

Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future

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- a. Spirit beings
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- c. Created simultaneously and are innumerable in number
- d. Higher order than man

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- d. Divine attendants
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- a. Three Possibilities for timing
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- a. Emphasis on Love for God
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- I. Satan attacked man's volition, which is focal point of man's character and the angelic conflict.
- II. The failure of human volition mirrors the failure of the angelic volition prior to the rebellion.
- III. Satan scored a tactical victory in the garden.
- IV. God knew Adam would fall and provided a grace plan.
- V. Satan's tactical victory sealed his defeat.
- VI. In man's fall, Adam violated:
 - a. Personal love for God
 - b. Reversed the male/female roles that God had ordained
 - c. Rejected position as servant of God
- VII. As a result of fall, God is able to demonstrate His righteousness and justice and that it is compatible with His love that He demonstrated thru His grace.

4. The First Economy

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

- I. Parties of the Covenant
- II. Conditions of the Covenant
- III. Token

B. The Divine Institutions (3 of 5)

- I. Responsible Dominion
- II. Marriage
- III. Family

C. Dispensation of Innocence

- I. Man's Responsibilities
- II. Man's Failures
- III. The Resulting Judgment
- IV. The Problem of Human Redemption

D. Life in the Garden

- I. How to approach God

E. Promise of Redemption

F. Angelic Conflict

5. The Second Economy

A. Adamic Covenant

- I. Parties of the Covenant
- II. Conditions of the Covenant

- III. Token
- B. Dispensation of Conscience
 - I. Man’s Responsibilities
 - II. Man’s Failures
 - III. The Resulting Judgment
- C. Life Among Thorns
 - I. How to approach God (cleansing process)
 - II. “Sons of God” in Genesis 6
- D. Generations of the Promised Savior – Adam to Noah
- E. Promise of Redemption Maintained
- F. Angelic Conflict

6. The Third Economy

- A. Noahic Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Token (rainbow)
- B. The Divine Institutions (4 and 5)
 - I. civil authority
 - II. Tribal diversity
- B. Dispensation of Human Government
 - I. Man’s Responsibilities
 - II. Man’s Failures
 - III. The Resulting Judgment
- C. Life in the New World
 - I. From monotheism to polytheism
 - II. How to approach God (cleansing process)
- D. Generations of the Promised Savior – Noah to Abraham
- E. Promise of Redemption Maintained
- F. Angelic Conflict

7. The Fourth Economy

- A. Abrahamic Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Provisions of the covenant
 - IV. Token (circumcision)

- B. Dispensation of Promise
 - I. Man's Responsibilities
 - II. Man's Failures
 - III. The Resulting Judgment
- C. Life in Captivity
 - I. How to approach God (cleansing process)
- D. Generations of the Promised Savior – Abraham to Moses
- E. Promise of Redemption Maintained
- F. Angelic Conflict

8. The Fifth Economy

- A. Mosaic Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Provisions of the covenant
 - IV. Token
- B. Dispensation of Law
 - I. Man's Responsibilities
 - II. Man's Failures
 - III. The Resulting Judgment
- C. Land Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Provisions of the covenant
 - IV. Token
- D. Seed (Davidic) Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Provisions of the covenant
 - IV. Token
- E. Blessing (New) Covenant
 - I. Parties of the Covenant
 - II. Conditions of the Covenant
 - III. Provisions of the covenant
 - IV. Token
- F. Life Under the Law
 - I. How to approach God (cleansing process)
- G. Generations of the Promised Savior – Moses to Messiah

- H. Promise of Redemption Maintained
- I. Angelic Conflict

9. The Sixth Economy

- A. Dispensation of Grace
 - I. Man's Responsibilities
 - II. Man's Failures
 - III. The Resulting Judgment
- B. Life Sealed in the Spirit
 - I. How to approach God (cleansing process)
- C. Promise of Redemption Maintained
- D. Angelic Conflict

10. The Seventh Economy

- A. Dispensation of the Kingdom
 - I. Man's Responsibilities
 - II. Man's Failures
 - III. The Resulting Judgment
- B. Life Under the Perfect King
 - I. How to approach God (cleansing process)
- C. Into Eternity

11. The New Heaven and Earth

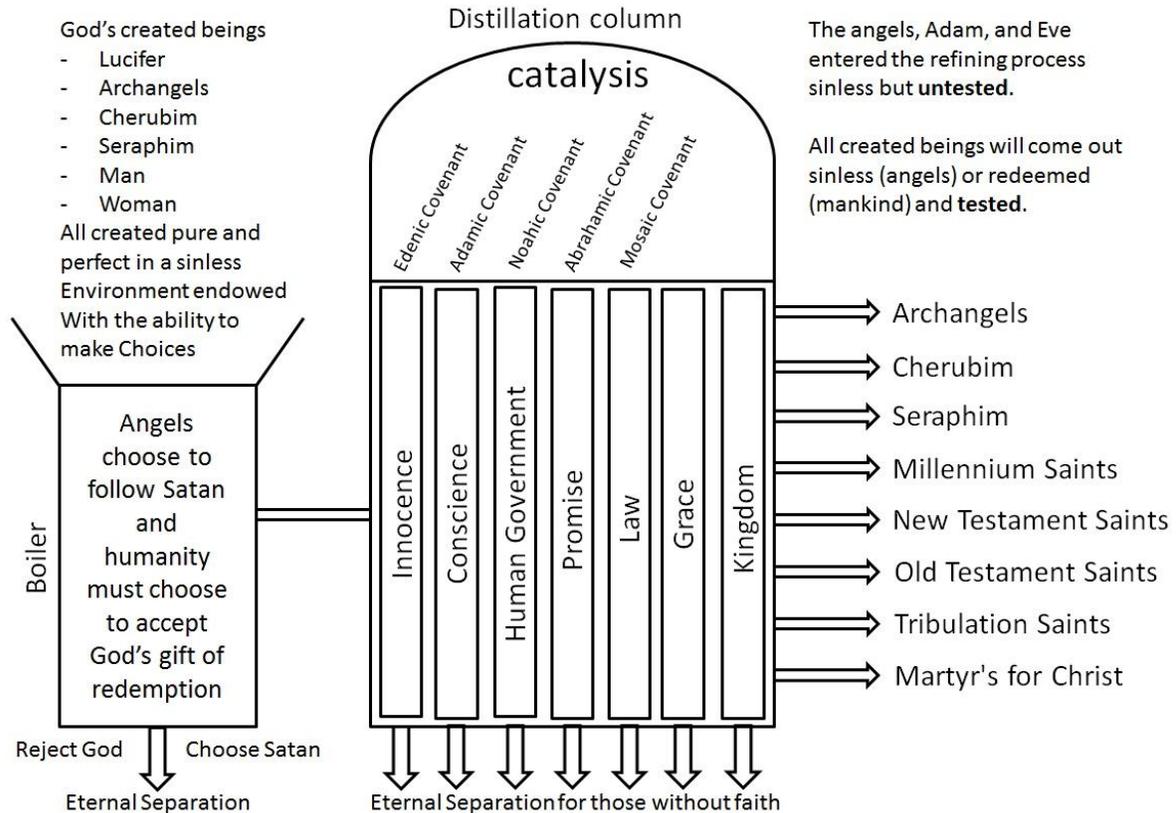
- A. Into Eternity with a Perfect Population

12. Personal Application

- A. Our Position in the Plan
- B. Personal Responsibilities

The Refining Process

God's Refining Process for His Created Beings



Using the refining process as an analogy of how God is preparing creatures to fill His eternal place.

The angels, Adam, and Eve entered the refining process sinless but untested.

All created beings will come out sinless (angels) or redeemed (mankind) and tested.

The refining process depends on the chemical processes of distillation (separating liquids by their different boiling points) and catalysis (which speeds up reaction rates), and uses the principles of chemical equilibria. Chemical equilibrium exists when the reactants in a reaction are producing products, but those products are being recombined again into reactants. By altering the reaction conditions the amount of either products or reactants can be increased. Refining is carried out in three main steps. Separation, Conversion, and Purification.

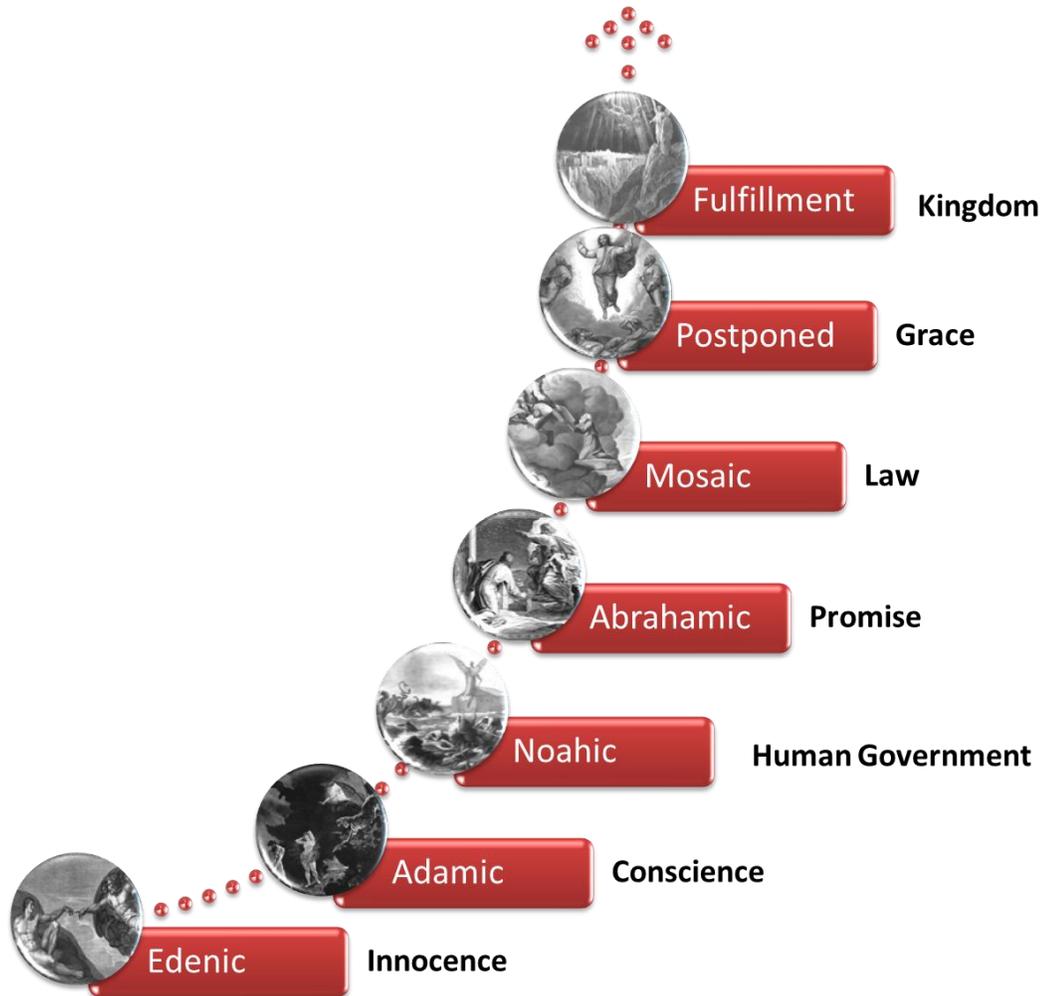
Separation – Separating the sin nature and replacing it with a new one.

Conversion – The process of sanctification

Purification – The act of glorification

The Refining Process

Just as different grades of fuels are produced by various boiling points, God uses differing management styles depending on the economy.



At the Great White Throne Judgment, none will have an excuse for their unfaithfulness as each economy brings forth mankind's inability to exist apart from God.

Important Assumptions and Prerequisites

The Inspiration & Authority of Scripture

God is, by definition, inaccessible to the creature. Isa 55:9, 1 Tim 6:15-16, Isa 45:15

By the fall, man broke the contact with God. Eph 2:1,5; 1 Cor 2:14; 2 Cor 4:4

The revelation of God in nature. Rom 1:19-21; Ps 19:1; Ps 8:3-4

The voice of God in conscience. Rom 2:14-16; 1 Tim 1:19

Revelation – The act by which God makes Himself known to His creatures

Revelation is of necessity and act of God (Pache, 1992)

1. Theophanies (appearances of God)

to Abraham – Gen 17:1; Gen 18:1

to Isaac – Gen 26:2

to Jacob – Gen 32:30

to Moses – Ex 3:2; Ex 33:11

to Gideon – Jdg 6:12

2. Dreams and visions

to Jacob – Gen 28:12

to Solomon – 1 Kings 3:5

to Daniel – Dan 2:19; 7:1; 10:7

to Joseph – Matt 1:20; 2:13

3. Direct contacts – Num 22:9; Num 23:4; Ex 33:11

4. Miracles and signs

Judgement of the flood – Gen 6-9

Destruction of Sodom – Gen 19

Burning bush, plagues of Egypt, deliverance of Israel – Ex 3-15

Miracles of the desert and entering promised land – Num and Joshua

5. Prophets – Ex 4:11-12; 2 Pet 1:21

6. The revelation of God in Jesus Christ – Jn 1:18; Matt 11:27; Jn 14:9

7. The Scriptures

- a. The written text calls to mind the original message.
- b. A book groups together all the messages received.
- c. The written message works independently of orator and writer.
- d. Written message becomes universal, indestructible and almost omnipresent.
- e. Written revelation makes its readers forever afterward responsible.

Inspiration - The determining influence exercised by the Holy Spirit on the writers of the Old and New Testaments in order that they might proclaim and set down in an exact and authentic way the message as received from God. This influence guided them even to the extent of their use of words that they might be kept from all error and omission. (Pache, 1992)

2nd Timothy 3:16-17

“All Scripture is inspired by God” – in the Greek theopneustos, literally: breathed out from God – produced by the life-giving breath of God, proceeding from Him, spoken by Him.

Creation by the breath of His mouth (Ps 33:6)

It is “every Scripture” or “all the Scripture” which is inspired.

It is the Scripture, the text itself, which, according to Paul, is inspired.

Every scripture is “profitable.” Rev 22:18-19

Every scripture is “for reproof”. John 16:8 – Same word as “convict”

Every scripture is “for correction”. Ps 119:9-11

Every scripture is “training in righteousness”. Ps 119:98-99, 130; 2 Tim 3:15

Every scripture is “so that the man of God may be adequate, equipped for every good work.”

James 1:4

Four ways to regard the Bible: (Pache, 1992)

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.

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

Inerrancy

In 3,808 times, the Old Testament authors claim to be transmitting the very words of God. Our Lord confirmed the Old Testament when He declared “One jot or one tittle shall in no wise pass away from the law, till all things be accomplished” (Matt 5:18). He says to the Jews, “The Scripture cannot be broken” (John 10:35) At the end of His earthly ministry He said “Sanctify them in truth; thy word is truth” (John 17:17) (Pache, 1992)

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.

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.

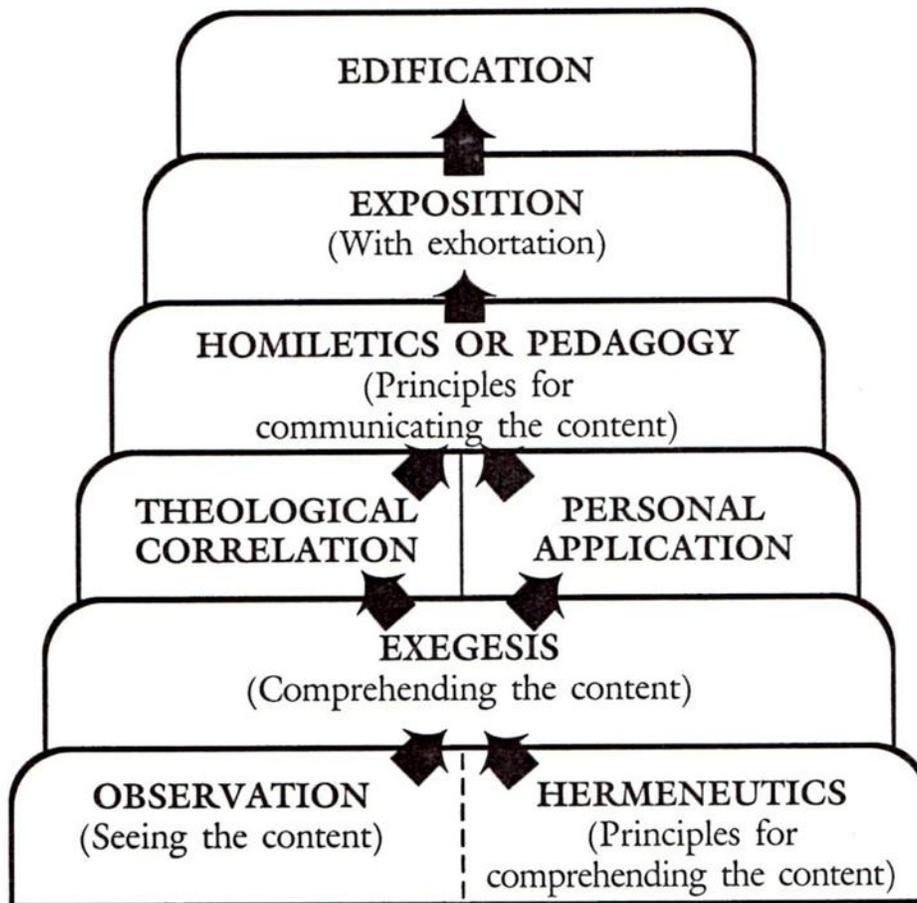
A book is canonical if the Jewish synagogue or the Christian church recognized it as the bearer of the revelation communicated by the Spirit of God.

Divine inspiration as the determinant of canonicity

Important Assumptions and Prerequisites

Hermeneutics – Biblical Interpretation

In most theological controversies, differences among competing viewpoints are rooted in different hermeneutical methodologies. This holds true in the dispute between partial preterists and futurists. The futurist applies a consistently literal, or normal, interpretive grid. This method attaches to every word the same meaning that it would have in normal usage, whether in speaking, writing, or thinking. It also entails interpreting the Apocalypse according to the same hermeneutical rules as any other section of Scripture. (Woods, 2008)



Observation asks the question “what does it say”.

Hermeneutics is the science (principles) and art (task) by which the meaning of the biblical text is determined.

Exegesis is the determination of the meaning of the biblical text in its historical and literary contexts.

Homiletics is the science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a preaching situation.

Pedagogy is the science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a teaching situation.

Exposition is the communication of the meaning of the text along with its relevance to present-day hearers.

Concerning **Edification**:

“All the historical, doctrinal, and practical truth of the Bible is for one purpose: to promote the spiritual prosperity of man. The Bible is not an end; it is a means.” Bernard Ramm (Zuck, 1991)

Principles (Couch, 2000)

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.
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.

Observation (French, 1999)

Who are the participants, the author, and the intended first readers? If there is a command, who must obey it?

What happened or will happen? If there is a command, what should be done? What does the text say about God, Jesus, people, Satan, angels, demons, etc.? What ideas are discussed, and what is said about them?

When did (will) it happen? (Time lines may be found in the back of some Bibles.) If there is a command, when must it be done? If the text is a prophecy, has it been fulfilled?

Where did (will) it happen? (The maps in your Bible may be helpful.) If there is a command, where must it be performed?

Why was (is) this done? Why did (will) this happen? Why should it be done?

The **context of a word** is the sentence it appears in.

The **context of a sentence** is the paragraph it appears in.

The **context of a paragraph** is the topic it appears in.

The **context of a topic** is the section it appears in.

The **context of a section** is the division it appears in.

The **context of a division** is the book it appears in.

The **context of a book** is all that author wrote in the Bible.

The **context of all that an author wrote** in the Bible is the part of the Old or New Testament his works appear in (e.g. historical books, poetic books, prophetic books, gospels, letters, etc.).

The context of part of the Old or New Testament is the entire Old or New Testament.

The context of the Old or New Testament is the whole Bible.

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)

Allegory

Allegorizing is searching for a hidden or secret meaning underlying but remote from and unrelated in reality to the more obvious meaning of a text.

Tradition

The Council of Trent (1545-1563) affirmed that the Bible is not the supreme authority, but the truth is “in written books and in unwritten traditions.” Those traditions include the church fathers of the past and the church leaders of the present.

Rationalism

Rationalism stressed that the human intellect can decide what is true and false. The Bible, then, is true if it corresponds to man’s reason, and what does not correspond can be ignored or rejected.

Subjectivism

Subjectivism is the view that knowledge comes by one’s own experience, or that the supreme good is the realizing of a subjective experience or feeling.

The use of Old Testament quotations in the New Testament

In Galatians 4:21-31, Paul gives an allegorical application to the story of Sarah and Hagar, and Isaac and Ishmael, but he does not deny that these were literal people and that the Genesis account of their history literally did happen. The solution to the problem is simply to recognize that the New Testament quotes the Old in four different ways. This was a typical Jewish way of quoting the Old Testament in that period and the writers were Jews. (Fruchtenbaum, 1989)

Literal Prophecy plus Literal Fulfillment - Matthew 2:5-6; Micah 5:2

In the original context of Micah 5:2, the prophet is speaking prophetically and prophesying that whenever the Messiah is born, He will be born in Bethlehem of Judah. That is the literal meaning of Micah 5:2. When a literal prophecy is fulfilled in the New Testament, it is quoted as a literal fulfillment. (Fruchtenbaum, 1989)

Literal plus Typical - Matthew 2:15; Hosea 11:1

The original context is not a prophecy, it is an historical event. It is a reference to the Exodus when Israel, the national son of God, was brought out of Egypt. It is obvious that Hosea is thinking of literal Israel for in the following verses he points out how Israel quickly slipped into idolatry. The literal meaning in context of Hosea 11:1 is a reference to the Exodus. There is nothing in the New Testament that can change or reinterpret the meaning of Hosea 11:1, nor does the New Testament deny that the literal Exodus actually happened. However, Israel as the national son of God coming out of Egypt becomes a type of the individual Son of God, the Messiah coming out of Egypt. (Fruchtenbaum, 1989)

Literal plus Application - Matthew 2:17-18; Jeremiah 31:15

In the original context, Jeremiah is speaking of an event soon to come as the Babylonian Captivity begins. As the Jewish young men were being taken into captivity, they went by the town of Ramah. Not too far from Ramah is where Rachel was buried and she was the symbol of Jewish motherhood. As the young men were marched toward Babylon, the Jewish mothers of Ramah came out weeping for the sons they will never see again. Jeremiah pictured the scene as Rachel weeping for her children. This is the literal meaning of Jeremiah 31:15. The New Testament cannot change or reinterpret what this verse means in context, nor does it try to do so. In this category, there is a New Testament event that has one point of similarity with the Old Testament event. The verse is quoted as an application. The one point of similarity between Ramah and Bethlehem is that once again Jewish mothers are weeping for sons they will never see again and so the Old Testament passage is applied to the New Testament event. Otherwise, everything else is different. (Fruchtenbaum, 1989)

Summation - Matthew 2:23

No such statement is found anywhere in the Old Testament. Since Matthew used the plural prophets, one should be able to find at least two, yet there is not even one. The fourth category does not have an actual quotation as in the first three categories, but only a summary of what the prophets actually said. The plural use of prophets is a clue to this category. In the first century, Nazarenes were a people despised and rejected and the term was used to reproach and to shame (John 1:46). The prophets did teach that the Messiah would be a despised and rejected individual (Isa 53:3) and this is summarized by the term, Nazarene. (Fruchtenbaum, 1989)

Application (Zuck, 1991)

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

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.

Several kinds of contexts should be considered in Biblical interpretation. First is the *immediate context*. Often the sentence in which a word is used clarifies the meaning. The use of the word *pen* by itself might mean fountain pen or pig pen, but most likely the sentence in which it is used would clarify which is meant. (Zuck, 1991)

The word *salvation* or *saved* does not always mean deliverance from sin. The following are five ways these words are used:

- a. Safety or deliverance from difficult circumstances.
- b. Physical and/or emotional health.
- c. Israel's national release from oppression by her enemies.
- d. Deliverance from the penalty of sin by the substitutionary death of Christ.
- e. Final deliverance from the presence of sin.

Match the correct definition above to the following verses:

Exodus 14:13

Luke 1:71

Luke 18:42 (The words "has healed you" in the NIV are literally "has saved you")

John 3:17

Acts 15:11

Acts 16:30

Acts 27:20

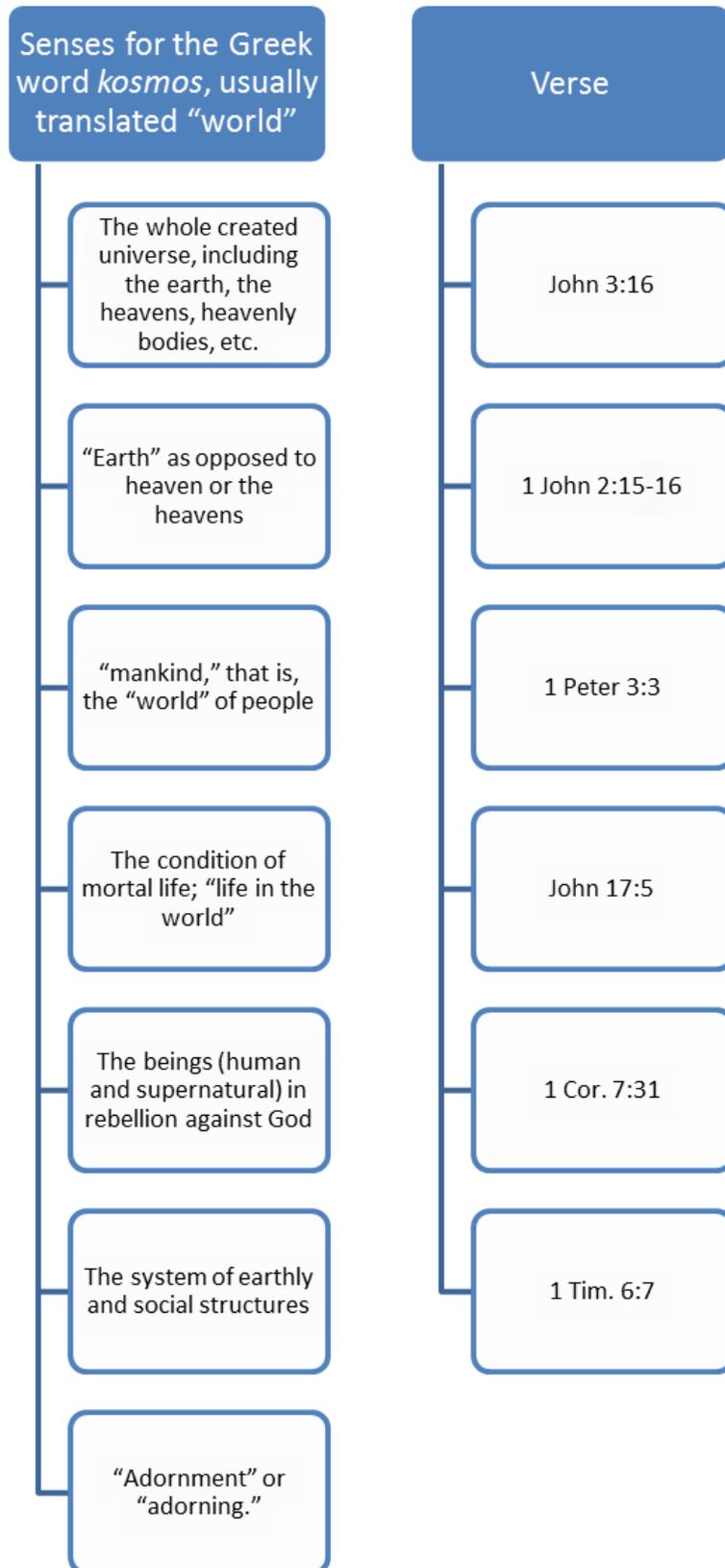
Romans 5:9

Romans 13:11

Philippians 1:19 ("deliverance" is literally "salvation")

James 5:15 (The words "will make the sick person well" in the NIV are literally "will save the sick person.")

Match the correct sense for the word *kosmos*, usually translated “world”, to the verse.



Important Assumptions and Prerequisites

Dispensational Theology

Dispensation

“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 thru 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.” (Dean, 2000)

“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)

“A dispensation is a distinguishable economy in the outworking of God’s purpose.” (Ryrie, 1995)

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. (Ryrie, 1995)

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.

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. (Dockery, D. S., Butler, T. C., Church, C. L., Scott, L. L., Ellis Smith, M. A., White, J. E., & Holman Bible Publishers , 1992)

“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.” (Chafer, 1951)

Three major kinds of covenants in the Bible: (Ice)

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

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

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

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

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)

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

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)

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

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.

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. (Pentecost, 1965)

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. (Pentecost, 1965)

Rapture

Jewish Marriage Analogy (Woods A.)

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.

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).

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).

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).

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.

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.

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.

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).

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Pentecost, 1965)

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. (Chafer L. , 1993)

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.

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. (Couch, 2000)

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. (Couch, 2000)

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 (Couch, 2000)

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. (Couch, 2000)

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 (Couch, 2000)

Characteristics of a Dispensation (Ryrie, 1995)

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.

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.

The Indispensable Positions of a Dispensationalist (Ryrie, 1995)

1. A dispensationalist keeps Israel and the church distinct.

The Word of God distinguishes between earth and heaven, even after they are created new. Similarly and as clearly it distinguishes between God’s consistent and eternal earthly purpose, which is the substance of Judaism; and His consistent and eternal heavenly purpose which is the substance of Christianity, and it is as illogical and fanciful to contend that Judaism and Christianity ever merge as it would be to contend that heaven and earth cease to exist as separate spheres. Dispensationalism has its foundation in and is understood in the distinction between Judaism and Christianity.

2. *This distinction between Israel and the church is born out of a system of hermeneutics that is usually called literal interpretation.*

Dispensationalists follow a consistently literal method of interpretation, which extends to eschatological studies. ... Literal interpretation recognizes both literal and figurative language. Dispensationalists insist on literal interpretation for prophetic Scriptures even though they abound with figurative language. One reason for this, besides consistency, is the demonstrable literalness of prophecies already fulfilled in Christ's first coming. There is every reason to expect the fulfillment of the prophecies concerning Christ's second coming to be literal as well. (Enns, 1997)

3. *The underlying purpose of God in the world is to manifest His divine glory.*

To the normative dispensationalist, the soteriological, or saving, program of God is not the only program but one of the means God is using in the total program of glorifying Himself. Scripture is not man-centered as though salvation were the main theme, but it is God-centered because His glory is the center. The Bible itself clearly teaches that salvation, important and wonderful as it is, is not an end in itself but is rather a means to the end of glorifying God.

Clear Divisions in Epistles

Kingdom – Fullness of the Times (Ephesians 1:9-10)

Church – Stewardship of Grace (Ephesians 3:2)

Prior to Church – Past Ages (Colossians 1:26)

Common throughout all Dispensations (Dean, 2000)

- 1, History is from the viewpoint of God.
2. Clear time when one ends and another begins but allowing for transition.
3. God is moving everything in His ordained direction.
4. New revelation designates shift from one dispensation to another.
5. Some things remain the same but other things differ. Salvation always by faith.
6. Each has own responsibilities and tests.
7. Each dispensation moves God's plan closer to completion.

Comparison between Dispensational and Replacement Theology

Replacement theology “is the view that the church is the new or true Israel that has permanently replaced or superseded Israel as the people of God.” Another term, often found in academic circles, for replacement theology is supersessionism. Replacement theology has been the fuel that has energized medieval anti-Semitism, Eastern European pogroms, the Holocaust and contemporary disdain for the modern state of Israel. (Ice, What is replacement theology?)

Preterist and covenant theologian, Kenneth Gentry defines replacement theology—to which he holds—as follows: “We believe that the international Church has superseded for all times national Israel as the institution for the administration of divine blessing to the world.” ...That is, we believe that in the unfolding of the plan of God in history, the Christian Church is the very fruition of the redemptive purpose of God. As such, the multi-racial, international Church of Jesus Christ supersedes racial, national Israel as the focus of the kingdom of God. Indeed, we believe that the Church becomes “the Israel of God” (Gal. 6:16), the “seed of Abraham” (Gal. 3:29), “the circumcision” (Phil. 3:3), the “temple of God” (Eph. 2:19-22), and so forth. We believe that Jew and Gentile are eternally merged into a “new man” in the Church of Jesus Christ (Eph. 2:12–18). What God hath joined together let no man put asunder! (Ice, What is replacement theology?)

Covenant theology is a system of interpreting the Scriptures on the basis of two covenants: the covenant of works and the covenant of grace. Some covenant theologians specify three covenants: works, redemption, and grace. Covenant theology teaches that God initially made a covenant of works with Adam, promising eternal life for obedience and death for disobedience. Adam failed, and death entered the human race. God, however, moved to resolve man’s dilemma by entering into a covenant of grace through which the problem of sin and death would be overcome. Christ is the ultimate mediator of God’s covenant of grace. (Enns, 1997)

4. A Comparison of Covenant Theology and Dispensationalism

| Viewpoint | Covenant Theology | Dispensationalism |
|----------------------------------|--|--|
| Description | <p>Covenant theology centers on one overall major covenant known as the covenant of grace. Some have called it the covenant of redemption. By many this is defined as an eternal covenant among the members of the Godhead including the following elements: (1) the Father chose a people to be his own; (2) the Son was designated with his agreement to pay the penalty of their sin; and (3) the Holy Spirit was designated with his agreement to apply the work of the Son to this chosen people.”</p> <p>This covenant of grace is being worked out on earth in history through subordinate covenants, beginning with the covenant of works and culminating in the new covenant, which fulfills and completes God's work of grace to man on earth. These covenants include the Adamic covenant, Noahic covenant, Abrahamic covenant, Mosaic covenant, Davidic covenant, and new covenant.</p> <p>The covenant of grace is also used to explain the unity of redemption through all ages beginning with the Fall when the covenant of works ended.</p> <p>Covenant theology does not see each covenant as separate and distinct. Instead, each covenant builds on the previous ones, including aspects of previous covenants and culminating in the new covenant.</p> | <p>Dispensational theology looks on the world and the history of mankind as a household over which God is superintending the outworking of his purpose and will. This outworking of his purpose and will can be seen by noting the various periods or stages of different economies whereby God deals with his work and mankind in particular. These various stages or economies are called dispensations. Their number may include as many as seven: innocence, conscience, human government, promise, law, grace, and kingdom.</p> |
| God's People | <p>God has one people, represented by the saints of the Old Testament era and the saints of the New Testament era.</p> | <p>God has two people—Israel and the church. Israel is an earthly people, and the church his heavenly people.</p> |
| God's Plan for His People | <p>God has one people, the church, for whom he has one plan in all the ages since Adam: to call out this people into one body in both the Old and New Testament ages.</p> | <p>God has two separate peoples, Israel and the church, and also has two separate plans for these two distinct peoples. He plans an earthly kingdom for Israel. This kingdom has been postponed until Christ's coming in power, since Israel rejected it at Christ's first coming. During the church age God is calling out a heavenly people. Dispensationalists disagree over whether the two peoples will remain distinct in the eternal state.</p> |
| God's Plan of Salvation | <p>God has one plan of salvation for his people since the time of Adam. The plan is one of grace, being an outworking of the eternal covenant of grace and comes through faith in Jesus Christ.</p> | <p>God has only one plan of salvation, though this has often been misunderstood because of inexactness in some dispensational writings. Some have wrongly taught or understood that Old Testament believers were saved by works and sacrifices. However, most have believed that salvation has always been by grace through faith, but that the content of the faith may vary until the full revelation of God in Christ.</p> |

This chart represents traditional views and is based chiefly on the study of Richard P. Belcher, *A Comparison of Dispensationalism and Covenant Theology* (Columbia, S.C.: Richbarry Press, 1986).

4. Covenant Theology/Dispensationalism (continued)

| Viewpoint | Covenant Theology | Dispensationalism |
|--|---|---|
| The Place of Eternal Destiny for God's People | God has but one place for his people, since he has but one people, one plan, and one plan of salvation. His people will be in his presence for eternity. | There is disagreement among dispensationalists regarding the future state of Israel and the church. Many believe that the church will sit with Christ on his throne in the New Jerusalem during the millennium as he rules over the nations, while Israel will be the head of the nations on earth. |
| The Birth of the Church | The church existed prior to the New Testament era, including all the redeemed since Adam. Pentecost was not the beginning of the church but the empowering of the New Testament manifestation of God's people. | The church was born on the day of Pentecost and did not exist in history until that time. The church, the body of Christ, is not found in the Old Testament, and the Old Testament saints are not part of the body of Christ. |
| The Purpose of Christ's First Coming | Christ came to die for our sins and to establish the New Israel, the New Testament manifestation of the church. This continuation of God's plan placed the church under a new and better covenant, which was a new manifestation of the same Covenant of Grace. The kingdom that Jesus offered was the present, spiritual, and invisible kingdom. Some covenantalists (especially postmillennialists) also see a physical aspect to the kingdom. | Christ came to establish the messianic kingdom. Some dispensationalists believe that this was to be an earthly kingdom in fulfillment of the Old Testament promises to Israel. If the Jews had accepted Jesus' offer, this earthly kingdom would have been immediately established. Other dispensationalists believe that Christ did establish the messianic kingdom in some form in which the church participates but that the earthly kingdom awaits the second coming of Christ to the earth. Christ always intended the cross before the crown. |
| The Fulfillment of the New Covenant | The promises of the New Covenant mentioned in Jeremiah 31:31ff. are fulfilled in the New Testament. | Dispensationalists differ over whether only Israel is to participate in the New Covenant, at a later time, or whether both the church and Israel jointly participate. Some dispensationalists believe there is one new covenant with two applications: one for Israel and one for the church. Others believe that there are two new covenants: one for Israel and another one for the church. |
| The Problem of Amillennialism and Post-millennialism versus Pre-millennialism | Covenant theology has been amillennial historically, believing the kingdom to be present and spiritual, or postmillennial, believing the kingdom is being established on the earth with Christ's coming as the culmination. In recent years some covenant theologians have been premillennial, believing that there will be a future manifestation of God's kingdom on earth. However, God's dealings with Israel will be in connection with the church. Postmillennialists believe that the church is bringing in the kingdom now, with Israel ultimately to be made a part of the church. | All dispensationalists are premillennialists, though not necessarily pretribulationists. Premillennialists of this type believe that God will turn to the nation of Israel again apart from his work with the church and that there will be a thousand-year period of Christ's reign on David's throne in accordance with and in fulfillment of the prophecies of the Old Testament. |
| The Second Coming of Christ | Christ's coming will be to bring final judgment and the eternal state. Those who are premillennial assert that a millennial period will precede the judgment and eternal state. Postmillennialists believe that the kingdom is being established by the work of God's people on the earth until the time when Christ will bring it to completion at his coming. | The Rapture will occur first, according to most, then a tribulation period, followed by a thousand-year reign of Christ, after which there will be judgment and the eternal state. |

(House, 1992)

The Angelic Conflict

The Angelic Conflict

Nature and Attributes

Classification of Angels

Angels who are governmental rulers.

Ephesians 6:12 refers to “ranking of fallen angels”: rulers are “those who are first or high in rank”; powers are “those invested with authority”; world-forces of this darkness expresses the power or authority which they exercise over the world”; spiritual forces of wickedness describes the wicked spirits, “expressing their character and nature.” Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was not the king of Persia but rather a fallen angel under Satan’s control; he was a demon “of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity” (cf. Rev. 12:7). (Enns, 1997)

Angels who are highest ranking.

Michael is called the archangel in Jude 9 and the great prince in Daniel 12:1. Michael is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel is protector of Israel. (He is called “Michael your prince” in Dan. 10:21.) There were chief princes (Dan. 10:13), of whom Michael was one, as the highest ranking angels of God. Ruling angels (Eph. 3:10) are also mentioned, but no further details are given. (Enns, 1997)

Angels who are prominent individuals.

Michael - Michael (Dan. 10:13; 12:1; Jude 9). The name Michael means “who is like God?” and identifies the only one classified as an archangel in Scripture. Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9). Jehovah’s Witnesses and some Christians identify Michael as Christ; this view, however, would suggest Christ has less authority than Satan, which is untenable. (Enns, 1997)

Gabriel - Gabriel (Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record.... He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.” In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death

of Alexander the Great. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20). (Enns, 1997)

Lucifer - Lucifer (Isa. 14:12) means “shining one” or “star of the morning.” He may have been the wisest and most beautiful of all God’s created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God. (Enns, 1997)

Angels who are divine attendants.

Cherubim - Cherubim are “of the highest order or class, created with indescribable powers and beauty....Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.” They stood guard at the gate of the Garden of Eden, preventing sinful man from entering (Gen. 3:24); were the golden figures covering the mercy seat above the ark in the Holy of Holies (Exod. 25:17–22); and attended the glory of God in Ezekiel’s vision (Ezek. 1). Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had four wings and feet like a calf, gleaming like burnished bronze. In Ezekiel 1 they attended the glory of God preparatory for judgment. (Enns, 1997)

Seraphim - Seraphim, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isa. 6:3), it means “to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can stand before God and serve Him.” (Enns, 1997)

Ministry of Angels

Ministry to God - The cherubim have a ministry to God in defending the holiness of God; Seraphim have a ministry to God in surrounding the throne of God as they attend to His holiness. (Enns, 1997)

Ministry to Christ - Angels have a significant ministry to Christ from prior to His birth until His Second Advent. The fact that angels have this important ministry to Christ also emphasizes His deity; just as the angelic beings surround the throne of the Father so the angels attend to God the Son. (Enns, 1997)

Angels predicted His birth

Angels protected Him in infancy

Angels ministered to Him after the temptation

Angels strengthened Him at Gethsemane

Angels announced His resurrection

Angels attended His ascension

Angels will attend His Second Coming

Ministry to believers

- Physical protection
- Physical provision
- Encouragement
- Direction
- Assist in answers to prayer
- Carry believers home

Relationship to unbelievers

Angels have been and will be involved in meting out judgment on unbelievers. Angels announced the coming destruction of Sodom because of those people's sin (Gen. 19:12–13); prior to the climactic bowl judgments angels will announce the destruction of the world powers along with those that worshiped the beast (Rev. 14:4, 7, 8–9, 15, 17–18). Angels are seen judging the people of Jerusalem for their idolatry (Ezek. 9:1–11); an angel struck Herod Agrippa I for his blasphemy so that he died (Acts 12:23). Angels will also be instrumental in judgment at the end of the age when they cast unbelievers into the furnace of fire (Matt. 13:39–42); angels will sound the trumpet judgments during the Tribulation (Rev. 8:2–12; 9:1, 13; 11:15); angels pour out the bowl judgments upon the earth (Rev. 16:2–17). (Enns, 1997)

Angelic Observation

- 1st Timothy 3:16
- 1st Timothy 5:21
- 1st Peter 1:12

43. Biblical Teaching on Angels

| | |
|--|--|
| Origin | Angels were created as holy beings (Mark 8:38) by God (Col. 1:16) before the creation of the earth (Job 38:7) by fiat (Ps. 148:2, 5). |
| Nature | Angels were created with the ability to fellowship and with personality expressed by intellect (1 Peter 1:12), emotion (Job 38:7), and will (Isa. 14:12-15), but they are never said to be in the image of God, as man is. They are localized beings (Dan. 9:21-23), immortal (Luke 20:36), and have limited knowledge (Matt. 24:36). They are normally invisible (Col. 1:16) but have appeared to people in the form of male beings (Gen. 18:1-8), sometimes very unusual men (Dan. 10:5-6), and at times with some sort of supernatural dazzle (Matt. 28:3) and as unusual living creatures in heaven (Rev. 4:6-8). Usually their appearance affects the human concerned to respond in fear and agitation (Luke 1:29). |
| Spiritual Condition | Although all angels were created good, there are now two moral classifications: holy and elect (Mark 8:38; 1 Tim. 5:21) and evil and unclean (Luke 8:2; 11:24-26). They are aligned either with God (John 1:51) or with Satan (Matt. 25:41). |
| Similarities With Man | Created by God, localized, accountable to God (John 16:11), limited in knowledge (Matt. 24:36). |
| Differences From Man | Different order of being (Heb. 2:5-7), invisible, do not procreate (Matt. 22:28-30), greater in intelligence, strength, and swiftness (2 Peter 2:11), not subject to physical death. |
| Classifications | Rulers, powers, world forces (Eph. 6:12), dominion (Eph. 1:21) thrones (Col. 1:16). |
| Purpose | Fallen |
| | To promote Satan's program in opposing God (Rev. 12:7) by promoting rebellion (Gen. 3), idolatry (Lev. 17:7), false religions (1 John 4:1-4), and oppression of mankind. |
| Relationship to Believers | Wage war (Eph. 6:10-18), accuse (Rev. 12:10), plant doubt (Gen. 3:1-3), tempt to sin (Eph. 2:1-3), persecute (Rev. 12:13), prevent service (1 Thess. 2:18), disturb the church (2 Cor. 2:10-11). |
| Relationship to Christ on Earth | Satan tempted Christ (Mark 1:13), led people to betray and kill Him (Luke 22:3-4); Christ cast demons out and finally defeated them on the cross (Col. 2:15). |
| Place of Habitation | Heavenly (spiritual) realms (Eph. 6:12), abyss (Rev. 9:1-11), people (Mark 9:14-29), the bonds of darkness (Jude 6). |
| Destiny | Defeated by Christ (Col. 2:15), cast into the abyss during Millennium (Rev. 20:1-2), cast into lake of fire as final punishment (Rev. 20:10). |
| Specific Angels | Satan |
| | Michael, Gabriel |
| | Unfallen |
| | To serve God in worship (Rev. 4:6-11), in ministry (Heb. 1:7), in being God's messengers (Ps. 103:20), to act in God's government (Dan. 10:13, 21), protecting God's people (Ps. 34:7), executing God's judgment (Gen. 19:1). |
| | Reveal truth (Gal. 3:19), guide (Mt. 1:20-21); provide physical needs (1 Kings 19:6), protect (Dan. 3:24-28), deliver (Acts 5:17-20), encourage (Acts 5:19-20), act in answering prayer (Dan. 9:20-24), accompany the dead (Luke 16:22). |
| | Announced the birth of Christ (Luke 1:26-38), guided Joseph to safety (Matt. 2:14), ministered to Christ (Matt. 4:11; Luke 22:43), announced his resurrection (Matt. 28:2-4), ascension and return (Acts 1:11). |
| | In God's presence (Isa. 6:1-6), heavenly realms (Eph. 3:10) |
| | To be in God's presence and Christ's presence in his kingdom (Rev. 21-22) |

Satan

The New Testament evidence for Satan's existence is extensive. Every New Testament writer and nineteen of the books make reference to him (cf. Matt. 4:10; 12:26; Mark 1:13; 3:23, 26; 4:15; Luke 11:18; 22:3; John 13:27, etc.). Christ Himself makes reference to Satan twenty-five times. The fact of Satan's existence finds ultimate support in the veracity of Christ's words. Aside from prefall terms like Lucifer or cherub, there are many names for Satan in both Testaments that cumulatively establish his existence and evil character. (Enns, 1997)

The Beginning

Isaiah 14:12–17

Ezekiel 28:11–19

Satan's fall

Satan's fall is described in both Ezekiel 28 and Isaiah 14. Because of his sin Satan was cast from the presence of God (Ezek. 28:16). The reason for Satan's downfall was his pride; his heart was lifted up because of his beauty, and his wisdom became corrupt (28:17). The statement indicates Satan must have had extraordinarily high rank that led to his pride. Isaiah 14:12–14 further describes the sin that led to his downfall. Five "I will's" emphasize his sin (14:13–14). He desired to enter the very presence of God and establish his throne on God's throne above the other angels. He wanted to be like the "Most High." For that reason God thrust him down out of heaven. (Enns, 1997)

Three Possibilities for timing

I. End of Seven Days of Creation

II. Before Gen 1:1

III. Between Gen 1:1 and 1:2

The Judgment

Satan fell from his original exalted position.

Satan's ultimate defeat was pronounced in Eden.

Satan was rendered powerless through the cross.

Satan will be cast out of heaven during the Tribulation.

Satan will be bound in the pit for 1,000 years.

Satan will finally be cast into the lake of fire.

The Penalty

Matthew 25:41

Revelation 20:10

Satan's challenge of God's Integrity and Attempt to Destroy (Dean, 2000)

- Satan – Enmity Toward God.
- Satan – Egoism that Distorts Reality.
- Satan – Elimination of Divinely Ordained Roles.

Postponement of Penalty to Demonstrate Righteousness and Grace thru Christ (Dean, 2000)

- Christ – Emphasis on Love for God.
- Christ – Exhibited Perfect Humility.
- Christ – Established Role as Sacrificial Servant.

Current Activities (Waterhouse, 2003)

- Satan binds the lost (Matt 13:19; Mark 4:15; Luke 8:12; 2 Cor 4:4)
 - Through counterfeit religions that mimic true faith
 - By false doctrines (1 Tim 4:1)
 - By false ministers (Matt 7:15, 21-23; 2 Cor 11:13-15)
 - By false Christ's (Matt 24:23-24; 1 John 2:18, 22; 4:3)
 - By false followers (Matt 13:25, 36-39)
 - By a false, complicated, and perverted gospel (2 Cor 11:3-4; Gal 1:8)
 - By false religions (Matt 12:27; Rev 2:9)
 - Through religions and philosophies that are openly anti-Christian
 - By materialism, the lust of the eyes (John 13:2, 27)
 - By hedonism, the lust of the flesh (Eph 2:1-3; John 3:19-20)
 - By spiritism
 - Direct devil worship (Lev 19:31; 20:6, 27; Deut 18:9-12)
 - Idolatry (Deut 32:16-17; Ps 106:36-37)
 - Self-worship, humanism (1 Sam 15:23)
- Satan opposes God's people (Matt 16:23; 2 Cor 2:11; Eph 6:11-12)
 - Satan opposes believers through temptation (Matt 4:1; 1 Thes 3:5)
 - Temptation to materialism (Matt 6:24; 1 John 2:15-17)
 - Temptation to immorality (1 Cor 7:5)
 - Temptation to pride and self-sufficiency (1 Chr 21:1; 1 Tim 3:6)
 - Temptation to lie (John 8:44; Acts 5:3)
 - Temptation to doubt (Gen 3:1-5)
 - Satan opposes believers through divisions (Eph 4:26-27; James 3:14-16)
 - Satan opposes believers by accusing them (Luke 22:31-32; 1 Pet 5:7-9)
 - Satan opposes by trying to destroy Christian leaders (1 Chr 21:1; 1 Tim 3:7)
 - Satan opposes by mixing unbelievers in church (Matt 7:15; Acts 20:29)
 - Satan can oppose believers by causing physical problems (Job 2:7; 2 Cor 12:7)
 - Satan can oppose thru civil govt. and persecution (Dan 10:10ff; Rev 2:10)
 - Satan .. by lies (Jn 8:44), false miracles (2 Thes 2:9), and hindrances (1 Thes 2:18)

Mankind in Relation to Angelic Conflict - Ephesians 6:12

1. Satan attacked man's volition, which is focal point of man's character and the angelic conflict.
2. The failure of human volition mirrors the failure of the angelic volition prior to the rebellion.
3. Satan scored a tactical victory in the garden.
4. God knew Adam would fall and provided a grace plan. Satan's tactical victory sealed his defeat.
6. In man's fall, Adam violated:
 - a. Personal love for God
 - b. Reversed the male/female roles that God had ordained
 - c. Rejected position as servant of God
7. As a result of fall, God is able to demonstrate His righteousness and justice and that it is compatible with His love that He demonstrated thru His grace.

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