

Jim McGowan Th.D.
Biblical Dispensations Session 13
Innocence thru Conscience
10-06-2021

Biblical Dispensationalism

Jim McGowan, MTS, Th.D.

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Session 13 Outline

I. Review Session 12

- A. Fundamental Aspects of Dispensationalism
 - 1. What is a Dispensation?
 - 2. The Matter of "Carryovers"
- B. The 8 Biblical Covenants
 - 1. Conditional vs. Unconditional
 - 2. Biblical Covenants

II. The 7 Dispensations - Innocence - Conscience

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I. What is a Dispensation?

The *sine qua non* (the absolutely indispensable part) of dispensationalism.

1. A consistent employment of normal or plain or historical-grammatical interpretation (hermeneutics).
2. The distinction between Israel and the church.
3. The basic purpose of God in all His dealings with mankind is that of glorifying Himself.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 46). Chicago: Moody Publishers.

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Robert Lightner

"Progressive Dispensationalism," Conservative Theological Journal 4, no. 11 (March 2000): 47-49, 54.

3. The basic purpose of God in all His dealings with mankind is that of glorifying Himself.

"The third *sine qua non* is that God has introduced these various economies—dispensations—in the history of time so as to bring the most glory to Himself. God's major purpose in the world as He implements His sovereign plan is to bring glory to Himself. Certainly, there are other purposes but dispensationalists have always believed the overriding one is for God to bring glory to Himself. In progressive dispensationalism all three of these basic essentials, which Ryrie pointed out and that have been believed from the beginning of the dispensational emphasis, have been rejected."

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I. What is a Dispensation?

"As far as the use of the word in Scripture is concerned, a dispensation may be defined as a stewardship, administration, oversight, or management of others' property...this involves responsibility, accountability, and faithfulness on the part of the steward... A concise definition of a dispensation is this: A dispensation is a distinguishable economy in the outworking of God's purpose...The differentiation of viewpoints in this definition is a helpful distinction. A dispensation is **from God's viewpoint an economy; from man's, a responsibility; and in relation to progressive revelation, a stage in it.**

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 33, 36). Chicago: Moody Publishers.

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I. What is a Dispensation?

There are 20 occurrences in various forms, of the word dispensation, in the New Testament:

- **οικονομέω *oikonomeō*** (verb-1): be manager; 2. manage, regulate, administer, plan
- **οικονομία *oikonomia*** (fem. noun-9): management of a household, direction, office; 2. arrangement, order, plan
- **οικονόμος *oikonómos*** (mas. noun-10): (house) steward, manager

As Ryrie points out, **"the central idea in the word dispensation is that of managing or administering the affairs of a household."**

John M. Baze, Jr., Conservative Theological Journal 2, no. 7 (1998): 437-438.

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I. What is a Dispensation?

What marks off the various economies in the outworking of God's purpose and distinguishes each from the other?

The answer is twofold:

- (1) the **different governing relationship with the world** into which God enters in each economy; and
- (2) the **resulting responsibility on mankind** in each of these different relationships.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 39). Chicago: Moody Publishers.

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I. What is a Dispensation?

Each dispensation includes:

- 1) Revelation of God's will
- 2) Man's responsibility
- 3) Consequences

In each succeeding dispensation **some features continue** into future dispensations while **other aspects cease** at its conclusion.



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

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THE MATTER OF "CARRYOVERS"

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., pp. 65-66). Chicago: Moody Publishers.

The question: Does a dispensation in fact **completely end** when a new one is inaugurated, or in what sense does it end? Some matters to consider:

1. Clearly some promises given in one dispensation are not fulfilled in that same economy.
2. Some things instituted in one dispensation continue on throughout subsequent history.
3. Something instituted may be elaborated or changed in subsequent dispensations

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THE MATTER OF "CARRYOVERS"

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., pp. 65-66). Chicago: Moody Publishers.

The question: Does a dispensation in fact **completely end** when a new one is inaugurated, or in what sense does it end? Some matters to consider:

4. Even though a dispensation ends, certain commands may be reincorporated into a later era.
5. Some things are completely changed.

Carryover Alert

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THE MATTER OF "CARRYOVERS"

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., pp. 65-66). Chicago: Moody Publishers.

As a code of conduct and a specific revelation from God complete for its time, a dispensation ends. But some things may become part of succeeding codes in one way or another in the dispensations that follow.

That is how, for example, Scripture can say that the Law, and specifically the Ten Commandments, have been done away with (2 Cor. 3:7-11) and yet incorporate nine of those Ten Commandments plus other commandments in the Law into the code of the Dispensation of Grace.

Carryover Alert

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III. The Biblical Covenants

Conditional vs. Unconditional

1. A **conditional covenant** is one in which God's action is in response to some action on the part of those to whom the covenant is addressed. A conditional covenant guarantees that God will do His part with absolute certainty **when** the human requirements are met, **but** if man fails, God is not obligated to fulfill His covenant.

Lewis S. Chafer, Major Bible Themes (Rev. 1974., pgs. 139-149: DTS)

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III. The Biblical Covenants

Conditional vs. Unconditional

2. An **unconditional covenant**, (*while it may include certain human contingencies*), is a declaration of the certain purpose of God. The promises of an unconditional covenant will certainly be fulfilled in God's time and way. **An unconditional covenant's...ultimate fulfillment is promised by God and depends upon God's power and sovereignty.**

Lewis S. Chafer, Major Bible Themes (Rev. 1974., pgs. 139-149: DTS)

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III. The Biblical Covenants

Unconditional Covenants

An **unconditional** covenant can be defined as a sovereign act of God whereby God **unconditionally obligates Himself** to bring to pass definite promises, blessings, and conditions **for the covenanted people**. It is a **unilateral** covenant. This type of covenant is characterized by the formula **"I will"** which declares God's determination to do exactly as He promised. The blessings are secured by the grace of God.

Fruchtenbaum, A. G. (1994). Israelology: The Missing Link in Systematic Theology (Rev. ed., p. 570). Tustin, CA: Ariel Ministries.

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The 8 Biblical Covenants		
COVENANT	TYPE - RECIPIENT	SCRIPTURE
1. Edenic	Conditional - Adam	(Gen 1:28-30; 2:15-17; Hos 6:7)
2. Adamic	Unconditional - Universal	(Gen 3:14-3:21)
3. Noahic	Unconditional - Universal	(Gen. 8:20-9:17)
4. Abrahamic	Unconditional - <u>Israel</u>	(Gen. 12:1-3; Chap. 15)
5. Mosaic	Conditional - (Moses) <u>Israel</u>	(Exo. 20:1-Deut. 28:68)
6. Land (Palestinian)	Unconditional - <u>Israel</u>	(Deut. 29:1-30:20)
7. Davidic	Unconditional - <u>Israel</u>	(2 Sam. 7:11b-17; 1 Chr. 17:10b-15)
8. New	Unconditional - <u>Israel</u>	(Jeremiah 31:31-34)

Fruchtenbaum, A. G. (1994). *Israelology: The Missing Link in Systematic Theology* (Rev. ed., p. 570). Tustin, CA: Ariel Ministries. / Lewis S. Chafer, *Major Bible Themes* (Rev. 1974., pgs. 139-149: DTS)

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Zola Levitt
 MINISTRIES

The Jewish roots of Christianity

Palestine vs. Israel as the Name of the Holy Land
 by Dr. Thomas S. McCall

TOPICS COVERED:

- Propaganda Use
- Biblical Use
- History of the Term
- Christian Adoption
- Proper Designation

<https://www.levitt.com/essays/palestine>; This article appeared originally in the December 1997 Levitt Letter. Accessed 10-04-2021

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**Biblical
Dispensationalism**
Session 13 - The Dispensations
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The Story of the Bible is:
From a Garden to a City



You
Are
Here

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II. The 7 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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The Story of the Bible:
From a Garden to a City, and Beyond!



TO INFINITY
AND BEYOND!

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The Tribulation

Eternal State

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A. Innocence

Innocence

Creation
Gen 1:1-2:3

Responsibility

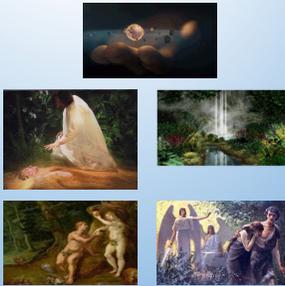
Obey God
Gen 1:26-28;
2:15-17

Failure

Disobedience
Gen 3:1-6

Judgment

Curse and Death
Gen 3:7-19



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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

- The Dispensation of Innocence begins with the creation of Adam and Eve and God's commissioning of them. The dispensation of Innocence was a time when mankind, through Adam (Rom. 5:12-21; 1 Cor. 15:21,22), was created morally good but able to fall into sin. This apparently short-lived age ceased at the Fall into sin as recorded in Genesis 3.
- God's revelation of His will was *"from the tree of the knowledge of good and evil you shall not eat"* (Gen. 2:17). Man's responsibility was *to obey God and not partake*. The consequences were: *"for in the day that you eat from it you shall surely die"* (Gen. 2:17).

http://www.pre-trib.org/articles/view/covenants-dispensations-part-10#_ednref3

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

This first dispensation is usually called Innocency. Although this term is not a good description of Adam’s condition before the Fall, it may be the best single word. Yet the word innocent seems too neutral. **Adam was not created merely innocent but with a positive holiness that enabled him to have face-to-face communication with God.** Nevertheless, his holiness was not the same as the Creator’s, for it was limited by virtue of Adam’s being a creature. Also, his holiness was **unconfirmed** until he could successfully pass the tests placed before him. Therefore, it seems that Adam’s moral condition before God in those days of “innocency” was that of **“unconfirmed creaturely holiness”**. In this economy **the key person . . .**

Ryrie, C. C. (1995). *Dispensationalism (Rev. and expanded., p. 59)*. Chicago: Moody Publishers.

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

. . . **was Adam**; indeed, we ought to consider it a dispensation, or stewardship, to Adam (*as all the dispensations from the human viewpoint are stewardships*). His **responsibilities** involved maintaining the garden and not eating of the fruit of the Tree of Knowledge of Good and Evil. He **failed** the test about eating, and, as a result, **far-reaching judgments** were pronounced on him, his wife, mankind, the serpent, and the creation. At the same time that God pronounced judgment, He also graciously intervened, promised a Redeemer, and made immediate provision for the acceptability of Adam and Eve in their sinful condition before God.

Ryrie, C. C. (1995). *Dispensationalism (Rev. and expanded., p. 59)*. Chicago: Moody Publishers.

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A. Innocence (Genesis 1:28–3:6; 1:3-3:6)

Man's Responsibilities	{	Man's responsibilities in the garden were to fulfill the Edenic Covenant.
Man's Failures	{	Man's failure was eating of the fruit of the Tree of Knowledge of Good and Evil.
The Resulting Judgment	{	Pain in childbirth, Spousal authority struggle, Earth antagonistic to man, Man's rule over the animal kingdom marred, Plants of the field for food, Expelled from Eden, Spiritual and physical death

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Genesis 1:26–28

²⁶ Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." ²⁷ God created man in His own image, in the image of God He created him; male and female He created them. ²⁸ God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."



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Genesis 2:15–17

¹⁵ Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. ¹⁶ The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; ¹⁷ but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."



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Genesis 3:1–6

¹ Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'" ² The woman said to the serpent, "From the fruit of the trees of the garden we may eat; ³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" ⁴ The serpent said to the woman, "You surely will not die! ⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be . . ."



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Genesis 3:1–6 (cont'd)

... like God, knowing good and evil.”⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.



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Genesis 3:7–19

⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. ⁸ They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ Then the LORD God called to the man, and said to him, “Where are you?” ¹⁰ He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” ¹¹ And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded. . . you not to eat?” ¹² The man . . .



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Genesis 3:7–19 (cont'd)

... said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” ¹⁴ The LORD God said to the serpent, “Because you have done this, **Cursed** are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; ¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” ¹⁶ **To the woman He said**, I will greatly multiply Your pain in . . .



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Genesis 3:7-19 (cont'd)

... childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you." ¹⁷ Then **to Adam He said**, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; **Cursed is the ground** because of you; In toil you will eat of it All the days of your life. ¹⁸ "Both thorns and thistles it shall grow for you; And you will eat the plants of the field; ¹⁹ By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."



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II. The 7 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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B. Conscience

Conscience

The Fall

Responsibility

Do Good,
Blood Sacrifice
Gen 3: 5, 7, 22; 4:4

Failure

Wickedness
Gen 6:5-6,
11-12

Judgment

Flood
Gen 6:7, 13;
7:11-14



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B. Conscience (Gen 3:7-8:14 / 4:1-8:14)

- The Dispensation of Conscience begins with the fall into sin leading to the Flood of Noah. This dispensation demonstrates that man needs more than his conscience to walk upright before God. During this dispensation **God revealed His will through the curse** (Gen. 3:14-24).
- Man's **responsibility** was to master sin that desired to rule over him (Gen. 4:6-7).
- The **consequences** of neglecting his conscience would be the global flood of Noah (Gen. 6:5-7). The title conscience comes from Romans 2:15 and aptly designates the period between the Fall and the Flood.
- **All persons have** an innate, inherent, perception of what is right and what is wrong!

http://www.pre-trib.org/articles/view/covenants-dispensations-part-10#_ednref3

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Romans 2:14-16

¹⁴ For when Gentiles who do not have the [Mosaic] Law do instinctively the things of the [Mosaic] Law, these, not having the [Mosaic] Law, are a law to themselves, ¹⁵ in that they show the work of the [Mosaic] Law written in their hearts, **their conscience bearing witness and their thoughts alternately accusing or else defending them,** ¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.



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B. Conscience (Gen 3:7-8:14 / 4:1-8:14)

The average dispensationalist has been schooled to designate the second economy as Conscience. The title comes from Romans 2:15 and is a proper designation of the stewardship. The title does not imply that man had no conscience before or after this time, any more than the dispensation of Law (*which even covenant theologians recognize*) implies that there was no law before or after the period. **It simply means that this was the principal way God governed mankind during this economy, and obedience to the dictates of conscience was man's chief stewardship responsibility.**...During this stewardship man was responsible to respond to God through the promptings of his conscience, and part of a proper response was to bring an acceptable blood sacrifice as God had taught. . . .

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B. Conscience (Gen 3:7-8:14 / 4:1-8:14)

... him to do (Gen. 3:21; 4:4). *We have a record of only a few responding, and Abel, Enoch, and Noah are especially cited as heroes of faith.* We also have the record of those who did not respond and who by their evil deeds brought judgment on the world. Cain refused to acknowledge himself a sinner even when God continued to admonish him (Gen. 4:3, 7). So murder came on the scene of human history. Unnatural affection was widespread (Gen. 6:2). Finally, there was open violence and corruption and widespread evil desire and purpose of heart (Gen. 6:5)...

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B. Conscience (Gen 3:7-8:14 / 4:1-8:14)

...The longsuffering of God (1 Peter 3:20) came to an end, and He brought the Flood as judgment on the universal wickedness of man. But at the same time *God graciously intervened; Noah found grace (the first use of the word in the Bible) in His sight* (Gen. 6:8), and he and his family were saved. The revelation of this economy is preserved in Genesis 4:1–8:14.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 60). Chicago: Moody Publishers.

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B. Conscience (Gen 3:7 to Gen 8:14)

Man's Responsibilities	{	<ul style="list-style-type: none"> • Mankind was to respond to God through the prompting of his conscience as evidence of his faith in the promised seed, to bring an acceptable blood sacrifice.
Man's Failures	{	<ul style="list-style-type: none"> • Mankind, having been given the ability, through their conscience, to desire a relationship with God and through blood sacrifices, to approach God, failed. Wickedness and evil became widespread.
The Resulting Judgment	{	<ul style="list-style-type: none"> • God, being true to His word, spared the only faithful humans and a small remnant of air breathing creatures and started over in order to fulfill his promise of redemption

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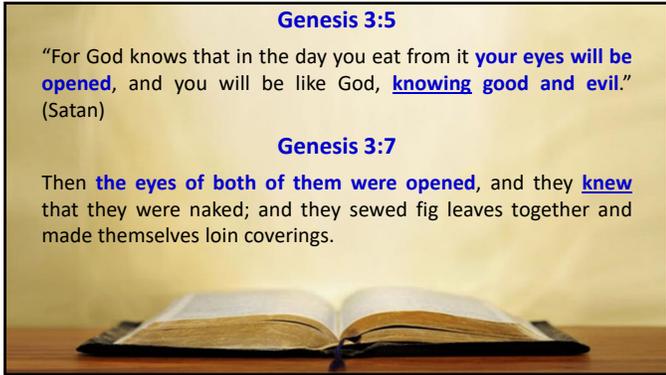
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Genesis 3:5

“For God knows that in the day you eat from it **your eyes will be opened**, and you will be like God, **knowing good and evil.**”
(Satan)

Genesis 3:7

Then **the eyes of both of them were opened**, and they **knew** that they were naked; and they sewed fig leaves together and made themselves loin coverings.



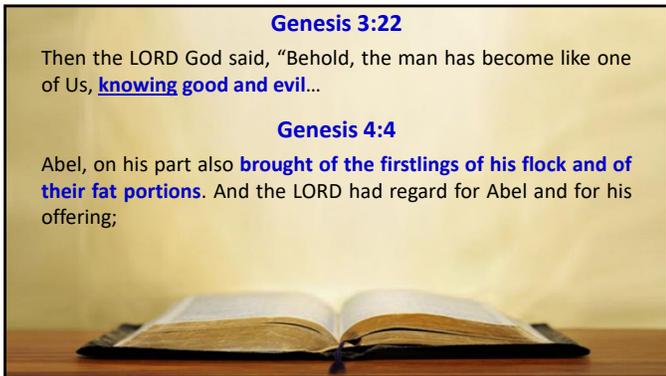
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Genesis 3:22

Then the LORD God said, “Behold, the man has become like one of Us, **knowing good and evil...**”

Genesis 4:4

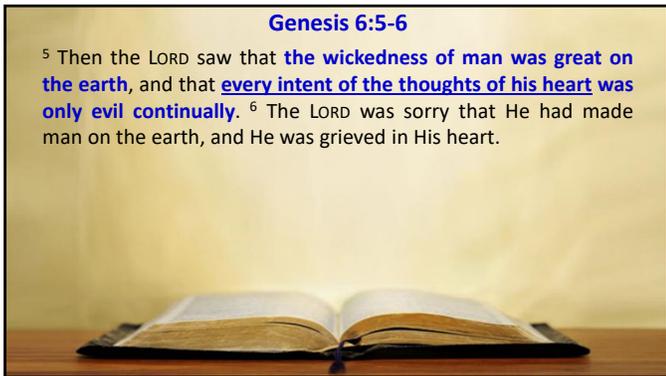
Abel, on his part also **brought of the firstlings of his flock and of their fat portions**. And the LORD had regard for Abel and for his offering;



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Genesis 6:5-6

⁵ Then the LORD saw that **the wickedness of man was great on the earth**, and that **every intent of the thoughts of his heart was only evil continually**. ⁶ The LORD was sorry that He had made man on the earth, and He was grieved in His heart.



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Genesis 6:7, 13

⁷ The LORD said, “**I will blot out man** whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”...¹³ Then God said to Noah, “The **end of all flesh** has come before Me; for **the earth is filled with violence** because of them; and behold, **I am about to destroy them** with the earth.

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Genesis 7:11-13

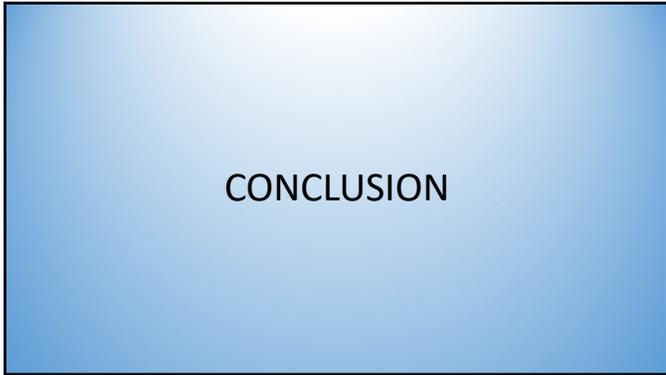
¹¹ In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. ¹² The rain fell upon the earth for forty days and forty nights.

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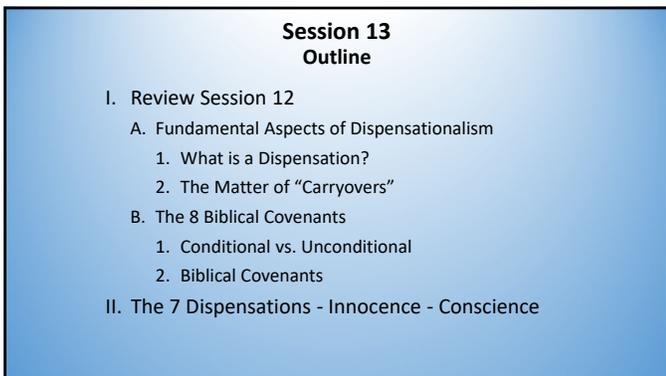
Genesis 7:21–23a

²¹ **All flesh that moved on the earth perished**, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; ²² of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. ²³ Thus **He blotted out every living thing that was upon the face of the land**, from man to animals to creeping things and to birds of the sky, and **they were blotted out from the earth**;...

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Jim McGowan Th.D.
Biblical Dispensations Session 13
Innocence thru Conscience
10-06-2021

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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- Dr. Andy Woods, Sugar Land Bible Church, www.slbc.org
- Dr. Vern Peterman, Holly Hills Bible Church, www.hollyhillsbiblechurch.org
- George Zeller, Middletown Bible Church, www.middletownbiblechurch.org

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