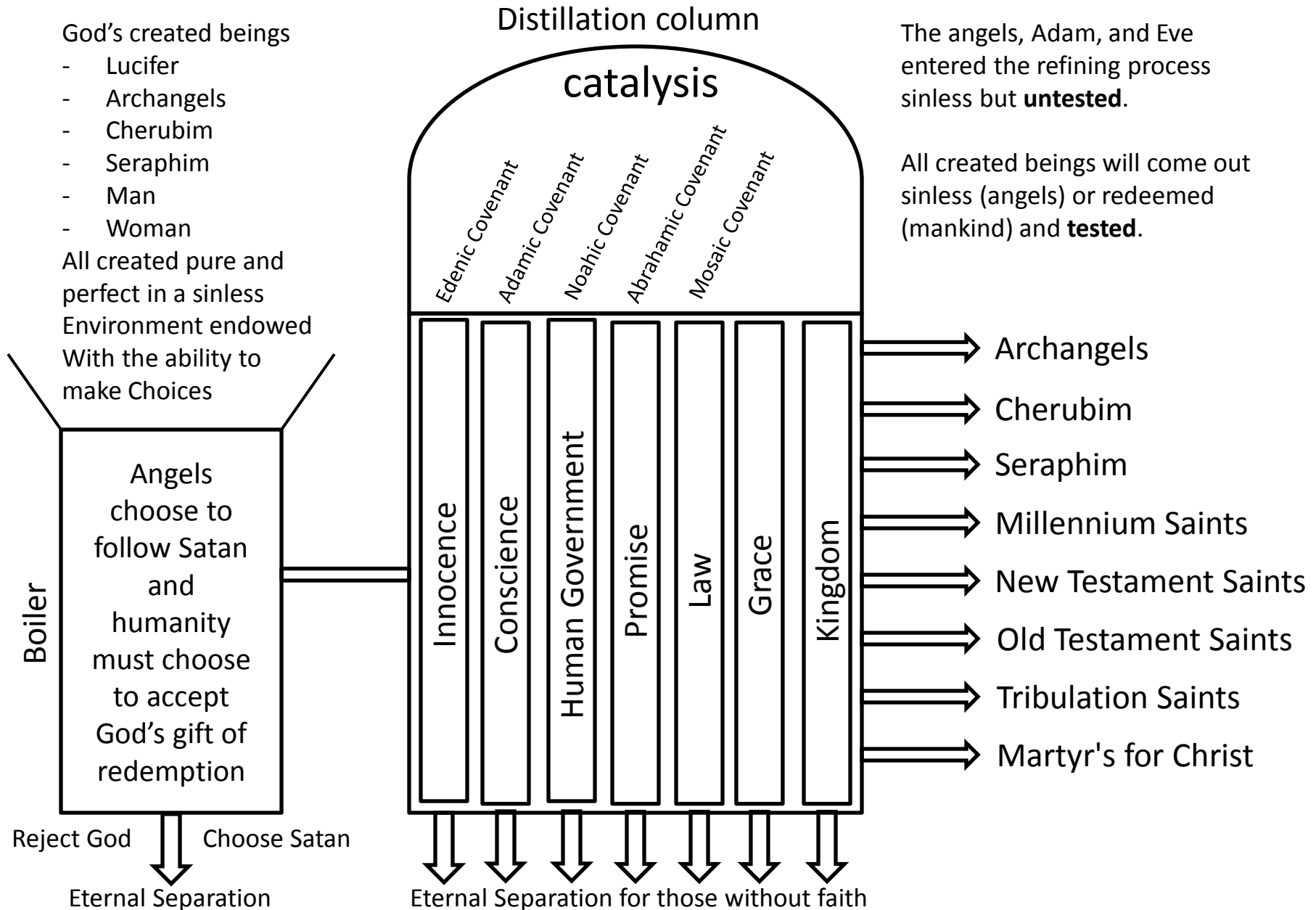


Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



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



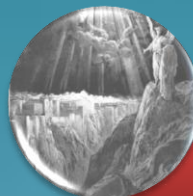
Mosaic

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

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

Refining a Creation for Eternity

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.

Refining a Creation for Eternity

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

Observation

Who?

What?

When?

Where?

Why?

Refining a Creation for Eternity

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

Refining a Creation for Eternity

Review of past lessons

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

Review of past lessons

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

Review of past lessons

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

Tribulation

Deuteronomy 4:30-31

“When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. “For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Tribulation

Matthew 24:21-22

“For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. “Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Tribulation

The nature or character of the tribulation is that of:

Wrath – Zeph 1:15, 18; 1 Thess 1:10; 5:9; Rev 6:16-17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19

Judgment – Rev 14:7; 15:4; 16:5, 7; 19:2

Indignation – Isa 26:20-21; 34:1-3

Trial – Rev 3:10

Trouble – Jer 30:7; Zeph 1:14-15; Dan 12:1

Destruction – Joel 1:15; 1 Thess 5:3

Darkness – Joel 2:2; Amos 5:18; Zeph 1:14-18

Desolation – Dan 9:27; Zeph 1:14-15;

Overturning – Isa 24:1-4, 19-21

Punishment – Isa 24:20-21

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Tribulation (cont.)

From these Scriptures it cannot be denied that this period is peculiarly the time when God's wrath and judgment fall upon the earth. This is not wrath from men, nor from Satan, except as God may use these agencies as channels for the execution of His will; it is tribulation from God. This period differs from all preceding tribulation, not only in intensity but also in the kind of tribulation, since it comes from God Himself.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Tribulation (cont.)

God's [first] purpose for Israel in the Tribulation is to bring about the conversion of a multitude of Jew, who will enter into the blessings of the kingdom and experience the fulfillment of all Israel's covenants. The good news that the King is about to return will be preached (Matt 24:14) so that Israel may be turned to their deliverer. As John the Baptist preached such a message to prepare Israel for the first coming, Elijah will preach to prepare Israel for the second advent.

The second great purpose of the tribulation is to pour out judgment on unbelieving man and nations.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Millennial Kingdom

The millennial age is instituted out of necessity in order to fulfill the covenants. The promises in the Abrahamic covenant concerning the land and seed are fulfilled in the millennial age. The promises in the Davidic covenant concerning the king, the throne, and the royal house are fulfilled by Messiah in the millennial age. The promises in the real estate covenant concerning the possession of the land are fulfilled by Israel in the millennial age. The promises of the new covenant of a new heart, the forgiveness of sin, the filling of the Spirit are fulfilled in the converted nation in the millennial age.

It will thus be observed that the millennial age finds the complete fulfillment of all that God promised to the nation Israel.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

John 14:1-6

“Do not let your heart be troubled; believe in God, believe also in Me. “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. “And you know the way where I am going.” Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Christ's relationship to His church is analogous to that of a groom to his bride (Eph 5:22-33; 2 Cor 11:2). Thus, the New Testament uses the Jewish marriage custom as an analogy to depict the relationship between Christ and the church. There are seven aspects to this relationship.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

First, the groom travels to the home of the bride's father and pays the betrothal contract price for the hand of the bride. This step is the equivalent of Christ's death that paid the price necessary for the church to enter into a relationship to Him (1 Cor 6:19-20).

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Second, during the betrothal period, the groom is temporarily separated from the bride in order to prepare temporary dwelling places in his father's house. These dwellings would eventually be indwelt by the groom and his new bride. This step represents Christ's Ascension and the beginning of the Church Age. Here, Christ is temporarily separated bodily from His church as He is preparing temporary dwelling places for His bride in His Father's house (John 14:2). Just as the fidelity of the groom and bride are tested during this time of separation, the church's loyalty to Christ is currently being tested as the church is tempted to succumb to false teaching and worldly conduct (Jas 4:4; 2 Cor 11:2).

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Third, at an unknown time, the groom returns to the bride's home. Upon his return the groom is accompanied with escorts, is preceded by a shout, and comes to collect his bride and take her to his father's house. This step is the equivalent of the rapture of the church, when Christ accompanied by angels and preceded by the shout of an archangel (1 Thess 4:16-17), will come at an unknown time to take the church to His father's house in heaven to the temporary dwellings He has prepared for her (John 14:3).

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Fourth, the bridal party returns to the groom's father's home in order to meet wedding guests who have already assembled. This step is the equivalent of the raptured church being taken to heaven in order to greet Old Testament saints who are already in the presence of the Lord.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Fifth, during the consummation of the marriage stage the wedding party waits outside the marital chamber while the new couple enters into this chamber in order to physically consummate their new union. This step is the equivalent of the church's marriage to Christ. Thus, at this point, the church is no longer merely the bride of Christ but now has formally been married to Him.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Sixth, the groom emerges from the marital chamber announcing to the wedding party the reality of this new physical union. The groom then returns to the marital chamber to be with his bride for seven days while the wedding guests continue to celebrate outside the marital chamber. This step is the equivalent of the church after the rapture being hidden with Christ in heaven for seven years (Dan 9:27), while the events of the Tribulation transpire on the earth below.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

Jewish Marriage Analogy

Seventh, the groom and the bride emerge from the marital chamber unveiled and in full view of the wedding party. The bride had been veiled to the wedding party thus far. This step is the equivalent of Christ and the church returning to the earth at the conclusion of the seven year Tribulation period unveiled (Col 3:4) and visible to the entire world (Rev 1:7; 19:7-9).

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

The Partial Rapture Theory

The first theory associated with the translation of the church is not concerned with the time of the translation in relation to the tribulation period, but rather with the subjects to be translated. It is contended that not all believers will be taken at the translation of the church, but rather only those who are “watching” and “waiting” for that event, who have reached some degree of spiritual attainment that makes them worthy to be included.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

The Posttribulation Rapture Theory

This theory holds that the church will continue on the earth until the second advent at the end of this present age, at which time the church will be caught up into the clouds to meet the Lord who has come into the air on His way from heaven to earth for the second advent, to return immediately with Him.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

The Midtribulation Rapture Theory

According to this interpretation the church will be raptured at the end of the first three and one-half years of the seventieth week of Daniel. The church will endure the events of the first half of the tribulation, which, according to the mid-tribulation rapturist, are not manifestations of divine wrath, but will be translated before the last half of the week Begins, which, according to this theory, contains all the outpouring of the wrath of God. The rapture is said to occur in connection with the sounding of the seventh trumpet and the catching up of the two witnesses in Revelation 11.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Rapture

The Pretribulation Rapture Theory

The pretribulation rapture holds that the church, the body of Christ, in its entirety, will, by resurrection and translation, be removed from the earth before any part of the seventieth week of Daniel begins.

Pretribulation raptureism rests essentially on one major premise – the literal method of interpretation of the Scriptures.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ

Acts 1:10-11

And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ

Non-literal (spiritualized) view

The non-literal view denies that there will be a literal, bodily, personal, return of Christ to the earth. This view sees the second advent as being fulfilled in the destruction of Jerusalem, or the day of Pentecost, or any crisis in history or the individual's experience.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ

Postmillennial view

The postmillennialists hold to a literal second advent and believe in a literal millennium, generally following the Old Testament teaching on the nature of that kingdom. Their controversy is over such questions as who institutes the millennium, the relation of Christ to the millennium, and the time of Christ's coming in relation to that millennium.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ

Amillennial view

The amillennial view holds that there will be no literal millennium on the earth following the second advent. All the prophecies concerning the kingdom are being fulfilled in the inter-advent period spiritually by the church.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ

Premillennial view

The Premillennial view is the view that holds that Christ will return to earth, literally and bodily, before the millennial age begins and that, by His presence, a kingdom will be instituted over which He will reign. In this kingdom all of Israel's covenants will be literally fulfilled. It will continue for a thousand years, after which the kingdom will be given by the Son to the Father when it will merge with His eternal kingdom. The central issue in this position is whether the Scriptures are to be fulfilled literally or symbolically. In fact this is the essential heart of the entire question.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Definitions

Second Advent of Christ (cont.)

Having quoted at length from the early fathers—Irenaeus, Tertullian, Justin Martyr, Origen, Chrysostom, Cyril of Jerusalem, Augustine, and Jerome—Dean Alford goes on to say: “The first particulars in the history must be gleaned from the early Fathers. And their interpretation is for the most part well marked and consistent. They all regard it (Rev 13:4-8) as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the coming (parousia) as the personal return of our Lord to judgment and to bring in His Kingdom.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Literal interpretation

During the first centuries, the church's leaders were faced with a myriad of problems. With neither an established canon of either Testament nor principles of interpretation other than those of the rabbinical schools, and with the three-pronged challenge of heresy from within and Judaism and paganism from without, it is not surprising that the practice of biblical exegesis was anything but uniform.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Literal interpretation (cont.)

With respect to principles of hermeneutics, the apostolic fathers seemed to pursue one of two lines: either they followed a moderate, straightforward path between literalism and allegorism (e.g., Clement, Ignatius, Polycarp), or they leaned heavily upon the allegorical method (e.g., Barnabas, Hermas). On the whole, these earliest fathers simply interpreted the biblical text without any discussion of the method Employed.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Israel and the Church

The prevailing view among the millenarian fathers was that God's favor was transferred to those among the Gentiles who believed in Christ. Thus, as the "new Israel", the church inherited the promises made to the old Israel. However, they recognized three categories of the seed of Abraham in Scripture: the physical seed (descendants) of Abraham thru Jacob, the physical/spiritual seed of Abraham, i.e., those among the physical seed who like Abraham were justified by faith, and the spiritual seed of Abraham who are not of the physical seed, i.e., Gentile believers also justified by faith like Abraham.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Dispensational Distinctions

“The argument for dispensationalism is sustained by a multiple-age dealing of God with man in His progressive self-revelation. Men of the early church believed and wrote about these various eras. They spoke of various ages. That none of them codified these ages specifically as dispensationalists do today does not deny that they could have been so codified. It is simply not true that there are only two covenants and thus two ages.”

Clarence E. Mason

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Patristic Premillennialism

Belief in the premillennial return of Christ was a settled doctrinal principle in the ante-Nicene church. The early church regarded this millenarian expectation as one of the fundamentals of orthodox Christianity. So widely diffused was the doctrine that noted church historian Philip Schaff calls it “The most striking point in the eschatology of the ante-Nicene age.” Schaff’s conclusion is supported by the testimony of many other dispensationalist and nondispensationalist alike.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

History of Dispensational Features

Imminent Intratribulationism

“It is clear ... that the Fathers held not only the pre-millennial view of Christ’s coming, but also regarded that coming as imminent. The Lord had taught them to expect His return at any moment, and so they looked for Him to come in their day. Not only so, but they also taught His personal return as being immediately, with the exception of the Alexandrian Fathers, who also rejected other fundamental doctrines. We may say, therefore, that the early Church lived in the constant expectation of their Lord, and hence was not interested in the possibility of a Tribulation period in the future.”

Henry C. Thiessen

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Characteristics of a Dispensation

Primary (1)

The different governing relationship into which God enters with the world in each economy.

Primary (2)

The resulting responsibility on mankind in each of these different relationships.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

Characteristics of a Dispensation

Secondary

Test - every part of the revelation belonging to each dispensation is a part of the test, and the totality of the revelation is the test.

Failure - The failures are in at least two realms—the realm of governmental economy and the realm of salvation.

Judgment - if there is a climactic failure, then there is also a climactic judgment.

Refining a Creation for Eternity

Important Assumptions and Prerequisites

Dispensational Theology

The Indispensable Positions of a Dispensationalist

1. A dispensationalist keeps Israel and the church distinct.
2. This distinction between Israel and the church is born out of a system of hermeneutics that is usually called literal interpretation.
3. The underlying purpose of God in the world is to manifest His divine glory.