

# A DISPENSATIONAL BIBLE STUDY 1

## Lesson 1 God Gave Us a Book!

### God wants us to know some things.

God knows everything.

God knows what one needs \_\_\_\_\_ (Matthew 6:8). Jesus,

God the Son, knew \_\_\_\_\_ (John 2:24-25).

God tells the \_\_\_\_\_ at the very \_\_\_\_\_, and tells the things that have not  
\_\_\_\_\_ from \_\_\_\_\_ (Isaiah 46:9).

God even knows what \_\_\_\_\_ (Matthew 11:21-24).

God has chosen to **reveal** some of what He knows to man.

“Reveal” means \_\_\_\_\_.

God knows something but man \_\_\_\_\_.

God unveils it so that man \_\_\_\_\_. That’s revelation.

God has used many different means to reveal truths to mankind.

Some truth is observed through physical creation.

The heavens by day or night \_\_\_\_\_ without words, showing knowledge, intelligent  
design (Psalm 19:1-6).

The visible creation, showing evidence of design, makes one mindful of invisible things about  
God (Romans 1:20).

This creation requires everlasting \_\_\_\_\_ [at least as old as creation] (Romans  
1:20).

This creation requires a godhood - one who is by nature \_\_\_\_\_.

The Physical creation even tells men that this god is \_\_\_\_\_. He has given \_\_\_\_\_  
and seasons for \_\_\_\_\_ to fill mankind with \_\_\_\_\_ and \_\_\_\_\_ (Acts  
14:17, 15-16).

Revelation by observation of the visible creation is called **natural revelation**.

Natural revelation leaves man without \_\_\_\_\_ (Romans 1:20).

Is natural revelation enough? \_\_\_\_\_ Natural revelation doesn’t tell man:

\_\_\_\_\_ this god is.

That there is only \_\_\_\_\_ god.

What this god has \_\_\_\_\_ so that a man might have a \_\_\_\_\_ with him.

For this information, God has provided **special revelation**.

God came down and \_\_\_\_\_ and \_\_\_\_\_ with men, telling them what He was doing  
or was going to do.

He walked with \_\_\_\_\_ in the garden (Genesis 3:8; 2:16, 17).

He talked with \_\_\_\_\_ about the flood and how to prepare for it (Genesis 6:13ff).

He \_\_\_\_\_ up to Abraham and \_\_\_\_\_ with him (Genesis 18:1-10).

He told Abraham who He was, “I am the Lord who \_\_\_\_\_ to  
give you this land to possess it” (Genesis 15:7).

He told Abraham that He was going to make him a great \_\_\_\_\_ (Genesis 12:1-3). Could  
Abraham have known these things by just looking at the visible creation? \_\_\_\_\_

God the Son personally appeared to men as “the \_\_\_\_\_ [messenger] of the Lord” bringing  
special revelation to mankind (Judges 2:1).

God revealed truth by \_\_\_\_\_, causing men to see things with their \_\_\_\_\_ wide  
open, that others could not see (Numbers 24:4). Such visions were necessary for the people to  
continue doing God’s \_\_\_\_\_ (1 Samuel 3:1; Proverbs 29:18).

God revealed truth through \_\_\_\_\_ (Genesis 28:11-16; Daniel 4:1-5).

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God sent \_\_\_\_\_ with messages (Luke 1:26-33).

God revealed truth through \_\_\_\_\_ speaking by the Holy Spirit (Ephesians 3:5).

God has also given revelation in written form.

God has written some Himself but most of the time He has had men pen the words (Exodus 24:12; Revelation 1:19).

This written revelation is commonly known as the \_\_\_\_\_, which means \_\_\_\_\_. That book was written by \_\_\_\_\_ men over a period of \_\_\_\_\_ years.

It is God's special revelation to \_\_\_\_\_.

### **God breathed out His Book.**

In 2 Timothy 3:16 Paul wrote, "All Scripture is \_\_\_\_\_." When people speak, they breathe out \_\_\_\_\_. The Scriptures came from the \_\_\_\_\_ of God!

Sometimes God told men \_\_\_\_\_ (Joshua 1:7-8; Isaiah 8:1; Revelation 1:19).

The Holy Spirit made certain that no \_\_\_\_\_ were made.

The Spirit of the Lord spoke by \_\_\_\_\_, what the Lord wanted to say was on his \_\_\_\_\_ (2 Samuel 23:2).

The prophets of the Old Testament spoke as the Holy Spirit \_\_\_\_\_ them (2 Peter 1:21).

"Carry" or "bear" describes how the Holy Spirit made certain they \_\_\_\_\_ and wrote \_\_\_\_\_.

In 1 Corinthians 2 Paul explained how the Holy Spirit carried him.

Special revelation is necessary because the things which God has readied for those who love Him are \_\_\_\_\_ to humans (2:9). They don't \_\_\_\_\_ it, \_\_\_\_\_ it or \_\_\_\_\_ it!

God \_\_\_\_\_ these things through the work of the Holy Spirit (2:10). Paul did not speak in words taught by \_\_\_\_\_ wisdom but by words taught by the \_\_\_\_\_ (2:13).

At the end of verse 13, Paul uses the word "spiritual" twice but each word has a different Greek ending.

*Pneumatikos* is Greek for "spiritual."

The two words with their endings are *pneumatikois* and *pneumatika*. Those little endings are very important. The *ois* ending refers to "\_\_\_\_\_ " which in the Greek is *logois*. The *a* ending refers back to "\_\_\_\_\_ " at the beginning of the verse.

The meaning is then, "comparing spiritual \_\_\_\_\_ to spiritual \_\_\_\_\_."

The Holy Spirit compared the exact thing He wanted to \_\_\_\_\_ with the \_\_\_\_\_ which Paul knew so that Paul wrote exactly the right word to exactly describe the thing which God has prepared for those loving Him. That means, \_\_\_\_\_ word which Paul, John, Peter, David, Moses, Isaiah and the other writers wrote was exactly the word God wanted. This is how the Holy Spirit carried men along. He compared everything He wanted to say with the words the men knew. The result, the Bible said

\_\_\_\_\_. It was breathed by God.

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## Lesson 2 God Meant What He Said!

### Review

In the last lesson we saw that God knows \_\_\_\_\_. God has revealed some of what He knows to \_\_\_\_\_. God chose to give some of this revelation in \_\_\_\_\_. God \_\_\_\_\_ His Word, the Bible. We saw that the Holy Spirit mentally \_\_\_\_\_ men along, choosing the exact words to match what God wanted to say. The result is that the Bible is God's Word.

### Our Bibles, which Bible?

Perfect accuracy - being God breathed - only applies to the \_\_\_\_\_ penned by the human authors. If the Ephesian church made a one hundred percent accurate copy of the letter they received from Paul, it would still be just \_\_\_\_\_. The Holy Spirit was not carrying those people who were making the copy. What we have then is a \_\_\_\_\_ of that which God breathed. The following chart compares Paul's original with an accurate copy. Most believers don't read Greek and Hebrew copies of the Bible. Most read a \_\_\_\_\_. The measure of a good translation is how well it represents what God \_\_\_\_\_. Every translation has good points and bad. Following are two examples.

The NIV interpreted Paul's words, "It is good for a man not to \_\_\_\_\_ a woman." (1 Corinthians 7:1) with the phrase "It is good for a man not to \_\_\_\_\_." Good or Bad

The A.V. [KJV] often translates the word "age" with the word "\_\_\_\_\_ " (Mark 10:30).

We need to know the \_\_\_\_\_ and \_\_\_\_\_ of the translations we use.

We should avoid loyalty to \_\_\_\_\_ translation.

### It's right, It's right, It's right!

Since God chose every word which the writers of Scripture penned, that word was one hundred percent accurate. God may not have intended the Bible to be textbook on science and history but when the Bible crosses over these areas it is accurate.

**Science:** Following are examples comparing Science and the Bible's accurate revelation.

God created the entire universe with a word (Genesis 1) science recognizes the clear evidence for \_\_\_\_\_ becomes.

The Bible records that the hare chews the \_\_\_\_\_ (Leviticus 11:6).

The Bible like science uses \_\_\_\_\_ to describe the "rising" and "setting" of the sun (Malachi 1:11).

**History:** The following cases demonstrate the Bible's historical record is accurate.

The Bible recorded a race of people known as the \_\_\_\_\_ (Genesis 23:10; 2 Samuel 11:3).

Daniel recorded the name of \_\_\_\_\_ ruler of the \_\_\_\_\_ (Daniel 5:28, 31).

**Unrighteousness:** The Bible even accurately records unrighteous acts.

When Satan lied to Eve in the garden, the Bible records that lie (Genesis 3:3-4; John 8:). It doesn't present the lie as truth but accurately records the lie as a \_\_\_\_\_.

When Ananias and Saphira lied, the Bible accurately records their act as a \_\_\_\_\_. (Acts 5:1-10).

When Christ was left alone with the woman who had been caught in adultery, He told her, "Neither do I condemn you. Go and \_\_\_\_\_." (John 8:11).

The Bible does not approve of sin. It does not hide these acts. It records them accurately.

### Black and White

Since it is true that God chose every word, then every word is important. Sometimes we are tempted to think that God just uses different words for variety. However, God chose different words to

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communicate His revelation accurately. Seldom do absolute synonyms exist. Similar words develop because each word has its own emphasis.

“Create” in Genesis 1:1 meant \_\_\_\_\_.

“Made”, in Genesis 1:7 meant \_\_\_\_\_ created in verse 6.

Since God chose every word, then even the form of the words is important.

God promised Abraham that He would \_\_\_\_\_ His seed (Genesis 22:17).

He also called the seed \_\_\_\_\_.

Paul wrote that the seed is \_\_\_\_\_ - \_\_\_\_\_ (Galatians 3:16).

The seed is multiplied because we \_\_\_\_\_ in Him (Galatians 3:27-29).

### **Babes, Children and Sons**

The New Testament writers used a group of Greek words which describe human \_\_\_\_\_. God chose to use these words to describe the spiritual status and development of New Testament believers.

*Brephos* “babe” describes a \_\_\_\_\_. It compares the hunger which a believer should have (1 Peter 2:2).

*Napios* “babe” is a child who \_\_\_\_\_ but can not yet \_\_\_\_\_. The Corinthians were “babes”, they felt they were intellectuals but couldn’t even articulate or digest basic Bible truth (1 Corinthians 3:1; cp Hebrews 5:13).

*Paidia* “child” is a young child who is \_\_\_\_\_, similar to our idea of a \_\_\_\_\_. It describes spiritually \_\_\_\_\_ believers who have begun to \_\_\_\_\_ (1 John 2:13, 18).

*Teknon* “child” emphasizes \_\_\_\_\_ and therefore describes God’s children as those who are legitimately \_\_\_\_\_ from God (cp 1 John 5:1).

*Huios* “son” emphasizes one who has \_\_\_\_\_ within a family to a position of \_\_\_\_\_ (Galatians 4:1-5).

If these words were treated as synonyms, the full truth which God desired to reveal would be missed. God chose each word of Scripture

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## Lesson 3 God Wants Us to Do Something, but What?

### The Scriptures have inherent power

#### The Law had power for living

God gave revelation to the \_\_\_\_\_ in the form of Law.

The instruction of the Law was able to make one \_\_\_\_\_ and \_\_\_\_\_ in this life (Joshua 1:7, 8).

The law revealed a \_\_\_\_\_ Israel could have before God (Deuteronomy 6:25).

Paul called this righteousness from the Law “\_\_\_\_\_” (Philippians 3:9). This righteousness resulted in earthly blessings (Psalm 5:12)

The Law had power to bring both \_\_\_\_\_ and \_\_\_\_\_, depending upon one’s disobedience or disobedience (Deuteronomy 11:26-28).

In Deuteronomy 28 God promised to bless the \_\_\_\_\_ of their body, the \_\_\_\_\_ of the ground, the \_\_\_\_\_ of their cattle and flocks (4). He would bless their \_\_\_\_\_ and \_\_\_\_\_ (5). Their enemies would be \_\_\_\_\_ (7).

However, if they disobeyed the law their \_\_\_\_\_ and \_\_\_\_\_ would be cursed (17). The \_\_\_\_\_ of their body, \_\_\_\_\_ of the land, \_\_\_\_\_ of their cattle and \_\_\_\_\_ of their flocks (18). They would also be \_\_\_\_\_ before their enemies (25).

#### The Gospel concerning Christ is God’s power for salvation

The good news is that Christ died \_\_\_\_\_, He was \_\_\_\_\_ and He \_\_\_\_\_ the third day according to the Scriptures (1 Corinthians 15:3-4).

The good news is God’s \_\_\_\_\_ for salvation (Romans 1:16). It has enough power that one can be saved if he \_\_\_\_\_ in Jesus Christ as the gospel describes Him.

Because the message is powerful, Satan, the god of this age, \_\_\_\_\_ the minds of the unbelieving ones so that the light which is the gospel about the glory of Christ can not \_\_\_\_\_ to them (2 Corinthians 4:3-4).

#### The New Testament letters are powerful

The Scriptures have power to discern the \_\_\_\_\_ and \_\_\_\_\_ of the heart (Hebrews 4:11-12). There is a \_\_\_\_\_ for the believer (Hebrews 4:9). It is not a Sabbath day as the Jews had under \_\_\_\_\_. It is a \_\_\_\_\_ rest for the believer who \_\_\_\_\_. God can give him that rest when ceases from his \_\_\_\_\_ (Hebrews 4:10). As he learns all God has provided him in \_\_\_\_\_, he realizes he does not have to earn anything. The Word exposes the thoughts and things about which he is enthused. It leads him away from his \_\_\_\_\_ or self efforts to the throne of \_\_\_\_\_ (Hebrews 4:16).

This is more of the Word’s inherent \_\_\_\_\_.

#### The Scriptures have authority

##### The Scriptures had immediate authority for those who were addressed.

The Jews at Sinai were under the authority of \_\_\_\_\_ when it was given to them. The following generations of Jews were also under that Law because God meant for it to be taught to \_\_\_\_\_ of the nation Israel (Deuteronomy 11:19).

The believers to whom a New Testament letter was addressed, were under the authority of the instructions in the letter (1 Corinthians 14:37). When Paul wrote the Corinthians regarding the issue of lawsuits between \_\_\_\_\_ it had immediate authority because it directly addressed an \_\_\_\_\_ which they faced (1 Corinthians 6:1-6). Paul knew they had a problem and it was directly addressed. This is \_\_\_\_\_ authority.

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**The Scriptures have mediate authority for those who later read the revelation and are under the same circumstances as the original readers.**

In order for a passage to be authoritative for our daily lives, we must meet two conditions. We must first be \_\_\_\_\_. The New Testament believer has been given \_\_\_\_\_ (John 15:26). Today, if an individual does not have the Holy Spirit, he is \_\_\_\_\_ (Romans 8:9). Before the Father and the Son sent the Spirit, \_\_\_\_\_ all believers had a relationship to the Spirit. Because this was so when Christ was upon the earth, people could \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ for the Father to give to them \_\_\_\_\_ (Luke 11:9-13). Since we already have the Holy Spirit, we are not \_\_\_\_\_ the people who were seeking to receive the Holy Spirit, therefore such an instruction as ask, seek and knock \_\_\_\_\_ for our conduct.

Paul's instructions in Ephesians 5:21, 22, 25 for believers to \_\_\_\_\_ to one another, for wives to \_\_\_\_\_ to their husbands, and for husbands to \_\_\_\_\_ their wives are all based upon the Spirit's \_\_\_\_\_ in verse 18. Therefore, unless one is first \_\_\_\_\_, he is unable to \_\_\_\_\_ the instructions given in verses 21, 22, 25. Verse 22 is authoritative for Spirit-filled \_\_\_\_\_ and verse 25 is authoritative for Spirit-filled \_\_\_\_\_. A believer must first be like the \_\_\_\_\_ for that passage to be authoritative for his practice.

1 Peter 5:1-4 instructs elders, to \_\_\_\_\_ which involves pastoring - teaching. This passage informs other believers what they should expect from their elders but it is not authoritative for their \_\_\_\_\_. A believer must be an elder, not merely a New Testament believer in order for this passage to be authoritative for his practice.

If we meet the first condition, there is a second requirement; the believer must be in the same \_\_\_\_\_ as the original readers. 1 John 2:15 instructs the young men (v. 14) to stop \_\_\_\_\_. This is authoritative for believers who are \_\_\_\_\_ and not for believers who are properly using love for God and His family. Galatians 6:1 is authoritative if a believer is \_\_\_\_\_ and sees a believer caught in a \_\_\_\_\_. Hebrews 10:25 addressed believers who were abandoning the \_\_\_\_\_ together of believers. They had previously \_\_\_\_\_ (v. 32) and had been made a public \_\_\_\_\_ through \_\_\_\_\_ and \_\_\_\_\_ (v. 33). They had even had their personal property \_\_\_\_\_ (v. 34). Now some had made a habit of giving up the assembly of believers. They needed to keep on assembling and not \_\_\_\_\_ (v. 35). This passage is authoritative for a believer today, if he is being tempted to stop assembling with believers due to outside pressure and persecution. By observing these simple conditions, the believer avoids contradicting Scriptures.

Is the believer today to guard the Sabbath (Exodus 20:8-11) or is he to not let anyone judge him with respect to sabbath days (Colossians 2:16)? We are not the same kind of people addressed in Exodus 20 but we are like the Colossians, New Testament believers.

Is the believer today to hate those who hate God (Psalm 139:21) or is the believer to consider hatred a work of the flesh which is to be put away (Galatians 5:20; Ephesians 4:31)? The New Testament believer is to have a different outlook.

Should the New Testament believer worry about losing the Holy Spirit as David worried and as Saul experienced (Psalm 51:10-11) or does the Holy Spirit seal him until the day of complete redemption even if he grieves the Spirit (Ephesians 1:13; 4:30)?

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By recognizing the original readers and their circumstances, we can compare ourselves to them and determine whether what Scriptures are authoritative for our conduct and avoid contradictions.

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### Lesson 4 God's Word Should Be Healthy

In Luke 7:10 Christ healed the Centurion's slave. When the Centurion returned home he found the slave \_\_\_\_\_. **Healthy** translates the Greek word *hugianos* from which the English word hygiene derives. It describes \_\_\_\_\_ health in this passage.

Paul used this word nine times to describe \_\_\_\_\_. We have seen, that all Scripture is authoritative for our faith but not all Scripture is authoritative for our \_\_\_\_\_. Distinguishing that which we believe from that which we believe and practice is at the heart of healthy truth.

"The faith" is the specific body of truth which describes how a believer can live the spiritual life.

A believer resists \_\_\_\_\_ by the faith (1 Peter 5:7).

Paul \_\_\_\_\_ the faith (2 Timothy 4:7).

The faith involves basic Christian living. It is important that such truths remain \_\_\_\_\_. Titus was to reprove the believers so they might be healthy in \_\_\_\_\_ (Titus 1:12-13). A qualification for elders is, they must be \_\_\_\_\_ (Titus 2:2). Healthy in the faith is an accurate understanding of how \_\_\_\_\_.

### Healthy Doctrine and Words

In the remaining passages, Paul describes words and doctrine as healthy. It is necessary to distinguish the two words for doctrine which Paul uses in these passages.

The Greek *didache* describes doctrine which is authoritative for \_\_\_\_\_. The word *didaskalia* describes doctrine which is authoritative for \_\_\_\_\_. This distinction is seen in 2 Timothy 3:16. Doctrine to be believed [ *didaskalia* ] is distinguished from "instruction \_\_\_\_\_". The first is truth we believe but don't practice, but the last describes practical righteous living.

In **Titus 1:9** these two words are distinguished. A bishop must "hold firmly to the \_\_\_\_\_ word, measured by \_\_\_\_\_ [ *didache* ]." "Faithful word" means \_\_\_\_\_. He can depend on it \_\_\_\_\_. Paul states that it is measured by doctrine. This doctrine is authoritative for our faith and practice. A bishop must first hold firmly to the truth by which one lives the spiritual life.

There are two results. He is able to use \_\_\_\_\_ doctrine [ *didaskalia* ] to \_\_\_\_\_ and \_\_\_\_\_ those who oppose him. They oppose by giving heed to \_\_\_\_\_, \_\_\_\_\_ and turning \_\_\_\_\_ (Titus 1:14). They misuse Old Testament \_\_\_\_\_. By holding firmly to truth the believer is to \_\_\_\_\_, he is able to keep the truth which is not for his practice \_\_\_\_\_ and use it properly. He can convince them, showing what that truth truly meant and for what it was intended. That is \_\_\_\_\_.

### 1 Timothy 1:10 -

Timothy was to charge believers not to \_\_\_\_\_. They were not to give their attention to \_\_\_\_\_ and \_\_\_\_\_ (v. 4). "Myths" describes the misuse of the \_\_\_\_\_ for the believer today. Some were trying to be " \_\_\_\_\_ " (v. 7) instead of giving attention to the dispensation [not "godly edification"] from God, the one in faith (v. 4). This is a way of life by \_\_\_\_\_ in contrast to the myths. The law teachers didn't know what they were \_\_\_\_\_ or \_\_\_\_\_ (v. 7). They failed to realize that the law is not for a \_\_\_\_\_ (v. 9). It is for \_\_\_\_\_ men (v. 9). Paul lists several types of lawless people (9-10). In verse 10 he adds, "and if there is anything else contrary to healthy doctrine [ *didaskalia* ]." This is doctrine for \_\_\_\_\_ not \_\_\_\_\_. It doesn't tell a believer how to \_\_\_\_\_ but does point out various \_\_\_\_\_. It does not explain how \_\_\_\_\_.

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to \_\_\_\_\_ such problems or how to \_\_\_\_\_. A fire detector can warn that there is smoke but can't put out the fire. It can't remove people from the building. This is the law today! It points out failure and it does this \_\_\_\_\_ (v. 8). Letting the Law do that and no more maintains the \_\_\_\_\_ of this kind of doctrine.

### 1 Timothy 6:3 -

The misapplication of law affected the New Testament truth of \_\_\_\_\_ (v. 3). God promised Israel material prosperity for obedience to \_\_\_\_\_ (Deuteronomy 29:9). By misapplying the law, some concluded the New Testament truth for godliness was a means of \_\_\_\_\_ (v. 5). These are mentally \_\_\_\_\_ (v. 4). Godliness with contentment is itself \_\_\_\_\_ (v. 6)! These people mixed Old Testament prosperity promises with New Testament revelation. They did not give their attention to healthy \_\_\_\_\_, even the doctrine [*didaskalia*] which is measured by \_\_\_\_\_ (v. 3). Since this Old Testament doctrine is not authoritative for our practice, it is not to interfere with or infect \_\_\_\_\_ and should not be the \_\_\_\_\_ of godliness. Healthy words maintain that Israel's success and our success are measured \_\_\_\_\_. Healthy words do not mingle or confuse the two doctrines.

### 2 Timothy 1:13 -

Paul had left Timothy an example of healthy words. He had seen how Paul applied Scripture and lived by New Testament truth regarding faith and love in Christ. Timothy was now to guard that which had been entrusted to him (v. 14).

### 2 Timothy 4:3 -

Paul charged Timothy to speak the Word with \_\_\_\_\_ [don't apologize for it or present options] (v. 2). Timothy was to remain faithful when it was \_\_\_\_\_ and \_\_\_\_\_ (v. 2). He was also to \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ others by means of longsuffering and doctrine [*didache*] (v. 2). This is doctrine authoritative for \_\_\_\_\_ and \_\_\_\_\_. The time was approaching when people would no longer \_\_\_\_\_ with healthy doctrine [*didaskalia*] (v. 3). They would want teachers to \_\_\_\_\_ their ears (v. 3). They wouldn't put up with people teaching Old Testament truth \_\_\_\_\_, in a healthy manner. They would want someone to teach them how to \_\_\_\_\_ by Old Testament revelation. They would find enough willing teachers, that Paul's says, they would " \_\_\_\_\_ " this kind of teacher. By giving his attention to the accurate teaching of how to live, it would be the basis for countering such rampant misuse of Scripture.

### Titus 2:1 -

This verse summarizes Titus chapter one. To those who are \_\_\_\_\_, all things are \_\_\_\_\_ (1:15). To those who are \_\_\_\_\_ and \_\_\_\_\_, nothing is clean (1:15). Even their \_\_\_\_\_ and \_\_\_\_\_ are defiled (1:15). They confess that they know God but their works say otherwise (1:16). They are \_\_\_\_\_ in every good work (1:16). These good works were previously prepared for the believer by God (Ephesians 2:10). They are the result of salvation by \_\_\_\_\_ through \_\_\_\_\_ (Ephesians 2:8-9). These good works are based upon New Testament revelation. Since these are unapproved, they are not living by the \_\_\_\_\_. Titus was to counter this by speaking that which is proper to healthy doctrine which is for our faith not practice. The best antidote for misuse of doctrine is the correct use of the abused doctrine.

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Mixing truth which is for our faith with truth which is for our faith and practice ruins its healthiness. It can even cause that truth to be spiritually dangerous. It is important that we distinguish such truth and use it properly as God intended not as we decide for ourselves.

# A DISPENSATIONAL BIBLE STUDY 11

## Dispensations, Ages, Kingdoms & Covenants part 1

Before studying the individual dispensations, it is necessary to understand that literal interpretation results in recognizing dispensations. Dispensationalism is not a way of interpreting the Scriptures. Dispensationalism is the result of a consistent literal interpretation of the Scriptures. The interpreter should interpret the Scriptures literally. He should desire to do so with consistency. As a result he will recognize distinctions in how God has and is working out His plan upon this earth.

### Literal Interpretation Is Based Upon Fulfilled Prophecy

God has revealed some of what He knows to mankind in a \_\_\_\_\_ form. This form is \_\_\_\_\_, known as the Bible.

God the Holy Spirit chose every \_\_\_\_\_ so that the Bible states exactly what God \_\_\_\_\_ to say. Since every word is exactly the one what God wanted, literal interpretation is based upon respect for the words. We should expect the words to mean something because God chose them.

### Literal and Allegorical Interpretation

How does one determine how he should interpret Scripture? Most teachers accept that literal interpretation is normal for most of Scripture. Some use allegorical interpretation. Allegorical interpretation treats the words as meaning \_\_\_\_\_. Literal interpretation is the interpretation which the Bible itself demonstrates. Observation of the human authors' interpretations of \_\_\_\_\_, specifically \_\_\_\_\_, set the standard for the modern interpreter's approach.

### Literal Interpretation and Fulfilled Prophecy

The Old Testament is filled with prophetic statements, which have been fulfilled. Consider some of the following Old Testament statements concerning the Messiah and their fulfillment during His life. Note whether these prophecies were literally or allegorically fulfilled.

He was born of a \_\_\_\_\_ (Isaiah 7:14; Matthew 1:22-23). \_\_\_\_\_

He would be born in Bethlehem (Micah 5:1-5; Matthew 2:1-6). \_\_\_\_\_

He would come out of Egypt (Hosea 11:1; Matthew 2:15). \_\_\_\_\_

Though born in Bethlehem and called out of Egypt, He was from Nazareth and called the Nazarene, [Nazareth "the branch", "the garden" (Matthew 2:23; cp Isaiah 11:1). \_\_\_\_\_

In His trial, crucifixion and burial He would be:

betrayed for 30 pieces of silver (Zechariah 11:12-13; Matthew 26:14-15) \_\_\_\_\_; spat upon, beaten and scourged (Isaiah 50:6; Matthew 27:26, 30) \_\_\_\_\_; His hands and feet would be pierced (Psalm 22:16; Matthew 27:31, 35-36) \_\_\_\_\_; men would cast lots for His garments (Psalm 22:18; Matthew 27:31, 35-36) \_\_\_\_\_; crucified among transgressors (Isaiah 53:12; Luke 22:37) \_\_\_\_\_; given gall and vinegar (Psalm 69:21; Matthew 27:34, 39) \_\_\_\_\_; pierced and not a bone was broken (Zechariah 12:10; Psalm 34:20; John 19:34, 37; John 19:36) \_\_\_\_\_; though crucified among lawless ones He was buried with the rich (Isaiah 53:9; Matthew 27:57-60) \_\_\_\_\_.

69 sets of seven years were prophesied describing the Messiah's arrival and cutting off (Daniel 9:25-26). The decree was made in 445 BC (Nehemiah 2:1, 5-8).  $7 \times 69 = 483$  |  $483 \times 360$  [Jewish year] = 173880 |  $173880 \div 365$  [Gentile year] = 476 years.  $476 - 445$  [BC] = 31 AD 31-1 [the 0 between 1 BC and 1 AD] = 30 AD the year of Christ's death. This prophecy was fulfilled to the very week and day which Christ was crucified. These are a sample of fulfilled Messianic prophecies. They all are \_\_\_\_\_ fulfillment. Not one was \_\_\_\_\_!

Non-messianic prophecies have also been fulfilled literally.

God prophesied to Abraham that his descendants would be foreigners and slaves in a land that was not theirs for \_\_\_\_\_ (Genesis 15:13).

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150 years before he reigned, \_\_\_\_\_ was named as the foreign king by whom Jerusalem would be rebuilt, though Jerusalem \_\_\_\_\_ when Isaiah wrote (Isaiah 44:28-45:1).

Daniel prophesied that there would be a decree resulting in the rebuilding of \_\_\_\_\_. This decree started 69 sets of seven years [483 years]. When these years would be fulfilled the Messiah would be cut off. Then the people of the coming prince would destroy \_\_\_\_\_ and its \_\_\_\_\_ [the temple] (Daniel 9:26). Again, this is \_\_\_\_\_ fulfilled.

The literal fulfillment of these prophecies and many more demonstrates literal interpretation. We arrive at a literal interpretation by observation. We observe that God literally fulfilled these prophecies. Since He literally fulfilled them, we observe that God literally meant what He said. God can speak in allegory. God uses metaphors and word pictures but these are always obvious and do not contradict a literal interpretation.

### **Basic Literal Interpretation**

The Bible as God's inerrant, infallible written revelation is the foundation of literal interpretation.

God formed within a literal day Adam's physical body from \_\_\_\_\_ and later Eve's physical body from a \_\_\_\_\_ from Adam. (Genesis 2:7, 21-22).

God \_\_\_\_\_ from nothing Adam and Eve's immaterial spirits and souls (Genesis 1:26-27).

God met with Moses on Sinai and gave to him the law on \_\_\_\_\_, with words written by His own \_\_\_\_\_ (Exodus 19:18-20:22; 31:18).

Israelites who practiced God's law were rewarded for guarding God's \_\_\_\_\_ (Psalm 19:11-12).

David's Shepherd-Jehovah protected him when he walked where his life was in \_\_\_\_\_ (Psalm 23:1, 4). David chose to spend the rest of his days at God's \_\_\_\_\_ [tabernacle] (Psalm 23:6).

A real man named \_\_\_\_\_ was swallowed by a real \_\_\_\_\_ appointed by Jehovah (Jonah 1:17).

Ezekiel saw in real visions from God, cherubs below the manifestation of God (Ezekiel 1:1-22).

Knowing that the Bible is God's inerrant, infallible Word, we do not attempt to explain these away, or make them imaginative representations of something else [allegory]. We accept these as literal accounts of historical events. When we teach these Old Testament accounts as the real historical events that they were, we are practicing literal interpretation.

**Literal interpretation is not letteral.** Literal interpretation recognizes figures of speech.

God does not have \_\_\_\_\_ (Exodus 19:4; Psalm 36:7). Such descriptions are pictures which communicate the work of God on behalf of those in His care .

The four corners of the earth (Isaiah 11:12; Revelation 7:1; 20:8), picture the four \_\_\_\_\_.

God has no \_\_\_\_\_ nor possesses a \_\_\_\_\_ (Exodus 7:4 et al; Psalm 136:12).

Such metaphors are vivid illustrations of how God exercises His \_\_\_\_\_ on behalf of people.

We know God does not have physical parts because God is \_\_\_\_\_ (John 4:24) and a spirit does not have a \_\_\_\_\_ (Luke 24:39). A letteral interpretation would insist that God has arms, hands, wings, etc.. This is not true literal interpretation. This is interpretation that fails to recognize figures of speech.

Cherubs are a host of beings who are the direct creation of God unlike anything we have observed (Ezekiel 10:20). We accept that these are real beings who operate in the presence of God. We have never observed creation taking place but we interpret it literally and accept that God brought creation into finished (not primordial) existence because He said He did. We are not accustomed to seeing people come back from the dead, especially after three or four days. Yet we accept that Christ did indeed bring Lazarus back to life and even permanently raised Himself from the dead (John 11:43-45; 2:19-21). Our faith rests upon the resurrection of Christ. Literal interpretation recognizes things taught

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in Scripture that are different from what we might be accustomed to in this present state. Literal interpretation respects these as genuine events although different from what we may know.

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**THE DAYS GOD DEDICATES** God has set different days throughout history which people have observed in various ways according to God's directions.

1. God \_\_\_\_\_, "sabbathed" on the seventh day of creation (Genesis 2:1-3). The word "rested" in many of our Bibles translates the Hebrew Sabbat, from which we get our word "\_\_\_\_\_". It means to \_\_\_\_\_, to \_\_\_\_\_, to \_\_\_\_\_ " God did not tire from His work, therefore needing rest, rather He **stopped** creating.

2. There is no indication that a sabbath was observed or commanded until \_\_\_\_\_ (Exodus 16:23; Nehemiah 9:13-14).

3. God gave Israel the Sabbath as a \_\_\_\_\_ (Exodus 31:13-17). If the Sabbath had been common before God brought Israel out of Egypt there would have been no sign. It would have been nothing unusual. The sign was that God had given them something \_\_\_\_\_ from that to which they had been accustomed. God also gave other Sabbath days which Israel was to observe such as \_\_\_\_\_, \_\_\_\_\_, Feast of \_\_\_\_\_, Feast of \_\_\_\_\_ etc. (Leviticus 23:5-8, 16 & 21, 24-25, 39). God also gave Israel a Sabbath \_\_\_\_\_ every seventh year and every fiftieth year (Leviticus 25:2-5, 11-12).

4. The New Testament Church met on the first of the week (Acts 20:7; 1 Corinthians 16:2). The first day of the week was the day of Christ's resurrection (John 20:1, 19) There is no day demanded for the Church to keep or during which believers must cease from physical labors (Romans 14:5-6; Colossians 2:16). There is a sabbath type rest [*sabbatismos*] for believers who cease from the labors as God did from His (Hebrews 4:9). The works from which the believers rest are not physical but law works which allowed Old Testament Jews to approach God in the Tabernacle. We come to the throne of grace and therefore cease from trying to observe the Law and simply approach with boldness (v. 16). We must be diligent to enter the rest and leave law works behind (v. 11).

5. The Sabbath will be observed in the kingdom and eternity (Ezekiel 44:24; Isaiah 66:22-23).

### THE FOOD GOD ALLOWS TO BE EATEN

6. Man could eat \_\_\_\_\_ but \_\_\_\_\_! God commanded Adam to eat from every tree of the garden but the tree of the knowledge of good and evil (Genesis 2:16-17). There is no change in this rule until after the flood in Noah's days.

7. God gave Noah and his descendants \_\_\_\_\_ and \_\_\_\_\_ to eat (Genesis 9:1-5). The only restriction God gave regarded eating meat with its \_\_\_\_\_ still in it.

8. God greatly restricted what Israel could eat. The Law's purpose for these restrictions was to make Israel \_\_\_\_\_ from the other nations (Leviticus 11:1-47, esp. v. 44).

9. God has given \_\_\_\_\_ particular restrictions regarding food to us. All food is permissible today (1 Timothy 4:3-5). We are to \_\_\_\_\_ if we receive it with thanksgiving and set it apart by intercession. We have restrictions which vary with our circumstances. If our \_\_\_\_\_ or \_\_\_\_\_ as well as other practices causes a brother to stumble, that is, hinders growth or is made bold to follow our example even though he doubts that he should, then we are \_\_\_\_\_ for his sake (Romans 14:20-23). We are also to \_\_\_\_\_ from foods set before us by anyone who is \_\_\_\_\_ and gives a special religious significance to the food. We do this so that he does not count the us to be sharing with his \_\_\_\_\_ (1 Corinthians 10:20, 27-31).

### THE MONEY GOD DEMANDS

10. No money was required during the time from Adam to Noah for there was no one to support.

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11. Abraham gave from the \_\_\_\_\_, less the cost to his men (Genesis 14:16-24).
12. A ten percent tax [\_\_\_\_\_] was instituted for Israel to support the Levites, who had no \_\_\_\_\_ in the land (Leviticus 27:30-34; Numbers 18:20-32). The tithe was their inheritance.
13. No amount is specified for believers today. Each believer is to give as he \_\_\_\_\_, not from \_\_\_\_\_ or \_\_\_\_\_ (2 Corinthians 9:6-7; 1 Corinthians 16:1-3).
14. In the coming kingdom, the nations will bring all their goods [\_\_\_\_\_] to Jerusalem to be evenly distributed (Isaiah 60:9-11; 61:6; Revelation 21:24).

### THE INSTRUCTION FROM GOD FOR MEN

15. God appeared \_\_\_\_\_ to \_\_\_\_\_ with men from Adam to Moses to give special revelation.
16. Men had to give the sense of the \_\_\_\_\_ to other Israelites while under the Law (Nehemiah 8:8).
17. Christ told His disciples not to \_\_\_\_\_ about what to say when they would be brought before government officials for \_\_\_\_\_ would give them the words to say (Matthew 10:19-20).
18. We are to be \_\_\_\_\_ to give a \_\_\_\_\_ concerning the hope in us (1 Peter 3:15).
19. Christ gave some spiritual gifts for the \_\_\_\_\_ of the saints (Ephesians 4:11-12).
20. Spiritually young believers are not to worry about having human \_\_\_\_\_ because the Spirit teaches us \_\_\_\_\_ regarding antichrists and to \_\_\_\_\_ in Christ (1 John 2:27).
21. During the Millennial kingdom, when the New Covenant is enacted, men will have no need to \_\_\_\_\_ his neighbor for all know the Lord (Jeremiah 31:34).

### THE CHANGING FACE OF PLANET EARTH

The face of earth has changed at God's hand through history and will change in the future.

Original creation Genesis 1:1

**Catastrophe #1** Genesis 1:2 "Without \_\_\_\_\_ [\_\_\_\_\_] and \_\_\_\_\_ [\_\_\_\_\_]"

Satan was on the original earth (beautiful Ezekiel 28). The original earth was \_\_\_\_\_ this way (Isaiah 45:18). The Spirit \_\_\_\_\_ over the deep [no land until third day Gen. 1:9-10]. The original earth was \_\_\_\_\_ by a flood (2 Peter 3:4-6 [2 floods] "out of" and "through").

**Catastrophe #2** Genesis 1:9-10 "dry land appear"

Great pressure and stress to raise the land above the water.

**Catastrophe #3** Genesis 6-8 Noah's flood

God placed some water \_\_\_\_\_ and \_\_\_\_\_ our atmosphere (Genesis 1:6-8). God would destroy all flesh by a flood of water (Genesis 6:13, 17). God opened water beneath the surface "fountains of the deep" (Genesis 7:11). God poured water upon the surface for \_\_\_\_\_ (Genesis 7:12, 20, 24). This would have carved many canyons, buried animals, and laid oil and coal beds.

**Catastrophe #4** Genesis 10:25 "earth divided"

The man Peleg is singled out with reason. "Peleg" means to divide \_\_\_\_\_ (Job 38:25). The nations were also \_\_\_\_\_ [*parad*] (Genesis 10:32). All the continents moved in one man's lifetime c. 200 years. The nations were \_\_\_\_\_ over the earth [*putz*] (Genesis 11:8-9). Moses used three appropriate words for the divisions that took place. Many mountain ranges and islands would have formed by the movement of continents.

**Catastrophe #5** Revelation 6:12-17 "the sixth seal"

God's judgment affects the whole universe (v. 14). Every mountain and island are moved - great earthquakes.

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### **Catastrophe #6** Revelation 16:17-17:18 The Second Coming of Christ

The mount of Olives \_\_\_\_\_ against the natural fault (Zechariah 14:1-6). The islands \_\_\_\_\_ into the sea and the mountains are \_\_\_\_\_. The wilderness will be changed by water from the hills. (Isaiah 35:1,2,6). The mountains will flow with the necessary water (Joel 3:18).

### **Catastrophe #7** 2 Peter 3:10-13 Destruction of present heavens and earth.

The present earth will \_\_\_\_\_ (Revelation 21:1; Isaiah 65:17; 66:22). The fire is already stored up in the \_\_\_\_\_ (Deuteronomy 32:22).

### **THE CHANGING PRESENCE OF GOD**

**God with Man** - These appearances were personal. God's appearance in Genesis 18 and 32 demonstrate that prior to the incarnation, God could temporarily appear in a human form. These appearances indicate how God was appearing throughout history, to Adam, Enoch and Noah. God appeared in a temporary human form and then walked with these people, communicating with them.

God spoke and walked personally with Men.

22. God spoke with \_\_\_\_\_ (Genesis 1:28-30; 2:15-17,22; 3:8-10).

23. God spoke with \_\_\_\_\_ (Genesis 4:9-15).

24. God walked with \_\_\_\_\_ (Genesis 5:21-24).

25. God walked with \_\_\_\_\_ (Genesis 6:8-9).

26. God spoke with \_\_\_\_\_ (Genesis 12:1-3; 13:14-17; 15:1).

-He appeared in a physical body [not the incarnation]- (Genesis 18:2-8).

27. God wrestled with \_\_\_\_\_ (Genesis 32:24-30).

28. God appeared to \_\_\_\_\_ in the burning bush (Exodus 3:2-22).

### **God in the midst of the nation Israel.**

29. God comes in a \_\_\_\_\_ (Exodus 19:9, 12-13, 16, 18, 23). The people \_\_\_\_\_ God (Exodus 20:13-20). Moses couldn't enter the tabernacle with God's presence (Exodus 40:34-35).

30. The High priest couldn't go in always but once a year (Exodus 30:10; Leviticus 16:2, 34 f).

1. exceptions. God spoke with Joshua (Joshua 1:1ff; 5:13-15).

2. God gave revelation through prophets or priests (Judges 1:1; 2:1; Numbers 27:21).

### **God with us. Matthew 1:23 God became flesh among men.**

#### **God in us.**

31. The \_\_\_\_\_ indwells us (John 14:21,23; Ephesians 4:6).

32. The \_\_\_\_\_ indwells us (John 14:20, 21, 23).

33. The \_\_\_\_\_ indwells us (John 14:17).

34. We have a bold, confident \_\_\_\_\_ to God's heavenly presence (Hebrews 10:19-20).

### **God will be ever visibly, physically present to us. 1 Thessalonians 4:17**

### **God will "tent out" among the people of Israel and nations. Revelation 21:3; Zechariah 8:22-23.**

### **THE CHANGING RESIDENCE OF GOD**

The Godhead perfectly together in eternity past.

review: intermittent but not permanent manifestations on earth.

Unless stated, a person of the Godhead is in heaven.

All three persons were resident in \_\_\_\_\_ from Creation to Sinai (Genesis 11:7). "Let us go down."

The preincarnate Son lived in a \_\_\_\_\_, then the tabernacle, and then the temple (Exodus 13:21; 14:19,24; 40:35; Numbers 12:5; Deuteronomy 14:4; 31:15; Psalm 99:7; John 1:18).

The Son returned to heaven. The glory \_\_\_\_\_ (Ezekiel 9:3; 10:3,19; 11:23).

The Son returned when He became \_\_\_\_\_ (Galatians 4:4; Matthew 1:23).

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The \_\_\_\_\_ returned to heaven at His ascension and the \_\_\_\_\_ is now resident on earth (John 20:17; Acts 2:33; John 14:26; 16:4).

At the Rapture all three Persons are in heaven (Revelation 5:5-7).

At the Second Coming The Father and Son will be on the \_\_\_\_\_ and the Spirit will be poured out on \_\_\_\_\_ (Revelation 21:22; 22:3; Joel 2:18-31).

In Eternity All three Persons will be in the New Third Heaven (2 Peter 3:12; Revelation 21:1,2).

### THE CHANGING PEOPLE OF GOD

Early in Genesis God dealt with all men in a general sense - Adam, Able, Seth (Genesis 4:26 (cp 5:22)).

God then dealt with a few, \_\_\_\_\_ and his \_\_\_\_\_ [eight people] (Genesis 6:9-10; 1 Peter 3:20).

After the flood God dealt with all Noah's \_\_\_\_\_ (Genesis 9:1).

From the time God called Abram, He dealt with one family, \_\_\_\_\_ (Genesis 12:1-3).

God kept this family narrowed.

- \_\_\_\_\_ not Ishmael - (Genesis 17:19).

- \_\_\_\_\_ not Esau - (Genesis 25:23; 28:13-15).

-Jacob's children [the twelve tribes of Israel] (Deuteronomy 4:1, 6-8).

-Even when Christ's kingdom was proclaimed it was limited to the Jews (Matthew 10:5-6).

Today there is a new family, Christ's Church [assembly] (Acts 15:2, 13, 14). In this assembly there is no more \_\_\_\_\_ and \_\_\_\_\_, but complete equality (Galatians 3:26-29). Today there is a new \_\_\_\_\_ in Christ (Galatians 6:15; 1 Corinthians 10:32).

In Christ's future kingdom, God will deal with all people (Zechariah 14:16-18). Note, the church is not included for the church is enthroned with Christ (Isaiah 66:18-21).

### THE CHANGING KINGDOMS OF GOD

God does not give us detailed explanations concerning all these kingdoms but He does state that there are different kingdoms involving different privileges and responsibilities.

The believer today is in more than one kingdom. Often these kingdoms are all treated as being the same or simply different aspects of one kingdom. It is better to recognize different titles as referring to different kingdoms with different responsibilities. A United States citizen may be the citizen of a city, county, state and nation. Each is a distinct "kingdom" with different requirements for its citizens. So it is with the Grace believer. Each kingdom involves different responsibilities and benefits.

35. He is in a form of the kingdom of God (Romans 14:17).

1. One enters this kingdom by the \_\_\_\_\_. John 3:3, 5

2. Only \_\_\_\_\_ are in this kingdom.

36. He is in a form of the kingdom from the heavens. (Matthew 13:24-30, 38-41).

1. Both \_\_\_\_\_ and \_\_\_\_\_ are in this kingdom. Matthew 13:39-42

37. He is in the kingdom of the Son of His love (Colossians 1:12-13).

1. This kingdom is a kingdom of priests (Revelation 1:6; 1 Peter 2:9; Hebrews 4:4). In Colossians 1:12, 13 and 1 Peter 2:9 note "light", "darkness", "saint/holy".

38. He will be in the heavenly kingdom if he should die (2 Timothy 4:18).

39. He will be in the \_\_\_\_\_ kingdom after the Son has ruled 1,000 years. 1 Corinthians 15:24 In the Father's kingdom, God [the Trinity not only the Father,] will be all things by all means. In this kingdom the Trinity will rule together. Note that of the Son's kingdom, there be \_\_\_\_\_. Luke 1:13

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### Literal Interpretation and Its Application part 2

Literal interpretation defines the extent of \_\_\_\_\_ of any given Scripture. This is what dispensationalism is about. Once a passage has been interpreted, the application should \_\_\_\_\_ that interpretation. We do not apply Scripture! We \_\_\_\_\_ the application of a Scripture passage given in that context. Once the various dietary rules throughout history have been interpreted, we realize that only \_\_\_\_\_ can apply to us. An application must \_\_\_\_\_ the interpretation. Therefore, since there is normally only \_\_\_\_\_ interpretation of a passage there will also normally be only \_\_\_\_\_ application of that passage.

### Examples of Literal Interpretation and Application

The following Scriptures will serve as examples of a literal interpretation that is followed by a consistent literal application. The result will be that not every passage will be found applicable to the Grace believer.

#### Proverbs 29:18

“Where there is no vision, the people cast off restraint.” Many are more familiar with the translation of the Authorized Version, “...the people perish.” Vision does not mean - \_\_\_\_\_  
\_\_\_\_\_ The writer meant literal visions. A vision was a \_\_\_\_\_ (cp Numbers 24:4).

When this Proverb was written, the Old Testament Scriptures were \_\_\_\_\_. God spoke to His people by \_\_\_\_\_ (Psalm 89:19). When such revelation was not regularly breaking forth, the people would develop the idea that God \_\_\_\_\_. This happened in the last days Eli was judging Israel (1 Samuel 3:1, 13). His sons were evil men, taking advantage of the people. Since no vision was forth coming, the people cast off their guard and behaved in a manner contrary to \_\_\_\_\_ (cp 2 Kings 17:13; Judges 21:25).

#### Isaiah 55:6

“Seek the Lord while He may be found; Call upon Him while He is near.” (Isaiah 55:6). Frequently this passage is applied to both \_\_\_\_\_ and \_\_\_\_\_. People are encouraged to \_\_\_\_\_. The Old Testament prophets normally presented a dual message: he prophesied \_\_\_\_\_; (cp Deuteronomy 18:17-22) he charged the people \_\_\_\_\_ in light of those events. Beginning in chapter 54, Isaiah prophesied of God’s future blessings. Judah could enjoy God and His promised blessings, even at that time they could seek Him.

Israel was \_\_\_\_\_ who had lived in the land before them (Deuteronomy 12:2-3). They were not to go up on \_\_\_\_\_ to worship the Lord. God established a specific place for \_\_\_\_\_ and the people were to come \_\_\_\_\_, and bring their offering and sacrifices \_\_\_\_\_, and to eat and to rejoice \_\_\_\_\_ (Deuteronomy 12:5-8, 11-14, 18, 21, 26). The people were to \_\_\_\_\_ Him at the place which God had chosen. “Seek My face” (2 Chronicles 7:14) meant they were to seek Him where He \_\_\_\_\_.

Judah and Israel were going up on the high places, sacrificing and burning incense (1 Kings 12:25-33; 2 Kings 15:4, 35; 16:1-4). Isaiah charged them to seek Jehovah while they could still \_\_\_\_\_. They could find Him at \_\_\_\_\_. Those who were seeking gods on the high places were to forsake their ways and return to the Lord (Isaiah 55:7). King Hezekiah enforced this. He tore down the high places (2 Kings 18:4). He prayed before the Lord when under siege by Sennacherib, king of Assyria (2 Kings 19:14-19). The word “before” has the idea of “\_\_\_\_\_.” Hezekiah went to the place where God had \_\_\_\_\_, prayed there and God answered. God, Himself, the Angel of the Lord, went through the Assyrian’s camp and killed \_\_\_\_\_ (2 Kings 19:35). The Assyrians broke off their siege and returned home where Sennacherib was killed (2 Kings 19:36-37). God could be found where He established His name - the temple in \_\_\_\_\_. About 100 years later, the Babylonian king,

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Nebuchadnezzar burned the temple [house of the Lord] (2 Kings 25:9). Judah could no longer seek the Lord. He could not be found. They were to seek Him while He could be found.

### Some Contrasts

Nowhere in the letters written to the Church are we told to \_\_\_\_\_. He is seated in \_\_\_\_\_ upon His \_\_\_\_\_ (Hebrews 1:3). The New Testament believer comes boldly before \_\_\_\_\_ (Hebrews 4:16). God has not established any place on \_\_\_\_\_ where His name is placed. Our Savior, Christ Jesus, has made a \_\_\_\_\_. His flesh is the veil through which we enter, for He is our position in \_\_\_\_\_. We are to draw near (Hebrews 10:19-22). We have \_\_\_\_\_ to God through Christ by the \_\_\_\_\_ (Ephesians 2:18; 3:12). This is a contrast. To apply Isaiah's verses to us, distracts the New Testament believer from truths he should know concerning his \_\_\_\_\_ to God.

### 2 Chronicles 7:14

2 Chronicles 7:14, "and my people who are called by My name, humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." This was a national \_\_\_\_\_ for a national \_\_\_\_\_ who had received a national \_\_\_\_\_ with God. God placed His name in the newly built \_\_\_\_\_. If Israel would forsake Him and He would withhold the rain, make the locust to devour the land or send plagues among the people, they could come to this temple, seek His face, which was to be found by them at \_\_\_\_\_. Then He would heal the land from the \_\_\_\_\_, \_\_\_\_\_ or \_\_\_\_\_. We do not seek His face, for we do not approach any earthly \_\_\_\_\_. Neither has there been any national people since \_\_\_\_\_. Like Isaiah 55:6, this is about the proper manner and place of approaching God prescribed for the nation Israel. "Seek My face" meant coming to the temple where He had placed His name! Reinterpreting this passage so we may apply it to ourselves, not only involves a nonliteral application but distracts believers from the knowledge of his present blessing of access to God in Christ.

### Psalms 23:1

"The Lord is my shepherd, I shall not lack." (Psalm 23:1). David was a shepherd and a man of \_\_\_\_\_, a warrior (1 Chronicles 22:8). He was confident God would care for him and turn back his life [soul] from danger (vv. 2-3). The warrior stepped into the valley of the \_\_\_\_\_ (v. 4). He was not lying on a death bed in old age. This was the warrior facing a valley with his \_\_\_\_\_ lying in wait. God promised David, he would sit on the throne. He knew God would not allow his enemies to defeat him. He knew God would fulfill His plan for him. God would protect him and set him up as king. God would set a \_\_\_\_\_ for David in the presence of his enemies. They would see God raise him to the very position He had \_\_\_\_\_. David determined to remain at God's \_\_\_\_\_, this is not heaven but the \_\_\_\_\_ across from the palace. "Forever" is "\_\_\_\_\_"; "all the days of my \_\_\_\_\_."

### Some Contrasts

Christ is our \_\_\_\_\_ (John 10; Hebrews 13:20). God cares for us. Unlike David the New Testament believer has no promise from God that he will never \_\_\_\_\_. Rather he can be \_\_\_\_\_ (Philippians 4:11-12). We should never conclude that "\_\_\_\_\_ is godliness" (1 Timothy 6:5), but having \_\_\_\_\_ and \_\_\_\_\_, we should be \_\_\_\_\_" (1 Timothy 6:8). God has not guaranteed the believer that he will not suffer or will be saved from death at the hands of unbelievers. Steven was \_\_\_\_\_, Paul was \_\_\_\_\_ and considered his death (years later) a \_\_\_\_\_ from every evil work (Acts 8:54, 59; 14:19; 2 Timothy 4:18). David's Psalm is encouraging but our promises from God are different and there can be no application.

### Hebrews 10:25

"Not forsaking the assembling of yourselves together," (Hebrews 10:25). This is not about \_\_\_\_\_. The writer was challenging Hebrew believers to come out of \_\_\_\_\_ while they

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still could (Hebrews 13:13). Hebrews and Acts indicate that the Jewish Christians continued to be involved in all the temple \_\_\_\_\_, including \_\_\_\_\_. It was time to leave Judaism. As New Testament believers it was time to begin living like \_\_\_\_\_. It was time to leave the Law oriented life and grow up (Hebrews 4:9-10, 16; 5:12-6:1 NASB). It was time to realize that none of the \_\_\_\_\_ were of any value (Hebrews 10:12, 18).

These Hebrew believers were at the same time assembling with other believers (cp Acts 2:46). Persecution was intensifying from the unsaved Jews with increasing hostility. As a result, some Jewish Christians were \_\_\_\_\_ from the assemblies. They were not missing an occasional service. They were \_\_\_\_\_ the assembling of the saints. The writer's challenge does not have an application to most of us. This passage would be applicable for believers who stop gathering with the saints due to outside pressure from \_\_\_\_\_ people. This is a literal \_\_\_\_\_ and a literal \_\_\_\_\_ consistent with the interpretation.

### **“Live by faith”**

Habakkuk 2:4 is quoted twice in the New Testament, “But the righteous one will live by his faith.” Paul quoted this in Romans 1:17 and Galatians 3:11. The New Testament believer's life is to be lived by faith not sight (2 Corinthians 5:7). Habakkuk was frustrated seeing the \_\_\_\_\_ and \_\_\_\_\_ in Judah (Habakkuk 1:2-4). God then revealed the coming of the \_\_\_\_\_ to punish Judah (Habakkuk 1:5-11). While the wicked would take comfort in ignorance and doubt that God would judge them, the righteous one could \_\_\_\_\_ by faith in God's promise to judge them by the Babylonians. Paul quoted Habakkuk not as a fulfillment but as an encouragement. Habakkuk had faith in God's promise despite everything he \_\_\_\_\_ taking place in Judah. Similarly, today we live by faith not by sight, despite what we may see.

### **“Love your neighbor”**

Leviticus 19:18, “you shall love your neighbor as yourself”, is quoted in Romans 13:9. Some have taken this as proof that the Law is still in force for the believer's life today. Jesus Christ gave us a new kind of \_\_\_\_\_ in John 13:34. This new commandment is not like the highest statement of the Law. The greatest commandment of Law ‘was love like \_\_\_\_\_ love \_\_\_\_\_.’ The New Commandment is to love like \_\_\_\_\_ loved \_\_\_\_\_. There is a vast difference between a person's love for his or herself and Christ's love for us. Today we have a greater rule, a higher standard than that expressed under the \_\_\_\_\_.

Paul's quotation of Leviticus 19:18 was intended to deal with the issue of the believer's submission to Roman \_\_\_\_\_. Paul wrote that these believers needed to pay their \_\_\_\_\_ (Romans 13:7-8). He illustrated by the Old Testament Law, that law was fulfilled by love for one's \_\_\_\_\_. The best attitude towards the Law of Rome was to exercise love as a part of the fruit from the \_\_\_\_\_ (Galatians 5:22). Who is one's neighbor? The unsaved Romans leaders were not neighbors, nor were they part of the “one another”. The neighbor as normally used in the Old Testament Scriptures referred to another Jew, not a Gentile. Consistent with this use of “neighbor”, Paul was considering the love between \_\_\_\_\_. How does love for other believers motivate Christians to obey the earthly authorities, including the payment of taxes? Consider the potential repercussion on others in an assembly due to one who would not submit. How frequently today are all Bible believing Christians lumped together with anyone, believer or not that makes any kind of strong religious statement! The strong arm of government is sometimes threatening to those who peacefully live by God's Word due to the opposition against government by others with whom we are unfortunately classified. The love is not for the government but for other believers. We ought to always desire what is \_\_\_\_\_ for other believers regardless of the \_\_\_\_\_ to ourselves, even if it means paying our taxes.

## A DISPENSATIONAL BIBLE STUDY 21

Neither quotation is applied but a compared and an encouragement from what has been previously written is provided. So it is common with Old Testament quotations. This demonstrates that even these New Testament writers did not violate a literal interpretation or the application which fit that interpretation. They did not misapply Scripture but referred to it to make a point.

### THE COVENANTS OF SCRIPTURE

#### What is a covenant?

A covenant is a \_\_\_\_\_ between parties. It can be \_\_\_\_\_ or \_\_\_\_\_ . The conditions can be incumbent upon \_\_\_\_\_ party or \_\_\_\_\_ .

A Biblical covenant was enacted over \_\_\_\_\_, usually \_\_\_\_\_ .

**Hebrews 9:16, 17** - The translators of the Authorized Version understood this passage as a last will and testament. The old \_\_\_\_\_ versus the new \_\_\_\_\_ is the topic in the context not a will. Paul wrote, "For where *there is* a covenant, a death is necessary to be brought from the one covenanting, for a covenant is made firm over dead ones, since it does not yet have strength when the thing being covenanted lives." God's first covenant with Abraham pictures this (Genesis 15:10-21). Abraham split the animals in two upon the ground. The parties who were obliged to meet conditions walk \_\_\_\_\_ the animals. God alone bore responsibility for this first covenant. Abraham slept and God alone passed between the animals, visually represented as a flaming lamp. Having moved between the dead animals, the covenant was \_\_\_\_\_ .

Paul explained the nature of covenants to the Galatian churches. He wrote that once ratified a covenant has authority over the parties involved (Galatians 3:15). He expressed this authority by the verbal form of "lord" [kuriew]. He then stated two rules regarding covenants. First, Once in force, a covenant could not be \_\_\_\_\_. The conditions of the covenant had to be met and the promises fulfilled. Second, a covenant enacted could not be altered by \_\_\_\_\_ to it. Keeping these two rules in mind, when God added more information, He was not adding to a covenant, for that would have violated the \_\_\_\_\_ rule. He did not add other individuals to the original recipients of the covenant. The conditions and promises could not be \_\_\_\_\_. Thus, there are several Biblical covenants in Scripture. To make them all restatements and/or alterations of previous covenants would violate the principles governing covenants as revealed by God through Paul.

#### Prior to the Covenants

There is no revelation that God made any covenants with men prior to Genesis 9. We do not find the \_\_\_\_\_ or \_\_\_\_\_ of a covenant prior to Genesis 9. There is no indication that God made a covenant with Adam \_\_\_\_\_ or \_\_\_\_\_ the fall. The instructions after the fall were the directions for the dispensation then in force (Genesis 3:15).

Hebrews 13:20 reveals an eternal covenant. "Eternal" can describe that which has no \_\_\_\_\_ or \_\_\_\_\_, as God. It also describes that which is outside \_\_\_\_\_. This covenant involves the \_\_\_\_\_ and \_\_\_\_\_. The Son is called the great Shepherd of the Sheep, the one who laid down His life \_\_\_\_\_ the sheep and gives His life \_\_\_\_\_ the sheep (John 10:10-11, 15). This covenant involved a promise from the Father to the Son in which the Son would have "\_\_\_\_\_" that would share in His kind of \_\_\_\_\_. Thus God promised this eternal life in eternity, not to us but for the sake of the Son (Titus 1:3).

Each of the following biblical covenants is made between God and all or some of mankind.

#### The Noahic Covenant

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This covenant is promised in Genesis 6:18. It is detailed in Genesis 9:9-ff (cp 8:20-21). God covenanted [solemnly promised] to never again \_\_\_\_\_ the earth and all living things by \_\_\_\_\_ (Genesis 9:11). There are no more \_\_\_\_\_ floods. The \_\_\_\_\_ was set as a sign of this covenant (Genesis 9:13). There had been no \_\_\_\_\_ prior to the flood. Now that the canopy of water had collapsed, familiar weather patterns developed including rain and rainbows.

Because God has covenanted to not destroy the whole earth by such a flood, the future judgment will be by \_\_\_\_\_ (2 Peter 3:7). God will burn the very \_\_\_\_\_ of which the earth is made.

### The Abrahamic Covenants

God made \_\_\_\_\_ covenants with Abraham. Some of these comprise the dispensational rule for that time. Since a covenant can not be changed once enacted [see above], each addition is a covenant made at that time. Each statement is different, with \_\_\_\_\_! God made these covenants after Abraham believed one of the promises God made to him (Genesis 15:4-6). When Abraham believed this promise, he was \_\_\_\_\_. God then began to make covenants with him.

**Covenant #1** is found in Genesis 15:7-21. It is \_\_\_\_\_. God alone moved between the pieces of the animals. God laid no responsibilities upon Abraham. He alone is responsible for this covenant. God promised land from the \_\_\_\_\_ to the \_\_\_\_\_ (Genesis 15:18-21). God implied that Abraham would be \_\_\_\_\_. Israel has never possessed this land. They have possessed only a fraction of all that God promised in this covenant. Therefore, this covenant is as yet \_\_\_\_\_. This covenant will be fulfilled in the future \_\_\_\_\_.

**Covenant #2** is found in Genesis 17:1-8,19. It too is \_\_\_\_\_ and everlasting. God made this covenant over ten years after the first. No animals are \_\_\_\_\_ as a part of this covenant but \_\_\_\_\_ is given as the \_\_\_\_\_. God promised that a prosperous \_\_\_\_\_ would come from Abraham. He also promised that \_\_\_\_\_ would come from Abraham (Genesis 17:2,6). Many kings have descended from Abraham, including the king of kings - Christ. God promised the seed [descendants] a different portion of land, the land of \_\_\_\_\_ (Genesis 15:18-21). Paul interpreted this in Romans 4:13. Abraham would be heir of a quality [no article in the Greek] of world. This will be the \_\_\_\_\_ on which Abraham and his descendants will live. God also promised that He would be their \_\_\_\_\_ (Genesis 17:8).

**Covenant #3** is found in Genesis 17:9-14. It is \_\_\_\_\_, that is, the recipients, Abraham and his descendants had to \_\_\_\_\_ before God would fulfill His part of the covenant. God promised a blessing to the \_\_\_\_\_ descendants (Genesis 17:7,10,14). God conditioned this on their \_\_\_\_\_ to circumcise themselves and their male offspring. If they did not obey they would be \_\_\_\_\_ from the seed (cp Joshua 5:2-6). Being cut off meant they were no longer a part of \_\_\_\_\_ and therefore no longer recipients of the covenant. This covenant determined who would be a part of the people who would receive the blessings of the other covenants.

**Covenant #4** is found in Genesis 22:15-18. It is \_\_\_\_\_. It is called a covenant in Galatians 3:15-17 and Luke 1:72-73. God promised Abraham that he would have a prominent and \_\_\_\_\_ seed. This is a \_\_\_\_\_ seed and a \_\_\_\_\_ seed (Genesis 22:17) "Seed" is plural but "His enemies" is singular. Some translations have changed the singular to a plural "their" which has no basis in the Hebrew text. The New Testament interpretation of this verse indicates that God did indeed mean "His enemies" not "their enemies."

Paul interpreted this covenant in Galatians 3:15-17. He pointed out that God spoke of \_\_\_\_\_ not \_\_\_\_\_. That one is \_\_\_\_\_! It is many because all \_\_\_\_\_ are in Him.

## A DISPENSATIONAL BIBLE STUDY 23

We in Him make that singular seed plural. Grace believers form the \_\_\_\_\_ in Christ. He is the Head. United to Him, the whole is counted to be **one** \_\_\_\_\_, **one** \_\_\_\_\_, **the Christ**. Ephesians 2:15; Galatians 6:15; 1 Corinthians 12:12. All these are a singular unity of Grace believers with Christ the head and the seed remains \_\_\_\_\_ as Paul stated in Galatians 3:27, 28.

We, Grace believers are related only to this covenant. The Church does not partake in the other three covenants, which were made only with \_\_\_\_\_. We relate to this covenant by \_\_\_\_\_ and our position \_\_\_\_\_ (Galatians 3:26,27; Romans 4:11,12).

**MOSAIC or SINAIATIC COVENANT** is \_\_\_\_\_ and is found in Exodus 19:1-8; 24:1-8. God imposed this Law Covenant on \_\_\_\_\_ because of their rash response that they could \_\_\_\_\_ (Exodus 19:8). This covenant consisted of \_\_\_\_\_ (Exodus 20:1-17; \_\_\_\_\_ - Exodus 21:1-24:11; and directions for \_\_\_\_\_ Exodus 24:12-31:18). The \_\_\_\_\_ (lit. Cessation Day) was a sign of this covenant, given only to Israel. It signified that this covenant was alone for Israel and not intended for anyone else (Exodus 31:12-17).

God became accessible to the people only through the \_\_\_\_\_ rather than becoming a \_\_\_\_\_ (Exodus 19:9-25; 20:18-23; 28:1-2). God demanded sacrifices of the people. These sacrifices were necessary so that individuals wouldn't be \_\_\_\_\_ from the people [the nation] (Leviticus 17:4,9). They sacrificed for God's continued blessing in the land (Leviticus 4:26,31,35; 5,10,13; 6:7). The yearly sacrifice on the day of atonement made it possible for God to continue in their \_\_\_\_\_ for the coming year (Leviticus 16; Hebrews 10:1-14). The Law Covenant resulted in the end of God's personal appearances to individuals.

This covenant didn't render the Abrahamic covenants \_\_\_\_\_ (Galatians 3:15-18). God will still fulfill the other covenants made with Abraham and his descendants. Christ \_\_\_\_\_ this covenant by His work on the cross (Ephesians 2:14,15; Colossians 2:14). This covenant was God's dispensational rule for 1,500 years from Sinai to Christ's ascension and the coming of the Holy Spirit.

**PALESTINIAN COVENANT** is \_\_\_\_\_ and delineated in (Exodus 29:1; 30:20). God knew that Israel would be incapable of keeping the Law. The Law was intended to demonstrate that all mankind is \_\_\_\_\_ and incapable of \_\_\_\_\_ (Romans 3:18-23). The punishment for failing to keep the Law as a nation was \_\_\_\_\_ among the Gentiles. The Palestinian covenant promised \_\_\_\_\_ of Israel after their dispersion (Deuteronomy 30:1-10). God knew He would disperse them and planned to bring them back to Himself.

This covenant promised blessing for Israel in \_\_\_\_\_ (Deuteronomy 30:15-20). It will be fulfilled after they are regathered from among the nations into their land. This covenant will be fulfilled in the Tribulation and afterwards in the 1,000 year kingdom (Romans 11:25-26).

**DAVIDIC COVENANT** is \_\_\_\_\_ and described in 2 Samuel 7:10-16; Psalms 89:36-37. God promised David a \_\_\_\_\_ royal seed and kingdom (2 Samuel 7:13-15). He promised that a son of David would sit up \_\_\_\_\_. In the context both David's immediate son Solomon and Christ, his distant son, are described. The perpetual kingdom is Christ's. When Christ, is caused to commit perversity (v. 14), God would correct Him. The stem of the Hebrew word "commit" describes \_\_\_\_\_ from another source. When Christ hung upon the cross, He was caused to commit perversity as the Father counted Him to be \_\_\_\_\_. Christ fulfills this as the future King (Acts 2:30; Jeremiah 33:17-21; Matthew 25:31). David in his glorified resurrected body will rule \_\_\_\_\_ Israel under Christ's rule (Jeremiah 30:9; Ezekiel 34:23).

## A DISPENSATIONAL BIBLE STUDY 24

**ISRAEL'S NEW COVENANT** is \_\_\_\_\_ and found in Jeremiah 31:31-34. God promised Israel a new covenant different from the Mosaic Covenant (Jeremiah 31:32). Recall that the covenant rules stated in Galatians 3 include a prohibition to \_\_\_\_\_ to it. This covenant can not be for anyone other than \_\_\_\_\_ and the house of \_\_\_\_\_. This covenant is not for nor does it benefit the \_\_\_\_\_. This covenant will be fulfilled "after those days" (Jeremiah 30:7) ie. after the \_\_\_\_\_ (Jeremiah 31:33). God will put His \_\_\_\_\_ in the people Israel who will be in their land (Jeremiah 31:33). This is described in Ezekiel 36:26-27 as putting a \_\_\_\_\_ in them after removing the heart of stone. By writing the Law on their hearts, they would have \_\_\_\_\_. This covenant also involves thorough knowledge of the Lord in the world. This covenant will be fulfilled during the \_\_\_\_\_.

**THE CHURCH'S NEW COVENANT** is \_\_\_\_\_ and mentioned in 1 Corinthians 11:25 and 2 Corinthians 3:6. This new covenant belongs to the Church. It is not the same covenant as \_\_\_\_\_ new covenant for it involves different \_\_\_\_\_ and different \_\_\_\_\_. It involves \_\_\_\_\_, the Spirit's placing the Son into the believer (2 Corinthians 3:6; Titus 3:5). The Holy Spirit has written believers as \_\_\_\_\_ of [expressing] Christ. This is not the "\_\_\_\_\_ in our hearts" but \_\_\_\_\_ in our hearts. The New Testament believer doesn't have any form of law written upon his heart. His heart has been changed by being \_\_\_\_\_ to the Lord (1 Corinthians 6:17). The Grace believer is regenerated by the Spirit \_\_\_\_\_ which provides him with \_\_\_\_\_ (1 John 5:11-12). The Spirit also places the \_\_\_\_\_ into the believer (Ephesians 4:6) by which the believer partakes in God's kind of \_\_\_\_\_ (2 Peter 2:4). God's kind of nature is not the Law. God's kind of nature is expressed by the fruit from \_\_\_\_\_ or the fruit of \_\_\_\_\_ (Galatians 5:22-23; Ephesians 5:9). The \_\_\_\_\_ is also in the grace believer (Romans 8:9). None of these are stated benefits of Israel's new covenant. The adjective "new" is the only similarity between the two covenants.

The Church's covenant also involves the Spirit's work of \_\_\_\_\_. The Holy Spirit baptizes or places the believer into \_\_\_\_\_ (1 Corinthians 12:13; Romans 6:3). This benefit is nowhere described as part of Israel's new covenant. The remembrance of this covenant is \_\_\_\_\_. It is a remembrance of the whole body "in Christ" (1 Corinthians 11:24; 10:16-17). It also is a remembrance of the new covenant inaugurated by Christ's \_\_\_\_\_ (1 Corinthians 11:25). This covenant is related to the \_\_\_\_\_ in which the Son is also a shepherd giving His life for and sharing His life with the sheep (Hebrews 13:20; John 10:10-11).

In 2 Corinthians 3:6, "covenant" does not have a \_\_\_\_\_ [the] as in the Authorized Version. Paul wrote, "God has made us \_\_\_\_\_ [capable] ministers of a new kind of covenant." Our new covenant is distinct from Israel's new covenant. Ours has been enacted and their awaits the kingdom after those days.

The writer of Hebrews demonstrated that Christ is the mediator of a \_\_\_\_\_ covenant which is based upon \_\_\_\_\_ promises (Hebrews 8:6). It is better in comparison to the covenant of \_\_\_\_\_ (Hebrews 8:5). The writer quoted Jeremiah 31:31-34 in Hebrews 8:8-12). Some have understood this to mean that Israel's new covenant is the new covenant of which the church partakes. However, the writer never states that Jeremiah's new covenant was \_\_\_\_\_ or \_\_\_\_\_. He refers to Jeremiah only to prove that even under the Law, God was \_\_\_\_\_ something \_\_\_\_\_ than the Law. If the first were \_\_\_\_\_ then no place for a \_\_\_\_\_ covenant would have been sought (Hebrews 8:7). Jeremiah's use of new meant that the law would be old

## A DISPENSATIONAL BIBLE STUDY 25

(Hebrews 8:13). The writer was not applying Jeremiah's covenant to the Grace believer but demonstrating to Jewish believers that the Law was imperfect and they should move on to something else, namely a better hope and better covenant.

By recognizing distinctions, noting the rules which govern covenants as God the Spirit moved Paul to record, we find not one or two covenants but twelve. Each covenant involves specific and unique promises. Some of the covenants are similar to others but the differences must be noted. By recognizing different covenants, the believer is better understands God's Word.

# A DISPENSATIONAL BIBLE STUDY 26

## AGES AND DISPENSATIONS

### THE CHANGING AGES

Ages<sup>1</sup> are extended periods of “time” during which God manifests something about \_\_\_\_\_ to intelligent created beings; \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

40. In this present age, God is making known His \_\_\_\_\_ to spirit beings (Ephesians 3:9-11).

41. In coming ages, God will demonstrate the \_\_\_\_\_ (Ephesians 2:7).

42. The Creator is \_\_\_\_\_ into the ages (Romans 1:25).

43. God’s \_\_\_\_\_ remains at ease into the age (2 Corinthians 9:9). \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ are for God into all the ages (Jude 25).

44. In each age God reveals something of His character by His \_\_\_\_\_ or by a \_\_\_\_\_ to the actions and attitudes of others in that age. Whenever a \_\_\_\_\_ aspect of God’s character is made known to intelligent beings, a new age exists.

45. Before the ages God set out boundaries [ordained] for the application of His \_\_\_\_\_ for our benefit (1 Corinthians 2:7).

46. Ages have not always existed. God the \_\_\_\_\_ made the ages (Hebrews 1:2). He adjusted the ages by \_\_\_\_\_ (Hebrews 11:3). God adjusted the ages, to place every detail and person in a particular age.

47. Ages will continue into the future. “into \_\_\_\_\_ the ages.” (Jude 25). Glory will be for God into “the ages \_\_\_\_\_ from the ages.” (Philippians 4:20). Plural ages will come from plural ages. So in the future, God will continue to manifest aspects of His character.

### THE CHANGING DISPENSATIONS

A dispensation is a phase in God's plan, in which He imposes through a \_\_\_\_\_ certain \_\_\_\_\_ to govern the \_\_\_\_\_ of a \_\_\_\_\_, composed of some or all of mankind. By doing so God teaches \_\_\_\_\_ something about \_\_\_\_\_.

48. The word "dispensation" (dispense) describes the rules for a \_\_\_\_\_. It translates the Greek word *oikonomia* [*oikos* - \_\_\_\_\_, *nomos* - \_\_\_\_\_]. It is a principle by which God governs a household. It is not a period of \_\_\_\_\_. Each rule is enforced during a period of time but the rule not the time is the emphasis of a dispensation.

49. Luke 16:1-5 provides an earthly example of a dispensation.

1. A rich man had a \_\_\_\_\_ in charge of his possessions. In verse one, the word “steward” is the Greek word *oikonomos* - a manager.

2. The steward was called to report on his stewardship. “Stewardship” is *oikonomia*, that which is \_\_\_\_\_ to the manager. A steward is not in charge of the property or resources for his own profit but for that of the \_\_\_\_\_.

3. The steward or manager has a charge from the owner \_\_\_\_\_ to manage the resources. He doles them out to the household members according to the \_\_\_\_\_ for that household.

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<sup>1</sup> In the following study the King James Version frequently mistranslates the noun *αιων* [aion] “world” rather than “age.” This reflects the amillennial theology of the translators’. It should be translated “age” and may be noted in the margin of some Bibles.

## A DISPENSATIONAL BIBLE STUDY 27

50. A dispensation has four elements: a \_\_\_\_\_, a \_\_\_\_\_, a \_\_\_\_\_ and a \_\_\_\_\_.

1. A **Master** or household owner imposes the \_\_\_\_\_ and chooses the \_\_\_\_\_. \_\_\_\_\_ is always the Master of the household. Hebrews 3:1-4 describes two households and God is the \_\_\_\_\_ of both. God, the master, chose the stewards for each dispensation.

2. A **Steward** \_\_\_\_\_ the rules for living in the household. He explains how the household members may use or receive the \_\_\_\_\_ which the Master has provided for them. Throughout most of the dispensations, \_\_\_\_\_ steward delineates the rule of life.

3. A **Household** functions under the rules given by the steward. The household may be the whole \_\_\_\_\_ or \_\_\_\_\_ of the human race. Under Conscience the whole human race was involved. In the present dispensation, grace is only for the \_\_\_\_\_.

4. A **Rule** is given by the Master, through the steward to the household. A dispensation is "named" by its primary \_\_\_\_\_. The primary governing characteristic in the dispensation of law was \_\_\_\_\_ and in the dispensation of grace \_\_\_\_\_. There was grace under law but that wasn't the rule of life.

51. An example of these four elements from our present dispensation stated in Ephesians 3:2.

1. Rule of life - "\_\_\_\_\_ ..."
2. Master - "from \_\_\_\_\_ ..."
3. Steward - "given to \_\_\_\_\_ ...."
4. Household - "for \_\_\_\_\_."

52. Moses, the steward of the dispensation of Law, delineated the Law as Israel's \_\_\_\_\_. Israel was God's \_\_\_\_\_. They received the blessings from God for obedience to the \_\_\_\_\_ (Deuteronomy 28:1-14). The law was the rule for dispensing those blessings, which were physical.

53. Paul, the steward of the present dispensation of Grace explained that every believer already has \_\_\_\_\_ in the heavens in Christ Jesus (Ephesians 1:3). Each believer has been "graced in the Beloved" (Ephesians 1:6). Grace is the rule for dispensing God's blessings for us. We can do \_\_\_\_\_ to deserve them because our rule for living is \_\_\_\_\_. These unmerited provisions govern our \_\_\_\_\_ (Titus 1:11-12). We do not live to \_\_\_\_\_ blessings as Israel did under Law. We live in light of God's graciously providing them to us.

### Not a Means of Initial Salvation

A dispensation is not a way of \_\_\_\_\_. A dispensation does not describe how one \_\_\_\_\_ the household but how one \_\_\_\_\_ within the household. A dispensation describes how the possessions of the household are received by the members of the household.

1. From the steward's point of view, it is how \_\_\_\_\_.

2. From the owner's point of view, it is the \_\_\_\_\_.

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## A DISPENSATIONAL BIBLE STUDY 28

3. None of this describes how one becomes a member of the household, i.e.

54. The dispensation of Law prescribed how God's household, which was then the nation \_\_\_\_\_, was to live. Each individual became a part of the household by \_\_\_\_\_, not by keeping the \_\_\_\_\_. Each was born into a Jewish family. Each experienced the blessings of God's Law covenant by \_\_\_\_\_. He was not initially saved by obeying the Law.

55. The individual under the Law was saved by \_\_\_\_\_ though \_\_\_\_\_. David lived under the law but knew he was not saved by observing the \_\_\_\_\_. He was declared righteous apart from \_\_\_\_\_ (Romans 4:6-8). Paul said David was saved by grace through faith in a manner similar to us.

56. The dispensation of Grace prescribes a way of life for the \_\_\_\_\_ - grace and faith. It doesn't delineate the means by which one is \_\_\_\_\_ saved. \_\_\_\_\_, before the law, and \_\_\_\_\_, under the law, were saved by faith and grace, but neither lived as the believer does today.

57. The dispensation of grace is not the time in which God's offer of salvation is made freely to all. Initial salvation is not the issue in a dispensation. The dispensation of Innocence was certainly not a way of salvation because \_\_\_\_\_.

### **Failure and Judgment in the Dispensations**

The varying rules of life in each dispensation are intended to demonstrate the general \_\_\_\_\_ of the household to live by the standard which God imposed upon them. Two dispensations are mentioned by name: \_\_\_\_\_ (Ephesians 3:2); \_\_\_\_\_ (Ephesians 1:10). The dispensation of \_\_\_\_\_ is indicated by its contrast to Grace which has displaced it (John 1:17; Romans 10:4). Scripture reveals a failure in each of these three.

1. Under Law Israel went about to establish their \_\_\_\_\_ (Romans 10:3). As a result the household \_\_\_\_\_ Christ their King. (John 19:15; Acts 3:15).

2. Under Grace the Church has \_\_\_\_\_ herself in place of God's \_\_\_\_\_ for her in Christ (Revelation 3:17-18; Ephesians 2:7; 3:16). She has \_\_\_\_\_ (Revelation 2:4) rather than obeying Christ's command to \_\_\_\_\_ (John 13:34).

3. In the Fullness of Times the nations will gather in a \_\_\_\_\_ against the camp of the saints (Revelation 20:7-9).

4. Every dispensation ends in a failure.

Since the household fails, each dispensation ends in a \_\_\_\_\_ on that household. The dispensation following the flood of Noah ended in the confusion of \_\_\_\_\_ and dispersion of the \_\_\_\_\_ upon the face of the earth (Genesis 11:7-9). The dispensation of Law has not yet ended. Its judgment will take place in the \_\_\_\_\_

\_\_\_\_\_ (Daniel 9:24-27). There is always a judgment that closes each dispensation.

The judgment which ends each dispensation serve God's purposes. The Church is raptured for her \_\_\_\_\_ but it also brings \_\_\_\_\_ for the Church. God can then resume His work with Israel as a nation. The Tribulation is judgment on the dispensation of Law. By it God removes all \_\_\_\_\_ Israelites so that at Christ's return, "All Israel will be saved." Divine judgment can serve a good purpose.

## A DISPENSATIONAL BIBLE STUDY 29

### Distinguishing Ages from Dispensations

A dispensation is not an age. They are distinct aspects of God's plan. Dispensations and ages can have different \_\_\_\_\_.

58. The present dispensation is called the dispensation of the \_\_\_\_\_  
(Ephesians 3:2).

59. One of the present ages is "\_\_\_\_\_" (Galatians 1:4).

60. Satan the god of this age (1 Corinthians 4:3-4). Satan is not the god of the dispensation of grace.

Ages involve God's self \_\_\_\_\_. Dispensations involve God's revelation regarding \_\_\_\_\_. Ages and dispensations have distinct \_\_\_\_\_.

God revealed aspects of His nature to spirit beings prior to the creation of man. Therefore, ages predated \_\_\_\_\_. While only \_\_\_\_\_ dispensation follows the present dispensation of grace, there are \_\_\_\_\_ ages in the future (cp Galatians 1:5; Philippians 4:20; 1 Timothy 1:17; 2 Timothy 4:18; Hebrews 1:8; 13:21; 1 Peter 4:11; Revelations 4:9, 10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10). When all humans are either \_\_\_\_\_ or in a state of \_\_\_\_\_, there will no longer be rules of life for them. Dispensations will \_\_\_\_\_. However, God will continue to reveal aspects of His character. Ages will \_\_\_\_\_ after dispensations have \_\_\_\_\_.

A dispensation and age can run concurrent. The dispensation of grace has two ages which are parallel: the \_\_\_\_\_ (Galatians 1:4); the \_\_\_\_\_ (Exodus 19:8; Romans 9:3; 12:1-2; Acts 3:21). These ages parallel this dispensation of grace but are not part of the dispensation, because they do not alter God's rule of life for believers today.

### Summary

61. Ages \_\_\_\_\_ dispensation and will \_\_\_\_\_ when there are no more dispensations.

62. Ages teach \_\_\_\_\_ and \_\_\_\_\_ something about God. They do this by comparing or contrasting God's interaction with intelligent created beings.

63. Dispensations reveal something to \_\_\_\_\_ about \_\_\_\_\_. They do this by means of man's \_\_\_\_\_ to live under the \_\_\_\_\_ imposed on them by God.

64. The rules explain how the household of God can experience the \_\_\_\_\_ which God makes available to them.

65. Ages and dispensations are both aspects of God's plan.

# A DISPENSATIONAL BIBLE STUDY 30

## THE AGES

This study will consider those ages which predate dispensations.

### First Age

1. This age began with the creation of \_\_\_\_\_.
2. These spirit beings are:
  1. \_\_\_\_\_ [covering ones] (Ezekiel 10:8-15).
  2. \_\_\_\_\_ [burning ones] (Isaiah 6:2-3).
  3. \_\_\_\_\_ [thrones, lordships, rulers and authorities] (Colossians 1:15-16).
3. They were the direct creation of God. God the Son created them.
4. These spirit beings are the “\_\_\_\_\_” members of creation. (Colossians 1:16).
5. Lucifer (later Satan) was the \_\_\_\_\_ cherub, the epitome of creation (Ezekiel 28:12).
6. God manifested two things:
  1. His knowledge is \_\_\_\_\_ even without limit [\_\_\_\_\_].
  2. God is all \_\_\_\_\_, capable of creating all of them in one act.

### Second Age

7. This age begins with the creation of the \_\_\_\_\_ (Genesis 1:1).
8. The spirit beings [“sons of God”] were already existed when God created the \_\_\_\_\_.
9. The spirit beings observed this act of creation (Job 38:6). The morning stars singing refers to the creation of the “\_\_\_\_\_” or “\_\_\_\_\_”. Many stars are observed not by sight but by the electrical radio signal which they emit. Spirit beings don’t have physical eyes as humans. They perceived the “lighting” of these stars differently. To them the stars sang. This caused the sons of God to “shout for joy.” The physical universe gave them some concept of God’s \_\_\_\_\_, that is, that God is \_\_\_\_\_, even \_\_\_\_\_, in comparison to themselves.
10. The spirit beings dwell in the heavens. Some from the two lower ranks of angels [rulers and authorities] are described as spiritual evil in the \_\_\_\_\_ (Ephesians 6:12; Colossians 1:16). God created the stars before He created man as the \_\_\_\_\_ of spirit beings. The vast, innumerable stars may indicate the vast number of spirit beings which God created.
11. God set Lucifer, the highest created being, on the \_\_\_\_\_ of God (Ezekiel 28:14).
  1. This mountain is the center of God’s \_\_\_\_\_.
  2. Lucifer was the \_\_\_\_\_ cherub (Ezekiel 28:14).
  3. He was the sum of \_\_\_\_\_ (Ezekiel 28:12, 15).
12. God placed Lucifer’s throne government in \_\_\_\_\_ (Ezekiel 28:13).
  1. God created the earth and the heavens to be \_\_\_\_\_ (Genesis 1:1; Isaiah 45:18). Isaiah stated that God did not create it “\_\_\_\_\_”. This translates the Hebrew word *bohu* which occurs in Genesis 1:2, “And the earth became [A.V. “was”] formless *tohu* and waste *bohu*.” God first created earth as the location from which Lucifer [a created spirit being] was to oversee the other spirit beings.
  2. God manifests two things:
    1. God is \_\_\_\_\_ (1 Kings 8:27). He is far greater than creation. In His house, heaven is His \_\_\_\_\_, the earth His \_\_\_\_\_ (Isaiah 66:1). This is a word picture of God’s immensity.

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2. God is \_\_\_\_\_ [omnipotent]. The heavens declare glory for they are the work of His \_\_\_\_\_. (Psalm 19:1). What we would consider an immense undertaking, was to God such a simple matter that it was the work of His hands.

### The Third Age

The state of waste described in Genesis 1:2 is a result of Lucifer's sin. Lucifer trespassed against God by determining to be like God. There were five objectives which Lucifer determined in his heart (Isaiah 14:13-14).

### The Trespass

13. I will ascend the \_\_\_\_\_. He determined to leave his God-given place.

14. I will raise by throne above the \_\_\_\_\_ of God. God's throne is beyond the \_\_\_\_\_ (cp Ephesians 1:20-21; 4:10). Lucifer's was in Eden. He determined to move where God's was.

15. I will sit on the \_\_\_\_\_ in the recesses of the north. This mount is the center of God's \_\_\_\_\_ and the location to which the spirit beings \_\_\_\_\_ before God (cp Job 1:6). It is located "north" from the earth. Lucifer desired the other spirit beings to assemble before him.

16. I will ascend above the heights of the \_\_\_\_\_. He determined to go beyond the "clouds" a reference to the clouds of God's \_\_\_\_\_. Lucifer would rise to the location where God alone was.

17. I will make myself \_\_\_\_\_ the Most high. Lucifer was not ignorant. He knew that God was \_\_\_\_\_ and he was \_\_\_\_\_. Everyone answered to God but God answers to no one. This is what Lucifer desired to be - \_\_\_\_\_ of God.

### The Sin

1. Lucifer was lifted up because of his "\_\_\_\_\_ " (Ezekiel 28:17).

2. Having determined this, Lucifer \_\_\_\_\_ his idea to other spirit beings. (Ezekiel 28:16).

3. A \_\_\_\_\_ of the angels joined in his attempted revolt (Revelation 12:4). Only two of the four angelic ranks, the "\_\_\_\_\_ and \_\_\_\_\_" [A.V. "principalities and powers"] participated.

4. When Lucifer's determination became action, he \_\_\_\_\_ (Ezekiel 28:16).

5. He was filled with \_\_\_\_\_.

### The Result

6. He twisted his wisdom, the knowledge or ability to apply one's knowledge. Satan, who had vast, yet finite knowledge, could no longer use it \_\_\_\_\_. So he determined something which was absolutely \_\_\_\_\_.

7. His title Lucifer ("shining one", a bright star in the morning sky probably Venus) was lost and he became Satan, the \_\_\_\_\_.

8. Satan did not succeed and still answers to God (cp Job 1:6; Luke 22:31).

9. The spirit beings who rebelled became \_\_\_\_\_.

10. The angels who joined him became \_\_\_\_\_ or \_\_\_\_\_ (Mark 1:27).

11. These spirit beings will be \_\_\_\_\_ in the future (Ezekiel 28:17-19; Matthew 8:29).

12. The result of the rebellion on the physical creation was the \_\_\_\_\_ of the earth's original form. He profaned or defiled his holy \_\_\_\_\_ (sanctuaries, Ezekiel 28:18). It "became without \_\_\_\_\_ and \_\_\_\_\_." (Genesis 1:2).

13. The Holy Spirit brooded over the face of the deep as the cherub whom He anointed brought judgment upon the earth. This world-wide flood,

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described by Peter was intended as judgment upon the organized \_\_\_\_\_ [*kosmos*] which existed then (2 Peter 3:5-7).

1. Peter indicated two distinct floods. The first in Genesis 1:2 is indicated by the preposition *ek*, which describes God's bringing the land up \_\_\_\_\_ the water (Genesis 1:9-10).

2. The second flood of Genesis 6-8 is described by the preposition *dia* "through" which represents the waters receding from off the land and thus the land came \_\_\_\_\_ it.

3. Through these floods God ruined organized system under Satan by flooding the \_\_\_\_\_ from which Satan ruled.

### 18. The Revelation

66. The spirit beings saw:

1. Lucifer attempt to act beyond the \_\_\_\_\_ God had for him.

2. God judge \_\_\_\_\_ whom He had placed over them.

3. God judge the location of Satan's \_\_\_\_\_ by means of a universal flood.

67. God manifests that He is \_\_\_\_\_, able to know exactly what Lucifer [Satan] determined in his own heart.

68. God is spirit in essence but is \_\_\_\_\_ with reference to these created spirits. They are similar to God in essence, but they are \_\_\_\_\_ while He is transcendent and \_\_\_\_\_.

69. God \_\_\_\_\_ those who act contrary what His revealed \_\_\_\_\_.

70. God is \_\_\_\_\_. He is set apart from these beings.

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## THE DISPENSATIONS

In the following notes, it is necessary to remember that the master is always God.

### The Dispensation of Innocence

**Steward** - The steward was \_\_\_\_\_ (Genesis 2:15).

Adam was given the initial \_\_\_\_\_ from God.

Adam named the \_\_\_\_\_.

Adam was held responsible for the \_\_\_\_\_.

**Household** - The household was \_\_\_\_\_.

She was \_\_\_\_\_ (Genesis 1:27). When God created Adam, He created the basis of Eve. Creation refers to \_\_\_\_\_.

She was \_\_\_\_\_ from material taken from Adam's side (Genesis 2:21-22).

She was a \_\_\_\_\_ to Adam (Genesis 2:18). God did not form two distinct beings from separate materials. God derived Eve's nature from that which He created and formed in \_\_\_\_\_. "For just as the woman is \_\_\_\_\_ of the man, in this way the man is \_\_\_\_\_ the woman." (1 Corinthians 11:12). "Out of" indicates Eve's origin.

**Rule of Life** - Adam and Eve were in a state of \_\_\_\_\_, uncorrupted and ignorant of anything which lacked in character {evil}.

Their untainted relationship with God was their \_\_\_\_\_ to obey God's rules.

God gave two instructions to Adam;

be \_\_\_\_\_ and \_\_\_\_\_<sup>2</sup> to the earth (Genesis 1:28-30)

don't \_\_\_\_\_ of the tree of the knowledge of good and evil (Genesis 2:15-17).

Their innocent uncorrupted state allowed them continued interaction with God.

Prior to the Fall the care for the garden did not involve the \_\_\_\_\_ which was the result of Adam's sin and transgression (Genesis 2:15).

Adam was to \_\_\_\_\_ the garden.

The Hebrew word "put" is *nachum* "\_\_\_\_\_." This verb is in form which means that God "caused him to rest in the garden." Adam's service was more rest than labor.

### **Man's Condition**

Adam was created in God's \_\_\_\_\_.

This image was God's \_\_\_\_\_.

God wears \_\_\_\_\_ as man wears clothing (Psalm 104:2).

God created Adam and Eve in light, "\_\_\_\_\_." (Psalm 8:4-5).

Adam was also created in God's \_\_\_\_\_.

Man is able to \_\_\_\_\_ outside his realm of experience.

To insult men is to insult that part which is still \_\_\_\_\_ to God (James 3:9).

Animals have souls, that is a seat of \_\_\_\_\_ and \_\_\_\_\_.

Animals can only operate within their sphere of \_\_\_\_\_.

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<sup>2</sup> כבש - [cabash] - "... subject, ... make subservient" William L. Holladay, *A Concise Hebrew And Aramaic Lexicon of The Old Testament*, Eerdmans; Grand Rapids, p. 151.

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Man has a \_\_\_\_\_ and a \_\_\_\_\_ (1 Thessalonians 5:23). Man's spirit, the center of his rationale, distinguishes him from beasts. In his spirit, he bears a likeness to God.<sup>3</sup> God is spirit (John 4:24).

Adam was \_\_\_\_\_. God called His creation "good", fitting for happiness and contentment.

God did not call Adam \_\_\_\_\_ or \_\_\_\_\_.

God allowed Adam to make an uncoerced choice to \_\_\_\_\_ or \_\_\_\_\_.

God allowed Adam to demonstrate his \_\_\_\_\_ and \_\_\_\_\_ upon God.

### God's Grace

God revealed what would bring \_\_\_\_\_ or \_\_\_\_\_ (Genesis 3:5, 22).

God created Adam a perfect \_\_\_\_\_, so he would not be \_\_\_\_\_ (Genesis 2:20-25).

God gave Adam and Eve every good tree bearing fruit for \_\_\_\_\_ (Genesis 2:9, 16).

### Test

Would Adam \_\_\_\_\_ God and \_\_\_\_\_ upon Him for all his needs or choose his own means of finding happiness.

God was Adam and Eve's only source of \_\_\_\_\_.

Adam knew that Eve was \_\_\_\_\_ (Genesis 2:18-20).

All the animals were brought before Adam that he might name them.

Adam knew Eve was his only \_\_\_\_\_.

Adam's choice to disobey God was a choice between \_\_\_\_\_ and \_\_\_\_\_.

### Failure

Adam chose his own means of \_\_\_\_\_.

He did not \_\_\_\_\_ upon God.

Adam \_\_\_\_\_ of the tree (Genesis 3:6-7). He sinned, trespassed and transgressed (Romans 5:12, 16, 14).

Adam's sin brought \_\_\_\_\_. "For until the law, sin *as a quality* was in the world, but sin *as a quality* is not logically counted, not being any law, but the \_\_\_\_\_ reigned from Adam to Moses.

Adam's trespass brought \_\_\_\_\_. "For, since by the trespass of one, the death reigned through the one..." (Romans 5:17). This death which reigned is spiritual death, or man's separation from God. Adam's trespass consisted of his choice to disobey God.

A d a m ' s   t r a n s g r e s s i o n   b r o u g h t   t h e   c u r s e   o f \_\_\_\_\_.

A transgression requires the existence of \_\_\_\_\_ (Romans 4:15).

God commanded Adam not to eat from the tree of the knowledge of good and evil (Genesis 2:16-17; 3:11, 17). Since Adam had a commandment, a law, he transgressed when he sinned (Job 31:33; Romans 5:14).

Eve also transgressed (1 Timothy 2:14). She broke a rule but was \_\_\_\_\_, therefore God counted her act to be transgression.

### Judgment

Eve and her female descendants have been judged with \_\_\_\_\_ in child birth and \_\_\_\_\_ times (Genesis 3:16). Before the Fall it wasn't necessary to conceive as often.

<sup>3</sup> "It is not as a living soul that man is distinguished from the brute creation, for the same expression is applied to the creatures in vv. 20 and 24, where 'creature that hath life' and 'the living creature' are equivalent to 'living soul.' J.H. Large in *The Faith: A Symposium*, ed. Fredrick A. Tatford, Pickering & Inglis Ltd, London, 1952; pp. 131-132.

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Eve and her female descendants came under the husband's \_\_\_\_\_ (Genesis 3:16). Eve had been created as a counterpart to Adam.

Adam's actions brought judgment upon \_\_\_\_\_ and the \_\_\_\_\_.

Adam and his descendants must \_\_\_\_\_ to live (Genesis 3:17-19). God had caused Adam to rest in the garden, to subjugate it and till it. This was not labor as we think of work..

Adam and Eve were \_\_\_\_\_ (Genesis 3:22-24). God had caused Adam to \_\_\_\_\_ in that garden. They were driven from the garden in which God had provided them every tree \_\_\_\_\_. God placed \_\_\_\_\_ and a \_\_\_\_\_ at the entrance to the garden to keep them from returning to the garden and go one eating from the tree of life and go on living (Genesis 3:22).

Adam, Eve and their descendants became \_\_\_\_\_ (Genesis 2:17).

They were subjected to \_\_\_\_\_. Physical death is the separation of the \_\_\_\_\_ from the \_\_\_\_\_ (James 2:26).

They were subjected to \_\_\_\_\_, separated from \_\_\_\_\_. (Genesis 3:8). They \_\_\_\_\_ themselves. Spiritual death is not only God separating from man but man separating from God. Spiritual death entered the \_\_\_\_\_ by Adam though God reckons all to have participated in his act (Romans 5:12).

Creation was \_\_\_\_\_. God caused the ground to sprout \_\_\_\_\_ and \_\_\_\_\_ (Genesis 3:14-19; Romans 8:22). To this day creation \_\_\_\_\_ awaiting its release from corruption.

Adam lost the \_\_\_\_\_ of God. Adam produced a son in his \_\_\_\_\_ (Genesis 4:1-2). Adam said, "I was \_\_\_\_\_" (Genesis 3:10) or "\_\_\_\_\_". Whereas Adam had borne the image of the \_\_\_\_\_, mankind now bears the image of the \_\_\_\_\_ [dirt/dust] (1 Corinthians 15:49). Unsaved men are \_\_\_\_\_ in the realm of their thoughts (Ephesians 4:18).

### **Revelation**

Man chooses \_\_\_\_\_ and \_\_\_\_\_ from God.

Adam had a free will but did not choose God even when God provides him \_\_\_\_\_, \_\_\_\_\_ and everything \_\_\_\_\_. God gave only one restriction. "For as through the disobedience of one man, many were constituted \_\_\_\_\_," (Romans 5:19).

### **Salvation**

There was no need of salvation. Adam and Eve were \_\_\_\_\_.

### **The Godhead**

God the Father is the member of the Trinity who \_\_\_\_\_ all this (1 Corinthians 8:6).

Adam and Eve bore the image and likeness of God which is true of all three Persons of the godhead, therefore also the Father.

God the Son ministered by \_\_\_\_\_ to them (Genesis 2:15-18; John 1:3; 3:8).

No ministry of the Spirit is revealed though this does not indicate inactivity.

### **Satan**

Revelation 12:9 and 2 Corinthians 11:11 describe Satan as the \_\_\_\_\_ who tempted Eve. Satan spoke \_\_\_\_\_, "You shall be like God" (Genesis 3:5; John 8:44). He \_\_\_\_\_ Eve (2 Corinthians 11:11) by suggesting doubts concerning God's goodness and command to them. Satan is a manslayer from the beginning (John 8:44). "Murderer" does not indicate that Satan intended to kill Adam. Adam died as a result of the fall. Satan hadn't become subject to \_\_\_\_\_ when he sinned and probably didn't expect this of

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Adam. As a manslayer, he \_\_\_\_\_ brought about Adam's death because he lacked any concern for Adam's welfare.

The World system \_\_\_\_\_.

This dispensation is not mentioned in Hebrews 11. Hebrews 11 records \_\_\_\_\_ for believers. Adam and Eve were not believers, they were innocent with no salvation. Faith requires a promise from God in which to hope. Adam and Eve had no promises, therefore no faith was needed.

### **The Fourth Age**

The Spirit beings were able to observe God restore the earth from her state of chaos. They also saw God place a new type of being, man in that same location from which Lucifer (now Satan) had once ruled. They observed God give this man authority over this newly restored earth.

The spirit beings observed God's \_\_\_\_\_ on the earth as He restored it.

The spirit beings observed a facet of God's wisdom in His creation of a \_\_\_\_\_ yet \_\_\_\_\_ being.

# A DISPENSATIONAL BIBLE STUDY 37

## The Dispensation of Conscience

### **The Steward**

The steward of the dispensation of Conscience was to be \_\_\_\_\_ (Genesis 4:7, 17; 4:1). Cain was a “\_\_\_\_\_” of the ground (Genesis 4:2). The word tiller is the Hebrew participle *abad*, “one serving the ground.” This activity was prescribed as part of the curse (Genesis 3:23). Had Cain responded properly when God confronted his attitude, his brother’s desire would have been for Cain and Cain would have proceeded to rule over his brother [A.V. “him”].

### **Household**

The \_\_\_\_\_ is the household. God did not restrict the instructions.

### **Direction**

Man was to \_\_\_\_\_ (Genesis 3:19; 4:2-4).

Many could bring sacrifice as the approach to God (Genesis 4:4, 7).

God set a precedent with Adam and Eve when He made and caused them to be clothed in \_\_\_\_\_ (Genesis 3:21).

Able brought a \_\_\_\_\_ (Hebrews 11:4). He did so by \_\_\_\_\_ indicating he had a \_\_\_\_\_ regarding his sacrifice and his relationship to God.

### **Man’s condition**

Mankind is \_\_\_\_\_.

Man must \_\_\_\_\_ and \_\_\_\_\_ (cp Genesis 5:29).

Mankind has a \_\_\_\_\_. When Adam and Eve ate of the fruit, their eyes were opened so that they knew \_\_\_\_\_ and \_\_\_\_\_ (Genesis 3:7, 22).

They had known \_\_\_\_\_, happiness and well being with God.

Now they knew \_\_\_\_\_, lack of happiness, contentment and well being.

This is the basis of conscience. Conscience is that faculty of mind which \_\_\_\_\_ one’s \_\_\_\_\_ with his or another’s \_\_\_\_\_.

If conduct matches one’s knowledge then a sense of well being exists.

If there is a conflict, then there is an \_\_\_\_\_ conscience.

Conscience is shaped in part by the law written in \_\_\_\_\_ (Romans 2:15). The conscience can \_\_\_\_\_ or it \_\_\_\_\_.

Conscience is not a perfect guide. It depends the accuracy of one’s \_\_\_\_\_.

A darkened mind (Ephesians 4:17-19) with the \_\_\_\_\_ corrupts the conscience.

### **Test**

Would man by conscience \_\_\_\_\_ God by \_\_\_\_\_ and do good?

Would man do that which God instructed him? God instructed Cain to be a wanderer (Genesis 4:12).

### **Failure**

God confronted Cain regarding his attitude. He informed Cain that if he did not \_\_\_\_\_ there was a \_\_\_\_\_ crouching at his door (Genesis 4:7).

Cain responded by slaying his brother as \_\_\_\_\_ (1 John 3:12).

Cain went out from God’s \_\_\_\_\_ and the world system \_\_\_\_\_ (Genesis 4:16).

Jesus stated that the world system began with \_\_\_\_\_ (Luke 11:50-51).

The system involves \_\_\_\_\_ (v. 16). Cain built a city instead of wandering as God had instructed him (v. 12).

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The system involves the basis of \_\_\_\_\_, the \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (vv. 20-24).

The system involves \_\_\_\_\_ and an emphasis on outward \_\_\_\_\_ (vv. 19, 22). The system \_\_\_\_\_ Christ and opposes God (John 7:7).

Later, God observed that man's thoughts were \_\_\_\_\_ (Genesis 6:5).

Man excused himself by means of his conscience.

As a result man corrupted his way by inbreeding with \_\_\_\_\_ (Genesis 6:2-4).

The result was \_\_\_\_\_. These men were \_\_\_\_\_ (cp Numbers 13:33). They were the result, "when the sons of God went into the daughters of men (Genesis 6:4).

Mankind held these fallen beings in \_\_\_\_\_. They were "men of a name" or "renown" - \_\_\_\_\_ (Genesis 6:4). These fallen ones were \_\_\_\_\_ by mankind. Rather than seeking God as Enoch did, they respected these fallen beings.

They had the ability to know good and evil but the imaginations of their hearts were always evil.

The angels of God do not \_\_\_\_\_ (Matthew 22:30).

These, the one's in Genesis six, were not the \_\_\_\_\_.

These are the angels which are \_\_\_\_\_ (2 Peter 2:4).

These spirits were \_\_\_\_\_ in Noah's days (1 Peter 3:19-20).

All flesh had corrupted its way (Genesis 6:11-12). "Way" in this context can refer to the way of sexual reproduction. It is used in this manner in Proverbs 30:9. This is the reason God destroyed most \_\_\_\_\_ in addition to most of the \_\_\_\_\_.

Noah was righteous in his \_\_\_\_\_. Noah had no corruption in his lineage (Genesis 6:9).

### **Judgment**

All but \_\_\_\_\_ humans and \_\_\_\_\_ animal life were killed (Genesis 6:13; 7:21).

God determined to wipe out \_\_\_\_\_ (Genesis 6:7).

God flooded the earth to \_\_\_\_\_ (Genesis 6:17).

### **Revelation**

Conscience is not a \_\_\_\_\_. It is \_\_\_\_\_.

A good conscience doesn't \_\_\_\_\_ anyone (1 Corinthians 4:4).

The \_\_\_\_\_ is to be the believers guide today not his conscience (Galatians 5:18; Romans 8:14).

### **God's Grace**

God's grace is seen in that some people are \_\_\_\_\_ (Genesis 4:4; 5:21-24; Hebrews 11:4-7).

Noah found \_\_\_\_\_ in God's eyes (Genesis 6:8).

### **The Godhead**

God the Father \_\_\_\_\_ (Genesis 4:4; Heb. 11:4).

God the Son \_\_\_\_\_ to Cain (Genesis 4:4, 6, 15).

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He \_\_\_\_\_ with Enoch (Genesis 5:24). Enoch pleased Him by faith (Hebrews 11:6). During these walks it is likely that Enoch received \_\_\_\_\_ from Him (cp Jude 14).

He \_\_\_\_\_ to and \_\_\_\_\_ with Noah. He spoke with him (Genesis 6:13; 7:1; 8:15), He revealed truth to Noah for the future and regarding the building of the ark. God the Holy Spirit \_\_\_\_\_ with mankind (Genesis 6:3). His striving was a \_\_\_\_\_ of mankind's sin nature. (Romans 1:24, 26, 27, 28).

### Hebrews 11

Able \_\_\_\_\_ (Hebrews 11:4).

Enoch \_\_\_\_\_. (Hebrews 11:6) He \_\_\_\_\_ God. Enoch did not die. God took him directly apart from death (Hebrews 11:

Noah \_\_\_\_\_. God warned of a coming flood and instructed him to build an ark [a box] for the purpose of saving his family and he believed God (Hebrews 11:7).

# A DISPENSATIONAL BIBLE STUDY 40

## The Dispensation of Human Government

### **Steward**

The steward of the dispensation of Human Government was \_\_\_\_\_. (Genesis 8:15-16). The rudiments of human government were given to Noah (Genesis 9:22, 25-27).

### **Household**

The \_\_\_\_\_ was the household under this dispensation. The instructions were not limited to a small portion of the human race. In chapter 11, God dealt with the whole human race.

### **Direction - Rule of Life**

God instructed Noah and his sons to \_\_\_\_\_ and \_\_\_\_\_ the earth (Genesis 9:1). The word “multiply” in verses one and six means to be numerous and to spread out in the earth. He also gave them everything that \_\_\_\_\_ for food (Genesis 9:3) as He had previously given them every plant.

God required the lifeblood from every beast or man that \_\_\_\_\_ (9:5ff). It would be the responsibility of other men to \_\_\_\_\_ (9:6). Capital punishment is not \_\_\_\_\_ but an action of government. God established government to enforce order by punishing the disobedient with the \_\_\_\_\_ (Romans 13:1-4). When God gave Noah this rule He laid the principle of bearing the sword. This became the dispensational rule.

### **Test**

Would mankind obey God by enforcing the rule of \_\_\_\_\_ for \_\_\_\_\_?

### **Failure**

Mankind didn't \_\_\_\_\_, but remained together (Genesis 11:4). They determined to \_\_\_\_\_ themselves so they wouldn't scatter. They purposed to make a \_\_\_\_\_ for themselves. Rather than scatter they formed a \_\_\_\_\_ with a \_\_\_\_\_ for their ruler (10:9, 10).

Nimrod is described as a \_\_\_\_\_ on the earth (Genesis 10:9). \_\_\_\_\_ might is honored within the \_\_\_\_\_ (cp 1 Corinthians 1:26). His name meant, “\_\_\_\_\_” or “\_\_\_\_\_”. The beginning of Nimrod's kingdom was \_\_\_\_\_, a city established for the purpose of revolting against God. Nimrod was “mighty hunter before the Lord.” The description can be interpreted as his presumption in the face of [before] God. C.F. Keil translated it, “against the Lord.”<sup>4</sup> This description can be interpreted, “a hunter of the \_\_\_\_\_ the Lord.” This meant that Nimrod the rebel hunted God's \_\_\_\_\_! This fits the context.

Mankind also built a tower to study the \_\_\_\_\_. The top of the tower was in the heavens (Genesis 11:4). Paul explained that this was the worship of \_\_\_\_\_ in place of God (Romans 1:21-25). The tower at Babel was a ziggurat for the study and worship of the heavens. Like the superstitious notion of spires on churches, they felt that such a tower would give them better access these substitute gods. All this was in \_\_\_\_\_ against God.

### **Judgment**

The judgment ending this dispensation was threefold. It involved three \_\_\_\_\_; \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_. God \_\_\_\_\_ their languages (Genesis 11:7, 9). Language differences became the basis for divisions of \_\_\_\_\_ and remains so to this day. God caused them to \_\_\_\_\_ over the face of the earth (Genesis 11:8). These divisions became the bases of the \_\_\_\_\_ (Genesis 11:8). God divided the very earth or \_\_\_\_\_ on which they stood (Genesis 10:25). Peleg was named for this division of the \_\_\_\_\_. His name meant to divide by \_\_\_\_\_.

<sup>4</sup> C.F. Keil and F. Delitzsch, *Commentary on the Old Testament, Vol. I*, p. 166.

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water. During his lifetime, the physical earth was divided by water [See study on Changes]. Moses used different Hebrew words to describe the different divisions. In Genesis 10:25 he used the verb *peleg*. In verse 32 he used *parad* which meant to \_\_\_\_\_. In 11:9 he used *putz*, which meant to \_\_\_\_\_ or \_\_\_\_\_. 10: 32 and 11:9 described the nations, 10:25 the land.

### Revelation

Man does not use human government \_\_\_\_\_. He used it to \_\_\_\_\_ against God. Man will not \_\_\_\_\_ God when given the choice, but will follow "the \_\_\_\_\_" (Romans 1:21ff; John 8:44). "The Lie" originated with Satan. He is the \_\_\_\_\_ of "the lie." The Lie equates created beings with \_\_\_\_\_ or puts them in God's \_\_\_\_\_. Mankind did a \_\_\_\_\_ \_\_\_\_\_ to the creature alongside the Creator (Romans 1:25).

### God's grace

God's grace is seen in the mild form of judgment in contrast to the past judgments on man's disobedience. Noah is the only \_\_\_\_\_ specifically mentioned. He was a \_\_\_\_\_ man (Genesis 6:9).

There were \_\_\_\_\_ before the Lord who were hunted by Nimrod (Genesis 10:9).

### The Godhead

No specific distinctions between the Persons of the Godhead are made during this dispensation. In keeping with New Testament revelation regarding the Son's preincarnate ministry, "the Lord" who came down to see the city in Genesis 11:5 was the \_\_\_\_\_. The Godhead acted in unity to confound men's languages. This is seen in "\_\_\_\_\_" (Genesis 11:7).

### Unrighteousness

Nimrod was a \_\_\_\_\_. Murder is a work of the \_\_\_\_\_ (Galatians 5:21). Worship of anything in God's place is \_\_\_\_\_ which is also a work of the \_\_\_\_\_. (Galatians 5:20). The Spirit ceased restraining mankind and God \_\_\_\_\_. God is righteous. Paul summarized man's activities and attitudes as being \_\_\_\_\_.

Man strained toward further depravity. They altered God's glory to that of \_\_\_\_\_ (Romans 1:23), so God \_\_\_\_\_ (v. 24). They \_\_\_\_\_ and \_\_\_\_\_ created beings alongside God (v. 25) so God \_\_\_\_\_ (v. 26). They did not approve of having God in their \_\_\_\_\_ (v. 28) so God \_\_\_\_\_. This was a spiral into further \_\_\_\_\_.

Romans 1:29-31 indicates the development of unrighteousness in mankind, as God gave them over. The following is a translation with explanatory notes. "All unrighteousness: fornication [illicit sexual intercourse in any form outside of the marriage of a man and woman], covetousness [the strong craving for more, even to the point of making things idols], evil [the milder term, meaning to lack in the character which is expected], full of envy [more than jealousy but the emotional and mental anguish over another's well being or that which makes another happy], full of murder [the senseless killing], strife [to fight, argue or bicker], guile [deceit which is intended to benefit one's self], evil in manners [one's very manners or customs lack in character], whisperers [to whisper or speak about others, telling unnecessary secrets], vicious talkers [to speak down or against others, ridicule], God-haters, arrogant, showoffs [to shine above for the purpose of showing off], boasters, inventors of evil [they try to find things which lack in character], disobedient to parents, without understanding [not able to mentally put things together], not agreeable [they will not agree to anything or abide by any contract or agreement], without a natural family affection [they lack normal affection that would exist between family members], without mercy [they have no real pity on those suffering as a result of sin]. This list summarizes man's

Any who might have been believers during this dispensation would be among those identified as the spirits of righteous men brought to completion in Hebrews 12:26. Therefore,

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during the millennial kingdom they will be on the New Jerusalem and will remain there into eternity.

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### The Dispensation of Promise

#### **Steward**

\_\_\_\_\_ was the steward of the dispensation of Promise (Genesis 12:1-3). This dispensation began when God made a \_\_\_\_\_ to Abraham. Abraham had been an \_\_\_\_\_ (Joshua 24:2-3). He did not leave his father's house immediately (Genesis 11:31-32). Abraham did not continue on to Canaan until after his \_\_\_\_\_ (Acts 7:4; Genesis 20:13).

God counted Abraham's \_\_\_\_\_ to be \_\_\_\_\_ at that point (Genesis 15:6). This is the first time which the Word specifically states the Abraham believed one of God's promises. Therefore when God initially called Abraham, he was an unbeliever.

The promises are made to Abraham and a limited group of his \_\_\_\_\_ (Genesis 50:24; Exodus 2:24; Deuteronomy 1:8; Luke 13:28).

#### **The Household**

God limited the household to specific \_\_\_\_\_ of Abraham. Only \_\_\_\_\_, Abraham's son by Sarah received the covenant blessings from God (Genesis 17:18-19). Ishmael received blessings but not the covenant (17:20). Abraham's children by secondary wives did not receive the promises. Abraham sent those children east to \_\_\_\_\_ them from Isaac (Genesis 25:1-6).

Isaac had two sons Esau and Jacob (Genesis 25:25-26). These two were the fathers of two \_\_\_\_\_ (25:23). God chose \_\_\_\_\_ the source of the household (Malachi 1:2, 3).

#### **Direction - Rule of Life**

God gave Abraham a series of promises. Four of these promises form the four \_\_\_\_\_ which God made with him. Following is a summation of those four covenants.

1. His descendants would inherit a \_\_\_\_\_ after 400 years of slavery.
2. His descendants would inherit all the land of \_\_\_\_\_ (a smaller portion of land than that promised in the first covenant).
3. His descendants would limited to those specified by God and who were \_\_\_\_\_.
4. His descendant would be multiplied as the \_\_\_\_\_ of the sea and \_\_\_\_\_ of the heaven, He would \_\_\_\_\_ of His enemies and all nations would be blessed by that seed.

Therefore, Abraham and his descendants were to believe that God would give them this land, not knowing exactly \_\_\_\_\_ He would do so.

#### **Test**

Would Abraham and his descendants \_\_\_\_\_ these promises from God. When they were faced with \_\_\_\_\_ in Egypt would they still believe that God would give them this promised land and make of them a great nation. Abraham's great-grandson Joseph \_\_\_\_\_ these promises. The promised descendants were all living in Egypt when Joseph died (Genesis 50:22). He believed that God would take the family to the land He had promised to Abraham, Isaac and Jacob (Genesis 50:24). Anticipating his own resurrection in the land, Joseph made the family take an oath that they would carry his \_\_\_\_\_ from Egypt (cp Ezekiel 37:13-14; Genesis 50:25-26). When the nation left Egypt they took Joseph's bones with them and buried him in the land (Exodus 13:19; Joshua 24:32).

#### **Failure**

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In Egypt, Abraham's descendants [Israel] became a great nation (Exodus 1:7). God promised to take the people of Israel to the land which He had promised to their fathers (Exodus 3:17).

Moses' faith in the third covenant with Abraham, the one regarding \_\_\_\_\_, was tested as Moses returned to Egypt. Because his sons had not yet been circumcised the Lord met with Moses and sought to put him to death (Exodus 4:24-26). He had to guard the third covenant.

When Moses told God's plans to the elders of Israel, they believed by seeing the \_\_\_\_\_ Moses did (Exodus 4:30-31). They believed because they saw something, not because of \_\_\_\_\_ in God's \_\_\_\_\_. Israel's response lacked faith in God's promise (Exodus 5:19-22; 6:9, 12). Despite nine plagues Pharaoh would not release the Israelites (Exodus 7-10). By means of the tenth plague God moved Pharaoh to release the Israelites (Exodus 12:31-32). The Egyptians urged the Israelites to leave (Exodus 12:33). As God had promised, 430 years to the day, \_\_\_\_\_ Israel out of Egypt (Exodus 12:40-41).

When Pharaoh pursued Israel to the Red Sea, Israel expressed \_\_\_\_\_ in God's promise, thinking they would die (Exodus 14:10-12). God \_\_\_\_\_ them through the sea and drowned Pharaoh's army in the same sea (Exodus 14:21-31). Seeing what God had done they believed in the Lord and in Moses (Exodus 14:31). Three days later they \_\_\_\_\_ having no good drinking water (Exodus 15:22-25). God provided for them. A little later they \_\_\_\_\_ again, needing food. Israel didn't believe God would take them to the \_\_\_\_\_. He had promised them. They thought they would die in the desert (Exodus 16:2-3). Later, they \_\_\_\_\_ again for the need of water and doubted that God would fulfill His promises to them. Again they thought they would die in the desert (Exodus 17:2-3). This account of Israel is an account of obstinate unbelief. They were carrying a testimony of faith in Joseph's \_\_\_\_\_. Yet they did not really believe that God would take them to the land.

When Israel arrived at Sinai, God reminded them what He had done (Exodus 19:4). Like an eagle, He had borne them on wings. They fell and He bore them up and brought them to Himself. He then asked them, "Now then, if you will indeed hear My voice and guard My covenant, then you will be My special possession among all peoples, for all the earth is Mine. And you will begin to be for Me a kingdom of priests and a holy nation." (Exodus 19:5, 6a). The people, who had failed to \_\_\_\_\_ God and failed to reach this location on their own, presumptuously replied, "All that the Lord has spoken, we will do!" (Exodus 19:8). This was \_\_\_\_\_ the same response recorded in 24:7 and Deuteronomy 5:27-28. This response was prior the mountain being covered by smoke and fire (Deuteronomy 5:22). God had not yet given any \_\_\_\_\_ or \_\_\_\_\_. He asked whether they would \_\_\_\_\_ Him and \_\_\_\_\_ His covenant. The covenant God remembered was the first covenant with \_\_\_\_\_. He didn't ask them to do anything, simply to hear and guard. Israel was to go on hearing God which implies that they were to believe Him. They were also asked to guard His covenant, which meant they were not to treat the covenant lightly.

Because of Israel's presumption at Sinai God's presence with Israel changed. God's appearances with men as recorded in Genesis had been \_\_\_\_\_ and \_\_\_\_\_. Now, God \_\_\_\_\_ Israel and holds them at a distance descending on Sinai in a thick cloud with thunder and lightning flashes (Exodus 19:16-20). The people weren't to \_\_\_\_\_ the mountain under immediate penalty of death (Exodus 19:12-13). The people trembled (Exodus 19:16; 20). They did not want God to \_\_\_\_\_ with them unless they might \_\_\_\_\_ (Exodus 20:18-20). God would be present within their camp in the tabernacle.

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Had Israel not presumed to be able to “do” all God would say, they would have become a nation of \_\_\_\_\_. Rather they became a nation with a \_\_\_\_\_. Neither does Scripture state that they became a \_\_\_\_\_ nation. Rather Isaiah would later call them a \_\_\_\_\_ nation (Isaiah 1:4).

Their unbelief culminated in their \_\_\_\_\_ to enter the land at Kadesh Barnea. Moses sent \_\_\_\_\_ spies into Canaan (Numbers 13:2, 17-24). Ten spies reported that Israel would be unable to go up against the people in the land (Numbers 13:25-33). Caleb, one of the spies, expressed his faith in God, that they could possess the land (Numbers 13:30). The people did not demonstrate faith in God but \_\_\_\_\_ believing they would die in the desert (Numbers 14:2-3). Their unbelief in God’s promise is seen in their determination to return to Egypt (v. 4).

### **Judgment**

God’s covenant promises were \_\_\_\_\_. Israel didn’t receive \_\_\_\_\_ the land God had promised Abraham in Genesis 15. Israel was also placed under the \_\_\_\_\_ (Exodus 20:1-17). Israel presumed they could “\_\_\_” so God gave them the Law to prove they \_\_\_\_\_ do (Galatians 3:19-22; Romans 3:19-20)! God placed stringent requirements upon Israel for \_\_\_\_\_ Him at the \_\_\_\_\_ and later the \_\_\_\_\_. Individual Israelites had to approach God through \_\_\_\_\_ (Exodus 29:9; 40:15). In fact if a non-Levite and specifically a non-priest approached God, he would \_\_\_\_\_ (Numbers 1:51; 18:7). Priests to this point were the \_\_\_\_\_ of households (cp Job 1:4-5; Exodus 19:22). Now the priests were one family from among the thirteen families.

### **Revelation**

God demonstrated that man \_\_\_\_\_ rather than believes His promises, even \_\_\_\_\_ promises. Man may believe God as long He does \_\_\_\_\_ and \_\_\_\_\_. However, faced with a promise, especially under adversity, man abandons any faith in God.

At Sinai God demonstrated that mankind, even when confronted with his own lack of faith in God’s promises, presumes he is able to do anything God might ask. He doubts God but is selfconfident.

### **The Godhead**

God the Son appears several times during this dispensation. He appeared to \_\_\_\_\_ first in Ur, then in Canaan, again after Lot and Abraham separated, then after the war of the kings, then at the giving of the covenant of circumcision, again when he promised Isaac’s birth, just prior to His destruction of Sodom and then when he proved Abraham’s faith (Genesis 12:1, 7; 13:14; 15:4; 17:1; 18:1; 22:1). The Lord appeared to Abraham with two angels. The Lord [Jehovah] was God the Son. When He appeared in Genesis 18, He appeared in a human form. This was temporary and not an incarnation. The Son did not become incarnate until He was born through Mary. This form was real. He could \_\_\_\_\_ and be \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_, but His form was also only for this limited time during which He appeared to Abraham.

The Son appeared to \_\_\_\_\_. He first appeared to Jacob in a dream (Genesis 28:12-15). Jacob, who was not yet a believer called that location “Bethel”(v. 19) “\_\_\_\_\_.” He later appeared to Jacob and \_\_\_\_\_ with Jacob all night (Genesis 32:24-30). Jacob’s faith in Him is expressed in Jacob’s request to be blessed (v. 26). Jacob named this place Peniel (v. 30) for he had met God \_\_\_\_\_.

The Son appeared to \_\_\_\_\_. When Joseph was sold into slavery, He was \_\_\_\_\_ him, causing Joseph to prosper (Genesis 39:2-3). When Joseph was jailed for his righteous reaction to his master’s wife, the Lord was again with him (39:21, 23). Joseph’s

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confidence in God is revealed by his giving credit to God for revealing the meaning of the dreams (Genesis 40:8; 41:16, 25). Joseph also expressed his confidence in God's faithfulness to accomplish His good purpose (Genesis 45:5, 7, 9; 50:19, 20).

**Grace** God chose an \_\_\_\_\_ to be the father of this nation (Joshua 24:2, 14-15). He graciously made a \_\_\_\_\_ with Abraham in Genesis 15 and two more unconditional covenants. God caused Abraham to obey Him by causing him to leave his father's house and go to land that God graciously promised to him (Genesis 20:13).

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## The Dispensation of Law

The Law involves most of the Scriptures from \_\_\_\_\_ through to the end of \_\_\_\_\_.

### **The Steward**

\_\_\_\_\_ was the steward of the dispensation of Law. Through Moses the \_\_\_\_\_ was given (John 1:17). The Law is frequently described as being “\_\_\_\_\_” (Acts 15:5; 28:23). Preaching or teaching Moses meant that the \_\_\_\_\_ was taught (Acts 15:21; 2 Corinthians 3:15).

The \_\_\_\_\_ were also stewards. The Law explained the manner in which Israel was to live their daily lives. The prophets didn't \_\_\_\_\_ the law for their daily lives but added a \_\_\_\_\_ to their understanding of God's plan for them. The Old Testament Scriptures could be summarized under the heading “\_\_\_\_\_” (Matthew 7:21; 22:40; John 1:45).

### **The Household**

\_\_\_\_\_ alone made up the household under Law. The Law was given to \_\_\_\_\_ not to \_\_\_\_\_ (Romans 9:4). God intended for Israel to live the law in the sight of the nations but the law was not given to any of those nations (Deuteronomy 4:6-8). The words of the Law were a covenant between \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (Exodus 34:27-28).

There were \_\_\_\_\_ who joined themselves to the nation Israel. They were to be \_\_\_\_\_ in order to participate in the religious rituals such as the Passover (Exodus 12:48). Such were as \_\_\_\_\_ of the land and under the same the Law (Leviticus 16:29; 17:8). Such people were never considered \_\_\_\_\_ but \_\_\_\_\_, that is, people who lived among a different people and under a government that was not their own.

### **Direction - Rule of Life**

The Ten Commandments summarized much of the \_\_\_\_\_ of the Law. However, the Law was a \_\_\_\_\_ and every aspect of the Law was to be guarded and obeyed. In Deuteronomy 4 Israel was to \_\_\_\_\_ the law so that they would continue to \_\_\_\_\_ and \_\_\_\_\_ the land which God had promised to their fathers (v. 1). They were not to \_\_\_\_\_ the God-given Law (v. 2). The Gentiles would then consider them a \_\_\_\_\_ and \_\_\_\_\_ nation (v. 6). The Gentiles would observe God's relationship to Israel and call Him, “\_\_\_\_\_” (v. 7). They would also consider Israel's law to be \_\_\_\_\_ (v. 8).

The Law motivated Israel to obey by promising \_\_\_\_\_ and \_\_\_\_\_ for their \_\_\_\_\_ or \_\_\_\_\_ respectively (Deuteronomy 8:1; cp Leviticus 18:5). Deuteronomy 28:1-13 explain some of these blessings and cursings. In this manner Israel was motivated to obey by the promise of life and prosperity in the land.

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## The Dispensation of Law

The Law involves most of the Scriptures from \_\_\_\_\_ to the \_\_\_\_\_.

## **The Steward**

\_\_\_\_\_ was the steward of the dispensation of Law. Through Moses the Law was given (John 1:17; Acts 15:5; 28:23; 15:21; 2 Corinthians 3:15).

There is also reference to the \_\_\_\_\_. (Matthew 7:12; 22:40; John 1:45).

## **The Household**

\_\_\_\_\_ alone made up the household. The Law was given to them not to the nations (Romans 9:4). The Law was a \_\_\_\_\_ between God, Moses and Israel (Exodus 34:27-28).

Some \_\_\_\_\_ joined themselves to the nation Israel. They were to be circumcised in order to participate in the rituals such as the \_\_\_\_\_ (Exodus 12:43-49). These were to be as a native of the land. Such Gentiles were under the same \_\_\_\_\_ (Leviticus 16:29; 17:8).

## **Direction - Rule of Life**

In Deuteronomy 4 God's purpose and rule for the nation Israel was explained. They were to obey the \_\_\_\_\_ so that they would continue to \_\_\_\_\_ and \_\_\_\_\_ the land which God had promised to their fathers (v. 1). They were not to alter the God-given Law (v. 2). The surrounding nations would consider them a \_\_\_\_\_ and \_\_\_\_\_ nation (v. 6). The nations would observe God's relationship to Israel and call Him, "\_\_\_\_\_ " (v. 7). They would also consider Israel's law to be \_\_\_\_\_ (v. 8).

Part of the rule for each dispensation is a motivation for the household to live by the given rule. The Law motivated Israel to obey by promising \_\_\_\_\_ and \_\_\_\_\_ for their obedience or disobedience respectively. The blessings and cursings were conditional. "All the commands which I command you today, you shall \_\_\_\_\_ to \_\_\_\_\_ them, that you may go on living and go and possess the land which I swore to your fathers." (Deuteronomy 8:1; 28:1-13 cp Leviticus 18:5). In this manner Israel was motivated to obey by the promise of life and prosperity in the land.

The Israelites were also motivated to obey the Law by \_\_\_\_\_ of Jehovah and fear of \_\_\_\_\_.

The ten commandments serve as a good example. Each had a penalty. If one had another god before Jehovah or made a graven image and worshipped any other god, he was to be \_\_\_\_\_ (Exodus 22:20; Leviticus 20:2-5; Deuteronomy 4:23-25).

If one took God's name in vain, he was to be \_\_\_\_\_ (Leviticus 24:16).

If one broke the Sabbath by doing work, he was to be \_\_\_\_\_ (Exodus 31:14-15).

If one dishonored and cursed his father or mother, he was to be \_\_\_\_\_ (Exodus 21:15; Leviticus 20:9).

If one murdered a fellow Israelite, he was to be \_\_\_\_\_ (Exodus 21:12, 29).

If one committed adultery, he was to be \_\_\_\_\_ (Leviticus 20:10-21).

If one stole a fellow Israelite, he was to be \_\_\_\_\_ (Exodus 21:16; Deuteronomy 24:7).

If one bore false witness against another that would have resulted in the death penalty, the one making the false charge was to be \_\_\_\_\_ (Deuteronomy 19:16-21).

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\_\_\_\_\_ of the commandments always required death as the penalty. \_\_\_\_\_ required death under certain circumstances.

God even killed some for breaking the tenth commandment. In Numbers 11:4 some of the people began to “lust” or covet (see Deuteronomy 5:21; Numbers 11:33-34).

The death penalty motivated Israel by \_\_\_\_\_. The death penalty was carried out publicly by the people. They \_\_\_\_\_ and personally took part in the enactment of the penalty (Deuteronomy 13:9-11). This caused the people to fear and \_\_\_\_\_ God (Deuteronomy 17:12-13; 21:18-21).

### Test

Jehovah is \_\_\_\_\_ and His people Israel were to be \_\_\_\_\_ (Leviticus 11:44, 45; 19:2; 20:7, 26; 21:6). The Law was to be their \_\_\_\_\_ (Deuteronomy 6:25) for it was a righteous law (Deuteronomy 4:8). If the \_\_\_\_\_ would pursue this righteousness, they would go on living and inherit the land which Jehovah was giving to them (Deuteronomy 16:20; 19:20). Would Israel live their daily lives under this Law so that they as a nation would be \_\_\_\_\_ to God?

### Failure

Israel did not \_\_\_\_\_ to the righteousness from God in the Law (Romans 10:3). The nation attempted to \_\_\_\_\_ their \_\_\_\_\_ righteousness. They departed from the law, taking bribes, taking advantage of widows, orphans and the poor and dishonoring family members (Amos 5:12; Zechariah 7:9-10; Malachi 2:7-9; 3:5; Micah 7:2-3). Christ required of Israel that their righteousness exceed the righteousness of the \_\_\_\_\_ and \_\_\_\_\_ (Matthew 5:20; 23:13-23).

Israel's failure culminated in their \_\_\_\_\_ of Christ as their righteous \_\_\_\_\_. Christ was righteous (Matthew 27:19, 24; Luke 23:47; Acts 3:14; John 19:14, 15).

The Law was only a \_\_\_\_\_ of good things to come (Hebrews 10:1). Israel failed to see this. They made the Law an end in itself. A day is coming in which Judah would be \_\_\_\_\_, Israel will dwell \_\_\_\_\_ and the people will know Jehovah as \_\_\_\_\_ (Jeremiah 23:6; 33:16). They should have anticipated the day when God would be their righteousness not the Law. Failing to see something beyond the Law led Israel to \_\_\_\_\_ and \_\_\_\_\_ legalism.

Israel's continued failure is a reminder that living by the Law does not produce God's kind of righteousness. It leads to a hopeless legalism which cycles in failure.

Israel failed frequently during their history. After Israel settled in the land, a generation arose which had not \_\_\_\_\_ (Judges 2:10). Every man was doing what he saw as \_\_\_\_\_ (Judges 17:6; 21:25). The sons of Israel did \_\_\_\_\_ in the sight of God (Judges 2:11). God judged them. He gave them into the hands of their \_\_\_\_\_ (cp Judges 2:14-15). God then raised up \_\_\_\_\_ to save them from their enemies (Judges 2:16). This became a cycle recorded in Judges (Judges 2:17-23) demonstrative of failure in their history.

Eventually God gave Israel a king but their failure continued. Some of their kings did what was \_\_\_\_\_ (cp 1 Kings 15:5; 2 Kings 15:3, 34). However, much of their history involved doing \_\_\_\_\_ (2 Kings 13:2).

One king in particular set the stage for Israel's history. Following Solomon's death, the nation was divided. The ten Northern tribes united under the leadership of Solomon's servant \_\_\_\_\_ (1 Kings 12:20). Jeroboam feared that Israel would \_\_\_\_\_ because God had commanded worship and service to be done in

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\_\_\_\_\_ in Solomon's temple (1 Kings 12:26-27). Jeroboam built \_\_\_\_\_ for the ten northern tribes (1 Kings 12:28-30). This became a \_\_\_\_\_ for the people Israel. This is repeated many times (e.g. 1 Kings 13:34; 14:16; 15:26, 30, 34; 16:2, 13, 19, 26; 21:22; 22:52; 2 Kings 3:3 et al). In the Law God had directed Israel specifically how and where they were to worship and approach Him. Israel broke the \_\_\_\_\_ and \_\_\_\_\_!

The southern two tribes also failed often. Some of their kings did \_\_\_\_\_ and the people \_\_\_\_\_ (2 Kings 8:16-18; 21:1-9). Judah went without the Law during some of its history until Hilkiah the high priest found the \_\_\_\_\_ in the \_\_\_\_\_ (2 Kings 22:8ff).

God judged Israel in 722 BC. God brought an \_\_\_\_\_ king against the Northern tribes. The king took many of them away into \_\_\_\_\_ (2 Kings 18:9-12). In 586 God brought a \_\_\_\_\_ king against Judah. The temple was \_\_\_\_\_ and many were taken away into captivity (2 Kings 25:9-11).

When the temple was dedicated, God promised Israel that if they were scattered among the nations as judgment for their sin and they \_\_\_\_\_ and \_\_\_\_\_ the temple that God would respond (1 Kings 8:46-53). Daniel was one of the captives of Babylon. He prayed to God and \_\_\_\_\_ (Daniel 9:3-5). Daniel recognized that they were under the curse of the Law of Moses because they had transgressed God's law (Daniel 9:10-11).

Israel's failure culminated in their national rejection of \_\_\_\_\_ as their \_\_\_\_\_ or the \_\_\_\_\_, the \_\_\_\_\_. To anoint meant simply to pour something over another. The Holy Spirit came upon an individual to empower him for service. This was \_\_\_\_\_. The one with the Holy Spirit upon him was an anointed one, a messiah or christ.

When God gave Israel a king, he was specially empowered to serve as king by \_\_\_\_\_. The Holy Spirit came upon them. This became a tradition whether the Holy Spirit came upon one or not.

Jesus was their anointed one, Christ or king. Since they did not submit to God's \_\_\_\_\_ they rejected His Holy One, the King. This was their final failure under Law.

### **Judgment**

The judgment on the dispensation of Law is two fold.

The judgment first fell upon \_\_\_\_\_ as He hung on the cross. He was judged on the cross to \_\_\_\_\_ (Galatians 4:5). Christ became a \_\_\_\_\_ for those who were under the Law. God had promised curses under the Law for \_\_\_\_\_. God considered the Law a whole and if one did not do all that was in the Law, he was cursed (Deuteronomy 27:26; Galatians 3:10). Christ Himself became that kind of curse so that He could \_\_\_\_\_ (Galatians 3:13). Christ did not know sin but became sin while He hung upon the cross. He also had never been disobedient to the Law but became the curse of the Law while He hung upon the cross (cp 2 Corinthians 5:21).

The final judgment on the dispensation of Law will take place during the \_\_\_\_\_, popularly known as the Tribulation. These seven years are not a different dispensation nor part of the dispensation of Grace but the final seven years of the dispensation of Law.

Daniel received this revelation in response to his prayer regarding his people's sin and the divine judgment which they were experiencing (Daniel 9:3-23). Daniel was informed about the

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length of time until God would restore their nation. God has determined \_\_\_\_ sets of \_\_\_\_ (v. 24). The word translated “week” is literally “\_\_\_\_.” The revelation regards these sets of seven years. Seventy “sevens” is \_\_\_\_ years.<sup>5</sup>

These 490 years were determined for \_\_\_\_\_ and \_\_\_\_\_ (Daniel 9:24). God purposed to “finish the \_\_\_\_\_, make an end of \_\_\_\_\_, make a covering for \_\_\_\_\_.” 69 sets of these seven years were completed when Messiah (Jesus) was \_\_\_\_\_, rejected by the nation (vv. 25-26). One set of seven years remains and begins with a \_\_\_\_\_ (vv. 26-27).

The final seven years is described in many Old Testament prophecies. Jeremiah called it the time of \_\_\_\_\_ or \_\_\_\_\_ (Jeremiah 30:6-7). He wrote that it will be \_\_\_\_\_ as did Daniel and with Jesus Christ agreed (Daniel 9:12; 12:1; Matthew 24:21). Joel called it the \_\_\_\_\_ and a portion of it, “\_\_\_\_\_” (Joel 1:15; 2:1; 2:31) as did Zechariah (Zechariah 14:1).

### Revelation

The dispensation of human government, proved that secular government is unable to cause man to live pleasing to God. The dispensation of Law revealed that a \_\_\_\_\_ government is also insufficient. The Law was \_\_\_\_\_ because of the \_\_\_\_\_ (Romans 8:2). It was an external set of rules governing the social, political and religious life of Israel but it could not change the \_\_\_\_\_ man or give him victory over the \_\_\_\_\_. The only motivation to overcome the flesh was \_\_\_\_\_ of punishment and even that became insufficient

The Law was given to one nation. What it said to Israel it said for the sake of \_\_\_\_\_ (Romans 3:19). It addressed Israel but it shut everyone’s mouths demonstrating world-wide \_\_\_\_\_. That was good a thing. The Law demonstrated that mankind can not be righteous before God by law. From doing law works, no one would ever be \_\_\_\_\_ before God (Romans 3:20). The Law provided the \_\_\_\_\_ of sin.

### God’s Grace

The word translated “grace” throughout Law scriptures is “chen”<sup>6</sup> [hard “ch”]. Chen never represents the concept of grace revealed in the \_\_\_\_\_, namely that which is \_\_\_\_\_. The Old Testament idea was akin to \_\_\_\_\_. It could be \_\_\_\_\_. Noah earned favor by being a \_\_\_\_\_ man (Genesis 6:8). Jacob had favor in the eyes of his son (Genesis 47:29). Moses had found favor in the sight of God by his faithfulness to \_\_\_\_\_ (Exodus 33:12, 13, 16, 17). A consideration of grace under the Law must involve examples beyond the word chen.

The Hebrew word chesed<sup>7</sup> sometimes translated “loving kindness” comes closer to the concept of grace in some passages. It too could be \_\_\_\_\_ (Deuteronomy 5:10 “for those who \_\_\_\_\_”; 7:9 “for those who love \_\_\_\_\_ and guard \_\_\_\_\_.” The king expressed that he was king because of the Jehovah’s \_\_\_\_\_ to him (Psalm 21:7). Because of God’s kindness men take \_\_\_\_\_ under the shadow of His wing (Psalm 36:7). These

<sup>5</sup> (Jewish years of 360 days versus our Roman year of 365).

<sup>6</sup> חֵן - “agreeableness, charm ... favor” William Holladay, ed. *A Concise Hebrew and Aramaic Lexicon of the Old Testament* p. 110.

<sup>7</sup> חֶסֶד - among the definitions given “faithfulness, kindness, grace” are significant. See Holladay p. 111.

## A DISPENSATIONAL BIBLE STUDY 52

examples of God's dealings with men were similar to New Testament grace but not identical. Israelites' daily lives were governed by \_\_\_\_\_.

### The Godhead

John recorded 24 instances in which, Jesus Christ identified Himself as the "\_\_\_\_\_." Seven of these are absolute statements, "I AM" (John 6:20; 8:24, 28, 58; 9:9; 13:19; 18:8). Christ said, "If you believe not that I AM, you will \_\_\_\_\_" (John 8:24). These statements were claims to \_\_\_\_\_. He was identifying Himself as the "I AM" who spoke with \_\_\_\_\_ from the \_\_\_\_\_ (Exodus 3:13-14). The Person of the Godhead Who met with Moses in the bush was God the \_\_\_\_\_. In this way He is also identified as the \_\_\_\_\_ Lord<sup>8</sup> appearing often during the dispensation of Law (Exodus 3:2) He continued to appear to Moses in various ways. He is the Person who was in the \_\_\_\_\_ and \_\_\_\_\_ which went before Israel (cp Exodus 13:21). He met with Moses at the entrance to the tent of meeting and spoke with Moses \_\_\_\_\_ (Exodus 33:7-11).

There are instances in which God the Father also spoke. These instances are often identified because two distinct Persons are both identified as God. Isaiah 44:6 Jehovah \_\_\_\_\_ is quoted and also speaks of another, "\_\_\_\_\_, \_\_\_\_\_." The first is the \_\_\_\_\_ and the second the \_\_\_\_\_, the redeemer. Hosea recorded that Jehovah promised that He would save them by \_\_\_\_\_ (Hosea 1:4, 7). Again the Father can be seen with the Son.

The Spirit was seen often during this dispensation. He filled men with \_\_\_\_\_ and \_\_\_\_\_ for building of the tabernacle (Exodus 28:3; 31:3). He enabled some to \_\_\_\_\_ on behalf of Israel (Judges 3:10; 6:34). He \_\_\_\_\_ priests and kings for service to God (Exodus 28:41; 1 Samuel 9:16; 16:3). All of these relationships were an "\_\_\_\_\_" kind of relationship. Christ distinguished the Holy Spirit's Old Testament relationship to men from His present relationship to believers. The Old Testament relationship He described as being "\_\_\_\_\_"<sup>9</sup> in contrast to now being "\_\_\_\_\_" (John 14:17). Therefore, Joseph, Joshua, Ezekiel and Daniel did not have the Holy Spirit in them but upon. Because of the quality of life each lived in relationship to God the normal "upon" word was not used but one that indicated greater closeness<sup>10</sup> (Genesis 41:38; Numbers 27:18; Ezekiel 2:2; Daniel 4:8, 9). The Holy Spirit did not \_\_\_\_\_ anyone during the dispensation of Law. His indwelling is relationship related to the present dispensation and was anticipated for Israel's future kingdom.

The Holy Spirit was not \_\_\_\_\_ given to Israel or to \_\_\_\_\_. Having come upon or anointing an individual He could \_\_\_\_\_ (cp Judges 16:20; 1 Samuel 16:14). He could \_\_\_\_\_ and \_\_\_\_\_ as with Ezekiel (Ezekiel 2:2; 3:24). David witnessed Saul's demeanor after the Spirit's departure. When David sinned against God, he feared that the Holy Spirit would be \_\_\_\_\_ (Psalm 51:11). No believer in the dispensation of Grace should fear this or pray David's prayer, because the Holy Spirit will not be removed from believers today!

### Unrighteousness

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<sup>8</sup> The word "angel" simply means messenger. In this Hebrew construction the idea is "the Messenger who is Jehovah."

<sup>9</sup> Literally, "alongside" -παρὰ.

<sup>10</sup> The two prepositions בְּ [a]- upon and עַל [b]- closely upon. See Ronald Williams *Hebrew Syntax*, pp. 47, 54.

## A DISPENSATIONAL BIBLE STUDY 53

Unrighteousness is seen in many forms under the dispensation of Law. Because God gave Israel commandments which could be broken by disobedience there was in addition to sin, \_\_\_\_\_. Israel's transgressions were \_\_\_\_\_<sup>11</sup> (Leviticus 16:16, 21). So in addition to sinning, when Israel broke a Law they were also transgressing. This produced \_\_\_\_\_ (Romans 4:15). The Law was given through Moses at Sinai. Prior to this there had been no law of this nature (Romans 5:13).

For the 2,500 years prior to Sinai, God proved that men die and face judgment because of their united sin with \_\_\_\_\_ (Romans 5:12). Men do not individually fall, nor condemned because of their \_\_\_\_\_ sins. They are condemned because of one sin (Romans 5:16). God gave the Law to demonstrate the sinfulness of sin (Romans 7:13; 3:20). The Law did this well and was \_\_\_\_\_.<sup>12</sup>

The word "iniquity" is an ambiguous term. In the Authorized Version it is used to translate seven different Hebrew Words. For this reason it is not a helpful term for understanding unrighteousness under the Law. The word for which it is most frequently used [220 occurrences] is the Hebrew אָוֶן [awen] and refers to \_\_\_\_\_ or \_\_\_\_\_. It is similar in meaning to the New Testament use "\_\_\_\_\_" and "\_\_\_\_\_" to describe the fallen nature of man. It was in this perverse state that David was brought forth (Psalm 51:5). God forgives \_\_\_\_\_ along with \_\_\_\_\_ and \_\_\_\_\_. He also visits the perversity of the fathers on their children (Exodus 34:7).

### **Misunderstandings concerning the Law.**

It is at this point that many believers struggle with dispensationalism. They have been taught or led to believe that the Law is a perfect guide for daily righteousness and one's relationship with God. However, the Scriptures are very plain regarding the purpose of the Law and its limitations.

1. the Law was not given to \_\_\_\_\_ (Romans 3:20). This is true of \_\_\_\_\_ and \_\_\_\_\_ salvation (i.e. daily living). Paul stated this twice in Galatians (2:16). In 3:11 Paul wrote about \_\_\_\_\_. One lives physically by \_\_\_\_\_, in which case he is not righteous before God (3:10-11) or he lives by \_\_\_\_\_ (3:11). The righteous one is to go on living by faith and the Law is not from \_\_\_\_\_ (3:12).
2. The grace believer walks by \_\_\_\_\_ not by \_\_\_\_\_ (2 Corinthians 5:7). The dispensation of grace is in \_\_\_\_\_ (1 Timothy 1:4). It took no faith to \_\_\_\_\_ by the Law which used fear to motivate people to obedience. There are examples of faith under the Law but not in response to the \_\_\_\_\_. By faith Jericho's wall fell (Hebrews 11:30). Several individuals are mentioned in Hebrews 11:32ff who acted in faith. This, however, was not their way \_\_\_\_\_.
3. The Law was a ministry of \_\_\_\_\_ (2 Corinthians 3:9). Due to his flesh, no one was able to keep the Law. This meant that he came under the condemning penalty of the law (Romans 2:1). The Law was added for the sake of \_\_\_\_\_ (Galatians 3:19). This doesn't make the law evil. Paul asked, "Therefore, did that which is good to me become death?" (Romans 7:13). He answered, "Let it not come to be! But **the** sin, in

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<sup>11</sup> Cause is indicated by לְ, "with respect to" Williams p. 52

<sup>12</sup> One would not condemn a medical scan as evil because it helped identify the existence of a tumor. Likewise, the Law helped make sin identifiable and was therefore good.

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order that sin may be \_\_\_\_\_, through the good to me, it produced death, in order that **the** sin might become according to excess, sinful through the commandment.” This was what the Law was about! It was intended to make **the** principle of sin, plainly evident to mankind. The principle of sin \_\_\_\_\_ (vv. 17, 20). In the New Testament it is called the flesh or the sin *nature*. It is the fallen, bent nature of man which is not subject to God in action, plan or attitude (Galatians 5:19-21; Romans 8:7). The bent principle is plainly seen when one fails to live by the \_\_\_\_\_ In this way, the Law was \_\_\_\_\_ and “the commandment \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.” (Romans 7:12). The Law was holy because it was given from God only to Israel. It was set apart for this purpose and it \_\_\_\_\_ Israel \_\_\_\_\_. More specifically, the commandment was holy in this same way. The commandment was also righteous. It required a \_\_\_\_\_. The righteousness which comes from the law is distinguished from the righteousness from \_\_\_\_\_ from \_\_\_\_\_ (Romans 10:3; Philippians 3:9). It was still righteous. The commandment was also good. Good does not describe morality but a sense of \_\_\_\_\_ or \_\_\_\_\_. Israelites could obey the commandment and enjoy the \_\_\_\_\_ God had for them. They could also have an inner satisfaction from being obedient. Paul also stated that the law is spiritual, by which he meant that it appealed to one’s spirit, his rationale. It did not appeal to one’s emotions, his soul.

If there was a law that could have given life, Paul concluded that it would have been this law (Galatians 3:21-22). However, there is no law that can cause a man to be righteous before God. The Law was rather given to show man’s need, not to give life. That was never its intent.

# A DISPENSATIONAL BIBLE STUDY 55

## The Dispensation of Grace

The dispensation of Grace began on the day of Pentecost and continues to the present.

### **Steward**

\_\_\_\_\_ is the steward of this dispensation (Ephesians 3:2). John, Peter, James and Jude wrote letters which add \_\_\_\_\_ to our rule of life but none alter the rule of life.

### **Household**

The household is the \_\_\_\_\_ (Ephesians 1:22-23; 3:2). There is \_\_\_\_ body (2:16; 3:6; 4:4). There is not a \_\_\_\_\_ body and a \_\_\_\_\_ body.

Each believer entered the body through a work of the Holy Spirit called “\_\_\_\_\_” (1 Corinthians 12:13). It is the act of placing a believer \_\_\_\_\_. It involves no water (Acts 1:5).<sup>13</sup> Jesus Christ told His disciples that the Spirit would baptize them in a few days, therefore, He wasn’t doing it \_\_\_\_\_. Therefore, only those believers who have lived since \_\_\_\_\_ have been placed into the body of Christ.

The body connected to its head, Jesus Christ, is \_\_\_\_\_ (Ephesians 2:15). The new man is something \_\_\_\_ and \_\_\_\_\_ from previous peoples. God did not add Gentiles to the Jews. He made believing Gentiles and Jew into something new (Ephesians 2:11-12)- the body of Christ.

In the tribulation Jews and Gentiles will be \_\_\_\_\_. The 144,000 sealed of Israel are \_\_\_\_\_ from the mass of Gentiles who will believe (Revelation 7:4-9). The Gentiles, seen as sheep and goats are distinct from the “least of these my brothers” (Matthew 25:32, 30). The unique nature of the Church does not fit that circumstance, therefore, those believers are \_\_\_\_\_.

The household are those believers from \_\_\_\_\_ to the \_\_\_\_\_.

### **Direction - Rule of Life**

\_\_\_\_\_ is the rule of life for the body of Christ (Ephesians 3:2). All believers through time have been saved by \_\_\_\_\_ through \_\_\_\_\_. The rule of life is how those who are saved \_\_\_\_\_.

Grace is an \_\_\_\_\_ of God by which He acts or provides for those who are not \_\_\_\_\_. If you have personally believed that Jesus Christ died on the cross as your substitute for your sins, that having been buried He rose again and is alive, you are a saved one (1 Corinthians 15:3-4). When you believed that, the Spirit placed you \_\_\_\_\_. Though we were undeserving, in Christ God has provided us all \_\_\_\_\_ (Ephesians 1:3).

Blessing means to \_\_\_\_\_. God has \_\_\_\_\_ about **us** in \_\_\_\_\_ in \_\_\_\_\_. These blessings are \_\_\_\_\_ not material. In Ephesians 1:4 Paul stated two good things which God says about the believer in Christ. He is \_\_\_\_\_ and \_\_\_\_\_ before Him in \_\_\_\_\_. Those are blessings or good words. It’s grace because it isn’t based upon how he performs but on \_\_\_\_\_. That’s grace!

God says that we \_\_\_\_\_ with Christ to the \_\_\_\_\_ (Galatians 2:20; Romans 6:8, 11; Colossians 3:3). God says we are \_\_\_\_\_ and \_\_\_\_\_ to Him in Christ Jesus (Romans 6:11; Colossians 3:1; Ephesians 2:5-6). God says we are \_\_\_\_\_ with Christ in the heavens (Ephesians 2:6). God says that we are His kind of \_\_\_\_\_ in Christ (2 Corinthians 5:21). The believer has been \_\_\_\_\_ to God in Christ (1 Corinthians 1:2).

<sup>13</sup> He also distinguished the Spirit’s work from John’s.

## A DISPENSATIONAL BIBLE STUDY 56

In Christ the believer is not \_\_\_\_\_ (Romans 8:1). Each of these illustrates how God has something good about the believer in Christ, which the believer does not deserve, that is, He blessed him by grace in Christ

God has given the believer \_\_\_\_\_ (1 John 5:11). The believer has it because the \_\_\_\_\_ is in the him. This is grace consisting of \_\_\_\_\_ (1 Peter 3:7). This is God's grace with the believer's \_\_\_\_\_ (Galatians 6:18; Philemon 25). Eternal life is the reason that grace can \_\_\_\_\_ through righteousness (Romans 5:21). Since it is grace the life can not be \_\_\_\_\_ or \_\_\_\_\_.

These provisions by God's grace are the basis of the believer's rule of life. The believer is not under \_\_\_\_\_ but under \_\_\_\_\_ (Romans 6:14). This does not mean that the believer is free to do whatever he pleases. That is a \_\_\_\_\_ of grace (Jude 4). Rather than being motivated by law and fear of punishment the believer is motivated by God's \_\_\_\_\_ from grace. Those gracious provisions encourage the believer to live \_\_\_\_\_ of that gracious calling in Christ (Ephesians 4:1).

God's grace assures the believer that he always has \_\_\_\_\_ to God at the throne of \_\_\_\_\_ (Hebrews 4:16). God provides this access through the believer's position in \_\_\_\_\_ (Ephesians 3:12). The believer can not make himself worthy to approach the throne because it is based upon grace.

God by His grace \_\_\_\_\_ the believer as a child (Titus 2:11-13). The believer is trained to see what is consistent with the provisions of grace and what is inconsistent. Ungodliness and worldly lusts are \_\_\_\_\_ with the provisions from given. Sensibleness, righteousness and godliness and an eager awaiting of our Lord's appearing is consistent with that grace. So in Romans 6:14 having victory over the sin nature is consistent with \_\_\_\_\_ not \_\_\_\_\_ because God counts the believer to have died with Christ to the sin nature (Romans 6:1-3). This is how grace operates as the believer's rule of life.

### Test

Jesus Christ gave the Church \_\_\_\_\_ (John 13:34-35). It is a new \_\_\_\_\_ of commandment. It is different from any which had ever been given. It is the command to \_\_\_\_\_ . Under the Law the best one could hope for was to love God with everything he had (cp Matthew 12:30). The measure of that love was \_\_\_\_\_. The measure of the new commandment is \_\_\_\_\_. Between these two kinds of love is a \_\_\_\_\_.

This love is from the \_\_\_\_\_ (Galatians 5:22). The believer knows he has passed \_\_\_\_\_ because he \_\_\_\_\_ his brother (1 John 3:14). The one not loving his brother is not yet at \_\_\_\_\_ in life but is still comfortable in \_\_\_\_\_. The believer is to relate to God's grace so that he is comfortable in life and loves his brother like His Savior loved him.

Paul called the commandment the \_\_\_\_\_ (Galatians 6:2). The believer has been liberated by grace but is not to use it for obeying the \_\_\_\_\_ but by love is to \_\_\_\_\_ other believers (Galatians 5:13). Believers are not to pay attention to law matters but the dispensation which is in \_\_\_\_\_ (1 Timothy 1:3-4). The end of this charge is \_\_\_\_\_ (v. 5).

## A DISPENSATIONAL BIBLE STUDY 57

The dispensational rule is not altered in 1 Timothy 1:4 with the words, “the dispensation from God the one in faith”<sup>14</sup> “It is of faith, in order that it might be of grace.” (Romans 4:16). The principle agrees that faith and grace operate in tandem. The believer accesses the \_\_\_\_\_ in which he stand by \_\_\_\_\_ (Romans 5:2). Similarly, faith operates by means of love, that is, one is motivated by love to act in faith for the best of others. The rule of life is grace which operates together with faith and love.

### **Failure**

The Church has failed to \_\_\_\_\_. “He that is \_\_\_\_\_ of the world constitutes himself an \_\_\_\_\_ of God” (James 4:4). Christ told the Church in Ephesus that while they had some very good qualities, they had \_\_\_\_\_ (Revelation 2:4). This was the same church for which Paul desired that Christ might \_\_\_\_\_ (Ephesians 3:17). This same church was charged to leave the law alone and operate by faith culminating in love (1 Timothy 1:3-5). The notable failure of the Church is to love one another as Christ has loved them.

Rather than obeying this command, the Church has directed its love to things: things of the \_\_\_\_\_ (1 John 2:17). Believers misdirect this love at such things and this love degenerates into a fondness for \_\_\_\_\_ and \_\_\_\_\_ (1 Timothy 6:10; James 4:4-5).

### **Judgment**

God is governing the daily lives of believers in the body of Christ by His \_\_\_\_\_. Grace not only began salvation but is \_\_\_\_\_ that salvation and it will \_\_\_\_\_ it. Remembering this, the nature of the judgment on the household is also gracious. God judges the household by means of the \_\_\_\_\_. God snatches the church out of this world, she loses her opportunity to be a \_\_\_\_\_ for God, a testimony concerning Christ in the world (cf Revelation 2:5).

This judgment is gracious. When Christ comes for us, He will bring \_\_\_\_\_ (1 Peter 1:13). The Rapture is not to be dreaded but anticipated. Not only is it a judgment upon the household but it is the means by which Christ presents His bride to Himself and prepares her to be presented \_\_\_\_\_ before the \_\_\_\_\_ (Ephesians 5:25-26, 31-32; 1 Thessalonians 3:13).

In conjunction with the dispensation is the judgment seat of Christ. God condemned and dealt with the sin nature through the work of the Son (Romans 6:10; 8:3). Christ bore the judgment on the cross so that the believer is free from judgment (Romans 5:18). Christ stated that those who believe have passed out of death into life and will \_\_\_\_\_ (John 5:24). The believer’s \_\_\_\_\_ are judged at the Bema not his sins for they have been forgiven.

The works are those activities which God has \_\_\_\_\_. The believer was saved by grace and in the body of Christ he was created unto good works which God \_\_\_\_\_ for him (Ephesians 2:8-10).

How he accomplished those works and whether he accomplished those works is determined at the Bema. His proper \_\_\_\_\_ in doing those works is evaluated. His understanding of what God has \_\_\_\_\_ for him to do is evaluated. Timothy was given the gift of evangelist when Paul laid his hands on him (2 Timothy 1:6; 4:5). However, Timothy was \_\_\_\_\_

<sup>14</sup> The Authorized Version translates this “godly edifying.” No form of the word “godly” is used but a Genitive form of God, θεου. Neither does οικοδομη [edify] occur but οιδνομια.

## A DISPENSATIONAL BIBLE STUDY 58

\_\_\_\_\_ others in Ephesus and had stopped doing his work (2 Timothy 1:7-8). In Corinth certain believers attempted to do God's will by reliance upon earthly \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (1 Corinthians 1:17-21). These believers divided in earthly loyalty to Paul or Apollos (1 Corinthians 3:4-6). It is on this background, that Paul compares our works to \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ (v. 12). The bema is also mentioned in the context of permissible actions which can \_\_\_\_\_ (Romans 14:12). Again, one's motive and concern for other believers is evaluated not his \_\_\_\_\_. Paul anticipated the Rapture (2 Corinthians 5:1-8). He desired whether he was here or gone to be found well-pleasing to God (v. 9). The believer would receive the things done in his body whether they made for \_\_\_\_\_ or \_\_\_\_\_<sup>15</sup> (v. 10). The results of the bema are crowns, praises from God or the lack of the same. Paul wrote that each one will receive \_\_\_\_\_ from God when his works are evaluated by God (1 Corinthians 4:1-4). This is certainly grace.

### Revelation

God has ensphered the believer in grace in Christ, provided him the benefits of the new birth by grace and will complete the believer's salvation by grace, yet most believers fail to live up to this grace. Many errantly misapply truth from other dispensations to the Christian life. The result is that even with these tremendous blessings, believers would rather attempt to live by other means. Believers attempt to accomplish \_\_\_\_\_ without God's \_\_\_\_\_ and so they fail.

The believer's labor **in the Lord** is not in \_\_\_\_\_ (1 Corinthians 15:58). This Greek word *kenos* means, empty of content. The believer may have the right purpose and/or a good result. Neither of these are as important to God as \_\_\_\_\_ or \_\_\_\_\_. One's motive is largely related to how well he properly relates to God's \_\_\_\_\_ in his position in \_\_\_\_\_.

### The Godhead

The \_\_\_\_\_ is in the Grace believer (Ephesians 4:6).<sup>16</sup> As a result His \_\_\_\_\_ is in the believer (1 John 3:9). Thus the believer a \_\_\_\_\_ of God, born from the Father (1 John 3:1; 5:1). The believer can potentially share in common in the \_\_\_\_\_ (2 Peter 1:4).

The \_\_\_\_\_ indwells the believer (Romans 8:10). He provides the believer with \_\_\_\_\_ (1 John 5:11-12). Because He is joined to [instruct] the believer, the believer has His kind of \_\_\_\_\_. This provides the ability to think some of God's thoughts.

The \_\_\_\_\_ indwells the believer (Romans 8:9). He provides several benefits. The believer can have the \_\_\_\_\_ (Galatians 5:22-23). He is the anointing and \_\_\_\_\_ God's revealed truth (2 Corinthians 1:; 1 John 2:27). He is the \_\_\_\_\_. The believer will receive everything God promised (Ephesians 1:11). He is the \_\_\_\_\_, providing a sample of his \_\_\_\_\_ (Romans 8:23). He does this by empowering the believer to live his salvation.

The believer is in \_\_\_\_\_ (1 Corinthians 1:30). This gracious position is the basis of this dispensation and has been discussed under the rule of life.

<sup>15</sup> Some Greek manuscripts have phaulon being worthless as in a fallow field. This illustrates the understanding of evil in the context being that which lacks in character. A field which lies fallow does not have the character expected of it. Similarly the works a believer does for God which lack in the specified areas are evil or lacking in character.

<sup>16</sup> Some Greek manuscripts omit the word "you" at the end of the verse. It should read "and in you all."

## A DISPENSATIONAL BIBLE STUDY 59

The believer is in the \_\_\_\_\_ (1 Thessalonians 1:1; 2 Thessalonians 1:1). He is counted to have the \_\_\_\_\_ which the Father and Son share (John 17:21). In the Father the believer's life is \_\_\_\_\_ with Christ (Colossians 3:3).

The believer is in the Spirit (Romans 8:9). This involves a frame of mind (Romans 8:5-8).

### **Unrighteousness**

The believer has three spiritual enemies: the \_\_\_\_\_, \_\_\_\_\_, the \_\_\_\_\_. These three are distinct. Each attacks with different \_\_\_\_\_. The believer \_\_\_\_\_ himself against each in a different manner. When the believer succumbs to an attack from an enemy, he is acting or thinking \_\_\_\_\_. When a temptation is fulfilled it culminates in \_\_\_\_\_ (James 1:12-15). God has graciously provided a means of deal with each enemy so that the believer might enjoy the salvation which God has provided.

### **New Things in this present Dispensation**

**The New Covenant** 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 9:15. This covenant involves Christ the shepherd sharing His \_\_\_\_\_ with the \_\_\_\_\_ (cp Hebrews 13:20; John 10:10-11, 15). This covenant is referred to by Christ when He inaugurated Communion [the Lordian Table].

**The New Commandment** John 13:34; 1 John 2:7, 8; 2 John 1:5. The measure of this love for other believers was \_\_\_\_\_.

**The New Man** Ephesians 2:15; 4:24 This new man is created of \_\_\_\_\_ in the dispensation of grace without regard to \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_. Galatians 3:28. It is called "The Christ." for Jesus Christ Himself is the head of this new man and gives it His character.

**The New Creation** 2 Corinthians 5:17; Galatians 6:15 This is the new man viewed as a \_\_\_\_\_. It exists \_\_\_\_\_ and is not the result of \_\_\_\_\_. In the new creation, old things have gone and new things have come. The believer now knows other believers members of the new creation rather than knowing them according to the flesh, that is as one living here.

**A new day** - "the Lordian Day" Revelation 1:10; Acts 4:18-22; Psalm 118:22-24. This new day is not a Christian \_\_\_\_\_ but a day in which believers gather as they are able to remind themselves of the \_\_\_\_\_ of their Lord. It is the day in which they break bread. There is not specific day of the week which is a Christian sabbath. Every day, every moment in which the believer \_\_\_\_\_ to exert his own strength or **ceases** his attempts to keep the Law and \_\_\_\_\_ in the finished work becomes his sabbath (Hebrews 4:9-11).

**A new approach in asking** "in the \_\_\_\_\_ [character] of Christ" John 14:13, 14; 16:24-28. No one had previously asked in this manner. The Grace believer communicates with God in his position \_\_\_\_\_, something which did not exist prior to Pentecost.

**A new position** See above under the Godhead.

### **New Possessions**

We are \_\_\_\_\_ of heavens. Philippians 3:20

We are are \_\_\_\_\_ of God. Romans 8:17

We are \_\_\_\_\_ of Christ. Romans 8:17

We will \_\_\_\_\_ with Christ. 2 Timothy 2:12; Revelation 2:26-27

We will share a quality of Christ's \_\_\_\_\_. John 17:22, 24; Romans 8:17

We possess \_\_\_\_\_ and \_\_\_\_\_. 1 Corinthians 3:22

**New Relationship to the God-head** See above under Godhead.

### **A New enabling**

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We can \_\_\_\_\_ [\_\_\_\_\_] by means of the Spirit. Galatians 5:16, 25

We can be \_\_\_\_\_ by the Spirit. Ephesians 5:18

**A New Teaching** “Hold fast the practical doctrine ... that you may exhort and refute by a healthy doctrine which is for faith” Titus 1:9; 2:11, 12 “The apostles’ practical doctrine” Acts 2:42; John 14:26 This includes the mysteries.

**A New Object of Faith** - \_\_\_\_\_. Galatians 3:22, 23; 1 Peter 1:19-21 “but was made plainly visible in these \_\_\_\_\_ for \_\_\_\_\_”

**A New Organization** - The \_\_\_\_\_ Acts 8:1; Galatians 1:2; Matthew 16:18 “I will \_\_\_\_\_”

**A New Destiny** - Grace believers are the first saints to go directly to \_\_\_\_\_ at death. 2 Corinthians 5:8; 12:2; Philippians 2:21-23

**New Rewards** -4/5 Crowns

Crown of \_\_\_\_\_ for loving Christ’s appearing by living righteously in anticipation of it. 2 Timothy 4:8

Crown of \_\_\_\_\_ for one who struggles for self-control. 1 Corinthians 9:25

Crown of \_\_\_\_\_ for winning a person to Christ. 1 Thessalonians 2:19; Philippians 4:1

Crown of \_\_\_\_\_ for bearing up under temptation. James 1:12

Crown for an \_\_\_\_\_ who shepherds the flock well and biblically. 1 Peter 5:4;

Revelations 4:4

**New Promises** - Hebrews 7:18; 8:6 That the believer can \_\_\_\_\_ to God in Christ.

**New Temple** - 1 Corinthians 6:19; Ephesians 2:20-21 - The believer’s \_\_\_\_\_ is the temple of the Holy Spirit and \_\_\_\_\_ corporately make up the temple in which God dwells.

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## **The Dispensation of the Fulness of Times**

In Ephesians 1:9 Paul called it the dispensation of \_\_\_\_\_. It is the dispensation in which all times are made \_\_\_\_\_ or \_\_\_\_\_. It is the dispensation after which “\_\_\_\_\_.” (Revelation 10:6).

## **The Steward**

Old Testament believers will be raised when Christ returns at the end of Daniel’s 70th week (Daniel 12:2-3, 12-13). God will install \_\_\_\_\_ as \_\_\_\_\_ over a united Israel (Ezekiel 34:23-24; 37:24-25; Hosea 3:5). Revelation 20:4 states that \_\_\_\_\_ will sit on thrones and \_\_\_\_\_ Christ a thousands years. Grace believers will \_\_\_\_\_ with Christ sitting with Him in \_\_\_\_\_ (Revelation 3:21). Christ is the ultimate king and David is called “\_\_\_\_\_”. “One king” means the kingdom and monarchy will not be \_\_\_\_\_. Israel and Judah will be reunited under one king - David.

## **The Household**

God gave Ezekiel a vision of Israel’s \_\_\_\_\_ (Ezekiel 37). Israel’s condition will first look hopeless, a valley of \_\_\_\_\_ (vv. 1-3). Most Jews didn’t believe God would keep His covenant promises regarding their land. These bones represent Israel’s \_\_\_\_\_ state of mind (v. 11). Verse 3-10 describe a \_\_\_\_\_ (vv. 3-10). When they are raised God will place His \_\_\_\_\_ in them and place them in their \_\_\_\_\_ (v. 14). Part of the household will be resurrected \_\_\_\_\_.

Many Israelites will survive the Tribulation. God will bring them back to their \_\_\_\_\_ from among the Gentiles (Ezekiel 36:24-25) He then removes their \_\_\_\_\_ and gives them \_\_\_\_\_ (Ezekiel 36:26-28). He promised this in Deuteronomy 30:3-4. He will \_\_\_\_\_ their hearts (v. 6). These will be those who “endure to the end will be saved.” (Matthew 24:13). Since they endure, they will experience \_\_\_\_\_ salvation. Daniel’s 70th week will end \_\_\_\_\_ and \_\_\_\_\_ (9:24). God will cause his sheep to pass under the rod and \_\_\_\_\_ out the rebels (Ezekiel 20:37-38). As a result only believing Israelites survive and \_\_\_\_\_ will be saved (Romans 11:26).

Many Gentiles will survive the Tribulation. These will be gathered before our Lord (Matthew 25:32). He will separate them like \_\_\_\_\_ from \_\_\_\_\_, \_\_\_\_\_ from \_\_\_\_\_. The sheep, the believers inherit the \_\_\_\_\_ (vv. 33-34). Their faith is seen by the \_\_\_\_\_ which they did for His brothers (v. 40). These brothers are \_\_\_\_\_, specifically the 144,000 Jews. That time will be harder than any in history, yet these believing Gentiles will \_\_\_\_\_ the little they have with these brothers. The goats, the unbelieving Gentiles, will go into \_\_\_\_\_ because they never provided for these Jews (vv. 41-46). Though unbelieving, they \_\_\_\_\_ (Revelation 14:9-11). They were religious but remained unbelieving.

God will take some from these Gentiles to serve as \_\_\_\_\_ and \_\_\_\_\_ (Isaiah 66:21). The sealing of 144,000 Jews results in an \_\_\_\_\_ (Revelation 7:9). These are they who \_\_\_\_\_ and \_\_\_\_\_ (Revelation 7:14). They do a \_\_\_\_\_ to God day and night as God tents out [dwells] over them

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(Revelation 7:15). They will go up to Jerusalem to \_\_\_\_\_ the King, Jehovah of hosts (Zechariah 14:16).

### **Direction - Rule of life**

The governing principle in this dispensation involves an understanding of Ephesians 1:10. Paul wrote of “the dispensation of the fulness of times.” Paul is describing the governing principle. The citizens of the kingdom must live in light of the fact that \_\_\_\_\_. Six times John wrote that the rule will last \_\_\_\_\_ years. When those 1,000 years are complete, time will be \_\_\_\_\_, time will be \_\_\_\_\_.

Time is sandwiched between \_\_\_\_\_ (Romans 16:25). When time is complete all mankind will enter \_\_\_\_\_. Each man’s eternal condition is determined during time. Those who will enjoy God’s presence will have \_\_\_\_\_. Those who will be eternally separated from God in the Lake of Fire will have \_\_\_\_\_. Every individual in the Lake of Fire will be personally \_\_\_\_\_ by the Lord Jesus Christ. Christ described the judgment of Jews who did \_\_\_\_\_ but were \_\_\_\_\_ (Matthew 7:22 ). He tells them to \_\_\_\_\_. In Matthew 25:41 He tells unbelieving Gentiles to \_\_\_\_\_. At the Great White Throne, all the remaining dead stand before the Lord (Revelation 20:11-12). The dead are \_\_\_\_\_ and are cast into the \_\_\_\_\_.

The rule of life for the dispensation involves understanding the kingdom from the heavens. It is a kingdom governed from \_\_\_\_\_ (cf. Daniel 4:26). The kingdom from the heavens involves believers and unbelievers described as \_\_\_\_\_ sown with \_\_\_\_\_ and as \_\_\_\_\_ and \_\_\_\_\_ (Matthew 13:36-43, 47-50). During Christ’s 1,000 year rule, believers will live alongside unbelievers.

Believers and unbelievers will be required to obey the divine \_\_\_\_\_ enforced from the \_\_\_\_\_. Some of the divine law was stated in the \_\_\_\_\_ (Matthew 5-7). Portions of the sermon explained the kingdom laws. Under Mosaic law, murder brought \_\_\_\_\_. In the kingdom, being \_\_\_\_\_ against a brother will (Matthew 5:21-22). Saying “raca” - “\_\_\_\_\_” will make one guilty of being taken before a \_\_\_\_\_. Saying “\_\_\_\_\_” to another will put one in danger of \_\_\_\_\_. Under Mosaic law, the act of adultery brought \_\_\_\_\_; in the kingdom looking at a woman for the purpose of lust will put one in danger of being cast \_\_\_\_\_ (Matthew 5:27-30). Strict judgment will \_\_\_\_\_ the household to obey to kingdom laws.

Christ described this strict judgment in Matthew 13:40-42, 49-50. He will send His \_\_\_\_\_ out into His kingdom. They will gather out the \_\_\_\_\_ which scandalize, the \_\_\_\_\_ who do lawlessness and the \_\_\_\_\_ who are evil. These will be cast into a \_\_\_\_\_. Seeing angels remove evil doers from among the righteous will \_\_\_\_\_ others to \_\_\_\_\_. Some might even physically \_\_\_\_\_ a hand or eye to avoid unrighteousness. This takes place in the consummation of the age.

God will allow the inhabitants of the kingdom \_\_\_\_\_ to learn obedience (Isaiah 65:20). One being a \_\_\_\_\_ years old will be like a \_\_\_\_\_. The sinner at a \_\_\_\_\_ will be \_\_\_\_\_. It is at that age which God will hold them responsible to conform to the laws of the kingdom.

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God will require the nations to come to \_\_\_\_\_ yearly (Zechariah 14:16). These nations come from the believing Gentiles who come out of the \_\_\_\_\_. God will punish those who refuse to come to Jerusalem by stopping the \_\_\_\_\_ (Zechariah 14:17-19).

These nations will be required to bring their \_\_\_\_\_ and their \_\_\_\_\_ to Jerusalem. Their forces is the \_\_\_\_\_ of their land, upon which all people will \_\_\_\_\_. The earth will be highly productive and will bear fruit in abundance (Amos 9:13-14; Isaiah 35:1-6; 65:21-25). Man will need to trust God to continue providing this abundance in accord with their \_\_\_\_\_.

At the end of the Tribulation, the heavenly lights will be \_\_\_\_\_ (Matthew 24:29). In this blackness the heavenly Jerusalem will \_\_\_\_\_ out of heaven (Matthew 24:3b, 30). It will be lit by the \_\_\_\_\_ of the \_\_\_\_\_ and the \_\_\_\_\_. Christ warned the Jews not to be deceived by false christs claiming to come \_\_\_\_\_ in a \_\_\_\_\_ or \_\_\_\_\_ (Matthew 24:5, 23, 26). The sign of His coming will be unmistakable. It is a bright light coming out of the \_\_\_\_\_ and going to the \_\_\_\_\_ (Matthew 24:27). It is the New Jerusalem descending and \_\_\_\_\_ the earth in the blackness of the Tribulation. From there the Son will come to make \_\_\_\_\_ and to set up His kingdom (Revelation 19:11-21).

In the thousand years of the kingdom, man will see the New Jerusalem \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ the earth (Isaiah 4:5-6). They will know that the Father and Son are there. The city is approximately \_\_\_\_\_ miles square and high. Mankind will have to believe that the Father and Son are there and that \_\_\_\_\_. However, this visible presence will not cause everyone to believe. Many will outwardly \_\_\_\_\_ the laws but remain \_\_\_\_\_.

On that city will be the \_\_\_\_\_ and the \_\_\_\_\_ (Revelation 22:1-2). The leaves of the tree are for the \_\_\_\_\_ of the nations. During the kingdom, those on earth who are not yet \_\_\_\_\_ will need healing for their \_\_\_\_\_. Revelation 21:1-6 is a brief picture of the city in eternity. In that situation there will be no \_\_\_\_\_ or \_\_\_\_\_. Only the clean will be allowed into the New Jerusalem (Revelation 21:27), therefore, only millennial believers will access to the heavenly city to obtain these leaves. This will also be a matter of \_\_\_\_\_ and \_\_\_\_\_.

### **Failure**

At the end of the Tribulation, Satan will be \_\_\_\_\_, so he cannot \_\_\_\_\_ the nations (Revelation 20:2-3). At the end of the 1,000 years he will be \_\_\_\_\_ (Revelation 20:7). He will go forth and \_\_\_\_\_ the nations (Revelation 20:8). The unbelievers will unite with Satan and go up to \_\_\_\_\_ the camp of the saints, the \_\_\_\_\_ (Revelation 20:9). This is a rebellion against God's \_\_\_\_\_. They fail to see that outward conformity to the laws of the kingdom do not produce inner righteousness. They fail to see that eternal judgment follows this filling up of times.

### **Judgment**

\_\_\_\_\_ comes down out of heaven and consumes these rebellious men (Revelation 20:9). The Devil is cast into the \_\_\_\_\_ (Revelation 20:10). When he is cast into the lake of fire, the Beast and the False prophet are \_\_\_\_\_. They were cast into it at the end of

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\_\_\_\_\_ and have been in the lake of fire for \_\_\_\_\_. Punishment in the lake of fire is not \_\_\_\_\_ or \_\_\_\_\_, it is \_\_\_\_\_.

Believers from the dispensation of Grace, will be \_\_\_\_\_ with Christ on His throne (2 Timothy 2:12). He is promised \_\_\_\_\_ with Christ over the nations (Revelation 2:26-27). Christ promised him to \_\_\_\_\_ with Him on His throne (Revelation 3:21). With this future expectation of judging the world, Churches should not be afraid to \_\_\_\_\_ (1 Corinthians 6:2).

### **Revelation**

The dispensation of Human Government demonstrated that man will not submit to God's will nor act righteous by means of \_\_\_\_\_. The dispensation of Law demonstrated that man is the same under a \_\_\_\_\_. The dispensation of the fullness of times will demonstrate that a religious government enforced directly from God will only produce \_\_\_\_\_. Given the opportunity, man will \_\_\_\_\_ against God even though God will provide man an wonderful environment free of the \_\_\_\_\_ and a \_\_\_\_\_ a life.

### **God's Grace**

God will allow people \_\_\_\_\_ to learn to conform to the law. They must learn to curb their \_\_\_\_\_.

### **The Godhead**

The Father and Son will reside on the \_\_\_\_\_ (Revelation 21:22). The Son will descend to earth for the feasts \_\_\_\_\_ times a year (Isaiah 24:23; 4:5-6; Revelation 7:15). The Holy Spirit will be \_\_\_\_\_ on \_\_\_\_\_ and will be on the earth (Joel 2:28-29).

Hebrews 12 pictures this city. On it will be the \_\_\_\_\_, the \_\_\_\_\_, an assembly of \_\_\_\_\_, the assembly of firstborn ones [i.e. \_\_\_\_\_], the spirits of \_\_\_\_\_ made perfect. The Spirit is absent because He is \_\_\_\_\_. Israel is absent as they are on the \_\_\_\_\_ as God promised them (Ezekiel 37:14; Deuteronomy 30:5-6). "The spirit's of righteous men" most likely describes those believers who lived from \_\_\_\_\_ to the call of \_\_\_\_\_.

### **Unrighteousness**

Satan is \_\_\_\_\_ prior to this kingdom (Revelation 20:2-3). He will not be able to \_\_\_\_\_ the nations during this time. When Christ gave His kingdom manifesto (Matthew 5-7), He only mentioned temptations which from the \_\_\_\_\_. \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, (Matthew 5:21-22, 27-28, 32-32; Mark 10:4-5). Temptations from Satan are \_\_\_\_\_.

Christ mentions some issues of Satanic temptation such as "\_\_\_\_\_" (Matthew 6:25) because these were anxieties which His \_\_\_\_\_ audience experienced at that time.

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### Into Eternity

When the dispensation of the Fullness of Times ends, time as we know it \_\_\_\_\_. Eternity has always existed. Eternity is \_\_\_\_\_. Eternity is where God \_\_\_\_\_, (Isaiah 57:15). In Eternity all believers \_\_\_\_\_.

### The Great White Throne

The first event in Eternity is \_\_\_\_\_. This judgment is only for the “\_\_\_\_\_” (Revelation 20:12). “Dead” is \_\_\_\_\_.

The unbeliever is one who hopes \_\_\_\_\_ rather than \_\_\_\_\_. They are characterized as \_\_\_\_\_ (Revelation 3:10; 6:10; 8:13 et al). They have made themselves \_\_\_\_\_ on this earth. This earth is their only \_\_\_\_\_. Before they are judged the present heavens and earth are \_\_\_\_\_ (Revelation 20:11). Because they are dead ones, their names are not written \_\_\_\_\_ and they are \_\_\_\_\_ (Revelation 20:15). The books of their works prove they did not \_\_\_\_\_ and determine the \_\_\_\_\_ of their punishment in the Lake of Fire. Their punishment in the Lake of Fire is \_\_\_\_\_ and \_\_\_\_\_ (Matthew 8:12).

The Grace believer will be \_\_\_\_\_ at the Great White Throne but \_\_\_\_\_. He is promised \_\_\_\_\_ (John 5:24). Grace believers will be present \_\_\_\_\_. The unsaved worship our Lord and Savior (Revelation 3:9). Because we are with Him while they are judged \_\_\_\_\_.

Grace believers will certainly see many at this judgment whom they have known during this earthly life: friends, relatives, co-workers, neighbors. We are promised that \_\_\_\_\_ (Revelation 2:11). Nothing will \_\_\_\_\_.

### New Heavens and New Earth

God will have \_\_\_\_\_ (2 Peter 3:10). God will \_\_\_\_\_ (Isaiah 65:17). Then the former things will not \_\_\_\_\_. Today the believer is to \_\_\_\_\_ the new heavens and new earth (2 Peter 3:13). Knowing that this present creation will be removed encourages the believer to live his daily routine in \_\_\_\_\_ and \_\_\_\_\_ (2 Peter 3:11). All this is \_\_\_\_\_.

The nation of Israel will \_\_\_\_\_ (Isaiah 66:22). They will not be \_\_\_\_\_. Their father Abraham was promised to be \_\_\_\_\_ of a world (Romans 4:13). The nature of that earth will be different from the present earth. The future earth will have \_\_\_\_\_ (Revelation 21:1). It will be Israel’s eternal \_\_\_\_\_.

The Church is made up of those who are \_\_\_\_\_ (Philippians 3:20). Earth is not our present or future \_\_\_\_\_. Revelation 21:2-3 describes the \_\_\_\_\_. It is a heavenly city therefore it is associated with \_\_\_\_\_ not \_\_\_\_\_. The city is God’s \_\_\_\_\_ (Revelation 21:3) not His \_\_\_\_\_. Because Grace believers are promised to \_\_\_\_\_ from the moment He snatches us out of this present world (1 Thessalonians 4:17), if He is present on that city, we \_\_\_\_\_. The future city has no \_\_\_\_\_ in it (Revelation 21:22). God the Father and the Lamb are the \_\_\_\_\_. Grace believers are \_\_\_\_\_ in that temple (Revelation 3:12). From that temple Christ will \_\_\_\_\_. When He goes the \_\_\_\_\_.

The Church remains a \_\_\_\_\_ into eternity. God’s distinct peoples remain \_\_\_\_\_. Each enjoys their own unique relationship with the members of the \_\_\_\_\_.

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Godhead. Paul saw \_\_\_\_\_ in the future (Ephesians 2:6). In those Ages God will be using \_\_\_\_\_ to display something about His \_\_\_\_\_. His grace will be seen by means of His \_\_\_\_\_. Kindness is the attitude which puts others \_\_\_\_\_. He is immensely approachable, though He is the holy, righteous, all-powerful God of everything.

### **The Day of God**

After the Church is snatched from this earth, the \_\_\_\_\_ will begin. That day will continue through the \_\_\_\_\_ and the \_\_\_\_\_. The believer anticipates not only God's work in the day of the Lord but \_\_\_\_\_ (2 Peter 3:12). The day of God is beyond. The day of God is in \_\_\_\_\_. The Son will turn over \_\_\_\_\_ (1 Corinthians 15:24-28). Then "God will be \_\_\_\_\_ in \_\_\_\_\_". Through out history we know that the Father, Son and Spirit are absolutely \_\_\_\_\_ and \_\_\_\_\_ yet we have never been able to \_\_\_\_\_ what that is truly like. When God is all things in all ways we will see this equality. New aspects of God's character will be revealed. God's great glory will go on being seen.

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### Some Other Ages

Ages are not \_\_\_\_\_. A dispensation reveals \_\_\_\_\_.

An age reveals \_\_\_\_\_.

The mystery concerning Christ's indwelling was hidden from \_\_\_\_\_ and \_\_\_\_\_ (Colossians 1:27). Ages predate generations and encompass the "time" in which only \_\_\_\_\_ existed, before God \_\_\_\_\_. Ages reveal aspects of God's \_\_\_\_\_ by His \_\_\_\_\_.

The fourth age parallels the dispensation of \_\_\_\_\_. Spirit beings observed God's \_\_\_\_\_ as He restored the earth from judgment. They observed a facet of God's \_\_\_\_\_ by His creation of \_\_\_\_\_. They observed God's \_\_\_\_\_ by His placement of \_\_\_\_\_.

The fifth age parallels the dispensation of \_\_\_\_\_. God revealed \_\_\_\_\_ to man. Even after Adam \_\_\_\_\_ God continued to reveal His \_\_\_\_\_. God \_\_\_\_\_ with Enoch and Noah. God had not \_\_\_\_\_. God revealed something of His grace and mercy.

Following the flood mankind united to build a city and a tower. The purpose of the tower was the \_\_\_\_\_ (Genesis 10:4). People were \_\_\_\_\_ (Romans 1:21-23, 25). God can not be represented by \_\_\_\_\_ (Isaiah 40:18-20). God is \_\_\_\_\_ because God's essence is \_\_\_\_\_ (Colossians 1:15; 1 Timothy 1:17; John 4:24). God demonstrated that He can not be \_\_\_\_\_ and would not \_\_\_\_\_. God also revealed His \_\_\_\_\_ by \_\_\_\_\_. He demonstrated His \_\_\_\_\_ to get rebellious mankind to do what He instructed even if they did not do so willingly.

During the dispensation of Promise God focused His work to the \_\_\_\_\_. To these He revealed Himself as \_\_\_\_\_ (Exodus 6:2-3). Moses used the title \_\_\_\_\_ but was not known as Jehovah before the time of Moses. Abraham's family were \_\_\_\_\_. When God appeared to these men, He often identified Himself: to Abraham (Genesis 15:7; cf 17:1); to his son Isaac (Genesis 26:24); to Jacob (Genesis 28:13; 31:13). He did this so that each would know He was \_\_\_\_\_. He identified Himself as the God of \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ when He appeared to Moses (Exodus 3:6). God revealed that He is not a God who is \_\_\_\_\_. He also emphasized His \_\_\_\_\_ and \_\_\_\_\_ by \_\_\_\_\_.

To understand this, it is necessary to understand that idolatry has \_\_\_\_\_ behind the idols. An idol is \_\_\_\_\_ (1 Corinthians 8:4). What is sacrificed to idols is sacrificed to \_\_\_\_\_ (1 Corinthians 10:19-20). One who eats or drinks of the table and cup of idols partakes in the table and cup of \_\_\_\_\_ (1 Corinthians 10:20-21). For Abraham and his family of idolators it was a unique situation that the same deity would continue to appear to them and continue to faithfully hold to His promises. This was a contrast to any activity that might have existed in relation to idols. In this way God distinguished Himself from \_\_\_\_\_.

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\_\_\_\_\_ ages which parallel the dispensation of Grace. One age began long before the dispensation of Grace and the other began at or about the same time. The former age will continue after the present dispensation ends and the latter ends at the same time as the dispensation.

The first of these ages might be called the \_\_\_\_\_ age. It is the age to which the believer is \_\_\_\_\_ (Romans 12:2). Romans 12 follows an extended section dealing with \_\_\_\_\_ (Romans 9-11). Peter spoke of this age in Acts 3:21 "... God spoke through the mouth of His holy prophets from \_\_\_\_\_."

The Mosaic law was the rule ( \_\_\_\_\_ ) for 1,500 years. It demonstrated that man can not live righteously before God. A dispensation reveals something about \_\_\_\_\_ to \_\_\_\_\_. Since an age reveals something about God, the purpose of the age must be distinct from that of the dispensation. God demonstrated an aspect of His \_\_\_\_\_. The Law was to \_\_\_\_\_ the other nations. Consider the regulations regarding food. Nothing is \_\_\_\_\_ of itself and no food is to be \_\_\_\_\_ if it is received with thanksgiving (Titus 1:15; 1 Timothy 4:3-5). God presented Peter with a sheet full of unclean animals and told Peter to \_\_\_\_\_ and \_\_\_\_\_ (Acts 10:10-15). If this is the case on either side of the Law, why were clean and unclean distinguished during the Law? God was making a distinction between Israel and \_\_\_\_\_. Many aspects of Israel's Law were intended to make them \_\_\_\_\_, to set them apart. Israel had great difficulty trying to be distinct and holy from these other peoples. This communicates something of God's holiness. He is distinct. He is so very different from anything else that might erroneously be called \_\_\_\_\_. He alone is the \_\_\_\_\_, without any \_\_\_\_\_ (cf. Isaiah 43:3; 44:6-8).

In this same way, the legal age reveals that God's \_\_\_\_\_ is distinct from Law righteousness (Romans 3:21; 10:3-8). God's holiness and righteousness are far removed from anything involving human effort.

The legal age also demonstrated that God is \_\_\_\_\_ and \_\_\_\_\_. In our English Bibles various words are translated mercy. The expression "mercy seat" (cf Exodus 31:7) does not even use a Hebrew word for mercy. It is literally " \_\_\_\_\_"<sup>17</sup> the lid on the ark of the covenant. The Hebrew word *racham* properly describes mercy. This word derives from the idea of \_\_\_\_\_ or \_\_\_\_\_ such as a \_\_\_\_\_. The Old Testament picture of mercy is that God is soft or tender towards those to whom He \_\_\_\_\_ (Exodus 33:19). God is also kind or \_\_\_\_\_. He guards kindness with thousands (Exodus 34:7). Throughout Israel's turbulent fifteen-hundred years under the Law, God showed Himself merciful and kind. Even in His judgment upon Israel throughout those years, He remained merciful and kind.

Unlike man, God maintains His righteousness and holiness even when He is showing mercy and kindness. Jesus expressed this to the Pharisees. He told them that one should attend to the proper \_\_\_\_\_ under the Law while giving attention to the weightier matters:

<sup>17</sup> Alexander Harkavy *Student's Hebrew and Chaldee Lexicon to the Old Testament* 1914, p. 309 "cover of the ark of the covenant".

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\_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (Matthew 23:23). Micah communicated God's will under Law: to do judgment, to love mercy, to walk humbly with God (Micah 6:8). God does this. God is truth and always lives up to what He knows of Himself and in this way, God is faithful.

The legal age began at \_\_\_\_\_. It continues through the \_\_\_\_\_. When Christ returns that age will be concluded during \_\_\_\_\_. Christ's disciples asked, "What is the sign ... of the end of the age?" (Matthew 24:3). During the consummation of the legal age the Son of Man will send His angels into the kingdom to remove all things which offend and the ones who do lawlessness (Matthew 13:39-41).

In the consummation of the legal age, Christ will reign for 1,000 years. When He first spoke of that kingdom to Israel, He expressed God's mercy and kindness. The Beatitudes expressed these to those Jews who understood what God valued. Jesus promised \_\_\_\_\_ to those who shared God's perspective (Matthew 5:3-11). Jesus' announcement was a contrast to Micah's cry against the \_\_\_\_\_ among the people and the \_\_\_\_\_ in favor of the powerful. These needs will be met during the \_\_\_\_\_.

The other age paralleling the present dispensation is the \_\_\_\_\_ (Galatians 1:4). The word "evil" means \_\_\_\_\_. This age \_\_\_\_\_ its corruption. It highly values \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (1 Corinthians 1:20). Wisdom in this passage is better known as \_\_\_\_\_, the discipline which engages in \_\_\_\_\_ and human \_\_\_\_\_ in an attempt to make sense of truth. The term scribe described one who copied writings and later described \_\_\_\_\_. Debaters do not accept truth but debate truth, perhaps in a round table discussion. These aspects of the age do not lead to \_\_\_\_\_ nor to \_\_\_\_\_. Paul's message was in contrast to the \_\_\_\_\_ of the age (1 Corinthians 2:6-8). Paul's message was simple yet \_\_\_\_\_ (cf Romans 1:16). By changing believers, God demonstrates that His own power is necessary apart from human effort or education. This is in contrast to the age which tests everything by human learning.

In Mark 10:30, Jesus Christ told His disciples that they would receive eternal life in \_\_\_\_\_. The Old Testament Jew did not receive eternal life during \_\_\_\_\_. God promised the Old Testament saint that he would receive eternal life when \_\_\_\_\_ (Daniel 12:2-3). Eternal life was a \_\_\_\_\_ for them. Christ promised eternal life in the coming age. That age now exists.

Eternal life is \_\_\_\_\_. It is the life which is in the Son (1 John 5:11). The believer has eternal life because \_\_\_\_\_.

God gives eternal life to believers during the present evil age to create a \_\_\_\_\_ between \_\_\_\_\_ and \_\_\_\_\_. Believers are to \_\_\_\_\_ (Philippians 2:12). The working out of the salvation is because God is \_\_\_\_\_ in the believer so that the believer \_\_\_\_\_ and is \_\_\_\_\_ to do God's good pleasure (v. 13). The working out of one's salvation involves believers doing all things without \_\_\_\_\_ and \_\_\_\_\_ (v. 14). When believers live their salvation, they shine like \_\_\_\_\_ in the midst of a \_\_\_\_\_ (v. 15). God's life stands out

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in contrast to those living according to the age. Therefore, this age reveals something about God's life by a \_\_\_\_\_ to that of the age.

Eternal life is not directly connected with the rule of life but the age. It isn't revealing something about \_\_\_ but about \_\_\_\_\_. God's life lived through believers testifies that the glory of God can be contained as a treasure in \_\_\_\_\_ (2 Corinthians 4:6-7). It demonstrates that we don't have to be glorious. That's God's job. His work in the life of a believer is so full that the \_\_\_\_\_ of God is \_\_\_\_\_ than that of men and His \_\_\_\_\_ is stronger (1 Corinthians 1:25). Paul used a comparative figure of speech. There is no \_\_\_\_\_ with God and He is not \_\_\_\_\_. These ideas contrast God's character to that of \_\_\_\_\_.

Paul noted that God's wisdom has many \_\_\_\_\_. God is showing some of those facets \_\_\_\_\_ (Ephesians 3:9-10). By governing the lives of His people by \_\_\_\_\_, God is making it possible for them to live out His kind of \_\_\_\_\_. God is demonstrating His life and power through \_\_\_\_\_. God does not have to demonstrate His power in the same way at all times. He demonstrated His power in the past by creation, by judgment, by fantastic works such as parting the Red Sea. Today, God is primarily demonstrating His power by His work in believer's lives.