

# **Right Division 101: Studying God's Word in God's Way**

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**Grace Life Bible Church**

**Grand Rapids, MI**

**July, 2014-March, 2015**

**To view all the lessons in this series [click here](#).**

# Three Principles of Bible Study

1. The Bible must be interpreted literally. The words on the page say what they mean and mean what they say:
  - Takes into account the normal usage of figures of speech.
  - Figures of speech offer a literal parallel to real truth.
2. The Bible must be studied by comparing scripture with scripture. The Bible is self-interpreting and no portion of scripture is unrelated to the whole.
3. The Bible can only be properly understood through dispensational Bible study.

# Human Wisdom vs. Divine Revelation

- There are three reasons for rejecting the Allegorical method.
  - Destroys the issue of inspiration (every word is inspired by God).
  - Questions the integrity of God. Did God really mean what He said?
  - Leaves us at the mercy of theologians imagination.

# Comparing Scripture with Scripture

- The second principle as stated earlier is the comparative principle.
- II Peter 1:20—no passage of scripture is isolated or unrelated to the whole.
- I Corinthians 2:13—comparing scripture with scripture is superior to the use of commentaries.
- The Bible interprets itself and defines its own terms.
- Mark 16:15, Luke 24:47, Acts 1:8—All three verses put together offer a complete understanding.

# Dispensational Method

- II Timothy 2:15—we are instructed in this verse to study God's Word but we are also told how to conduct our study—rightly dividing the Word of truth.
- The dispensational method seeks to answer the following questions:
  1. Who wrote it?
  2. When did they write?
  3. To whom was it written?
- In order to clearly demonstrate the need to rightly divide the word of truth and approach the Bible dispensationally, let us consider the following question; Does the Bible contradict itself?

# Does the Bible Contradict Itself?

- Genesis 17:10—must be circumcised.
- Galatians 5:6, 6:15—don't need to be circumcised.
- Leviticus 11:1-8—some food is unclean.
- I Timothy 4:4—no food unclean.
- Matthew 5:20—must keep the law.
- Romans 6:14—not under the law.
- Psalm 51:11—could lose the Holy Spirit.
- Ephesians 4:30—cannot lose the Holy Spirit.
- Matthew 26:28—ransom for many.
- I Timothy 2:47—ransom for all.
- Acts 3:20—prophecy made known since the world began.
- Romans 16:25—mystery kept secret since the world began.

# What is a Dispensation?

- “A distinguishable economy in the out-working of God’s plan.” Charles C. Ryrie
- Our English word dispensation comes from the Greek word *oikonomia* which means house management.
- God has managed his house differently with different people during different times.
- A dispensation is not a period of time, but the act of dealing out or that which is dealt out.

# Jesus Christ

## The Same Yesterday, Today, Forever

- Hebrews 13:8—opponents of dispensational theology like to use this to support their position.
- God never changes, however, God's program and dealings with men have changed because man has changed.
- God had to change the way He dealt with Adam after the fall not because God changed, but because Adam's sin now separated him from God.
- God manages His house differently during different times.



# Is the Word Dispensation In the Bible?

- Ephesians 3:2–Dispensation of Grace
- Ephesians 1:10–Dispensation of the Fullness of Time.
- Colossians 1:24-26–Dispensation of God committed to Paul.
- I Corinthians 9:17–Dispensation of the Gospel committed to Paul.
- Dispensational theology seeks to recognize how and where God's dealings with man have changed throughout history.
- This approach to Bible study is essential in order to ensure we are following God's instructions for today.

# Why Rightly Divide?

- II Timothy 2:15—is the only verse in the entire Bible that tells the believer to study the Bible.
- Luckily the verse also tells us how Bible study should be conducted.
- The approved of God study to show themselves approved by rightly dividing the word of truth.

# The Bible's Most Important Distinction

- The most important division in the Bible is that between prophecy and the great mystery proclaimed by the Apostle Paul.
- Tradition maintains that the division between the Old and New Testaments is the most important division found in the Bible.
- The Old Testament does not begin in Genesis 1. Rather the Covenant of the Law was given to the nation Israel through Moses and went into effect in Exodus 24 (John 1:17; Gal. 3:19).
- This means that the Book of Genesis and the first 20+ chapters of Exodus are not “in the Old Testament.”

# **The Bible's Most Important Distinction**

- This means that the Book of Genesis and the first 20+ chapters of Exodus are not “in the Old Testament.”
- Likewise, the New Testament does not begin with Matthew 1.
- Hebrews 9:17
- The most important distinction or division found in the Bible is the distinction between Prophecy and Mystery.

# The Bible's Most Important Distinction

- **Prophecy** deals with that which was spoken since the world began. The prophetic program is synonymous with Israel's earthly program.
  - Luke 1:67-73—since the world began.
  - Matthew 25:34—the foundation of the world
  - Acts 3:19-23—Peter tells Israel that if they will repent for their part in the death of the Messiah, God will send Jesus Christ back to them in fulfillment of all the prophets had spoken about since the world began.

# The Bible's Most Important Distinction

- **The Mystery** deals with that which was kept secret since the world began.
  - Romans 16:25-26—there was some secret information about Christ that was not revealed until God revealed it to the Apostle Paul.
  - Ephesians 3:1-8—the formation of the Body of Christ during the dispensation of grace was the subject of the mystery that was not revealed in previous ages. Therefore, God's “but now” plan to form the body of Christ is the subject of the mystery.

# The Bible's Most Important Distinction

- Colossians 1:25-27—in time past the Gentiles were without hope and without God.
- I Corinthians 2:7-8—this was God's plan since before the foundation of the world but He did not reveal this information to mankind until after the salvation of Paul.

# How to Rightly Divide?

- Who wrote II Timothy 2:15? The apostle Paul wrote the verse.
- So if Paul instructs us to rightly divide the word of truth, it would make sense that Paul would tell us how to do so.
- In Ephesians chapter 2 Paul lays out a three-fold division of time by which the Scripture can be rightly divided.



# Time Past, But Now, Ages to Come

- Ephesians 2:11-12 speaks of a time that Paul calls “time past”.
- Ephesians 2:13 speaks of a time that Paul calls “but now”.
- Ephesians 2:7 speaks of a time that Paul called the “ages to come”.
- According to the Apostle Paul, the Bible can be divided into the way God worked in the past, the way He is working in the present, and the way He will work in the future.

# Characteristics of Time Past

**God**

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**Jewish Nation of Israel**

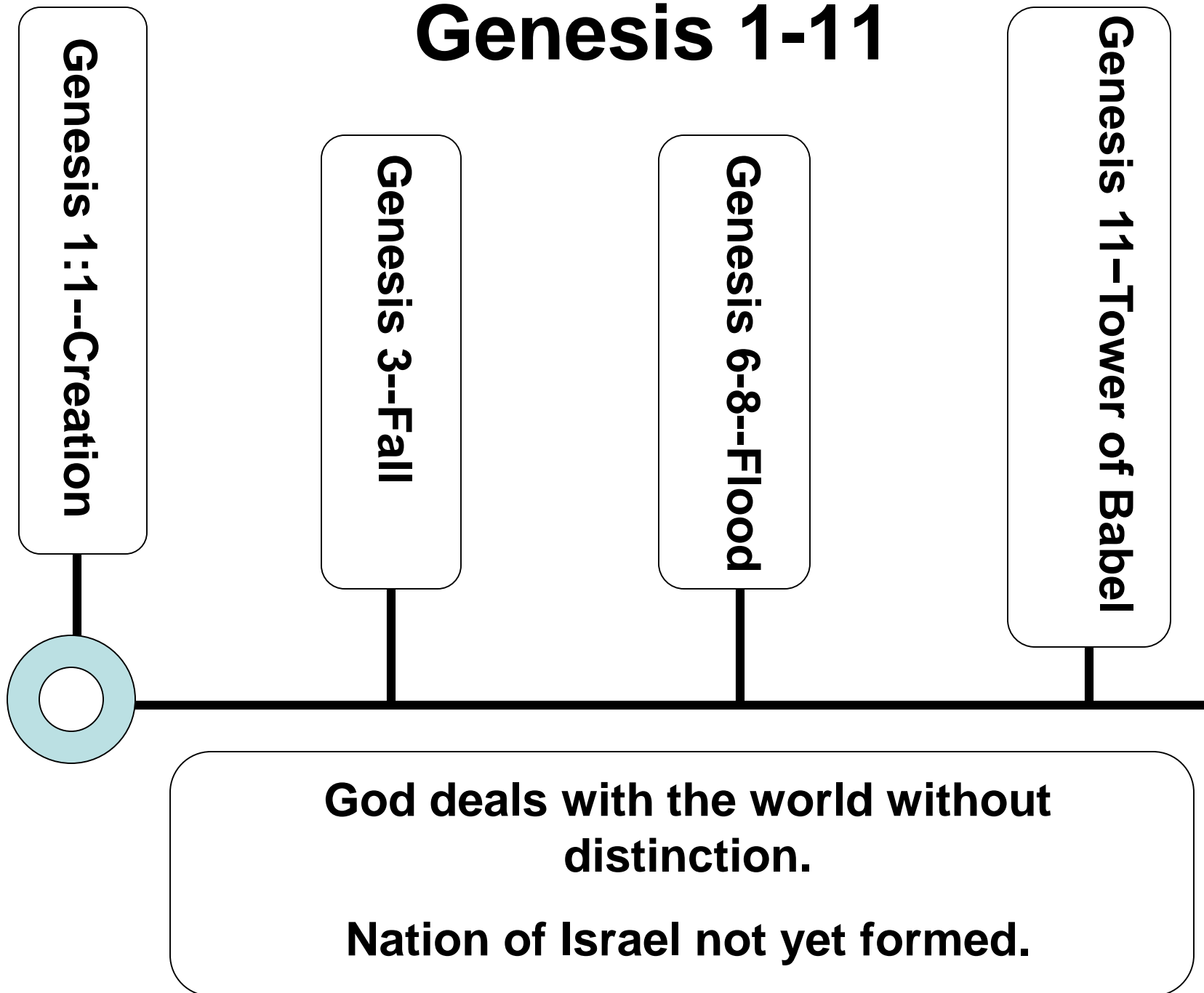
- **nigh unto God**

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**Gentile Nations**

- **aliens from the commonwealth of Israel**
- **strangers from the covenants of promise**
- **without hope and without God in the world**

# Genesis 1-11



# Genesis 1-11

- Romans 1 succinctly demonstrates that Gentile alienation was their own doing. Paul presents the sad history of rebellion, evil thinking and self-will that resulted in the three-fold declaration:
  - Wherefore God gave them up (Rom. 1:24)
  - For this cause God gave them up (Rom. 1:26)
  - God gave them over (Rom. 1:28)
- Historically this took place in Genesis 11 at the Tower of Babel.
  - Acts 14:16 (1168)
  - Acts 17:30 (1174)

# Genesis 12–Rest of the O.T.

- Abe. Covenant confirmed with Isaac, and Jacob
- Law added under Moses.

**Genesis 17**  
**Circumcision**  
**required for**  
**Abe's seed**

**Genesis 12**  
**Abraham called**

**Israel**

**Rite of Circumcision/Law of Moses**  
**forms Middle Wall of Partition between**  
**Jews and Gentiles**

**Genesis 1-11**  
**World Without**  
**Distinction**

**Gentiles**

# The Middle Wall of Partition

- Ephesians 2:14—the “middle wall of partition” was erected by God Himself between the nation of Israel and Gentiles. The “middle wall” was contained in the “circumcision in the flesh made by hands”.
- Genesis 12:1-3—while the nations of the earth were allowed to “walk in their own ways”, God turned to one solitary figure—Abraham.

# The Middle Wall of Partition

- Genesis 17:4-14—there were now to be two people in the world: the *Circumcision* and the *Uncircumcision*.
  - Numbers 23:9
  - I Kings 8:53
- Acts 7:8—the covenant God made with Abraham is called the “Covenant of Circumcision”.

# The Middle Wall of Partition

- Galatians 3:19—when God gave the Law to the nation of Israel, it was “added” to the Covenant of Circumcision and strengthened and fortified the middle wall of partition.
  - Ephesians 2:14-15
  - Psalm 147:19-20
  - Leviticus 20:20-24
  - Deuteronomy 4:5-8



# **Israel: The Channel of Blessing**

- Thus it was to be through Israel that God would bless all the nations of the earth. Israel was to be God's channel of blessing for all the other nations.
  - Genesis 12:3-4
  - Genesis 22:18
  - Isaiah 60:1-3
  - Zechariah 8:13, 20-22

# **Gentile Salvation in Time Past**

- In “Time Past”, Gentile salvation came through the nation Israel. There were two “doors” available to Gentiles who came to recognize their gods were false and that Israel had the one true and living God.

# Gentile Salvation in Time Past

1. A Gentile became a *proselyte*, i.e., a convert of Judaism.
  - Exodus 12:48
  - Esther 8:17
2. A Gentile could place himself in the place of blessing by blessing Israel.
  - Joshua 2:9-11
  - I Kings 17:10-15
  - II Kings 5:15-17

# Time Past: Israel the Channel of Blessing

- Abe. Covenant confirmed with Isaac, and Jacob
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**World Without**  
**Distinction**

**Gentiles**

**Door Ways in the Middle Wall**  
• *proselyte*, i.e., a convert of Judaism  
• Bless Israel

# Two Principles in Review

1. **Prophecy** deals with that which was spoken since the world began. The prophetic program is synonymous with Israel's earthly program.
  - Luke 1:67-73 (1072)–since the world began.
  - Matthew 25:34 (1036)–the foundation of the world
  - Acts 3:19-23 (1152)--Peter tells Israel that if they will repent for their part in the death of the Messiah, God will send Jesus Christ back to them in fulfillment of all the prophets had spoken about since the world began.
2. Ephesians 1:10–in the end all the positions of governmental authority in heaven and earth will be centered in the Lord Jesus Christ.
  - Earth: Nation of Israel
  - Heaven: The Body of Christ

# Heaven and Earth

- Genesis 1:1 (3)–God created the heaven and the earth.
- Isaiah 14:12-14 (726)–Lucifer said that he wanted to be “like the most high.”
- Genesis 14:18-19 (23)–in order to be “like the most high”, what would Lucifer need to possess?
- Genesis 1:28–Adam was to have dominion over the earth.

# Heaven and Earth

- Genesis 3–Satan brought about the fall of man into sin. Authority in the earth passes from man to the adversary.
  - Job 1:7 (569), 2:2
  - Matthew 4:8 (998)
- Job 15:15 (579)–the heavens are not clean
  - Revelation 12:7 (1341)
  - Ephesians 6:12 (1255)

# Heaven and Earth

- Satan, through his wise plans, secured for himself the possession of the governmental structures of heaven and earth.
  - John 12:31 (1133), 14:30, 16:11—the prince of this world
  - Ephesians 2:2 (1251)—the prince the power of the air
- Ephesians 1:10—in the end all the positions of governmental authority in heaven and earth will be centered in the Lord Jesus Christ.
  - Earth: Nation of Israel
  - Heaven: The Body of Christ



# The Goal of Prophecy

- The specific goal of the prophetic program is the coming Messiah and the establishment of His kingdom on earth.
  - Daniel 2:28-45 (902)
  - Hosea 3:4-5 (923)
  - Micah 4:1-2 (948)
- In Time Past, the hope of the nation of Israel was to be “a kingdom of Priests.”
  - Exodus 19:3-6 (936)
  - Isaiah 61:4-6 (766)
  - Zechariah 8:13, 20-23 (972)
- This hope was to be realized on earth.
  - Job 19:25-26 (581)

# The Goal of Prophecy

- The earthly kingdom will be the fulfillment of the Davidic Covenant.
- II Samuel 7:12-16 (362)–the following are established forever according to the terms of the covenant.
  - House
  - Kingdom
  - Throne
- I Chronicles 7:4-15 (475)
- Psalms 89:34-37 (643)

# The Nature of the Kingdom

- It will be set up upon the earth.
  - Jeremiah 23:5 (796), Psalm 2:8 (600),  
Isaiah 11:9 (724), Luke 2:14 (1073)
- It will be centered at Jerusalem (Davidic).
  - Isaiah 2:3 (714); 24:23, Jeremiah 3:17 (775), Micah 5:2 (948)
- It will extend to all the earth.
  - Psalms 72:11 (633), Daniel 2:45 (902); 7:12, Psalms 2:8 (600)
- Israel will become a blessing to the Gentiles.
  - Isaiah 60:1-3 (765); Zechariah 8:13 (972), 20-23

# The Nature of the Kingdom

- Government will be purified.
  - Isaiah 11:4 (723); 61:11, Jeremiah 23:5 (796)
- War and bloodshed will be abolished.
  - Isaiah 9:6 (721); 2:4
- Health and long life will be restored.
  - Isaiah 33:24 (742); 35:5-6, 10; 65:20, Ezekiel 47
- The animal creation will be tamed.
  - Isaiah 11:6-9; 65:25
- The curse will be removed from vegetation.
  - Isaiah 35:1-2, 6-7

# The Nature of the Kingdom

- In that day, all Israel shall be saved.
  - Romans 11:26-27 (1206),  
Jeremiah 31:31-34 (806),  
Ezekiel 36:24-28 (881)
- It will be through redeemed Israel that God will send blessings and salvation to the nations.
- **The establishment of this kingdom was the hope of Israel.**

# The Timing of the Kingdom

**7 Weeks (49 Years)**

- **Nehemiah 2:1-4 (541)**
- **March 14, 445 B.C.**
- **Edict is issued to  
rebuild Jerusalem**

**445  
B.C.**

**396  
B.C.**

# The Timing of the Kingdom

**62 Weeks (434 Years)**

- After 69 weeks, Messiah was to appear in Jerusalem
- Luke 19:28-40 (1103)
- Took place on April 6, 32 A.D.

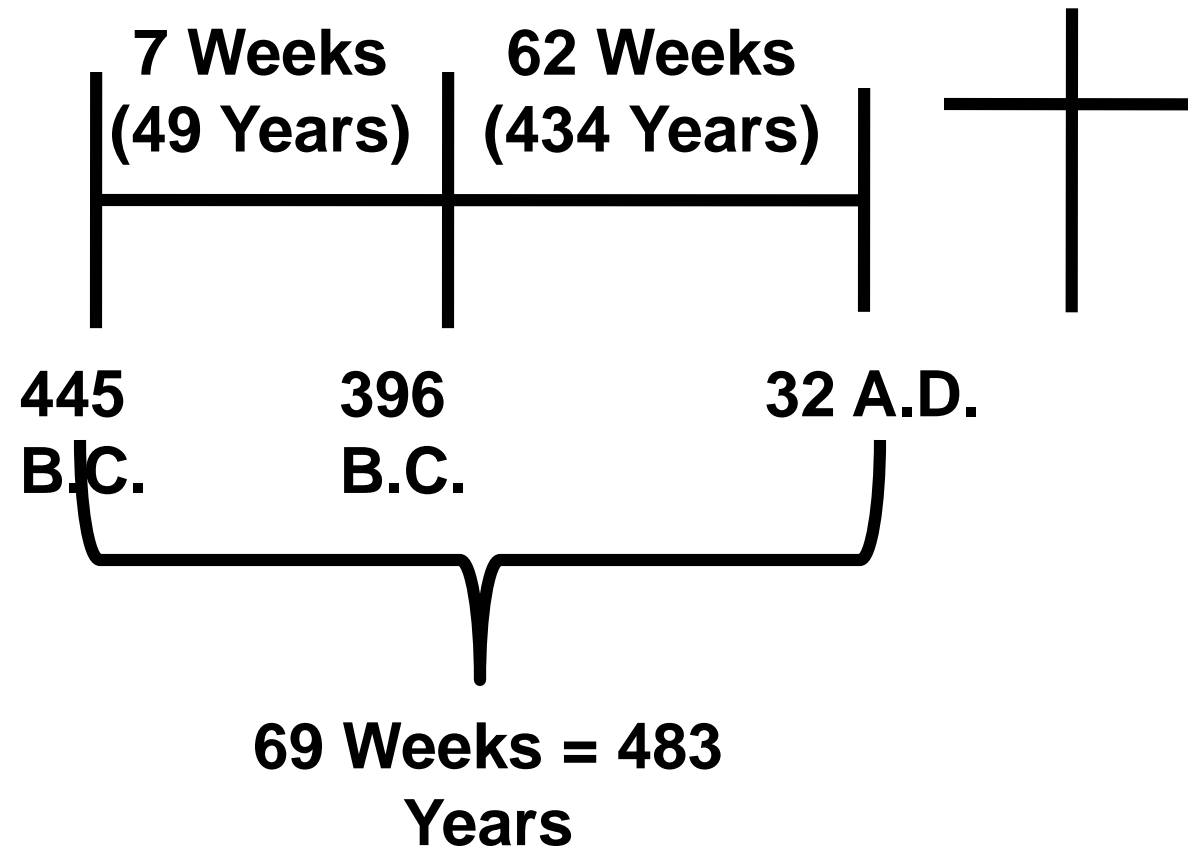
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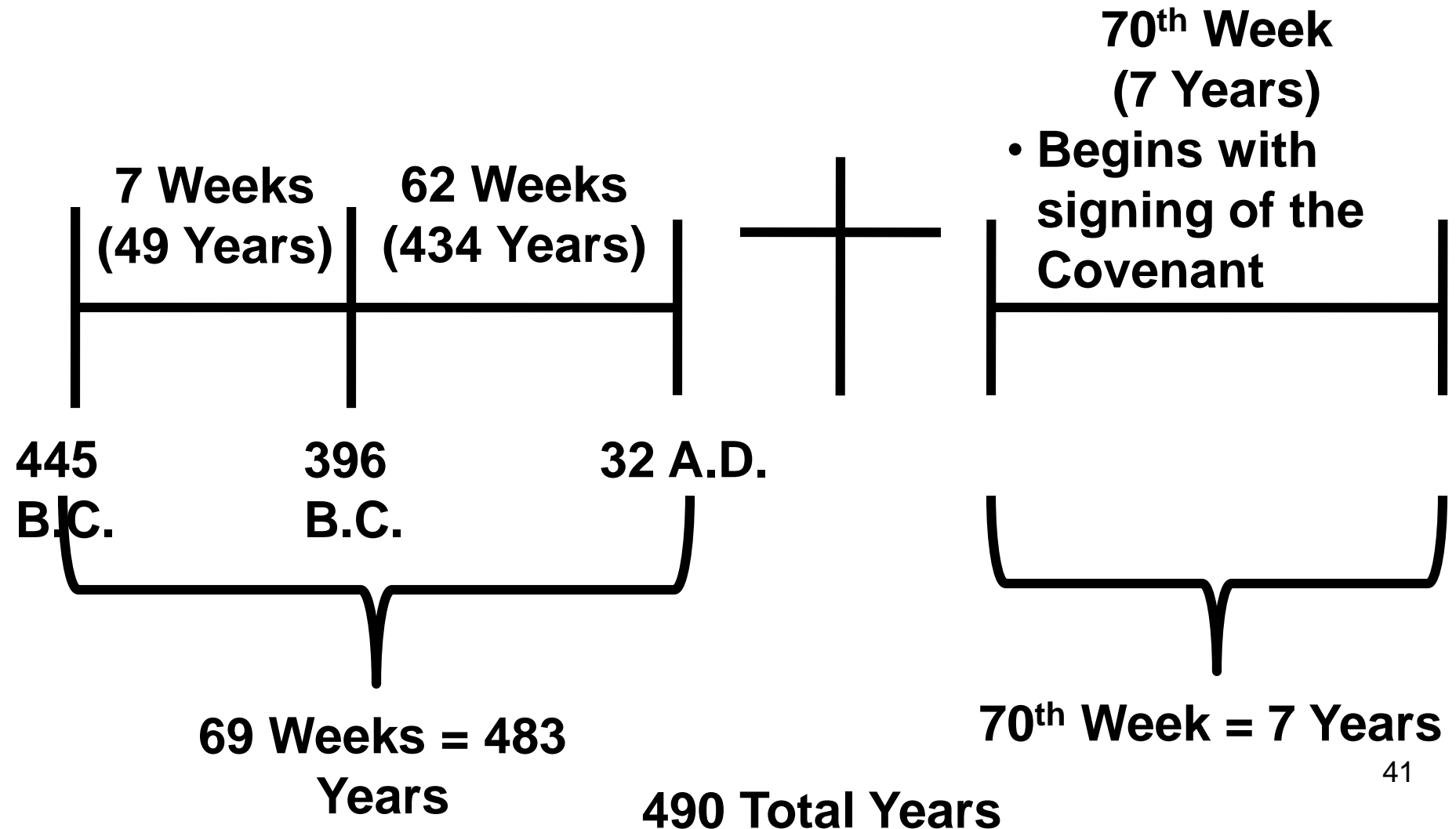
# The Timing of the Kingdom



- Messiah is cut off after the 69<sup>th</sup> week ends but before the 70<sup>th</sup> week begins.
- There is a gap of an undisclosed amount of time in the prophecy.



# The Timing of the Kingdom



# The Kingdom At Hand

- Luke 1:67-73 (1072)–after a period of 400 years of silence, the prophetic time schedule laid out in Daniel was nearing its climax.
- Luke 1:30-33–Mary is told that she will give birth to the one who would fulfill the Davidic Covenant and reign over the house of Jacob.
- Matthew 1:1-2 (996)

# The Kingdom At Hand

- Mark 1:14-15 (1046)–the time in God’s prophetic calendar had reached a point where the kingdom of heaven was near and was therefore being announced as “at hand”.
  - Luke 1:30-33 (1071)–Mary is told that she will give birth to the one who would fulfill the Davidic Covenant and reign over the house of Jacob.
  - Luke 1:67-73 (1072)–after a period of 400 years of silence the prophetic time schedule laid out in Daniel was nearing its climax.
- **Matthew, Mark, Luke, and John are still in Time Past.**

# **The Gospels Are Still Time Past**

- **The four things we learned about *Time Past* are all still true during the earthly ministry of Christ:**
  1. Israel is still God's chosen nation in the earth.
  2. The Law of Moses is still the operating system.
  3. Gentile salvation was still available only through Israel.
  4. The goal is still the establishment of the earthly Kingdom promised and prophesied in Scripture.

# The Gospels Are Still Time Past

- The Middle Wall of Partition that God Himself erected between the nation Israel and Gentiles is still up.
  - Matthew 10:5-6 (1008)
  - Matthew 15:21 (1020)
  - John 4:22 (1119)
  - Romans 15:8 (1208)
- Salvation Was Still Through Israel.
  - Mark 7:24-30 (1054)
  - Luke 19:9-10
  - Matthew 1:21 (994)
  - John 1:11 (1114)
  - Matthew 20:28 (1027); Mark 10:45 (1060)

# **The Gospels Are Still Time Past**

- John 3:16–REMEMBER WHAT WE HAVE LEARNED!!
- The Old Testament Scriptures say that salvation was to go to the gentiles through redeemed Israel (Genesis 12:3-4, 22:15-18; Isaiah 60:1-3, 61:4-6; Zechariah 8:20-23)
- The reason Christ confined His earthly ministry to Israel (Romans 15:8-12) was because salvation and blessing were to go to the world through Israel!

# **The Gospels Are Still Time Past**

- They are still under the law of Moses.
  - Matthew 5:17-24 (1000)
  - Matthew 23:2-3
  - Mark 1:44 (1046)
  - Hebrews 9:17 (1299)

# The Gospels Are Still Time Past

- John the Baptist, Jesus Christ, and the twelve Apostles were all preaching the Gospel of the Kingdom.
  - Mark 1:14-15 (1046)
  - Matthew 4:23 (999)–”Repent, for the kingdom of heaven is at hand”
  - Matthew 9:35 (1008)
  - Matthew 10:5-8
  - Matthew 24:14 (1033)



# The Gospels Are Still Time Past

- The purpose of the Gospel of the Kingdom was for identifying the Believing Remnant within the Apostate Nation, i.e., forming the Little Flock.
  - Matthew 21:43 (1029)
  - Luke 12:31-32 (1093)
  - Matthew 19:28 (1026)–gathering the governmental structure of the kingdom through the Gospel of the Kingdom.
- The identification of the Believing Remnant stresses the importance of water baptism in the preaching of the Gospel of the Kingdom.
  - Mark 1:4 (1045)
  - Luke 7:29-30 (1082)

# The Gospels Are Still Time Past

- Acts 13:24 (1167)–John preached a “national baptism” as a means of National Repentance.
- John 1:30-34 (1115)–John’s baptism was the means of identifying Messiah to Israel.
  - Exodus 19:5-6 (93)
  - Exodus 29:1, 4, 7
- John’s baptism was a National Cleansing (Ezekiel 36:25-28) so that the Little Flock could function in their role as a Kingdom of Priests (Isaiah 61:6, I Peter 2:9).

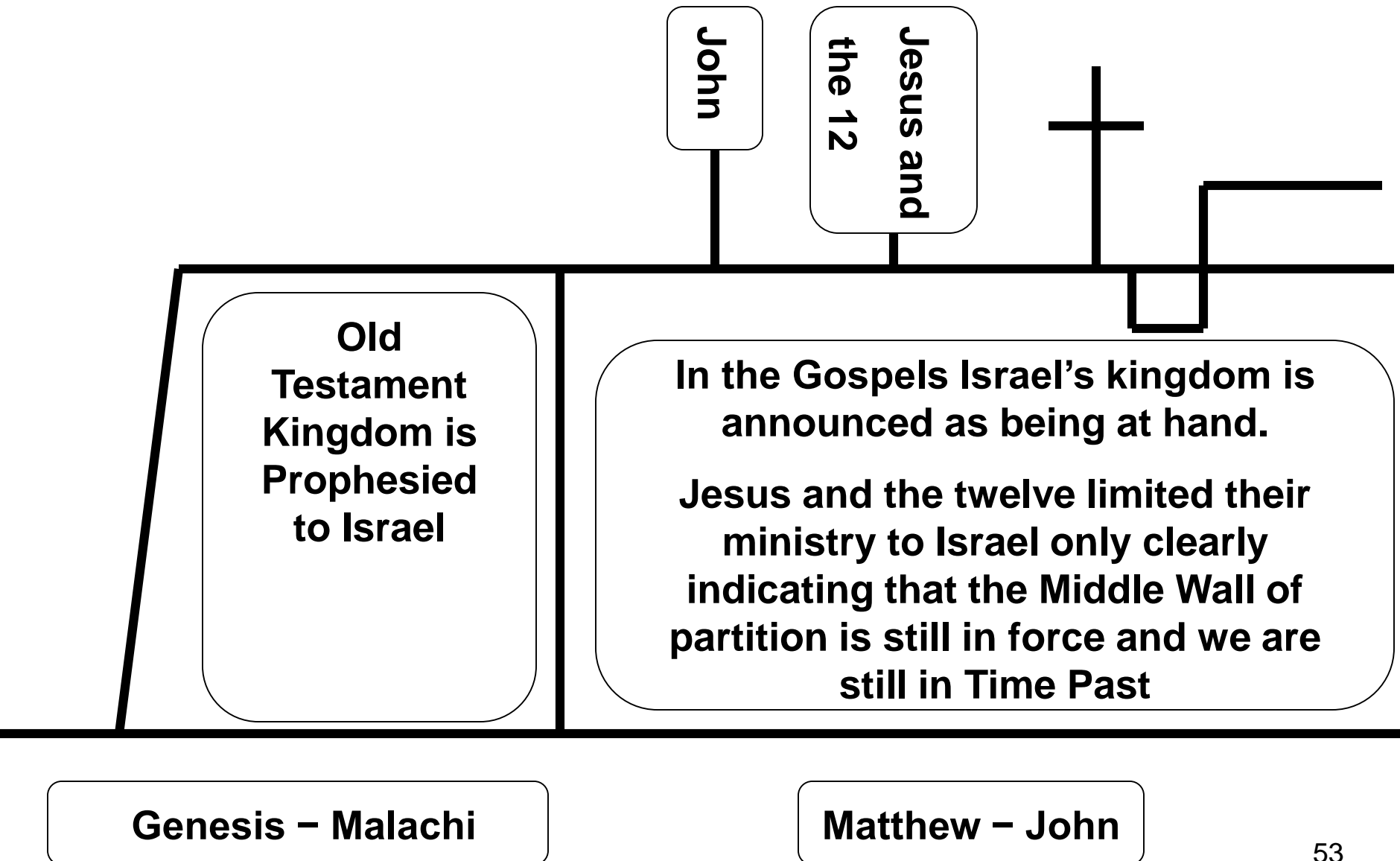
# The Gospels Are Still Time Past

- John 1:11-12 (1115)
  - “He came unto His own”—the nation Israel
  - “His own received Him not”—the nation rejected him.
    - Matthew 12:14-16 (1012)—de-emphasis on His Public Ministry
    - Matthew 16:20—de-emphasis on His Messianic Office
    - Matthew 17:9—de-emphasis on His Messianic Glory
  - “As many received him”—He trained the “Little Flock” for the ministry they would have during His coming absence.
  - “Gave He power to become”—the early Acts period will continue the ministry He had committed to them.

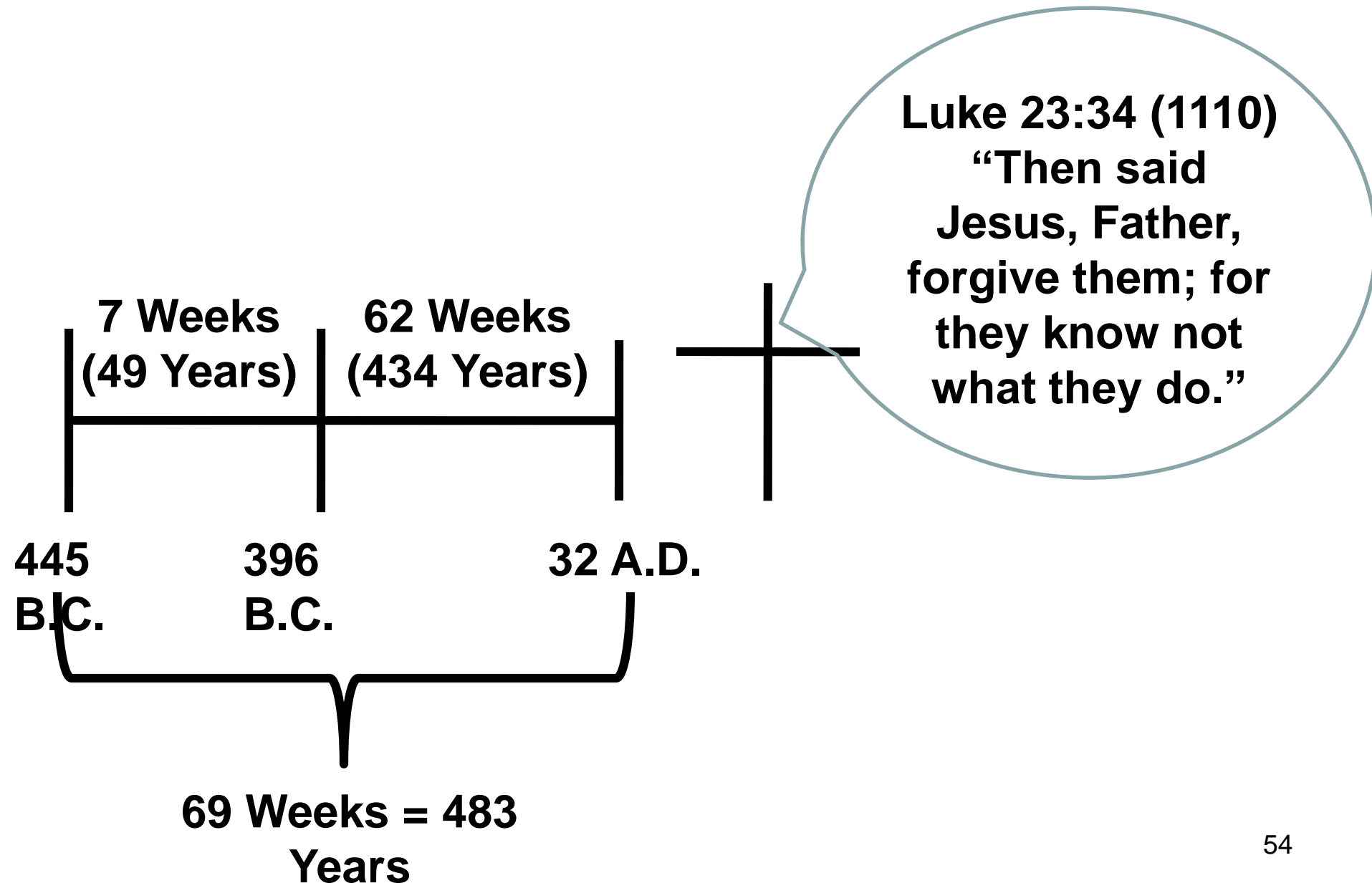
# **The Gospels Are Still Time Past**

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# The Gospels Are Still Time Past



# Acts 1-7: The Extension of Mercy to Israel



# Acts 1-7: The Extension of Mercy to Israel

- Luke 23:34 – the first words from the lips of the Lord Jesus Christ while they crucified Him, while He hung on the cross, **"Father, forgive them; for they know not what they do"**, demonstrates the attitude of the Lord Jesus Christ as He was beseeching and interceding to the Father for His murderers. Christ was identifying where the cross stands in the program of God. There is a tremendous significance here about what is going on dispensationally.
  - Luke 4:17-19 (1076) – Isaiah 61:1-2 (766)

# Acts 1-7: The Extension of Mercy to Israel

- Psalm 69:20-26 (632) – God's attitude and response in all of Scripture to the rejection of His Son was to pour out His wrath in vengeance on the Christ-rejector. Now, when you come to Calvary, the first thing you hear Christ say is, "Father, forgive them." ***Don't pour out your wrath upon them "for they know not what they do".***



# Acts 1-7: The Extension of Mercy to Israel

- Acts 2:23 (1151) – So, as He looks out over them from the cross He says, "**Father, forgive them for they know not what they do**". That is an expression of marvelous love. You do not find anything of a positive nature in the people standing at the foot of that cross to suggest that they would merit mercy of any kind. In the face of the evidence, they were crucifying Him. They lied and convened a mock trial with false witnesses to gain their end. They used political chicanery and pressure of the most blatant kind to have the Roman governor crucify Him. They were not even going to do the deed themselves.

## Acts 1-7: The Extension of Mercy to Israel

- Deuteronomy 21:22-23 (240) – They were not satisfied just to kill Him. They wanted Him held up as rejected and cursed of God. And it was on behalf of those people that Christ asked, "**Father, forgive them, for they know not what they do**". You and I look at that and think that they did know what they were doing. But Christ says: *No, they really do not know. They sit in the blindness of unbelief.*

# Acts 1-7: The Extension of Mercy to Israel

- John 12:35-40 – They could not believe. They had the evidence and **chose not to believe**. They heard the Word and rejected it ; they heard the Word and rejected it, over and over. Finally, there came a point where God said: *Okay, you do not want it? I will fix it so you cannot have it. I will give you your will.* Then He blinded their minds so they would not, could not see. He just gave them their wish—so there's no way they could complain about not being able to see. The worst judgment that God could give you, in your life in human time, is to leave you to yourself, to be abandoned by God to your own devices.

## **Acts 1-7: The Extension of Mercy to Israel**

- The judgment of God that is prophesied to fall upon Israel because of their rejection of Christ is postponed, and an extension of mercy is given to Israel. There is something wonderful going on here, for while there is nothing in them of a positive nature that would call forth or require, or even suggest, the extension of mercy, the Lord Jesus Christ uses a loophole in the Law which is for sins of ignorance. A sin of ignorance is no excuse, but it does make a difference in the penalty under the Law. Christ is claiming it for them. They were not seeking it. He claimed it for them.

## **Acts 1-7: The Extension of Mercy to Israel**

- Acts 3:6-8 (1152) – this is a perfect example of what Christ sent the apostles to do for Israel. Here, Israel is lame and unable to walk; he cannot go in and worship God. Through what Christ has provided, the apostle restores and heals him, and he goes with them into the temple, praising God.
- Acts 3:12-17 – God Himself, through Peter (filled with the Spirit, speaking as the Spirit gives him utterance), claims the loophole in the Law. Ignorance does not excuse the crime. What it did do under the Law, was to make a difference in the sentence.

# **Acts 1-7: The Extension of Mercy to Israel**

- Numbers 35:6, 11-12, 15-27 (213) – in Numbers 35, under the Law, when someone caused the death of another through ignorance, the avenger of blood (the nearest of kin to the slain) would come to get vengeance on the killer. But because it was done in ignorance, there were cities of refuge where that man could go. He would go to the judge or the council of that city and say, "I killed someone, but it was not murder; it was manslaughter". He could stay in that city until the high priest died, and the avenger of blood could not get to him. He was safe as long as he stayed in that city.

## **Acts 1-7: The Extension of Mercy to Israel**

- Acts 3:18-26 (1152) – That is what is going on here for Israel: an opportunity for repentance and for Israel to respond to Christ's pleading and God's changing the verdict from murder to manslaughter. He offered Israel a place of refuge from the wrath that is going to come. He was giving Israel a renewed opportunity for salvation. He invited them to that place of refuge in Christ, their Messiah. He lifts the blindness that had been placed upon them because of their unbelief.

# Acts 1-7: The Extension of Mercy to Israel

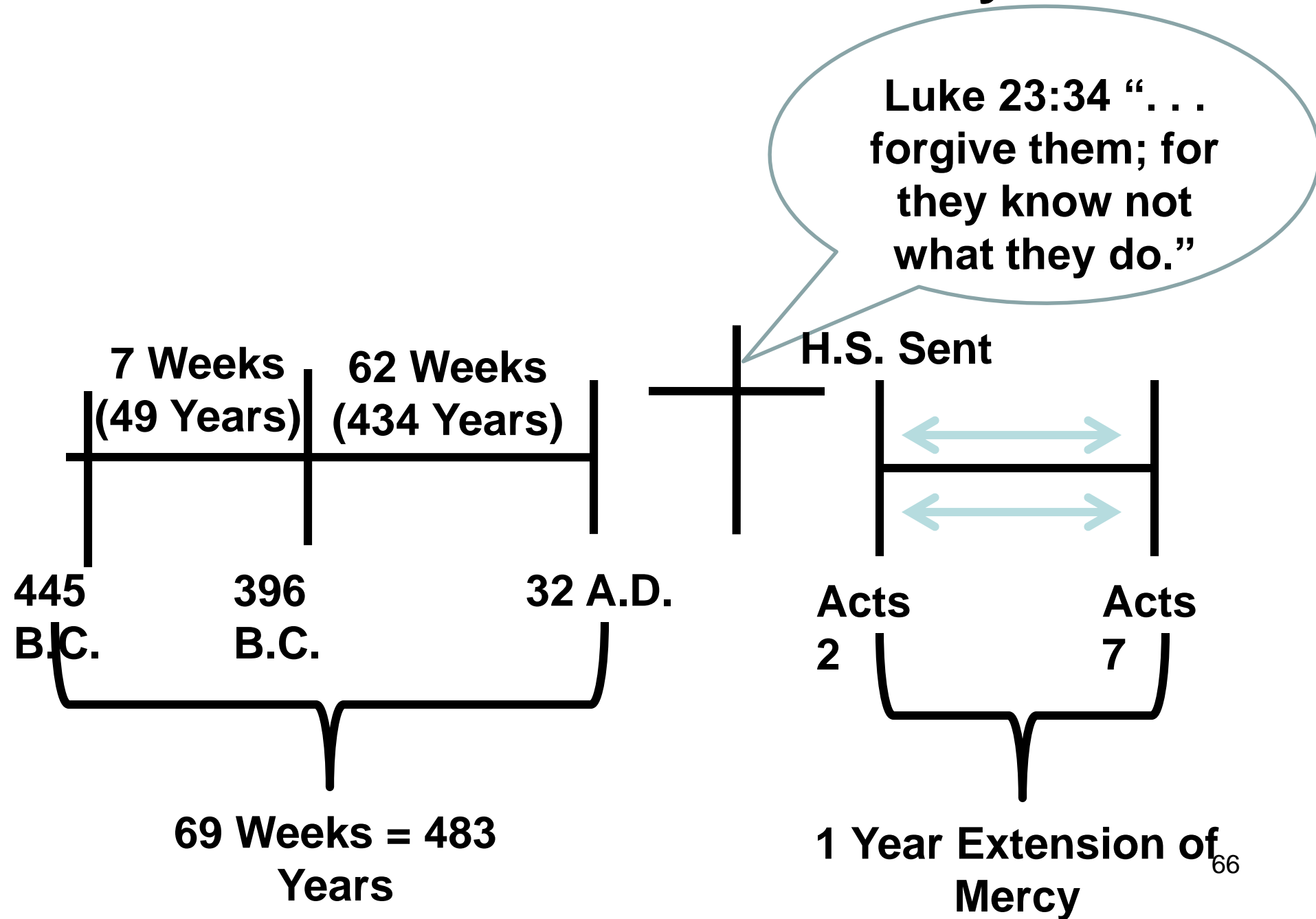
- When you start listening to Christ from the cross, it is critical for you to understand that the first thing He said is: *I'm not setting Israel aside because of this.*
- Luke 13:6-9 (1094) – The Father sends Christ, and He seeks fruit from Israel. They do not bring forth any fruit in the three years of His earthly ministry.
  - The Father says: *All right, let's cut them down, and let's do something else.*
  - Jesus says: *Wait. Let's give them one more year. I'll dig about it and fertilize it. I'll put some extra effort into it.*



## **Acts 1-7: The Extension of Mercy to Israel**

- He sends the Holy Spirit upon them, and now there is not just one man in their midst doing miracles, there are a whole host of people going out doing these wonderful signs, confirming the Word, between Acts 2 and Acts 7. Do you know how long that is? One year. The nature of the early part of the book of Acts is defined for you by the very first words that Christ speaks from the cross.

# Acts 1-7: The Extension of Mercy to Israel



## **Acts 1-7: The Extension of Mercy to Israel**

- The great blunder that the Church, the Body of Christ, has made for almost the last two thousand years, has been to think that God set Israel aside at the cross, and that on the day of Pentecost something brand new started; that is, the Body of Christ.
- Acts 7:51-60 (1158) – do you notice that Stephen does not say, "Father, forgive them, for they know not what they do?" Stephen could not plead ignorance for them any longer. He could not plead ignorance for his murderers. Rather, his prayer exposes their guilt.

# Acts 1-7: The Extension of Mercy to Israel

- At Calvary, Christ secured for Israel an extension of mercy. That mercy extended into the early part of the book of Acts. The first saying of Christ from the cross defines the nature of the ministry that is being carried on in early Acts. That which is going on has nothing to do with God setting Israel aside and forming the Church, the Body of Christ. That first word from the cross tells us that Israel was not yet fallen, that there was this renewed opportunity for her repentance. The wrath of God toward Israel was delayed while God extends mercy.

# Acts: a Continuation of the Gospels

## Acts 1

- Acts 1:3–Infallible proofs
- Acts 1:3–Speaking of the Kingdom of God
- Acts 1:4, 5, 8–Waiting for power
- Acts 1:8–Order of ministry
- Acts 1:9–Ascension
- Acts 1:12–Return to Jerusalem

## Luke 24

- Luke 24:36-42–Infallible proofs
- Luke 24:44-45–Speaking of the Kingdom of God
- Luke 24:49–Waiting for power
- Luke 24:46-47–Order of ministry
- Luke 24:50-51–Ascension
- Luke 24:52-53–Return to Jerusalem

# Early Acts Is Still *Time Past*

- **REMEMBER:** the four things we learned about *Time Past*.
  1. Israel is still God's chosen agency in the earth.
    - Acts 1:6, 21-26; 2:14, 22, 36; 3:25-26; 5:32; 11:19
  2. They are still under the law.
    - Luke 24:53; Acts 2:46; 3:1; 5:42; 21:20
  3. Gentile salvation was still through Israel.
    - Acts 1:8; 3:24-26
  4. The establishment of the earthly, Davidic kingdom was still the issue.
    - Acts 1:6; 3:19-21

# Three Pivotal Points

1. The *Outpouring* of the Spirit.
2. The *Outcry* against Stephen.
3. The *Outgoing* to the Gentiles.

# Three Pivotal Points

- The vast majority of professing Christians believe that the body of Christ began in Acts 2 on the day of Pentecost.
- The events recorded in Acts 2 are the fulfillment of prophecy made to the nation Israel.
  - Acts 2:16
  - Joel 2:28-32 (932)
  - Luke 1:67-70 (1072)
  - Ephesians 2:11-12 (12551)



# The *Outpouring* of the Spirit

- Acts 2:4-11 – this is a divine reversal of Genesis 11:7-9.
  - Zechariah 8:20-23 (972) – speaking in tongues was done in preparation for Israel's coming kingdom when they would rule over the nations.
  - I Corinthians 1:22 (1212) – the Jews require a sign.
  - I Corinthians 14:22–tongues were to serve as a sign to unbelieving Israel during the extension of mercy.

# The *Outpouring* of the Spirit

- Acts 2:14-21 (1150) – note the two “I will” statements in verses 17 and 19. Plainly the Spirit has been poured out and the wrath is on the way!
- In *Time Past* the coming of the Holy Spirit was a National Promise which held the prospect of Kingdom blessing. It was associated with Israel’s coming kingdom . . .
  - Isaiah 44:2-8 (752); 32:1, 15
  - Joel 2:28-32 (932)

# **The *Outpouring* of the Spirit**

- and in inauguration of her New Covenant.
  - Jeremiah 31:31-34 (806)
  - Ezekiel 36:24-28 (880); 37:14; 39:25-29
  - Zechariah 12:10-13:1 (976)
- Acts 2:30-33 – the pouring out of the Spirit is proof that Jesus Christ has been exalted by the Father as His King and that His kingdom was ready to be established.
- Acts 2:34-36 – the time for the arrival of the wrath to come (Matt. 3:7) and the establishing of Messiah's kingdom had arrived.

# The *Outpouring* of the Spirit

- Acts 2:37-40; 3:19-23 – the question for Israel is simple: will you be a part of the believing remnant or not? The kingdom is offered contingent upon Israel's repentance.
- Acts 2:42-47 – the lifestyle of the kingdom was put on full display in fulfillment of Ezekiel 36:27 and in obedience to Luke 12:32-33 and Matthew 5-7.

# Early Acts is Still *Time Past*

Luke 23:34 “. . . forgive them; for they know not what they do.”

Acts 2  
H.S.

1 Year Ext. of Mercy

Acts 7--Stephen

Kingdom  
at Hand

Israel's kingdom  
is offered  
conditioned on  
her repentance.  
Middle Wall still  
up  
Israel still first

- Acts 2:14, 22, 36
- Acts 2:30
- Acts 3:18-24
- Acts 5:13

Matt.--John

Acts 1--7

# The *Outcry* Against Stephan

- Acts 5:21—as the extension of mercy in early Acts unfolds, Israel’s leadership demonstrates their unwillingness to repent.
- Acts 6:15—Stephan was fixing to give a special message to Israel’s leadership. Recall that Moses’ face shined in a similar fashion when he gave Israel the law.
  - Exodus 34:29-35

# The *Outcry* Against Stephan

- Acts 7:51-53–Israel commits the unpardonable sin.
  - Matthew 12:31-32
- Note the progression of Israel's guilt in response to God's threefold call to repentance:
  - She *permitted* the murder of John the Baptist.
  - She *demande*d the murder of Jesus Christ.
  - She *committed* the murder of Stephan.

# Israel's Three-Fold Rejection of the Godhead

## Old Testament

Israel rejects the witness of God the Father through the prophets.

Forgiven

Nation is forgiven  
God the Son is sent in the Gospels

## The Gospels

Israel rejects the witness of God the Son during Jesus earthly ministry.

Forgiven

Nation is forgiven  
God the Holy Spirit is sent in Acts 2

## Acts 1-7

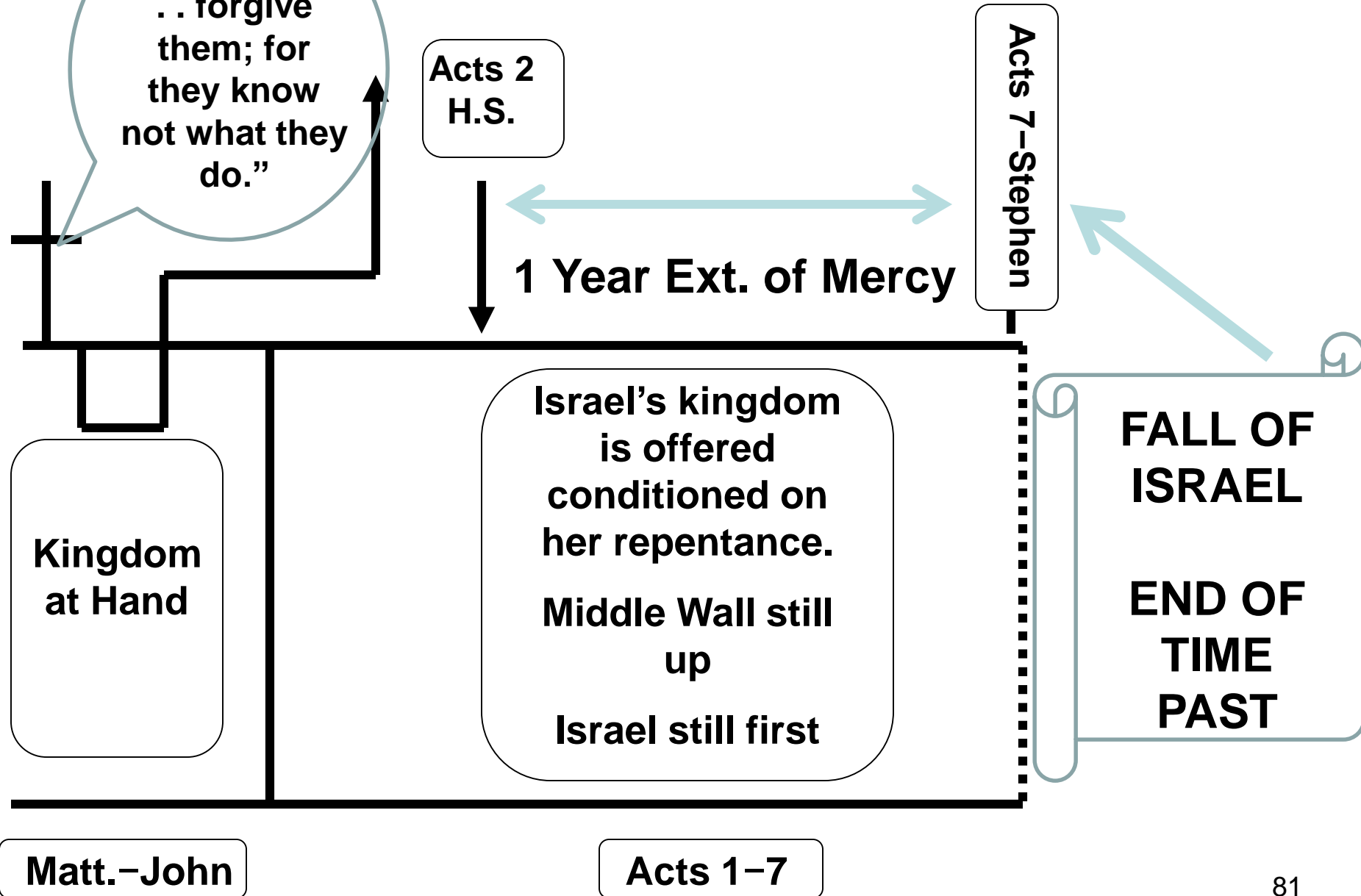
Israel rejects the witness of God the Holy Spirit during the early Acts period.

Not Forgiven

Nation is rendered in unbelief along with the Gentiles.  
Israel Falls.



# Acts 7: Israel Falls



# The *Outgoing* to the Gentiles

- Acts 7:58, 8:1-3–Saul was consenting to the death of Stephan and spearheaded a campaign of terror against the Jewish Kingdom church.
- Acts 9:1-8
- Acts 26:16-18–gives more details about what Paul is told at this point:
  - Saul was to be a minister of the things which he had seen (Christ on the road) and things that would appear unto him (v. 16).
  - Saul was sent to the Gentiles to open the eyes of their understanding, turn them from darkness and from the power of Satan that they might receive the forgiveness of sins (v. 17-18).
    - Acts 9:15

# The *Outgoing* to the Gentiles

- This is when the Apostleship of the Gentiles begins (Romans 11:13).
- Things have changed – the “but now” has arrived.
- Instead of dealing with the world in his wrath, God set Israel and her prophetic program aside and revealed *the mystery* thereby ushering in a heretofore *unprophesied* day of grace and peace.
- Ephesians 3:1-9
- Romans 11:11-13—it is only through the fall of Israel from her time past standing that God is able to send salvation to the Gentiles.

# **The *Outgoing* to the Gentiles**

- Paul knows he is sent to the Gentiles in Acts 9 and does not wait till the end of the book of Acts to commence his Gentile commission and apostleship.
  - Acts 13:45–Antioch in Pisidia = Modern Day Turkey = Galatia
  - Acts 18:5-6–Corinthina in Macedonia, i.e., Greece
  - Acts 28:28–Rome capital of the Empire
- Paul is clearly laboring as the Apostle to the Gentiles during the Acts period chronology.

# Characteristics of the *But Now*

- Ephesians 2:13—the Gentiles, who used to be far off during “time past”, are made nigh by the blood of Christ.
- Ephesians 2:14—peace has been made between Jews and Gentiles and the Middle Wall of Partition has been broken down.
- Ephesians 2:15—Jews and Gentiles are now being formed into a New Man by God himself.
- Ephesians 2:16—on the basis of the cross work of Christ; God is now reconciling both Jews and Gentiles in one body. The time past enmity has been done away in Christ.

# Characteristics of the *But Now*

- Ephesians 2:17—peace is now preached and offered to those who used to be far off (Gentiles) and those that were nigh (Israel).
- Ephesians 2:18—Gentiles no longer need to go through Israel to have access to God as they did in Time Past.
- **The Body of Christ = Jew and Gentile Equality**
- Summary: During the “But Now” time period all of the Time Past distinctions have been removed based upon the cross work of Jesus Christ. Israel no longer possesses an advantage and is concluded in unbelief with the Gentiles. Therefore, the Body of Christ cannot be formed until Israel has been reckoned in unbelief along with the Gentiles.

# Characteristics of the *But Now*

The *body of Christ* is God's agency for the *heavenly places*.

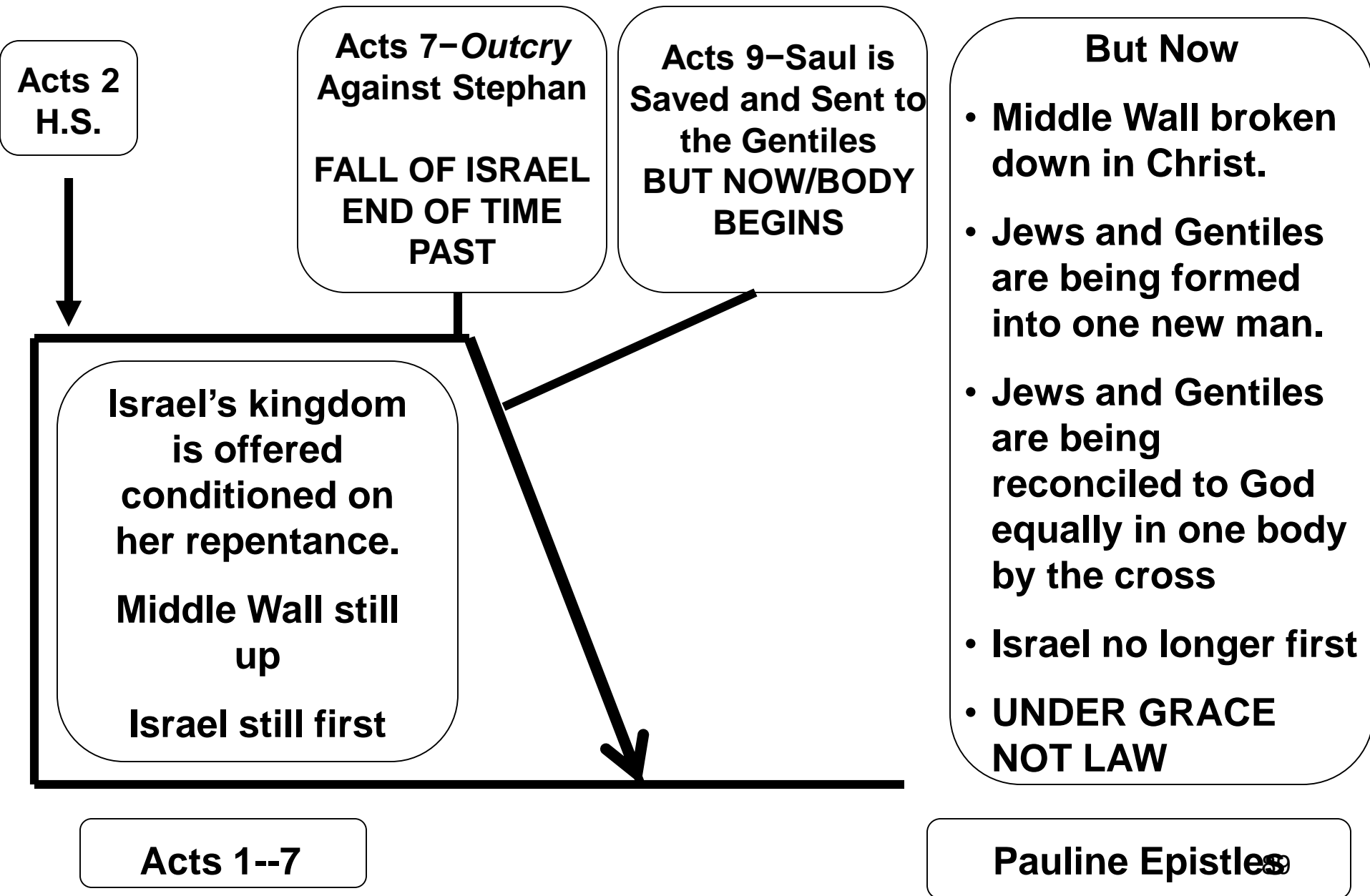
- The operating system today is Grace.
- Salvation and blessing are provided to all people on an equal basis—"there is no difference."
- God's purpose is to exalt Jesus Christ as Head of the government in the heavenly places through the instrument of the body of Christ.

# **Paul: The First Member of the Body of Christ**

- Paul is the perfect type of the Body of Christ. He was both a Roman Citizen and member of the nation of Israel in one person.
- I Timothy 1:12-16—the Holy Spirit, through the pen of Paul, tells us that he was the first one and that in him God set a pattern. We are saved after the pattern that God set in Paul.



# The *But Now* Time Period Begins



# The Fall And Diminishing of Israel

- Romans 11:11 (1205)–the English word “fall” occurs two different times in verse 11. It is important to note that there are two different Greek words in play in this verse.
  - 1<sup>st</sup> “Fall”–comes from the Greek word *piptō* and it means to fall as from a higher to a lower place, fall down.
    - “To drop from a higher place;” (*Webster’s 1828*)
  - 2<sup>nd</sup> “Fall”–comes from the Greek word *paraptōma* which means “a falling aside as from right, truth, or duty; the particular special act of sin”.
    - “To depart from the faith, or from rectitude; to apostatize.” (*Webster’s 1828*)

# **The Fall And Diminishing of Israel**

- Has Israel fallen in the sense that God is done dealing with her forever? God forbid, i.e., no, absolutely not!
- Has Israel fallen in the sense that they committed a special act of sin that allowed salvation to be sent to the Gentiles? Yes
  - Luke 13:8—one year extension of mercy—Acts 2-7
  - Luke 23:34—"forgive them for they know not what they do."
  - Luke 12:10—" . . .that blasphemeth against the Holy Ghost it shall not be forgiven."
  - Acts 7:55—"But he, being full of the Holy Ghost . 91 ."

# The Fall And Diminishing of Israel

- So it is on account of a particular act of sin, i.e., refusing to heed the preaching of the twelve and repent, epitomized by the stoning of Stephen in Acts 7, that God is able to set Israel aside temporarily and send salvation to the Gentiles apart from Israel and thereby “provoke Israel to jealousy.”
- The English word “fall” in verse 12 is the same as the 2<sup>nd</sup> “fall” in verse 11 in that they are coming from the same Greek word *paraptōma*.
- So in verse 12, Paul states the categorical FACT that Israel did commit a “particular act of sin” that resulted in salvation going to the Gentiles to provoke Israel to jealousy.

# The Fall And Diminishing of Israel

- Romans 11:12—speaks of the “diminishing” of Israel.
  - The English word “diminishing” means “Lessening; contracting; degrading,” according to *Webster’s 1828 Dictionary*
  - The underlying Greek word in this case is the word *hēttēma* which means a diminution or decrease.
  - The English word “diminution” carries the following meanings according to *Webster’s 1828 Dictionary*:
    - 1) The act of lessening; a making smaller; opposed to augmentation; as the diminution of size, of wealth, of power, of safety.
    - 2) The state of becoming or appearing less.

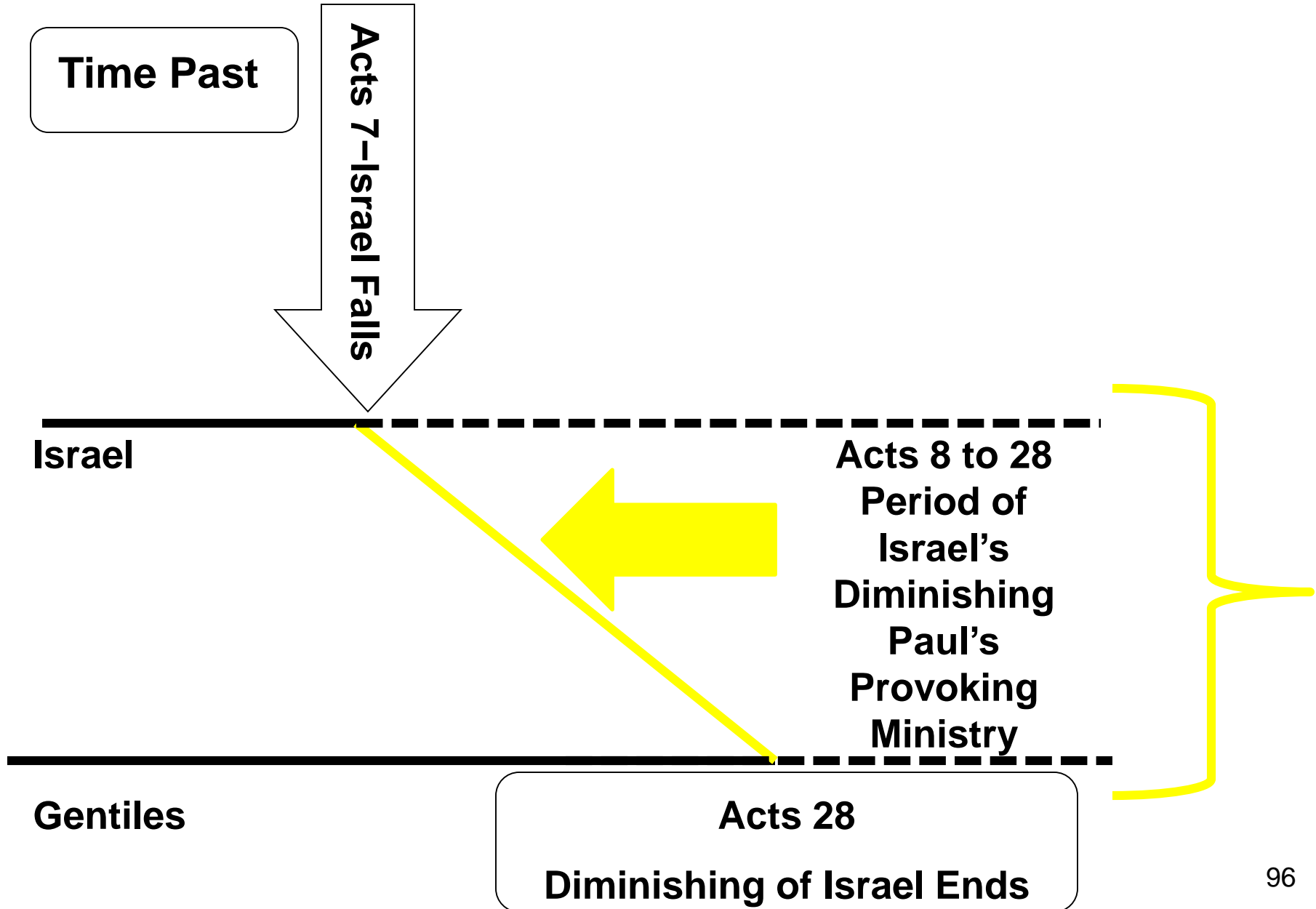
# **The Fall And Diminishing of Israel**

- The word “diminishing” is in the present tense, i.e., the diminishing of Israel is already underway while Paul is writing the book of Romans.
- It was on account of Israel’s “fall” that she was being “diminished.”
- Which means that Israel had already committed a particular act of sin and “fallen” and that salvation was already being sent to the Gentiles during the Acts period chronology.

# The Fall And Diminishing of Israel

- From Acts 8 onward, the Book of Acts demonstrates that Israel's program is no longer continuing as it once did, but rather is being replaced by "the reconciling of the world" (Rom. 11:15).
- While the Fall of Israel meant that God would not deal with the world *through* Israel, He did continue to deal *with* her in such a manner as to "provoke" lost Jews to be saved into the new program being introduced through the ministry committed to Paul (Rom. 11:13-14).

# The Fall And Diminishing of Israel





# **The Diminishing of Israel:**

## **Paul's Acts Period Ministry**

- Shortly after being saved, before going on his first Apostolic journey, Paul is instructed directly by the Lord Jesus Christ.
- Galatians 1:11-12 – no human being taught Paul the contents of his gospel. It was given to him by the direct revelation of Jesus Christ.
- Galatians 1:15-18 – Paul goes out into Arabia for a time and then returns to Damascus.
  - Acts 9:19–Paul's trip into Arabia fits into the middle of this verse.

# **The Diminishing of Israel: Paul's Acts Period Ministry**

- Acts 13:1-2—the expression “have called them” at the end of verse 2 is in the perfect tense in Greek. Therefore it describes an action that took place in the past.
- Acts 26:16-18 – Paul knows he is sent to the Gentiles in Acts 9 and does not wait until the end of the book of Acts to commence his Gentile commission and apostleship.
- After a preparatory period, Paul's formal Gentile ministry commences in Acts 13.

# The Diminishing of Israel:

## Paul's Acts Period Ministry

- Acts 13:14-39 – contains the first **RECORDED** instance of Paul preaching the gospel of the grace of God.
- Acts 13:33-37 – note the similarities between Paul's sermon here in Acts 13 and Peter's address on the day of Pentecost.
  - Acts 2:25-30
- Most importantly note the different conclusions:
  - Acts 2:30 – Christ was raised from the dead to sit on the throne of David.
  - Acts 13:38-39 – all who believe in the resurrected Christ are justified from all things without the law of Moses.

# **The Diminishing of Israel: Paul's Acts Period Ministry**

- Acts 13:42-43 – the Gentiles besought Paul to preach unto them the next Sabbath.
- Acts 13:45 – the Jews were “filled with envy” by the preaching of Paul and began “contradicting and blaspheming”.
  - Romans 11:11, 14 – this is a function of Paul's provoking ministry during the time frame of Israel's diminishing.

# **The Diminishing of Israel:**

## **Paul's Acts Period Ministry**

- Acts 13:45 is the first of three such pronouncements in the book of Acts.
  - Acts 13:45 – Antioch in Pisidia = Modern Day Turkey = Galatia
  - Acts 18:5-6 – Corinth in Macedonia, i.e., Greece
  - Acts 28:28 – Rome capital of the Empire
- Acts 14:21-23 – Paul establishes local churches in the region of Galatia.
  - These are the churches that Paul address in the book of Galatians.

# **The Diminishing of Israel: Paul's Acts Period Ministry**

- Acts 15:36-41 – Paul's second Apostolic journey commences.
- Acts 16:12 – Paul arrives and preaches in the city of Philippi.
  - Philippians 1:5 – Paul thanks God for their “fellowship in the gospel from the first day until now.”
  - Philippians is written by Paul from prison after Acts 28. He says that nothing has changed from when he was first with the Philippians in Acts 16 till the time when he wrote Philippians after Acts 28.

# **The Diminishing of Israel: Paul's Acts Period Ministry**

- During the book of Acts Paul writes the following Epistles:
  - Galatians, I & II Thessalonians, I & II Corinthians, and Romans
- During Paul's first Roman Imprisonment he writes:
  - Ephesians, Philippians, Colossians, and Philemon
- Israel has already fallen and is the process of being diminished when Paul writes the book of Romans.

# **The Diminishing of Israel:**

## **Paul's Acts Period Ministry**

- During the time of Israel's diminishing covered in the book of Acts, Paul utilized aspects of Israel's program so as to provoke her to jealousy; i.e., tongues, water baptism, and healing.
- Tongues:
  - I Corinthians 1:22 – “the Jews require a sign”
  - I Corinthians 14:22 – “tongues are for a sign”
  - I Corinthians 13:8-10 – tongues were temporary



# **The Diminishing of Israel: Paul's Acts Period Ministry**

- Water Baptism:
  - Mark 16:15-16 – “He that believeth and is baptized shall be saved. . .”
  - Matthew 19:19
  - I Corinthians 1:14-17 – Paul was not sent to baptize

# **The Diminishing of Israel:**

## **Paul's Acts Period Ministry**

- Healing
  - Matthew 10:1, 8 – physical healing was part of the 12's commission.
  - Mark 16:17-18
  - Acts 14:8-11 – Paul heals a lame man
  - Acts 16:16-18 – Paul casts out an evil spirit
  - Acts 19:11-20
  - Acts 28:3, 7-10
  - II Corinthians 12:7-10 – during the diminishing, God instructs Paul that this type of activity is not going to be the norm for the dispensation of grace.
  - I Timothy 5:23 – Paul tells Timothy to “use a little wine for thy stomach's sake and thine often infirmities”
  - II Timothy 4:20 – Paul leaves Trophimus at Miletum sick

# **The Diminishing of Israel:**

## **Paul's Acts Period Ministry**

- These Acts period epistles contain information related to the body of Christ, the revelation of the mystery, and the catching away of the church.
- The body of Ephesians and Colossians is the same body of Romans and I Corinthians.
  - Romans 12:4-5
  - I Corinthians 12:12-14, 27
  - Ephesians 1:23; 2:16; 3:6, 4:4, 12, 16
  - Colossians 1:18; 2:19; 3:15

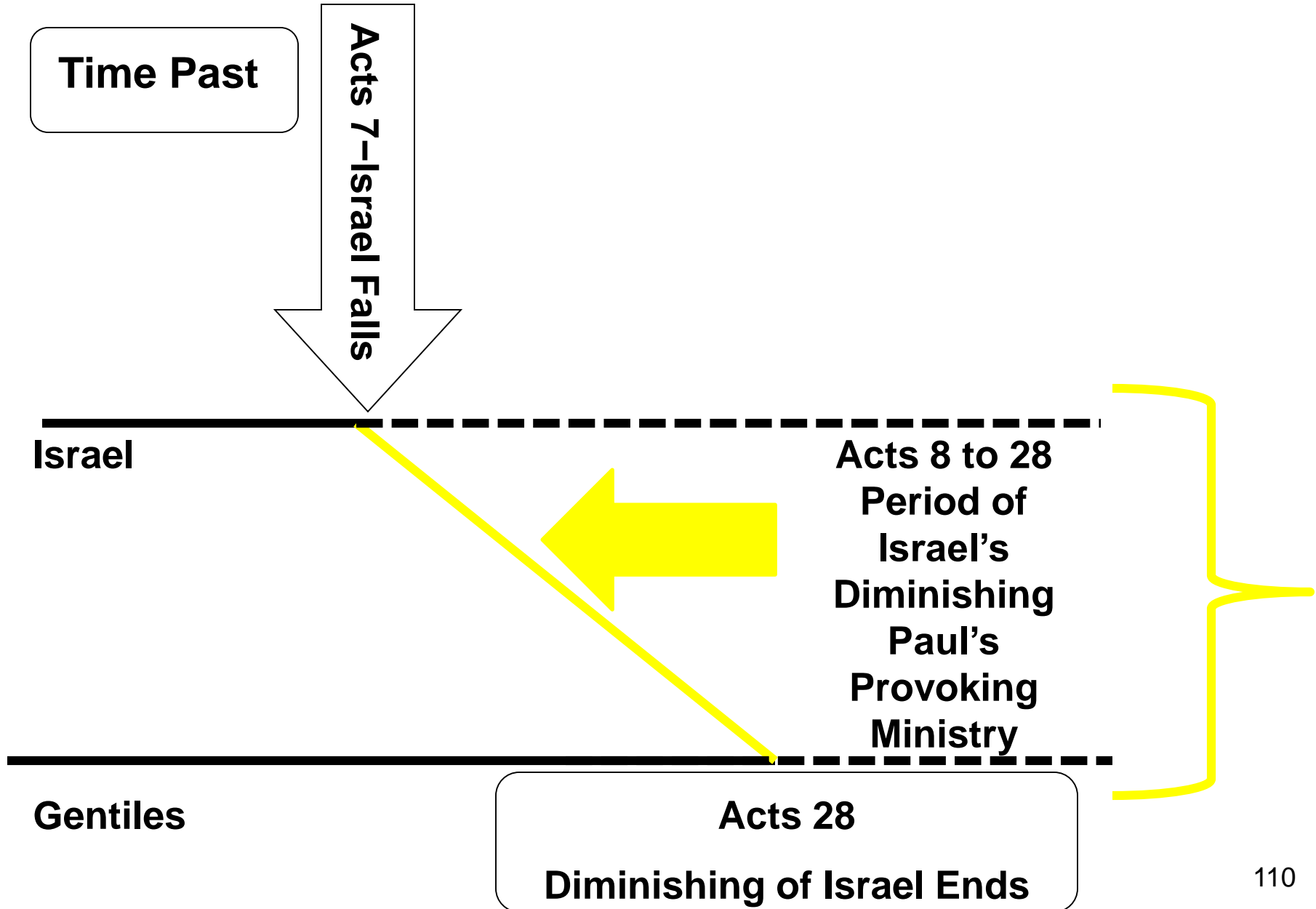
# **The Diminishing of Israel: Paul's Acts Period Ministry**

- The mystery of Ephesians and Colossians is spoken of in Romans and I Corinthians.
  - Romans 16:25-26
  - I Corinthians 2:7-8
- The catching up of the body of Christ to meet the Lord in the air is spoken of in I Thessalonians and I Corinthians
  - I Thessalonians 4:13-18
  - I Corinthians 15:51-53—this even is spoken of as mystery and cannot be found in the Old Testament prophets.

# **The Diminishing of Israel: Paul's Acts Period Ministry**

- Acts 28:25-28—Paul's quotation of Isaiah 6:9-10 does not mark the fall of Israel and beginning of the body of Christ as some have suggested but the end of Israel's diminishing.
  - Acts 2 is too early
  - Acts 28 is too late

# The Fall And Diminishing of Israel



# The Reason *the Mystery* was a mystery

- I Corinthians 2:6-8
- Ephesians 1:3-11
- Ephesians 3:7-11 – the issue is manifesting “the manifold wisdom of God”
  - Ezekiel 28:1-6 – Satan’s original boast that “there is no secret that they can hide from thee”
- I Corinthians 3:19 – “He taketh the wise in their own craftiness”
- Genesis 14:19, 22 – “possessor of heaven and earth”

# The Reason *the Mystery* was a mystery

- Isaiah 14:12-15 – “I will be like the most high”
- Ezekiel 28:11-19 – crafts a plan to accomplish his desire.
- Colossians 1:16-20 – the body of Christ is the agency God will use to reconcile the heavenly places back to Himself.
- Ephesians 1:9-10 – in the dispensation of the fullness of times, everything in heaven and earth will be centered in the Lord Jesus Christ.
- Colossians 2:14-15 – the mystery puts Satan and his minions to open shame.



# **The Reason *the Mystery* was a mystery**

- I Timothy 2:4-7 – Paul is the due time testify of all that Christ accomplished at the cross.
- Titus 1:1-3 – Paul’s ministry is the means whereby our ascended Lord from heaven’s glory had made known to us “the faith”.

# The Essence of Bible Believing Christianity

“God has *one* grand purpose-  
To glorify Himself in Christ.

This plan involves glory in TWO spheres-  
The *earthly* and the *heavenly*.”

Miles Sanford

Ephesians 1:10; 3:9-11

# Important Points About the *But Now*

- The *Body of Christ* is God's agency for the *heavenly places*.
- The operating system today is *Grace*.
- Salvation and blessing are provided to all people on an *equal* basis – "there is no difference".
- God's purpose is to exalt Jesus Christ as Head of the government in the heavenly places through the instrumentality of the body of Christ.

# The Bible Without Paul?

- Without Paul's message, ministry and Apostleship, the following things would be lost:
  - The Body of Christ (Ephesians 3:3-6)
  - The Dispensation of Grace (Ephesians 3:1-2)
  - The Gospel of Grace (Acts 20:24, I Corinthians 15:3-4)
  - The Temporary Setting Aside of Israel (Romans 11:11, 25)
  - The “no difference between Jew and Gentiles” status (Romans 10:11, Ephesians 2:13-18)
  - The Reconciliation of the Heavenly Places and the Church's role in that process (Colossians 1:16-20, Ephesians 1:20-23)

# **The Bible Without Paul?**

- Colossians 1:25 – without the mystery revealed to and through the Apostle Paul, the word of God would be incomplete. When Paul set his pen down on the desk for the final time, the word of God was complete.

# Order & Structure of Paul's Epistles

- II Timothy 1:13-14 – Paul's epistles are set forth in a manner so as to “godly edifying” which results in true spiritual establishment and maturity.
- I Timothy 1:3-4 – “edifying” is to build an “edifice” – a house/structure – of sound doctrine in the “inner man”.
  - Acts 20:32
  - Galatians 4:19
  - Ephesians 3:16; 4:12

# Order & Structure of Paul's Epistles

- Romans 1:11 – Paul wrote to the Romans to the end that they “may be established.”
- Romans 16:25 – “stablish” is the same Greek word translated “established” in Romans 1:11
- Romans 16:25-26 – sets forth the edification structure as a three-fold process:
  - **My Gospel** – Our *foundation* – Grace
  - **The Mystery** – Our *fullness* – Goal
  - **The Scriptures of the Prophets** – Our *future* – Glory

# Order & Structure of Paul's Epistles

- The nine Pauline church epistles are arranged to follow this design in a tri-fold pattern of 4-3-2.
- Christ and the *Cross* (Romans thru Galatians)
- Christ and the *Church* (Ephesians thru Colossians)
- Christ and the *Coming* (I & II Thessalonians)
- The final four Pauline epistles (I Timothy thru Philemon) are known as the Pastor Epistles. They focus on life in the local church – this is living the Grace Life together with others in order to do the work of the ministry.



# Order & Structure of Paul's Epistles

- In the Pastoral Epistles we have: Christ and the *Congregation: Our Fellowship* and orientation to *Godliness*.
- There is an underlying arrangement in Paul's epistles related to the order of "*doctrine, reproof, and correction*" found in II Timothy 3:16.

	Cross	Church	Coming
<b>Doctrine:</b>	Romans	Ephesians	I&II Thess.
<b>Reproof:</b>	I & II Cor.	Philippians	Not Needed
<b>Correction:</b>	Galatians	Colossians	Not Needed

## Pastoral Epistles

- **I Timothy:** *Protect* the Doctrine
- **II Timothy:** *Preach* the Doctrine
- **Titus:** *Practice* the Doctrine
- **Philemon:** *Personalize* the Doctrine

# The Pauline Plan of Stablishment

Romans 16:25-26



***Coming***  
(I & II Thess.)  
– **Glory**

***Church***  
(Eph. thru Col.)  
– **Goal**

***Cross***  
(Rom. thru Gal.)  
– **Grace**

# Pauline Design For Edification

- The *Pauline Design for Edification* is so embedded into Paul's epistles that the only way to miss it is to fail to read them altogether.
  - *Romans* begins with something “*promised before*” (1:2);  
*Ephesians* begins with something previously “*hidden*” (3:3-9).
  - *Romans* ends with its own reference to “*the mystery*” (16:25);  
*Ephesians* takes up where *Romans* ends and expounds that “*mystery*” (1:9; 3:5).

# Pauline Design For Edification

- *Romans* begins with Man and his plight as a sinner (1-3) – our lowest point.  
*Ephesians* begins with God and His purpose through the saved (1:1-14) – our highest glory.
- *Romans* explains Paul's "My Gospel;"  
*Ephesians* expounds the "Mystery" program.

# Pauline Design For Edification

- Spiritual Progress is demonstrated:
  - *Romans* expounds our co-death and co-resurrection with Christ.
  - *Corinthians* and *Galatians* demonstrate our “walk in the Spirit.”
  - *Ephesians* has us seated in heavenly places (ascended).
  - *Philippians* reminds us that our “conversation is in heaven.”
  - *Colossians* has us “hid with God.”
  - *Thessalonians* sees us “caught up together with Him.”

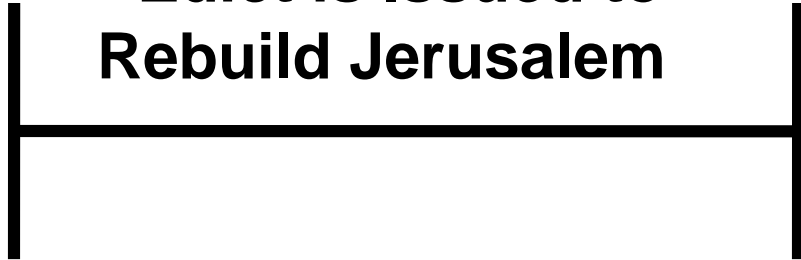
# The Pre-Prophecy Rapture of the Church

- The entire dispensation of grace (“but now”) was an unsearchable mystery hid in God and completely unknown to the Old Testament prophets.
  - I Corinthians 2:7-8
  - Ephesians 3:1-10
  - Colossians 1:25-26
- The entire dispensation of grace (“but now”) is a heretofore unknown parenthetical insertion into Daniel’s prophecy of the seventy weeks that was unknown to Daniel or anyone else before it was revealed to the Apostle Paul.

# The Pre-Prophecy Rapture of the Church

**7 Weeks (49 Years)**

- Nehemiah 2:1-4
- March 14, 445 B.C.
- Edict is Issued to Rebuild Jerusalem

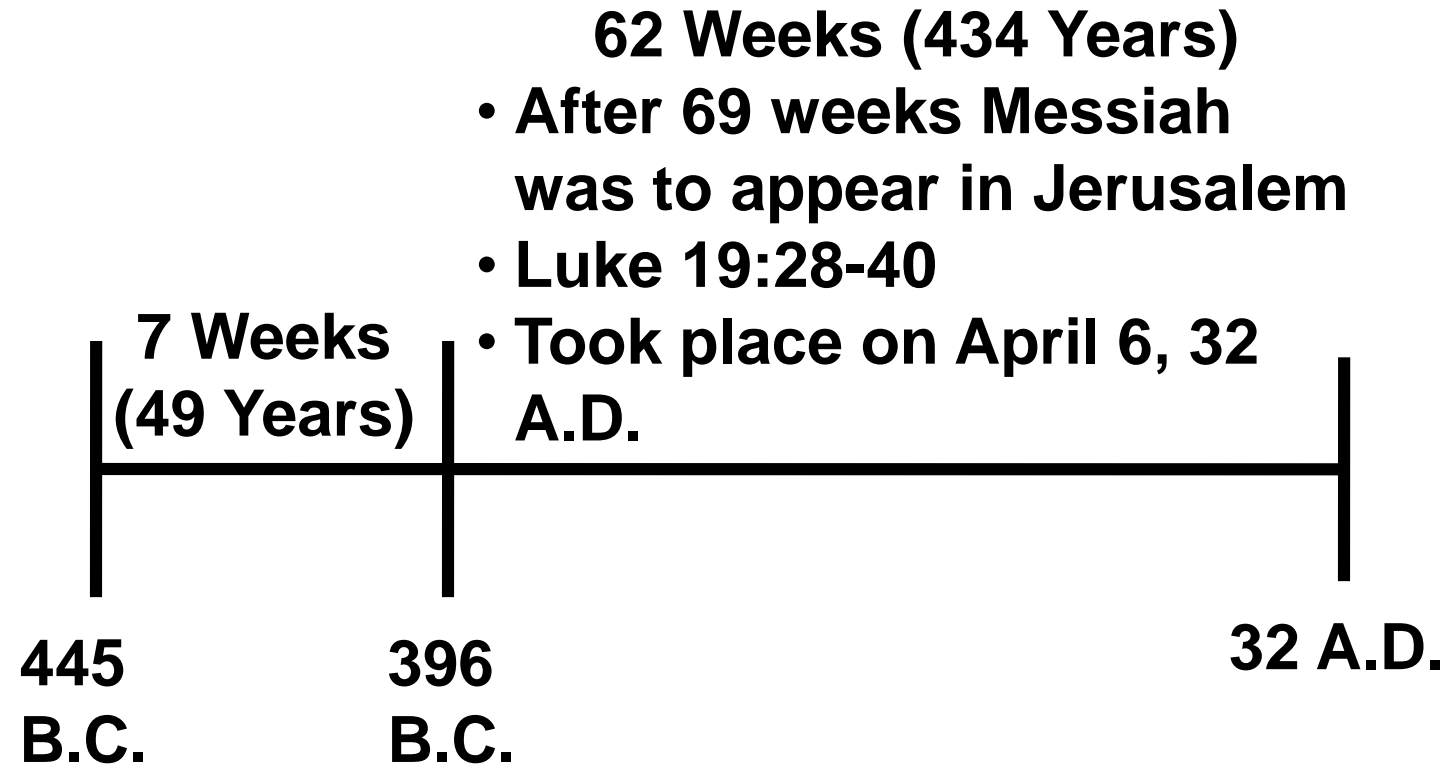


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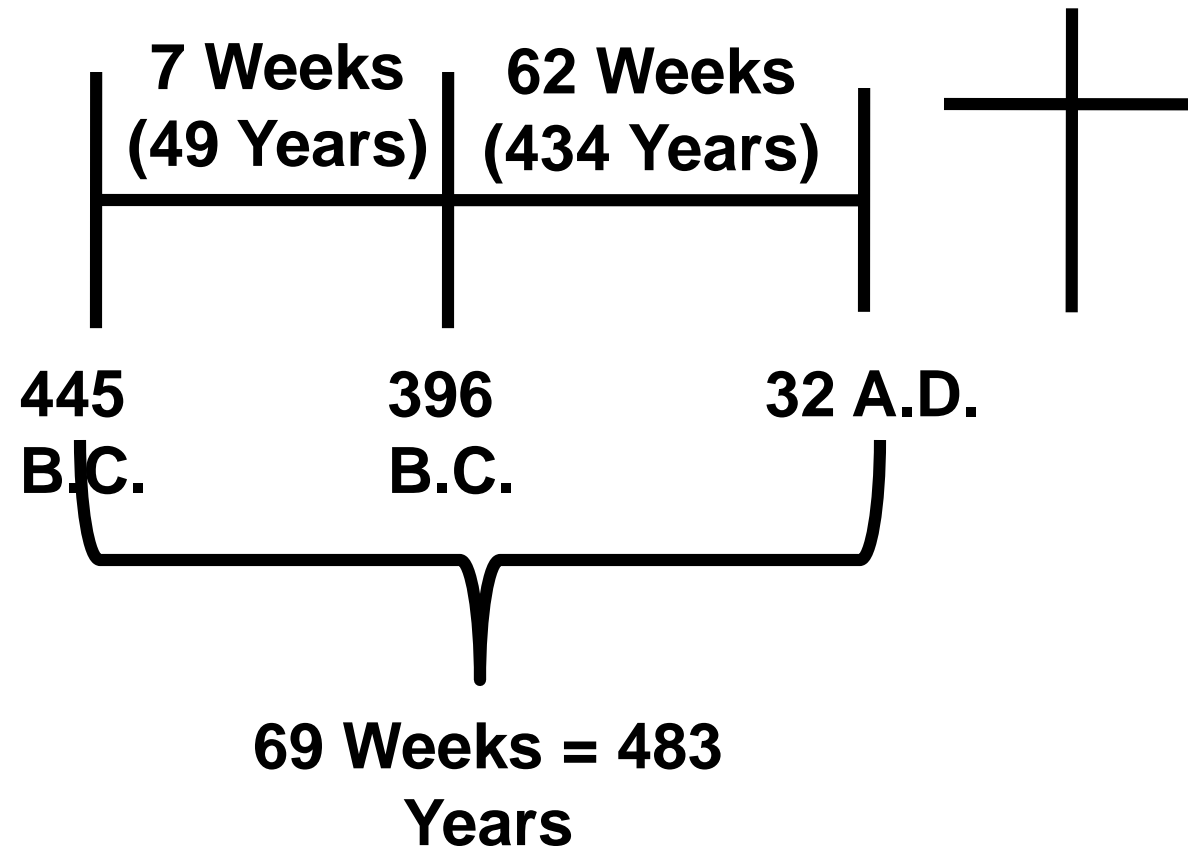
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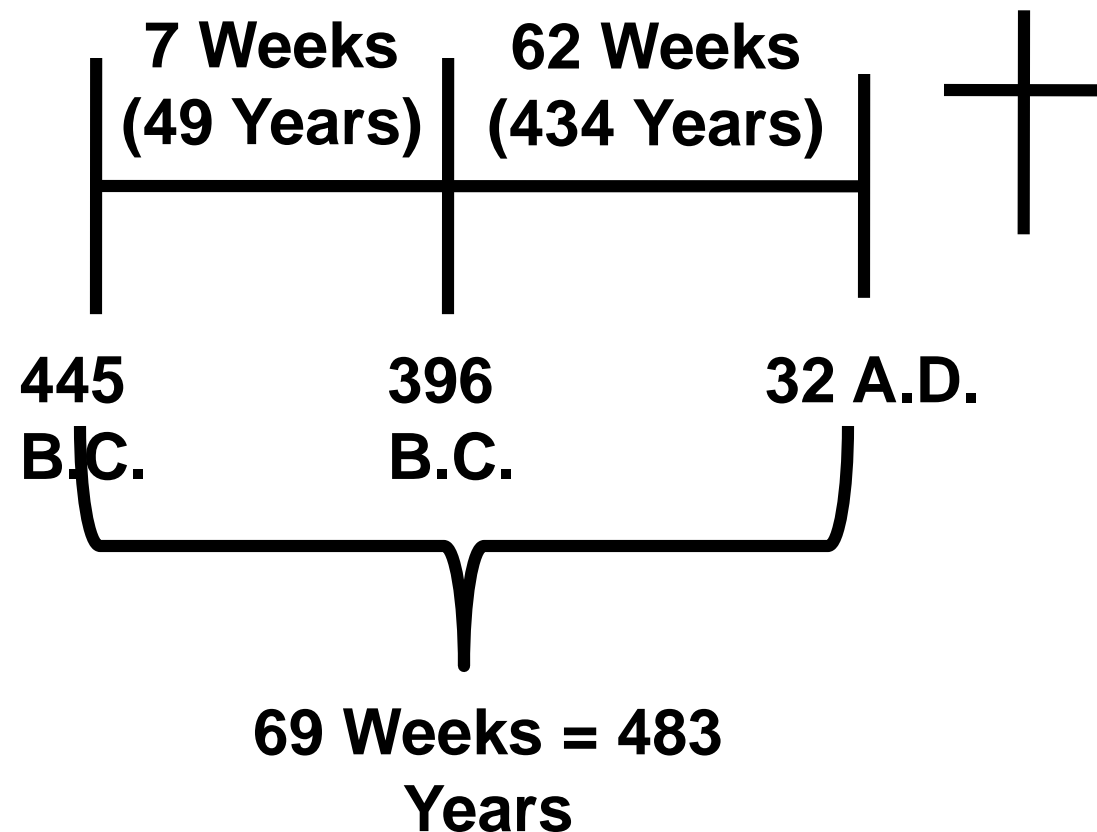
# The Pre-Prophecy Rapture of the Church



# The Pre-Prophecy Rapture of the Church



- Messiah is cut off after the 69<sup>th</sup> week ends but before the 70<sup>th</sup> week begins.
- There is a gap of an undisclosed amount of time in the prophecy.



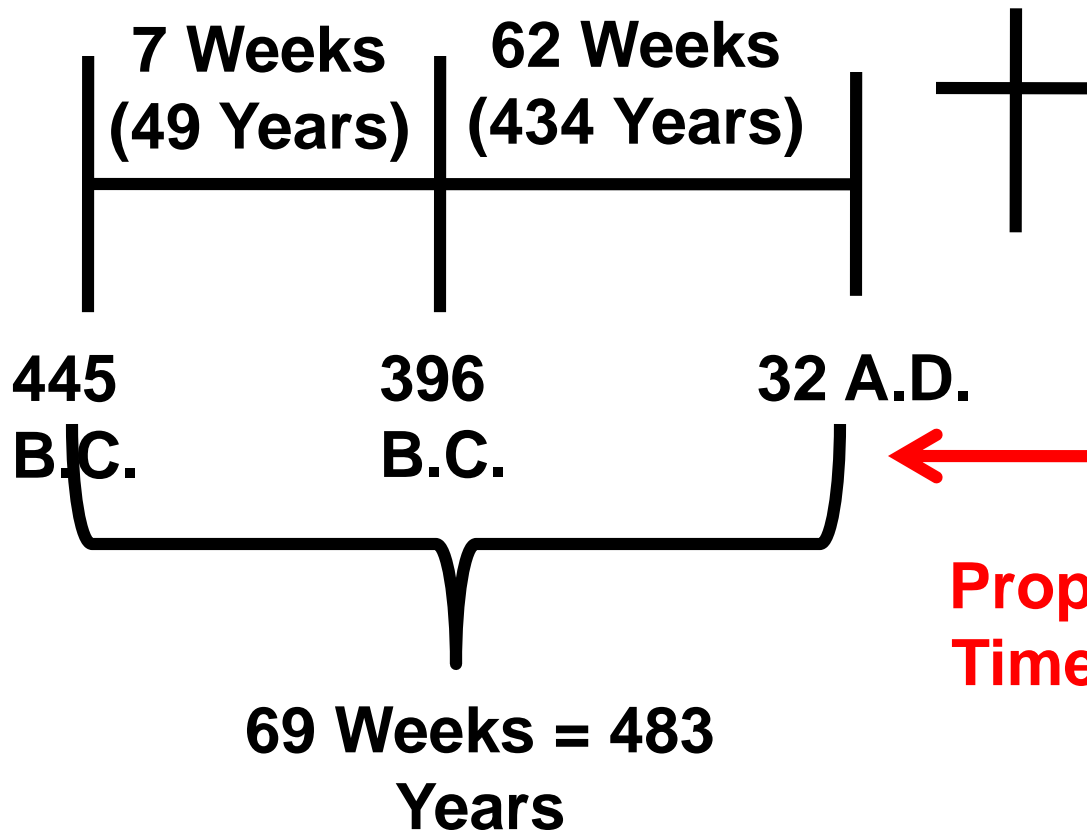
## The Body of Christ

- Because of Israel's unbelief, God inserted a previously unpredicted time period into the prophetic sentence.
- The Dispensation of Grace is the subject of the mystery which God kept secret since the world began.
- Revealed in the writings of Paul.

# Time Past

**But  
Now**

# Ages to Come



**Body of Christ**

- 70<sup>th</sup> Week  
(7 Years)**
- Still future
  - Begins with signing of Covenant



**Prophetic  
Time Gap**

**Remains  
Unfulfilled<sup>132</sup>**

# The Pre-Prophecy Rapture of the Church

- If the prophets of old knew nothing about the dispensation of grace (“but now”) then it follows that they would have known nothing of its end.
- The only fitting way for this dispensation to end is through an event that is just as much a mystery as the dispensation itself.
  - I Corinthians 15:51-53
- I Corinthians 15:51 establishes the following facts:
  - What Paul is about to say is part of the mystery.
  - Not every member of the body of Christ is going to die.
  - Every member of the body of Christ will be changed.

# The Pre-Prophecy Rapture of the Church

- I Corinthians 15:52 – this changing that all members of the body of Christ participate in will occur “In a moment, in the twinkling of an eye, at the last trump”.
- When the trumpet sounds, the “dead shall be raised incorruptible, and we shall be changed”. All are changed, both the dead and those which are alive and remain.
- I Thessalonians 4:13-14 – Paul does not want the Thessalonians to be ignorant of them which are asleep. The departed believers God will bring with him.

# The Pre-Prophecy Rapture of the Church

- I Thessalonians 4:15 – those who are alive and remain unto the coming of the Lord will not prevent them which are asleep. There are two groups in verse 15:
  - Those who have fallen asleep, i.e., the believing dead.
  - Those who are alive and remain to see the coming of the Lord.
- This matches I Corinthians 15:51, not all believers will sleep, i.e., die physically before the coming of the Lord but all believers will be changed.
- I Thessalonians 4:16 – the Lord Jesus Christ will descend from heaven and the dead in Christ shall be raised first.
  - I Corinthians 15:52 – the dead in Christ will be raised incorruptible.

# The Pre-Prophecy Rapture of the Church

- I Thessalonians 4:17–“then,” i.e., after the dead in Christ rise first, those who are alive and remain will be caught up with them (“the dead in Christ”) to meet the Lord in the air.
  - Zechariah 14:1-4–in the prophetic day of the Lord the Lord Jesus Christ will stand upon the mount of Olives in the day of battle.
  - Acts 1:9-12–according to prophecy when the Lord Jesus Christ returns in like manner He will return to the mount of Olives.
  - Revelation 19:11-17–sees Jesus Christ returning bodily back to earth to deal militarily with His enemies.
- Is there a difference between the meeting of the Lord with His saints in the air (I Thessalonians 4 and I Corinthians 15) and His bodily return back to earth to pour out His wrath upon His enemies?



# The Pre-Prophecy Rapture of the Church

- The events of Revelation 19 are the subject of the prophetic scriptures, whereas, the events of I Thessalonians 4 and I Corinthians 15 are the subject of the mystery committed to the Apostle Paul.
- The catching away of the church, i.e., the rapture, is pre-prophetic and therefore pretribulational as to its timing.
- Daniel 9:24—who are the 70 weeks determined upon? Israel and the city of Jerusalem.
- Jeremiah 30:7—the 70<sup>th</sup> week, commonly referred to as the tribulation period, is specifically called, in the prophetic scriptures, the time of Jacob's Trouble.

# **The Pre-Prophecy Rapture of the Church**

- Where is Israel today during the “but now”? They are set aside and rendered in unbelief along with the Gentiles.
- In order for prophecy to be fulfilled again, God will need to change his dispensational dealings with the world and resume his dealings with Israel according to the prophetic scriptures.
- I Thessalonians 5:1-9—the wrath associated with the prophetic day of the Lord has not been appointed upon the body Christ. Why? Because the body of Christ will have already been caught away in chapter 4.

# The Pre-Prophecy Rapture of the Church

- II Thessalonians 2:1-7—the presence of the body of Christ is hindering/withholding the manifestation of the prophetic man of sin.
- II Thessalonians 2:7—when the one who is now letting be taken out of the way, then shall that Wicked be revealed in verse 8.
- It is impossible for the “wicked” one to be revealed until after “he who now letteth” be “taken out of the way”.
- Ephesians 2:15—it is the presence of the “new man,” i.e., the body of Christ that is restraining the manifestation of the man of sin.
- Romans 11:25—after the fullness of the Gentiles be come in, Israel’s state of temporary blindness will be lifted and God will resume his prophetic dealings with her.

# More Details on II Thessalonians 2

- II Thessalonians 2:1–Paul beseeches the Thessalonians on the basis of the Catching Up that he has already taught them in I Thessalonians 4.
- II Thessalonians 2:2–someone had troubled the Thessalonians that the “day of Christ is at hand”.
  - Although when Paul uses the term “day of Christ” elsewhere it may refer to the Catching, it is clear that II Thessalonians 2:2 is not referring to the Catching when it uses the term “day of Christ.”

# More Details on II Thessalonians 2

- II Thessalonians 2:3—there are certain events that must take place before the day of Christ can come:
  - Falling away first
  - Revelation of the man of sin
- The falling away is exactly what is described in Romans 11.
- Romans 11:11-12—Israel falls and diminishes in the book of Acts.
- Romans 11:13—“I speak to you Gentiles.”  
Romans 11 addresses Gentiles as a group, not the body of Christ.

## **More Details on II Thessalonians 2**

- Romans 11:20–Israel was broken off because of unbelief.
- Romans 11:20-22–warns Gentiles to continue to stand by faith or else they face being cut off. This is not God dealing harshly with the body of Christ but God cutting off the direct Gentile access to Christ that exists during the dispensation of grace.
- Romans 11:25–the dispensation of grace concludes when the fullness of the Gentiles be come in.

# More Details on II Thessalonians 2

- In other words, the dispensation of grace ends when Gentiles refuse to continue in God's goodness, i.e., they fall away. Since at that point the fullness of Gentiles has come in, it is appropriate for God to conclude the dispensation of grace.
- II Thessalonians 2:4—this is the abomination of desolation spoken of in Daniel 9:27. This event occurs in the midst of the 70<sup>th</sup> week.
- II Thessalonians 2:5—Paul had already taught these things to the Thessalonians.

# More Details on II Thessalonians 2

- II Thessalonians 2:6—there is something that is withholding the revelation of the man of sin.
- II Thessalonians 2:7—Notice that the mystery of iniquity was already working in Paul's day. Satan is preparing the world stage for the deception that will take place during the tribulation.
  - Ephesians 2:1-3—the world is following the course that Satan has charted. The completion of Satan's program culminates in the son of perdition.



# More Details on II Thessalonians 2

- The “what withholdeth” in v. 6 is the same as the “he who letteth” in v. 7. These phrases are based on the same underlying Greek word, “katekho”.
- This person will continue to “let” until he be taken out of the way. Once the restrainer is removed, the mystery of iniquity is given free course and the man of sin will be revealed.
- The most obvious candidate for that which withholds is the body of Christ / dispensation of grace, since it is the body of Christ / dispensation of grace that put the prophetic program on hold after Acts 7:55-56 (Acts 2:34-35, Col. 3:1).

# More Details on II Thessalonians 2

- It also makes sense to refer to the body of Christ as “he” who letteth since the body of Christ is the “one new man” (Eph. 2:15).
- Paul says there is going to be a time when the restraining force will be “taken out of the way.”
  - Job 24:24–taken out of the way = cut off

# More Details on II Thessalonians 2

- Romans 11:22–Gentiles will be “cut off” for failing to stand by faith. The body of Christ / the dispensation of grace will be taken out of the way at the time of the Catching.
- II Thessalonians 2:8– “Then” the Wicked one shall be revealed after the body of Christ is taken out of the way. Thus, the son of perdition will not be revealed until that time.
- Therefore, trying to identify the son of perdition today is a waste of time. He has not even been revealed yet.

# The Prophetic Gap

- Every Christian movie and/or novel that I have ever watched or read depicts the rapture followed by the immediate onset of the tribulation and identification of the anti-Christ.
- Remember that there is a gap in Daniel's prophecy of the 70 weeks between the ending of the 69<sup>th</sup> week and the beginning of the 70<sup>th</sup> week. Jesus Christ was crucified within this space of time.
- Remember that Israel's one year extension of mercy in early Acts was inserted into this space of time.

# The Prophetic Gap

- Remember that the entire dispensation of grace (“but now”) was an unknown parenthetical insertion into this space of time.
- When the church is caught up and taken out of the way, where are we going to be on the chart with respect to Daniel’s 70 weeks? - In the gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks.
- Daniel 9:27—the counting of the 70<sup>th</sup> week, i.e., the final 7 years does not commence until the signing of the covenant between Israel and the man of sin.

# The Prophetic Gap

- The commencement of the 70<sup>th</sup> week (Tribulation Period or Time of Jacob's Trouble) probably does not break forth within a nanosecond of the body of Christ being taken out of the way.
- In short, a space of time between the Rapture and the signing of the covenant beginning Daniel's 70<sup>th</sup> week seems fitting and proper.

# Daniel 9 and the Prophetic Gap

## 7 Weeks (49 Years)

March 14, 445  
B.C.  
Edict is given to  
restore  
Jerusalem  
Nehemiah 2:1-4  
  
The City is  
Rebuilt

## 62 Weeks (434 Years)

April 6, 32 A.D.  
  
Messiah the  
Prince would  
show up in  
Jerusalem after  
483 years  
  
Luke 19:28-40

Mystery: Body of Christ  
Revealed in Due Time to  
the Apostle Paul

## 70<sup>th</sup> Week (7 Years)

The  
counting of  
the 70<sup>th</sup>  
week does  
not begin  
until the  
covenant is  
signed in  
verse 27

Prophetic Gap

The Man of Sin May not  
immediately appear

# Overview of the Ages to Come

- Ephesians 2:11-12–“Time Past”–distinction between Jew and Gentile.
- Ephesians 2:13-18–“But Now”–no distinction between Jew and Gentile, middle wall of partition broken down.
- Ephesians 2:7–“Ages to Come”–future from where right. A time when God resumes His prophetic dealings with Israel and ushers in the dispensation of the fullness of times (Ephesians 1:10).



# Overview of the Ages to Come

- Romans 11:25—when “the fullness of the Gentiles” is come in Israel’s state of temporary blindness will be come in.
- Romans 11:26-27—after the “fullness of the Gentiles” is come in God will resume his prophetic covenant dealings with Israel.
- The “Age to Come” is the focus of Hebrews through Revelation. These books focus on the final stage of Israel’s prophetic program.

# Overview of the Ages to Come

- Israel's need for the instructions contained in these books was anticipated by the Lord Jesus Christ during his earthly ministry.
  - John 14:25-26; 16:12-13
  - Daniel 12:4–this book will be highly relevant in the “time of the end”.
- The emphasis in Hebrews to Revelation is on the final fulfillment of Israel's earthly program.

# Overview of the Ages to Come

- Hebrews 1:1-2—the people to whom this book is addressed have a history in God's prophetic dealings.
  - Romans 15:8
  - Acts 2:16-21—Hebrews picks up where we last observed the nation of Israel in the book of Acts, i.e., facing the fulfillment of the last days of her prophetic Scriptures.
- Hebrews 2:3-4—the context of this book is the earthly ministry of Christ. The salvation spoken of here was first spoken of by the Lord and confirmed by signs, wonders, divers miracles, and gifts of the Holy Spirit.

# Overview of the Ages to Come

- Historically, when did these things happen? In the gospels during the earthly ministry of Christ and the early Acts period, after the coming of the Holy Spirit on the day of Pentecost.
- Hebrews 2:5–the writer explicitly states that he is speaking about the world “to come”.
- James 1:1—who is James writing to?
- I Peter 2:9—who is the royal priesthood, an holy nation?
  - Exodus 19:5-6

# Overview of the Ages to Come

- II Peter 3:1-4–Peter instructs his readers to take comfort in the prophetic Scriptures.
  - Matthew 24–the Lord warned about such things in the Olivet Discourse.
- Jude 17-18
- Revelation 1:1-3, 9-10
- In Hebrews through Revelation the time past distinction between Israel and the Gentiles has been reinstated and the “Middle Wall” is back up.
  - James 1:1
  - I Peter 1:1
  - I Peter 2:9-13
  - Revelation 2:9; 7:3-8

# Overview of the Ages to Come

- When we last saw God deal with Israel as a nation, Stephan saw Christ standing at the right hand of the Father thereby indicating that the time had arrived for Him to make of his footstool, i.e., deal with them in judgment and wrath.
- Instead of the last days of prophecy being executed upon Israel and the nations, they were interrupted, suspended, and temporarily placed on hold on account of the revelation of the mystery and the formation of the body of Christ.

# Overview of the Ages to Come

- According to Daniel's prophetic time schedule, there is only one time frame that remains as yet unfulfilled—the 70<sup>th</sup> and final week of 7 years.
- Daniel 9:24—the 70 weeks are determined upon “thy people” (Israel) and “thy holy city” (Jerusalem).

# Overview of the Ages to Come

- By the end of the 70 weeks (490 years) the following six things will have been accomplished:
  - Finish transgression
  - Make an end of sins
  - Make reconciliation or inequity
  - Bring in everlasting rightness
  - Seal up the vision and prophecy
  - Anoint the most Holy.
- Daniel 9:25-26—the first 69 weeks have been fulfilled with Messiah being cut off after the 69<sup>th</sup> week has run its course.



# Overview of the Ages to Come

- Daniel 9:27—the counting of the 70<sup>th</sup> week commences with the signing of a covenant between Israel and the prince that shall last (v. 26) for one week, i.e., 7 years.
- This 70<sup>th</sup> and final week is divided into two sections of 3½ years each and is commonly referred to as the Tribulation period.
  - Matthew 24:21
- Jeremiah 30:5-7—it is known by the prophets as the time of Jacob's (Israel's) Trouble.

# Satan Has a Seed

- Genesis 3:15—the woman is not the only one who has a seed in this verse. The Serpent also produces a seed.
- II Thessalonians 2:3—Paul identifies the seed of the Serpent by calling him the Man of Sin, the Son of Perdition.
- This person will be a counterfeit imitator of Christ.
  - II Thessalonians 2:8-9—this is the person the Lord will destroy at the second coming. This individual will also work lying wonders in his attempt to convince the world that he is God.

# Dual Identity

**First Half of Tribulation  
3.5 Years**

**Man of Sin**

**Second Half of Tribulation  
3.5 Years**

**Son of Perdition**

# Origin and Nationality

- Daniel 8:1-14–Daniel sees a vision of a Ram and a He-Goat.
- Daniel 8:21–the Angel Gabriel comes and explains the vision to Daniel.
  - Ram with two horns = kings of Media and Persia
  - He-goat = Greece
  - Great Horn = the first king of Greece, Alexander the Great.
- History records exactly what Daniel foretells in advance, the Greeks under the leadership of Alexander the Great destroyed the Media Persian Empire.

# DEVELOPMENT OF THE LITTLE HORN OF THE GOAT

Daniel 8



RAM (v. 1-7)  
Medo-Persian Empire (v. 20)

HE GOAT (v. 5-8)  
Greek Empire (v. 21)

NOTABLE HORN  
Alexander the  
Great v. 23



LITTLE HORN OF GOAT  
King of Fierce  
Countenance  
v. 25



# Origin and Nationality

- Daniel 8:8—speaks of the great horn (Alexander) becoming great and then being broken when he is strong.
- This verse also speaks of four notable ones coming up in place of the great horn. When Alexander the Great died, his kingdom was divided between his four generals.
  - Macedonia—Casander
  - Asia Minor—Lysmiachus
  - Syria—Seleucus
  - Egypt—Potolomy



Europe

Asia

Cassander

Lysimachus

Seleucus

Greek Empire  
(4 Divisions)

Seleucid  
Empire

Africa

Kittim

Raphia

Ptolemy

Arabia

Egypt

Roman Expansion

Seleucid Expansion

King of the North

King of the South

Battles

# Origin and Nationality

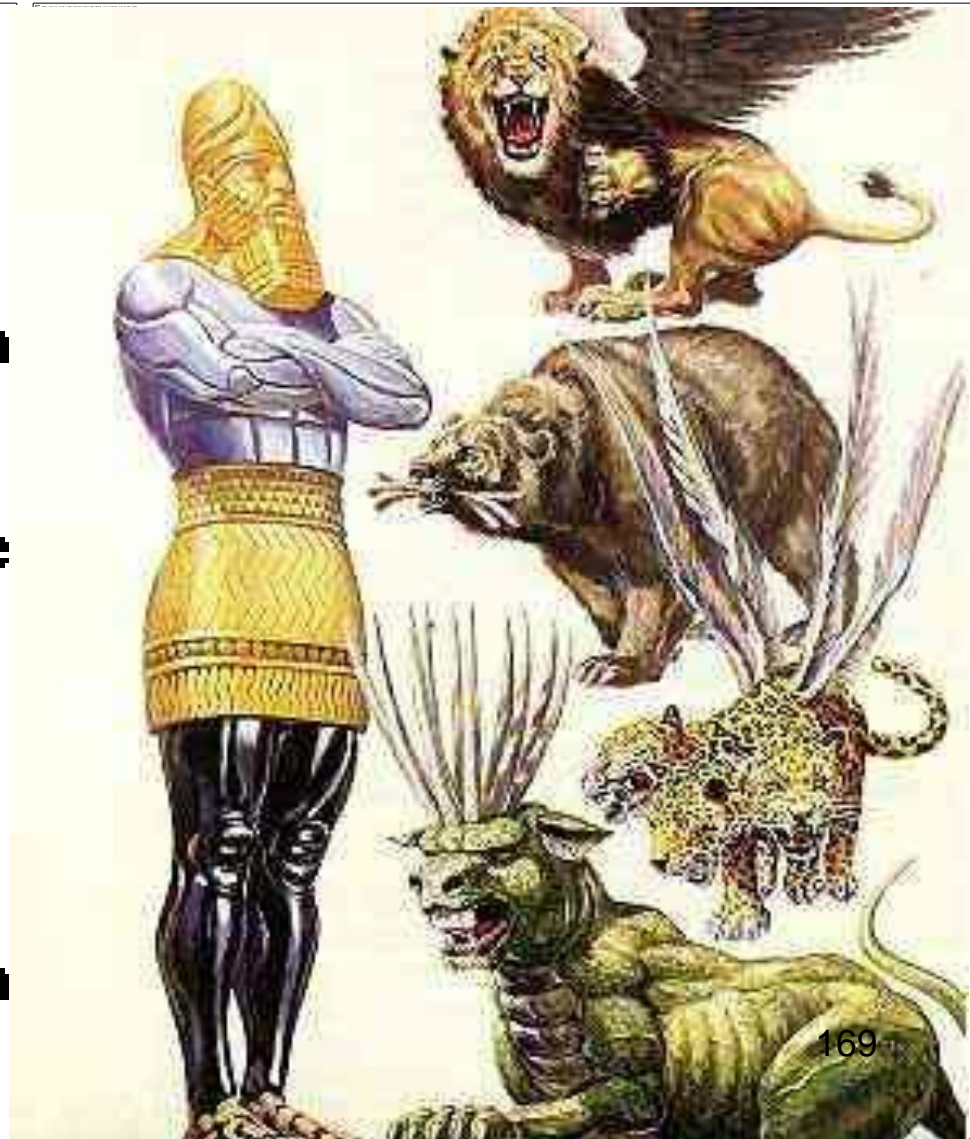
- Daniel 8:9—makes it very clear that the little horn (Man of Sin) is going to come out of one of the four divisions of the Greek Empire.
- Daniel 8:25—this king of fierce countenance is going to be the one who makes war on the prince of princes and is broken without hand.
- The Scriptures identify the anti-Christ as being an Assyrian from the third division of the Greek Empire.
  - Isaiah 10:5-6
  - Isaiah 14:25, 30:31, 31:8, 52:4
  - Micah 5:1-6



# Ascent and Consolidation of Power

Daniel 2

Daniel 7



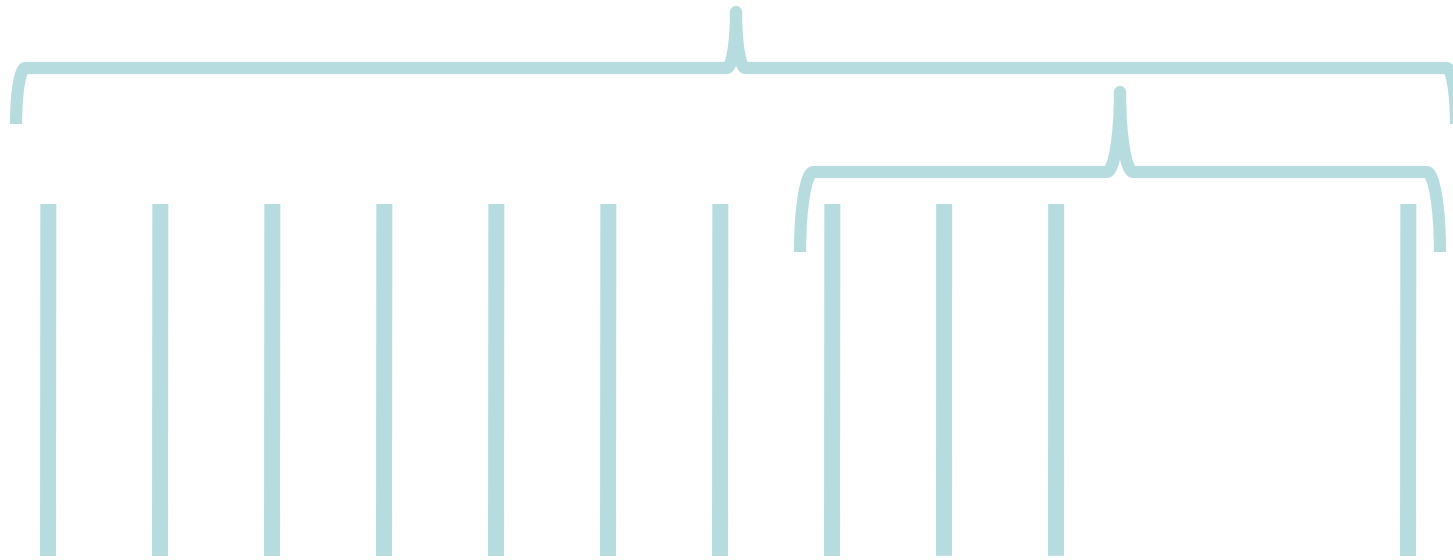
# Ascent and Consolidation of Power

- There are a few reasons why this interpretation is not correct:
  - Daniel 7:1–Daniel has this vision during the reign of Balshavar the last king of Babylon.
  - Daniel 7:17—all four of the beasts are four kings which are the future from where Daniel is standing. Therefore, Babylon cannot be the Lion because Babylon is still in power.
  - Daniel 7:17—all four of the beasts are identified by God the Holy Spirit as kings rather than kingdoms as in Daniel 2.
  - Daniel 7:12—all of these kings are on the earth at the same time. In Daniel 2, the kingdoms mentioned are sequential not concurrent.

# Ascent and Consolidation of Power

- Daniel 7:19-20, 23-24--The fourth beast is the kingdom of the anti-Christ who will preside over a confederation of ten nations.
  - Psalm 83:5-8—records the ten nations who will align themselves with the Man of Sin.
- Daniel 7:24—the Man of Sin builds his kingdom by subduing three kings under his authority and leadership. The indication then is that the remaining seven will then capitulate to his authority.

# Ascent and Consolidation of Power



**King of Fierce  
Countenance  
Little Horn  
Assyrian  
Man of Sin**

# Ascent and Consolidation of Power

- It will be through a political platform of world peace that the Man of Sin will deceive the world and convince Israel to enter into a covenant with him.
  - Daniel 8:25–“by peace shall destroy many”
  - Daniel 11:21–“he shall come in peaceably and obtain the kingdom by flatteries”
  - Psalm 55:15-21–“The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.”

# Ascent and Consolidation of Power

- Daniel 9:26—during the gap between the end of the 69<sup>th</sup> week and the beginning of the 70<sup>th</sup> there is going to be warfare of some sort.
  - Matthew 24:6—Jesus warned of wars and rumors of wars that would be only the beginning of sorrows.

# Ascent and Consolidation of Power

- Daniel 9:27—in the midst of these wars, the Man of Sin is going to broker a peace agreement between Israel and her enemies. It is the signing of this covenant that begins the ticking of the prophetic clock and begins the 7 year time period known as the tribulation.
  - The temple is rebuilt and the sacrificial system reinstituted
  - In the midst of the week (after 3.5 years), the Man of Sin will show his true colors by committing the abomination of desolation.

# Ascent and Consolidation of Power

- The anti-Christ has a two part career.
  - Revelation 6:1-2–1<sup>st</sup> half of the tribulation he is the Man of Sin, the rider on the white horse, the king of Assyria.
  - Revelation 13:1-3–2<sup>nd</sup> half of the tribulation he is the Son of Perdition, the Beast, Satan incarnate in human flesh.





**Babylon**

**Media  
Persia**

**Greece**

**Rome**

**A.C.**

## **The Times of the Gentiles Politically**

**All of these kingdoms  
represent Gentile rule  
over Israel consistent  
with the 5<sup>th</sup> cycle of  
punishment laid out in  
Leviticus 26**

**All of these kingdoms  
run in succession and  
each one is inferior to  
the previous.**





**The Times of the Gentiles Spiritually Began with the setting aside of Israel in early Acts and the revelation of the Mystery to the Apostle Paul.**

**None of this was known to Daniel or any of the other Old Testament prophets because it was hid in God.**

**The dispensation of Grace, the “But Now” time period is inserted at the ankles of the image seen by Daniel.**

**The Mystery: Hid in God revealed to Paul unknown to Daniel**

# Son of Perdition

- II Thessalonians 2:3–Paul tells the Thessalonians that one of the ways they can know that the day of Christ has not come is that the man of sin, the son of perdition, has not been revealed yet.
- The two-fold career of this individual is captured by Paul's use of these two titles.
  - 1<sup>st</sup> Half–Man of Sin (King of Fierce Countenance, Little Horn, Assyrian) he is the smooth butter man who comes “in peaceably and obtains the kingdom by flatteries” the who “by peace shall destroy many.”
  - 2<sup>nd</sup> Half–Son of Perdition
- Something happens to and with the man of sin that causes him to become the son of perdition.

# Son of Perdition

- In order to help us understand the term “son of perdition” we need to look at its use in association with Judas Iscariot.
  - John 6:70-71–the Lord Jesus Christ calls Judas a devil.
  - Luke 22:3-6–Satan entered into Judas in order to betray Christ.
  - John 17:12–Jesus refers to Judas as the son of perdition.
  - Acts 1:25–in death, Judas is described as having gone to “his own place.”
  - Revelation 17:8–there is a beast that is described as ascending out of the bottomless pit and going “into perdition.”

# Son of Perdition

- Revelation 12:7-9—in the middle of the 70<sup>th</sup> week Satan will loose the war in heaven and be cast forth into the earth.
- Revelation 12:12—when this event occurs the devil possesses great wrath because he knows that his time is short.
- Revelation 12:13-17—the dragon is intent on destroying believing Israel who will be supernaturally protected and provided for in the wilderness like she was in “time past.”

# Son of Perdition

- Revelation 13:1-2—the dragon is giving this beast his power, seat, and authority, i.e., his coming is after the working of Satan.
- Revelation 13:3—this beast is going to be wounded to death and come back to life thereby causing all the world to wonder after the beast.
  - Revelation 13:12

# Son of Perdition

- Revelation 13:4–the result of this is that mankind will worship the dragon who gave power unto the beast.
- Revelation 13:5-7–this situation will continue for 42 months, i.e., 3.5 years.
  - Daniel 7:8, 11, 36
  - II Thessalonians 2:4
- Matthew 24:15-21–Revelation 13:4-7 is the abomination of desolation spoken of by Daniel the prophet.



# Son of Perdition

- Daniel 9:27—the abomination of desolation occurs in the midst of the week.
  - Daniel 8:13
- Even though there are details in the prophetic scriptures that are difficult for us to know, the general timeline can be discerned and everything fits together if you take the time to study it out.

**Satan is expelled from heaven and sent to the earth with great wrath. Seeks to destroy Israel. Only has short time.**

**3.5 Years**

**3.5 Years**

**Man of Sin**

**Son of Perdition**



**Covenant is Signed**

**Israel flees into the wilderness to her place**

**Temple Rebuilt and Temple Worship Reinstated**

**Midst  
Man of Sin Dies  
Comes back to Life as Son of Perdition  
AOD in the Temple**

**World worships the Dragon is offered the Mark of the Beast**

**Tribulation**

**Great Tribulation**

**70<sup>th</sup> Week of Daniel = 7 Years**

# 2<sup>nd</sup> Coming and the Kingdom

- It is during this time of chaos and tribulation that the God of heaven will return to set up His kingdom.
  - Daniel 7:9-10, 13-14, 21-22, 26-27
  - Daniel 2:34-35, 44-45



# **2<sup>nd</sup> Coming and the Kingdom**

- Revelation 19:11-19, 21–The Lord Jesus Christ will lead the angel armies of heaven back to earth to finish what they started in heaven in history's climactic battle.
- Joel 2:1-11–is a prophetic description of the Lord's army during the day of the Lord.
- Revelation 14:14-20 – 1,600 furlongs equals about 200 miles.
- Revelation 19:20 – the beast and the false prophet are thrown immediately into the lake of fire.

# 2<sup>nd</sup> Coming and the Kingdom

- Revelation 20:1-3 – Satan is bound and thrown into the bottomless pit for 1,000 years.
- Revelation 20:4-6 – believing Israel's hope is realized as they are resurrected and they live and reign with Christ for a 1,000 years.
- Hosea 3:4-5
- Micah 4:1-2
- Zechariah 8:20-23
- Jeremiah 31:31-34
- Ezekiel 36:24-28

# **Satan Loosed and the Great White Throne**

- Revelation 20:7-9 – when the 1,000 years are expired, Satan will be loosed from the bottomless pit and lead one final rebellion.
- Revelation 20:10 – Satan will be thrown into the Lake of Fire.
  - Matthew 25:41
- Revelation 20:11-15 – the eternal sentence of the lost is determined at the Great White Throne. The lost of all history are cast into the Lake of Fire and experience the second death.

# The Rest of God

- Revelation 21:1-2 are set after the Great White Throne and introduce the reader to two issues:
  1. Revelation 21:1–first, the new heaven and new earth – II Peter 3:6-7
  2. Revelation 21:2– second, John sees “the holy city (new Jerusalem) coming down from God out of heaven.”
    - Revelation 21:3–notice that when this happens, God is in the tabernacle and will dwell with men.

# The Rest of God

- Psalm 132:8, 13-14—the rest of the Lord will be accomplished when He dwells in Zion forever. This is what is being accomplished in Revelation 21:3
- Revelation 21:4-8 – it is during this eternal state that the curse is lifted and there is no more sorrow and death.
  - Isaiah 25:8; 30:10
- In verses 5 and 6 three distinct things are said:
  1. Behold, I make all things new
  2. These words are faithful and true
  3. It is done



# The Rest of God

- Revelation 21:9-21 – describes the city
- Revelation 21:22 – God Almighty and the Lamb (Jesus Christ) are the temple of the New Jerusalem according to verse 22.
- Revelation 21:23-27 – only those whose names are written in the book of life will have access to the city.
  - When we reach this point, all things offensive have been judged and dealt with.

# Dispensation of the Fullness of Times

- Revelation 22:1-7 further elaborates on things described in Chapter 21.
- Ephesians 1:10 – when are all things in heaven and earth gathered together in Christ?
  - Now during the dispensation grace?
  - During the 70<sup>th</sup> week of Daniel?
  - During the Millennium?
  - During the eternal state?

# Dispensation of the Fullness of Times

- The dispensation of the fullness of times is a yet future dispensation when the purpose for which God created time is accomplished. When all the structures of governmental authority in the universe are centered under the headship of the Lord Jesus Christ.
  - Colossians 1:15-20
- In the eternal state, in what Paul calls the dispensation of the fullness of times, heaven and earth will work together in seamless harmony as Israel administers the authority of God in the earth and the body of Christ in the heavenly places.

# Dispensation of the Fullness of Times

- The New Jerusalem will be suspended above the earth and serve as the command center for the entire universe.
  - Genesis 28:12
  - John 1:51
- Ephesians 2:7—in the ages to come God is going to be putting the riches of his grace on full display for all eternity.

# The Bible in a Nut Shell

- II Timothy 2:15–Paul tells you the Bible needs to be rightly divided.
- Ephesians 2 tells you how to do it:
  - Time Past (Eph. 2:11-12)
    - Genesis through Malachi
    - Matthew through John
    - Acts 1-7 (Israel Falls in Acts 7)
  - But Now (Eph. 2:13-18)
    - Acts 9-28 (Period of Israel's Diminishing)
    - Romans through Philemon
  - Ages to Come (Eph. 2:7)
    - Hebrews through Revelation

# TIME PAST

Ephesians 2:11, 12

"For Us"  
II Tim. 3:16

# BUT NOW

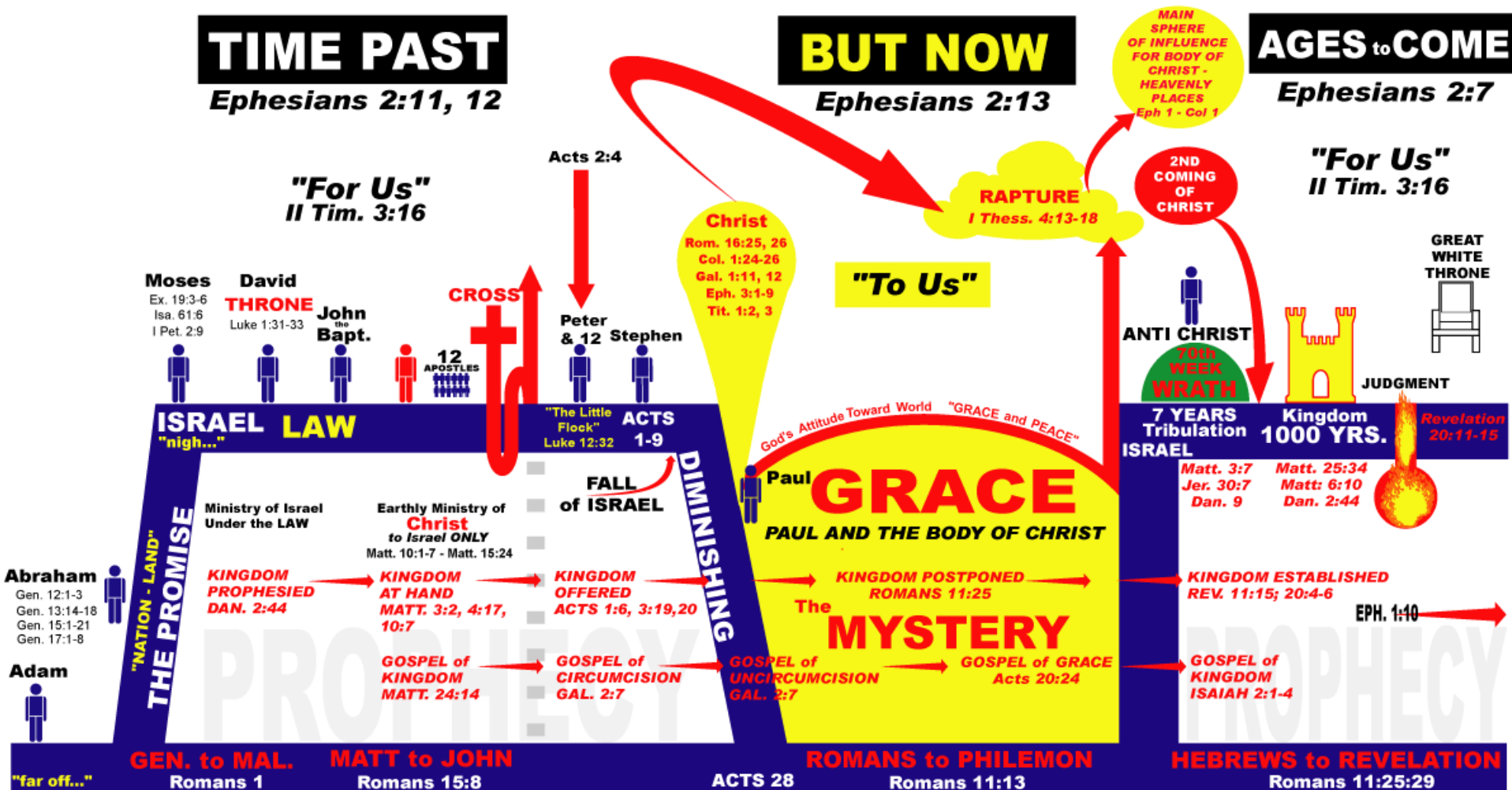
Ephesians 2:13

"To Us"

# AGES to COME

Ephesians 2:7

"For Us"  
II Tim. 3:16



## Rightly Dividing the Word of Truth

II Timothy 2:15