

24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Hour 2: Genesis 1-3: The Creation and the Fall of Man

Review

- Last week we fire-hosed you with a lot of Introductory material
- We began with Beginning, a time marker but not a time measure
- Time we said was one of four discernable dimensions out of ten
- We look at the four dimensions of love in Eph. 3:17-18
- Our desires is that our love for God and each other will grow into those four dimensions
- One of which was length of time

-We looked at measures of time, days, weeks, years, blocks of years some of which we call dispensations

-Jesus came in the fullness of time as dictated by God in Daniel 9:24-27

-We looked at our time. We live when and where per appointment by God. Why to Seek and know Him

We talked about God's relationship to Time and that He is transcendent from His creation and immanent at the same time.

We looked at God's two primary works which He finished: Creation and the Finished work of the Cross

We glanced at 50 major events thruout the Bible and placed them in their appropriate dispensation

We reviewed the Top Ten Principles of How to study the OT according to the NT

We looked at what portion of Scripture most applies to us in the Dispensation of Grace

Coming to know all that we do and will know of the Bible what is our responsibility?

- To Submit to it and to the people and institutions it tells to submit to

- We then closed with a glance at each book in the OT

Finishing Hour 1 We pick up at

LAYING THE GROUNDWORK: NEW TESTAMENT OVERVIEW

The New Testament Consists of Twenty-Seven Books.

- The first five are historical books—the four Gospels and the book of Acts.
- In a sense they are transitional books, transitioning us from 'psuche' life under the Old Mosaic Covenant
- To 'zoe' life, the life within Jesus, under the New Covenant whose first desired object, Israel has rejected Him-except for a remnant.

- Israel as a nation has been temporarily been set aside (Rom. 11:23-26)
- God has turned to the Gentiles and applied the New Covenant to a people who were not His people
- To provoke His people Israel to jealousy. Rom. 10:19, 11:11, 11:14.
- Twenty-one interpretive letters called the Epistles are next.
- They are interpretations of Jesus' teachings and deeds-especially the cross in the Gospels as well as the Spirit's activities in the Book of Acts)
- The New Testament ends with the climactic book, the book of Revelation.
- Thirteen letters (fourteen if we include Hebrews) were written by the Apostle Paul
- Seven or eight (if we do not include Hebrews with Paul's letters) were written by and to Hebrew Christians.

Top Ten Principles for Studying the Old Testament: Introduction

The connection: There are by some counts 4,105 NT passages that *allude** to and 352 passages that are a direct# quote from the OT, many from the Greek OT, aka the LXX**. The Bible is one cross  connected book. To fully understand the New we must know the Old and its place in and with the New.

**Allude* to example: See John 1:18

#*Direct Quote*: See Matt. 3:3

LXX**: 'The Septuagint', the Greek Old Testament

Hour 2

GENESIS: THE BEGINNING OF BEGINNINGS HAS FIFTY CHAPTERS.

Chapters 1-2 deal with creation.

Chapter 3 is the seed plot of the Bible and records the fall of man.

Preliminary Thoughts for Genesis

There are only two world views:

- Either everything is a result of a cosmic accident,
- Or we are the result of a deliberate design by a Designer.
- Have we considered the implications of both world views?

IN THE BEGINNING Genesis, chapter 1, opens, "**In the beginning, God created the heavens and the earth.**"

-If you embrace and accept that verse, it will unlock every other problem in the rest of Scripture.

-God is transcendent, (outside of time and His creation) omnipresent at the same time within all of His creation.

AT THE BEGINNING GENESIS 1:1-2

Genesis 1:1 **In the beginning God created** ('*bara*' next used in 1:21) **the heavens** (3, 2Cor. 12:2) **and the earth.**

- The word, *Beresheet*, is the name of the book—'Genesis' or Beginning.
- The first word in the Hebrew text is *beresheet*, which in English is three words: 'In the beginning'.
- The second word is *Bara* = Create out of nothing
- The third word is a plural noun, *Elohim*, it is one of the several names of God
 - Certain Hebrew nouns end with 'im', indicating a plural (cherub to *cherubim*, for example).
 - Elohim* is a plural noun, but within the Hebrew language, it's used as if it's singular.
- In the third word of the Bible is our first hint of the Trinity.
- This is affirmed in **Gen. 1:26** **Then God** (*Elohim*) **said, "Let us make man in our image"**
- It's interesting because it is a plural noun used with a singular verb, *bara*, created.

- Two other important creation verbs are *asa*, which means “to make, fashion or fabricate,” and *yatsa*, “to form.”
- Isaiah 43:7 uses all three of these, but *bara* which means: “Creating out of nothing” is quite distinct from “forming” or “shaping”, from existing materials that were created out of nothing.

Isaiah 43: 7 reads : Everyone who is called by My name,
Whom I have **created** (*bara*, Gen. 1:1, 21, 27, 2:3, 4) for My glory;
I have **formed** (*yatsa*, Gen. 2:7, 19, *formed man and animals*) **him**, yes, I have **made** (*asa* Gen. 1:7, 16, 25, 31, 2:3, 4, 9, 22) **him.**”

Dr. Arnold: On Beresheet

- It refers to the first phase of a step, the beginning of the universe as it now exists.
- The statement of John 1:1 chronologically precedes Genesis 1:1.
- While John 1:1 also states: **In the or before there was a beginning**, it goes on to state: **In the beginning was the Word, and the Word was with God, and the Word was God.**
- By means of the ‘Word’, the heavens and the earth were created (John 1:3).
- Word or Words whether singular or plural are software
- The Word here is a person, that person is Spirit, God the Son, the Word is Spirit until John 1:14 where we read:

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten Son of the Father, full of grace and truth.

- So both Genesis 1:1 and John 1:1 mention the phrase *‘In the beginning’*.
- Genesis 1:1 does not reveal when the beginning was:
- But the **‘In the beginning’** of John 1:1 chronologically precedes the **‘In the beginning’** of Genesis 1:1,
- both by grammar and context.
- because the Messiah, the Logos, the Word, the Memra (*manifester of Divine power*), preceded the creation of the heavens and the earth.

Genesis 1:2 says, “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters.”

- Sounds straightforward enough, right? But there’s a little problem tucked away in this verse.

THE GAP THEORY

- When were the angels created? When did Satan Fall? Is there a “gap” between v.1 and v.2?
- How old is the gap? We do not know.
- Originally suggested In 1814, by Thomas Chalmers also supported by G. H. Pember, D. G. Barnhouse, G. Campbell Morgan, A. Custance, et al.
- It is controversial, yet seems to be more congruent with other passages of Scripture.
- Although it is provocative, it is often misapplied ...
- By those who would make the six days of creation epoch periods of time in order to placate so called evolutionary science.
- One suggestion is that from this hint in verse 2, possibly there is a ‘gap’, an unknown interval of time, could be very short or long, between verses 1 and 2.
- The “Gap Theory” suggests that God judged the earth and it became without form and void—ruined and uninhabitable, though He did form it to be inhabited (*Is. 45:18, we’ll get to that below*).
- Verse 2 and forward may describe a re-creation, a reconstruction of the earth “And the Spirit of God moved on the face of the waters”
- And rather than destroy the earth entirely, God chose to undertake a plan of redemption.
- Some people dismiss this “Gap Theory,” but it could be a hint of an earlier catastrophic judgment,
- Possibly associated with the rebellion of Satan prior to the events of chapter 3.

-Again we read: **'the earth was *became* without form, and void:**

-“was”: *haya* = “became”

-“without form and void,” is *tohu v 'bohu*. *tohu* = “without form”, *wa* = “and”, *bohu* = “void”

-*tohu v 'bohu* are used together in two other passages only. **Is. 34:11** and **Jer. 4:23**

-Both passages refer to the aftermath of judgment.

-The **Jer. 4** passage is particularly provocative:

23 I beheld the earth, and indeed it was without form, and void; -Same as Gen. 1:2

And the heavens, they had no light. -Gen. 1:3 says let there be light

24 I beheld the mountains, and indeed they trembled,

And all the hills moved back and forth.

25 I beheld, and indeed there was no man, -Gen. 1:26 says Let us make man

And all the birds of the heavens had fled (*nowhere to be seen*). -No birds, but in Gen. 1:20-21 He made birds

26 I beheld, and indeed the fruitful land was a desolate wilderness, Gen. 1:11, grass, herbs, trees came forth out of the earth

And all its cities were broken down

At the presence of the LORD, By His fierce anger. -A Judgment has occurred

-So verse 2 could be translated, “**But the earth *became* without form and void.**”

-The word for “**but**” here is an adversative (denoting a stark contrast) in both the Septuagint (LXX, ancient Greek translation) and the Latin Vulgate.

-One suggestion is that from this hint in verse 2, possibly there is a ‘gap’, an unknown interval of time, could be very short or long, between verses 1 and 2.

-The word **But** is in the Hebrew text, untranslated in the NKJV.

Why is this important?

-Because Scripture does not contradict Scripture and we read this in.....

-**Isaiah 45:18** reads, “**For thus says the LORD that created** (*bara*, Gen. 1:1, 21, 27, 2:3, 4) **the heavens; God himself that formed** (*yatsa*, Gen. 2:7, 19) **the earth and made** (*asa*, Gen. 1:7, 16, 25, 31, 2:3, 4, 9, 22) **it; he has established it**, Who did not create it (*bara*, Gen. 1:1) **in vain** (*tohu*, ‘without form’ in Gen. 1:2), **He formed** (*yatsa*) **it to be inhabited: I am the LORD; and there is none else.**”

-Isaiah 45:18 verse states that the earth was not originally created “without form” but it subsequently became that way.

-In fact, the verb in “**was**” in Gen. 1:2 —*haya*—means “became;” it is a transitive verb implying that some action has caused this ‘without form and void’.

-Lot’s wife ‘became’ (*haya*) a pillar of salt—same verb.

-On the similar use of *haya* ‘became’ or ‘was’, see also: Gen. 2:10, 20:12, Ex. 7:12

Was the Earth Originally Inhabited by Lucifer (BKA Satan)?

-Lucifer was originally the number one angel, in charge of everything.

-Through pride, he rebelled and took one third of the angels with him (See Rev. 12:4).

-The earth was his domain. Ezek. 28, Is. 14

-Here are some interesting verses in **Ezekiel 28** about Lucifer/Satan before his fall, and his being in the Garden of Eden, Prior to the Garden of Eden we know in Genesis one and two:

12b “You were the seal of perfection,

Full of wisdom and perfect in beauty. (*this was before his fall, see also v.15*)

13 You were in Eden, the garden of God (*in this state of perfection*);

Every precious stone was your covering:

The sardius, topaz, and diamond,

Beryl, onyx, and jasper,

Sapphire, turquoise, and emerald with gold. (Probably describing brilliant colored lights)
The workmanship of your timbrels and pipes (musical instruments?)
Was prepared for you on the day you were created (bara).
14 "You were the anointed cherub who covers;
I established you;
You were on the holy mountain of God; (on earth?)
You walked back and forth in the midst of fiery stones. (perhaps brilliant light emitting stones?)
15 You were perfect in your ways from the day you were created,
Till iniquity was found in you.

- A strong case can be made for the Gap Theory (The Six, 24 hour days of creation version).
- A Biblical view of a Gap includes a definitive understanding of 6, 24 hour days of creation (see Ex. 20:9-11)
- The reputation of the Gap theory states that the 6 days were geologic eras, each representing thousands and thousands of years.
- That branch of 'Gapists' would be better known as 'evolutionary theists'
- But the Biblical Gap Theory states that God created all in v.1, it became 'without form and void' and was Remade, with new creations in 6, 24 hour days,
- Formed to be habitable for man and animals as we are today.
- Biblical Gapists also believe that life and the fossil record are very young- about 6,000 years old
- Why? Because there was no death on earth before sin entered the world.
- When sin entered then death followed, per Romans 5:12!

Young Earth Indicators From Dr. Missler

Moon Dust: "The lunar surface is exposed to direct sunlight, and strong ultraviolet light and x-rays can destroy the surface layers of exposed rock and reduce them to dust at a rate of a few ten-thousandths of an inch per year. But even this minute amount during the age of the moon could be sufficient to form a layer several miles deep." (R. A. Lyttleton, astronomer and consultant to NASA, 1956.) Only a few thousand years' worth are found. Neil Armstrong, Apollo 12, was concerned as he stepped out...

Earth's Magnetic Field: Earth's magnetic field half-life is calculated to be 1,400 years. Based on measurements taken from 1835 to 1965 estimates an age of less than 10,000 years. If extrapolated back 20,000 years, the joule heat generated would liquefy the earth. [Thomas G. Barnes, Origin and Destiny of the Earth's Magnetic Field, Institute for Creation Research, 1983. After revisions for magnetic reversals, etc., Dr. Russell Humphreys confirmed these results. (John D. Morris, The Young Earth, 1994)]

Mississippi River Delta: Approximately 300 million cubic yards of sediment are deposited into the Gulf of Mexico by the Mississippi River each year. Analysis of the volume and rate of accumulation and dividing the weight of the sediments deposited annually, the age of the delta appears to be about 4,000 years old. (Henry M. Morris, ICR.)

Salinity of the Oceans: The uranium, sodium, nickel, magnesium, silicon, potassium, copper, gold, molybdenum, and bicarbonate concentrations in the oceans are much less than would be expected if these elements and compounds were being added to the oceans at the present rate for thousands of millions of years. Nitrates and uranium do not break down or recycle like salt. Implies oceans are a few thousand years old. (Henry Morris, SA Austin, Dr. Humphreys, et al.)

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Poynting-Robertson Effect (“Solar Janitor”): Photons slow down the forward movement of objects in space. The solar drag force exerted upon micrometeoroids causes the particles to spiral into the sun. The sun is sweeping space at the rate of about 100,000 tons/day. There is no known source of replenishment. Their current abundance speaks for a young universe. (Stanley P. Wyatt, Jr. and Fred L. Whipple, “The Poynting-Robertson Effect on Meteors,” *Astrophysical Journal*, Vol 3, Jan 1950, p.134-141; David A Weintraub, “Comets in Collision,” *Nature*, Vol 351, 6 June 1991, p.440-441.)

Radio halos: Primordial Polonium 218 has been found in mica and fluorite. Polonium 218 has a half-life of only 3 minutes. This is evidence of an instantaneous crystallization of the host granite concurrent with the formation of the polonium. This speaks of an instantaneous creation.

Velocity of c Decreasing: Four of five related atomic properties dependent upon c have demonstrated a decrease. Slowing of atomic clocks relative to orbital clocks; if atomic clocks are correct, orbital speeds of Mercury, Venus and Mars are increasing. [William Tifft, University of Arizona: red shift quantized; not “Doppler effect”; could be explained by changes in atomic behavior due to a decrease in c. T. C. Van Flandern, U.S. Naval Observatory: atomic clocks are slowing several parts per billion/year. D. Russell Humphreys: “White Hole” (Black hole in reverse).]

Quantization of Red Shift: Distortion of gravity during an early expansion phase. Time stands still at event horizon.

DAY ONE OF CREATION

Gen. 1: 3 Then God said, “Let there be light”; and there was light. *(First quote of God)*

4 And God saw the light, that it was good; and God divided the light from the darkness.

5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

-Darkness was created by God, it is not just the absence of light.

-Is. 45:7 I form (*yatsa*) the light and create (*bara*) darkness,

I make (*asa*) peace and create calamity;

I, the LORD, do all these things.’

-So after light and dark are separated.... the evening and the morning were the first day.

Do the days of creation start with verse 3-5? or verse 1? or verse 2?

-For in verse 5 reads:

5 “And the evening and the morning were the first day” is a very important phrase.

-The phrase *yom echad*, which is “day one,” is an absolute phrase, not a relative one as all the subsequent references are.

-All the rest of the days (second day, third day, etc.) are relative to this first day.

-It’s Day One; a real anchor point is suggested in the grammar.

-Day One is the starting point and Days 2-7 are reflective of it in length, though the substance within each one is different

Evening and the Morning

Erev (evening), Means: Obscurity, disorderly mixture (increasing entropy);

Translated:

- Evening: when encroaching darkness begin to deny the ability to discern forms, shapes, and identities;
- Twilight; the time of approaching darkness (Prov. 7:9; Jer. 6:4)
- Sunset; marking the duration of impurity: when a ceremonially unclean person became clean again (Lev.15)
- The beginning of the Hebrew day

Boker (morning), Meaning:

- Becoming discernable, distinguishable, visible; perception of order; relief of obscurity;
- Decreasing entropy;
- Attendant ability to begin to discern forms, shapes, and distinct identities; breaking forth of light;
- Also: 'Dawn', 'morning' (Gen 19:27; 2 Kgs 10:9)

THE SECOND DAY

-The second day involves the stretching of space, thru the separating of waters.

-We usually think of space as being empty, but it isn't.

Genesis 1:7-8: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

-Thus there were waters above the firmament and on the earth

-There seem to be a subtropical environment all over the earth, could the waters above have something to do with that?

Dr. Arnold The Hebrew word for firmament is *rakia*. It comes from the Hebrew root *raka*, which means "to spread out" or "to stretch out." This is the creation of the atmospheric heavens, the creation of the air.

-This is the second of the five 'divisions', the expanse dividing waters from waters.

-It is a kind of horizontal area extending through the heart of the waters cleaving it into two layers: upper and lower layers of water, with our atmosphere in between.

THIRD THROUGH SIX DAYS

Third Day.

9 Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so.

10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so.

12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

13 So the evening and the morning were the third day.

-The only day of the six with a double 'it was good' designation

The Trees in Genesis 2

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat...

Genesis 1:29

...and ending with

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 2:9

Trees in Genesis 2

אַשְׁל	Tamarisk (2)	רִמְן	Pomegranate (8)
אֱלֹהָה	Terebinth, (-2)	גַּמְרָה	Gopherwood or fir (8)
עַבְתָּה	Thicket (or Dense forest) (-3)	סְנָה	Thornbush [<i>Crataegus</i>] (9)
הַדְּרָה	Citron (-3)	זִית	Olive (-9)
שְׁטָחָה	Acacia (-3)	בְּטַן	Pistachio Nut (13)
שָׁקֵד	Almond (5)	לִן	Hazel (-13)
חַתָּה	Wheat (5)	חַנְנָה	Fig (14)
חַמְרָה	Date Palm(5)	שְׁרֵבָה	Willow (-15)
אַרְזָה	Cedar (-5)	אַלְוָן	Oak (17)
אַהֲלִים	Aloe (6)	נְפָן	Vine (-18)
עַנְבָּה	Grape (-6)	שְׁעִירָה	Barley (-28)
אַטְדָּה	Boxthorn or Bramble (7)	שְׁרָמוֹ	Chestnut (44)
קְרָהָה	Cassia (7)	לְבָנָה	Poplar (-85)

Missler: The verses from Genesis 1:29-2:9 are encrypted; behind those verses are the names of the 25 trees that show up in the Bible. Some think this is simply a statistical accident of the alphabet, but I find that hard to accept. The that certain words may occur randomly with equidistant letter sequencing can occur in any large corpus of text, but for them to cluster with contextual relevance to the plain above implies a deliberate design.

The Fourth Day: the sun, moon, and stars become visible.

Genesis 1:14 “God said, Let there be (or let them be visible from earth? See Job 38:9) lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; 15 and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. 16 Then God had already made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

On the Fifth and Sixth days

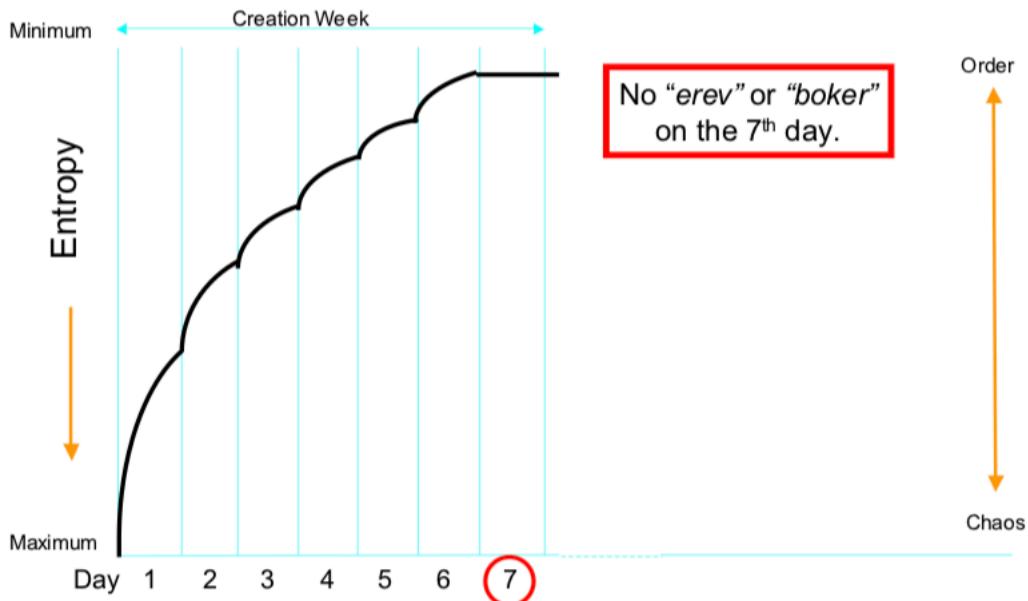
-**Fifth Day:** sea creatures and birds were created (Genesis 1:20–23);

-**Sixth Day:** land animals and man on the sixth day (Genesis 1:20–31).

The 7th Day: Sabbath Rest

Exodus 20:11 For in six days the LORD made the heavens and the earth, the sea, and all that in them is, and rested the seventh day; therefore the LORD blessed the sabbath day, and hallowed it.

Entropy Profile of the Universe



Chapter 2

-The six days of creation, plus the Day of Rest ends with 2:4

-From 2:5-25 We have the Phenomenon of Recurrence

Dr. Arnold One of the basic laws of biblical interpretation is called 'The Law of Recurrence'. The Law of Recurrence observes that often in Scripture there are two blocks of passages often side by side. The first block of Scripture gives an account of an event or a person from start to finish in chronological order. This is followed by a second block of Scripture that goes back to an earlier time within the first block, in order to give more details as to how certain things or events happened. Genesis 2:5-25 follows The Law of Recurrence relative to Genesis 1:1-2:4. In 1:1-2:4, the account of the six days of creation is followed by the seventh day.

-The second block is Genesis 2:5-25, which goes back to an earlier section of the first block, to the sixth day, in order to give more details on what happened on the sixth day as to just how Adam and Eve were actually created.

-cf. Rev. 6:9-10. Here we see the souls of those killed for Christ in the first half of the Tribulation that are under the altar in Heaven. Chapter 17 follows the Law of Recurrence and tells who killed these saints under the altar (v.6) and describes their murderer in great detail.

Summarizing the Week of Creation

Day 1: Let light be

Day 2: Stretching of space

Day 3: Land of vegetation

Day 4: Sun, moon, and stars

Day 5: Sea, animals, and birds

Day 6: Land animals and mankind

Day 7: The Sabbath Rest

The Heptadic Calendar

The Week of Days	<i>Shabbat</i>
The Week of Weeks	<i>Shavout</i>
The Week of Months	The Religious Year
The Week of Years	The Sabbatical Year
Seven Weeks + 1	The Jubilee Year

52 sabbaths
+ 7 days of Passover (including its related feast days)
+ 1 <i>Shavout</i> , Feast of Weeks (Pentecost)
+ 1 <i>Yom Teruah</i> , Feast of Trumpets
+ 1 <i>Yom Kippur</i> , Day of Atonement
+ 7 days of <i>Sukkot</i> , Feast of Tabernacles
+ 1 <i>Shimini Atzeret</i> , 8 th Day of Assembly
<u>70</u>

Gen. 1:14 Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons (*‘appointed times’*), and for days and years

“...seasons” = “the appointed times.”

The Jew's catechism is his calendar — Samson Raphael Hirsch

Definition of Dispensationalism

From: **Renald Showers**

The Usage of the Greek Word for Dispensation in the New Testament

The word *oikonomia* (*dispensation*) appears eight times in the New Testament. In six of these appearances (Lk. 16:2–4 (3); 1 Cor. 9:17 (1); Eph. 3:2 (1); Col. 1:25 (1)) it is translated ‘stewardship’ or ‘dispensation’ and refers to a responsible office or ministry entrusted to one’s care by a higher authority. In Eph. 1:10 it is translated ‘dispensation’, and refers to a particular period of time..

From: **Got Questions?**

“In light of the usage of the word for dispensation in the New Testament, the term Dispensationalism simplistically means: “A dispensation is a way of ordering things—an administration, a system, or a management. In theology, a dispensation is the divine administration of a period of time; each dispensation is a divinely appointed age. Dispensationalism is a theological system that recognizes these ages ordained by God to order the affairs of the world. Dispensationalism has three primary distinctives:

- 1) A consistently literal interpretation of Scripture, especially Bible prophecy, and
- 2) A view of the uniqueness of Israel as separate from the Church in God’s program.
- 3) The rules of each Dispensation are not about getting saved, that is only justification by faith in God’s Word. The rules are on how man is to live in each dispensation.

-Classical dispensationalism identifies seven dispensations in God’s plan for humanity.

I. THE FIRST DISPENSATION

from Dr. Arnold Fruchtenbaum

THE DISPENSATION OF INNOCENCE OR FREEDOM

DURATION of the Dispensation: GENESIS 1:28–3:8

A. The Names

- The first dispensation is given two names:
- The Dispensation of 'Innocence' or The Dispensation of 'Freedom'.
- The names are used to emphasize different aspects of this dispensation.
- The first name emphasizes the fact that Adam and Eve were innocent of any sin or sin nature at this time.
- Theologically, their created state is called "untested creaturely holiness".
- But the holiness of Adam and Eve had not yet been confirmed because they had not yet been tested as to whether they would stay true to the Word of the Lord.
- The second name emphasizes their freedom from sin; they were not slaves to sin, though untested.
- God does not test to sin, but Satan does (see James 1:13).

B. Man's Responsibility

- Under the Eden Covenant Man had two responsibilities, one to the earth and a responsibility to the Garden of Eden.
- Concerning the earth, they were responsible to rule it, to replenish it, to multiply on the earth, and to take control of it in general.
- Concerning the garden, they were responsible to till and work the garden.
- Man is responsible to carry out God's will within his own free will.

C. Man's Specific Test

- The test of the Dispensation of Innocence or Freedom was the test concerning the tree of the knowledge of good and evil.
- This was a test to see if Adam and Eve would obey the most minimal demand of the divine will.
- They had absolute authority over the entire planet.
- As far as the Garden of Eden itself was concerned, they had absolute authority over it and had the right to eat of every single tree in the garden, including the tree of life.
- If Adam and Eve had passed the test, their state would have changed from unconfirmed holiness to confirmed holiness.
- This means that they would have passed from the ability to sin to the ability not to sin, or better, they would no longer have the ability or desire to sin after their holiness was confirmed.

Angels: This was the same kind of test that all of the angels underwent when they were first created.

- All angels were created in unconfirmed creaturely holiness.
- Then came the test. Satan was the first to fail, and he was followed by one third of the entire angelic host.
- The one-third who failed the test are now totally corrupt.
- Two thirds of the angels did pass the test, changing their state from unconfirmed creaturely holiness to confirmed creaturely holiness.
- The two thirds are now no longer able to sin whatsoever.

Adam and Eve?

The same thing would have been true for Adam and Eve.

- Had they passed this test, they would have been confirmed in creaturely holiness just as the good angels and would not have been able to sin anymore.

D. Man's Failure

- Unfortunately, Adam and Eve did fail the test (and are now in witness protection somewhere in Heaven!).
- They ate of the very tree from which they were forbidden to eat.
- Just as the fallen angels, they, too, were corrupted and became totally depraved in their nature.
- Total depravity means that they had sinned unto death and corrupted every part of their being and every area of their human lives (but it did not disable their being able to do good, see Luke 11:13).

E. Man's Judgment

- The judgment in this dispensation was expulsion from the garden and the curse upon the earth.
- Man lost his perfect corruption free environment.
- The expulsion from the garden meant they were now expelled to a place outside the garden
- They would no longer be able to eat freely from every tree found in the garden, nor would they be able to eat from the tree of life (which next appears available to eat from in Rev. 22:2, 14).
- In addition to spiritual death (their sin brought into the world), man became subject to disease, deformity, accidents, and physical death, whether thru corruption/disease or inflicted).
- The woman was cursed with pain in childbirth and with the desire to rule over the man.
- Instead of having an easy working relationship with the ground, the toilsome aspect of labor was added.
- Furthermore, the curse meant the earth would no longer be his friend, but his enemy.
- As Adam would try to produce things from the earth, he would have a continual war with thorns and thistles (AKA weeds).
- In the day of eating forbidden fruit, dying he will surely die, and it is repeated: Dying he shall surely die.
- Either this is redundant for emphasis or it refers to two deaths:
 - First Spiritual death and a separation from God, which was immediate and
 - Second physical death which would follow in time and be a separation of the immaterial man from the physical.
- This slower death would be a 'mercy from God', allowing for the promised seed of the woman to come, who would be the redeemer.

F. God's Display of Grace

- The display of God's grace is seen in that, at the same time as the expulsion from the garden and the cursing of the earth took place, God also promised a Redeemer.
- In Genesis 3:15, God promised that a Messiah would someday come who would do two things.
- First, He would defeat the enemy of man, Satan, who brought about the curse, the expulsion, and the Fall of Man through his temptation.
- Secondly, He would be the One who would conquer the curse and have the curse removed, but in stages.
- Physical death, which was a result of this Fall of Man, would be overcome by the Resurrection of the Last Adam and by the ultimate resurrection of all righteous people.

Focusing

Morgan:

- THE book of Genesis is the book of origins.
- It deals with the beginnings of the facts and forces in the midst of which humanity lives, in so far as it is necessary for man to know them in order to set his life in right relationship to them.
- There is nothing final in this book.
- Things created are not seen in perfection, but rather as prepared for development.
- Evil is revealed neither as to its first origin nor ultimate development, but only in the beginnings of its operation in human life.

- The Divine plan of redemption is not fully unfolded,
- but the first movements in history toward its outworking are clearly revealed.

-The main divisions of the book are marked by the phrases:

- "In the beginning God" (1:1),
- "Now the serpent" (3:1),
- "Now Jehovah" (12:1).

-The first division tells the story of the beginnings of the material universe.

-The second division gives an account of how evil entered human history, and traces its first movements.

-The third division gives the history of the calling of a man, the making of a nation, the creation of a testimony,

- and thus the preparation for the ultimate coming of a Savior.

-These in broad outline are the divisions of the book.

-The beginnings of created things: Generation, and, at the back of all, God.

-The beginnings of evil: Degeneration, and, at the back of all, the serpent.

-The beginnings of the process of restoration: Regeneration, and, at the back of all, Jehovah.

Generation: Chapters 1-2

- In this first division there are two sections,
- which give an account respectively of the generation of the material to man,
- and the generation of man as to nature and office.

"In the beginning God created the heaven and the earth."

-In that simple statement we have the Bible declaration of the origin of the material universe;

-and it is one in which faith finds reasonable foundation.

-Interpretations of method may vary, but the essential truth abides.

-In its dignified and sublime statement reason may rest as it cannot possibly do in any theory which leaves God out of the question,

-and thus finally declares that the first cause was more or less the result of accident,

-or the existence of laws without mind, or of order without thought.

"And the earth was waste and void; and darkness was upon the face of the deep."

-It is not possible that these words describe the condition of the heaven and the earth as they were created by God.

-Between the original creation and the conditions herein described there had been a cataclysm.

-Of that revelation has given us no account.

-Speculations are interesting, but they cannot be final or dogmatic. It may be that behind the material cataclysm there was a moral catastrophe.

-Probably, if we knew all the history, we should know the truth concerning the origination of evil.

-In subsequent volumes of the Divine Library there are flashes of light which may afford some clue to the hidden things.

-The fact that Satan is spoken of as "the god of this world," "the prince of this world," may refer to a relationship he bore to the earth prior to the appearance of man.

-It may be that here angels "kept not their own principality,"

-and that in their fall they involved the earth itself in degradation from its primal perfection, and brought it to the condition described as "waste and void."

-With the words "The Spirit of God moved upon the face of the waters" begins the story of reconstruction,

-and this continues through the third verse of the second chapter.

-The method of the new birth of the earth was that of the brooding over it of the Spirit,

-and the uttering of the Word of God.

-The earth was born again by the Spirit and the Word.

- A careful study of this section and of the following one will reveal the fact that two words are made use of to describe the Divine action.
- The Revised Version has indicated the difference by the use of our words "created" and "made."
- The Hebrew words of which these are translations do not indicate the same thing.
- The first, "created" indicates an essential making, a bringing into existence.
- The second, "made," suggests rather the origination of new forms by the use of things already created.
- It is of great interest, and moreover of value, to notice the places where the word "created" is used.
- It occurs first in the declaration concerning the origin of material things.
- It occurs again at the point where life rises from the non-sentient to the sentient.
- It occurs, in the third place, at the story of the coming of man.
- Between these the word used is always "made."
- This fact reveals that at the points indicated there was a new act of God,
- introducing an entirely fresh order of being.
- It is worthy of notice that these words occur exactly where the evolutionary theory has never yet been able to bridge a gulf.
- The evolutionary process demands a primal fact from which everything goes forward.
- It cannot supply it.
- It is supplied by the declaration "In the beginning God created."
- It has never been able to discover the link between the nonsentient and sentient;
- that link is here supplied in the affirmation "God created ... every living creature."
- It has never been able finally to discover a link between the highest form of animal life and man;
- that link is supplied in the affirmation "God created man in His own image."
- Whereas according to this account He was ever the immanent God, by His own wisdom and power
- producing every new form of already existing life,
- He did also at certain periods in the process by direct, essential, new creation, create a crisis from which the order proceeded anew.

- There are those who affirm that in the first two chapters we have two distinct accounts of the creation of man;
- And moreover, some declare that they contradict each other.
- As a matter of fact the first story places man in his relation to the material universe.
- He is seen as the crowning work in creation, the last of a succession,
- whether a succession of separate events or of evolutionary processes is not declared.
- Whatever the process, he is seen to be the crown of the material creation.
- In the second story he is shown to be more than this.
- There an explanation is given of that spiritual quantity which is found in man and in no other creation.
- It describes the process by which man became different from, and superior to, everything which had preceded him.
- He was made of the dust of the ground, that is, he had come from the common origin.
- His creation as man was due to the fact that God breathed into his nostrils the breath of lives.
- By the possession of God-breathed lives he was differentiated from everything which had preceded him.
- This being, at once related to the material universe, and yet kin of God, was placed at the center of creation,
- to govern it in co-operation with God. He was to reign over all beneath him.
- The garden in which he found himself was not the ultimate goal.
- It was the opportunity for the exercise of the functions of the life bestowed.
- Within it there lay potentially the city, which man was to build by the cultivation of the forces of the garden,
- And by exercising authority over creation under the authority of God.
- The relation of man to God and Nature was conditioned by a simple and yet perfectly clear command,

- which indicated the limits of liberty.
- There were things which he might do.
- There were bounds beyond which he might not go.
- His liberty consisted in loyalty to the law of God. Of these fundamental truths the trees of the garden afforded sacramental symbols.
- Of all save one he might eat; of this one he might not eat.
- It stood in the presence of his life, marking the bounds of his freedom.
- Man was completed by the bringing to him of one who was of himself, and in whom he found the true complement of his own nature.
- In man and his companion the likeness of God was complete.
- "In His own image ... male and female created He them."
