

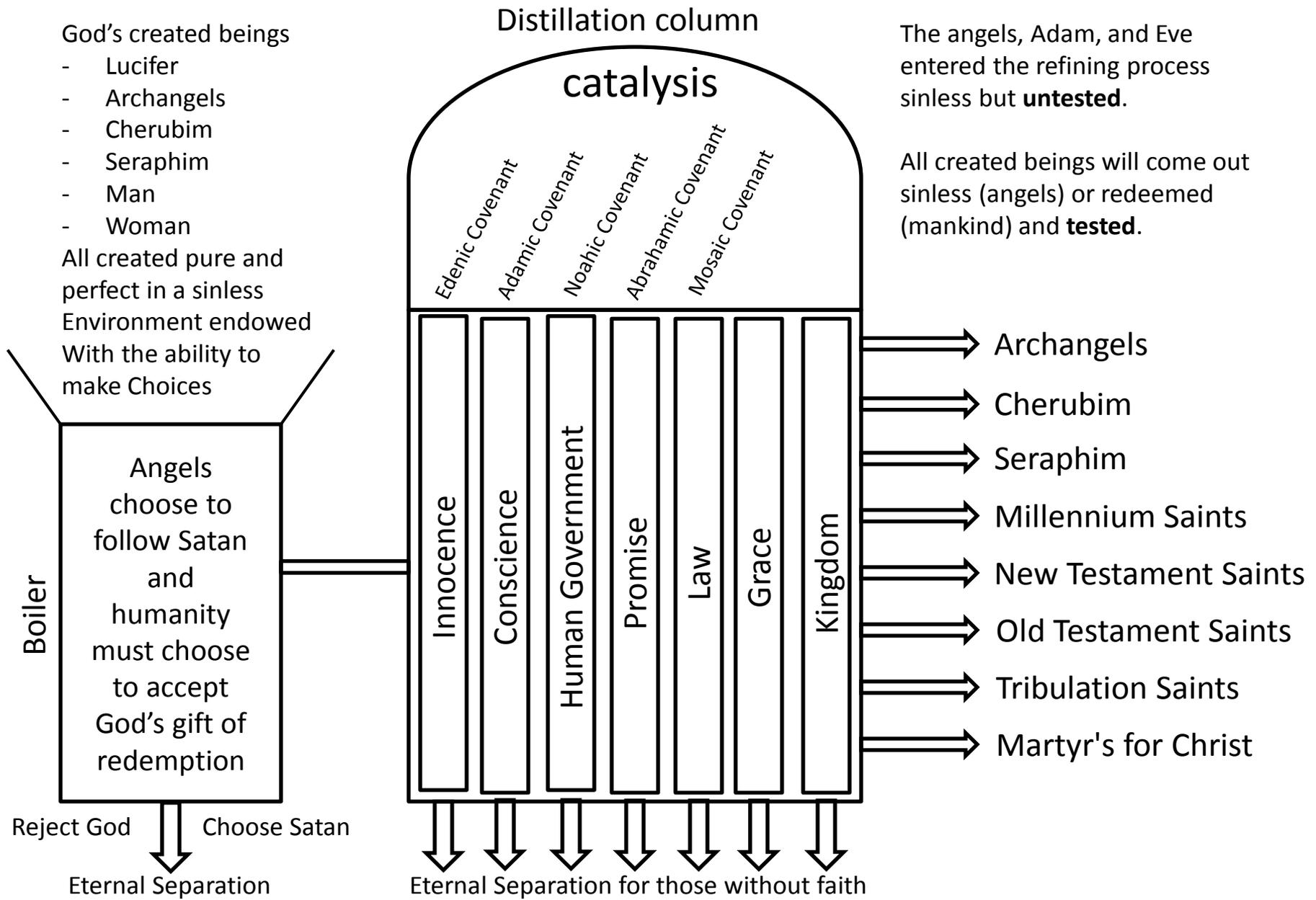
Refining a Creation for Eternity

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

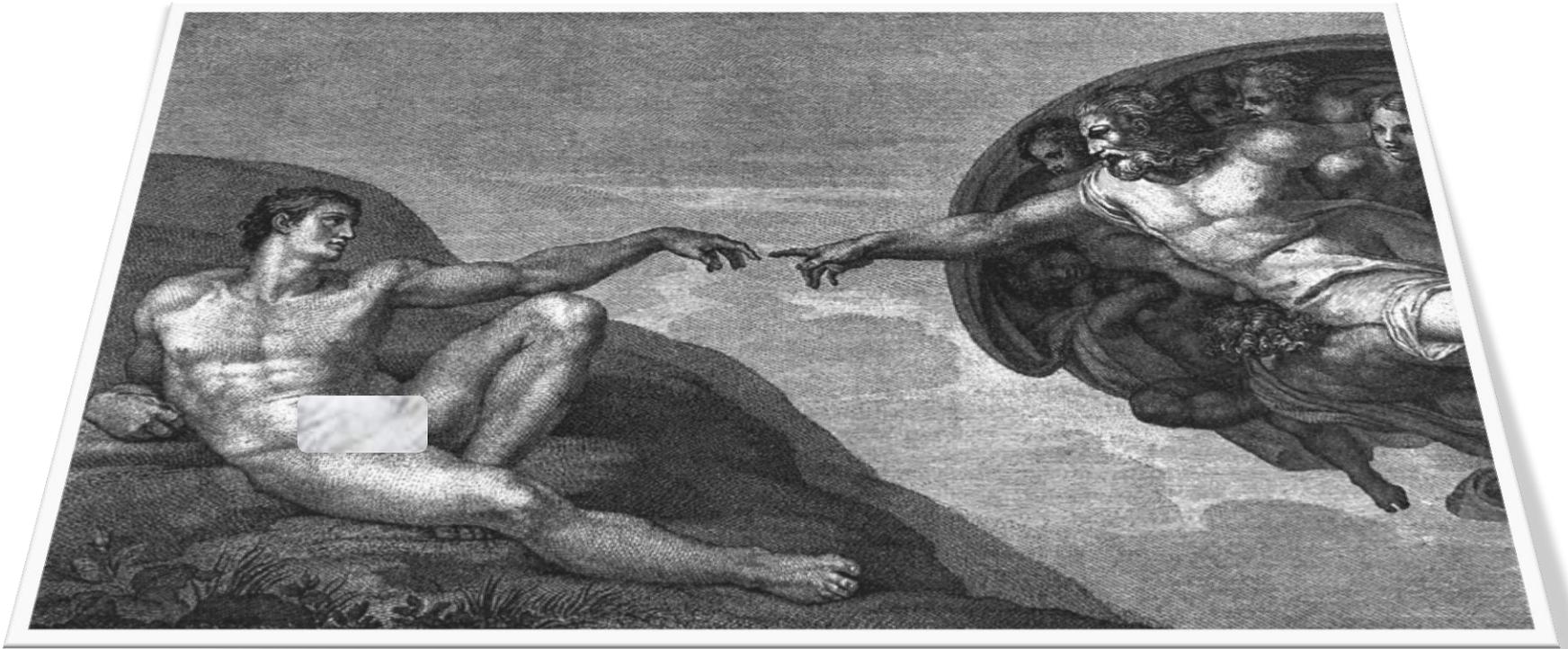


Fulfillment

Kingdom

Refining a Creation for Eternity

The First Economy



Refining a Creation for Eternity

Review of past lessons

Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)

Parties to the Covenant

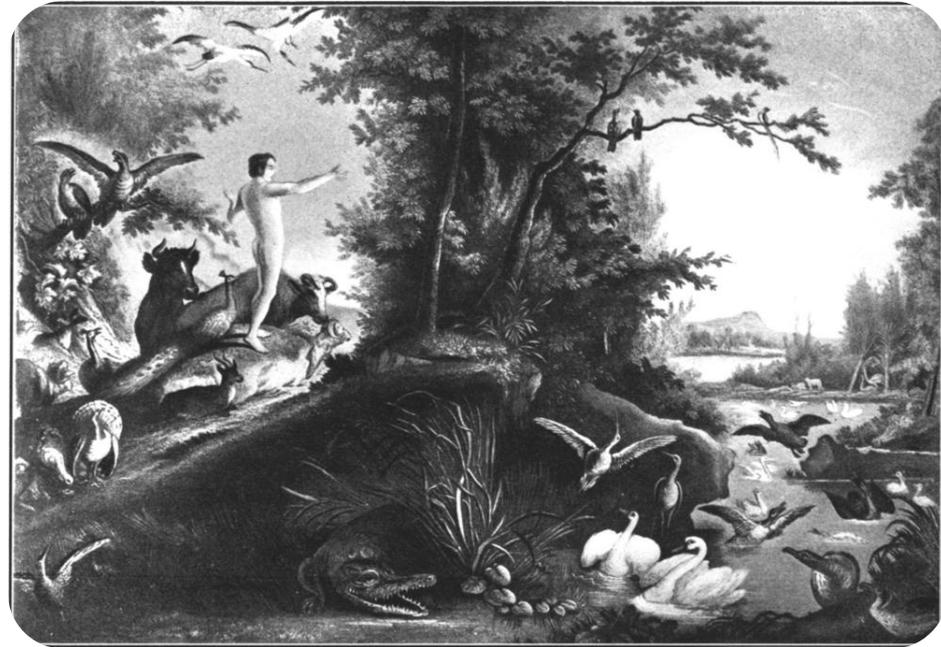
- God and Adam

Conditions of the Covenant

- Be fruitful, multiply, fill the earth
- Subdue the Earth
- Rule over the animal kingdom
- Plants are for food (vegetarian)
- Defined roles
- Guard the garden
- Not eat from one tree
- Penalty for violating the commands is death

Token of the Covenant

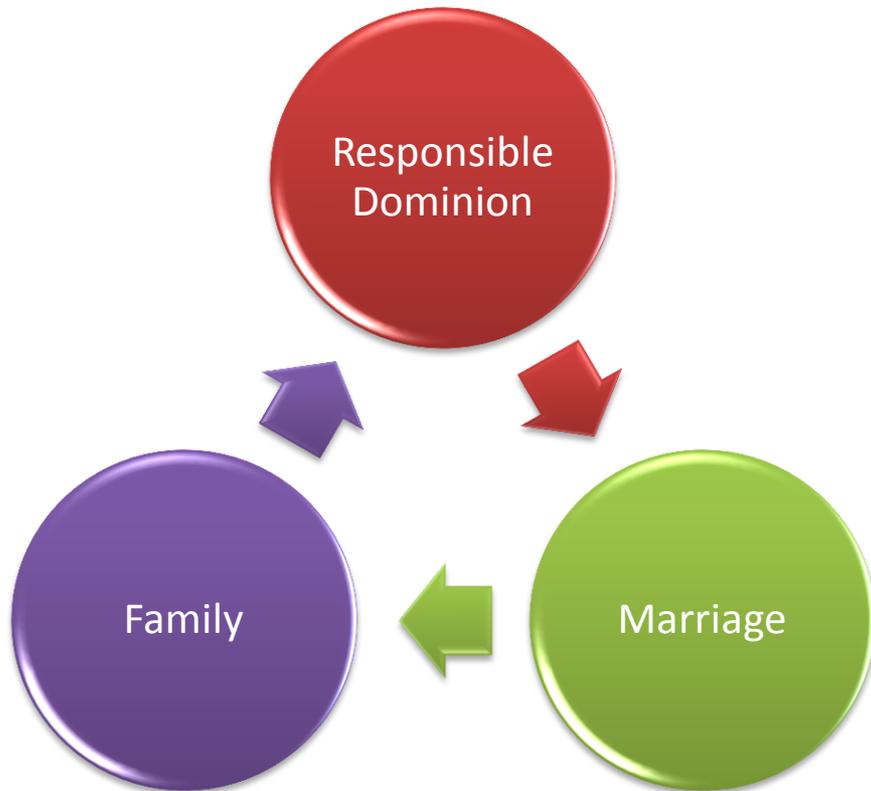
- Tree of Life



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Review of past lessons

The Divine Institutions



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Review of past lessons

Dispensation of Innocence

Man's Responsibilities

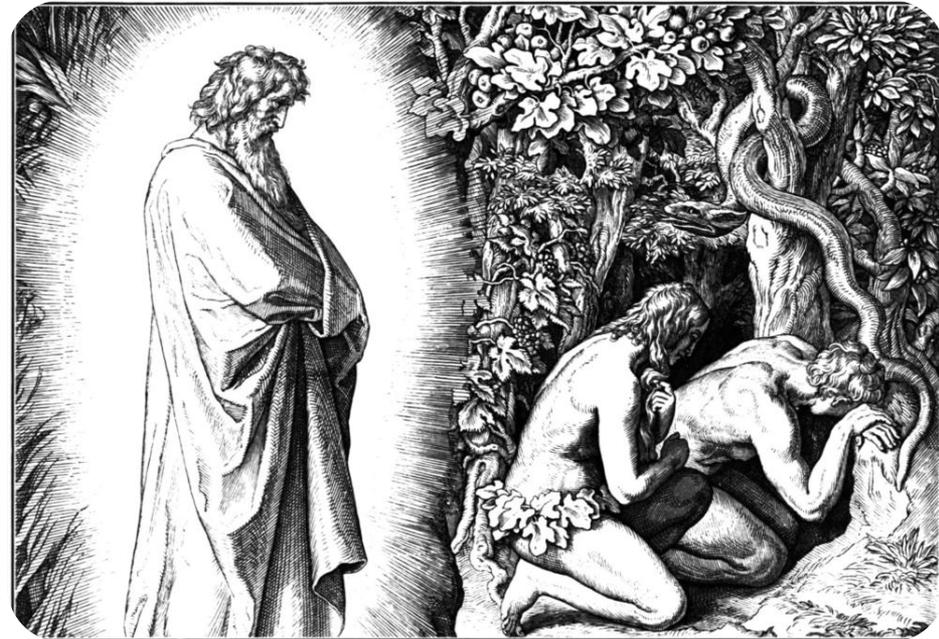
- Man's responsibilities in the garden were to fulfill the Edenic Covenant, essentially to multiply and fill the Earth and subdue it. Mankind was forbidden to eat from the tree of the knowledge of good and evil.

Man's Failures

- Man's failure was to eat of the fruit of the Tree of Knowledge of Good and Evil. It is important to note that while the woman was deceived, the man made a conscious decision to disobey God.

The Resulting Judgment

- Pain in childbirth, Authority struggle, Earth antagonistic to man, Man irresponsible to animals, Plants of the field for food, Expelled from Eden, Spiritual and physical death



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Review of past lessons

The Problem of Human Redemption

Since the human family in the person of Adam sinned, as we learn in Romans 5:12 (*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned*) what could God do to retrieve the situation? How could He act in regard to the situation that had developed?

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Review of past lessons

The Problem of Human Redemption

loss must be retrieved on the human level and in the realm of the will

- losses sustained by man must and can be retrieved only on the human level and within the realm of the will.

No other man to redeem man

- Had the Lord created another Adam, He would have made a duplicate, a precise copy of the first man, being like him, he would have yielded to temptation as Adam had done.

none of Adams descendants could redeem the race

- every creature produces after its own kind. This is an unvarying law. Man cannot lift himself by his own bootstraps. No man, therefore, is able to redeem his brother, himself, or anyone else.

No celestial creature could redeem the race

- Should a cherub, come into the human realm by virgin birth to champion man's cause ... could have passed into Sheol. But there he would have remained, because he would not have had the power to take the keys of death and Hades from Satan.

No other being is powerful enough to redeem man

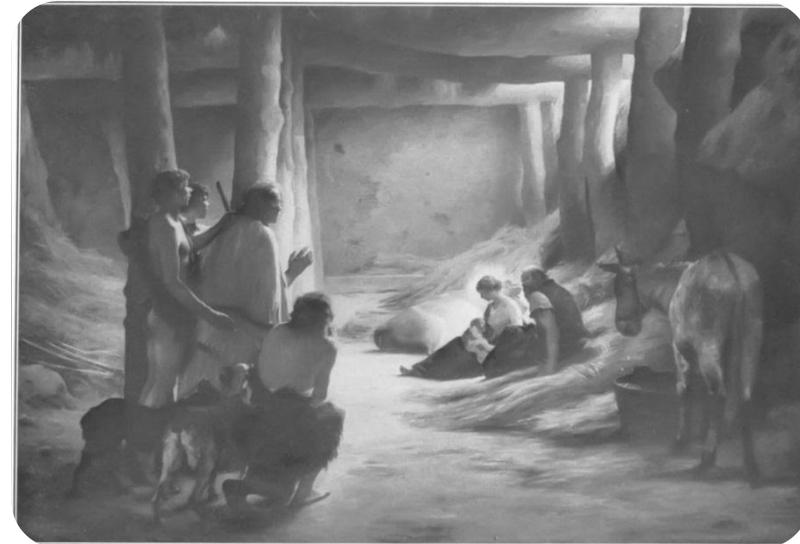
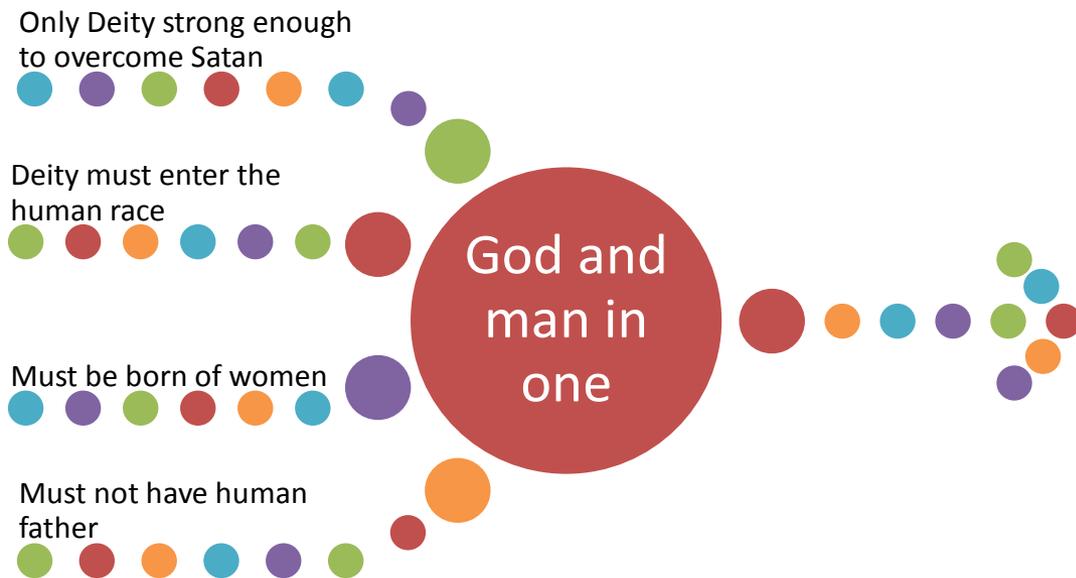
- God, figuratively speaking, had a pattern, according to which He created Satan. This pattern included the sum of all perfections which could be possessed by a created being.

Only ONE solution

Refining a Creation for Eternity

Review of past lessons

The Problem of Human Redemption



Refining a Creation for Eternity

Review of past lessons

Approaching God in the Dispensation of Innocence

God walked with man

- Genesis 2:15 - Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.
- Genesis 3:8 - They heard the sound of the LORD God walking in the garden in the cool of the day,

God spoke to man

- Genesis 2:16 - The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

God had fellowship with man

- Genesis 2:19 - Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.



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Review of past lessons

Protevangelium (The First Gospel)

Genesis 3:14-15

- The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



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Review of past lessons

Angelic Conflict

Satan gains control of Earth

- Satan scored a tactical victory and gained control of earth. He attacked man's volition which is the focal point of the entire angelic conflict. In winning the victory, Satan lost the war and opened up the opportunity that allows God to demonstrate far beyond anything imaginable how great His love is.



Refining a Creation for Eternity

The Second Economy



Refining a Creation for Eternity

Review of past lessons

Adamic Covenant (Gen 3:14 – 3:21)

Parties to the Covenant

- God and Adam as the representative for mankind

Conditions of the Covenant

- Transformation of the animal kingdom
- Protevangelium (first gospel) and promise of Satan's defeat
- Woman cursed in area of assigned duties
- Man cursed in area of assigned duties
- Physical death (return to ground)
- Man remains a vegetarian

Token of the Covenant

- Spiritual death



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Review of past lessons

Edenic responsibility

Be fruitful and multiply

Women to help man

Subdue harmonious Earth

Rule over animals

Every plant for food

Serve God and guard Eden

Not to eat of tree

The curse for unbelief

Pain in childbirth

Authority struggle

Earth antagonistic to man

Man irresponsible to animals

Plants of field for food

Expelled from Eden

Spiritual death to physical death

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Review of past lessons

Approaching God in the Dispensation of Conscience

Approach God by Faith

- Hebrews 11:4 - By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

Blood sacrifice as example of faith

- The test then becomes “with a conscience, guided by that conscience, will man choose to do good and approach God by means of sacrifice as the example of the sacrifice that God indicated”.
- Leviticus 17:11 - ‘For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’



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Review of past lessons

“Sons of God” in Genesis 6 – “Angelic Creatures”

Persons

- Fallen angels cohabit with beautiful women

Perversion

- Perversion of human race by intrusion of demons

Progeny

- Monstrous giants

Proofs

- The reference to angels as “son of God”
- The New Testament references to the angelic sin of Genesis 6 in 2nd Peter 2:4-5 and Jude 6-7
- The antiquity of the view
- The satisfactory explanation that some angels are bound and others are not

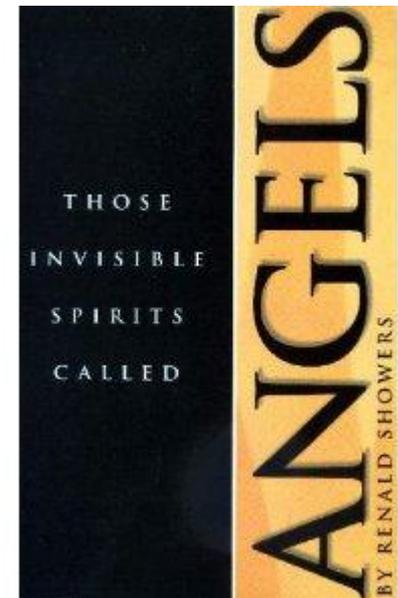
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Review of past lessons

“Sons of God” in Genesis 6 – “Angelic Creatures”

“The Redeemer’s work of redemption, through which Satan will be crushed, provides salvation for fallen human beings, but it does not provide salvation for fallen angels. Because God does not provide salvation for fallen angels, if Satan could introduce a fallen angelic strain into the an race and then have that strain permeate the entire race before the Redeemer was born, that would destroy the whole redemptive program of God.”

“Gen. 6:9 declares that Noah was “perfect” in his descendants... The word translated “perfect” means “sound, wholesome, unimpaired.” It sometimes was used to describe unblemished animals. Thus, this passage declares that Noah’s physical descendants were sound, wholesome, or unimpaired. The descendants of “the sons of God” of Genesis 6 were not sound, wholesome, or unimpaired.”



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Review of past lessons

At The End Of The Second Economy

Promise of Redemption Maintained - Genesis 6:8-9, 18; 7:1

- But Noah found favor in the eyes of the LORD. These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.
- “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you.
- Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.

Angelic Conflict - 2 Peter 2:4; Jude 6

- For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;
- And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

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The Third Economy



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The Third Economy

Noahic Covenant (Genesis 8:20 – 9:17)

Parties to the Covenant

God and Noah as the representative for mankind

Conditions of the Covenant

Be fruitful, multiply and fill the earth

Man to be feared by animals

Mankind allowed to eat meat

Mankind not to eat or drink blood

Institution of capital punishment

Never again a universal flood

Token of the Covenant

Rainbow

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The Third Economy

Noahic Covenant (Genesis 8:20 – 9:17)

Edenic responsibility

Be fruitful and multiply

Women to help man

Subdue harmonious Earth

Rule over animals

Every plant for food

Serve God and guard Eden

Not to eat of tree

The curse for unbelief

Pain in childbirth

Authority struggle

Earth antagonistic to man

Man irresponsible to animals

Plants of field for food

Expelled from Eden

Spiritual death to physical death

Noahic responsibility

Be fruitful and multiply

Institute government

Seasons are introduced

Man feared by animals

Meat for food

Fill the earth

Capital punishment

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The Third Economy

The Divine Institutions

The fourth divine institution is “civil authority”. God transferred to man the responsibility to exercise kingdom authority which today we call "civil government." The source of civil authority is the responsibility to express the wrath of God over destruction of human life with capital punishment.

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The Third Economy

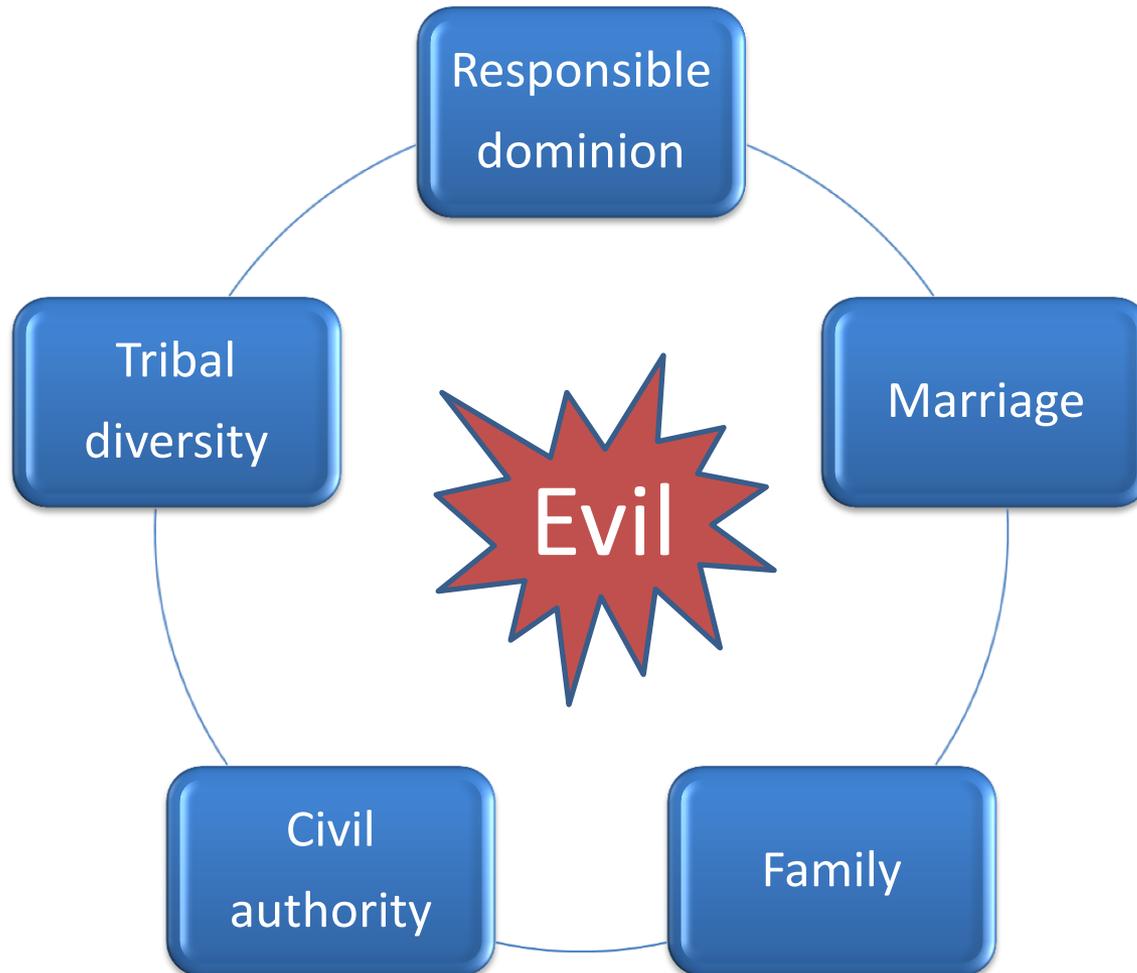
The Divine Institutions

The fifth and final divine institution is “tribal diversity”. The traditional understanding of the Tower of Babel (Gen. 10:8-14, 31-31; 11:1-9) indicates that the erection of the Tower corresponds with Nimrod’s beginning of the kingdom of man at Babel (Gen. 10:10). Thus, Nimrod is seen as the father of the kingdom of man as a vehicle of rebellion against God and His kingdom. It is at this point God judged the first United Nations building, confounded the single human language into many, and established the Divine Institution of “tribal diversity” to promote social stability.

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The First Economy

The Divine Institutions (review)



Refining a Creation for Eternity

The Third Economy

Noahic Covenant (Genesis 8:20 – 9:17)

Oddly enough, God specifically in parts of the covenant included the animals that landed with Noah. He gave notice that the animals would be judged for killing men, even though men were given permission to kill the animals for food. Since this covenant continues today, we might be reminded of this fact when animal rights activists try to turn this command of God upside down. When an animal attacks a man its life is forfeited, because the life of a man is sacred and innocent blood may not be spilt. Conversely, the blood of an innocent animal was the only sin-cleansing sacrifice available on earth before Christ. This clearly shows the order of importance that God requires.

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The Third Economy

Dispensation of Human Government (Genesis 9:1 to 11:32)

Man's Responsibilities

Man's responsibilities were to fulfill the Noahic covenant. Mankind was to be fruitful, multiply, and fill the earth. Mankind was to govern itself with the full authority of capital punishment.

Genesis 9:5-7

“Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. “Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man. “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

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The Third Economy

Dispensation of Human Government (Genesis 9:1 to 11:32)

Man's Failures

Failure to govern successfully appeared on the scene almost immediately, for Noah became drunk and incapable of ruling. The people, instead of obeying God's command to scatter and fill the earth, conceived the idea of staying together and building the tower of Babel to help achieve their aim. Fellowship with man replaced fellowship with God.

Genesis 9:20-23

Then Noah began farming and planted a vineyard. He drank of the wine and became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

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The Third Economy

Dispensation of Human Government (Genesis 9:1 to 11:32)

The Resulting Judgment

As a result, God sent the judgment of the tower of Babel and the confusion of languages. He also graciously intervened in that He did not utterly destroy the nations but chose to deal graciously with Abraham and his descendants.

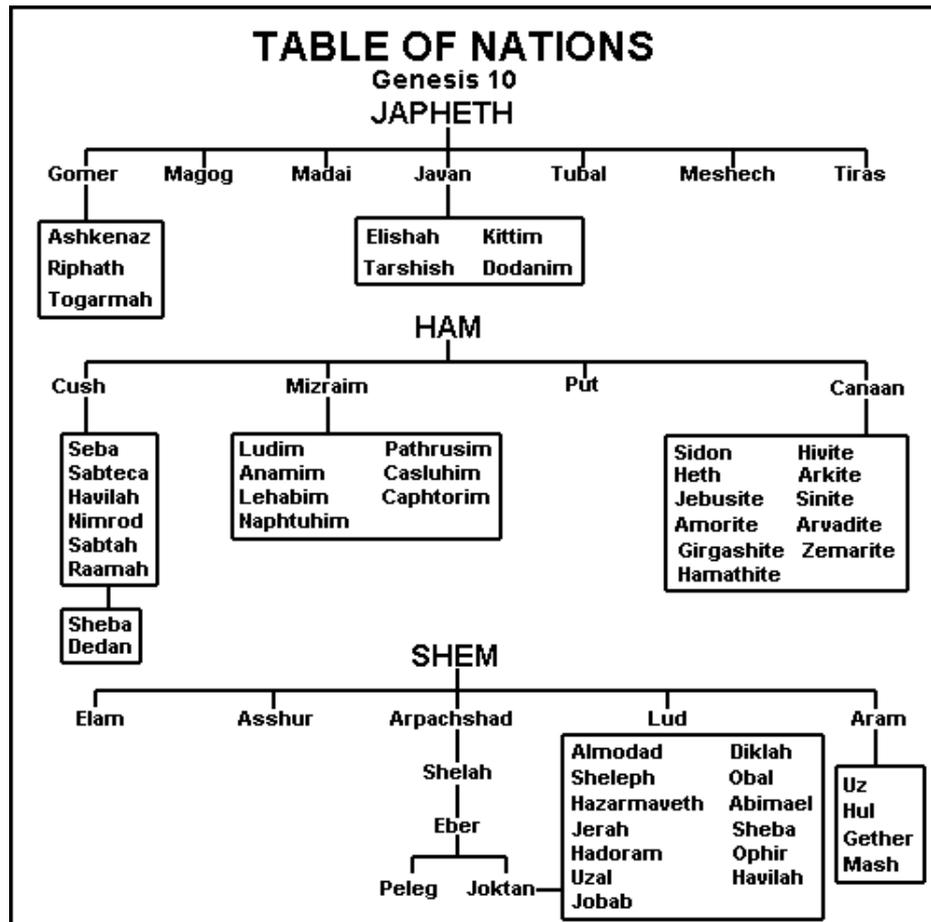
Genesis 11:6-9

The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. "Come, let Us go down and there confuse their language, so that they will not understand one another's speech." So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

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The Third Economy

Life in the New World



Refining a Creation for Eternity

The Third Economy

Life in the New World



Refining a Creation for Eternity

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Life in the New World

From monotheism to polytheism

Anthropologists Dr. Wilhelm Schmidt, author of the 4000 page treatise, *The Origin and Growth of Religion*, and, more recently, Don Richardson, author of *Eternity in Their Hearts*, documented this fact in the hundreds of cultures they studied. They discovered that the religion of some of the most ancient cultures were monotheistic and practiced little or no form of animism or magic. In almost every culture around the world, the religion of a particular culture began with a concept of a masculine, creator God who lives in the heavens. He provided a moral law by which the people would enter into a relationship with him.

Refining a Creation for Eternity

The Third Economy

Life in the New World

From monotheism to polytheism (cont.)

This relationship was broken when the people were disobedient, and as the relationship deteriorated, the people distanced themselves from the creator and their knowledge of him faded. As the civilization moved further away, they began to worship other lesser gods. In their search to survive in a world filled with spiritual forces, they desired power to manipulate the forces, and thus there was an increase in the use of magic.

Refining a Creation for Eternity

The Third Economy

Life in the New World

From monotheism to polytheism (cont.)

Thereafter, as external civilization increased in splendour and wealth, so religion came to be expressed in forms of ever-increasing magnificence and opulence. Images of gods and daimones multiplied to an extent which defies all classification. Wealthy temples, shrines and groves arose; more priests and servants, more sacrifices and ceremonies were instituted. But all this cannot blind us to the fact that despite the glory and wealth of the outward form, the inner kernel of religion often disappeared and its essential strength was weakened. The results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and antisocial. The principal cause of this corruption was that the figure of the Supreme Being was sinking further and further into the background, hidden behind the impenetrable phalanx of the thousand new gods and daimones.

Refining a Creation for Eternity

The Third Economy

Life in the New World

From monotheism to polytheism (cont.)

But all the while, the ancient primitive religion still continued among the few remainders of the primitive culture, preserved by fragmentary peoples driven into the most distant regions. Yet in their condition of stagnation, poverty and insignificance, even there it must necessarily have lost much of its power and greatness, so that even among such peoples it is much too late to find a true image of the faith of really primitive men. It remains for us, by dint of laborious research, to put gradually together from many faded fragments a life-like picture of this religion.

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The Third Economy

Life in the New World

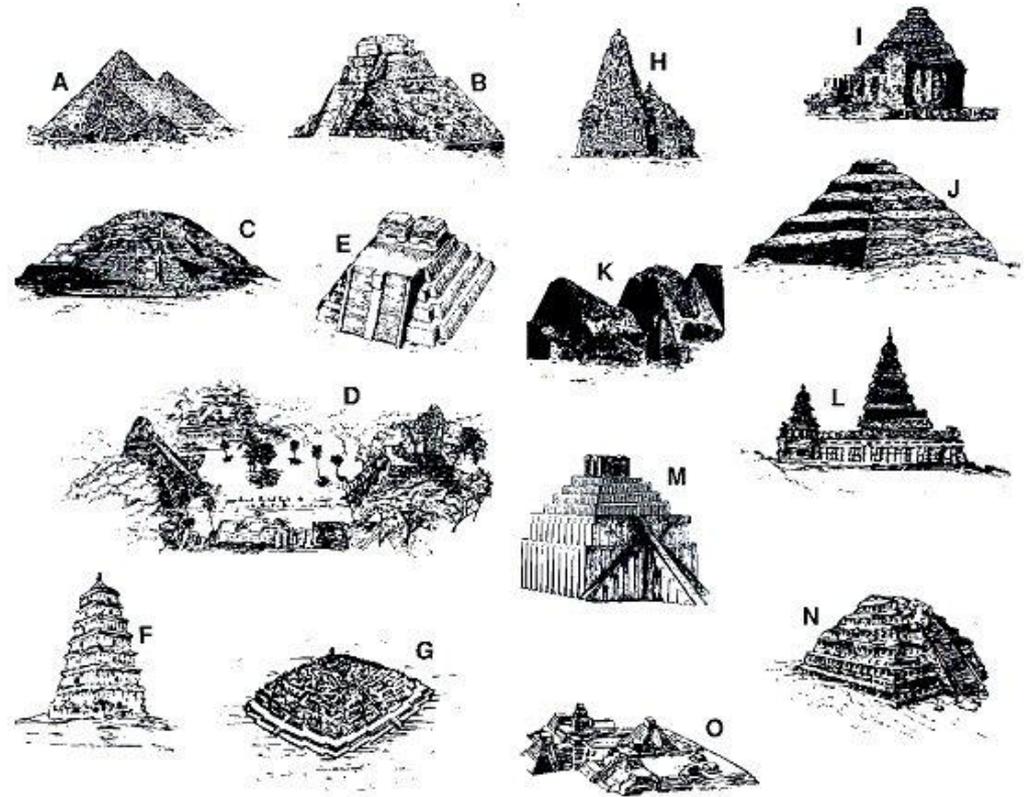
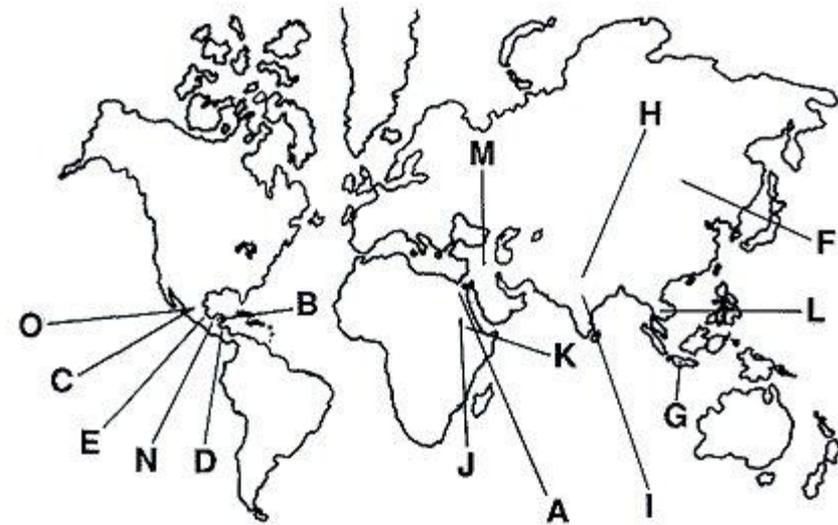
Star worship became widespread after the Flood. This form of idolatry was frequently associated with ziggurats, or “temple towers.” After the Flood, the next historical event recorded in the Bible was the rebellion at Babel and its association with a tower.

From the historical records uncovered at Babylon, we find the zodiac and star worship closely related to demonic activity and that it had a prominent place in society. The worship of the stars became a religion worldwide within 150 years after the Flood. It was believed the celestial bodies were gods who affected the lives of men and conditions on Earth. The sun and the signs of the zodiac were deified and utilized to guide people’s lives.

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The Third Economy

Life in the New World



* Lindsay, D. G. (1999). The canopied earth : World that was. Dallas, TX: Christ for the Nations.