



B. Under Law

1. The period
 - a. The giving of the law occurred approximately 2,728 years after the creation of Adam.
 - b. The closing of the Old Testament canon of scripture came approximately 1,000 years later (~ 3,735 years after Adam's creation).
 - c. If we cut this age at the arrival of John (Luke 16:16), it would extend to approximately 4,136 years after Adam's creation.
 - d. This period lasted approximately 1,400 years.
2. The passage (Exodus 20—Matthew 2/Luke 2)
3. The people
 - a. The beginning—Moses
 - (1) Moses and Joshua were trailblazers and lead the nation of Israel from the bondage of Egypt to the conquering of the land previously promised to Abraham.
 - (2) The Lord used Moses to introduce the law that would govern the nation until His Son, Jesus Christ, came to pay for the sins of the world.
 - b. The ending—John or Jesus
 - (1) Just as Moses was the man who introduced the written word to the people of God, John was given to introduce the incarnate Word to the people of God.
 - (2) Moses came on the scene after 400 years of affliction in Egypt (Genesis 15:13) and John came on the scene after 400 years of silence between the testaments.
 - c. Etc.—The list of prominent people is too long to include here. After all, this period introduced numerous priests, judges, prophets, and kings who formed the nation of Israel under the law, both in godly and in ungodly ways.
4. The place(s)
 - a. This period began with Israel in the wilderness having been delivered from slavery in Egypt.
 - b. The nation of Israel found their way to their home in the land of promise (~ 2,769 years after Adam's creation), although some stopped short on the east of the Jordan river.
 - c. Approximately 730 years later (~ 3,502 years after Adam's creation), the Assyrians carried the northern kingdom of Israel into captivity, taking them to various lands (2 Kings 17:6; 2 Kings 18:11). After another 100 plus years (~ 3,616 years after Adam's creation), the southern kingdom of Judah was carried into Babylon, albeit in stages.
 - d. The people of Judah started returning to the land of promise seventy years later (~ 3,686 years after Adam's creation).
 - e. The people never fully returned. This is clearly true of the northern kingdom, but also to a much lesser degree the southern kingdom.



5. The promises
 - a. The Mosaic Covenant
 - (1) The recipients of the covenant (Exodus 34:27; Exodus 19:5-6; Isaiah 56:6)
 - (2) The details of the covenant
 - a) Israel would be a peculiar treasure (Exodus 19:5-6).
 - b) God would do marvels in driving out the heathen and planting Israel (Exodus 34:10-17).
 - c) God would give provisions in the land (Leviticus 26:1-13).
 - d) God would bless Israel above all people (Deuteronomy 7:12-26; Deuteronomy 8:18; Deuteronomy 29:9).
 - e) God adorned Israel with great beauty in the sight of the nations (Ezekiel 16:8-14).
 - (3) The conditions of the covenant—conditional
 - a) The promises of this covenant were physical in nature and its fulfillment was conditional hinging upon Israel's obedience.
 - b) The specifics of obedience certainly included the ten commandments but was also much broader encompassing all the commandments given by God to Moses and passed along to the people.
 - c) The physical blessings could and would be removed in the case of Israel's refusal to keep the covenant (Leviticus 26:14-39; Deuteronomy 4:23-40; Deuteronomy 29:25-29).
 - d) When Israel disobeyed the covenant, the Abrahamic Covenant spared the seed (Leviticus 26:42, 44; 2 Kings 13:23).
 - (4) The token of the covenant
 - a) The book of the covenant (Exodus 24:7; 1 Kings 8:21; 2 Kings 23:2-3, 21)
 - b) The blood of the covenant (Exodus 24:8)
 - c) The tables of the covenant (Deuteronomy 9:9, 11, 15; Hebrews 9:4)
 - d) The ark of the covenant (Deuteronomy 10:8; Hebrews 9:4)
 - b. The Levitical Covenant
 - (1) The recipients of the covenant
 - a) Originally given to Phinehas, the son of Levi, and his seed after him (Numbers 25:10-13)
 - b) Eventually seemed to broaden to include all Levites (Nehemiah 13:29; Malachi 2:4-6)
 - c) This seems to extend to the nation as a whole in the future (Ezekiel 34:25; Ezekiel 37:26)
 - (2) The details of the covenant (Numbers 25:12-13; Malachi 2:4-6)
 - (3) The conditions of the covenant
 - a) It would be wise to be careful here, but it seems like this covenant was both unconditional and conditional.
 - b) The Levitical failure (Malachi 2:8-9) opened the door for Christ to come after the order of Melchizedek and for the nation as a whole to eventually be a nation of priests.



- c. The Davidic Covenant
 - (1) The recipients of the covenant
 - a) David (2 Samuel 23:1-5; 2 Chronicles 7:18; 2 Chronicles 21:7; Psalm 89:3, 28, 34, 39; Psalm 132:11-12)
 - b) His seed after him (2 Chronicles 7:18; 2 Chronicles 13:5)
 - (2) The details of the covenant
 - a) A continued seed sitting upon the throne (2 Chronicles 7:18)
 - b) A light unto David's seed for ever (2 Chronicles 21:7)
 - c) Sure mercies (Psalm 89:28)
 - (3) The conditions of the covenant—unconditional to David (Psalm 89:28, 34)
- 6. The proceedings
 - a. The nation struggled to make its way to the land promised to them.
 - b. When they arrived, they failed to drive out the nations. The nations became thorns in their flesh and continually tempted them.
 - c. Over the next 700 plus years, Israel struggled to maintain peace (even within itself, dividing into two kingdoms) and righteousness.
 - d. After much warning and longsuffering on God's part, the kingdoms of Israel and Judah were carried away captives into foreign lands.
 - e. As promised, God aided Judah and brought them back to the land of promise to rebuild and renew their walk.
 - f. Sadly, they returned to their old ways and God allowed 400 years to pass with no word from heaven.
 - g. This silence was interrupted with the birth of John and then of Jesus. Unfortunately, this ended with the murder of both.

C. In the Church Age

- 1. The period
 - a. If we start this age with the arrival of John (Luke 16:16), it would be approximately 4,136 years after Adam's creation. If we started it instead with the crucifixion of Christ, it would be approximately 4,169 years after Adam's creation.
 - b. This age has been in its last days since its inception (Hebrews 1:2) with the apostles expecting the coming of Christ in their lifetimes (1 Corinthians 15:51-58; 1 Thessalonians 4:13-18).
- 2. The passage (Acts—Revelation 4)
- 3. The people
 - a. Jesus Christ
 - (1) The gospel, or Christ's death, burial, and resurrection, is the foundation upon which the church is established. In fact, it was the blood of Christ by which the church was purchased.
 - (2) He is the giver of the words by which the church is guided and the sender of the Holy Ghost by which the church is empowered to keep the given words.
 - (3) The end of this age will come when Christ appears in the clouds and catches the church away (1 Thessalonians 4:13-18).



- b. Peter
 - (1) The gospels point to Simon Peter as the obvious leader amongst the apostles (Luke 22:31-32; Mark 16:7; John 21:1-17).
 - (2) This leadership role continued into the early part of Acts (Acts 1:15-26; Acts 2:14-41; Acts 3:1-26; Acts 4:8-12; Acts 5:3-11).
 - (3) Peter was a Jewish man and his ministry focused upon the Jewish people (Galatians 2:7-9).
- c. Paul
 - (1) Paul's ministry blossomed in Acts chapter thirteen. In that chapter, he picked up where Stephen had left off (after being responsible for approving Stephen's martyrdom).
 - (2) Although Paul was Jewish, and a well-trained Jew at that, his ministry moved beyond the Jewish people and he was used by God to reach the Gentiles with the gospel of Christ.
- d. John, the beloved
 - (1) John, the apostle, was used by God as bookends for the New Testament church. He was there as an apostle during the ministry of Christ and was the last alive and writing New Testament epistles.
 - (2) His death marked the end of the New Testament canon of scripture.
- 4. The place(s)
 - a. While many of the Jewish people were located within the land of promise, known overall as Israel, a good number were spread throughout the world.
 - b. Acts chapter two lists several areas from which the Jews travelled to observe the day of Pentecost (Acts 2:9-11).
 - c. This scattering became even more prominent as believers were scattered due to persecution (Acts 8:1, 4; Acts 11:19; James 1:1; 1 Peter 1:1).
- 5. The promises
 - a. Many of the Jews rejected Jesus Christ as the Messiah and Saviour and were blinded as a result (Romans 11:25).
 - b. Those who believed on the Lord became sons of God (John 1:12) and were joined in one body with believing Gentiles (Ephesians 2:11-18).
 - c. For the nation, although presently blinded, God has promised that He is not finished with them and will again turn His attention to them at the departure of the church and will restore them to Himself and eventually establish the promised kingdom (Romans 11:1-36).
- 6. The proceedings
 - a. The nation came out of 400 years of silence with the introduction of John the Baptist and Jesus, the Messiah.
 - b. They enjoyed some great light during the ministry of Christ and the apostles that carried Christ's message after His death.
 - c. It was not long until the people turned to a terrible time of darkness and atheism. This is where they are in the present moment.