Covenant”: Reference at this point is to the new covenant yet to be made with Israel and not to the new covenant now in force in the Church. All

unconditional covenants—the Abrahamic, the Palestinian, the Davidic—since they rest on the faithfulness of God and not at all on the unfaithfulness of men, are unbreakable by men. They endure forever.... He will make a new covenant with them—not to supersede any unconditional covenant, but to supersede the law covenant which they have broken.... (Jer. 31:31–34). (Fruchtenbaum, 1989)

- g. The seventh feature is “Abiding Blessings:” Every promise found in Jehovah’s covenants, including those just named in the new covenant, will constitute Israel’s blessings forever.... But no blessing is more far-reaching or complete than that oft-repeated assurance from Jehovah, “And I will be their God” ... and they will be His people. This promise suggests that in the Messianic kingdom Israel’s relation to Jehovah will be one of unbroken fellowship such as was accorded Adam in Eden before the fall. (Fruchtenbaum, 1989)
8. Chronology of the Dispensation of Law
- a. The Mosaic Law
 - i. In order to function as a legitimate nation, Israel needed a code of laws to live by. Israel had become enslaved to the Egyptians during the period between Genesis and Exodus, but was miraculously set free by God and His human leader Moses. After their mighty deliverance, recorded in the book of Exodus, the people of Israel journeyed to Mount Sinai, where they received their constitution, laws covering all aspects of life. They camped at Mount Sinai for about a year, receiving the law and constructing their portable worship center, the Tabernacle. (Benware, 1993)
 - b. The Promised Land
 - i. When the year at Mount Sinai was completed, Israel left to possess the Promised Land, the land of Canaan. This land was part of the covenant God had made with Abraham about four hundred years before. With the taking of this land, the third and last element would be fulfilled, and Israel would begin her role as a “great” nation. However, the third foundational book, Numbers, records a terrible moment in Israel’s history. At that time, Israel refused to believe and obey God, which kept her from possessing the land. Instead of living in Canaan, Israel wandered aimlessly in a wilderness region for almost forty years. When that period of discipline was over, Israel headed to the east side of the Jordan River and prepared to cross into her land. It was at this time that Israel’s great leader Moses died. Just before Moses’ death, God chose Joshua to lead the nation. He led Israel across the river and into the land of the wicked Canaanites. He directed the armies of Israel in the destruction of the main strongholds of the Canaanites. This period of warfare lasted from five to seven years. With the breaking of Canaanite power, the people of Israel could lay claim to the entire land. Israel now had people, laws, and a land. The period of the formation of the nation was over Joshua then divided the land, giving each of the twelve tribes of Israel a clearly delineated area. It was now the task of each individual tribe to complete the conquest of the land by eliminating every single Canaanite living in its tribal area. God had specifically commanded them not to intermarry with the

Canaanites, not to make treaties with them, and not to allow any to live among them. Unfortunately, Israel once again chose not to obey. (Benware, 1993)

c. The National Rulers

- i. When Joshua died, Israel entered a new era in its national life. God did not replace Joshua with a new leader for His people. It was God's intention that the newly formed nation be a theocracy (God ruling) with no single human leader. God would govern through the law given at Sinai and through the priests as the interpreters and enforcers of the law. But the theocracy turned out to be a failure because Israel would not obey her own constitution. The fifth foundational book, Judges, records these years, known primarily for their defeat and failure. During the more than three hundred years of the theocracy, judges had to be raised up again and again in crisis situations. The judges would deliver Israel from her enemies and bring in a time of obedience and peace. But those times eventually gave way once again to sin, unbelief, and idolatry. Another judge would be raised up by God, and the cycle would repeat itself. After three centuries of repeated failure, Israel demanded a human king. Even though this was a repudiation of God's rulership, He allowed Saul to become Israel's first king. With Saul's coronation Israel entered a third era in her history—the period of the monarchy. The next four foundational books (1 and 2 Samuel, 1 and 2 Kings) record the next 450 years of Israel's history. First and 2 Samuel tell the stories of Israel's first king, Saul, and Israel's greatest king, David. It was with King David that God made a marvelous covenant, much of which is fulfilled in David's "great son," the Lord Jesus Christ. David's son Solomon reigned after the death of David and was the third and last king to rule over all of Israel's twelve tribes. (Benware, 1993)

d. The Divided Nation

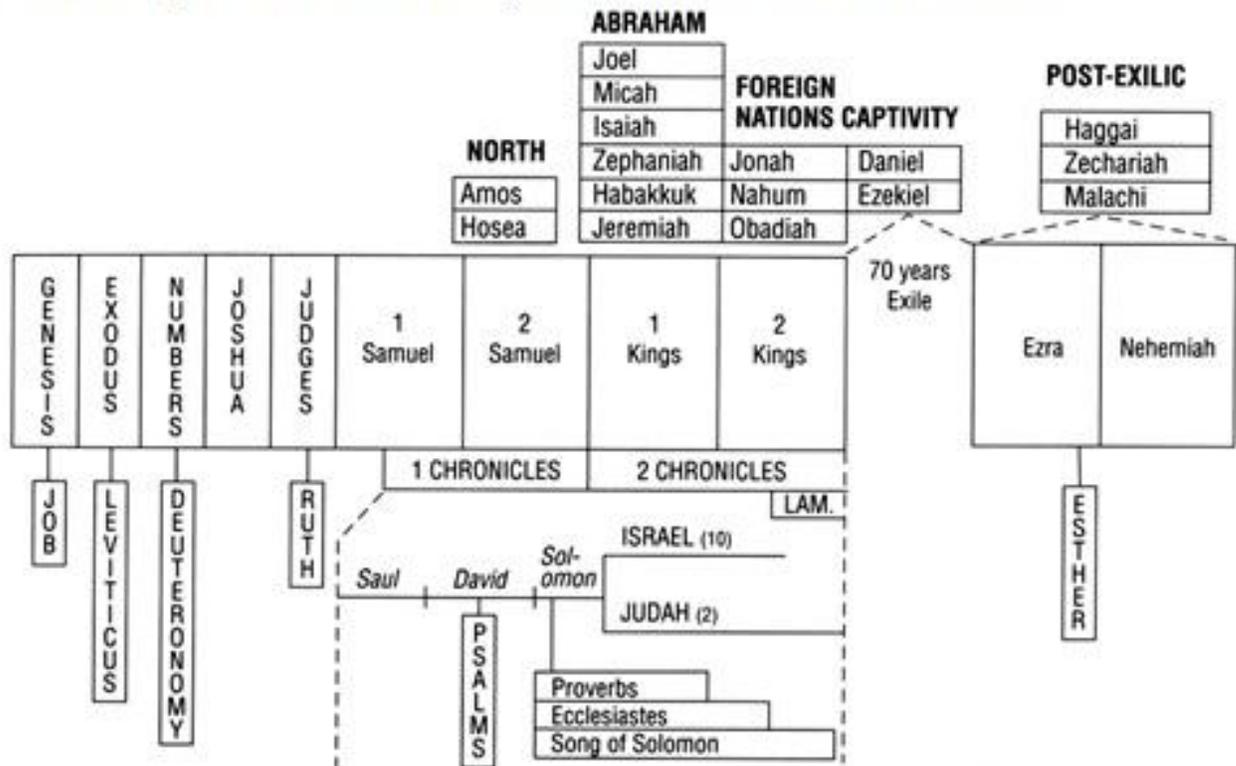
- i. Because of Solomon's sinful ways, God judged the family of David by dividing the nation into two separate kingdoms. The Northern Kingdom, Israel, consisted of ten tribes. The Southern Kingdom was called Judah and was made up of two tribes ruled by the family of David. For two centuries these two kingdoms coexisted, sometimes as friends and other times as foes. But the time of the divided kingdom came to an end when, because of sin and idolatry, the Northern Kingdom was destroyed by the nation of Assyria. The Southern Kingdom existed alone for more than one hundred years. It lasted longer because it was blessed with the presence of some godly kings. But, like the North, the Southern Kingdom went into idolatry. This time God used the nation of Babylon as His rod of discipline. Many people from the Southern Kingdom, including Daniel and Ezekiel, were deported from Judah to Babylonia. The nation lived in captivity for about seventy years. (Benware, 1993)

e. The Partial Restoration

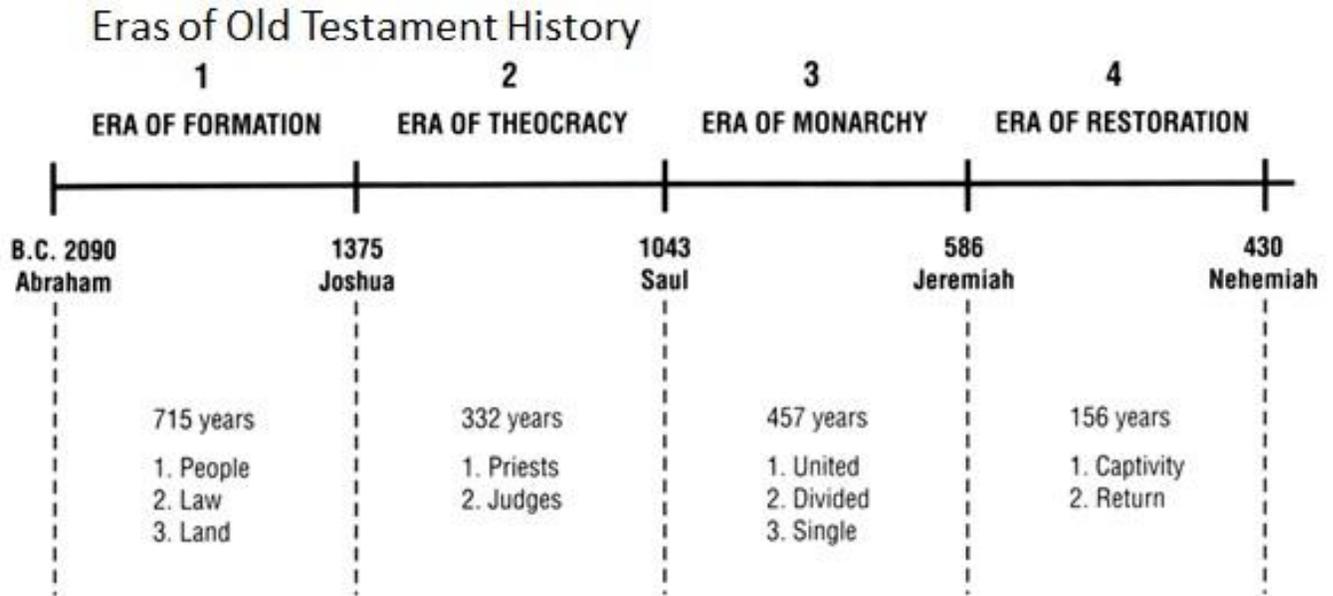
- i. Finally, in fulfillment of His promise, God restored many of the people to their own land. The final period in the Old Testament history of Israel is recorded in Ezra and Nehemiah, the final two foundational books. This 150-year period focuses on both the political and spiritual restoration of Judah, and on several

great men who were used in that restoration. With the end of the book of Nehemiah, the story of the Old Testament comes to a close. Some four hundred years would go by before the Scriptures would pick up the story again. The years of silence would be broken by an angelic messenger, Gabriel, who would announce the birth of John the Baptist and the birth of Jesus the Messiah, the “great son” of David. God had not forgotten or gone back on His covenant promises to Abraham and his descendants. (Benware, 1993)

Chronological Relationships of Old Testament Books



Benware, P. N. (1993). Survey of the Old Testament (Revised). Everyman's Bible Commentary [22]. Chicago: Moody Press.



Benware, P. N. (1993). *Survey of the Old Testament (Revised)*. Everyman's Bible Commentary [22]. Chicago: Moody Press.

9. How to approach God – Israel

a. The Ark of the Covenant (Exodus 25:10–22)

i. Construction (Walton, 1994)

1. Instructions (Ex. 25:10-22)
2. Craftsmen: Bezalel and Oholiab (Ex. 31:1-7)
3. Specifications: acacia wood overlaid with gold 4' x 2' x 2' (Ex. 37:1-9)
4. Furnishing of Tabernacle (Ex. 39:35)
5. Covered by shielding curtain (Ex. 40:21) and sea cow hides and blue cloth (Num. 4:4-6)

ii. Pre monarchy Period (Walton, 1994)

1. Tablets of the Law inside (Deut. 10:5)
2. And jar of Manna and Aaron's rod that budded according to Heb. 9:4; cf. Ex. 16:32-34; Num. 17:8-10
3. Levites care for it (Deut. 10:8)
4. Led Israel into Canaan (Josh. 3:10-11)
5. Parting of the Jordan (Josh. 3:13-17)
6. Battle of Jericho (Josh. 6:8-14)
7. Residing at Bethel (Judg. 20:27)
8. Residing at Shiloh (1 Sam. 1-3)
9. Taken into the Battle of Ebenezer by Eli's sons (1 Sam. 4:1-5)

iii. Ark in Exile (Walton, 1994)

1. Captured by the Philistines (1 Sam. 4:11)
2. Placed in Philistine temple at the feet of Dagon (1 Sam. 5:2)

3. Idol of Dagon humiliated (1 Sam. 5:3-5)
 4. Brought plagues on Philistines (1 Sam 5:6)
 5. Ark returned to Israel after 7 months (1 Sam. 6:1-12)
 6. Residents of Beth-Shemesh struck down for looking inside (1Sam. 6:19)
 7. Residing at Kiriath-jearim at the house of Abinidab 20 years (1 Sam. 6:19)
 8. Neglected during the reign of Saul (1 Chron. 13:3)
- iv. Monarchy in Jerusalem (Walton, 1994)
1. Brought from Kiriath-jearim (2 Sam. 6:2)
 2. Uzzah struck down for mishandling (2 Sam. 6:6-7)
 3. Residing at the home of Obed-Edom the Gittite 3 months (2 Sam. 6:10-11)
 4. Brought to Jerusalem (2 Sam. 6:12-17)
 5. Taken into battle at siege of Rabbah (2 Sam. 11:11)
 6. Initially brought with David into exile, but returned (2 Sam. 15:24-25)
 7. Brought into Solomon's Temple (1 Kings 8:3-8)
 8. Still in Jerusalem at end of 7th century BC (2 Chron. 35:3; Jer 3:16)
- v. No Ark in the Second Temple
1. The Ark of the Covenant disappeared off of the pages of history by the time of the Babylonian Captivity. Nothing in the Bible is said about the Ark in the Old Testament after the return from Babylon, but the Apocrypha states that the Ark could not be found when the Jewish people rebuilt the Temple at the time of Ezra and Zechariah. The explanation in the Apocrypha was that Jeremiah hid the Ark in a cave in Mt. Nebo before the Babylonian invasion, and that its location would not be revealed until God was ready for it to be found. Thus, the Holy of Holies in the Second Temple was an empty chamber, without the Ark of the Covenant. When the Roman General Pompey conquered Jerusalem around 63 B.C., he demanded the privilege of entering the Holy of Holies. When he did, he came out saying that he could not understand what all the interest was about the sanctuary, when it was only an empty room. The fact that the Ark of the Covenant was not used in the Second Temple has led to the speculation of where the Ark is, or if it still exists on the earth. The Ark was so important in Israel from the time of Moses through the Judges and the First Temple era, that it seems remarkable that nothing is said of it in the Bible after the Babylonian Captivity, until the Letter to the Hebrews and the Book of Revelation in the New Testament. In Hebrews it is described as it was in the original Tabernacle made by Moses; and in Revelation, the Ark is seen by John in heaven. In neither case is the Ark mentioned as something that remains on the earth now. (McCall, 1997)
- b. The Temple Solomon Built (1 Chronicles 28:1 – 29:9, 2 Chronicles 3-7)
- i. Jerusalem's burning (2 Kings 25:8-12)
 1. 25:8-12. About four weeks after the breakthrough into the city (cf. vv. 3, 8) Nebuchadnezzar sent Nebuzaradan, commander of his imperial guard,

to burn Jerusalem. This was on the 7th day of the fifth month of Nebuchadnezzar's 19th year (August 16, 586 B.C.). However, Jeremiah 52:12 reads "the 10th day" (cf. comments there). This officer led his troops in burning down every important building in Jerusalem including the temple and the royal palace which had stood for almost four centuries. Then the whole ... army proceeded to break down vast sections of the city wall so that the remaining inhabitants could not defend themselves against their Babylonian conquerors. Nebuzaradan also removed all but the poorest people, carrying the majority off to Babylon. Some of these captives had surrendered to the Babylonians but others had not. The remaining farmers were intended by Nebuchadnezzar to keep the land from growing completely wild. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary., 1983)

ii. The temple's destruction (2 Kings 25:13-17)

1. 25:13-17. The Babylonians broke ... the large bronze pillars and pieces of furniture in the temple area to make the bronze easier to transport. The smaller furnishings of bronze ... gold, and silver were simply packed up and carted off to Babylon. The two pillars on the temple porch were so huge that the amount of bronze in them could not be weighed (cf. 1 Kings 7:15-22; Jer. 52:20-23). (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary., 1983)

c. The Temple Zerubbabel and Jeshua Built (expanded by Herod)

1. Ezra 1:1-3, Ezra 6:14-15

d. Chronology of the Postexilic Period

i. Cyrus 559-530 BC

1. Edict of Cyrus for the return
2. First return under Zerubbabel
3. The alter and the temple foundation built

ii. Cambyses 530-522 BC

iii. Smerdis 522 BC

iv. Darius I 521-486 BC

1. Haggai prophesied
2. Zechariah prophesied
3. The temple completed

v. Xerxes 485-465 BC

1. Accusation against Judah
2. Esther became queen

vi. Artaxerxes I 464-424 BC

1. Artaxerxes I stopped the rebuilding of Jerusalem
2. Second return under Ezra
3. Third return under Nehemiah
4. Nehemiah's second return
5. Malachi prophesied

10. Life Under the Law

- a. Motivation in life (Schurer, 1890)
- i. "To answer briefly: it was faith in divine retribution, and that retribution in the strictest juristic sense. The prophetic idea of the covenant, which God had entered into with the chosen people, was apprehended in the purely juristic sense; the covenant was a legal one, by which both the contracting parties were mutually bound. The people to observe the law given them by God, exactly, accurately and conscientiously: while God was also bound in return to pay the promised recompense in proportion to their performances. And the obligation held good not only with respect to the nation as a whole, but to every individual; performance and recompense always stood in corresponding relations to each other. He who did much had to expect from God's justice the bestowal of much reward; while on the other hand every transgression entailed its corresponding punishment." "All zeal for education and the family, the school and the synagogue aimed at making the whole people a people of the law. The common man too was to know what the law commanded, and not only to know, but to do it. His whole life was to be ruled according to the number of the law; obedience thereto was to become a fixed custom, and departure therefrom an inward impossibility. On the whole this object was to a great degree attained. Josephus declares: "even if we are deprived of wealth, of towns, and of other possessions, the law remains to us forever. And no Jew will be so far from his native land, nor so much fear a hostile ruler, as not to fear the law more than him." So faithfully did most of the Jews adhere to the law, that they willingly incurred even torture and death itself in consequence. "often already," says Josephus, "have many of the prisoners been seen to endure the rack and all kinds of death in theaters, for the sake of not uttering a word against the law and the other Holy Scriptures."
- b. Example of bondage under the Law (Schurer, 1890)
- i. One of the most important points, both with respect to its extent and the value attributed to it, was that of Sabbath sanctification... For of course the Rabbis could not rest satisfied with a simple prohibition. They must also accurately define what work was forbidden. And consequently they at last, with much ingenuity, got out of it, that on the whole thirty-nine kinds of work were prohibited, but very few are of course anywhere alluded to in the Pentateuch. These thirty-nine prohibited works are:

1. sowing	12. shearing wool
2. ploughing	13. washing
3. reaping	14. beating
4. binding sheaves	15. dyeing
5. threshing	16. spinning
6. winnowing	17. and warping it
7. cleansing crops	18. making two chords
8. grinding	19. weaving two threads
9. sifting	
10. kneading	
11. baking	

- | | |
|---------------------------------|---|
| 20. separating two threads | 32. writing two letters |
| 21. making a knot | 33. blotting out for the purpose of writing two letters |
| 22. untying a knot | |
| 23. sewing two stitches | 34. building |
| 24. tearing to sew two stitches | 35. pulling down |
| 25. catching a dear | 36. putting out a fire |
| 26. killing | 37. lighting a fire |
| 27. skinning and | 38. beating smooth with a hammer |
| 28. salting it | 39. carrying from one tenement to another |
| 29. preparing its skin | |
| 30. scraping off the hair | |
| 31. cutting it up | |

11. How to approach God – Gentiles

a. Example of Rahab – Joshua 2:1-24 (Jensen, 1966)

- i. Before the spies went to sleep, Rahab opened her heart to them, and revealed the reason for her protection of their lives. What she said to the spies would document their report and recommendation to Joshua concerning the Canaanites. Rahab was emphatic in her disclosures:
 1. her own conclusion: that the Israelites would take Canaan by the help of their Lord: “I know that Jehovah hath given you the land” (2:9).
 2. her people’s defeatism: that the Canaanites were fearful and benumbed after hearing the report of God’s drying up the Red Sea and Israel’s slaughter of the Amorites (2:10).
 3. her own faith: this was faith in seed stage, identifying Israel’s Lord as God over all—heaven above, and earth beneath (2:11).
- ii. In return for Rahab’s sparing their lives, the spies gratefully consented to her request for protection. Rahab and the other members of her father’s household would be spared death in the day of Israel’s assault on Jericho on three conditions:
 1. they should remain in the house during the assault (2:19)—the very house which was the haven for the spies;
 2. a cord of scarlet thread or yarn should hang from the very window through which the spies were let down by a strong rope (2:18); and
 3. the mission of the spies must be kept secret (2:20).
- iii. On Rahab’s acceptance of the conditions, the spies departed into the wilds of the nearby mountain, while she lost no time in binding the scarlet thread in the window, sealing her deliverance. What a beautiful picture of the believer’s salvation, very much like the earlier experience of the Israelites in Egypt, when God said to them, “When I see the blood, I will pass over you” (Exodus 12:13).

When Joshua's army saw the scarlet thread, they would spare the lives of all in the house.

b. Example of Ruth – Book of Ruth (Fruchtenbaum A. G., 2006)

- i. 1st Admonition - The statement mother's house is unusual because the normal pattern was for the widow to return to the house of her father (Gen. 38:11; Lev. 22:13; Num. 30:16; Deut. 22:21; Judg. 19:2–3). This expression, "the house of your mother," is found only three other times in Scripture (once in Genesis 24:28 and twice in the Song of Solomon in 3:4 and 8:2), showing that it has a rather limited, unique, special meaning. The phrase means that Naomi was releasing them to re-marry, so she prayed that both of them would find security in the house of their future husbands. The mother's house was the locus for all matters of marriage. She called upon God's blessings: Jehovah deal kindly with you; the basis was: as ye have dealt with the dead, and with me.
- ii. Ruth's 1st response - Both women initially rejected the admonition. Both said, Nay, and their intent was to return with Naomi to her own people. So the first admonition failed to convince the two daughters-in-law to go back to Moab.
- iii. 2nd Admonition - In the second admonition, Naomi makes two appeals. Her first appeal is in verse 11; her second appeal is in verses 12 to 13. In the last phrase, for the hand of Jehovah is gone forth against me, Naomi recognized that all that had happened to her was not pure chance, but the hand of God.
 1. Naomi's two admonitions give rise to two observations. First, Naomi gave Ruth and Orpah three reasons for turning back by stating three things that would be impossible, with each option more impossible than the previous. First, will Naomi yet find a husband? At her age, the answer is negative. Second, will she yet produce sons? Here again, it would be a negative answer. Third, will they wait around for any such sons to grow up so that they can marry them? Obviously not. By these three rhetorical questions, she presented three situations that simply were not going to happen. Second, what Naomi did not mention was the possibility of finding husbands for them in Judah itself. This was probably due to their Moabite nationality, which would be an obstacle in Jewish territory.
- iv. Ruth's 2nd response - But Ruth responds differently: but Ruth clave unto her. The Hebrew word for "clave" is dabak, which means "to stick like glue." The very same cause that induced Orpah to return home is what caused Ruth to stay. The fact that Naomi will no longer have a husband or sons meant that she needed someone to take care of her. So Ruth chose to stay and cleave to Naomi for the purpose of taking care of her. While Orpah chose to become a wife again, Ruth chose to remain a daughter. Orpah did the sensible and the expected thing; Ruth did the extraordinary, unexpected thing.
- v. 3rd Admonition - Naomi tried one more admonition to get Ruth to return as well. She used Orpah as the example: Behold, your sister-in-law is gone back. Orpah has gone back in two ways. First, she went back to her national identity: unto her people; she identifies herself with the Moabites. Second, she also went back to their religion: and unto her god, Chemosh. From Naomi's perspective,

Orpah has returned to her previous religion; and so, if there had been any conversion to the God of her husband, it had been a matter of convenience and not conviction. It is not known if that is what Orpah really did; but this was Naomi's perspective, which may have been correct or incorrect.

- vi. Ruth's 3rd response - Ruth's response began with a plea: Entreat me not to leave you, and to return from following after you. The plea is followed by Ruth's firm commitment stated in five bold statements. First, wither you go, I will go. Second, where you lodge or live, I will lodge or live. Third, your people shall be my people. Fourth, your God [shall be] my God. Fifth, where you die, will I die, and there will I be buried. From the plea to the commitment came Ruth's oath: Jehovah do to me and more also. Ruth invoked the name of God in her oath and not the name of Chemosh. This shows in whom she truly believed.
- c. Example of Nineveh – Jonah 3:1-10 (Fruchtenbaum A. G., The Messianic Bible Study Collection, Vol. 79, 1983)
 - i. As to his name, Jonah means "dove," although, throughout the book, he tends to act more like a hawk than a dove. As to his family, we know only two things. First, he was the son of Amittai. His father's name means "truth." Secondly, Jonah was from Gath-hepher, a town of the Tribe of Zebulun (Josh. 19:13). Thus, Jonah was from the Tribe of Zebulun; he was a Zebulunite. As to locale, Gath hepher is a town in the northern kingdom, Israel, only three miles away from Nazareth, where Yeshua (Jesus) grew up. Although Jonah was from Israel, after a prophetic ministry there, he was eventually sent to Nineveh, outside the Land.
 - ii. The historical period in which Jonah prophesied is known, because according to verse 23, he prophesied in the days of Jeroboam II, who ruled Israel during the years 824–783 B.C. Sometime within that forty one year timeframe, came the ministry of the Prophet Jonah. This historical setting can be summarized in three points. First, it was a time of tremendous outward prosperity. In fact, Jeroboam II along with Uzziah, king of Judah, his contemporary in the southern kingdom, extended the Jewish borders to the extent that had existed in the days of David and Solomon. Secondly, the other side of the coin was that it was also a time of inward spiritual corruption. Thirdly, preceding the prophecy of Jonah, the Prophet Amos of the southern kingdom, Judah, had been sent by God to the northern kingdom, Israel, to prophesy the coming destruction of Israel by the Assyrian Empire. In order to understand some of Jonah's actions, reactions, and objections in his own book, it is important to remember that Amos had already declared God's intention to destroy the northern kingdom by the hand of Assyria.
 - iii. It is possible to determine who this king was from history; his name was Adad Nirari III (810–782 B.C.). In fact, according to Assyrian records, Adad Nirari III was known for his monotheism, and he ruled the same time that Jeroboam II ruled Israel. The king's actions are described in four statements. First, he left the throne, a sign of humility. Secondly, he laid aside the royal robe. Thirdly, he dressed in sackcloth. And fourthly, he sat in ashes. These are all signs of repentance.

- iv. The king then issued a proclamation in verses 7–8: And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.
- v. There were four points in this proclamation for the whole city to follow: first, they were to fast; secondly, they were to wear sackcloth; thirdly, they were to cry to God; and fourthly, they were to cease from evil.
- vi. The intent behind the king’s repentance is stated in verse 9: Who knows whether God will not turn and repent, and turn away from his fierce anger, that we perish not?
- vii. The king’s intent was to cause God not to destroy the city. This pagan Gentile king, Adad Nirari III, correctly read into Jonah’s prophecy a conditional element: that Nineveh would be destroyed unless there was repentance. Judgment was not unavoidable, otherwise, there would be no need for the warning. God did not send prophets to Sodom and Gomorrah to warn them of the coming destruction. The fact that God would send a prophet to Nineveh to warn them that they had forty days before destruction showed this was a conditional prophecy.

12. Ancient Chinese Religion (a-m) (Giles, 1905)

- a. Fu His – 2953-2838 BC
 - i. First Emperor to organize sacrifices to, and worship of , spirits
- b. Yellow Emperor – 2698-2598 BC
 - i. Built a temple for the worship of god and first sacrificed to the mountains and rivers. Also established worship of sun, moon, five planets, and ancestors.
- c. Shao Hao – 2598-2514 BC
 - i. “instituted the music of the Great Abyss in order to bring spirits and men into harmony”
- d. Chuan Hsü – 2514-2436 BC
 - i. Appointed an officer “to preside over the worship of God and Earth, in order to form a link between the spirits and man.”
- e. Ti K’u – 2436-2366 BC
 - i. Through astronomy, “came to a knowledge of spiritual beings, which he respectfully worshipped”
- f. Yao – 2357-2255 BC
 - i. Caused dances to be performed for the enjoyment of God on occasions of special sacrifice and communication with the spiritual world.
- g. Shun – 2255-2205 BC
 - i. Consulted stars, then sacrificed to god, the “six honored ones” (unknown), mountains and rivers, and to general spirits
- h. K’ung Chia – 1879-1848

- i. Treated the “spirits” with reverence then fell into evil ways and “was abandoned by god”
- i. T’ang – 1766 BC
 - i. Sacrificed to Almighty God. Quoted as saying “God has given to every man a conscience; and if all men acted in accordance with its dictates, they would not stray from the right path...the way of God is to bless the good and punish the bad. He has sent down calamities on the House of Hsia, to make manifest its crimes.”
- j. T’ai Mou – 1637 BC
 - i. Following the supernatural, overnight growth of two mulberry trees, taken as a sign to reform his government.
- k. Wu Ting – 1324-1264 BC
 - i. Refused to speak for first three years of reign while he “gained experience”. Features of a sage appeared in a dream which he had a portrait made and circulated throughout empire. He reformed his government following the occasion of a sacrifice when a pheasant perched on the handle of the sacrificial tripod and crowed.
- l. Wu I – 1198-1194 BC
 - i. Made an image in human form which he called god. Played dice with the image having someone throw for the image, if “god” lost, he would overwhelmingly insult it.
- m. King Wu
 - i. Overthrew the Shang dynasty because the King of Shang, “does not reverence God above, and inflicts calamities on the people below. Almighty God is moved with indignation.” King Wu offered sacrifices to Almighty God and having successfully overthrown the Shang dynasty, declared that he was acting in the matter of punishment merely as the instrument of God.
- n. “As in the previous chapters, we have discovered here many similarities between ancient China and ancient Israel in their understanding of the One True God. China’s centuries-old written language even today reflects knowledge of God’s earliest relationship with man. Ancient writings show that the Shang Di who was worshipped of old had the same attributes as the Hebrew God of the Old Testament. The sacrificial rites that China’s emperors all through the centuries were careful to observe were based on reverence for the Name Above All Names.”... (Thong, 2009)
- o. “At some point in China’s long history, however, this intimate, widespread knowledge of the One True God faded and became confused with other beliefs and rituals in Chinese culture. This occurred when China lost sight of the blood and its significance in the blood covenant...The Record of Rites pinpoints the first symptoms of decline as occurring during the reign of Yi, the ninth emperor of the Zhou Dynasty (894-879 B.C.)...It was during this period of 2,138 years – from the beginning of the Eastern Zhou in 77 B.C. to the beginning of the Ming Dynasty in A.D. 1368 – that most of the corruption of the original faith in Shang Di took place.”... (Thong, 2009)
- p. “It was also during this time that Confucianism, Taoism, and Buddhism, which were to become the three main religions of China, grew to dominate the Chinese people and to

fill them with fears of evil spirits and false teachings about the One True God. Emperors of the earliest dynasties had carefully observed the Border Sacrifice that was a cornerstone of China's covenant relationship with Shang Di, but during this long period of more than two millennia, the ceremony was corrupted." (Thong, 2009)

13. Ancient Greece

- a. Greek religion did not appoint any fixed ceremonies to be observed every day, as the Jewish or Mohammed religions do; but still it placed a believer in connection with the deity, and thus gave occasion for some religious act every day. There were also some special occasions which led them to turn to their gods, and it is, therefore, natural that the religious worship should have played a very important part in the life of the Greeks, especially as it was only in rare cases that they required to resort to the mediatory help of a priest; as a rule, any Greek might perform the various religious ceremonies himself. It is a disputed question whether Greek natural religion in its first beginnings was acquainted with temples, images of the gods, and priests as a separate class; in any case, in the oldest literary monument of Greek life, the Homeric poems, worship was chiefly in the hands of laymen, and service in the temples and priesthood generally played a very subordinate part in the life of mankind. Greek religion was unacquainted with regular worship returning on certain appointed days, for which priests and laymen assembled together in the house of god. It is true the temple was regarded as the dwelling of god; but the believer, as a rule, only entered it if he had some special prayer to make, and otherwise performed his religious duties at home in his own dwelling. (Blumner, 1910)
- b. When we speak of a priestly class among the Greeks, we must not take it in the literal sense of the word; the Greek priests did not constitute a class in our modern sense of the word, since there were no preliminary studies required for the office. Greek religion possessed no dogmas; the priest's duty was only to perform certain rites and ceremonies, and these were easily learnt. Consequently, the priesthood in Greece was limited to no age and no sex; boys and girls, youths and maidens, men and married women could perform priestly functions for a long or short period. The essential requirement was legitimate birth and participation in the community in which the priestly functions had to be performed; bodily purity and moral character were also required; members of ancient and noble families were especially privileged, and sometimes bodily strength and beauty were regarded in the choice. (Blumner, 1910)
- c. The two forms in which the worship of the ancients chiefly consisted were prayer and sacrifice. Prayer, either to all the gods together or to some single one, consecrated the beginning and the end of the day; combined with libations, it attended the beginning and the end of the meals, and was, in fact, an essential part of every important action of daily life. These prayers were, of course, of a general character, but there were other occasions when special prayers were used, adapted to particular cases; thus it was a matter of course that in the assemblies of the people the blessing of the god should be invoked on the discussion. (Blumner, 1910)
- d. The woman who is performing the lustral rites, probably a priestess, holds in her right hand a sucking-pig, in her left a basket with offerings, while three torches stand on the

ground in front of her, the smoke of which also possessed purifying power. Similar ceremonies were observed by those who, according to a very common superstition, regarded themselves as bewitched, or who desired to protect themselves from the injurious influence of philtres or other witchcraft, or else to cure madness, which was traced to the wrath of the of infernal gods; in these cases, Hecate was the goddess to be propitiated, and part of the curious ceremony consisted in carrying about young dogs. (Blumner, 1910)

- e. the gifts included under the heading of offerings were not all of such a nature as to be destroyed at once; thus, first-fruits of the field, fruit, jars of cooked lentils, flowers, fillets, and other such things could not be regarded as real gifts, owing to their transitory nature; and these were merely laid on the altar of the god, or else hung up beside it; sometimes there was a special table near the altar to receive these gifts. On the vase painting a table of this kind is represented near the altar; behind it we perceive the antiquated statue of Dionysus, on one side stands a woman with the goat destined for sacrifice, and on the right another woman is approaching carrying a flat dish, probably containing cakes. (Blumner, 1910)
- f. In the vase painting we see an alter on which wood appears to be regularly piled up; parts of the sacrifice are recognized in the flames. An attendant wearing a short garment around his loins kneels in front, holding a piece of flesh in the flames on a long pole or spit; on his left a man holds a cup for libations, into which a goddess of victory, flying over the altar, pours the liquid; on the right stands Apollo with lyre and plectrum. (Blumner, 1910)

14. The Display of Grace Under the Law (Ryrie, 1995)

- a. Grace was displayed by God's electing of Israel.
 - i. This was an act of unmerited favor. It brought with it certain promises that made available to the individual Israelite a multitude of blessings (Lev. 26:4–8; Deut. 7:14–16).
- b. Grace was displayed in God's frequent restoration of His sinning people.
 - i. The law had not even reached the people before it had been broken, and yet God, because of His grace, did not cast them off. During the conquest of Canaan, in the lives of David and Solomon, and even during the captivities, God's grace was never absent from His people (Jer. 31:20; Hos. 2:19).
- c. The giving of the new covenant, which was announced during the law period, was also a display of grace.
 - i. The promise of a new age was given during the time when the law lay broken and trampled beneath the feet of the people who had proved themselves unworthy in every way (Jer. 31:32).
- d. God displayed His grace under the law by the enablement He gave.
 - i. Dispensationalists have often pictured the law as a period when enablement was completely lacking. It is true that there was a sharp contrast between the enabling under the law and the work of the Holy Spirit today (John 14:17), but it is not accurate to say there was no enabling under the law. The Spirit indwelt many (Dan. 4:8; 1 Peter 1:11) and came upon many others for special power (Ex.

28:3; Judg. 3:10; 1 Sam. 10:9–10), but there was no guarantee that He would permanently or universally indwell God’s people as He does today.

- e. It was during the period of the law that God revealed Himself experientially to His people as Yahweh.
 - i. The name is associated with many specific acts of God’s grace toward His people (Ps. 143:11; Jer. 14:21).
- f. The great covenant with David was made during the Mosaic economy, and its very institution was an act of great grace on God’s part.
 - i. The steadfast loving-kindness of God (*hesed*) is linked with the Abrahamic covenant (Mic. 7:20), with the Mosaic covenant (Ex. 34:6–7), with the new covenant (Jer. 31:3), and with the Davidic covenant (Isa. 55:3). The covenant was not only established on God’s *hesed*, but David was assured that God’s *hesed* would not be thwarted and that the covenant would not be altered (Ps. 89:33–34). A promise like this was one of the most evident displays of God’s grace.
- g. Therefore even in the Old Testament the prophets and psalmists exult (Ps. 32:11; 33:1; 68:4) over the blessings and life-giving effects of the Law. For them the Law was not only exposure of guilt and a leading on to despair (comp. Rom. 7), but “joy of heart” (Ps. 19:8), “delight” (Ps. 119:47; 36:9), “bliss” (Ps. 32:1).
 - i. “Knowledge of sin,” says Paul (Rom. 3:20):
 - ii. Of “crowning with grace” speaks David (Ps. 103:4).
 - iii. “The letter kills,” says the apostle (II Cor. 3:6):
 - iv. “The law is refreshing [quickenin],” says the psalmist (Ps. 19:8).
 - v. “Miserable man!” is read in the epistle to the Romans (Rom. 7:24):
 - vi. “Blessed is the man,” says the Psalter (Ps. 1:1; 32:1).
 - vii. Of the “curse,” the one-time Pharisee speaks (Gal. 3:13):
 - viii. “The Lord bless thee,” says the high priest (Num. 6:24).

15. Promise of Redemption Maintained

- a. By rejecting Jesus as the Messiah, the Nation of Israel opened the door for God to display the supreme demonstration of His grace. This unique demonstration, never previously revealed, is the elimination of the Jew/Gentile distinction in Christ. Further, God indwelling His people is also never known in history.

16. Angelic Conflict

- a. Satan and his minions consistently targeted the Nation of Israel for annihilation. Satan’s goal in constant persecution of the Jews was to prevent the birth of the Messiah and preventing the salvation of humanity. Satan’s consistent failure finally led to the cross. (Fruchtenbaum A. G., *The Messianic Bible Study Collection*, Vol. 77, 1983)
- b. “Satan suffered a specific judgment at the time that the Messiah died. Satan knew it was coming, and that is why he tried to do everything he could to keep the Messiah from the cross. He constantly tried to have Yeshua killed either prematurely or in the wrong manner; such as, by sword or by stoning. But all such attempts failed because: his hour was not yet come. When His hour finally did come, and when Yeshua was dying on the cross, Satan was no longer in control; rather, the Messiah was in total control. The cross, which brought salvation to humanity, brought judgment upon Satan.” (Fruchtenbaum A. G., *The Messianic Bible Study Collection*, Vol. 77, 1983)

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