

G. Eschatological Dispensations.

These are defined as the two dispensations which follow the Rapture of the Church, i.e., after the completion of the royal family of God. Eschatology begins with the Rapture of the Church. This is because the Church Age is a dispensation of historical trends with no prophecy.

1. The Tribulation: the Doomsday Dispensation.

- a. This period goes from the Rapture of the Church to the Second Advent of Christ, approximately seven years. Revelation 6–19 gives the trends of history during this period.
- b. This dispensation can also be called: Daniel’s 70th Week, or the Time of Satan’s Desperation, the dispensation of the greatest power struggle in all of human history because it involves not only people but angelic creatures as well. It is Satan’s last attempt to try to conquer rule the world.
- c. The Tribulation is prophesied in the Old Testament: Jeremiah 30:4–8; Zechariah 14:1–9; Daniel 9:26–27; Isaiah 34:1-6, 63:1-6; Daniel 11:40–46; Ezekiel 38–39; Zechariah 12:1–3. It is prophesied by our Lord in Matthew 24–25.
- d. The Tribulation gathers up into seven short years all of man’s failures and intensifies them, so that a great portion of the earth’s population is destroyed by self-determination from bad decisions.
- e. Revelation 6–19 provides the outline of this dispensation:
 - (1) The termini are the Rapture and the Second Advent.
 - (2) Revelation 6, the panorama of the Tribulation.
 - (3) Revelation 7, the evangelism of the Tribulation.
 - (4) Revelation 8–10, the trumpet judgments, which emphasize the problems with Gentiles.
 - (5) Revelation 11, the two Jewish witnesses with the message of salvation in the seventh trumpet.
 - (6) Revelation 12, the fall of Satan and the motivation for the Armageddon campaign.
 - (7) Revelation 13, the rise of the two dictators, Roman and Jewish.
 - (8) Revelation 14, the principle of grace before judgment.
 - (9) Revelation 15–16, the vial judgments.
 - (10) Revelation 17–18, the rise and fall of ecumenical religion.
 - (11) Revelation 19, the Second Advent of Christ.
- f. Revelation 14:12 says that the means of salvation remains the same as in every other dispensation: personal faith in Jesus Christ.



- g. The Tribulation is the time of the Devil's desperation, the time when Satan seeks to destroy the Jewish population of the earth. Revelation 12–20 shows Satan making his last stand as the ruler of the world.
- (1) Revelation 12:1–12, the expulsion of Satan from heaven.
 - (2) Revelation 12:13–17, the great holocaust of the seventh trumpet: the attempt to destroy all Israel.
 - (3) Revelation 13, the Devil's two dictators who seek to destroy all Israel.
 - (4) Revelation 14, the victory of the plan of God and divine judgment during the time of the Devil's desperation.
 - (5) Revelation 15–16, the divine judgment of planet earth, in which God eliminates many of those who are responsible for the terrible conditions on the earth. This covers the great Armageddon Campaign and the great world war of all time.
 - (6) Revelation 17–18, the function and judgment of ecumenical religion. Religion is always Satan's greatest attack.
 - (7) Revelation 19–20:3, the termination of the Devil's desperation occurs when he is imprisoned for 1,000 years at the Second Advent.

2. The Dispensation of the Rule of Christ, the Millennium.

- a. This dispensation begins at the Second Advent and terminates with the last judgment and the destruction of planet Earth. This dispensation has 1,000 years of perfect environment.
- b. The Scripture for this period is found throughout the Old Testament and New Testament: Isaiah 11, 35, 62, 65; Psalm 72; Zechariah 14:4–9; Revelation 20:4.
- c. The general outline of the Millennium:
 - (1) The Second Advent of Christ begins it all, which includes the deliverance of Israel, the restoration of Israel, and the baptism of fire by which all unbelievers are removed from the earth. It begins a civilization, which always begins with believers only.
 - (2) The coronation of Jesus Christ.
 - (3) The 1,000-year rule of our Lord.
 - (4) The release of Satan after that 1,000 years results in Satan starting a conspiracy against perfect environment.
 - (5) The judgment of fallen angels.
 - (6) The Great White Throne Judgment of unbelievers.
 - (7) The destruction of the universe.
 - (8) The creation of a new universe.
 - (9) The eternal state.



- d. The Millennium was promised to David, 2 Samuel 7; Psalm 89.
- e. The Millennium was presented and rejected at the First Advent; this is the record of the Gospels.
- f. The Millennium was postponed until the Second Advent because of the rejection of Christ by Israel.
- g. The Millennium was plagiarized by Satan. He attempts to create perfect environment on the earth during the Tribulation through a political organization of two dictators and an ecumenical religious system.
- h. The Millennium is finally proclaimed, first by an angelic herald, Revelation 10, and then by a human herald, Revelation 11.
- i. The Millennium is finally provided by the Second Advent, Revelation 11:15–19 and Revelation 19.
- j. The characteristics of the Millennium.
 - (1) Salvation continues to be through faith in Christ. There will be the greatest period of evangelism the world has ever known in the Millennium. The believers who go into the Millennium will be the basis for repopulating the earth.
 - (2) Spirituality is vastly different compared to any other dispensation. It is by the filling of God the Holy Spirit as in the Church Age, but its manifestation is quite different. The filling of the Spirit is manifest by ecstasies and emotion because Christ is personally present on Earth, Isaiah 65:24; Joel 2:28-29; Zechariah 14:16-17. This difference is because emotions are designed to enjoy what you see, i.e., to respond to all the empirical activities of your life. Since our Lord is absent during the Church Age, the filling of the Spirit now is non-emotional. Your emotions have no spiritual connotation at all.
 - (3) The Millennium begins with those judgments which are necessary to produce perfect environment on the earth.
 - (a) The incarceration of Satan for 1,000 years.
 - (b) The removal of all demons from the earth.
 - (c) The abolition of all religion. Religion is the greatest enemy even to good environment.
 - (d) The baptism of fire removes all unbelievers at the beginning of the Millennium: Jewish unbelievers in Ezekiel 20:34–38, and Gentile unbelievers in Matthew 25:31–46. This begins both a new civilization and a new dispensation.



- k. Factors of perfect environment in the Millennium:
- (1) There will be 1,000 years of no war, no military, Ps 46:9; Isa 2:4; Hos 2:18; Micah 4:3. Our Lord's power as the ruler of this world will abolish war. (But until then, Jesus warns us that there will always be war. Therefore, the only way to protect a nation now is through a strong military.)
 - (2) There will be international prosperity on the earth. Free enterprise will be the economic system, Ps 72:7-16. There will be abundant food, no starvation or poverty, and no need for socialism.
 - (3) There will be a universal knowledge of God. Everyone will know who the ruler of the world is, the Lord Jesus Christ. He will also be presented as the Savior of the world, and that if one wants to perpetuate a relationship with Him, they must personally believe in Him, Isa 11:9.
 - (4) There will be long life. A child will live to be 100 years old. Most people will live throughout the Millennium. The only reason for death in the Millennium is in the function of capital punishment.
 - (5) There will be perfect world government under the rulership of Christ, Isa 11:1-2; Zech 14:9. He will delegate national leadership and authority to Church Age believers who advance to spiritual maturity and who pass evidence testing. There will also be great judges who are Church Age mature believers. There will be no bureaucrats, just leaders and rulers. The invisible heroes of the Church Age will rule in resurrection bodies, 2 Tim 2:12; Rev 2:25, 28, 3:21; 5:10.
 - (6) Due to perfect environment with death taking a holiday and vigorous copulation, there will be a population explosion. But coming from a home of believer parents never guarantees anything. Many of those children will be unbelievers who reject Christ at the end of the Millennium, resulting in the Gog-Magog revolution. Environment is never the solution to anything.
 - (7) Israel will be regathered and be given their unconditional covenants, Daniel 9:24. Israel is restored as a client nation resulting in prosperity for all, Isaiah 5:26-30, 10:19-23, 11:11-16, 65:19; Joel 2:16f; Zechariah 8:20-23, 10:6-12.



- (8) The Millennium is a time of perfect environment in nature. Romans 8:19–20 says that nature will be released from the bondage of man’s sin. Isaiah 35:1–7 says plant life will abound. There will be no desert on the Earth; it will all be totally beautiful. Animals will lose their ferocity, Isaiah 11:6–9, 65:25.
- l. Satan is released from jail after 1,000 years and immediately finds those people who are dissatisfied with perfect environment. People are always dissatisfied with their environment, be it good or bad. This is because environment is never the solution to man’s problems. No environment can bring happiness. Yet man always wants more, thinking something in his environment can make him happy.
 - m. Therefore, Satan starts a revolution with all of these dissatisfied unbelievers. This is the Gog revolution which is put down by our Lord.
 - n. Then comes the final judgments. Satan and all fallen angels are cast into the Lake of Fire forever. Then follows the Great White Throne judgment, in which all unbelievers from the beginning of history are resurrected, judged, and cast into the Lake of Fire. The universe is then destroyed and a new heavens, new Earth, and New Jerusalem are created for the occupancy of elect angels and the saved of mankind; a time of “perfect everything.”

H. Dispensations Related to Election.

1. The doctrine of Election covers three major dispensations.
2. There are three elections:
 - a. The election of Israel under the ritual plan of God.
 - b. The election of Jesus Christ under the incarnation plan of God.
 - c. The election of the Church under the protocol plan of God.
3. Each election has a specific relationship.
 - a. The election of Israel is related to the new racial species of the Jew.
 - b. The election of Christ is related to the great power experiment of the Hypostatic Union and the salvation plan of God.
 - c. The election of the Church is related to the new spiritual species and the great power experiment of the Church Age.
4. Documentation:



- a. The election of Israel: Isaiah 45:4; Mathew 24:24; Romans 11:5–7.
 - b. The election of Christ: Isaiah 42:1; Ephesians 1:4; 1 Peter 2:6.
 - c. The election of the Church: Eph 1:4; 1 Thessalonians 1:4; 2 Thessalonians 2:13; 2 Peter 1:3.
5. Election is defined as that computer asset which is the expression of the sovereign will of God for the royal family of God and/or the Church Age believer in eternity past.
 6. The protocol plan of God is the environment for the election of the Church.
 7. The mechanics for the election of the Church is the baptism of the Holy Spirit which occurs at the moment of salvation.
 8. The election of the Church includes something that has never existed in all of human history: equal privilege and equal opportunity. Equal privilege is your very own royal priesthood. Equal opportunity is your logistical grace support and blessing for both winners and losers alike.
 9. Election cannot be divorced from predestination, which is the provision of the sovereignty of God in eternity past for every Church Age believer for his execution of the protocol plan of God. It provides equal privilege in positional sanctification from the baptism of the Holy Spirit, causing us to become royal family of God and positionally higher than angels. It provides equal opportunity in the divine provision of your very own palace, the operational-type divine dynasphere, as the means of executing the protocol plan of God.

I. Salvation is the same in every dispensation.

Romans 1:16 For I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone who believes, to the Jew first, and also to the Greek. (NASB)

1. The Old Testament dispensations looked forward to the Cross, as taught in Israel by the Levitical Offerings, rituals which illustrated what Jesus Christ would do on the cross. Salvation was also taught by various holy days, such as the Feast of the Passover, the Day of Atonement, as well as by the articles of furniture in the Tabernacle, and by the direct statements of prophecy about the Cross, e.g., Isaiah 53. The great power experiment of the Hypostatic Union not only fulfilled all these prophecies and ritual types, but it also tells us they had content to believe for salvation. They definitely had a presentation of the Lord Jesus Christ.
2. The Church looks back to the Cross, and therefore has a complete soteriology, including redemption, reconciliation, propitiation, unlimited atonement, etc.
3. The Good News of the Gospel has always existed, so that in every generation, people have responded to the Gospel message.



4. The pattern was set by Abraham. Genesis 15:6, “Abraham believed in the Lord, and it was imputed to him for righteousness.” This is confirmed by Romans 4:1–5, 9–16, 22–25.
5. The means of salvation in every dispensation is personal faith in Jesus Christ as He was revealed in that dispensation.
6. Lewis Sperry Chafer provides an excellent synopsis of the doctrine of salvation by his commentary on the doctrine of salvation in his “**Introduction to Soteriology**” in Chapter 1 of his *Systematic Theology*, volume III (Dallas: Dallas Seminary Press, 1948): 3ff:

Soteriology is that portion of Systematic Theology which treats of salvation. The word *salvation* is a translation of the Greek word σωτηρία (*sōtēria*), and is derived immediately from the word σωτήρ (*sōtēr*) which means *Savior*. Σωτηρία appears forty-five times in the New Testament. Forty times it is translated *salvation*, once it is translated *deliver* (Acts 7:25), once *health* (Acts 27:34), once *saving* (Hebrews 11:7), and twice *saved* (Luke 1:71; Romans 10:1). [p. 3]

With respect to the meaning of the word *salvation*, ... its specific, major use is to denote a work of God in behalf of man. When thus employed, it represents what is evidently the most comprehensive one doctrine of the Bible. It gathers into one conception at least twelve extensive and vital doctrines, namely, redemption, reconciliation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification. [p. 5]

It may also be observed, also, that two fundamental ideas inhere in the meaning of the word *salvation*: on the one hand, to be saved is to be rescued from a lost estate, while, on the other hand, to be saved is to be brought into a saved estate, vitally renewed, and made meet to be a partaker of the inheritance of the saints in light.

Under Satanology ... it has been demonstrated that man is born of a fallen race, condemned because of his participation in Adam’s sin ... judged as one who is under sin, and guilty before God because of his personal sins.



... divine salvation provides a dismissal and removal of every charge against the sinner and equips him with eternal life in place of death, with the perfect merit of Christ in place of condemnation, and with forgiveness and justification in place of wrath. [pp. 5–6]

In its broadest significance, the doctrine of salvation includes every divine undertaking for the believer from his deliverance out of the lost estate to his final presentation in glory conformed to the image of Christ.

That every step is by faith is a necessity since man, having no power to effect a supernatural result, must be cast back in faith upon Another who is able. These obvious truths may be viewed from two different angles: (a) What may be termed the *legal* aspect of the problem of salvation of a sinful being is one of satisfying those unyielding and infinitely holy demands of divine righteousness and divine government which are outraged by sin in its every form. No man can make an atonement for his soul and thus save himself. The penalty for his sinful condition requires so great a judgment that, in the end, were he to pay it, there would be nothing left to save. Over against this, is the truth that God has wrought in the substitutionary death of His Son to the end that the penalty is paid. This becomes the only hope for man, but the attitude of dependence upon Another, as a principle, is far removed from man's own effort to save himself. (b) What may be termed the *practical* aspect of the problem of the salvation of a sinful being is seen in the character of all that enters into the estate of the saved. No one under any circumstances could forgive his own sin, impart eternal life to himself, clothe himself in the righteousness of God, or write his name in heaven. Thus, it is concluded that no more obvious truth will be found on the sacred pages than this, that "salvation is of Jehovah." [pp. 6–7] The greatest of all motives which actuates God to the exercise of His saving grace is the satisfying of His own infinite love for those ruined by sin. In this may be seen the truth that the salvation of a soul means infinitely more to God than it could ever mean to the one who is saved, regardless of the glorious realities which constitute that salvation.

But, in addition to the satisfying of infinite love, three other divine motives in the salvation of the lost are disclosed:



(a) It is written, “For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast. Most emphatic is the truth, thus declared, that salvation is a divine undertaking on the basis of pure grace in which no human works or merit may enter. (b) in like manner, it is declared that God is motivated in His salvation of men by the advantage which their salvation will be to them. John 3:16 states: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” It is clearly asserted in this familiar text that at twofold benefit accrues to all who believe on Christ—they do not perish and they do receive everlasting life. These advantages are immeasurably great both in their intrinsic value and in their endless duration. It is (c) the fact that man’s salvation is by divine grace to the end that the grace of God may have an adequate manifestation. Of this it is recorded, “that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Ephesians 2:7). [pp. 7–8]

J. Application.

1. All these dispensations revolve around the Church Age. The Church Age is the greatest dispensation of opportunity that has ever existed.
2. Believers will survive both the disaster of the Tribulation and the prosperity of the Millennium, but never before has the grace of God provided so much for the individual believer as He has provided for you.
3. You need neither doomsday nor prosperity for blessing. You can have both and still have fantastic blessing.
4. This brings us to the last two verses of the Letter of James which read this way in the New American Standard Bible:

James 5:19 My brethren, if any among you strays from the truth and one turns him back,

v. 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.
(NASB)

1. In verse 19, we begin with the word “brethren,” the vocative plural of the noun, **ἀδελφός (adelphós)**, which refers to the members of the royal family of God. We, as believers in the Lord Jesus Christ, have entered a new family at the point of salvation.



2. This entire passage is for those who are born into His royal family. The cross is the point of eternal salvation. The moment we believe in Jesus Christ, we receive, immediately, thirty-nine things from God. One of these is the fact that we are born into His family. God, the First Person of the Trinity, the Father, is, from then on, responsible for us.
3. And everything that is provided is provided through one of the members of the Trinity: the Father, the Son, or the Holy Spirit. It is the objective of God in keeping us in time, to bring us to the point of supergrace so that we can share His happiness with us.
4. The only problem with giving these things to us immediately, is that we lack capacity. We simply do not have the capacity for happiness and for blessing as God has provided it.
5. But, in supergrace we will have capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for prosperity, and capacity for adversity.
6. There is no thing in life for which we do not have perfect happiness, or capacity in happiness, or blessing from God. Every believer has a choice to make. He can choose to go the supergrace route. All he has to do is to be positive toward doctrine every day.
7. Doctrine certainly varies in every situation. The believer may be positive at any point. At the same time, he can go negative toward doctrine and that is either the end of the line or the beginning of the end. This develops into reversionism.
8. Reversionism starts out in a very simple way: negative volition toward Bible doctrine. This can be neglect of doctrine, or antagonism toward doctrine, or something in between which produces scar tissue on the soul.
9. That opens up the vacuum, and through the vacuum comes Bible doctrine, comes an attack of Bible doctrine which is in the heart. This is the doctrine in the frame of reference, doctrine in vocabulary and categories, doctrine in norms and standards, doctrine on the launching pad.
10. Satanic doctrine and doctrines of demons come through and change one's standards, frame of reference, vocabulary, and categories, and puts something else on the launching pad: human viewpoint. This leads to a frantic search for happiness that puts scar tissue on the soul.
11. What type of a frantic search for happiness depends upon the sin nature's trends at the time. If the trends are toward asceticism, it will be one of self-denial.

(End JAS5-36. See JAS5-37 for continuation of study at p. 361.)

