

THE DOCTRINE OF DISPENSATIONS

- I. **Definition:** the term dispensation is a term which has all but fallen out of use in the modern English vernacular. Webster's defines it as ¹an act of dispensing or giving out; ²that which is dispensed, dealt out or appointed; ³a specific arrangement, a provision; ⁴a system of principles, promises and rules ordained and administered.

A Biblical dispensation is a period of human history expressed in terms of divine revelation (divine viewpoint of history). Dispensations are both a divine outline of history as well as divine categories of human history (history = a segment of time taken out of eternity) whereby God deals with His people with regard to rules, rituals, the function of the priesthood and the manner in which Doctrine is disseminated. Although God's plan for humanity remains the same throughout history, each dispensation features different imperatives.

II. Vocabulary

A. Hebrew/Aramaic

1. יוֹם, *yom*: “*day, days*” used figuratively for “*years*” or “*age*” (Daniel 12:13 Psa. 90:4 cf. II Pet. 3:8). It is also used in the phrase “*day of the Lord*” in reference to the establishment of the Millennial Kingdom (Isa. 13:6ff; Ezek. 30:3).
2. שְׁבִיעִים שָׁבוּעַ, *shavehiym shavuah*: “*seventy sevens*” i.e. seventy seven-year periods [490 years] which account for the remaining time left to the dispensation of Israel when this prophesy was given to Daniel (Dan. 9:24).
3. עוֹלָם, *holam*: “*long duration of time, extending into the past or future, eternity*” This term may refer to the dispensation of the Gentiles and may be translated ‘ancient times’ based on context (Josh 24:2; I Sam 27:8).
4. זְמַן, *zeman*; (Aramaic): “*time, season, appointed time, period of time*” (Daniel 7:22).

B. Greek

1. χρόνος, *chronos*: “*indefinite period of time during which some activity or event takes place; a point of time consisting of an occasion for some event or activity, time, occasion*” (Acts 7:17).
2. καιρός, *kairos*: “*a point of time or period of time; a fixed time*” (Matt. 16:3; I Cor. 4:5).
3. αἰών, *aiōn*: “*long period of time; particular unit of history, age*” (Matt. 12:32).
4. οἰκονομία, *oikonomia*: “*management or responsibility of management; an arrangement, order, plan; an administration, stewardship, dispensation*” (Luke 16:2-4 cf. Eph. 1:10; 3:9).

*As is often the case with vocabulary, the above terms may be used technically to refer to dispensations, but do not automatically mean that Biblical dispensations are in view every time they are used. a “time” or “age” may refer to a period of time within a dispensation (Mark 1:15 – κáιρος). As always, context is the key to interpretation.

III. Contrary to what some theologians have postulated, there are only four dispensations: Gentiles, Israel, Church and the Millennium.

- A. The Dispensation of the Gentiles includes the Edenic period, Pre-diluvian Society, and Antediluvian Society up until the time of the patriarchs. Though these periods involve different situations and circumstances under which the believer found himself, they do not constitute dispensations unto themselves. When God established His covenant with Abraham and instructed him to occupy the land of Canaan, a new dispensation or administration was born as God was now dealing almost exclusively with this new race of people, the Jews.
- B. The Dispensation of the Jews includes the period from God’s covenant with Abraham until the establishment of the Church.
 1. However, the switch from the family priesthood to the Levitical priesthood as well as the outpouring of new Doctrine and canonized literature did not begin until the giving of the Law on Mount Sinai.
 2. Although Jesus Christ had his ministry during this dispensation, the Hypostatic Union is **NOT** a dispensation unto itself.
- C. The Church Age lasts from Pentecost 33 AD until the Rapture. It is all one dispensation. Although the conditions were different under the apostolic period due to the lack of a completed canon, and special gifts which functioned, the Apostolic Period does **NOT** constitute a dispensation unto itself.
- D. After the completion of the Church Age, the final seven weeks of the Age of Israel (Daniel’s 70th Week) will commence. This is **NOT** a separate dispensation but the final seven years of the Age of Israel which has been interrupted by the Church Age.
- E. False doctrines which attack this doctrine include...
 1. **Covenant Theology:** States that at the point of Adam’s fall in the Garden, God established a new covenant with man, the covenant of faith (the previous one was the covenant of works). From there, the covenant theologian sees no change in administration between the New and Old Testament. Furthermore he reads the New Testament into the Old Testament thereby producing a false typology. For example: the church is “spiritual Israel”. Covenant Theologians see dispensationalists as heretics for the most part and attack us of claiming there are different ways of attaining Phase I salvation in each dispensation.
 2. **Ultra-Dispensationalism:** subdivides periods within dispensations anytime believers are functioning under slightly different situations. Some state that the Age of the Gentiles was actually three or four separate dispensations.

Others subdivide the Church Age into various parts (i.e. some believe that the Church Age did not occur at Pentecost of 33 AD, but in Acts 28. The first 28 chapters the book of Acts is in the Age of the Jews!!!)

IV. The Dispensation of the Gentiles

A. **Time Period:** From the creation of Adam till God makes His covenant with Abraham

B. **Books of the Bible:** Genesis 1-11, Job

C. **Method of Receiving Doctrine**

1. Direct Revelation (Gen. 2:16; 4:3ff).
2. The Gospel in the stars (Gen. 1:14; Job 9:9; 38:32 cf. Matt. 2:2). However Satan used this media to spread his false doctrine and continues to do so. Today, the Biblical truths of astrology are buried in cultic religion (Gen. 11:4 – ‘heavens’ not ‘heaven’; II Kings 23:5).
3. There was no written canon; Doctrine was passed on via oral tradition.
 - a. However believers lived so long that it wasn’t just a matter of oral tradition, but a situation where a person could get the story from the one who lived it.
 - b. For example, Adam lived 930 years and was still alive when Lamech, the father of Noah lived.
 - c. Lamech therefore could ask Adam, the man who received personal instruction from the Son of God in the Garden if he had a doctrinal question regarding what had been taught. He could then pass it on to his son as he heard it, directly from the source.
 - d. Noah in turn lived 950 years and would be around for a long time after the flood to answer any questions about antediluvian society or any doctrinal question as he lived it or had it taught to him by his father, who would have had the opportunity to speak with descendants all the way back to Adam.
 - e. In the book of Job, this oral tradition is referred to as the “wisdom” or “teaching” (Job 8:8ff; 11:4-6; 12:12).
4. Typology/Symbolism
 - a. The family priests offered up sacrifices which taught the truth of the atoning work of the coming Messiah, Jesus Christ (Gen. 4:3-6).
 - b. Rebound sacrifices taught that the believer had to continuously name or cite his personal sins (Job 1:5).
 - c. The Garden of Eden, land of Eden and land outside taught Biblical truths of God’s plan with regard to Phase I, II and III just as the tabernacle did in the Age of Israel (Gen. 4:8-16).

D. **Priesthood:** The Family Priesthood: The family priest was a male who was the head of his family. He over saw sacrifices/offerings and taught Doctrine. The

Family Priesthood continues into the Dispensation of the Jews until the giving of the Law where it is replaced by the Levitical Priesthood. Examples of family priests included...

1. Adam/Abel (Gen. 4:3)
2. Noah (Gen. 8:20)
3. Melchizedek (Gen. 14:18)
4. Job (Job 1:5)
5. Jethro (Exo. 2:16; 3:1)

E. Characteristics

1. It was a period of positive volition at its outset (Gen. 2:7ff).
2. It was a period of negative volition from the fall of Adam to Noah (Gen. 3:9ff cf. Rom. 5:14).
3. It is a time when the four divine establishments were put in place, 1-3 at the beginning and #4 after the Flood.
 - a. #1 Volition (Gen. 2:16)
 - b. #2 Marriage (Gen. 2:24, 25)
 - c. #3 Family (Gen. 4:1)
 - d. #4 Nationalism (Gen. 10:32; 11:1-9)
4. There were two general lines of volition
 - a. Negative volition: Cain's line (outside of the land of Eden)
 - b. Positive volition: Seth's line (in the land of Eden)
5. There were attacks on the divine establishments by the fallen angelic host in hopes of thwarting God's plan and preventing the Messiah from being born.
 - a. Angelic infiltration (Gen. 6:1ff).
 - b. Operation NWO with the Tower of Babylon (Gen. 11:1ff – violation of Gen. 9:1).
 - c. Anti-Semitism; murder of Hebrew male children (Exo. 1:8-22).
6. It is the period of the Noahic Covenant (Gen. 9:1-17).

V. The Age of Israel

- A. Time Period: From God's making His covenant with Abraham to Pentecost in 30 AD plus the last seven year period (Daniels 70th Week) which will occur at the end of the Church Age called the Tribulation or "Jacob's Trouble".
- B. Books of the Bible: Gen. 12:1 - Malachi, the four Gospels plus the first chapter of the Book of Acts and Revelation chapters 4-19).
- C. Method of Receiving Doctrine
 1. Direct Revelation/Theophany (Gen. 12:1; 16:7; 18:1ff, 28:12; Exo. 3:2; 13:21; 19:18; Lev. 16:2; Judges 2:1-4; II Kings 19:35)
 2. Written canon: First five books of the Bible, also called the Pentateuch or Law, were written by Moses. As time progressed the sayings of the prophets

were also written down as well as history books such as Chronicles, Kings and Ruth, and books of wisdom such as the Psalms and book of Proverbs.

3. Prophecy: The office of Prophet was established to communicate Doctrine. The prophet would receive doctrine either directly or by dreams (Gen.20:7; Exo. 7:1; Deut. 13:1).
4. Ritual; typology/symbolism as seen in the Tabernacle worship, Holy Days and day to day provisions of the Law.

D. Priesthood:

1. The Family Priesthood continued during the first part of the dispensation where circumcision is established. This taught isolation of the flesh (Gen. 17:10).
 - a. Abraham (Gen. 22:13)
 - b. Jacob (35:14)
2. The Levitical Priesthood started with Aaron and his sons and continuing with those who were of the Tribe of Levi (Exo. 28:1ff).
3. These priests would minister at the Tabernacle/Temple conducting sacrifices each day with extra sacrifices on Holy Days.
4. Every ritual and article of worship taught a spiritual truth(s) with regard to...
 - a. Typology: a person, article, ritual or event which represents someone/ something else and teaches a Biblical truth (such as the fact that the 'unblemished lamb' represented the fact that Messiah would be without sin)
 - b. Symbolism: what the system of worship represented with regard to the principles of God's plan for the believer (such the fact that God's plan is open to all people regardless of their wealth - sin offering Lev. 5:5-13).
 - c. The articles of the Tabernacle taught the truths of Phase I, II and III as well as rebound and the sacrificial death of Jesus Christ among other things.
 - d. The various pieces of furniture in the tabernacle/temple each taught doctrine (Exo. 30:18ff; 27:1-5 cf. 29:10-14).
 - e. The Holy Days also taught Doctrine via types and symbolism
 - i. The sprinkling blood on the Mercy Seat once a year on the Feast of Atonement represented Christ's work on the cross – Lev. 16:14-17).
 - ii. Passover represented God's judgment passing over believers because of Christ's work. This holy day represented propitiation, God, the Father being satisfied with Christ's work (Lev. 23:5-8 cf. Num. 9:1-12 cf. Luke 22:15ff; Heb. 2:17).
5. Nearly everything involved in the Tabernacle/Temple worship had a symbolic and/or typological truth or truths related to God's plan for the human race and especially spoke of the coming Messiah.

E. Characteristics

1. The period begins with the Abrahamic Covenant. A new covenant does not mean that a new dispensation is necessarily in view (i.e. the Davidic Covenant did not begin a new dispensation). However at this time the stewardship or administration of God's plan changed from one race of people, the Gentiles, to another, the Jews.
2. The Gentiles had lost the custodial ship of God's plan for their failures culminating in the Tower of Babel.
3. Gentile believers either came to the nation of Israel (Gen. 15:18ff; II Sam. 23:8-11, 25ff) or else continue as Gentiles apart from Israel (Exo. 18:1; Jon. 3:1ff; Matt. 2:1ff)
4. This was the period of the Mosaic Law from Moses till just after the resurrection of our Lord, Jesus Christ.
5. Although this dispensation is interrupted by our current dispensation, the Church Age, it will continue after the Rapture and last seven more years.
6. There are many languages and races established on earth during this dispensation.
7. Israel was and is unique in God's plan because of their unique, conditional/unconditional covenants given to them by God.
 - a. **Abrahamic Covenant:** Abraham's name would be great and he would have a great many descendants. Anyone who treats his people well will be blessed; anyone who mistreats them is cursed (Gen. 12:1-4).
 - b. **Palestinian Covenant:** Given by God to Abraham's descendants (Gen. 15:18 cf.– **not yet fulfilled**).
 - c. **Mosaic Covenant:** This is a conditional covenant given to the people of Israel stating that God would favor them so long as they abided by His word (Exo. 19:5-8).
 - d. **Davidic Covenant:** David's household will have an eternal Kingship whereby his descendant, Jesus Christ will rule forever (II Sam. 7:12-16).
8. This was a dispensation of progressive revelation, where the Jews started off with no canon. However, by the time this dispensation ended there were thirty-nine books which compose the Old Testament canon.
9. It was a period of both successes and failures on the part of the Jewish people who always seemed to be just a generation or so from destruction via the 5th cycle of discipline (Judges 2:13; I Kings 14:23).
10. Indeed the period saw two dispersions of the Israelite people
 - a. Assyrian dispersion of the ten northern tribes in 722 BC
 - b. Babylonian captivity of Judah for 70 years in 586 BC
11. At the end of the Dispensation were the incarnation, ministry, death and resurrection of the Lord, Jesus Christ.
12. The final and ultimate failure of the Jews was their rejection of their own Messiah (Acts. 2:36; 4:10) which resulted in them losing the custodianship of

God's plan to the church and eventually led to the fifth cycle of discipline in 70 AD under the Romans (just shortly into the age of the Church).

13. There was enough Doctrine for a believer to discern that there would be a new dispensation that would cut into the Age of Israel and a new group of people selected to replace the Jews for a time (Matt. 16:18; 21:33ff; Mark 13:1; John 7:35).
14. The Jews were reestablished in their homeland in 1948 AD in reversionism in fulfillment of the dry bones prophesy (Ezek. 37:1ff) and in preparation for the final seven year period of the Age of Israel.

VI. The Church Age Dispensation

- A. **Time Period:** From Pentecost 30 AD to the Rapture at which time the final seven year period of the Age of Israel will commence.
- B. **Books of the Bible:** Acts (beginning with the 2nd Chapter) through the Third Chapter of Revelation.
- C. **Method of Receiving Doctrine**
 1. Direct revelation via prophecy and tongues during the first part of the dispensation, the Apostolic Era, which lasted from 30 AD to 96 AD. During this time believers had access to a partially written canon, the complete Old Testament and the parts of the New Testament as they were written.
 2. The completed canon with 66 books of the Old and New Testament carries the church through the remainder of the dispensation.
- D. **Priesthood:** The Royal Priesthood whereby every believer is his own priest.
 1. In the past dispensations, the believers were represented by a priest to God. This priest conducted any and all rituals and explained the teaching behind them.
 2. The people could not function in their day to day niche without the priest.
 3. Our priesthood is a universal and eternal priesthood via the order of Melchizedek (Heb. 5:5, 6; 6:19, 20).
 4. The believer-priest in the Age of the Church represents himself before God.
 5. The rituals of the previous dispensations have been fully realized by the work of our High Priest, Jesus Christ.
 6. Jesus Christ performed the ultimate priestly duties. His life and work were what was pictured in the rituals of the previous dispensations (Heb. 10:12).
 7. He continues to function as our High Priest at the right hand of the Father offering up intercessory prayer on behalf of the saints (Rom. 8:34).
 8. The fact that we now represent ourselves before God as our own priests is demonstrated by the tearing of the curtain that separated the most holy place in the Temple at the point when Christ's work on the cross was complete. No longer would believers be denied direct access to God (Matt. 27:51).
 9. In the Age of the Church, Ritual has been all but done away with.

10. The only two remaining rituals are the Lord's Table (Luke 22:19, 20) and water baptism (Acts 8:26-38).

E. **Characteristics**

1. This is the only dispensation that features an intercalation; insertion into the midst of another dispensation.
2. It is the only dispensation which features a completed canon and no direct revelation for the great majority of its time (96 AD onward – I Cor. 13:9-10).
3. The Church Age was not clearly revealed in the Old Testament and is a “mystery” (Rom. 16:25, 26; Col. 1:25, 26).
4. We are free from the restrictions of the Mosaic Law, however the moral codex of the Law is brought into the Church Age as part of the Royal Family Imperatives called the “Royal Law” or “Law of Liberty” (Rom. 13:7-10; Gal. 5:14; James 1:25; 2:8, 12).
5. Believers have universal filling of God, the Holy Spirit at the point of Salvation and at the point of Rebound from there after as we lose fellowship every time we sin (I John 1:8-10).
6. Anytime the believer in the Church Age is in fellowship, he is said to be filled with God, the Holy Spirit (Acts 4:8; 9:17; Eph. 5:18).
7. In previous dispensations, the believer had to ask for the Holy Spirit and may or may not receive Him. The filling ministry of The Holy Spirit was clearly different in the Old Testament (Psa. 51:11; Mal. 2:15; John 3:34; Luke 11:13).
8. The Age Dispensation is said to be a “mystery” (Eph. 3:9; Col. 1:26, 27).
9. Church Age believers will receive their resurrection bodies and SG3 first and will rule with Christ in the Millennium (I Cor. 6:2; II Tim. 2:12; Rev. 20:6).

VII. The Millennium

- A. **Time Period:** From the end of the Tribulation (Second Advent) till the end of the 1000 years (Isa. 11:1-16; Psa. 72: 1-20; Rev. 20:1-9).
- B. **Books of the Bible:** There are various prophecies that describe the Millennium including the ones above. As this Dispensation is yet in our future, we do not know if there will be books added to the canon or not. It is evident that there will be new doctrine given as this is the case with every new dispensation.
- C. **Means of Receiving Doctrine:** Doctrine is taught directly by Jesus Christ and also believers from the Church Age as we will be “priests of God and of Christ” (Matt. 19:28; Rev. 20:6). Typology is also used as the Rituals of the Age of Israel will be brought back into use (Jer. 33:15-18).
- D. **Characteristics**
 1. The period lasts 1000 years. It begins at the end of the 45 days Jesus takes to personally execute judgment, destroy His enemies and establish His reign (Dan. 12:11, 12).

2. Jesus Christ rules over the entire world from His throne in the midst of Jerusalem (Zech. 8:3-8).
3. This dispensation falls within the time frame of a larger period referred to as the Day of The Lord (Joel 1:15; 2:1 cf. I Thess. 5:2 and verses cited above in the vocabulary section of this Doctrine).
4. Inhabitants include...
 - a. Church Age believers who will rule with Christ (Rev. 20:6).
 - b. Old Testament Saints (Dan. 12:1-3; 13).
 - c. Tribulational saints who die during the Tribulation (Rev. 7:13-15; 20:4-6).
 - d. Believers (both Jews and Gentiles) who survive the Tribulation (*Jews* - Ezek. 20:34-38; *Gentiles* - Matt 25:31-42).
 - e. Those who are born during the Tribulation.
5. Israel receives a complete restoration and is the premier nation where our Lord has his capital (Isa. 62:2, 3).
6. There is perfect environment including...
 - a. all covenants to Israel are fulfilled (Gen. 15:18 cf. Isa. 11:16).
 - b. universal prosperity (Psa. 72:7-14).
 - c. all divine institutions are observed (Isa. 62:2, 5)
 - d. universal peace and no war (Isa. 2:4 cf. Micah 4:3).
 - e. the curse on the earth being lifted; radical change in nature (Isa. 11:5-8).
 - f. lack of sorrow and anger (Isa. 65:19)
 - g. longevity with a zero infant mortality rater (Isa 65:20).
 - h. capital punishment and law and order (Psa. 2:9 cf. Rev. 2:27; 12:5; 19:15).
 - i. universal knowledge of God (Psa. 72:11).
 - j. no false religion until the end of the 1000 years when Satan is released from prison to inculcate the masses with the occult once again. At that time negative volition will be as numerous as the sands of the seashore (Rev. 20:7-9).

VIII. Those things which remain the same in every Dispensation

A. Salvation

1. Salvation can only be attained by belief in the Lord, Jesus Christ (John 14:6).
2. In the Age of the Gentiles and Israel, people looked forward to a future Messiah and their faith in the Messiah was what saved them (Rom. 4:3).
3. People in the Age of the Church and the Millennium believe or will believe in the Christ who has already come and perfectly executed God's will on the cross for the atonement of our sins (John 3:36).

B. Rebound

1. Confession of personal sins by the believer remains the same in every dispensation.
2. Though the filling of the Holy Spirit was different for Old Testament Saints, believers were still required to confess their sins. Only works done in fellowship were acceptable (Job. 1:5; Psa. 32:1-5; Dan. 9:4; I John 1:9).

C. The Maturity Adjustment

1. The assimilation and application of Bible Doctrine is the modus operandi for the believer in all dispensations.
2. Though the means whereby believers take in doctrine has changed (i.e. there was no written canon in the Age of the Gentiles), believers learn and apply doctrine in order to be approved before the Lord in every dispensation (Psa. 119:97ff; Acts 13:22; James 2:23).

D. Morality

1. The standard of behavior which God holds us to never changes in any dispensation. In this sense the Law is always the same.
2. The Gentiles, Jews, Christians and Millennial Saints are all held to the same standard when it comes to moral behavior.
3. However, there is a second principle in place, “where there is no law, there also is no violation.” (Rom. 4:15 cf. Prov. 29:18).
4. This principle would explain why Cain and Ham were not punished as severely as those who lived later in history (Gen. 4:8-14 cf. Gen. 9:2; and Gen. 9:21ff cf. Lev. 18:6-8; 18:29 עֶרְוָה = “nakedness”).
5. None the less, since we are all created in the image of God, we instinctively know the difference between right and wrong and are held accountable (Rom. 2:14, 15).

IX. Why there are different dispensations

A. It must be remembered that mankind was created to solve the Angelic Conflict

B. Each dispensation serves as part of that trial and serves as a case precedent against Satan.

1. Satan was created perfect, without an OSN and had perfect fellowship with God.
2. However he was still created with free will.
3. He committed the first sin ever, the sin of pride of appearance (Ezek. 28:12-19).
4. From this point he declared his independence from God and vowed to replace Him as seen in his five “I will statements” (Isa. 14:12-17).
5. These statements are rebuked by God in his five falls which take place in various time periods.

- a. **First Fall:** Earth is judged (center of Satan's rebellion) and his capital is packed in ice (Gen. 1:2).
 - b. **Second Fall:** Jesus Christ perfectly exercises God's will and perfectly executes a strategic victory on the cross thereby breaking Satan's back and undoing what he accomplished in his attack in the Garden (Acts 2:31ff).
 - c. **Third Fall:** Satan is booted out of 3rd Heaven and confined to the earth in the middle of the Tribulation (Rev. 12:7-9).
 - d. **Fourth Fall:** Satan is bound and confined to the Abyss for 1000 years after Christ squashes his NWO at the end of the Tribulation (Rev. 20:2, 3).
 - e. **Fifth Fall:** Satan's final rebellion, the Gog and Magog Rebellion is put down at the end of the Millennium and is cast into the Lake of Fire for eternity (Rev. 20:7-10).
6. Not only did he, himself revolt but he convinced 1/3 of the angelic host to follow him (Rev. 12:4).
 7. The sentence of Satan and 1/3 of the angelic host who followed him in rebellion against God is eternity in the Lake of Fire (Matt. 25:37-41).
 8. However Satan is still about and amongst us to this very day (II Cor. 11:14; I Thess. 2:18; I Tim. 5:15; Rev. 2:13; 3:9).
 9. It would follow that Satan, since he and 1/3 of the angelic host who followed him are still moving about freely on the earth, must have launched some sort of appeal which granted him and his angels a stay of execution.
 10. This appeal must have alleged that God was unjust in His sentencing of Satan.
 11. Hence, this appeal is currently being worked out which would explain the various examples of judicial language used in the Bible:
 - a. "witness" (Heb. 11:5; Rev. 1:5)
 - b. "testimony" (Heb. 3:5; 11:4)
 - c. "testify" (I John 4:14; Rev. 22:16, 18)
 - d. "judgment" (I Cor. 6:2, 3; Rev. 14:7)
 - e. "accusation" (Rom. 2:15; III John 1:9, 10).
 - f. "condemnation" (I Ti 3:6; Jude 1:4)
 - g. "confession" (I Tim. 6:12, 13).
 12. Each dispensation of human history serves as a different stage in the appeals trial.
 13. Satan plays the part of the attorney for opposing counsel. Indeed his names reflect this truth:
 - a. Devil = "slanderer" or "false accuser" (Matt. 4:1; John 8:44)
 - b. The accuser (Rev. 12:10)

- c. Satan/Satanos = “*adversary*” (I Chron. 21:1; Matt. 4:10).
- 14. Throughout human history he has pursued a policy of trying to trip God up and prove that He does not possess absolute perfect righteousness and is therefore out of line in sentencing him to the Lake of Fire.
- 15. Part of his strategy is to discredit those witnesses which are called to testify, believers. This is something he does nonstop (Rev. 12:10).
- 16. This scheme always fails miserably as we have a perfect attorney who works on our behalf, the Lord, Jesus Christ (Job 16:19; I John 2:1).
- 17. Satan’s schemes have involved but are not limited to...
 - a. Tricking the woman in the Garden (Gen. 3:1ff).
 - b. The angelic infiltration of the human race to prevent the Messiah from being born (Gen. 6:1ff).
 - c. The orchestration of the Tower of Babel centered on cultic religion which worships him and his demons rather than God (Gen. 11:1ff).
 - d. The enslavement and attempted infanticide of the Hebrews in Egypt (Exo. 1:8ff).
 - e. The slandering and accusing of believers before God (Job 1:6ff; Zech 3:1, 2)
 - f. Attempted destruction of the Jewish people in hopes of preventing God from fulfilling what He promised to them from the Assyrians to the Romans to the Nazis to the Palestinians.
 - g. Attempted murder of Jesus Christ in His infancy (Matt. 2:1ff cf. Rev. 12:1ff)
 - h. Placing maximum pressure on Jesus Christ in hopes of enticing Him to sin (Matt. 4:1ff).
 - i. The possession of Judas Iscariot to betray Jesus (Luke 22:3).
 - j. Blinding the human race to the Gospel (Matt. 13:19; II Cor. 4:4)
 - k. Creating and spreading false doctrine (I Tim. 4:1)
 - l. Working behind the scenes to influence governments with the occult (Eph. 6:11, 12)
 - m. Globalism and the sponsorship of the Anti-Christ (Rev. 13:1ff).
 - n. Gog/Magog Revolution at the end of the Millennium (Rev. 20:7-10).
- C. God allows humans to live in various circumstances (i.e. different dispensations).
 - 1. In every period of human history, people who are inferior physically and mentally to Satan and his angels and who do not have the same face to face rapport with God which Satan once had, choose to submit to God’s plan and show obedience to Him.
 - 2. In every dispensation people believe in Jesus Christ (SAJG), apply Doctrine while in fellowship (R_bAJG) and become mature believers (MAJG).

3. In every dispensation and each period within each dispensation people come to belief and hold on to the end to receive the crown/wreath/prize despite the fact that they have OSNs (which Satan did not have at he point of his fall) and despite the fact that they do not have the advantages which he had.
 4. Angels don't have to walk by faith, they see God and all that He does (Job 38:4-7).
 5. Hence every application of Bible Doctrine is a witness against the fallen angelic host and glorifies God, His plan and Jesus Christ.
- D. Each dispensation serves as part of the case against Satan and his angels in the Angelic Conflict.
1. Every believer is a witness in the trial.
 2. Satan will never be able to say to God, "if things were just a bit different, then they wouldn't show their allegiance to You" (as he did in the book of Job).
 3. Every person who believes in Jesus Christ, every believer who applies Doctrine, every believer who makes the maturity adjustment, every believer who receives the crown is a rebuke to the nonsense appeal Satan has made which claims that God is less than perfectly just in sentencing Satan and the demonic host the Lake of Fire for eternity.
 4. Hence, the different dispensations represent different phases of the appeals trial and allow different scenarios for God to demonstrate His perfect Righteousness and Justice to the human race and angelic host.
 5. Throughout the four dispensations, God reveals His unchanging glory, wisdom and power under different conditions while magnificently answering every aspect of Satan's objection, which he brought forth in the first, prehistoric trial, and proves his absolute guilt in the appeals trial as well.
 6. This culminates in Satan's final fall whereby he is sentenced to the Lake of Fire for eternity.
 7. Satan and the 1/3 of the angelic race are locked into their destiny of judgment, there is nothing they can do to defeat God's plan or receive a pardon (Heb. 2:16).

X. The Eternal State

- A. This Period is the final, eternal phase of human existence.
- B. It begins with the end of the Millennium and extends into eternity future.
- C. At this point all fallen angels and all unbelievers will be judged and thrown into the Lake of Fire for all eternity (Rev. 20:10ff).
- D. It is called the Day of God. (II Pet.3:10-13)
- E. Characteristics include:
 1. The destruction of the present physical universe (II Pet.3:12; Rev.20:11).
 2. The formation of a new heavens and a new earth (Rev.21:1).
 3. The New Jerusalem will come down from Heaven to planet earth (Rev.21:2).

4. God dwells with His people (Rev. 21:3).
5. There will no longer be any sadness, mourning, crying or pain (Rev. 21:4).
6. The age is inhabited only by believers in resurrection bodies (Rev. 21:7, 8; 22:14, 15).
7. Believers of all ages will live in the New Jerusalem a city which is 1500 miles x 1500 miles x 1500 miles (Rev. 21:10-22).
8. God and Christ illuminate the Temple Themselves (Rev. 21:23).
9. Nationalism continues to exist. Rev.21:24-26; 22:2
10. There is no evil or prospect of evil (Rev.21:26, 27).
11. There will be no unbelief (Rev. 21:27).
12. The River of the water of life and tree of life are at the center of the city (Rev. 22:1, 2).
13. The curse is lifted and there is universal knowledge of God. Rev.22:3-4
14. No darkness, only light. Rev.22:5.