

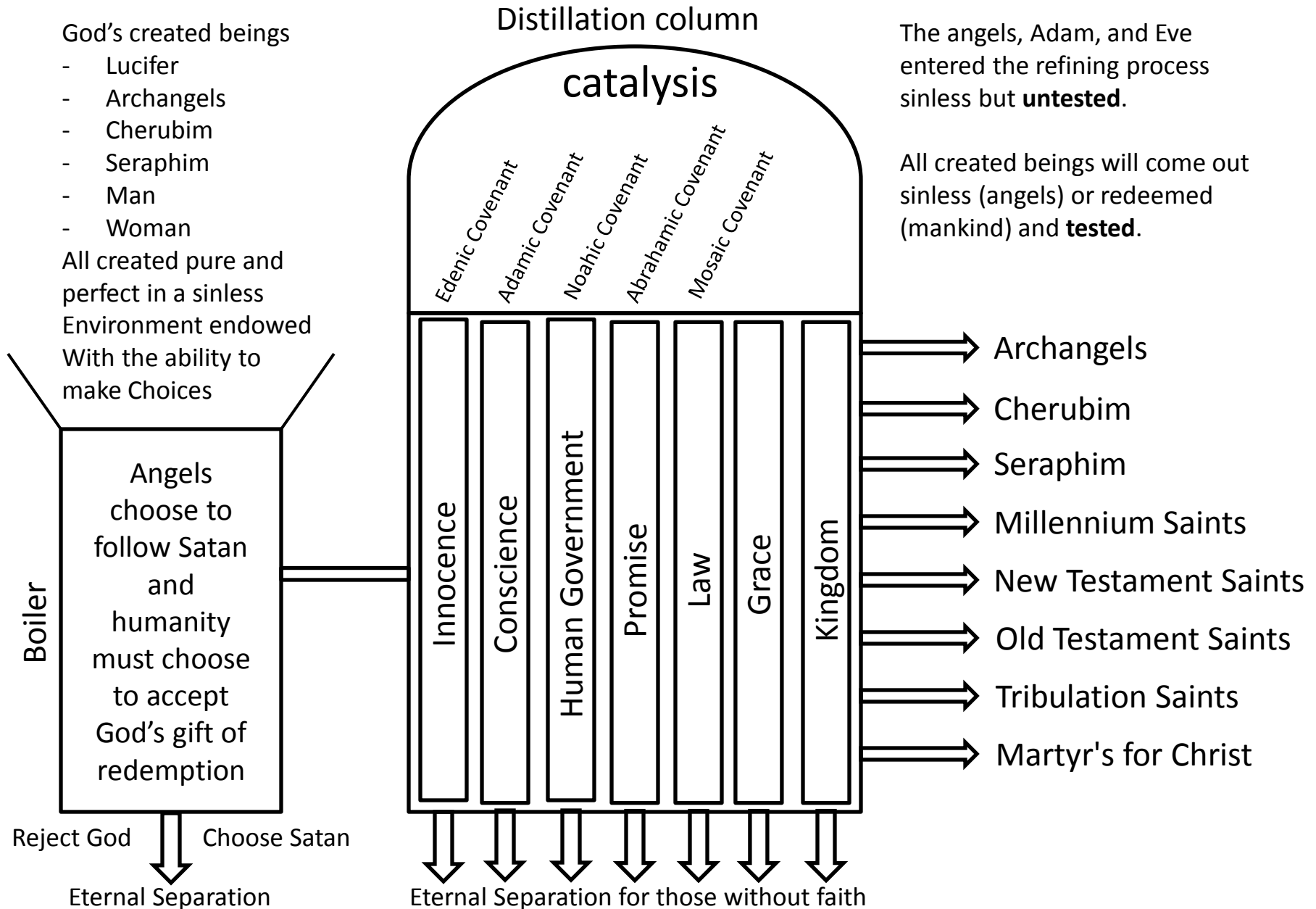
Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



www.RefiningaCreation.org

God's Refining Process for His Created Beings



Refining a Creation for Eternity

God's Economies for Mankind

Overview



Edenic



Adamic

Innocence



Noahic

Human Government



Abrahamic

Promise



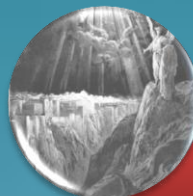
Mosaic

Law



Postponed

Grace



Fulfillment

Kingdom

Refining a Creation for Eternity

Review of past lessons

The Inspiration & Authority of Scripture

Revelation

Revelation is of necessity and act of God

1. Theophanies (appearances of God)
2. Dreams and visions
3. Direct
4. Miracles and signs
5. Prophets
6. The revelation of God in Jesus Christ
7. The Scriptures

Refining a Creation for Eternity

Review of past lessons

The Inspiration & Authority of Scripture

Inspiration

Revelation is of necessity and act of God

Four ways to regard the Bible:

1. It is only a remarkable human book without divine inspiration.
2. It is partially inspired by God.
3. It is only divine, devoid of any human adjunction.
4. It is at the same time divine and human, God having fully inspired the sacred authors who spoke in His name.

We hold to **verbal** (*the very words, not just thoughts and ideas*) **inspiration** and **plenary** (*equally in every part of the Scriptures*) **inspiration**.

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Review of past lessons

The Inspiration & Authority of Scripture

Inerrancy

The Extent of Biblical Inerrancy

1. Inerrancy does not mean uniformity in all the details given in analogous accounts written by different authors.
2. Biblical inerrancy does not exclude the use of pictures and symbols.
3. Biblical inerrancy does not imply the use of an exact technical vocabulary, conformed to present scientific terminology.
4. Apropos of inerrancy, the biblical message has to be put back into its own historical setting.
5. Inerrancy has to do with the whole of the biblical message.
6. Inerrancy does not imply omniscience on the part of the biblical authors.

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Review of past lessons

The Inspiration & Authority of Scripture

The Canon

The word “canon” (taken from the Greek) means a rule which serves as a measure; and then, by extension, that which is measured.

A book is canonical if the Jewish synagogue or the Christian church recognized it as the bearer of the revelation communicated by the Spirit of God.

God grants inspiration to the sacred writers; illumination to the open-hearted individual reader, that he may understand the inspired text; and discernment to the body of believers, for the recognition of the books of divine origin and for the inclusion of these books in the canon.

Refining a Creation for Eternity

Review of past lessons

Hermeneutics – Biblical Interpretation

Principles

1. Scripture interprets Scripture.
2. The meaning of words is to be established by their usage.
3. Context must be taken into account.
4. A grammatico-historical interpretation must be used.
5. The interpreter must begin assuming literal or normal interpretation in a passage unless otherwise indicated by common linguistic sense.
6. Figurative language such as poetry, figures of speech, metaphors, similes and illustrations attempt to convey very actual, even literal concepts.

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Review of past lessons

Hermeneutics – Biblical Interpretation

Principles

7. The “human drama” must be allowed to come forth.
8. As part of the context, factors such as culture, historical background, social setting, and geography all play a part in interpretation.
9. The Bible must be studied dispensationally in order to see how God dealt with people and nations differently at different time periods.
10. Progressive revelation is also important in dispensational hermeneutics.

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Review of past lessons

Hermeneutics – Biblical Interpretation

Interpretation

Literal

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, and literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, clearly indicate otherwise.

David L. Cooper

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Review of past lessons

Hermeneutics – Biblical Interpretation

Interpretation

The use of Old Testament quotations in the New Testament

- 1 - Literal Prophecy plus Literal Fulfillment
- 2 - Literal plus Typical
- 3 - Literal plus Application
- 4 - Summation

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Questions from last week

Types

Allegorical and Typological – two separate methods of interpretation or one?

Allegorical interpretation is the interpretation of a document whereby something foreign, peculiar, or hidden is introduced into the meaning of the text giving it a proposed deeper or real meaning.

Typological interpretation is specifically the interpretation of the Old Testament based on the fundamental theological unity of the two Testaments whereby something in the Old shadows, foreshadow, or prefigures something in the New.

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Questions from last week

Types

Elements of a Type

1. In a type there must be a genuine resemblance in form or idea between the Old Testament reference and the New Testament counterpart.
2. This resemblance must be designated. A type is properly designated when either it is so stated to be one in the New Testament, or wherein the New Testament states a whole as typical (tabernacle, wilderness wanderings)
3. Dissimilarity is to be expected. There is no one-to-one correspondence between type and antitype.

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Questions from last week

Types

Kinds of Types

1. Persons may be typical – Adam is a type of Christ as the head of a race.
2. Institutions – The sacrifices are types of the cross.
3. Offices – Moses the prophet was a type of Christ
4. Events – Paul writes that the things which happened in the Wilderness Wanderings were types for our benefit. (1 Cor. 10:6, 11)
5. Actions – The lifting up of the brazen serpent is a type of the crucifixion.
6. Things – The Tabernacle was a type of the Incarnation-the presence of God with His people.

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Important Assumptions and Prerequisites

Hermeneutics – Biblical Interpretation

Application

Application is a bridge between the Biblical meaning and the present-day life situations

Romans 15:1-4

Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Each of us is to please his neighbor for his good, to his edification. For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.” For whatever was **written in earlier times** was written for **our instruction**, so that through perseverance and the **encouragement of the Scriptures** we might have hope.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Hermeneutics – Biblical Interpretation

Application

1. Build application on interpretation.
2. Determine what was expected of the original audience.
3. Base application on elements present-day readers share with the original audience.
4. Recognize how God's working varies in different ages.
5. Determine what is normative for today.
6. See the principle inherent in the text.
7. Think of the principle as an implication of the text, and as a bridge to application.
8. Write out specific action-responses.
9. Rely on the Holy Spirit.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

“A dispensation is a distinct and identifiable administration in the development of God’s plan and purposes for human history.

A closely connected, but not interchangeable word is the word age.

God manages the entirety of human history like a household moving humanity through sequential stages of His administration determined by the level of revelation He has provided up to that time in history.

Each administrative period is characterized by revelation that specifies responsibilities, a test in relation to those responsibilities, failure to pass the test, then God’s gracious provision of a solution when failure occurs.” – Dr. Robert Dean

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

“A dispensation is a distinguishable economy in the outworking of God’s purpose.”

“A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God” – *Scofield Reference Bible*

The Greek word *oikonomia* comes from the verb that means to manage, regulate, administer, and plan. The word itself is a compound whose parts mean literally “to divide, apportion, administer or manage the affairs of an inhabited house.” In the papyri the officer (*pikonomos*) who administered a dispensation was referred to as a steward or manager of an estate, or as a treasurer. Thus, the central idea in the word dispensation is that of managing or administering the affairs of a household.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Characteristics of a stewardship or dispensational arrangement: Luke 16:1-2

1. Basically there are two parties: the one whose authority it is to delegate duties, and the one whose responsibility it is to carry out these charges.
2. There are specific responsibilities.
3. Accountability, as well as responsibility, is part of the arrangement.
4. A change may be made at any time unfaithfulness is found in the existing administration.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Covenant

A covenant is a compact or agreement made between two parties binding them mutually to some agreed upon obligations and benefits. Much of the history of salvation can be traced by noting both the presence and the contents of biblical covenants. Covenants may be either bilateral (“two-sided”), where both parties are obligated, or unilateral (“one-sided”), where only one party is bound by the agreement.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Covenant

Whatever God declares He will do is always a binding covenant. If He in no way relates His proposed action to human responsibility, the covenant is properly termed unconditional. If He relates it to human responsibility or makes it to depend on cooperation on the part of any other being, the covenant is properly termed conditional. It may be contended that there is no unconditional, or conditional, covenant which God has made; but it must be admitted that, contemplating these propositions even hypothetically, they do represent principles which can in no way combine. A covenant which is unconditional cannot be conditional and a conditional covenant cannot be unconditional.

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Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Covenant

Three major kinds of covenants in the Bible:

The ROYAL GRANT Treaty (unconditional)—a promissory covenant that arose out of a king's desire to reward a loyal servant.

EXAMPLES:

The Abrahamic Covenant (Genesis 12:1–3; 15; 17:1–21)

The Davidic Covenant (2 Samuel 7:4–17)

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Covenant

Three major kinds of covenants in the Bible:

The SUZERAIN-VASSAL Treaty (conditional)—bound an inferior vassal to a superior suzerain and was binding only on the one who swore.

EXAMPLES:

Chedorlaomer (Genesis 14)

Jabesh-Gilead serving Nahash (1 Samuel 11:1)

The Adamic Covenant (Genesis 2:15–25; Hosea 6:7)

The Noahic Covenant (Genesis 8:20—9:17)

The Mosaic Covenant (Book of Deuteronomy)

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Covenant

Three major kinds of covenants in the Bible:

The PARITY Treaty—bound two equal parties in a relationship and provided conditions as stipulated by the participants.

EXAMPLES:

Abraham and Abimelech (Genesis 21:25-32)

Jacob and Laban (Genesis 31:44-50)

David and Jonathan (1 Samuel 18:1-4; cf. 2 Samuel 9:1-13)

Christ and Church Age believers, i.e., “friends” (John 15)

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Important Assumptions and Prerequisites

Dispensational Theology

Kadesh Treaty is the earliest known parity peace-treaty, outside of the Bible, that exists today. The treaty, formed in 1269 BC between the Hittite king Hattusilis III and Egyptian pharaoh Ramses II. The treaty was an offensive and defensive alliance against the “Sea Peoples”.

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Important Assumptions and Prerequisites

Dispensational Theology



Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

