

DISPENSATIONS.

OUTLINE OF COURSE.

I. CREATIVE AGES.

1. Present creation theory.
2. Second creation theory.
3. Third creation theory.

II. ANTI-DILUVIAN AGE. - (Creation to the Flood). (Gen. 1:1 - 3:21)

1. Dispensation of Innocence. - (Creation to the Fall).

- (1). Favorable beginning (Gen. 1:28-30).
- (2). Test (Gen. 2:16,17).
- (3). Failure (Gen. 3).
- (4). Judgment (Gen. 3).
- (5). Redemption (Gen. 3:15,21).

2. Dispensation of Conscience. (Fall to the Flood). (Gen. 3:15 - 8:14)

- (1). Favorable beginning. (Gen. 3:15-21)
- (2). Test (Gen. 4:7)
- (3). Failure (Gen. 4:1-6:7).
 - a. Cain and Abel (Gen. 4:1-16).
 - b. Godless civilization (Gen. 4:17-24).
 - c. Line of Seth (Gen. 4:25-5:32).
 - d. Final sin and apostasy (Gen. 6:1-7).
- (4) Judgment (Gen. 6:8-8:14).

III. POST-DILUVIAN AGE. (Flood to Millenium).

1. Dispensation of Human Government. (Flood to call of Abraham).

- (1). Favorable beginning (Gen. 8:15-11:9).
- (2). Test (Gen. 8:15-22).
- (3). Failure (Gen. 9:1-17)
 - a. Noah's drunkenness (Gen. 9:18-11:9)
 - b. Did not spread abroad (Gen. 9:18-29)
- (4). Judgment (Gen. 9:1-11:6)
 - a. Noah's drunkenness (Gen. 9:18-29)
 - b. Did not spread abroad (Gen. 9:1-11:6)

2. Dispensation of Promise. (Call of Abraham to Exodus)

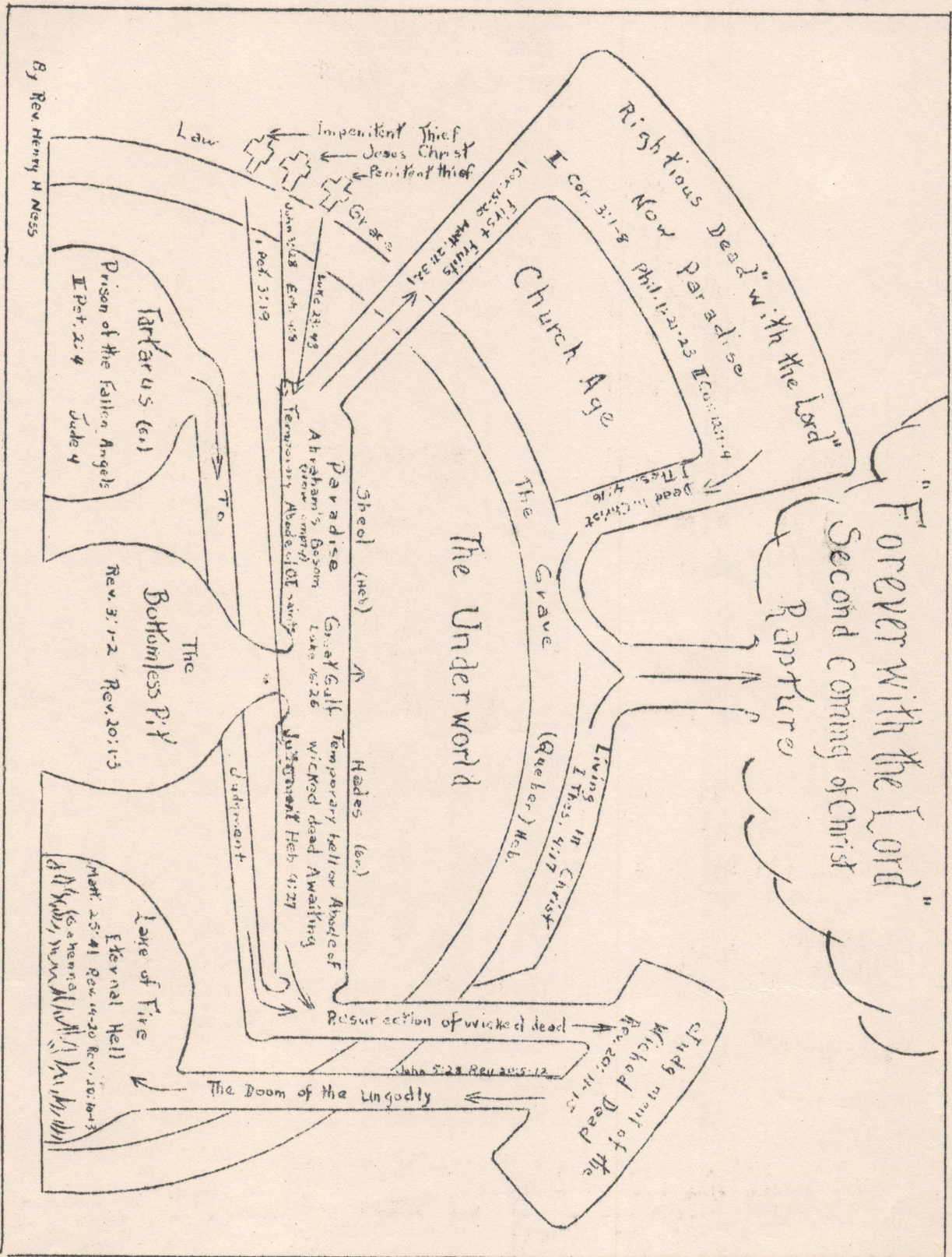
- (1). Favorable beginning (Gen. 11:10 - Ex. 12:51).
 - a. God revealed Himself to Abraham. (Gen. 12:1-4; 13:14-18; 15:17-21).
 - b. Abraham had true knowledge of God (Gen. 12:4-9).
 - c. Through Abraham Christ came. (Gen. 12:1-3).
- (2). Test (Gen. 26:1-5).
- (3). Failure (Gen. 12:10-20).
 - a. Abraham left the land
 - b. Degeneration of Abraham's poster
- (4). Judgment (Gen. 15 to Ex. 14).
 - a. Upon Israel (Gen. 15: 15-16)

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- (5). Redemption by blood. (Ex. 12 to 15)
3. Dispensation of Law (Exodus to Christ).
- (1). Favorable beginning. (Ex. 3 to 19).
 a. Miracles in Egypt (Ex. 3 to 12).
 b. Redemption by blood (Ex. 12 to 15).
 c. Provision during wandering (Ex. 16 and 17).
 d. Israel head of the nations (Ex. 19:5-7)
- (2). Test (Ex. 20)
- (3). Failure
 a. In wilderness
 (a) Before the Law (Ex. 15:22-18:27)
 (b) After the Law (Num. 11 to 27)
 b. In the Land of Promise (Josh., Judg., I Sam.)
 c. In the two captivities
 d. In the restoration (Extra 9 and 10; Neh. 9 and 10)
- (4) Judgment
 a. Of world in Cross of Christ (Jno. 12:27).
 b. Of Israel for rejection of Christ (Mat. 23:37-39).
4. Dispensation of Grace (Christ to Rapture).
- (1) Favorable beginning
 a. Christ founded the Church (Mat. 16:18)
 b. The Church spread abroad (Acts)
- (2) Test
 a. Purpose of Dispensation of Grace (Acts 15:13-18).
 b. Means of accomplishing purpose (Rom. 1:16)
- (3) Failure
 a. Rejection of Christ (Acts 3:19-26)
 b. Apostasy (II Tim. 3:1-8)
- (4) Judgment (During the Great Tribulation)
 a. On unbelievers
 b. On Nations (Mat. 25:31-46).
- IV. DISPENSATION OF DIVINE GOVERNMENT (MILLENNIUM).
 (Revelation of Christ to Day of God)
1. Form of Government. Theocracy (Dan. 2:35, 44, 45; 7:13, 14;
 Isa. 9:6, 7; Lu. 1:32-35)
2. Seat of Government. Jerusalem (Isa. 2:1-4).
3. Extent of the Kingdom (Isa. 9:6, 7)
4. Laws of the Kingdom (Isa. 2:1-4)

DISPENSATIONS CHART



By Rev. Henry M. Ness

"Forever with the Lord"
Second Coming of Christ
Rapture

DISPENSATIONAL TRUTH

Dispensational Truth is a study of God's plan of the ages and dispensations and their outstanding features. The word "dispensation" occurs four times in the New Testament. I Cor. 9:17; Eph. 1:10; Eph. 3:2; Col. 1:25. It comes from the Greek word "oikonomia"--"economy", and originally meant a "stewardship" or the managing of a house or household.

When it is applied to God's activities it is a study of how God is managing His great universal household, of His various methods of dealing with all intelligences under His normal sway, both angels and men, of His great plan of redemption, of His testing of men for a place in His great future perfect kingdom. As applied to the Bible it reveals the different classes of people God addresses in the Scripture, the various periods, or ages, marked off by the Lord for the accomplishing of His purposes etc. Therefore this study may be called "The backbone of the Bible" for it takes in the main important truths of the Bible and causes one to "rightly divide the Word of truth", as Paul exhorted Timothy. II Tim. 2:15.

If we are going to fully understand the importance of the study of the Bible we must know who wrote the Bible, where it was written, and how and why it was given to man.

The Bible is not a systematic treatise on theology, morals, history, science, or any other topic. It is a REVELATION from God and of Him, of the fall of man, the way of salvation, and God's plan and purpose of the ages. It treats the following subjects:

- 5 - 1. FOUR PERSONS - God the Father, God the Son, God the Holy Spirit, and Satan.
- 3 - 2. THREE PLACES - Heaven, earth, and hell.
- 4 - 3. THREE CLASSES OF PEOPLE - The Jew, the Gentile, and the church. (ecclesia) - *a called out company of people*

The Bible was given to us by piece-meal at sundry times and in divers manners. "Holy men of God spake, or wrote, as they were moved by the Holy Spirit," (II Pet. 1:21) during a period of 1588 years extending from 1492 B.C. to 96 A.D. The Bible consists of 66 books; 39 in the Old Testament, and 27 in the New Testament. These books were written by 40 different authors. They were learned men in the wisdom of Egypt, such as Moses, by kings such as David and Solomon, by statesmen like Daniel and Nehemiah, priests like Ezra, by herdsmen like Amos; a tax gatherer like Matthew, fishermen like Peter, James, and John, who were unlearned and ignorant men, a physician like Luke, a doctor of Jewish law like Paul, and such mighty seers as Isaiah, Ezekiel, and Jeremiah.

It is Semitic. That is, it was written by men who were descendants of Abraham who was the grandson of Shem.

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It is not an Asiatic book, although it was written in that part of the world. Its pages were penned in the wilderness of Sinai; in the cliffs of Arabia, in the hills and towns of Palestine, in the courts of the temple, in the schools of the prophets at Bethel and Jericho, in the palace of Shushan in Persia, on the banks of the river Cheba in Babylonia, in the dungeons of Rome, and on the lonely island of Patmos in the Aegean Sea. Hence the statements of the Bible are in bold imagery, but they are bound in concrete form. Examples: 23 and 91 Psalms. *91 written by Moses not David*

The Bible was written in this manner and still it is not a "jumbled mass" of ancient history, myths, legends, religious speculations of superstitions creeds and doctrines. There is a progressive revelation and doctrine in it. The Judges knew more than the Patriarchs, the prophets more than the judges, and the Apostles more than the prophets. The Old and New Testaments are not separate and distinct books or the New taking the place of the Old. They are two halves of a whole. The New is "enfolded" in the Old and the Old is "unfolded" in the New. You cannot understand Leviticus without Hebrews or Daniel without Revelation or the passover and Isaiah 53 without the Four Gospels.

The Bible is a record of such facts as are necessary for the revelation of God to His creatures. Rom. 1:20; Heb. 1:2. Although the Bible is a revelation of God it is not written in obscure terms or supernatural language so we cannot understand it.

THE BIBLE IS THE TRUTH, The whole truth and nothing but the truth (John 17:17-19) concerning all things which lie within the reach of human knowledge and experience. The Bible never speculates, but declares positively and authoritatively.

THE BIBLE IS A LIVING ORGANISM; the product of the Holy Spirit. II Tim. 3:16, 17. It is like a tree or the human body in its growth. One Spirit breathe in and through all the writers unfolding the one great theme and message concerning the Son of the eternal God. Luke 24:44, 45; John 5:39.

Man would not have written the Bible in the manner in which it is written as man's desire is to cover his sins, but God does not cover sin. It deals with scathing and unsparing severity the sins of some of its greatest men as Abraham, Moses, David, Solomon; It charges them with falsehood, treachery, pride, adulter, cowardice, murder, licentiousness, and gives their true history as to their hardness of heart and unbelief which no man, unguided by the Holy Spirit, would write as it is too humiliating. This is one of the greatest proofs of the inspiration of the Bible.

6- I. What do we understand by the INSPIRATION of the Bible?

1. By Inspiration we mean that God directed men, chosen by Himself, to write such messages, laws, doctrines, historical facts, and revelations as He wished men to know.

2 Pet 1:21

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2. God is a person and can both write and speak. See Exodus 31:18; 32:16; Daniel 5:5, 24-28; Matt. 3:17. God also spoke through His Son. In the Gospels of Matthew and John we have 49 chapters and 1950 verses out of which Jesus directly spoke 1140 verses.

II. Does the inspiration of the Bible extend to every part?

1. Yes, even to the dry lists of genealogies and to the last jot and title, which is the smallest designation of the hebrew alphabet, in the original parchments are inspired according to Christ's own words. Matt. 5:17, 18.
2. It is inspired in thought. II Cor. 3:5.
3. It is inspired in word. I Cor. 2:13.

III. How were these men inspired to write the Scriptures:

1. These men were anointed by the Holy Spirit and wrote the words which God gave them. I Cor. 2:9-14. They did not write anything that came into their minds nor were they under a spell or trance. (Notice the careful consideration the Apostle Paul gives to this thought in I Cor. 7:25. Here he gives his judgment)
2. Thought can only be expressed in words and God gave them the very words and men acted only as stenographers. II Pet. 1:20; 21; I Pet. 1:10-12. Such expressions as "The Lord said," "The Lord spake saying," "Thus saith the Lord," etc. occur over 2000 times in the Old Testament thus proving what Peter wrote. "Holy Men of God Spake as they were moved by the Holy Ghost."

IV. Its Inspired Titles.

1. The Book of the Law. This title was applied to an inspired collection of the portion of the Bible embracing the writings of Moses. II Kings 22:8; II Chron. 34:14, 15.
2. The Scriptures. Daniel the prophet was possibly the first one to use this title as he received it from the angel Gabriel. Dan. 10:21.
3. The Oracles of God. This is a New Testament expression as God had spoken directly to the writers. Rom 3:2; Acts. 7:38; I Pet. 4:11.

See above references

V. Other titles that are not necessarily inspired.

1. Readings. This term came into use in connection with the reading of the law by the Scribe in the Synagogue.
2. The Holy Bible. Biblia-Books.....Ta Biblia - The Books. The Bible consists of The Books. It is a library in itself. This term was first used and applied in the 5th century.

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Lead reference

VI. Its Inspired Divisions.

1. The Old Testament; or Volume I. Psa. 40:7; II Cor. 3:14.
2. The New Testament, or Volume II. Heb. 9:15.

VII. Its Inspired Subdivisions.

1. The Old Testament. The Law, the prophets, and the Psalms. Luke 24:44.
2. The New Testament. The Gospels, Epistles (Books of Instructions), and the book of Prophecy.

VIII. Other Subdivisions.

1. The Old Testament. The Pentateuch or Five Books of Moses, The Historical Books, Poetical Books, and Prophetical Books.
2. The New Testament. The Historical Books, Epistles or letters, and the Book of Prophecy.

IX. The books of the Bible. Old Testament.

1. <u>The Pentateuch</u> : Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.....	5
2. <u>Historical Books</u> : Joshua, Judges; Ruth, I,II Samuel, I,II Kings, I,II Chronicles, Ezra, Nehemiah, Esther.....	12
3. <u>The Poetical Books</u> : Job, Psalms, Proverbs, Ecclesiastes Songs of Solomon (Canticles) Lamentations.....	6
4. <u>Prophetical Books</u> : Isaiah; Jeromiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.....	16
Total	39

X. Books of the New Testament.

1. <u>Historical Books</u> : Matthew, Mark, Luke, John, Acts:.....	5
2. <u>The Epistles</u> : Romans, I,II Corinthians, Galatians, Ephesians, Colosians; Philippians, I,II Thessalonians, I,II Timothy, Titus, Philemon, Hebrews, James, I,II Peter, I,II,III John, and Jude.....	21
3. <u>Book of Prophecy</u> : Revelation.....	1
Total	27
Grand Total	66

XI. The Sacredness of the Bible.

1. It is infallable. I Peter 4:11.
2. It is sufficient. II Tim. 2:15.
3. It is final. II Tim. 3:16; Gal. 1:8.
4. The Bible is all-sufficient for every need of man.

XII. There are two kinds of Covenants in the Bible. *Pg. 24 Scofield*

1. Conditional: Abraham with God. "IF." *Gen. 18:26*
2. Unconditional: God's Covenant with Abraham was unchangeable and could not be altered.

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If we are to "rightly divide the Word of truth," we must STUDY and give diligent application of our God-given faculties to have a proper ^{comprehension} apprehension of the meaning of God's revelation. We must learn to take the Bible to mean just what it says and get the exact meaning that the writers intended to convey. This means to take the Bible literally whenever possible. All truths conveyed under the form of a fable; riddle; enigma, figures of speech, poetry, allegory, parable, symbol, type, etc. are not to be given a different meaning than they would have if they were stated in plain everyday English.

8- There are three outstanding things we must avoid in handling the Word of God:

1. Misinterpreted Scripture.

This means to place a false, untrue, or improper construction on the Scriptures. Take for example the Ten Virgins. It would be misinterpreting this Scripture to teach that the Five Foolish virgins were never saved.

2. Misapplied Scripture.

Among some of the early church fathers there was a tendency to extreme spiritualization of Scripture, especially of the Old Testament; that is, to give a meaning other than the clear literal sense to certain passages. This tendency still persists. For example, passages in the Old Testament that clearly refer to Israel are made to apply to the church.

3. Dislocated Scripture.

We must not dislocate Scriptures by taking a passage which clearly refers to one thing, and make it refer to another, unless there is a clear warrant in the passage or elsewhere for doing it. We must not rearrange, or take out of its proper place, a passage of Scripture to suit our own fancy or to bolster up our own teaching or theory. A good example is II Peter 3:10-14. Many teach that this is a renovation of the earth immediately after the tribulation in preparation for the new heavens and new earth. This is impossible as it gives no place for the Millennium. Then this passage does not teach a renovation of the earth. The Greek means to utterly destroy, consume, and do away with, so it will not exist any more.

9- There are also three methods of interpretation:

1. Figurative: Ex. John 6:48; 10:7 speak of Christ as "bread" and "door". He is not literal bread, nor is He a literal door. The language is figurative. Other examples are: "Let the dead bury their dead," "Harden not your heart," which is made clear by the context.
2. Symbolic: Ex. Daniel 2 and 7. Kingdoms are symbolized by beasts and a great image. The interpretation is made clear in the context or elsewhere in the book.

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3. Literal. This is the language in which the greatest part of the Bible is written and the text is self-explanatory. Ex. Isa. 9:6,7; Matt. 1:18-25.

We have also what is known as the "parabolic method" of imparting truth. By this method we use a parable or illustration to impart truth. Jesus was not the first one to use this method in teaching. The Old Testament prophets used it. Sometimes the parable may be clear and easily understood and again it can set forth a mystery. Jesus used it to confound the wisdom of this world.

Definitions of terms and expressions of the periods of God's plan.

Age is from one dispensation to another

1. Age or ages.

An age is a period of time whether long or short. In this sense there are numberless ages.

- a. Past ages. Acts 3:21; 15:18; Lk. 1:70.
- b. Present age. Gal. 1:4; II Cor 4:4; Titus 2:12.
- c. Future ages. Eph. 2:7; 3:21.

10 — An age in Scripture also means a period between two great physical changes in the surface of the earth. There are three main ages within the scope of time.

- 1. Antediluvian age from Eden to the Flood. Gen 7:11.
- 2. Present age from the flood to the Millennium. Zech. 14; Isa. 35.
- 3. The age to come from the Millennium to the final destruction of the earth and all things therein. II Pet. 3:10-14. Then will appear the new heavens and the new earth. Rev. 20:1.

Dispensations.

A dispensation is a moral or probationary period in human history in which God tests mankind according to a fixed law, or standard of conduct, under which man is supposed to remain true to receive the blessings based upon obedience thereto. Gen. 2:17; Acts 1:8.

There are seven dispensations - Innocence, conscience, Human Government, Promise, Law, Grace, Divine Government or Millennium.

Times and Seasons.

- 1. Times - Gr. Chronos - time as measured by a succession of events or crisis. A point of time. Matt. 2:7; I Thess. 5:1; Acts. 1:7; Ecc. 3:1-8.
- 2. Seasons - Gr. Kairos - a crisis or an opportunity. Eph. 5:16; I Thess. 5:1; Acts 1:7.

In Genesis 1:14 the sun, moon, and stars were given to regulate the time and seasons which shall never end. Gen. 8:22; Psa. 89:35-37. The children of Issachar had understanding of times and the wise men knew when Christ was born by the stars. 1. Chron. 12:32; Matt. 2:7,16. "Seasons" not only refer to vegetation, but also to mankind. Dan. 2:21; Lk. 21:24; Eph. 1:10; Acts 1:7; 17:30; 3:19,21; Job 24:1; Eccl. 3.

It has are the ages; Back page

Memorize

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WORLD - The Bible Student needs to carefully distinguish four decidedly different Greek words which are used in the New Testament, all of them translated into our English word "world." They are:

1. Kosmos - In I Pet. 3:3 it is translated "adornment" and means decoration, embellishment of apparel.
II Pet. 3:6 it is translated "world" but means the material world or solar system.
John 1:10; 3:16 etc., it is translated "world" but means the present order or arrangement of the human race.
2. Ge - Translated "world" but means earth, ground, dirt, soil, or the surface of the earth as the land opposed to the sea. Rev. 13:3; 8:8; 21:1.
3. Oikoumene - The habitable earth, world Matt. 24:14; Heb. 1:6.
4. Aion - Age, a period of time significant in character, an era, a state of things marking an age or era. Matt. 13:39, 40, 49; Rom. 12:2; II Cor. 4:4; I Tim. 6:17; Heb. 1:2; 11:3; etc. It occurs 38 times in the New Testament and is also wrongly translated. Jesus not only made the "earthworlds" (John 1:1-3; Col. 1:15-21), but also the "time-worlds" (Heb. 1:2). He was with the Father and Holy Spirit when the "ages" and "dispensations" were planned and He is working with them in the completion of this plan. This plan was begun and will be continued in the following ages:

A. The Creative Ages. By this we mean the time in eternity when God began to bring to pass His plan by the creation of all things. How far back in eternity this was no one knows. How long God was in creating all things no one knows. All we know definitely about the length of the creative ages is that there were seven literal 24 hour days at the close of these ages when certain things were done as will be told later. Ex. 20:9-11 states clearly they were 24 hour days.

B. The ages after the Millennium. Eph. 2:7. All eternity as far as is revealed to man will continue on in one endless activity in a perfect state in the new heaven and new earth. The thought is of one age within another age (as links in a chain) will go on forever.

I. THE CREATIVE AGES.

Create - Heb. Bara - to make, dispatch, and show forth before anything existed. To make something out of nothing.

There are various theories concerning this subject. However, we will only consider the most accepted theories and be fair in giving the exact arguments of all as near as we can understand them.

1. The present creation theory.

By this we mean the theory that teaches the creation of the earth and heaven six thousand years ago and previous to the first

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day there was no material universe; that this earth never existed before the six days of Gen. 1:3-2:4. The main arguments are as follows:

A. That everything was made in the six days of Gen. 1:3-2:4 as is clearly proven in Ex. 20:9-11. This was the original and only creation of God and the beginning of all.

B. That the earth was created chaos or a mass of formless material and was formed into its present state during the 6 days.

C. That man and the animals were the first living creatures on the earth. "The first man Adam". Rom. 5:12-14; I Cor. 15:21-23, 44-50.

D. That Lucifer did not reign on the earth. He had a spiritual kingdom somewhere in heaven and his fall did not cause the condition of the earth as in Gen. 1:2.

2. The Second creation theory teaches the earth was formed out of chaotic material in six creation periods called days. These days may be 1000 years or more according to II Pet. 3:8.

3. The Original Creation. Gen. 1:1

The third creation theory teaches that God created the heaven and the earth (the solar system) in the dateless past. The earth then became chaos because of God's judgment on the earth. Then in six 24 hour days God re-created the earth or reformed it and peopled the earth with a new order of mankind and animals.

The Bible commences the story of creation with the sublime declaration "In the beginning God CREATED the heaven and the earth." Gen. 1:1. This creation refers to the dateless past. God could do this either by setting in motion His power and doing it gradually or by speaking the word. There is no conflict between science and the Bible. How long the creation continued is unknown.

The word "heaven" (Heb. Shamah) is singular in the original. The American Revision Committee added the "S" to make it read more correctly according to the customary language of astronomers. The singular "heaven" clarifies matters a great deal as it limits the creative act to our planet, and the solar system to which it belongs, rather than the whole stellar universe; which we know from latest spectrograms contains more than one solar system.

I. THE ORIGINAL PRE-ADAMIC EARTH.

1. The creation of the earth was not done on the first day of the week. Gen. 1:3-5. There are but three creative acts recorded in the first chapter of Genesis.

(1). The heavens and the earth, V. 1.

(2). Animal life, V. 21.

(3) Human life. Vs. 26,27.

2. The first creative act refers to the dateless past and gives scope for all geologic ages.

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3. The six days work described in Gen. 1:3-31 was the RESTORATION OF THE EARTH (not the solar system) to its original condition before it was made "without form and void," and submerged in water and darkness.

Jeremiah 4:23-26; Isa 24:1; 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of divine judgment. The face of the earth bears everywhere the marks of such a judgment. There are also Scripture intimations of a previous testing and fall of angels. See Ezek. 28:12-15; Isaiah 14:9-14, which certainly go beyond the kings of Tyre and Babylon.

Peter speaks of it as the "World that then was, being overflowed with water, perished." II Pet. 3:5-7.

4. The manner in which God created the Pre-Adamic earth and solar system is not revealed in the Bible.

In Gen. 1:3 and also 1:14-18 no original creative act is implied. A different Hebrew word is used. (Heb. ovr) It means break of day, made visible, to appear. The sun and the moon were created (bara) "in the beginning." The light of the sun was there, but the vapor diffused the light. Later the sun appeared in an unclouded day.

II. THE EARTH IN A STATE OF RUIN. Gen 1:1.

1. "And the earth was waste and void; and darkness was upon the face of the Deep." Gen 1:2, R.V.
 - (1). The earth was WASTE. (Heb. Tohuw) To lie in waste, desolation, a wilderness. The same word is used in Daniel 9:26; 27.
 - (2). It was void. (Heb. Bohuw) to be empty or emptied, an undistinguishable ruin.
 - (3). It was covered with darkness. God is able to cover the earth with darkness. The same Hebrew word is used in Ex. 10:21-23; Psa. 105:28.
2. These terms reveal the utter ruin to which the original earth had been reduced, by the judgments of God, because of Lucifer's sin. II Pet. 3:5-7.
3. Isaiah describes the ruin of Edom in the day of God's vengeance and uses the same Hebrew word. Isa. 34:11. "He shall stretch out the line of confusion (Tohuw - desolation) and the stones (plummet) of emptiness.
4. Jeremiah 4:23,28, refers to the desolation of the earth in describing the spoiling of Jerusalem.

III. THE CHAOTIC EARTH.

1. No one knows how long the earth was habitable before the catastrophe befell it.
2. The Scriptures declare it became formless and void. Gen. 1:2; II Pet. 3:5-7.
3. This was not its original state. Isa. 45:18. (R.V.)
4. Sin brought about ruin of the earth in the pre-Adamic world and it has brought about ruin in the world of today. God shall purge the earth from sin once more. Rom. 8:20, 21.
 - (1). Sin was present before Adam and Eve fell. Gen. 3:17; 3:14.

test!

Jeremiah 4:23-26
Isa 24:1
Isa 45:18
6 terms refer to the earth

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IV. WHAT CAUSED THE CHAOTIC CONDITION OF THE ORIGINAL EARTH?

1. We have a remarkable passage in Ezek. 28:12-19, wherein a peculiar being is revealed to us under the name of "The King of Tyrus."
 - (1). The king of Tyrus was a being of surpassing beauty and wisdom.
 - (2). He had been in "Eden the Garden of God;" not the garden of Eden of Adam and Eve.
 - (3). Most commentators and Bible students agree that this refers to Lucifer before he fell and he ruled with his angels on this earth, and now through man he is trying to regain the control of it. See Isa. 14:12-14; Rev. 12:4; Eph. 6:12; 2:2. (There is also an ancient theory, which is also maintained by some modern scholars, that the earth was inhabited by human beings, but God destroyed all traces thereof because of sin. They believe Revelation 20:13 refers to this).
2. "Satan may have been ruler of the original earth, and God, to punish him, caused the earth to become uninhabitable. This may explain his enmity to the human race, to whom was given in Adam the dominion over the earth and its creatures."-Boyd.
3. The original earth was not created a chaotic waste. Cf. Gen. 1:2 with Isa. 45:18, R.V. It was thrown into a condition of darkness and chaos by being submerged in WATER. The present earth, as we know it, is preserved for final destruction by FIRE, II Pet. 3:5-7, 10, 11. In the period which the geologists call the glacial age are found the remains of prehistoric animals, but no trace of man has ever been found. This quite conclusive proof that man, as at present constitute, did not inhabit the original earth.

V. HOW WAS THE ORIGINAL CREATION BROUGHT ABOUT?

1. Jesus Christ IS before all things. Col 1:17; John 1:3; Cf. Ex. 3:14; Prov. 8:22-36.
2. God the Father created all things through Jesus Christ. Col. 1:15-19; Rev. 4:11; 10:6; John 1:1-5; Heb. 1:5-13; Eph. 3:9.
 - (1). God created the heavens, earth, and seas and all things that are therein.
 - A. This includes all things, visible and invisible. Rev. 10:6; 14:7; Col. 1:16.
3. God created all things for His pleasure. Rev. 4:11.

VI. CREATION INCLUDED GOVERNMENTS AND VARIOUS SYSTEMS.

1. This includes: Thrones, dominions, principalities, and powers. Col. 1:16.
2. God created angels:
 - (1). Archangels
 - A. Michael. Jude 9; Rev. 12:7; I Thess. 4:16. He seems to be the commander of the warring forces of angels.
 - B. Gabriel. Luke 1:26; 2:9-13. He announced the birth of Christ. DAN 12:1

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- B. a. Gabriel gave Daniel a prophetic revelation.
Dan. 8:16; 9:21.
- (3). Subordinate angels. Rev. 12:7; 5:11; Heb. 1:13,14;
12:22.
3. Creation is God's picture book in which man can see a part of God's wonders, but the most wonderful is unseen. I Cor. 2:9, 10.
4. Creation marks the beginning and measurement of time.
- (1). The Creator belongs to the order of eternity. Isa. 57:15; Prov. 8:22; 30:4.
- (2). Every creature belongs to the order of time. Psa. 89:34-37; Jer. 31:35-37; Isa. 2:22; Job 12:7-12.
5. The heavens were in the original creation. II Cor. 12:2; Rev. 14:7; Acts 14:15.
- (1). The heavens contain created beings such as Cherubims, Ezek. 28:12-15; Seraphims, Isa. 6:2; Archangels, Dan. 8:16; 9:21; 10:21; 12:1; Angels, Heb. 1:13, 14; Matt. 24:31; 25:31; Psa. 104:4. They are very numerous. Matt. 26:53.
- Note: "The heaven and heaven of heavens cannot contain Thee,"
I Kings 8:27.
"The High and the Lofty One that inhabiteth eternity."
Isa. 57:15.
"Far above all heavens that He might fill all things."
Eph. 4:10.
"An high priest who has passed through the heavens."
Heb. 4:14.

We have now studied various theories concerning creation as set forth by students of Scripture. The Bible does not state how it was created, but just asserts that God did it. If we admit God all doubts and difficulties vanish. We shall now consider a few scientific and evolutionary theories to prove that the Bible account of creation is the best and the only authentic record of creation.

THE NEBULAR HYPOTHESIS THEORY:-Arguments for it.

This theory was advanced by Laplace in 1796. He claimed that the sun, planets, and moons, of our solar system, were once a vast spherical mass of nebulous or gaseous matter out of which they have developed.

When this mass of gas commenced to cool, as it came in contact with the cold atmosphere, it commenced to contract and this caused a rotary motion to be set up in the center; the more rapidly it cooled the faster it revolved. It finally spun so fast that it commenced to flatten at the poles and formed a disk at the equator. As the cooling progressed a hard crust was formed at the outer edge. The parent mass cooled until it shrunk away from the outer ring. Then another ring formed, and this continued until a number of rings were formed. These all continued to revolve in the same direction as the parent mass.

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The rings of matter continued to condense until they were broken into fragments. As these fragments flew off into space some retarded and others accelerated in speed, but all continued to revolve in the same direction. The retarding and accelerating process caused them to run into each other until the globes were formed. These globes all continued to revolve in the same direction as the parent mass, which is the sun.

I. Arguments in favor of this theory:

1. Dr. Slipher, of the Flagstaff Observatory, Arizona, proved in 1914 that the nebula in the Constellation of Virgo was revolving. He also claimed that nebula was gaseous matter.
2. The orbits of the planets are nearly all circular.
3. They revolve almost in the same plane as the Sun's equator.
4. They revolve, with few exceptions, from the West to the East, as does the sun.
5. They revolve around the sun.
6. The earth is still cooling as is proven by earthquakes and volcanoes.
7. The outer planets, which are the largest, are still very hot. (Neptune, Uranus, Saturn, and Jupiter) They are also much larger and have not cooled so quickly. Mars is largely ice covered.
8. Spectroscopic analysis has proven the sun and all the planets to be composed of the same chemical elements.

II. The formation of our earth.

1. The oceans and seas:
 - (1). About 1/4950 part of the earth's mass is water.
 - (2). If the earth was level it would be covered with 11 miles of water.
 - (3). At the average rainfall of the world, and not allowing for evaporation or absorption, it took approximately 4,000 years of steady rain, night and day, to produce the present amount of water.
 - A. 18 inches falling every 24 hours would take 29036 days or 80 years.
 - B. If the average rainfall was only 18 inches per year it took 1600 years.
2. The coal forming period.
 - (1). Coal is formed from vegetable matter. In the carbon forming period the atmosphere was full of Carbonic Acid Gas in which no animal could exist. The atmosphere was hot and damp like a hothouse. The vegetation was very rank and grew to a tremendous height and size. The continuous earthquakes buried the forest and vegetation and compressed them into coal.
 - (2). At the present rate of growth of the most luxuriant vegetation it would take 1200 years to form a layer of coal 6 inches thick. 7200 years to form a layer 3 feet thick which is the thinnest that can be mined for profit. The coal beds of Nova Scotia contain 76 seams. One is 22 feet thick and another is 37 feet. At our present rate of figuring it took 52,800 years

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to form the layer 22 feet thick and 38,800 years to form the 37 foot layer. This makes a total of 141,600 years to form just these two layers.

- (3). No one is able to compute the number of millions of years it took to transform this earth from a gaseous mass into its present form.

III. ARGUMENTS AGAINST THE HYPOTHESIS OR EVOLUTIONARY THEORY.

1. Laplace, the astronomer, that advanced the theory was an infidel.An undevout astronomer is mad. It is very doubtful if any of those who are seriously studying the heavens ever loose their feeling of reverence for this supremely wonderful universe and for the Supreme Being or whatever or whoever must be behind it all."-Dr. H.D. Curtis.
2. "No astronomer, who has carefully studied the heavens, can give a logical reason for his own findings unless he admits the existence of a Supreme Being, or Intelligence, in back of it all, and who controls it all."- Dr. W. W. Campbell, of Licks Observatory.
3. Where did the gas forming the Nebula come from?
4. If we cool hot gas it does not set up a rotary motion, but it usually goes straight up or to the point of least resistance.
5. If the cooled off rings would break up and fly into space they would by the force of the laws of nature revolve in the opposite direction from the parent body. THIS LAW OF NATURE HAS NEVER BEEN KNOWN TO BE VIOLATED.
6. The Hypothesis school bases a great deal of its arguments on the rings of Saturn, but with the new and powerful Spectroscopes we have proven that these rings are made up of thousands of small moons, each one revolving in its orbit.
7. The new powerful Spectroscopes have proven that all Nebulas are not gas, but star clusters.
8. The earth is a solid ball with the exception of a few small pockets of molten matter here and there. (W.W.C., and all modern scholars)
9. Where did the different metals come from that are in the earth?
10. Where did the seed come from that produced the vegetation?
11. The carbon period was followed by a glacial period. (All students of geology agree to this. Here is another proof that the earth was habital and beautiful and was made formless and void). IF THE EARTH IS CONTINUALLY COOLING WHAT HAS HEATED IT UP AGAIN IF THERE IS NO SUPREME BEING OR GOD IN BACK AND BEHIND IT ALL?
12. There is no positive proof which way Mercury and Venus are revolving.

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13. The seven inner Satelites of Jupiter revolve from west to east, but the two outer Satelites from East to West.
14. The 8 inner moons of Saturn are from West to East, but the 9th is from East to West.
15. The 4 moons of Uranus revolve around the planet at almost right angles to the average plane of planets.
16. The moon of Neptune revolves from East to West at a 35 degree angle.
17. The Milky Way (Galaxy) and stellar universe is believed to be roughly lens-shaped and about 3,000 to 30,000 or more light years in extent. In this space occur nearly all stars, nearly all the diffused nebulosites, nearly all the planetary nebulae, nearly all the new stars, nearly all clusters, nearly all the variable stars, etc., but no spiral nebulae. The DISTRIBUTION OF SPACE IN THE ABOVE CONSTELLATIONS IS ENTIRELY AT VARIANCE WITH THE HYPOTHESIS OF THE SPIRAL NEBULA AS A STARTING POINT IN THE FORMATION OF STARS OR OF OUR SOLAR SYSTEM.

The above 17 arguments are taken from the writings of such prominent astronomers as: Dr. H. D. Curtis, Dr. W. W. Campbell, Dr. R. G. Aitken, and A. O. Leuschner.

Dr. James H. Jeans, M.A., D.Sc., LL.D., F.R.S., of London, England, in recent work states that the sun is burning up, according to materials known to us, at the rate of 360,000 tons per 24 hours. There are no records known that the sun is loosing any heat or power.

Dr. W. W. Campbell claims that it is only contracting at the rate of 300 feet per year and it will take at least 5,000 years to notice it on the size of the sun. Its heat rating is as follows: If we cover the earth with a shell of ice 40 feet thick it would melt it in one minute; requiring a layer of anthracite coal 15 feet thick. This would cause the sun to completely burn up in 10,000 years. Some unknown power or energy from the First Cause of all things must be sustaining it or it would have burned up long ago.

With the above scientific arguments in mind may we not ask the Evolutionists, "Could the solar system spring into such an orderly system of itself any more than bricks, mortar, nails, iron, wood, and paint can place themselves into a modern skyscraper. No grass or plant springs into being by sheer chemical force than a book does. There is a Master mind, a God who is the great engineer in back of it all. Col. 1:16,17; Neh. 9:6; Job 38 to 41 ch.

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*Fall of Lucifer - Cause of Chaotic world*I. THE FIRST DAY. Gen. 1:3-5. Restoration

1. The use of two words, "created" and "made" seems to indicate that this work was principally reconstructive. The word "created" after verse one is not used again until verse 21 when a new order of water animals is brought into being. The work of the first day does not concern the sun, moon, and stars, for they appeared the fourth day, but rather the manifestation of light as such and divided it from darkness.
2. Scientists used to scoff at the Genesis record, because it spoke of light existing before the creation of the sun, since the sun was considered the source of all light. It has now been proven that cosmic light does exist on the earth apart from the sun.
3. The work and progress of the first day were:
 - (1). Light commanded. Gen. 1:3; II Cor. 4:6.
 - (2). Light approved. Gen 1:4.
 - (3). Light separated from darkness. Gen. 1:4.
 - (4). Light and darkness given names, Gen. 1:5; the evening and the morning were the first day.

II. THE SECOND DAY. Gen. 1:6-8. Restoration

1. The work of this day embraced the placing of the firmament (raqa) called heaven, or the atmosphere above us; whose clouds retain moisture ("water above the earth"), separating them from the waters upon the earth.
2. It does not state "and God saw that it was good," as is stated in connection with all the other days. It may be that Eph. 2:2 has something to do with it as Satan is pictured as the "power of the air."

III. THE THIRD DAY. Gen. 1:9-13. Restoration

1. On the third day the earth's surface was formed into great mountains and big valleys in which the waters were gathered, called "seas." Between these the dry land appeared. Verse 11 embodies what we see in the springtime, the resurrection of plant life from the seeds which lay sleeping in the earth during the winter. The submergence of the earth in water did not destroy the seeds. Evidence of fossil remains of plant life in the earth's strata proves the existence of plants on the earth before the calamity which befell it. God simply called these seeds to again spring forth.
2. Order of the work of the third day:
 - (1). Distribution of land and water.
 - (2). Plant life appears.

IV. THE FOURTH DAY. Gen. 1:14-19. Restoration.

1. The fourth day witnessed the shining forth of the sun, moon, and stars. The sun was to preside over the day; the moon and stars to rule over the night. Day and night, years and the changing of seasons commenced. Here Time commences; the first three days belonged to ETERNITY. "Light" in the Hebrew V.14

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is "light holders," signifying that they were not necessarily the sources of light in itself.

V. THE FIFTH DAY. Gen. 1:20-23. Creation.

1. God "created" the fowl of the air and the fish of the sea on the fifth day. This is the first time the word "create" is used since Gen. 1:1. It is not used for God's work of the first four days.
 - (1). The fact that the word "create" is used here shows that all animal life was destroyed in the calamity that came upon the original earth. Fossil and actual remains (bones) of birds, fish and animals of species not belonging to our present known order of animals, are found in the earth today.
2. Order of the work of the Fifth Day.
 - (1). The first act was the creation of all marine life.
 - (2). The second act was the creation of all bird life.

VI. THE SIXTH DAY. Gen. 1:24-31. Creation.

1. The work of the sixth day included "land animals" and man. The land animals were probably the same as we have today. The fact that they were created after their own kind, which expression is repeated six times, shows that they were not evolved from one common species. That man was also "created" shows that he is not a descendent of the ape. Man was created in the image of God, not in the image of an ape, and was not formed from the brute, but from the dust of the earth. -F. Boyd.
2. There is an impassable gulf between the highest order of beast and the lowest order of man, which science has failed to bridge. "The missing link has never been found." The whole human race is of one species and had a common origin. Acts 17:26.
3. "All the different kinds of animals were created separately is proved from the fact that when the different species are crossed, their offspring is sterile. The crossing of the jackass and the mare produces the mule, and the mule is a "hybrid" and is sterile. That the human race is of one species and of a common origin is clear from the fact that when the different races of the earth intermarry, their offspring is not sterile, but fertile. This nullifies the argument that the white race alone is the Adamic race."

- W. E. Biederwolf
4. "Adam was not created a baby or a primitive savage; but a full-grown man, perfect in intellect and knowledge, else he could not have named the beasts of the field and the fowls of the air. The fact that his descendants had such skill in the invention of musical instruments and mechanical devices and could build cities and towers and such a vessel as the ark, proves that the men of antediluvian times were of

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gigantic intellect and attainment, and that, instead of having 'evolved upwards,' man has 'degenerated downwards.'" - Larkin.

VII. GOD OR EVOLUTION, WHICH?

1. Darwin, the plagiarist (he copied from Herschel, Haeckel and LeConte) states that man came from a single tiny speck of "protoplasm" which changed into a wriggling worm, then to a fish, then a reptile, etc, etc, for 306,000,000 years. Then, finally, it turned out to be a quadruped, and at last we have man.
 - (1). The cell of protoplasm came from "spontaneous generation. That is, four gases, carbon, hydrogen, nitrogen, and oxygen accidentally ran into each other and exploded and the net result was protoplasm. -Haeckel and LeConte.
 - (2). Towards the end of his life Darwin wrote, "Spontaneous Generation is absolutely inconceivable."
 - (3). Tyndall said, "From the beginning to the end evolution has not one shadow of evidence to support it."
 - (4). Professor Conn said, "The theory is absolutely given up by the whole scientific world."
 - (5). Sir Robert Murchison the world famous geologist says, "I know as much about nature in her geological ages as any living man, and I fearlessly say that our geological records do not furnish one syllable of evidence of Darwin's theories. The study of fossils prove with absolute proof that the theory is a myth. You can find all species from the lowest order to the highest intermingled with each other in fossils."
 - (6). There are over 40 of the world's leading scientists (biologists and geologists) that have absolutely condemned the whole evolutionary theory and claim that the whole thing is a network of ridiculous guesses.

VIII. MAN, THE CREATION OF GOD. Gen. 1:27

1. Man was created in the image and likeness of God. (Elohim)
 - (1). The whole Bible asserts and verifies that man was created in the IMAGE AND LIKENESS OF GOD. ICor. 11:7; Eph. 4:21-24; Col 3:10; James 3:9; Gen. 1:26-27.
2. God is a Spirit. John 4:24.
 - (1). Originally man was of a spiritual nature (Eph.4:23,24) and was a righteous and Holy being.
 - A. He was spiritual because the Creator is a Spirit, John 4:24.
 - B. He was a social being because the Creator is love. I John 4:16.
 - C. He was moral because the Creator is light, I John 1:5.
 - (2). Man was created a threefold being, body, soul, and spirit. I Thess. 5:23. This definitely distinguishes him from all the other creatures of the six days work. He stands above all creatures, and being in the image of God, he stands next to God. Gen. 1:26-28.
 - A. "In our likeness," makes man sovereign. He has the power of choice. John 5:40.

*God is 3 fold + so is man - A.B.
 God - Father Son - Holy Spirit
 Man - Body Soul - Spirit*

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- 21-30
- B. He has power and dominion to rule. Gen. 1:26-28.
 C. He was created perfect and with fully developed intellectual powers. Gen. 2:19, 20.
 D. "The Lord God formed (Yatsar-fashioned...means: "a working process done with great care."-M. Henry) man out of the dust of the earth." He was not evolved from a lower species. God breathes into man the breath of life. Gen. 2:7.

3. The spirit of man. Gen. 2:7.

- Refer to 1, 2 + 13
- (1). Here we have the gift of the Spirit of life. The word "breath" here comes from the Heb. Neshamah, and means, the vital breath, the spirit of life, intellect, etc. It does not mean the Holy Spirit (Heb. Ruwach) as some teach. It was holy we know as it came from God, but not the Holy Spirit as we receive it when we receive the baptism of the Holy Spirit. I Cor. 15:45-47; Eph. 4:22-24; Col. 3:9,10.
 A. It was the breath of God that gave man a communion and contact with God that animals do not have. This communion was broken off at the fall, but it is renewed at conversion or regeneration. I Cor. 15:45-47.
 B. The spirit of life in man and animals are different. Eccl. 3:21; 12:7.
 (2). The word "Spirit" (I Thess. 5:23) (Gr. Pneuma) means rational being, vital principle, the mental disposition, quickening us to understanding. It is the same as the Hebrew word "ruwach."
 (3). The spirit and the soul are not the same. (Heb. 4:12) They are divisible.
 (4). It is the "spirit" of man that is fallen and is dead in trespasses and sins and must be born again before we can have eternal life. Eph. 2:1,2.
 A. It is called spiritual death. Eph. 2:1.
 B. It is destitute of the Holy Spirit and is alienated from the life giving principle of God. Eph. 4:18,19.
 C. This death is prolonged beyond the physical death in a state of eternal separation from God, and is called the "second death." Rev. 2:11; 20:6,14; 21:8.
 (5). The spirit of man gives him "God-consciousness" and enables him to commune with God. Job 32:8; Rom. 20:27; Psa. 18:28.

4. The soul of man.

- (1). The word "soul" (Heb. nefesh) is identical with the Greek word "psuche" and both mean the heart, life, mind, seat of affections, desires, emotions, and the active will and self-life of the individual. Heb. 10:22.
 (2). The soul is the habitation or temple of the spirit. The spirit is holy as it was given by God, and is of God.
 (3). The soul is the seat of the self-conscious life and gives us self-consciousness. Psa. 13:2; 42:5,6,11.
 (4). The soul being the temple of the spirit has a direct influence on it and causes it to become defiled by sin. Eph. 2:1; James 1:13-15.

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- (5). -It is through the desires of the soul that we commit sin which contaminates the spirit which God has put in us. Thus it dies to holiness. Ezek. 18:4.
- (6). The soul uses the five senses of the body to explore the outside world (sight, smell, hearing, touch, and taste). It also expresses itself to the world by these five senses.
- (7). The soul uses its five inner senses (imagination, conscience, memory, reason, and affections) to weigh the evidence produced by the outer senses.
- A. The "imagination" is the power or process of the mind to form ideal constructions from images, concepts, and feelings, but especially from the vision of the eyes.
- B. "Conscience" is a faculty, power, or principle of our innermost thoughts by which we detect good and evil, which is greatly influenced by smell (drink, tobacco, and perfume).
- C. "Memory" is the function of recalling or reproducing past experiences. Here we will place the sense of hearing (jesting, foolish talking, cursing, stories, good or bad).
- D. "Reason" is a consideration of the mind permitting the soul to compare facts as in the case of foods whether good or bad, also any other matter.
- E. "Affections" are a settled state of good will, kind feeling, love, especially sensitive to the touch, as by the hand. The soul feels another person as in the case of love either with God or man.
- (8). These are the commonly accepted division of the inward and outward workings of the soul, but we must not forget that each of these faculties have an overlapping exchange between each other and they must also be taken as one great homogeneous indivisible whole; each faculty having its due influence on the other.
- (9). When Adam was created, the soul was a perfect medium of communication between the body and the spirit; there was no conflict, and the three blended perfectly. When Adam fell in to sin the conflict commenced. Rom. 7:7-24.

5 senses
of the
soul

5. The body of man.

- (1). The Hebrew word for body is "nebelah". The Greek word is "soma" and both words mean the carcass, dead in itself.
- (2). If the body (carcass) is dead and without feeling like a tree it is impossible for man to sin through the body if it is not inhabited by the soul.
- (3). Without a spirit of life and a soul man is like a tree. It is dead like a corpse.
- (4). It is through the body we have "world-consciousness."
- (5). The body becomes the temple of the Holy Spirit after regeneration. I Cor. 3:16, 17.
- (6). If we are saved the body will be resurrected and glorified. I Cor. 15:45-48, 51-57; I Thess. 4:14-17; John 5:28, 29.

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THE REASON FOR GOD'S DISPENSATIONAL DEALINGS

- I. "The structural plan of Scripture is clearly seen in the seven dispensational periods of the Word. Dr. Scofield's definition of a dispensation can hardly be improved upon--'A dispensation is a period of time during which man is tested as to his obedience to some specific revelation of the will of God.' God has endowed His creatures with a free will and consequently that will must be tested as to whether it will side with God or disobey Him. In Rev. 21:27 we see God's ultimate purpose to have a universe or kingdom over which He shall preside and from which there shall forever be excluded everything that is out of harmony with Himself." -F. Boyd.
- II. We can readily see that man's will must be tested and confirmed in obedience to the will of God or else there would be the continual possibility of man causing an uprising and marring God's plan through recurring disobedience. God did not create man like a mechanical toy, to be wound up and set in motion; but He made him with a capacity and power to love, obey, glorify, and have fellowship with Him. He brought man into being that to him and through him He might reveal Himself. Isa. 66:1,2; 57:15. Therefore, the record of the test and fall of man in the garden is logical and reasonable. The dispensations show us the various methods by which God has tested, and will test, man.

Maranatha

THE ANTEDILUVIAN AGE

This age is from the creation of man to the flood.
The Antediluvian age takes in two dispensations.

- I. THE DISPENSATION OF INNOCENCE. Gen. 2:7 to 3:24
1. Man, fresh from the hand of God, was placed in the most beautiful environment. Gen. 2:8-24. No details are given, but doubtless everything that the heart could desire was to be found in the garden of Eden: Two rivers are mentioned, Euphrates and Hiddekel (Tigris), and from this we gather that the region was located somewhere near the headwaters of these rivers in the present land of Armenia.
 2. In creating Eve, God provided for Adam what He desired, which is fellowship and communion with a being of like nature. Of The woman's creation Matthew Henry says, "Not out of his head to top him, nor out of his foot to be trampled by him; but out of his side to be equal with him; under his arm to be protected by him, and near his heart to be loved."
 3. Since God created man a free moral agent with full power of choice it is reasonable and logical that God should provide a simple test of man's obedience and loyalty. 2:16, 17. God simply put one tree in the garden and designated it "The tree of the knowledge of good and evil" and forbade eating of its fruit, warning of the consequences of disobedience and providing penalty for the same. Man and his helpmate disastrously failed. Gen. 3:1-9; I Tim. 2:13, 14. Satan's entry into the

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garden in the form of the serpent (literally, "shining one") was, doubtlessly, motivated by hatred of God and jealousy of man. His success has brought dire results to the human race.

4. Summary of the favorable surroundings of man in the dispensation of innocence:
- (1). The man and the woman, fresh from the hand of God, had a perfect physical body and spiritual life.
 - (2). They had communion and fellowship with God and all creation.
 - (3). They had dominion over all creation.
 - (4). They had God given innocence, consciousness, faith, likeness, love, joy, peace, etc.
 - (5). God's own likeness and image.
 - (6). Right to the tree of life and all creation except the tree of knowledge.
 - (7). Right to attain to a higher glory than they had at creation. Rom. 3:23. *- all have sinned and come short of the glory of God.*
5. The failure of man and the results:
- (1). The test of man's free will. Gen. 2:16,17.
 - (2). Through his failure man lost all his privileges and more. Gen. 3; I Tim. 2:13, 14.
 - (3). God's judgment. Gen. 3:14-19. Both expelled from the garden. 3:22.
 - (4). God made provision for redemption. Gen. 3:15-21. This pictures for the first time redemption through Christ-- "The seed of the woman." V. 15; Cf. I Cor. 1:30. *← 2nd*

II. THE DISPENSATION OF CONSCIENCE. Gen. 4:1 to 8:14.

1. This dispensation lasted 1656 years from the Fall to the Flood. This proven by adding the round numbers of Gen. 5:1-29; 7:11. The flood lasted 150 days or five months.
2. Adam and Eve by their disobedience became aware of four things:
 - (1). Of a principle and power of evil in the universe opposed to God and His purposes; (2) of the consequences of disobedience and unbelief; (3) of the advantage of faith and confidence in God and His wisdom; (4) of the necessity of choosing the good and rejecting the evil. Conscience was awakened by the Fall. Adam and Eve had no conscience before then. *Nota*

3. What is Conscience?

"Conscience is the knowledge of our acts, state or character as to right or wrong; the faculty, power or principle which decides on the lawfulness of our actions and affections and approves or condemns them; the moral faculty of sense." -Webster.
"Conscience makes cowards of us all." -Shakespeare.

- (1). The Bible gives the following description of our Conscience: (1) Seared conscience, I Tim. 4:2; (2) Awakened conscience Jn. 8:9; (3) Purged conscience, Heb. (9:9, 14:10:2; (4) Pure conscience, Acts 24:16; (5) Weak conscience, I Cor. 8:7, 12; (6) Defiled conscience, Tit. 1:15, (7) Witnessing conscience; Rom. 2:15; 9:1; II Cor. 1:12; (8) Good conscience, Acts 23:1; I Tim. 1:5,19; I Pet. 2:19; 3:16,21; Heb. 13:18; (9) Convicting conscience, or Healthy conscience,

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4. The favorable surroundings of man under the dispensation of conscience. Gen. 3:15,20,21; 5:1-5.
- (1). They had God's provision of redemption and His promised blessing of lifting the curse and placing them back over the earth if they had faith and obeyed His will.
 - (2). Immediately Adam grasped the promise and "called his wife Eve; because she was the mother of all living including Cain's wife."
 - (3). Adam knew how to worship God and knew what was right and what was wrong. This made the beginning as perfect as could be under sin.
5. The test of man's free will under this dispensation. Gen. 4:7.
- (1). It was the test of whether he would do the good and refuse the evil as his conscience dictated.
 - (2). In the fall man lost God-consciousness and gained self-consciousness. He lost the power to do the good and gained the power to do the evil.
 - (3). He awoke to the fact that he must depend upon God for deliverance from that sinful spirit; he was now controlled by the Devil. Eph. 2:12.
- Note 6. The first failure under the dispensation conscience. Gen. 4:1-6:7.
- (1). Cain and Abel. Gen. 4:1-16. This passage records the first failure. Here we have two sons; one was godly and the other self-willed and rebellious. Both were full grown and had been taught the true worship by their father Adam. God showed Adam the true mode of worship. 3:21. Man was to shed blood of animals as a type of the coming redeemer. 3:15; Heb. 9. One brought the right sacrifice and the other did not. The result was that the one was accepted, the other rejected, which led to: (1) The first religious dispute; (2) The first rejection of God by man; (3) the first admonition of God to the sons of Adam; (4) the first murder; (5) the first punishment and fugitive from justice.
- The sin of the Devil was deeply rooted in Cain. Cain was most religious but in "his own way." I John 3:13; Jude 11. Abel brought "by faith" his sacrifice according to God's own word. Rom. 10:17; Heb. 11:4, and was accepted. The fire of God licked up Abel's offering, but not Cain's. Gen. 4:5,9-16; Lev. 9:24, Judg. 6:21; I Kings 18:38; I Chron. 21:26; II Chron. 7:1. The mark "upon" Cain was not a literal mark. God gave him a token or a sign, i.e. gave him a pledge or a promise of protection lest any should kill him. It is the same word as in Gen. 1:14; 9:12,13,17. See also Ex. 4:8,9,17,28,30; 12:13; Ezek.20:12. The word "presence" denotes the tabernacle placed by God for His worship where the offerings were brought. Gen. 3:24; 4:3,7,14,16.

- Note 7. The second failure under this dispensation.
- The godless civilization under conscience. Gen. 4:17-24. There was 130 years from the creation of Adam to the birth of Seth. Adam must have begotten "sons and daughters" besides Cain and Abel during that time as he did in the 800 years after Seth. Gen. 5:1-5. There must have been many people at the time Abel was slain for God would not have said He would protect Cain "lest any (man) finding Cain should kill him" and "whosoever slayeth Cain

"Multiply thy Conception" Gen 3-14

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vengeance shall be taken sevenfold" if there were no other men on the earth after Abel's death, but Adam. Surely Adam would not have slain his own son, and certainly those were not spoken for future generations for they would not be concerned about Abel's death. Would there have been enough people to build a city at the time of Cain's first son, and if the human race multiplied so slowly where did all the people come from at the time of the flood and when was God's curse upon Eve of "greatly multiplying" fulfilled? The history of Genesis fourth and fifth chapters shows a considerable population. The first civilization had all the marks of sin:

- (1). City life and its attendant evils. 4:17.
 - (2). Jabal was the first cattleman and nomad who introduced flesh and milk as foods to escape tilling the ground. 4:20
 - (3). Jubal was the inventor of musical instruments which were used in song and dance, merriment and pleasure of all kinds. 4:21.
 - (4). Tubal-cain was a worker in brass and iron. He forged destructive weapons for the earth was full of violence. 4:22; 6:14.
 - (5). Lamech was the first polygamist, second murderer ever recorded, and the first song writer mentioned. 4:23-24.
8. The Cainites, with the restlessness of men alienated from God, tried to produce a paradise out of the land of their exile and make it a pleasant place to live instead of following God's directions to get rid of the curse altogether. They were plunderers and profligates. Cain the head of this civilization started cities, changed the simplicity of living, became the author of weights and measures, set boundaries around lands and fortified the cities so as to keep out enemies. All this did not happen without a knowledge of God and His will for Adam was still alive and had not corrupted himself, and did not until later in life.

The third failure in this dispensation. Gen. 4:25-5:32.

- Note ③
9. "In the beginning of Seth's posterity there were no envyings, strifes, deeds of licentiousness, violence, lowing of herds, strains of music to soothe the conscience, clatter of hoofs and anvils, vaunting of proud boasters, and all the mingled din that rises from a godless world in its struggle to overpower the curse. They were poor, afflicted, toiling to procure food from the soil as God had appointed. They were patiently waiting for God to remove the curse. They had no share in the earth's history of city life as revealed here at the time of Cain. They were strangers and pilgrims; they abstained from fleshly lusts and had no part in the building of cities, invention of arts, desire for amusements, because they sought a better country; they were students of the heavenly bodies and were filled with divine wisdom." -Pember.

This is a wonderful picture of the godly line, but it did not continue very long. Little by little these so-called godly people began to go into apostasy until in chapter 6 we have both the line of Cain and the line of Seth in united wickedness with only one man that knew God. The sons of Seth commenced to go into false worship at the time of Enos. "Then began men to call upon the Lord." 4:26. In the days of Enoch, about 300 years after Enos' first son and 969 years before the flood, he was the only one that walked with God. God planned to send a flood even in the days of

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Enoch for Enoch named his son Methuselah which means, "When he is dead it (flood or deluge) shall come." Gen. 5:1-32. *quod*

The final sin and apostasy of this dispensation. Gen. 6:1-7,

- Notes*
10. All the different failures of this dispensation may be summed up under six points that picture, not only Noah's days, but these last days also, for, "as the days of Noah were so shall also the coming of the Son of Man be." Mat. 24:37-39; Luke 17:22-37.
- (1). Tendency to worship God as Elohim merely as the Creator and Benefactor and not as Jehovah the covenant God of mercy, Deism, etc.
 - (2). An undue prominence of female sex and a disregard of the primal law of marriage. This is manifest today in many forms and in a degree that is alarming.
 - (3). Rapid progress in mechanical arts and inventions whereby the hardships of the curse might be mitigated and life rendered easy. There is also a proficiency in fine arts today, as there was in Noah's day, to captivate men and woman and induce them to oblivion of God. Everyone knows that these conditions are present today.
 - (4). An alliance between the nominal worshippers of God and the world which resulted in a complete amalgamation. Compare religious events of today.
 - (5). A vast increase in population. See notes on Millennium at close of this study for the population of the world of today.
 - (6). Rejection of the preaching of Enoch and Noah concerning God's Faithfulness, justice, etc. Cf. I Tim. 4:1-3; II Tim. 3:1-8; 4:1-8.

Consequences of man's failure during this dispensation, Gen. 6:1-8 to 8:14. God's judgment in the form of the Flood.

11. This dispensation ended through failure and man was dealt with, accordingly, as in the last dispensation. This dispensation may be called, "The Age of Freedom," for men were not restrained by government or law. Rom. 5:12-14; 2:14-16. The murderer was unpunished as in the case of Cain and Lamech; polygamy, violence, and sins of all kinds were unrestrained, yet man made an utter failure. This is certainly the modern tendency "as in the days of Noah."

It was not until after the flood that men received the laws which were, and are, the basis of all human governments from that time until now, and will continue till the lawless one comes who will recognize no law.

There were, according to the best and lowest estimates of scholars, about 100,000,000 to 150,000,000 people in the world at the time of the flood. It would, no doubt, figure more than this if true facts were known. The flood was the judgment of God sent upon these people to destroy them for their sins,

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THE PRESENT AGE, OR POSTDILUVIAN AGE.

This age is from the flood to the Millennium.
This age takes in four (4) dispensations.

I. DISPENSATION OF HUMAN GOVERNMENT. Gen. 8:15 to 11:9.

1. This dispensation included the time from the flood to the call of Abraham.

(1). It was about 427 years long as is proven by the numbers given in Gen. 11:10 to 12:9.

2. This dispensation commenced with many favorable surroundings under human government. Gen. 8:16 to 9:17.

(1). Noah was 601 years old and ripe in wisdom and experience.

(2). All his family was fully matured. Shem, the youngest, was 98 years old.

(3). They had behind them, in their memory, the terrible warning of the flood which revealed God's just wrath on sin.

(4). They had a new covenant. Gen. 8:20-22; 9:9-17.

(5). They knew and understood the true worship of God. Gen. 8:20, 21.

(6). They knew the full will of God. Gen. 9:1-8.

(7). They were to govern themselves and obey the commandments of God. Gen. 9:1, 4-7.

(8). They were permitted to eat flesh which was something that Adam was not permitted to eat, but which wicked men ate anyway in the last dispensation. Gen. 9:3, 4.

3. The test of man's free will in this dispensation. Gen. 9:1-7.

(1). The test of man was no longer to obey the dictates of his own conscience, but to obey the laws of human government that God gave as a basis of all other laws and to obey God's commands to multiply and replenish the earth.

(2). The one law principle in Gen. 9:6 is the basis upon which all human laws are based.

A. God instituted capital punishment here and has never revoked it.

B. This law will be enforced during the Millennium.

C. God knows exactly how to rule free moral agents and if this was adhered to today there would be less crime.

4. The following laws were given of God to govern the human race after the flood. Gen. 9:1-7.

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- A. Law of eating flesh. Gen. 9:3; Deut. 12:20.
- B. Law against eating blood. Gen 9:4; Lev.7:26; 17:10-14.
- C. Law against murder. Gen. 9:5-6; Ex.20:13; Deut.5:17.

(3) The failure of man under his own government. 9:18; 11:9.

A. Noah's drunkenness and the sin of Canaan. 9:18-29.

B. They disobeyed God's command to spread abroad in the earth. Gen. 9:1; 11:1; Psa. 49:11. Pride boastfulness and self-assertion are manifest as well as hero worship. Nimrod is the outstanding figure of this final failure. Gen. 10:8-9; I Chron. 1:10. He persuaded the people to reject God and ascribe worship to him as a hero and a mighty one. He changed things into tyranny and taught the people that their prosperity was not of God. He tried to take vengeance on God for killing his forefathers with the flood. He was powerful in hunting and in rebellion against God. He founded Babylon, which partook of his character of being the great antagonist against God. His truth and His people. This was Satan's first attempt to raise up a human universal ruler of men. He has tried it many times since, but has never succeeded. The nearest he will ever come to it will be through Anti-Christ, but will come far short of His expectations. He inspired the people to build a city and a tower and centralize in one place so that they would be safe from a future flood by getting up in the tower and the city.

(4) The judgment upon mankind at the close of this dispensation. 9:7-9. As in the two preceding dispensations judgment had to come. This judgment was the confusion of their language and the scattering of all nations so that they could not carry out their purpose. This apostasy was a gradual one and the virus of religion that all nations received under Nimrod has remained with every nation which answers the oft repeated question, "Where did all the heathen get their religions which are so similar?" The sin with their tongues in verses 3-4 is punished in the same manner. This is the first time recorded where bricks were burned in the fire instead of waiting for the sun to harden them as had been up till this time and as practised in those countries after this. See Chapter 10 for the different nations after this judgment, also for the establishment of men into nations with boundaries and cities, etc.

2. The Dispensation of Promise. Gen 11:1 to Ex. 12:51. Call of Abraham to the Exodus). This dispensation was 430 years.

(1) The favorable beginning. Gen. 11:10-21; 1-8.

A - God revealed Himself to Abraham and made an unconditional covenant to bless him and his seed forever. Gen.12:1-4; 13:14-18; 15:17-21.

B - He had the true knowledge of God and His worship. Gen. 12:4-9; 13:1-4; 14:17-24; 15:1-21; 17:4-19; 18-19; Gal.3:6-9.

C - He had the promises of being the channel through whom Christ should come, the nations should be blessed, etc. Gen.12:1-3; Gal. 3:14-18, etc. This is why this dispensation is called "Promise."

(2) The test of this dispensation.

After the flood God permitted man to govern himself, but he made an utter failure as he had in the two previous dispensations. Now it was God's plan to let the nations go their own way seeing He could not restrain them from sin as He desired. God planned to call out one family and make them the channel of blessing to the whole world UPON CONDITION they leave their own land and stay

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in a country of His choice, and remain separate from the ungodly nations. Gen. 26:1-5. These conditions were not the conditions of the covenant, but conditions of permanent blessings to them in fulfillment of the covenant. See "Ten Covenants" further over. This test then is the same as in the dispensation of grace, "the obedience of faith among all nations." Gal. 3:8-9; Rom. 1:5; 16:26.

(3) The failure to obey by faith in God.

A. Abraham left the land when famine came, so did Isaac and Jacob. All were chastened for it. Gen. 12:10-20; 20:1-18; 26:6-35; Ex. 1:12. Abraham and Isaac lost faith in God also in His protection over them for both deceived the kings where they went because of their wives.

B. Degeneration of Abraham's posterity. Isaac was less spiritual than Abraham; Jacob less than Isaac; and Jacob's sons less than Jacob; and still Jacob's son's children less than Jacob's sons till practically all knew not the God of their Fathers. This is verified by their continued unbelief in God and His faithfulness even during the plagues of Egypt and on throughout the wilderness wandering.

(4) God's judgment. (Two-fold).

A. Upon the nation of Israel for their backslidings. The outstanding features of this dispensation are clearly given from Gen. 12; Ex. 12:51. They are mainly God's dealings with Abraham, Isaac, Jacob, Joseph, and the children of Israel in Egypt. The judgment upon Israel is prophesied in Gen. 15:13-16, and fulfilled in Ex. 1:1-13; 51. The terrible price of slavery and bondage in Egypt made them willing to serve God. *FOURTH DIS. JUDGEMENT*

B. Upon the nation of Egypt for their treatment of Israel as is prophesied in Gen. 15:13-16, and fulfilled in Ex. 1:1-12; 51. See "The Chart of the Ages" for the ten plagues upon the Egyptians and the flight of Israel out of Egypt.

(5) Redemption by blood and power, Ex. 12-14, etc. See a Bible Atlas for these journeys from Egypt through the wilderness wanderings and the entrance into Canaan. See the Books of Exodus, Numbers and Deuteronomy.

3. The Dispensation of the Law. Ex. 1:1; Luke 16:16. (From the Exodus to John the Baptist). This dispensation was about 1711 years long.

(1) Favorable beginning in the dispensation of the law.

A. Remembrance of the wonderful miracles of God in Egypt and His own promise of leading them into a land of milk and honey.

Ex. 3:12

B. Redemption by blood and by power. Ex. 12-15.

C. Protection and providence throughout the wanderings till the law was given. Then the laws and whole will of God was revealed and the true worship of God made manifest, the tabernacle made, God's covenant and promises upon obedience, etc. They could not have had a more perfect beginning in this stage of God's plan of the ages.

D. God's plan for Israel at this time was to organize a commonwealth of nations headed by Israel and governed by laws He would give, and execute by men of His own choice, with a visible system of worship and a place where His glory could be manifest. Ex. 19:5-7; 24:9-18. God gave the law and revealed His will in every detail so that men would be without excuse in their sins.

*Exodus
14:31*

Start

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Three times the people promised to keep the law and do as God required in all things. Ex. 19:8; 24:3-7. Israel was to be the chief of nations. (Deut. 28:13). If obedient to God. See Deut. 28:1-68.

(2) The test of this dispensation. All other dispensations had found man an utter failure and helpless in himself. Now God proposes to give man His perfect and holy law and make known His will in every detail so man would know what His will was in all things. Man was to live up to the requirements of the law, do the whole will of God, as revealed therein. The law was given as threefold:

- (a) The commandments, Ex. 20:1-26.
These express God's holy will and comprehend all else.
- (b) The judgments, Ex. 21:1-23:33.
These express the sum of all the relations of men with men.
- (c) The ordinances, Ex. 24:12-31:18.
These reveal the sum of the religious life and worship of the people.

After the three promises of obedience were given God sealed the covenant with blood thus signifying that their lives were forfeited if they disobeyed and blessed if they obeyed.

(3) The failure. *Read all scripture*

There is one long record of failure of Israel in the wilderness, promised land, under the judges, kings, priests, and prophets, in the captivity and restoration and finally culminating in the rejection and crucifixion of their own Messiah and persecution and death to His followers.

- A. Their failure in the wilderness before the law was given.
 - (a) Murmured at the waters of Marah, Ex. 15:22-26
 - (b) Murmured for bread, Ex. 16:1-22.
 - (c) Murmured for quails, Ex. 16:1-22.
 - (d) Murmured for water, Ex. 17:1-7.
 - (e) Leaning on the arm of flesh, Ex. 18:1-27.
- B. Their failure in the wilderness after the law was given.
 - (a) Worshipping the golden calf contrary to command.
 - (b) Lust for flesh the second time, Num. 11. (Ex. 32)
 - (c) Miriam and Aaron's sin, Num. 12
 - (d) Refusal to enter Canaan in unbelief, Num. 14.
 - (e) "Gainsaying of Korah", Num. 16; Jude 11.
 - (f) Discouragement in hardships, Num. 21:4-9.
 - (g) Murmuring over the death of the princes, Num. 16:41-50
 - (h) Adultery of Israel, Num. 25.
 - (i) Murmuring of the people for water and the sin of Moses in smiting the rock the second time. Num. 20:1-12; 27:14.
- C. Their failure in the land of promise.
 - (a) The sin of Achan, Josh. 7
 - (b) League with the Gibeonites, Josh. 9
 - (c) Failure of full possession and destruction of the inhabitants of Canaan as God had told them. Judg. 1-2
 - (d) Failure and idols after a renewed promise, Josh. 24: Judg. 2
 - (e) Failure, idols, servitudes, for 450 years. Judg. 2; I Sam. 4.

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B. The Church was victorious and powerful till the whole known world had heard of them so that all men were without excuse for not obeying the gospel as they received it, or could receive it. Thus God made it easy in this dispensation to do His whole will, but man, as in all preceding is failing to avail himself of the glorious opportunities of being redeemed from all sin, born again, created anew in Christ, where he can have complete victory over the flesh, the world and the Devil, and where he can have the righteousness of the law, that God required of man under law, fulfilled in them through the Holy Spirit. Rom. 8:1-13; Jn. 3:5, Tit. 3:5. There was a need for grace and restoration and God met this need in His Son Jesus Christ who made it possible for God to be "just and the justifier of him that believeth in Jesus." Christ is God's method of deliverance from sin. He took man's place and perfectly fulfilled every point of the law, and by obedience died as a sin offering and paid the full penalty for sin "once for all." Death, the penalty for sin, could have no hold on Christ, the sinless one, so He arose from the dead and ascended on high to be our high priest and our intercessor, our life and all we need. Man could not possibly have a better chance of redemption than now.

(1) The test of this dispensation.

The test is the same as in the dispensation of promise. It is "the obedience of faith among all nations." Rom. 1:5; 16:26; Matt. 28:19; Mk. 16:15-18; Acts 1:8; Heb. 11:6. Salvation is for all yet it benefits only those who believe and apprehend Christ as a personal Savior. Mk. 16:15-19; Jn. 1:12, Acts 2:38-39; Rom. 10:10

(2) The purpose of this dispensation.

The purpose is not the conversion of the world (for all will not believe), but the "calling out" of it a people for His name. Acts. 15:13-18; Mk. 16:15-19. The Greek word "ekklesia" translated "Church", "Assembly", etc. literally means "Assembly" or a congregation of "called out" people. It is not used exclusively of the Church for Israel was an "ekklesia" or "assembly" of "called out" ones from other nations, Acts 7:38. Any company of people as a congregation is an assembly or ekklesia of people because it is made up of citizens from the mass to transact business, or gathered for some purpose. Acts 19:32-39. The masses of people will not be saved during this dispensation even during the judgments of God in the tribulation, Rev. 9:20-21; 16:9, 11. Because men will go into sin and apostasy as the age draws to a close, as they have in all other dispensations, God is going to send them "a strong delusion" and deceptions of all kinds so that they can believe a lie and be damned. II Thess. 2:10-12; Matt. 24:15-26; Rev. 13:1-8, 10-18.

(3) The means of accomplishing this purpose.

The means of salvation and the accomplishment of this purpose is the preaching of the gospel, "which is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek." Rom. 1:16; I Cor. 1:17-25; II Cor. 4:4. In every dispensation there has been certain things for man to do in order to be accepted of God. In innocence man had to obey the dictates of his own conscience and offer up sacrifices in faith recognizing the coming Savior; in Human Government he had to obey the laws God gave and offer up sacrifices in faith in the coming Deliverer; in Promise he had to accept the promises of God by faith as well as offer up sacrifices in faith in the coming Savior; and

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in Law he had to obey the precepts of the Law.

(4) The Result.

a. The immediate result of the testing during this dispensation was the rejection of Christ by the Jews. They still had a glorious opportunity after Calvary, but rejected it. (Acts 3:19-26).

b. The predicted result of the Testings during the 6th dispensation is -

(a) the apostacy of the visible professing Church.

II Tim. 3:1-8. Reed

(b) the taking out of a people from among all nations for God, which is His true church.

c. The end of this dispensation will be the judgment of God upon all unbelievers and upon the nations, during the Tribulation and the reign of Antichrist. The second coming of Christ to earth with His Saints will end this dispensation and begin the 7th or Kingdom dispensation.

1. The Parables

The parables of the N. T. reveal the result and the course of this dispensation. There are about 50 parables in the N. T. and 15 in the O. T. There are only two in John which are clear as to understanding. The ones in Luke are mainly concerning individual experience and are as clear as those in John as to understanding, but the ones in Matthew and Mark, concerning the kingdom of heaven, are very much misunderstood so we will confine our study to these. The following will be of help in the interpretation of parables:

A. A parable (from the Greek verb "paraballo" signifying to throw by the side of, i. e. for the sake of comparison) is a story in which a formal comparison or illustration is drawn between spiritual and material things. The main purpose is to convey important truth. It is no more nor less than an everyday illustration used to illustrate certain points or truths.

B. Christ's design in using parables was to convey truth to interested hearers, and conceal it from uninterested hearers, and to test the character of His hearers. It was also in fulfillment of prophecy. Psa. 78:2; Mt. 13:34-35.

C. Never attempt to prove any point of doctrine or duty from the details of parables, nor make a doctrinal application of the circumstances of parables which are used to fill up the body of the narrative, or give it ornament or variety.

The following parables of "the kingdom of heaven" and those mistaken to be parables of "the kingdom of heaven" are the ones which reveal the result of the preaching of the gospel and the course of this age:

1. The parable of the sower. Mt. 13:3-8, 18-23.

(a) The sower is the Son of man (13:37), or any one who preaches the "word of the kingdom", Mat. 3:2; 4:17; 10:7; 24:14.

(b) The seed is "the word of the kingdom", 13:19.

(c) The four kinds of ground are four classes of people who hear "the word of the kingdom", 13:19-23. These classes are determined by the attitude they take concerning the preached word of the kingdom. This does not necessarily divide humanity up into four

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classes nor does it teach that only 1/4 of humanity will be saved.

- (aa) The first class are those who Hear the word of the kingdom and because of not fully understanding it, reject it, and treat it lightly, thus becoming indifferent to the preached word. The word "not" expresses conditional negation, depending on feeling, or on some idea, conception, or guess. It does not mean they did not understand what was preached, but did not feel the need of doing what was preached. This feeling and indifference was helped by the "fowl" or the "wicked one (the Devil)" who immediately catches away that word that was sown in the heart lest it should germinate, II Cor. 4:4 - "this is he which received seed by the wayside".
- (bb) The second class are those who hear the word of the kingdom and immediately receive it with joy, but do not go deep enough in their experience, or let the seed go deep enough because of the lack of preparation in the ground. The seed cannot go deep enough to take root so in time of trouble and persecution, that all must receive if true to the preached word, they are offended, or stumble, and reject the word as quickly as they received it. Matt. 13:6-7; II Tim. 3:13. These are they "that received the seed into stony ground."
- (cc) The third class are those who hear the word of the kingdom and because of the love of the world, the cares of life, and the deceitfulness of riches will not do what the word demands so the word becomes unfruitful and is choked and rejected out of the life, II Tim, 4:10; I Jn. 2:15-17. These are they "that received seed among thorns".
- (dd) The fourth class are those who hear the word of the kingdom, who understand it regardless of feeling, who do it by getting rid of the things that caused the word to become unfruitful in the other cases, and will not let the Devil rob them of the word sown in the heart. This class of hearers bring forth fruit some an hundred fold, others sixty-fold, and still others thirty-fold according to the kinds of ground and the measure of yieldedness to God. John 15:1-16. It is not the question of degrees of Christians or kinds of fruitbearing, but the quality of ground in which the seed is sown and the manner and care in cultivation. God has given sufficient tools and methods in which to build up the quality of ground, and the seed brings forth accordingly. These are they "that received seed into good ground." The kingdom of heaven is like this.

DISPENSATIONS.I. The Dispensation of Divine Covenant.
(From Christ to "day of God").

This dispensation is known as "the dispensation of the fulness of times", "the age to come", "the Millennium" or the 1000 years reign of Christ to put all enemies under His feet and rid the Universe of all rebellion. Eph. 1:10; 1:21; I Cor. 15:24-28; Rev. 20:1-6. This is the seventh and last dispensational test from man's creation to the New Heavens and New Earth, or the eternal perfect state. God has tried man in a state of sinless innocence by law, under conscience to do as he pleased, under human government to govern himself, under promise to believe God's promises, under law after the fall, under grace when every man could have perfect deliverance from sin by faith in God, and now under divine government when Satan is bound, with perfect environment, Christ reigning as king and glorified humanity as kings and priests, and the blessed influences of the Holy Spirit and righteousness reigning supreme over all. But these and many other wonderful privileges will not restrain man from sin as revealed in the final outcome of every past age, and what the outcome of this age and the next will be as revealed in the above studies on the end of this age and Rev. 20:1-10 concerning Satan's loosing out of the abyss, and man's revolt. The second coming of Christ will put an end to "the times of the Gentiles" and "the fulness of the Gentiles" (Rom. 11:25) which is another term for the oppression of Israel by the Gentiles, and could never refer to the completeness of salvation of the Gentiles, or the cutting off of the Gentiles from Salvation, for Gentiles will be saved equally with the Jews right through the tribulation and Millennium. At Christ's coming He judges the nations (Mt. 25:31-46) and sets up His own kingdom which is the literal kingdom of heaven on earth. This will be the 9th kingdom mentioned in Daniel and Revelation as following the kingdom of the "little horn" and "Beast". It will be just as literal as the others it succeeds.

(1) The Form of Government.

It will not be a Monarchy, Democracy, Autocracy, but a Theocracy, i.e. God reigning in the person of His Son Jesus Christ, Lk. 1:32-35; Dan. 7:13-14; Isa. 9:6-7. David will have part in the kingdom, Hos. 3:5; Jer. 30:9; Ezek. 34:24; 27:24-25. The Saints of all ages will also have a part, Isa. 24:23; Psa. 149:1-7; Dan. 7:18, 22, 27; Matt. 19:28; Eph. 2:7; Rev. 1:6; 2:26-27; 5:9-10; 20:1-6; etc. Christ though will be exalted above all. Isa. 4:2-3; 9:6-7; 11:1-9; 16:5; 32:1-4; 40:9-10; 42:1; Jer. 23:5-8; Rev. 11:15; etc.

(2) The Seat of Government.

Jerusalem restored and rebuilt will be the world capital and will be an eternal city, Isa. 2:2-4; 29:7-8; Ezek. 43:7; 48:1-35; Zech. 14:1-21; Joel 3:17, 20. These and scores of other passages show that Jerusalem will be an earthly city forever and will never be removed for a place to be made for the New Jerusalem to sit when it comes to earth after the Millennium. It will be the religious center, Isa. 12; 14:7-8; Zech. 14:16-21. Israel will be exalted above all the other earthly nations. Deut. 28:13; Isa. 61:3-11; 66:12; Isa. 9:6-7; Zech. 8:3-8.

DISPENSATIONS.

(3) The Extent of the Kingdom.

The kingdom will be world wide and will always increase in justice and righteousness, Isa. 9:6-7; Psa. 97:99; Isa. 11:9; Dan. 7:13-14; Mic. 4:1-3; Zech. 14:9-21; Rev. 11:15.

(4) The Laws of the Kingdom.

The Law of God as He revealed in every detail to Moses will be kept during the Millennium and forever. Isa. 2:2-4; Micah 4:2. There will be an outward and literal government forever as well as there is today. There will be sinners in the Millennium to break the law as is proven by the fact that when Satan is loosed multitudes will rebel against God's government. Is it possible for all these to be born again and filled with the Holy Spirit then with just one chance to rebel against God they will backslide because they are tired of serving God? Any man who knows God could not conceive of this after serving God for 1000 years. That sinners will be here is also clearly stated, for this would contradict the following passages which show there are many that will not know God. Isa. 2:2-5; 11:3-5; 16:5; 65:20-25; Psa. 2:6-9; Mic. 4:3; Zech. 14:16-21; I Cor. 15:24-28; Rev. 20:1-10. No man will be forced to accept salvation during the Millennium, unsaved people will be permitted to go through the Millennium because they keep the outward laws of the government. It is these that the Devil will lead in rebellion against the government, but in their hearts they will be in rebellion against God at the end of the Millennium. Israel has never kept the law as God intended, but will in the Millennium. If the law God gave Moses is His own will expressed in every detail certainly He would not have any other law to govern people in His government. Why was Adam given a law to keep when he was innocent? Even after the Millennium men will obey God's laws and do God's will forever.

GRACE:

This dispensation extends from Calvary to the second advent of Christ: It's already almost 2000 in length. Bedause man had failed under every test in previous dispensations and failed to meet God's requirements, but becoming worse God sent forth His only beogtton Son. Lived, Died, Arose, Acended, Now is our High Priest! Christ's Work was once for-all. There remaineth no more remission!

DISPENSATIONAL TRUTH

Exam #1

1. What is Dispensational Truth? Dispensational Truth is a study of God's plan of the ages and dispensations and their outstanding features.

2. Define a dispensation. A period of time which man is tested in respect to obedience of some specific revelation of the "Will of God"

3. a. What four persons does the Bible deal with pre-eminently?

- 1. God the Father
- 2. God the Son
- 3. Satan
- 4. God the Holy Spirit

b. What three places? 1. Heaven 2. Earth 3. Hell

c. To what three classes of people is the Bible addressed?

- 1. Jew
- 2. Gentile
- 3. Church

4. Why does the Bible make no attempt to prove the existence of God?

Because it is an accepted absolute fact and reality

5. a. What do we mean by the inspiration of the Bible? (Give Scripture)

God directed men to write such messages, laws, doctrines, historical facts and revelations as God wished
I Peter 1:21 - back of shut. Rev. 22:19

b. Does the inspiration extend to every part? (Give scripture)
Yes - Exodus 4:15 I Corinth. 2:13

6. a. Name the inspired divisions of the Bible. 1. Old Testament

2. New Testament

b. Name the inspired sub-divisions of each.

- | | | | |
|------|-------------------|--------------------|--------------------|
| O.T. | 1. <u>Law</u> | 2. <u>Prophets</u> | 3. <u>Psalms</u> |
| N.T. | 1. <u>Gospels</u> | 2. <u>Epistles</u> | 3. <u>Prophecy</u> |

man to know

DISPENSATIONAL TRUTH

Exam #1 (Continued)

c. How many books are there in the Old Testament? 39

In the New Testament? 27 Total of 66

7. Three things to be avoided in handling the Word of God are:

1. Misinterpreted Scripture
2. Misapplied Scripture
3. Dislocated Scripture

8. Give three methods of interpreting scripture.

1. Figurative
2. Symbolic
3. Literal

9. What is an age in scripture? a period between two great

10. Name the seven dispensations of time in their order.

1. Innocence
2. Promise
3. Conscience
4. Law
5. Human Government
6. Grace
7. Millennium

→ physical changes in the earth's surface

DISPENSATIONAL TRUTH

Exam 2

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1. a. The spirit of man enables him to have God consciousness.
 - b. The soul of man enables him to have Self consciousness.
 - c. The body enables us to have World Consciousness
 2. a. What happened to the spirit of man when he sinned? Last communion with God - died
 - b. The body? became imperfect and corrupt because the body was created a perfect thing
 3. a. What is the door to the spirit of man? mind - will
 - b. The soul? affections, memory, imagination
Conscience, reason
 - c. The body? Senses - sight, taste, smell, hear, touch
 4. In what ways does every dispensation resemble the others? Every dispensation begins well and ends poorly. Every dispensation ends in judgment *man is tested*
 5. What judgments concluded the following dispensations?
 1. Innocence? Expulsion
 2. Conscience? Flask
 3. Human Government? Confusion of tongues
 4. Promise? Death of the first born - Upon Israel; slavery; Upon Pharaoh + his army; destruction
 5. Law? Calvary
 6. Name five specific sins of Noah's time.
 1. Murder
 2. Drunkenness
 3. Polygamy
 4. Comproisation of Godly until they lost their identity
 5. Evil imaginations of men's hearts

DISPENSATIONAL TRUTH

7. a. What is the meaning of the name, Methuselah? When he is dead then shall it come.
 b. What did it prophecy? The flood
 c. Why did he live to be the oldest man in history? It was just the mercy of God to give men a chance to repent
8. a. What was the test of man in the dispensation of Innocence? Eating of the fruit (Refrain from)
 b. Conscience? spread abroad - Obey conscience
 c. Human Government? Obey the laws laid before them
 d. Promise? stay in Canaan - Have own country
 e. Law? Obey Gods law or commands.
9. a. What was the duration of the Antedeluvian Age? Two dispensations - Innocence to Conscience
 b. The Present Age? Law dispensation - Human Gov. Promise - Grace
10. Bound the following dispensations:
- | | | | |
|--------------------|----------------------|----|-----------------------------|
| 1. Innocence, From | <u>Creation</u> | to | <u>Expulsion</u> |
| 2. Conscience, " | <u>disobedience</u> | " | <u>flood</u> |
| 3. Human Govt., " | <u>flood</u> | " | <u>Confusion of tongues</u> |
| 4. Promise, " | <u>Call of Abram</u> | " | <u>death of first born.</u> |
| 5. Law, " | <u>Wilderness</u> | " | <u>Calvary</u> |