

Session 9: The Transition Between Law and Grace

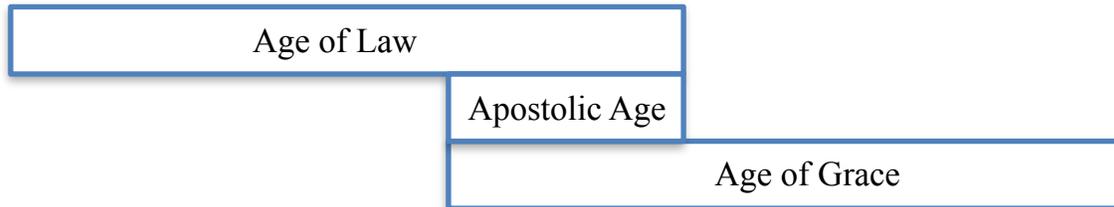
The Transition of Dispensations

- > When reading the Bible carefully, we note that a new Dispensation begins with a fundamentally new revelation.
- > We also notice that that dispensation is coming to a close when there is a fundamental crisis or judgment that disrupts everyone included within the dispensation.
- > The pattern:

Dispensation	New Revelation	Crisis or Judgment
Innocence	Do not eat from the tree of knowledge at the center of the Garden	Cast out of the garden
Conscience	Live by the sweat of your brow, mastering evil, while awaiting the Promised One	The flood to cleans the earth of evildoers
Government	Man is to swarm the earth, and to protect by requiring life for life, necessitating a governmental judicial system	Government calls mankind together and creates tower of Babel, so God confuses languages
Promise	God promises a nation through Abraham, including the Promised Land	God allows the promised nation to enter into slavery
Law	God gives criteria to the covenant people for right-relationship of to Himself.	Possibilities: The cross, the destruction of Jerusalem, the future tribulation
Grace	A mystery period in which God saves by grace, without works, regardless of nationality	Possibilities: None, the apostasy, the future tribulation
Kingdom	A previously revealed period of Messianic reign and worldwide peace and prosperity	The final battle of Gog and Magog followed by the lake of fire.

The Transition to Grace

- > Every piece of Biblical evidence is that the age of Grace overlapped the age of Law.
- > The overlap can be called the “Apostolic Age.”



- > It is, in a sense, a “mini-dispensation.”
- > It is not usually called a dispensation because it does not contain a fundamentally new revelation.
- > All issues of Charismatic theology are rooted in this question: Does the Apostolic Age continue in our day?
- > During the Apostolic Age, there were times of living in complete obedience to the Law, followed by times of a mixture of the Kingdom Gospel (and its Law-related demands) and the Grace Gospel of Paul (and its rejection of Law-related demands).
- > Two things that must be recognized:
 - > The “early church” was living in obedience to the Law, and not teaching grace.
 - > Acts 2:38 - Baptism for the forgiveness of sins
 - > Acts 5:12, 21, 42 - in one accord in the Temple, and “all” were being healed (5:16).
 - > Acts 6:28-30 - Peter charged with bringing Christ’s blood upon the people for their guilt, and Peter affirms the charge.
 - > Acts 6:13 - It was *false* that Stephen was speaking against the Temple and the Law (therefore, he must have refrained from any speech against the Temple or the Law, at best). Compare with the charge Stephen gives the leaders of Israel, in 7:53.
 - > Acts 22:12 - At the conversion of Saul, Ananias was disciple (Acts 9:10) and also “a devout man according to the law.”
 - > Acts 10:35 - Peter preaches a Kingdom based works Gospel to the gentiles.
 - > Acts 13:38-39 - Paul preaches a message of grace, very different from Peter’s message of repentance and obedience
 - > Paul claimed a unique Gospel.
 - > Romans 2:16, 16:25
 - > 2 Timothy 2:8
 - > 1 Corinthians 15:1, Galatians 1:11, 2:2, 1 Timothy 1:11

So When Did the Age of Grace Begin?

- > Grace and the Age of Grace are not to be considered synonymous.
- > The Age of Grace included salvation outside of any relationship to Israel or the Law.
- > This Age began with the Apostle Paul, and the doctrine of this age must come from Paul onward, and must discern between issues that cease with the Apostolic Age and those that continue.