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124 The Mosaic Dispensation

1. Introduction

As the book of Genesis comes to a close the narrative focuses on the family of Jacob in Egypt. The book of Exodus tells the story of bondage, deliverance and the birth of a nation. God reveals a law to his people that will have great spiritual significance. In this video we'll discuss **The Mosaic Dispensation**.

2. Birth of a nation

God called Abraham to leave his country and go to a land the Lord would show Him (**Gen.11.31-12.1**). When the patriarch arrived in Canaan, God revealed that this land would be given to his offspring (**Gen 12.7**). God later detailed events that were to transpire as these things came about. Causing a deep sleep to come on Abraham (**Gen 15.12**) the Lord revealed that his descendants would be afflicted in a strange land for four hundred years (**Gen 15.13**). Abraham was reassured that his children would return to the land in the fourth generation (**Gen 15.16**) and would overcome the nations that inhabited the region (**Gen 15.16-21**). Through this nation all families of the Earth would eventually be blessed (**Gen 12.3**).

As the book of Exodus opens the children of Israel have increased in number (**Ex 1.7**) causing the Egyptians to fear them. The solution to control the situation was to enslave the Hebrews (**Ex 1.11-14**) and orders were even given for midwives to kill male children when they were born (**Ex. 1.15-16**). Fearing God the midwives didn't follow through with this order (**Ex 1.17-20**). In spite of these efforts the Hebrews increased even more resulting in another order for Egyptians to cast any sons born to Hebrew women into the river (**Ex. 1.22**). One woman who was a descendant of Levi hid her son so that he wasn't killed (**Ex 2.1-2**). After three months she could no longer hide the child. She made an ark of bulrushes and placed him in the plants at the river's edge where his sister kept watch over him (**Ex 2.3-4**). The daughter of Pharaoh discovered the child and hired his mother to nurse him. He was named Moses which meant drawn from the water (**Ex. 2.5-10**).

Most people are familiar with the story of Moses and how he was raised in Pharaoh's house. As he grew he was aware of the plight of the Hebrews and decided to see this first hand. When he saw an Egyptian striking a Hebrew, Moses killed him and hid the body in the sand. The deed didn't go unnoticed however and Moses fled the country when Pharaoh sought to kill him (**Ex. 2.11-15**). He came to the land of Midian where he married and lived with his wife's family tending his father-in-law's flocks (**Ex 2.15-22**). While there, Pharaoh died, the children of Israel cried to God because of the oppression they were under, and God called Moses to bring them out of bondage (**Ex. 2.23 - 4.17**).

Moses returned to Egypt with God's directive for Pharaoh to allow the Hebrews to leave.

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Through a series of plagues that challenged the arrogance of Pharaoh and the power of the Egyptian gods, the children of Israel left Egypt on the 430th anniversary of their arrival (**Ex. 12.40-41**). With God's power and presence, Moses led the children of Israel to mount Sinai where God issued a Law that would govern and organize the nation. This has profound significance as part of God's plan to save all of mankind. In order to fully understand the Mosaic period we need to take a closer look at the characteristics of both the nation and the Law that was given.

3. Israel

God told Abraham that his seed would be as numerous as the stars in the sky (**Gen 15.5**). The Lord also revealed that Abraham's descendants would return to the land of Canaan in the fourth generation (**Gen 15.16**). At Sinai God began to clarify the purpose for the nation. Lets review what God has to say about these people and their role in God's plan for salvation.

a. **Exodus 19.5-6**: At Sinai God declared that the children of Israel would be a peculiar treasure above all people and a nation of priests. The condition added to this was if they obeyed His voice. God referred to the fact that a Law was about to be given to them that had spiritual significance. Their keeping of this law would make them stand out from the pagan nations around them and throughout the world. This instance is consistent with God's pattern of interacting with mankind that was identified in our lesson on the Patriarchal dispensation. God provides blessings, states conditions under which these would be maintained, and warns of consequences for violation. While some may criticize this and emphasize that the Hebrews had no choice we have to consider the context of the situation under which the Law was given. They had been in bondage, God delivered them in a way that made it possible for them to have a good life, and the Hebrews took the wealth of Egypt with them. As we read through Exodus this fact is more than obvious. Since God had saved them, brought them out of Egypt and was leading them to a land that would belong to them the request to remember God and obey the Law wasn't too much to ask. The Law itself didn't restrict them in ways that took enjoyment away from them nor was it so oppressive that they would be burdened. We'll talk more about the Law in a little while but for now we can note that God blessed them and saved them from a horrible life.

b. **Deut 9.5**: The establishment of the Hebrew nation was part of God's plan. Moses reminds them that they had fallen short in their respect for God and His commands in the past. The Hebrews weren't any different than any other people on the planet. They were chosen because of the faith of Abraham who was known as the friend of God (**Jas 2.23**). Moses points out that they weren't given the land because of their righteousness. This was the fulfillment of God's promise to Abraham and was part of God's plan to redeem all of mankind. They could distinguish themselves by their faithfulness to God if they kept His

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law just as Abraham had obeyed the Lord.

c. **Deut 9.6:** A characteristic of the Hebrews noted by Moses was that they were a “*stiffnecked*” people. This trait would follow them throughout their history and would one day fulfill God’s final promise to Abraham.

d. **Deut 4.37:** In spite of being a rebellious people Moses clearly states they had been chosen because of God’s love for their fathers. In this he refers to Abraham, Isaac and Jacob in particular who did as God instructed them and were blessed for it. Remember at this time Moses was preparing them for his death and he had been patient with them for forty years as they wandered in the wilderness. An entire generation twenty years old and upward died because they didn’t trust God to deliver the land of Canaan into their hands. Their lack of faith and unbelief cost them dearly. During the time they wandered in the wilderness they continued to tempt God with their impatience and lack of gratitude. After seeing the wonders performed in Egypt, the parting of the Red Sea and God’s appearance at Sinai they still sank into disbelief and lacked true faith in God.. These weren’t traits shared by Abraham, Isaac, Jacob or Joseph. Lack of trust was an issue for them and for us today. Although we haven’t seen the things they witnessed we have the word of God which has survived in spite of tremendous opposition and stands as God’s testimony of his power in the world.

e. **Deut 4.20:** God’s love for the people is clearly stated. Moses tells them that they’re a people of inheritance that the Lord brought out of the iron furnace of slavery in Egypt. This communicated two things. First, God remembered the promise made to Abraham. His descendants had been delivered and were brought to the border of their land exactly as God foretold. As the Law is given we see that the land would be theirs as long as they feared God and kept his commandments. In that sense the inheritance was theirs as a gift from God so long as they honored the Lord. Secondly, the inheritance is of a spiritual nature. The promises made to Abraham included the blessing of all families of the Earth. This would be realized through the coming of the Messiah whose sacrifice would unite all of humanity as one family through obedience to God. In this sense the nation of the Hebrews served as a container of God’s blessings until such time as God would complete His work.

f. **Deut 5.32:** The people were instructed to remember the Law of God and not turn to the right or left. This defines conditions for the continuation of the nation the Lord blessed them with. This would also preserve the image of God in the sight of other nations. As God’s people their lives would be blessed with order but also with physical prosperity and peace as they revered the Lord and his commands. Their existence would be a testament to all people of God’s power and love for those who obey him.

g. **Deut 7.6-8:** Moses addresses the problem of pride that might arise once they’ve settled

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into the land God is giving them. Moses states that once the nations have been driven out they should be reminded that this wasn't achieved by their power. Moses reminds them that in comparison to other nations they were the smallest in number. It was because of God's love for them and the Lord's blessings that they would prevail against the nations to be driven out of Canaan and subdued. Today, some attempt to analyze the military strategies of Joshua as the land of Canaan was conquered, but the fact remains that without God's assistance they wouldn't have been successful.

h. Deut 8.19-20: Consistent with His pattern, God blessed the Hebrews by bringing them out of Egypt. He fed them in the wilderness and cared for them to the extent their clothing and shoes hadn't worn (**Ex 29.5**). He promised them land, gave a Law to guide them and provided leadership through Moses. Conditions were stated for maintaining these blessings by keeping the Law and respecting God. The Lord warns that if they forgot him, forsook His law or practiced idolatry they would be destroyed. If we stop and consider these factors we can see that there was nothing lost in serving God. On the contrary, they gained everything and had the promise from God that these blessings would continue. On the other hand there was nothing to be gained in neglecting the Lord and forgetting the Law. God's purpose extended beyond the physical nation and transcended the time in which they lived. They were part of something greater than themselves, an instrument of God in a world that had mostly forgotten the Lord.

I. Deut 28.15: Not only does God warn them that He will destroy them if they forsake the Law and reject Him, he provides ample descriptions of what will happen as a result of this. Several chapters in the book of Deuteronomy provide this detail. Moses summarizes this stating that if they forsake the Lord all of the curses listed will come upon them. As I stated earlier, there's nothing to be gained in rejecting God and serving the Lord doesn't detract from the quality of life the Hebrews could enjoy. The same thing holds true for us today and we need to remind ourselves of this when we consider turning away from God.

k. Deut 28.64: One aspect of the curses that were stated included the fact that if they turned away from God He would cause them to be scattered among all nations from one end of the Earth to the other. They would be forced to serve other gods that their ancestors hadn't heard of and they would have no peace or rest. Ultimately they would find themselves enslaved by their enemies and carried away. We'll talk about this more when we review the history of this period.

We can summarize these points which will help us understand later events that occur. The physical nation of Israel

a. Was chosen as fulfillment of promises made to Abraham by God

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- b. Their character was that of a stubborn and rebellious people
- c. God blessed them, established their nation and required them to remember His Law
- d. Ultimately they served a greater purpose that would be fulfilled at a later time, and ...
- e. There were consequences for rejecting God and his Commands

4. The Law

There are a multitude of misconceptions about the Law of Moses. We'll deal with some of these now but most will be covered in later lessons. In this section we'll review the Law and the various components it contains. We won't be able to do a detailed analysis of all parts of the law but we'll touch on the major components and provide detail as needed.

a. **Ex 12.1-28:** The first commands given to the Israelites through Moses were issued while they were in Egypt. These are later repeated at Sinai and there's significance in the nature of the commands and their timing. The first laws given detail the Passover and the feast of unleavened bread. In preparation for the final plague, the death of the firstborn, God instituted the Passover and also declared the beginning of their calendar. God stated that this was to be remembered throughout their generations as a reminder of the deliverance they had been blessed with.

b. **Ex. 13.1-11:** Along with the law of the Passover was the sanctification of the firstborn males of Israel. The firstborn of both humans and animals were to be sanctified as the Lord's. Moses told the people that this would also stand as a reminder of the power of God to deliver the people from bondage.

c. **Ex. 20.1-17:** A popular concept regarding the Law of Moses is that its made up of the ten commandments. As Moses brought the people to mount Sinai they were to sanctify themselves, wash their clothes, avoid sexual activity due to the Lord's presence and set boundaries around the mountain (**Ex 19.10-14**). Anyone passing these and touching the mountain would die. When God appeared He manifested His presence with a thick cloud, thunder and lightning. When Moses was called up into the mountain God gave the first commands issued at Sinai. The ten commandments are:

1. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Thou shalt have no other gods before me.**

2. **Thou shalt not make unto thee any graven image**, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth

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generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

3. **Thou shalt not take the name of the LORD thy God in vain;** for the LORD will not hold him guiltless that taketh his name in vain.

4. **Remember the sabbath day, to keep it holy.** Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

5. **Honour thy father and thy mother:** that thy days may be long upon the land which the LORD thy God giveth thee.

6. **Thou shalt not kill**

7. **Thou shalt not commit adultery.**

8. **Thou shalt not steal.**

9. **Thou shalt not bear false witness against thy neighbour.**

10. **Thou shalt not covet** thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

These commandments are only a small part of the entire Law that was given, They address general activity and attitudes that served to remind the Hebrews how to conduct themselves. Most of the principles are in effect as part of the new law today but we'll discuss the differences later.

d. The bulk of the Law is found in the latter chapters of Exodus, Leviticus and Numbers. Some parts of the Law are restated in Deuteronomy. Reviewing the content of the instructions Moses received at Sinai demonstrates the complexity and need for strict adherence to the Law. Following is a summary of the commands given at Sinai. Some Laws found in the book of Numbers are given later as the children of Israel travel through the wilderness.

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1. Exodus

- a. a variety of instructions are given regarding
 - 1. Idols and the construction of altars (**20.22-26**)
 - 2. Instructions regarding servants, violent acts and accidents (**21.1-36**)
 - 3. Property, restitution, personal actions, and offerings for the firstborn (**22.1-30**)
 - 4. Personal conduct and holy days during the year (**23.1-33**)

- b. Instructions are given for construction of specific items used in worship including
 - 1. The Ark of the Covenant and mercy seat (**25.10-22**)
 - 2. The table of showbread (**25.23-30**)
 - 3. The candlestick or lampstand (**25.31-40**)
 - 4. The tabernacle (**26.1-37**)
 - 5. The altar of burnt offering (**27.1-8**)
 - 6. The court of the tabernacle (**27.9-18**)
 - 7. Vessels used in the tabernacle (**27.19**)
 - 8. The altar of incense (**30.1-6**)
 - 9. The laver (**30.17-18**)
 - 10. The anointing oil (**30.22-33**)
 - 11. The holy perfume (**30.34-38**)
 - 12. And garments to be worn by the priests (**28.2-42**)

- c. Procedures are outlined for specific items including the
 - 1. Placement of the ark of the covenant & other items in the tabernacle (**26.1-37**)
 - 2. Usage of the lampstand (**27.20-21**)
 - 3. How the priestly garments were to be worn (**28.43**)
 - 4. Consecration of the priests (**29.1-37**)
 - 5. Usage of the altar of incense (**30.7-10**)
 - 6. And usage of the laver (**30.19-21**)

This is only a partial list and many more details can be found in the book. The point that I need to emphasize is that these items are all part of the Law of Moses. The ten commandments are only a small part of it. To think of the Law of Moses as being just the ten commandments is a misunderstanding. In a later lesson we'll see that the entire Law, not just the commandments, had to be kept in order to be pleasing to the Lord.

2. Leviticus

- a. The book of Leviticus is an instruction manual for the priests and contains detailed procedures for a number of activities including

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1. Burnt offerings (**1.1-17**)
 2. Meat offerings (flour / meal) (**2.1-16**)
 3. Peace offerings (**3.1-17**)
 4. Offerings for sins of ignorance (**4.1-35**)
 5. And trespass offerings (**5.1 - 6.7**)
- b. Leviticus details how the priests were to handle a variety of health issues such as
1. Purification after childbirth (**12.1-8**)
 2. Skin problems including leprosy (**13.1 - 14.57**)
 3. And seeping wounds and other issues (**15.1-33**)
- c. social conduct and interaction is dealt with including warnings about
1. Adulterous affairs (**18.20**)
 2. Prohibitions against homosexuality and bestiality (**18.22-23**)
 3. And reminders to honor one's parents (**19.3-4**)
- d. Spiritual issues are addressed including
1. Warning about sacrificing their children to Molech (**18.21**)
 2. Warnings not to sacrifice to "devils" (**17.7**)
 3. Prohibitions against eating blood (**17.10-14**)
 4. Definitions of clean and unclean animals (**11.1-44**)
 5. Prohibitions for the Priests concerning strong drink (**10.8-11**)

In addition to these are many other commands, instructions, prohibitions and reminders the priests would have to be aware of. Some of these address commerce, trade, honesty in business, the consecration of priests and their duties. Tithes are discussed as well as estimations or offerings to be made for animals and possessions. Throughout the book almost every facet of life is dealt with. This video would be very long if everything was included but these lists will give you an idea of how detailed and tedious the Law was. As I noted earlier this is in addition to the ten commandments!

5. Transitions

The Mosaic dispensation marks a change in how God interacted with His people. During the Patriarchal period the Lord communicated to the heads of households directly. With the call of Moses we see a shift in how God delivers his messages as this is now done through agents. Moses was a lawgiver, and although he was repeatedly challenged, God intervened showing that Moses was selected and placed in this position by the Lord. Moses was in the presence of God on mount Sinai and was shown the glory of the Lord after requesting to see Him (**Ex 33.18-33**).

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Later God communicates to Joshua, the judges and prophets who are sent to do the will of the Lord. During this period Hebrews could inquire of the Lord by going to the high priest who would be able to consult God for an answer.

During the Patriarchal period heads of households offered sacrifices for their families and themselves but under the Mosaic law the sacrifices God commanded were to be offered by the priests and Levites. The priests and Levites were separated from the rest of the children of Israel and did not receive a land inheritance. The Lord was their inheritance and they were to represent God before the people. That didn't relieve the individual Hebrews of knowing the law and performing required tasks but certain things were specifically to be performed by those of the tribe of Levi. In order to reach all of the people certain cities were given to the Levites throughout Canaan where they could be available to the population.

A significant transition found under the Mosaic dispensation is the presence of a written Law. The first instance of this is the tables of stone with the ten commandments written by God. God also directed them to place a copy of the Law in the ark of the covenant. There are other directives to all the people to not only be familiar with the law but they were to teach their children as well. In Moses farewell address to the people he stated, ***“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deut 6.6-10).*** Moses also told the people that at the time a king reigned over them, one of the first things he should do was to ***“write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.” (Deut 17.18-20).***

Instructions concerning a written law have significance spiritually and socially. By writing a copy of the Law and teaching their children the people would be reminded of the blessings God provided them with and their responsibilities. The nation would remain united and focused on God's law which would prevent practices such as idolatry to enter the nation and corrupt them. This also refutes claims made today by some who view the story of the Bible with skepticism and characterize the Hebrews as a backward illiterate people. This wasn't the case. The children of Israel were to be educated in the law and aware of their duties as citizens of God's nation.

6. Foreshadowing

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The Mosaic dispensation stands as a bridge between the Patriarchal period and the final dispensation of time. As I've pointed out, the universal laws issued by God didn't go away when the law was given to Moses. I also stated that the Patriarchal laws in principle continue parallel to the law of Moses. This will be explained in a later video but for now we need to further define the purpose for the nation of Israel.

The promise to Abraham was that all families of the Earth would be blessed through him. Israel was descended from Abraham, so they're part of the fulfillment of this promise. In a sense we can look at the physical nation as a container of those promises. The establishment of the nation of Israel was in preparation for the completion of God's work. In the same way that God created environments for living things during the six days of creation, so an environment was necessary for God to finish what He had started. As we'll see in a later course the physical elements of the Law, the sacrifices and even the priesthood were significant pieces of this environment preparing the way for the Lord's fulfillment of what he promised Abraham. The Mosaic dispensation represents the depth of God's wisdom, power and engineering as he prepared the world for what comes next.

7. History

We've looked at the character of the Hebrews and their relationship with God. I've outlined enough of the Law that you can understand its complexity and requirements. And we've looked at significant transitions that were made as the Law was delivered. All of this foreshadowed something that was to come later which makes the history of Israel more interesting and will deepen our appreciation for God and his wisdom. We can summarize the history of Israel in various periods. These periods are ...

- a. The united kingdom
- b. The divided kingdom
- c. Babylonian exile, and ...
- d. The return of the remnant

Moses outlined what would happen to the people and their nation if they forgot God and neglected the Law. The eventual result of this would be that God would scatter them throughout the nations. As we examine the history of Israel we see that these things happened exactly as God said they would. On a larger scale we can see the same pattern that began at the beginning.

- a. God blessed them with a nation, a law, prosperity and peace
- b. Through the law he stated conditions to be met in order for these blessings to continue
- c. Actions were outlined that were not to be done, and ...
- d. Consequences were identified for violations

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The history of Israel shows this pattern clearly. We can see that the nation would have continued as long as they were faithful to the Lord but their failure brought about the destruction of their land and their exile in a foreign country. When the remnant returned during the days of Cyrus the king of Persia it was for the purpose of reinstating the environment that God put in place for the later fulfillment of His plan to save mankind. This story shows that the Lord's success doesn't depend on the human element and mankind can't stop God from performing His will.

8. Duration

A difficult concept for people to grasp today is that there's a definite point in time when the Law would come to an end. This was also a problem for Jewish Christians in the first century. As I've noted, the Mosaic dispensation begins technically with the law of the Passover, and formally with the giving of the majority of the Law at Sinai. As the remnant returns to Judah and the temple and walls are restored, the prophets Haggai and Zechariah tell of a time when a greater temple would be built. When the prophet Malachi finished his writing there's no new revelation from God for a period of about 400 years. During that time various wars are fought, Judah struggles against other nations until around 63 B.C. when the Romans occupy the country. The national consciousness of the Jewish people desired deliverance and the reestablishment of their independence and saw this as being fulfilled in statements made by Moses.

In his farewell address Moses told the Hebrews that a time was coming in which God would raise up another prophet like him. Moses states, "*I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*" (Deut 18.18-19). In a later video we'll go into more detail about this prophecy but for now I'll note that it predicts a time when God would send a prophet and lawgiver who would deliver the people. The deliverance however was not to be physical in nature.

Early in the first century, two figures emerge that we can read about in the books of Matthew, Mark, Luke and John. The first of these is John the baptizer whose family was of the tribe of Levi. The second was Jesus born to parents who were of the tribe of Judah. John began to preach to the people telling them to return to God. During this period the Law had been altered significantly with the teachings and traditions of various rabbis. The spiritual corruption of the sects that had emerged since the prophets, lacked power and conviction. Hypocrisy and greed characterized the Pharisees, Sadducees and scribes. When Jesus began to teach he also performed miracles that signaled that God's work had visibly resumed. A leader of the Jews, Nicodemus, visited Jesus by night and admitted that there were those who recognized him as a teacher who had come from God (John 3.1-2).

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Jesus popularity grew because of his teaching and the miracles he performed. They noted that he spoke with authority (**Matt 7.29**) and wasn't like the Pharisees and other religious leaders. On a trip to his home town of Nazareth, Jesus read from the prophet Isaiah and revealed his identity to those who listened. *“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.”* (**Luke 4.16-21**). After hearing this the people became so outraged that they forced him out of the city with the intent of throwing him from the top of a hill. Jesus walked away from them and continued his teaching.

Jesus stated that he had come to fulfill the Law and the words of the prophets. Jesus stated, *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”* (**Matt 5.17-18**).

Jesus teachings and confrontations with the religious leadership exposed them for their evil practices. Finally they conspired to have Jesus killed. Judas, one of Jesus disciples, conspired with them and assisted in Jesus arrest. The nature of Jesus teachings indicated that he was the one of whom Moses spoke when he foretold of a prophet who would be like him. Christ was eventually executed as the leaders of the people got their way but that wasn't the end. At the beginning of the third day after his death, Jesus was raised from the dead by God. For forty days he spoke with his disciples and on the last day commanded them to wait in Jerusalem until they received power from God. This happened ten days later on the day of Pentecost as the Holy Spirit fell on the twelve and they preached the remission of sins in the name of Christ for the first time. This day marked the beginning of a new period, and brought about the end of the Mosaic dispensation as God foretold in the prophets. The blessing of all the families of the Earth had begun as God promised Abraham.

9. Next

In the next video we'll take a look at **The Christian Dispensation** and continue this discussion as we lay the foundation for a deeper study of God's plan to save mankind.