

Jim McGowan, Th.D.
Biblical Dispensationalism Session 15
The Age of Grace / Church
09-28-2022

Biblical Dispensationalism

Jim McGowan, MTS, Th.D.

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What We've Covered...		
Session	Topic	Date
001	Introduction to Biblical Dispensationalism	10-03-2018
002	Introduction to Biblical Dispensationalism	11-07-2018
003	Introduction to Biblical Dispensationalism	11-14-2018
004	History of Biblical Dispensationalism	02-06-2019
005	History of Biblical Dispensationalism	02-13-2019
006	History of Biblical Dispensationalism	03-20-2019
007	History of Biblical Dispensationalism	04-03-2019
008	False Charges Against Biblical Dispensationalism	10-02-2019
009	False Charges Against Biblical Dispensationalism	02-26-2020
010	False Charges Against Biblical Dispensationalism	09-30-2020
011	Israel & The Church	10-14-2020
012	Fundamental Aspects & The Biblical Covenants	12-09-2020
013	Biblical Dispensations - Innocence thru Conscience	10-06-2021
014	Biblical Dispensations - Human Government - Promise - Law	09-21-2022

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The Story of the Bible: From a Garden to a City, and Beyond!

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Biblical Dispensationalism

Session 14 - The Dispensations

Review - Human Government – Promise – Law

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III. The Dispensations

- A. Innocence / Innocency
- B. Conscience
- C. Human / Civil Government
- D. Promise / Patriarchal Rule
- E. Law-Israel / Mosaic Law
- F. Church Age / Grace
- ***The Tribulation***
- G. Millennial Kingdom / Millennium
- ***Eternal State***

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C. Human Government

Human Government

Responsibility
Scatter and Multiply
Gen 8:15-9:7

Failure
Did Not Scatter
Gen 11:1-4

Judgment
Confusion of Languages
Gen 11:5-9

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C. Human Government (Gen. 8:15-11:9)

- The Dispensation of Human Government begins when Noah and his family leave the ark. Civil Government was not invented by mankind but was instituted by God Himself.
- God's revealed will is that *evil is to be restrained through the corporate institution of civil government (and corporal punishment) instead of personal vengeance (Lamech - Genesis 4:24).*

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

... God gave man the right to take the life of man, which...gave man the authority to govern others. Unless government has the right to the highest form of punishment, its basic authority is questionable and insufficient to protect properly those it governs...

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 61). Chicago: Moody Publishers.

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Genesis 9:6

⁶ "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man. (cf. Rom. 13:1-7; 1 Pet. 2:13-17)

**God instituted
capital punishment for Murder!**

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C. Human Government (Gen. 8:15-11:9)

- With the absence of a threat of God's direct intervention through an instrument like the flood, man's responsibility is *to mediate and restrain mankind's evil through capital punishment of certain offenses* (Gen. 9:6; Rom. 13:1-7; 1 Pet. 2:13-17).
- The consequences relate to *man's failure to carry out God's will to restrain evil*. Because of this God intervened in the tower of Babel incident (Gen. 11:1-9). The chief personage during this economy was Noah. The new revelation of this time included animals' fear of man, animals given to man to eat, the promise of no further floods, and the institution of capital punishment. It is the latter [capital punishment] that gives the distinctive basis to this dispensation as that of human, or civil, government. . . .

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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C. Human Government (Gen. 8:15-11:9)

...The people, instead of obeying God's command to scatter and fill the earth [Noahic Covenant], conceived the idea of staying together and building the tower of Babel to help achieve their aim. *Fellowship with man replaced fellowship with God.* As a result, God sent the judgment of the tower of Babel and the confusion of languages.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 61). Chicago: Moody Publishers.

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The Biblical Covenants

Noahic Covenant (Genesis 9:1-17)

Parties to the Covenant

- God and Noah as the representative for mankind

Conditions of the Covenant

- Be fruitful, multiply and fill the earth
- Mankind to be feared by animals
- Mankind allowed to eat meat
- Mankind not to eat or drink blood
- Institution of capital punishment
- Never again a universal flood

Token of the Covenant

- Rainbow

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C. Human Government (Gen. 8:15-11:9)

Man's Responsibilities

- Man's responsibilities were to fulfill the Noahic covenant.

Man's Failures

- The people, instead of obeying God's command to scatter and fill the earth, conceived the idea of staying together and building the tower of Babel to help achieve their aim. Fellowship with man replaced fellowship with God.

The Resulting Judgment

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

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II. The Dispensations

A. Innocence / Innocency

B. Conscience

C. Human / Civil Government

D. Promise / Patriarchal Rule

E. Law-Israel / Mosaic Law

F. Grace-Church Age / Grace

The Tribulation

G. Millennial Kingdom / Millennium

Eternal State

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D. Promise

Promise

Responsibility

Dwell in Canaan
Gen 12:1-7

Failure

Dwelt in Egypt
Gen 12:10; 46:6

Judgment

Egyptian Bondage
Exod 1:8-14

14

D. Promise (Gen. 11:10-Ex. 18:27)

- The Dispensation of Promise (so named by Paul in Galatians 3:15-22; 4:23,28; cf. also, Hebrews 6:15 and 11:9) begins with the call of Abram and ends with the foundation of Israel as a nation through the giving of the Law at Mount Sinai (Ex. 19).
- During the age of Promise God revealed His will through *the giving of the Abrahamic Covenant and its outworking in history*. Abram's responsibility was *to dwell in the land*. The consequences were that *when Israel disobeyed God He would discipline His people*.

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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The Biblical Covenants
Abrahamic Covenant (Genesis 9:1-17)

Parties to the Covenant

- God and Abram as the representative for mankind

Conditions of the Covenant

- Fourteen Provisions

Token of the Covenant

- Circumcision

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14 PROVISIONS OF THE ABRAHAMIC COVENANT
Fruchtenbaum, A. G. (2001). Israelology: The missing link in systematic theology (p. 575). Ariel Ministries.

<p>Promises made to Israel</p> <ul style="list-style-type: none"> Become a great nation Become innumerable Possess the Promised Land Victory over enemies <p>Promises to Gentiles</p> <ul style="list-style-type: none"> Blessings for blessing Israel Cursing's for cursing Israel Spiritual blessings through the seed of Abraham – The Messiah 	<p>Promises made to Abraham</p> <ul style="list-style-type: none"> Father of great nation (Israel) Possess the Promised Land Father of other nations Many descendants became kings Receive personal blessings Be a blessing to others Name to become great
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D. Promise (Gen. 11:10-Ex. 18:27)

The governmental feature of the economy is best emphasized by the designation Dispensation of Patriarchal Rule. Until this dispensation, all mankind had been directly related to God's governing principles. Now God marked out one family and one nation and in them made a representative test of all.

The responsibility of the patriarchs was simply to believe and serve God, and God gave them every material and spiritual provision to encourage them to do this. The Promised Land was theirs, and blessing was theirs **as long as they remained in the land.** But,...Jacob led the people to Egypt, and soon the judgment of slavery was brought on them.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 61). Chicago: Moody Publishers.

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D. Promise (Gen. 11:10-Ex. 18:27)

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Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 62). Chicago: Moody Publishers.

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D. Promise (Gen. 11:10-Ex. 18:27)

Abrahamic Covenant (Genesis 12:1-3)

Man's Responsibilities

- The responsibility of the patriarchs was simply to believe and serve God. The Promised Land was theirs, and blessing was theirs as long as they remained in the land. The people of the promise; Abraham, Isaac, Jacob, and the children of Jacob (Israel) were to stay separate from the nations around them.

Man's Failures

- Abraham, Isaac, Jacob and his twelve sons continued to intermingle with the Canaanites and surrounding nations.

The Resulting Judgment

- God sent the family down to Egypt where the surrounding Egyptians would not associate with them. Soon after they would be enslaved.

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III. The Dispensations

-  A. Innocence / Innocency
-  B. Conscience
-  C. Human / Civil Government
-  D. Promise / Patriarchal Rule
-  E. Law-Israel / Mosaic Law
-  F. Grace-Church Age / Grace
The Tribulation
-  G. Millennial Kingdom / Millennium
Eternal State

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E. Law-Israel

Law

Exodus

Responsibility

Keep the Whole Law
Exod 19:3-8

Failure

Broke Law
2 Kgs 17:7-20;
Mt 23:1-25

Judgment

Worldwide Dispersion
Deut 28:63-66
Lk 21:20-24



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E. Law (Ex. 19:1 – Acts 1:26)

This dispensation began when Israel is established as a nation at the Exodus and given the Law....[The Law] was their rule of life that governed every aspect of life. But it was temporary until the coming and fulfillment by Christ.


- Israel's responsibility was *to obey the Mosaic Law in order to show their loyalty to the Lord.*
- Israel, as a nation, *[miserably] failed to keep the Mosaic Law* which resulted in the many judgments spelled out in Deuteronomy 28 and Leviticus 26, the ultimate judgment resulting in their *captivity while scattered among the nations.*

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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E. Law (Ex. 19:1 – Acts 1:26)

To the children of Israel through Moses were given the great code that we call the Mosaic Law. It consisted of 613 commandments covering all phases of life and activity. *It revealed in specific detail God's will in that economy.* The period covered was from Moses until the death of Christ, or from Exodus 19:1 to Acts 1:26 (~1,500 years).



Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 63). Chicago: Moody Publishers.

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E. Law (Ex. 19:1 – Acts 1:26)

The people were responsible to keep all the Law (James 2:10), but they failed (Rom. 10:1–3). As a result,...The ten tribes were carried into Assyrian captivity; the two tribes [Judah & Benjamin] were carried into Babylonian captivity; and later, because of their rejection of Jesus of Nazareth, the people were dispersed into all the world (Matt. 23:37–39)... [their] promises of a glorious future are guaranteed secure by the Abrahamic promises,...(Gal. 3:3–25). We are also told clearly in the New Testament (Rom. 3:20) that the law was not a means of justification but of condemnation. . . .



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The Biblical Covenants

Mosaic Covenant (Exodus 20:1 – Deut. 28:68)

Parties to the Covenant

- God and Israel with Moses acting as a representative

Conditions of the Covenant

- Law of Moses which contained a total 613 commandments. Being a conditional covenant, it provided blessings for obedience and curses for disobedience. (Ex. 15:26) The key element of the entire Mosaic Law was the blood sacrifice. (Lev. 17:11)

Token of the Covenant

- Sabbath

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E. Law (Ex. 19:1 – Acts 1:26)

Man's Responsibilities

- The responsibility of the Nation of Israel along with Gentile proselytes was to keep the Mosaic Law.

Man's Failures

- The Nation of Israel was continually disobedient, yet God continued to bring them back through discipline. They continued to reject the ordinances of God. (2 Kings 17:23)

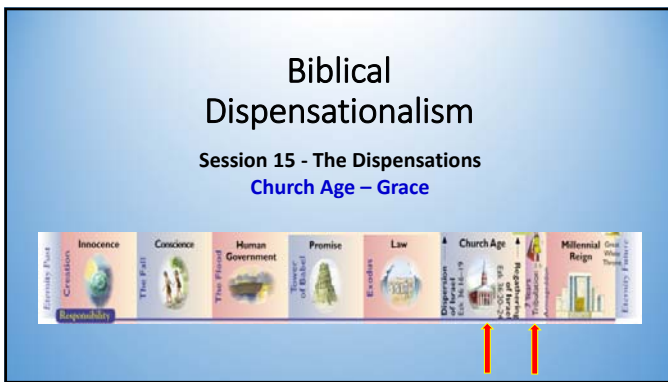
The Resulting Judgment

- As a result, there were many judgments throughout this long period. The ten tribes were carried into Assyrian captivity; the two tribes were carried into Babylonian captivity; and later, because of their rejection of Jesus of Nazareth, the people were dispersed into all the world (Matt. 23:37–39).

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F. Grace/Church Age

Church Age


↑ Dispersion of Israel 61-70/96 Ek 36:20-24

↓ Repentance

Responsibility
Faith in Jesus, Keep Doctrine Pure
Jn 1:12; Rom 8:1-4; Eph 2:8-9

Failure
Impure Doctrine
Jn 5:39-40; 2 Tim 3:1-7

Judgment
Apostasy, False Doctrine
1 Ths 2:3; 2 Tim 4:3



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F. Grace/Church Age (Acts 2:1-Rev. 19:21)

- **The church age began on the Day of Pentecost (Acts 2).** The rule of life for the church is grace. All aspects of life are to spring forth from grace for the church age believer and the extent of God's grace is expanded to all peoples through the worldwide offer of the gospel. This does not mean that there was no grace before the events of Acts 2, rather that this is a time in which God magnifies His grace through the global preaching of the gospel to all mankind.
- Man's responsibility during the current age is to accept the gift of Christ's righteousness which is freely offered to all mankind (Rom. 5:15-18).

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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F. Grace/Church Age (Acts 2:1-Rev. 19:21)

- **The Church Age ends** with the Rapture of the church when the last member of the Body of Christ comes to faith in Jesus as their Messiah.
- **The Grace Dispensation ends** in the judgment of the tribulation upon a Christ-rejecting world.



<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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F. Grace/Church Age (Acts 2:1-Rev. 19:21)

The apostle Paul was principally, though not exclusively, the agent of the revelation of the grace of God for this dispensation. Christ Himself brought the grace of God to mankind in His incarnation (Titus 2:11), but **Paul was the one who expounded it**. To be sure, the dispensationalist does not say that there was no grace ever displayed before the coming of Christ (any more than he says there is no law after His coming), but the Scriptures do say that His coming displayed the grace of God in such brightness that all previous displays could be considered as nothing. **Under Grace the responsibility on man is to accept the gift of righteousness that God freely offers to all** (Rom. 5:15-18).

<https://www.pre-trib.org/dr-thomas-ice/message/covenants-and-dispensations-part-10/read>

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F. Grace/Church Age (Acts 2:1-Rev. 19:21)

There are two aspects of the grace of God in this economy:

- (1) the blessing [the gift of righteousness] is **entirely of grace** and
- (2) that **grace is for all**.

God is no longer dealing with just one nation as a sample but with all mankind. The vast majority have rejected Him and as a result will be judged. **The dispensation will end at the Second Coming of Christ** since, as suggested, the tribulation period itself is not a separate dispensation but is the judgment on those living persons who are Christ rejecters at the end of this present dispensation. The Scripture involved is **Acts 2:1 to Revelation 19:21**.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 64). Chicago: Moody Publishers.

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F. Grace/Church Age (Acts 2:1-Rev. 19:21)

Man's Responsibilities

- Under Grace the responsibility on man is to accept the gift of righteousness that God freely offers to all (Rom. 5:15-18).

Man's Failures

- The vast majority have rejected Him and as a result will be judged. The dispensation will end at the Second Coming of Christ.

The Resulting Judgment

- The judgment of non-believers is death.
- The judgment of believers for not walking with Christ is a loss of rewards.
- The earth, which was to be controlled by Adam but was handed over to Satan, will be ruled by the Lord Jesus Christ.

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John 1:12

But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

Romans 8:1-4

¹ Therefore there is now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. ³ For what the [Mosaic] Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, ⁴ so that the requirement of the [Mosaic] Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

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Ephesians 2:8-9

⁸ For by **grace** (fem.) you have been saved through **faith** (fem.); and **that** (καὶ τοῦτο neu.) not of yourselves, *it is* the **gift** (neu.) of God; ⁹ not as a result of works, so that no one may boast.

"SALVATION BY GRACE THROUGH FAITH"
IS "THE GIFT OF GOD"!

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τοῦτο...What's the Antecedent?

- ...The standard interpretations include: (1) "grace" as antecedent [of τοῦτο], (2) **"faith" as antecedent** [of τοῦτο], (3) **the concept of a grace-by-faith salvation as antecedent** [of τοῦτο], and (4) καὶ τοῦτο [taken together] having an adverbial force with no antecedent ("and especially")...**More plausible is the third view, viz., that τοῦτο refers to the concept of a grace-by-faith salvation.**
- A fourth view is that καὶ τοῦτο is adverbial,...If this is the force in Eph 2:8, the text means "for by grace you are saved through faith, and [you are saved] especially not by your own doing; it is the gift of God."...**syntactical considerations do tend toward one of the latter two views (3 or 4).**

Wallace, D. B. (1996). *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (p. 334). Zondervan.

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John 5:39-40

³⁹ "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; ⁴⁰ and you are unwilling to come to Me so that you may have life.


Unwilling!



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2 Timothy 4:3-4

³ For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths. (cf. 2 Timothy 3:1-7)



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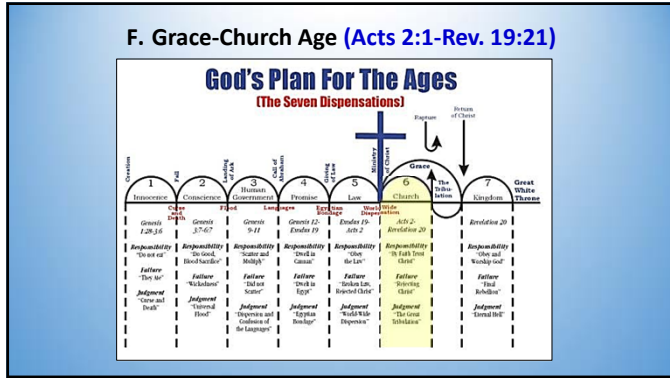
The Church was a "Mystery"
"MYSTERY" DEFINED

"In the N.T. it [*mystērion*] denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, **can be made known only by Divine revelation**, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit."

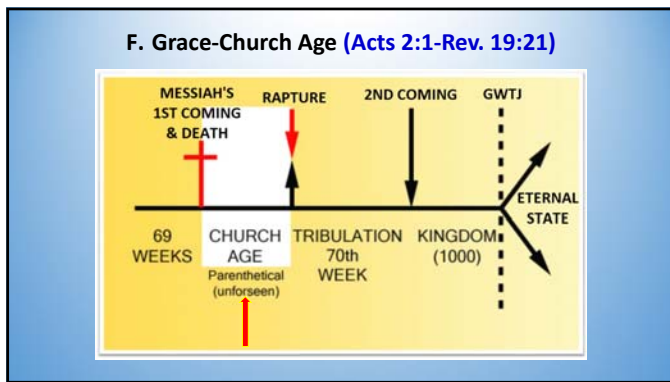
W. E. Vine, Merrill F. Unger, and William White, *Vine's Complete Expository Dictionary of the Old and New Testament Words* (Nashville: Nelson, 1996), 424.

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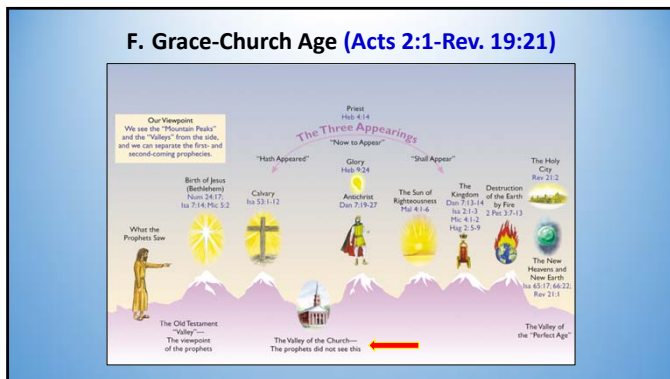
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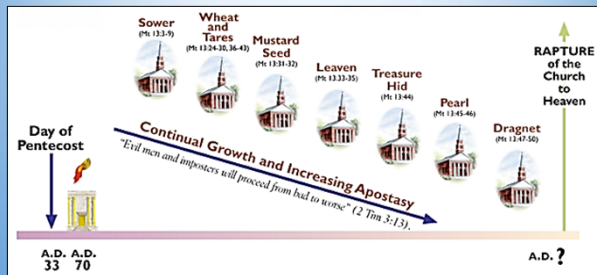
F. Grace-Church Age (Acts 2:1-Rev. 19:21)

Matthew Outline

- Pedigree of the king (1-2)
- Preparation of the king (3-4)
- Pedagogy of the king (5-7)
- Power of the king (8-9)
- Program of the king (10)
- **Progressive rejection of the king (11-12)**
- **Preparation of the king's disciples (13-20)**
- Presentation & rejection of the king (21-23)
- Prophecies of the king (24-25)
- Passion of the king (26-27)
- Proof of the king (28)

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)



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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

The parables of this chapter [Mat. 13] were spoken by Christ "the same day" as when the Pharisees had taken council together to destroy Him, as when they had committed the unpardonable sin, as when He had pronounced solemn judgment upon the Nation, and as when He had severed the fleshly ties which united Him to the Jews and had intimated that henceforth there should be a people united to Him by spiritual bonds. Thus, the relation between Matthew 12 and Matthew 13 is that of cause to effect; in other words, Matthew 12 makes known the cause which led up to Christ's acting as He did in the thirteenth chapter: that cause was Israel's rejection of their King and His rejection of them. His action in Matthew 13:1 was indicative of a great dispensational crisis, it was an anticipation of what is found developed at length in the books of Acts—God, temporarily, turning away from the Jews and turning unto the Gentiles.

A. W. Pink (2005). The Prophetic Parables of Matthew Thirteen. Bellingham, WA: Logos Bible Software.

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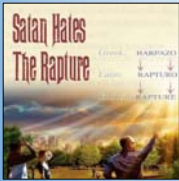
F. Grace-Church Age (Acts 2:1-Rev. 19:21)



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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

Catching Away of All Living Believers
(1 Thess 4:17)



- Harpadzo = seized or caught up by force
- Harpadzo (Greek)
 - Rapturo (Latin)
 - Rapture (English)

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1 Thessalonians 4:17-18

¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.



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RAPTURE VS. SECOND ADVENT	
RAPTURE (1 Thess 4:13-17; 1 Cor 15:51-57)	SECOND COMING (Rev 19:11-16)
Christ comes <u>in the air</u> (1 Thess 4:16-17)	Christ comes <u>to the earth</u> (Zech 14:4)
<u>For</u> His saints (1 Thess 4:15-17)	<u>With</u> His saints (Rev 19:14)
Blessing (1 Thess 4:18)	Judgment (Rev 19:15)
Effects <u>only</u> believers (1 Thess 4:16)	Effects <u>both</u> believers and unbelievers (Rev 19:15)
Invisible (1 Thess 4:16)	Visible to all (Rev 1:7)
Announced only by an archangel (1 Thess 4:16)	Involves <u>myriads</u> of angels (Jude 14)
Resurrection (1 Cor 15: 51)	No resurrection
Rescue of the <u>church</u> (1 Thess 1:10)	Rescue of <u>Israel</u> (Matt 23:37-39)


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F. Grace-Church Age (Acts 2:1-Rev. 19:21)				
Scripture's Four Judgments				
Name	Bema Seat	Sheep & Goat	Judgment of the Jews	Great White Throne
Scripture	1 Cor 3:10-15	Matt 25:31-46	Ezek 20:33-44	Rev 20:11-15
Place	Heaven	Earth, Jerusalem	Earth, wilderness	Earth
Audience	Church Age believers	Gentile Tribulation survivors	Jewish Tribulation survivors	All unsaved
When	After rapture	After Tribulation	After Tribulation	After Millennium
Purpose	Reward believers	Saved Gentiles enter kingdom	Saved Jews enter kingdom	Degree of punishment in hell
Evaluation	Works taken through fire	Treatment of Christ's brethren	Passing under shepherd's rod	Not in the book; judged by books

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2 Corinthians 5:10

"For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad." (cf. Romans 14:12; 1 Cor. 4:2; John 15:5, 8)



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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

The Bema Seat – Why?

- **Not** to judge sin (John 19:30)
- **Not** to determine salvation (John 5:24)
- **But** to dispense or deny rewards



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John 19:30

THE BEMA SEAT IS NOT TO JUDGE SIN

Therefore when Jesus had received the sour wine, He said, “**It is finished!**” And He bowed His head and gave up His spirit.

John 5:24

THE BEMA SEAT IS NOT TO DETERMINE SALVATION

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, **has eternal life**, and does not come into judgment, but **has passed out of death into life**.



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1 Corinthians 3:10–15

THE BEMA SEAT IS TO DISPENSE OR DENY REWARDS

¹⁰ According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. ¹¹ For no man can lay a **foundation** other than the one which is laid, **which is Jesus Christ**. ¹² Now **if any man builds on the foundation** with gold, silver, precious stones, wood, hay, straw, ¹³ **each man's work will become evident**; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. ¹⁴ **If any man's work which he has built on it remains, he will receive a reward**. ¹⁵ **If any man's work is burned up, he will suffer loss**; but he himself will be saved, yet so as through fire.




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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

Scripture's Five Crowns		
(Rev 4:10: 3:11; 2 John 8)		
Scripture	Crown	Purpose
1 Cor. 9:24-27	Incarnable	Gaining mastery over the flesh
1 Thess. 2:19-20	Rejoicing	Soul winning
Jas. 1:12; Rev. 2:10	Life	Enduring trials
1 Pet. 5:2-4	Glory	Shepherding God's people
2 Tim. 4:8	Righteousness	Longing for His appearing

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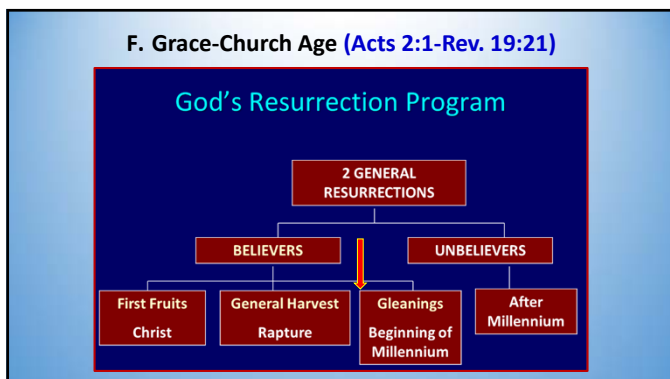


Samuel Hoyt

"The Judgment Seat of Christ in Theological Perspective,"
Part 2, *Bibliotheca Sacra*, vol. 137, Issue 546 electronic media.

The judgment seat of Christ might be compared to a commencement ceremony. At graduation there is some measure of disappointment and remorse that one did not do better and work harder. However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades. Rather, they are thankful that they have been graduated, and they are grateful for what they did achieve. To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To underdo the sorrow aspect is to make faithfulness inconsequential. (bold & underline mine)

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

'Order' or Tagma (1 Cor. 15:23)

I. BELIEVERS

A. **General / First Fruits:** Christ's resurrection (1 Cor 15:23)

B. **Officer / Rapture:** Church Age Believers (1 Thess 4:13-18)

C. **Soldiers / Gleanings:** OT saints & Tribulation martyrs (Rev 20:4)

II. UNBELIEVERS

A. **Captives:** Unsaved of all ages (Rev 20:5)



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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

God's Resurrection Program – Believers - Gleanings

Tribulation saints who die in the Tribulation cannot be raised until after the Tribulation. Rev. 6:10-11 pictures the disembodied souls of martyred Tribulation saints as crying out for vengeance during the Tribulation. According to Rev. 20:4-6 these souls were "beheaded because of the testimony of Jesus" and "come to life" just before the 1,000-year Kingdom and share in Christ's rule.

In the context, this resurrection occurs after the Second Coming and after Armageddon (Rev. 19:11ff.). Although the Bible does not specifically give a time for the rewarding of the Tribulation saints, presumably they are rewarded in conjunction with the resurrection during the transition between Tribulation and Kingdom.

Steven W. Waterhouse, *Not By Bread Alone*, pg. 464, Third Edition 2006

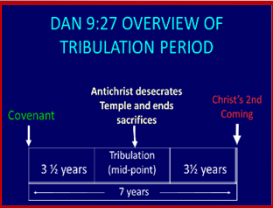
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F. Grace-Church Age (Acts 2:1-Rev. 19:21)

7 Arguments Favoring the Pre-Tribulation Rapture View

1. The Tribulation's Concerns Israel.

DAN 9:27 OVERVIEW OF TRIBULATION PERIOD



- Jer 30:7; Dan 9:24
- God uses Israel and the Church on a mutually exclusive basis

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

2. Absolutely no biblical reference to the church on earth during the Tribulation.



- Rev 4-19
- Rev 13:9
- Revelation's Jewish nature

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

3. Church is promised an exemption from divine wrath.




- The promise (1 Thess 1:10; 5:9; Rom 5:9; Rev 3:10)
- Tribulation = divine wrath (Rev 6:16-17; 11:18; 15:1, 7; 16:19)

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

4. The Rapture is imminent (1 Cor 15:51; 1 Thess 4:15).




- Imminency definition
- James 5:8; 1 Thess 1:10; 1 Cor 1:7; Philip 3:20
- We are to be looking for Jesus Christ and not the Antichrist!
- Motivator (Holiness, Evangelism)

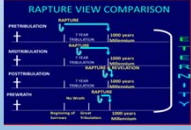
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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

5. The Rapture is Comfort (1 Thess. 4:18)



- John 14:1; 1 Thess. 4:18; Titus 2:13
- Other rapture views are not comforting since they place the church into divine wrath.



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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

6. The Antichrist cannot come to power until the restrainer is removed.



- Restrainer holds back the Antichrist (2 Thess 2:6-7)
- Restrainer = the omnipotent Holy Spirit (2 Thess 2:9)
- Holy Spirit permanently indwells all Christians (John 14:16; Rom 8:9)
- Spirit indwelt Christians must first be removed prior to the Antichrist's advent

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F. Grace-Church Age (Acts 2:1-Rev. 19:21)
7 Arguments Favoring the Pre-Tribulation Rapture View

7. Symbolic Biblical Parallels



- 2 Peter 2:5-9
- Enoch taken before the flood (Gen 5:24)
- Noah protected before the flood (Gen 7:6-7)
- Lot taken before judgment upon Sodom (2 Pet 2:7; Gen 19:22)

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CONCLUSION

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III. The Dispensations

-  A. Innocence / Innocency
-  B. Conscience
-  C. Human / Civil Government
-  D. Promise / Patriarchal Rule
-  E. Law-Israel / Mosaic Law
-  **F. Church Age / Grace**
- ***The Tribulation*****
-  G. Millennial Kingdom / Millennium
- ***Eternal State*****

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