

HOW TO TEACH DISPENSATIONAL TRUTH



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PUBLISHER'S NOTE

The Scripture quotations found herein are from the text of the Authorized King James Version of the Bible. Any deviations therefrom are not intentional.

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Preface

Readers of modern English translations of the Bible can hardly fail to notice that the only verse in the Bible telling a Christian to STUDY the Bible has been done away with in the *NIV*, *NASV*, *ASV*, *NKJV*, *NRSV*, *RSV*, *CEV*, *TEV*, *NEB*, *RV*, and the other ninety-plus. This verse is 2 Timothy 2:15, which says (in every edition of the *Authorized Version*, for 381 years): **“STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”**

This remarkable “redaction” is all the more remarkable when one considers that the verse not only tells a Christian *what* he is to do with the Bible, but *how* he is to do it and *why* he should do it. Somewhere down the line, our “good, godly, dedicated, qualified scholars” (who swear fidelity to “plenary, verbally inspired, original autographs”) decided that every member in the Body of Christ should be kept in the dark about *what* he was to do with his Bible, *how* he was to do it, and *why* he was to do it.

You are to assume that the author of such a project was the Holy Spirit. Who else could it have been? Could it be that men who STUDIED all their lives, until they deemed themselves worthy of altering more than 50,000 words in the *Authorized Version*, don’t want YOU to “study”? Could such a thing be?

Evidently.

There is no command for anyone to STUDY **“the word of truth”** in the *New International Version*, *New American Standard Version*, or the *New King James Version* (the version for the Radio “Bible” Class of Richard DeHaan).

There is no command for anyone to STUDY **“the word of truth”** in the Bibles recommended by Bob Jones III, Stewart Custer, James Combs, James Price, Arthur Farstad, Wilbur Pickering, or Dr. A. T. Robertson. AWANA is trying to interest children and young people in STUDYING a Book that has no commandment in it to STUDY it!

This is in 1992. You’ll have to admit, it is unique in the history of Protestant Christianity. Here is a New Testament commandment given to the Body of Christ by the Apostle Paul; it has been read and memorized for over 380 years. Suddenly, in the late twentieth century, it disappears, even from a “Bible” that professes to be a “King James” Bible (the *NKJV*). You will have to admit, you are living in strange times, the weirdest times “Christianity” has ever been through.

In the second clause in this verse (**“rightly dividing the word of truth”**) is found the METHOD of Bible study, if it is going to be a Scriptural method of study. This method is *negative*; you are to “divide” something. You are not to “integrate” anything, you are not to try to get anything (or anyone) “together,” and you are not to “join together” what “God hath sundered.” You are to DIVIDE; you are to SEPARATE; you are to “put asunder” what God “hath not joined.” Since this smacks of “negativism,” “unproductiveness,” (NEA cliché), and “non-positivism” (NEA cliché), all of the “good, godly,” Fundamental, Conservative, and Evangelical scholars of 1880–1992, simply threw the Scriptural method for studying the Scriptures out of the Scripture (*NKJV*, *RV*, *RSV*, *NRSV*, *ASV*, *NASV*, *NIV*,

CEV, TEV, NEB, etc.): 100 percent agreement between Catholics (*New Jerusalem Bible, New American Bible*, etc.), unsaved Liberals (*RSV, NRSV*, etc.), dead, orthodox Conservatives (*RV, ASV*), Fundamentalists (*NASV, NKJV*), Neo-Evangelicals and Charismatics (*TEV, CEV, TLB*), and Jehovah's Witnesses (*NWT*), plus commercial salesmen (Thomas Nelson and Sons, The Lockman Foundation, etc.).

You are to believe this was the work of the Holy Spirit because among the apostates who did this work were Truman Dollar, A. V. Henderson, Curtis Hutson, Wally Criswell, James Price, Arthur Farstad, Elmer Towns, Jerry Falwell, Stewart Custer, Bob Jones III, Bob Jones Jr., and every faculty member at PCC and Liberty University who USES an *NIV* or *NASV*.*

These were the same apostates who warned you about “KING JAMES ONLYISM.” They did it knowing that if you picked up *any* Bible but a *King James Bible*, you would lose the truth on how to study the Bible and the motive for studying it. Nice folks; nothing but the best!

If you subscribed to “Dead Duck Otherism” (the antonym for “King James Onlyism”), you would lose the truth. The truth you would lose would be the most valuable truth in the entire Bible for a saved sinner who had just received Christ as his Saviour.

No one truth could be as important as getting a new Christian to submerge himself in the Book (Psa. 1:2; 1 Pet. 2:2) so he could get “built up” (Acts 20:32) in the faith. This truth was removed by the Fundamentalists and Conservatives (1901–1992), who invented the term “King James Onlyism,” in order to cover up their own desperate and wicked perversion of a Biblical truth found for 380 years in America and England. It no longer can be found, at least if you let “King James Onlyism” scare you into going to an *NIV, NASV, NKJV*, or any other (*NEB, CEV, TEV*, etc.).

Obviously, the apostate Nicolaitans, at PCC, BJU, BBC, Tennessee Temple, Moody, Fuller, Wheaton, and Grace Theological Seminary, are not engaged in any work with which the Holy Spirit has anything to do. No really “godly” man would even think of destroying the most essential commandment given to new Christians and to young men (Timothy) who were called to preach (as Timothy was). Their profession of allegiance to “historic positions,” that boast about unseen, unread, “plenary, verbally inspired, original autographs,” must be nothing but the false profession of a professional con-artist (see Eph. 4:14).

In this work, you will see why “**rightly dividing the word of truth**” is the proper method of studying the Holy Scriptures. We call this type of study an attempt to grasp “Dispensational Truth”—the truths that apply to DIFFERENT dispensations in the Bible. “Differences” divide people. Differences put division between people and things. Thus, “differences” divide Scriptural passages (and sometimes verses and even sentences) into separate, segregated units. It is a *negative* operation. It is the operation given to us by the Holy Spirit in the *King James Authorized Version* (any edition, from 1611 to 1980) and is found in no other English Bible in the world, including the *NEW KJV*.

Chapter One

A Survey of the Backgrounds of “Dispensationalism”

All Bible readers, including Atheists, Liberals, Agnostics, and Catholics, will observe a decisive division between Malachi and Matthew, when examining the Scriptures. It is perfectly apparent that a gap exists between Malachi chapter 4 and Matthew chapter 1, and this gap would be evident even if the reader knew nothing about the time element involved (the length) between the historical origination of the two books. The books preceding Matthew are commonly called “*The Old Testament*.” The Gospel according to Matthew begins “*The New Testament*.” If the word “dispensations” refers to periods of time (and more on that later), then there are certainly two distinct periods of time found in the collection of sixty-six books: one would be Genesis to Malachi, and the other, Matthew to Revelation. These periods of time (depending upon who used what chronology, for what purpose) would constitute two “dispensations” (if a dispensation is a period of time; more on this later) roughly running 4000 B.C. to 389 B.C., and then 4 B.C. to A.D. 90. Variants occur: 4004 B.C. to 400 B.C., and the 4 B.C. to A.D. 90, or sometimes 5000 B.C. to 400 B.C., followed by 2 B.C. to A.D. 90–150. At any rate, two distinct time periods are covered. In *this* sense, every Bible reader has to be a “Dispensationalist.” All Catholic popes, bishops, priests, and archbishops recognize TWO distinct time periods called “Testaments”; and all amillennial, premillennial and postmillennial Protestants recognize these two periods of time called “The Old Testament” and “The New Testament.”

The contemporary nonsense you hear today (1980–1992), emanating from such places as the *Sword of the Lord*, Bob Jones University, Baptist Bible College, Tennessee Temple, Pensacola Christian College, Liberty University, etc., to the effect that “men are saved the same way in the Old Testament as they are in the New Testament” is just pious claptrap. This nonsense is propagated by changing the tense of the verb “to be” (which is a common thing among all apostate Fundamentalists, when talking about the Bible being “the Word of God,” etc.). It is true, that all saints, eventually, wind up saved by the shed blood of Christ, if they get to heaven at all. But to imply (by changing “were saved” to “ARE saved”) that the Old Testament saints, under the law, were saved (not “are saved”) the same way New Testament saints are saved is just heretical nonsense.

No one from Genesis to Malachi had anything more for a blood atonement and redemption than the “**blood of bulls and of goats**” (Heb. 10:4). No one in the Old Testament was “cleared” of their sins, even after their sins were forgiven (Exod. 34:7) and righteousness was imputed to them (Rom. 4:1–6). No one in the Old Testament was placed into the Body of Christ, no one in the Old Testament was spiritually circumcised, none of them were born again, and none of them went into the presence of God in the third heaven (2 Cor. 12:1–4) when they died. To say that their salvation was IDENTICAL to Romans chapters 4–5, 10 and Ephesians chapter 2 is simply to dingaling like a ding bat.

Old Testament salvation and New Testament salvation cannot be the same for the obvious reason that two DIFFERENT Testaments had to be instituted (Heb. 7:19–22) and recorded (Luke 1:1–4).

Anyone can see this, at a glance, if they read the Bible through one time. The **“better testament”** (Heb. 7:22) is NOT the Old Testament (see 2 Cor. 3:14). Not one man in the Old Testament had his sins paid for permanently or was **“redeemed”** (Rom. 3:24; Heb. 9:12) until AFTER Matthew chapter 27.

More discerning souls, digging a little deeper into the Scriptures (Acts 17:11), see, immediately, that even in Matthew everything up to Matthew 27:50 is standing, *doctrinally*, in the Old Testament. The “New” Testament is not even instituted until Matthew 26:28. Even then, it is not in effect, for it cannot come into effect until **“the death of the testator,”** (Heb. 9:16)

This clearly delineates THREE periods of time that are not exactly identical. So if the word “dispensation” means “a period of time” (we’ll get to that in a minute), the New Testament “Gospels” are just describing how the New Testament came into being. Technically, Matthew chapters 1 through 27; Mark chapters 1 through 15; Luke chapters 1 through 23; and John chapters 1 through 19 are IN THE OLD TESTAMENT. Note! Everyone in those passages is under the Old Testament Jewish Law and Commandments, as given to Moses. Not one “Christian” pops his head out of the bushes, anywhere, in the first twenty-seven chapters of Matthew, the first fifteen chapters of Mark, the first twenty-three chapters of Luke, or the first nineteen chapters of John. But as far as that goes, you not only never found one “Christian” living anywhere on earth during Christ’s entire lifetime, but you never found any Christian present at Pentecost or in the first ten chapters of The Acts of the Apostles. It has been strictly mythological legend that has led many professing Christians to believe that “Christians” got the “initial evidence of the Baptism of the Holy Spirit” at Pentecost, or that “the Christian Faith” was taught ORALLY before the New Testament was written. (That last piece of fictitious nonsense is the official teaching of the Roman Catholic Church.)

The first “early Christians,” in the Bible, are nowhere in evidence until Acts 11:26, and then, NONE of them are like ANY disciple of Christ before Acts chapter 2. “Christians” are converted *Gentiles* who do *not* attend the temple (Acts 3:1), are *not* circumcised (as all the Apostles were), and they do *not* observe the Jewish Sabbath. The Roman Catholic “Christians” of Matthew, Mark, Luke, and John are Old Testament *Jews* under the Law. Furthermore, no ability to interpret is necessary to see this immediately. You simply pick up the Book and read it.

This truth brings up a “dispensational” problem. Is there an intermediate period of time between the installation of the New Testament (Matt. 26:28) and the Christians (Acts 11) who believed it and applied it?

More trouble. Any careful reader—and they are few and far between these days—reading Exodus would be struck with the sudden and dramatic appearance of the **“tables of stone,”** containing the “Ten Commandments” (Exod. 20:1–17; Deut. 4:13). There is something going on in Exodus chapter 19 and Exodus chapter 20 that is completely unlike anything you could find in the book of Genesis. Furthermore, Christ says **“the law and the prophets were until John [the Baptist]”** (Luke 16:16), while the apostle John says **“the law was given by Moses”** (John 1:17). There is, obviously, a period of some 2,500–2,800 years of Bible history taking place BEFORE the Law of Moses shows up. Genesis deals with this period of history (4000 B.C. to 1500 B.C., approximately). This means that

the Old Testament itself has TWO time periods in it: one from Adam to Moses (see Rom. 5:14) and the other from Moses to Christ (see John 1:17). Whether we like it or not, we are going to have to deal with a minimum of FOUR dispensations, not just an “old” and a “new” Testament. Here before us are:

I. Adam to Moses.

II. Moses to John the Baptist.

III. An Intermediate Period from John the Baptist to the completed Blood Atonement (Heb. 9:16).

IV. A New Testament, running from Matthew chapter 27 (Mark 15; Luke 23; John 19) to an indefinite time in the “end,” somewhere ahead of us.

Note, also, that the Mosaic law is connected with salvation by WORKS (Exod. 19:8; Deut. 30:16; Ezek. 3:20; Rom. 10:1–5), whereas the Pauline Epistles (written after Acts 11:26 to Christians) omit ANY kind of works when discussing SALVATION (Titus 3:5; Eph. 2:1–6; Rom. 10:9–10; Acts 13:38–40). To say that men were saved “THE SAME WAY” under both of the Testaments would be to identify oneself as a juke joint junkie; you wouldn’t know what you were talking about. Imagine a “Christian” under the New Testament trying to obey Matthew 5:19–20, given to Old Testament Jews under the law, when not even PAUL paid any attention to Matthew 5:22, Matthew 5:29, or Matthew 5:39. All of those passages are BEFORE the institution of the New Testament.

Having seen the problem involved in “**rightly dividing the word of truth**” (2 Tim. 2:15), we must take a very close look at this word “dispensation,” which, heretofore, has been used (constantly) to mean “A PERIOD OF TIME.” It certainly does NOT mean this, *basically*, and the spiritual damage done to the Body of Christ by such “Dry Cleaners” as Cornelius Stam, Ethelbert Bullinger, J. C. O’Hair, Baker, Moore, Watkins, and others, by teaching that it DOES mean “a period of time,” is “impressive.”

In 1640, William Gouge (1575–1653) gave us six dispensations, as follows: Adam to Noah; Noah to Abraham; Abraham to David; David to the Captivity; the Captivity to the Birth of Christ; the Birth of Christ to the White Throne Judgment. This system resembled the Roman Catholic system of Augustine. It left out the Mosaic Covenant and spiritualized three-fourths of the Old Testament, teaching no restoration of Israel and no Millennial Reign. The Gentile church of Gouge’s day and age was to reign.

Pierre Poiret (1646–1719) gave a Premillennial system which was Calvinistic. In six volumes, he described: The Oeconomy of the Creation; the Oeconomy of Sin; the Oeconomy of the Restoration; the Oeconomy of the Incarnation; the Oeconomy of the Cooperation of Man with the Operation of God, and the Oeconomy of Universal Providence. His seventh dispensation was a literal, one thousand year reign of Christ (according to Arnold Ehlert, *A Bibliographic History of Dispensationism* [Grand Rapids: Baker Book House, 1965], p. 35). Poiret had SEVEN Dispensations in SIX volumes.

Isaac Watts (1674–1748) tried it this way: The Dispensation of Innocency, the

Dispensation of the Covenant of Grace, the Noahical Dispensation, the Abrahamical Dispensation, the Mosaical Dispensation, and the Christian Dispensation. He misses the Davidic Covenant, the Throne of David, the Rapture, the Tribulation, the Restoration of Israel, and the Millennium.

Other dispensational systems have been worked out by *John Taylor* of Norwich (1694–1751), *John Flechiere* (1729–1785), *David Bogue* (1750–1825), *Adam Clarke* (1762–1832), *John Priestley* (1733–1804), *George Faber* (1773–1843), and *David Russell* (1779–1848) before Darby, Cronin, and Bullinger showed up. Naturally, there is not one Roman Catholic in the list. Catholics are not Bible readers, so “**rightly dividing the word of truth**” is as foreign to them as Mary’s other children (Psa. 69:8–9). No Catholic ever knew enough about the Bible even to discuss dispensations until the works of C. I. Scofield and Clarence Larkin were common, public domain (1909–1929).

John Nelson Darby (1800–1882), of the Plymouth Brethren, writes the “Preface” for Scofield. He gives us seven dispensations (Paradisaical to the Flood, Noah, Abraham, Israel—under the Law, under the priesthood, under the kings—Gentiles, the Spirit, the Millennium). *Samuel Jarvis* (1787–1851) divides the Bible off into the following sections: The triumph of Satan (Gen. 3) to the Flood; the Flood (Gen. 6) to an indefinite time in the future; from the Call of Abraham to the Law; from the History of Israel to the Captivity; from the Return (Ezra and Nehemiah) to A.D. 70; from the Resurrection of Christ to the Second Advent when the Last Judgment (Rev. 20) will take place.

Other dispensational layouts can be found in the works of *J. H. McCulloh*, *John Pye Smith* (1774–1851), *John Cox* (1802–1878), *John Cumming* (1810–1881), *Judge Joel Jones* (1795–1860), *W. C. Bayne* (1808–1887)—who gives THREE dispensations, *Charles Hodge* (1797–1878)—who gives FOUR dispensations, *Robert L. Dabney* (1820–1898), *John R. Graves* (1820–1893) and *Samuel Andrews* (1817–1906).

You see, when “Ruckman” is accused of teaching “different plans of salvation,” he is not the first even to *consider* it. William Parlane, George Pember, Robert Cameron, George Wilson, and Adolph Knoch all recognize a difference between the way Noah was saved and Moses was saved, or the way David was saved compared to Saul. George Saltau has NINE dispensations. A. E. Knoch gives TWELVE. *Bullinger* (1837–1913) has a balanced system of SEVEN dispensations where the first and seventh match, the second and sixth match, and the third and fifth match:

- I. The Edenic State (*Innocence*)
- II. Mankind as a whole (*Patriarchal*)
- III. Israel (*Under the Law*)
- IV. The Church of God (*Dispensation of Grace*)
- V. Israel (*Judicial*)
- VI. Mankind as whole (*Millennium*)
- VII. The Eternal State (*Glory*)

Other systems can be found in the works of Norman B. Harrison, George H. Gudebrod, C. A. Chader, Harry Ironside, David L. Cooper, Arthur Isbell, George Croly, Algeunon Pollock, Lewis Sperry Chafer, and Isaac Haldeman.

There is some good and some bad in all these systems, and there are omissions and additions in all of them. Nearly all of them fail to go into the details of salvation in the “end time,” which would include The Great Tribulation and the Millennium. When any of these Bible scholars (and some of them were just “students”) hit Hebrews chapters 3, 6, and 10; Matthew chapters 24 and 25; Revelation chapters 12, 14, and 22, they tend to “fizzle out.” “Their scholarship suddenly gets a little “fuzzy.”

Today, Clarence Larkin and C. I. Scofield furnish most modern “Dispensationalists” with their Scriptural dispensational systems. The “Bereans” (Hyper-Dispensationalists) stick pretty well to these systems, but make several drastic changes in the Book of the Acts, which Scofield and Larkin do not go into. The basis for these “redactions” are the works of *Ethelbert Bullinger* (1890) and those who followed him. Hyper-Dispensationalism is characterized, mainly, by the elimination of water baptism following the conversion of a sinner to Christ, an over-emphasis on 2 Corinthians 5:19–21 and the “Pauline message” (see pp. 25–26), a lack of emphasis on the local New Testament church, and an ultra-GRACE format that eventually leads to Hyper-Calvinism and “Hardshell” predestination. (Bullinger and Cornelius Stam were both “five point, TULIP” Calvinists, who were absolutely incapable of leading anyone to Christ.) In addition to this, the “Hypers” are markedly lacking in any type of moral or spiritual standards when it comes to separation, dress codes, “abstaining from all appearance of evil” (1 Thess. 5:22), personal evangelism, support of foreign missionaries, and production of soul-winning pastors and evangelists. In this last department, their batting average is about .020. We shall now take a look at what this word “dispensation” actually means, and then locate some “dispensations” in the Holy Scriptures.

Chapter Two

What is a “Dispensation?”

The Greek word, for this English word, is “*oikonomia*,” and it doesn’t mean a “period of time” at all; it means “the laws by which a household is operated, or the way the master of a house arranges his household.” Our word “ecumenical” comes from this word. Still, this word has been used, ever since 1700, to mean “a period of time.” This, of course, is due to the fact that as the Master of the house (Heb. 3:2; Eph. 2:19), God sets up different ways of running His “family” at different times, according to His own wisdom. TIME BRACKETS show up where alterations in method and protocol take place. Clarence Larkin’s *Dispensational Truth* is the real granddaddy of all the work done since 1929. It is a superb, Scriptural work, but in constructing the charts, the time element is very conspicuous—it has to be. The law was given at a certain time, in a certain place. Christ died on the cross at a certain time, in a certain place, etc. Larkin’s charts are well done: they are excellently drawn, and everything in them that is true, Scripturally, can be found in ANY edition of a *King James Bible*. No knowledge of Greek or Hebrew is necessary to understand one “dispensational” teaching in the entire book of over four hundred regular pages. Before Larkin (Scofield, 1909, for example), a number of dispensations were listed and commented on with several hundred Scriptural cross references (see p. 8).

In the 1920s and 1940s, many dead, orthodox Evangelicals turned to “Dispensationalism” to get out of personal work, calls to the mission field, the commandment to preach against sin, baptizing converts, preaching on the street, etc. These people wound up calling themselves “Bereans” because they fancied that they “**searched the scriptures**” (Acts 17:11) more thoroughly than the other Christians in the Body of Christ. These “students of the Scripture” were not soul winners, they were not evangelistic, they were not persecuted for their “stand,” and they no more resembled the apostle they were told to follow (1 Tim. 1:16; 1 Cor. 11:1) than they resembled Billy Sunday, Dwight L. Moody, J. Frank Norris, or “Pappy” Reveal. The reason for this was that the average Methodist, Catholic, Presbyterian or even Southern Baptist was so ignorant of the Scriptures that they could not grasp what a Berean was “driving” at when he began to go into the intricacies of how New Testament doctrine progressed gradually throughout the Book of Acts. Discussing “dispensationalism” with a Campbellite “elder,” in regards to Acts 22:16, for example, would just be wasted time. No Camp-bellite knows the difference between a Pentecostal Israelite in Acts chapter 2 and a “spiritual Jew” in Romans chapter 2. Imagine trying to convince a Roman Catholic that water baptism was not for “this dispensation” when he wasn’t even baptized to start with; he was sprinkled. The “big game,” for the Bereans, was independent, Bible-believing Baptists who studied the Bible. These were the ones the Bereans could talk out of “water baptism for this age,” etc., if they got the novice when he was still “green” after conversion (see 1 Pet. 2:1–3). “Bereans,” today, are nothing but baptized Baptists who left Baptist churches and became interdenominational “dispensationalists.”

The key to getting rid of water baptism, and preaching against sin, demanding

repentance from sinners (see Paul in Acts 20:21), avoiding conflict with religious authorities, maintaining a good income without getting into a “fulltime ministry,” and rejecting what Paul said about elders, deacons, and so forth (1 Tim. 3) is one expression found in one Pauline Epistle. It reads as follows: **“If ye have heard of the DISPENSATION OF THE GRACE OF GOD which is given me to you-ward:”** (Eph. 3:2).

Now, look at the verse carefully (as no Berean ever looked at it). If a dispensation is “a period of time,” then a “period of time” was given to Paul. Conversely, “a period of time” had to be given to Adam and one given to Moses and so forth. Notice: **“given me.”** What period of time began with Paul? Why, it would have to be **“the grace of God.”** That would have to be the name of the period. You cannot avoid this, if you can read fourth-grade English. The proof is the fact that Cornelius Stam and the *Berean Searchlight* have a *period of time* which, they say, “began with Paul.” However, at this point, the “Dry Cleaners” make a mad scurry, in all directions, to avoid an obvious problem: with Paul’s WHAT? His *conversion*? Did **“the grace of God”** time period begin in Acts chapter 9? That will never do, because Paul was baptized in water in Acts chapter 9, and all “Bereans” teach that water baptism is not for this “age.” What age? The age of **“the grace of God”**? (That was the proof text just used.) But no! now it becomes “the Church Age, “ not the “Age of the Grace of God.”

Second problem: there is no verse in the New Testament that speaks about a dispensation called “the Church Age.” It was substituted so you couldn’t date the TIME the **“dispensation of the GRACE OF GOD”** began. Did this period begin with Paul’s *ministry*? No, he baptized them all through his ministry (Acts 16:32–34, 18:8), even though he was not “sent to baptize” (1 Cor. 1:17). One “Berean” starts the Church Age in Acts chapter 9, another one at Acts chapter 18—to get rid of the last case of water baptism mentioned!—and the rest leave out the church (**“which is his body”**) until AFTER Acts chapter 28, thus getting rid of 1 and 2 Corinthians; Romans; Galatians; 1 and 2 Thessalonians; and Acts chapter 20 as New Testament doctrine for a New Testament Christian in “The Body.”

We call this perversion of Scripture “Hyper-Dispensationalism. “

In Pensacola, in the 1980s, the “Bereans” got so shook up with constant encounters and dialogues with young men from Pensacola Bible Institute; they finally invented a brand new “Berean” doctrine and put it on as an Addendum to Cornelius Stam’s “dry cleaning” establishment. They took the position that TWO Bodies of Christ are to be found in the book of Acts. One of these is a Jewish body, composed of Jewish apostles preaching “works,” along with the “gospel of the uncircumcision,” and the other is a body of Christians, preaching Paul’s gospel of the grace of God, as the “gospel of the uncircumcision.” The first Body gradually “peters out” at an *unknown date*, sometime around A.D. 70, while the other “One Body” goes on up to 1992.

We call this perversion of Scripture “Hyper-Dispensationalism.”

You can see, by now, why Hyper-Dispensationalism would have no attraction to Catholics, Methodists, Lutherans, Presbyterians, Charismatics, Southern Baptists, Episcopalians, or Mormons. It is much too complicated. The Dry Cleaners have apostles

“in Christ” (John 17:21, 23), without being in His **“body”** (1 Cor. 12:13), and they have people added **“to the Lord”** (Acts 5:14) without coming in contact with Him (Eph. 5:30). In the Hyper’s system, no one is **“in Christ”** until Paul; although Paul himself says THEY WERE (Rom. 16:7). In the Hyper system, the Body of Christ is not **“the church of God”** (Gal. 1:13), although Paul himself said it was (1 Cor. 10:32; 1 Tim. 3:15). Hyper-Dispensationalism is often Hyper-Illiteracy.

We are not Hyper-Dispensationalists.

Well, what are we?

Going back to Ephesians 3:2, notice how the Bereans failed to **“search the scriptures.”** If they had really searched the Scripture, they would have found this same thing, written by the same author (Paul): **“Whereof I am made a minister, according to the DISPENSATION OF GOD which is given to me for you”** (Col. 1:25).

Now, look at that carefully, comparing Scripture (Col. 1:25) with Scripture (Eph. 3:2). Notice the wording in both places is identical, by the same author. Being unable to compare **“spiritual things with spiritual,”** the “Bereans” violated the first, primary rule of hermeneutics by private interpretation: THEY ABANDONED THE SCRIPTURES WHEN SETTING OUT TO INTERPRET THEM. Here are people who profess to know all about the “differences between Peter’s ministry and Paul’s ministry,” but when they come to a New Testament verse, they handle it just like the Roman Catholic priests in the Vatican hierarchy handle it: without reference to the Scriptures. Know what the problem was? Look at the verse (Col. 1:25).

Who, on God’s earth, ever heard of a “period of time” called “GOD”?

“THE DISPENSATION OF GOD which is given to me for you.”

“THE DISPENSATION OF THE GRACE OF GOD which is given me to you-ward.”

Could you look the Author of Holy Scripture in the face and tell Him that either of those expressions was “a period of time?”

Why, you could no more do that than you could play ping-pong on the bottom of the Marianas Trench. No man could, not even the Bereans. So they privately interpreted the second expression to mean a period of time, and then left Colossians 1:25 standing out by itself, with no reference at all to Ephesians 3:2, although *the wording was identical*. In both places, the meaning was identical, because the wording was identical. In both places, the meaning was:

“If you heard about the GRACE that God DISPENSED TO ME to make the mystery known...” (Eph. 3:1–3).

“I am made a minister to the church because God DISPENSED that job to me. It was His arrangement for THAT household” (Col. 1:25).

And if you were blind as a Dry Cleaner, you still couldn’t have missed the fourth-grade explanation of BOTH verses found in the context of Ephesians 3:1–3. Here it is:

“Whereof I was made a minister” (see Col. 1:25!), **“according to the gift of the**

grace of God given unto me” (Eph. 3:7).

“**The dispensation of the grace of God**” was the GRACE God dispensed to Paul to put him in a certain position where God could reveal mysteries to him. “A period of time” is not even hinted at in either passage, Colossians or Ephesians. “**The grace of God**” is not the name of any “dispensation” as a period of time. It is not even a title. God was the SUBJECT. He dispensed grace to Paul.

Ephesians 1:10 is a place where you could say a “period of time” was involved. But even then it is the “laying out” or “planning” or “arrangement” of “**the fulness of times**” that Paul is talking about. We may use the word “dispensation” for a period of time because when we are discussing “dispensations,” we discuss them within certain time brackets, but Ephesians 3:1–3 has no reference to a period of time at all. “**Grace**” came with Jesus Christ, not Paul (John 1:17), and that means if it was a “period of time,” it began with the Incarnation (Heb. 1:6). This would conflict with Galatians 4:4, which says Christ was born in a period of time called “THE LAW,” not “Grace. “

Now, the pastor or teacher who wishes to teach “Dispensational Truth” can begin to see the complications involved. The extremely simplistic manner in which the Bereans “**search the scriptures**” cannot be followed. While pretending to be very deep and profound, it turns out that their reputed detailed and minute examination of passages is really just someone “muddying the waters” with non-essential matters. They are not dealing with the heart of the matter anywhere. To neatly exclude Matthew, Mark, Luke, and John from teaching “One Body” doctrine doesn’t do anything but make a liar out of Paul in 1 Timothy 6:3. Pretending the One Body doesn’t show up till after Acts chapter 28 draws a hard and fast line at Acts chapter 28 that “wrongly divides” not only the Scripture, but Christ Himself (1 Cor. 1:13 and 1 Cor. 12:11–12).

When we really get to studying “periods of time,” there is going to be a great deal more to them than just an Old Testament and a New Testament, or even a Pauline and Petrine “gospel.” You cannot run a straight dividing line (“**rightly dividing the word of truth**”) through the Book of Acts at any ONE point. There are, in the book of Acts, *ten chapters* that are crucial in understanding a gradual transition from Peter to Paul, from Moses to Christ, from the Old Testament to the New Testament, and from salvation by faith and works to salvation by grace through faith without works (but more of THAT later).

In what follows, we are going to locate our “periods of time” by COVENANTS: agreements between God and man, or simply interventions by God to set up an agreement. This will yield more truth than locating “periods of time.” We will let the covenants mark the boundaries of each “period of time,” understanding that, Scripturally speaking, a “dispensation” is NOT a period of time but a manner or method which God sets up during a period of time, which will operate during that period. In Paul’s case, it was God giving him the GRACE to explain the mysteries of the church, the indwelling Christ, the believer’s unification with Christ, the Rapture, and the Incarnation. (You see, there was more to Paul’s mysteries than the Dry Cleaners’ “mystery” of Ephesians chapter 3.) In their haste to convert Bible-believing, Baptist young couples into interdenominational, dead, orthodox “evangelicals,” the Bereans forgot to “search the scriptures.” We will not be that careless.

Chapter Three

Locating the Time Periods

If a man picked up a Bible and tried to teach it to someone, beginning at Genesis, the first thing he would find would be an indefinite period of time located between Genesis 1:1 and Genesis 1:3. This is described in 2 Peter chapter 3 (which is NOT a reference to Noah's flood). There is no "gap theory" to Genesis 1:2; there was a real flood (see *The Bible Believer's Commentary on Genesis* [Bible Baptist Bookstore, 1969], Gen. 1:1–3). From Genesis 1:3 on, things run smoothly into Genesis chapter 2. No particular talent or research is needed to see that the six days of "re-creating" are twenty-four hour periods. However, when we get into Genesis chapter 2, we find the first semblance of a real "dispensation," for here is God REVEALING HIMSELF to Man—and after all, that is what the rest of the Book (Genesis and the next sixty-five books) are all about (Heb. 1:1). God reveals Himself to a man in a GARDEN. His "plan of salvation" is:

1. If you want to stay alive don't BELIEVE anything and don't have FAITH in anything; just "keep yore cottin-pickin' mouth offen that there *fruit*." (The plenary, verbally inspired original "automobile.")

2. "Iffen you wants to drop daid, get yore' mouth on it."

That is the "GOSPEL," according to Genesis chapter 2.

Salvation by WORKS, and "that not of faith but of SIGHT" (2 Cor. 5:7). There is not the slightest *hint* of Acts 16:31; Romans 10:9–10; or Acts 13:39 anywhere in Genesis chapter 2. There are no Ten Commandments, there is no Golden Rule, and blood atonement of any kind is out of the question. Adam is "saved" by works" and that of himself"; it was not "the gift of God" because he didn't have it. To say this salvation was like that of the New Testament is to confess that your pilot light "has done gone out."

We will not run into this "works" plan of salvation again before we get to Revelation chapter 20; it will not be found, as it is here (purely works), anywhere between Genesis chapter 3 and Revelation chapter 19.

Here, teach the student to mark out "THE *EDENIC COVENANT*." This is an agreement to which man agrees when he is in a garden, the Garden of Eden. The man is alone at the time, and the covenant is one-sided. Adam makes no contribution; he simply agrees to the instructions.

Our first "dispensation" could be Genesis 1:1–1:2, our second one would certainly be Genesis 1:3 to Genesis 2:8. This second one will continue until Genesis 3:14, and there it will be superceded by what we may call "THE *ADAMIC COVENANT*." We cannot tell how long this second dispensation lasted, although it could not have been more than 130 years; it probably was less than forty (see Gen. 5:3 and notes on Christ as "**the last Adam**").

Before going into the details of these two covenants, let us see if we can pick up the other ones, and, consequently, some approximate "time periods" which might be called

“dispensations.”

Here is one ending in Genesis 3:1–5. Man gets run out.

Before he gets run out, God makes a covenant with him (Gen. 3:12–17).

Here is another one ending in Genesis chapters 8–9. After it, God makes a covenant with a man (Gen. 8:21). We may call this covenant a “*NOAHIC COVENANT*” (see Gen. 9:1–16), for it is made with Noah and his family.

Here (Gen. 12) is an obvious end of something and the start of something else (Gen. 12:1–3). We may call this one “*THE ABRAMIC COVENANT*.” It is repeated with variations in Genesis 12:7, 13:14–17, and 15:18–21. It is unusual, in that a specific SEED is mentioned for the first time since a specific SEED was mentioned in the Garden (Gen. 3:15). A covenant with this “**seed**” is found in Genesis 15:4–6, 17:8, 19, and 22:16, 18.

Here is another crucial juncture in Scripture (Exod. 19–20). This will be an agreement made with Moses and Israel (foreshadowed in Exod. 3:8–10, 17–18). We will call this “*THE MOSAIC COVENANT*.” Note that it includes the Abramic promises to inherit the land of Palestine (Exod. 34:10–16; Deut. 11:22–25).

After this, there comes a long stretch. We find an individual agreement made with Phinehas in Numbers 25:7–13, and we find a lengthy explanation of the future of Israel in Deuteronomy chapters 28–33; but both of these are under the Abramic and Mosaic covenants. Not until we get up into 2 Samuel 7:8–14 do we find God, again, dealing with a main character in Scripture about a “dispensational” arrangement. Adam, Noah, Abram, and Moses were all outstanding characters, so also is this one. This one is David, so we will call this “*THE DAVIDIC COVENANT*.”

We are not, here, discussing the contents, or even the importance, of these covenants; we are just listing them. It is absolutely necessary, however, for a study of “dispensationalism,” to deal with them as “covenants,” NOT periods of time given to someone. The reason for this will be apparent when one attempts to teach the “**new covenant**” of Hebrews chapter 8 and discovers that it is NOT the same “New Testament” that comes into effect for the individual believer in the book of Acts, even after Acts 11:26. Covenants often have more than one part to them; the parts sometimes overlap other time periods, skip time periods, or even pop up in the middle of other time periods. Since the Bible is, basically, a history book that deals with God’s dealing with mankind in regards to a Kingdom (see *The Sure Word of Prophecy*, Ruckman [Pensacola: Bible Baptist Bookstore, 1969],) the covenants are the best ways to mark off the “dispensations.”

The Davidic Covenant is the last main section in the Old Testament. Everything else from 2 Samuel to Malachi deals with material found in the Mosaic Covenant or the Davidic Covenant. Notice the constant “Kingdom” references to David in the book of the Kings (1 Kings 15:3; 2 Kings 8:19, 18:3). The last two names in the Old Testament are names of men under the Mosaic Law, and the very place that Law was given is mentioned in the last chapter of Malachi (Mal. 4:4).

The next covenant will be the “**new testament**,” instituted at the Lord’s Supper (Matt. 26:28) and put into effect on Calvary (Luke 23:40–44). The revelation that God gives

Mary is “DAVIDIC” (Luke 1:30–34). Mary is not a “Catholic,” and she certainly is not a “Christian.” She is a *Jewess*, under the Old Testament, Mosaic covenant. Observe, that in all the revelations connected with the New Testament (the Angel to Zacharias, Luke 1:11–17), Simeon’s prophecy (Luke 2:29–33), and John the Baptist’s messages (Luke 3:3–17), there is nothing that is disconnected with the Abrahamic, Mosaic, and Davidic covenants. Not even Daniel’s revelations, during the “exilic period” (which deal with the intertestamental period), can be severed from those three established covenants. They all deal with a chosen people in a chosen nation, called out to inhabit a chosen spot on this earth and to set up an eternal kingdom which will be visible, material, physical, *political*, and Messianic (see Luke 1:31–33).

The final “covenant” God makes with man is in Revelation chapters 21 and 22. This “eternal state” takes place *after* time ceases (Rev. 21:1–4). It is unconditional and deals with a universal kingdom which goes not only beyond Palestine, Lebanon, Damascus, Sinai, and the Euphrates (see 2 Sam. 8:3), but beyond Virgo, Libra, Sagittarius, Capricorn, Gemini, Leo, etc. (See *The Sure Word of Prophecy*). The final state, or “dispensation” of the “fulness of the time,” is not a period of TIME at all, for it is TIMELESS.

In our first *time period*, there is no real “covenant” made that we know anything about (Gen 1:1–3). However, following this, we find eight definite covenants:

1. An EDENIC covenant (Gen. 2–3)
2. An ADAMIC covenant (Gen. 3)
3. A NOAHIC covenant (Gen. 8–9)
4. An ABRAHAMIC covenant (Gen. 12, 15, 17, 22)
5. A MOSAIC covenant (Exod. 19–34)
6. A DAVIDIC covenant (2 Sam. 7)
7. A CHRISTIAN covenant (Matt. 26; “**the DEATH of the testator.**” This would be “7,” the completion of God’s dealing with man in time. Seven is final.)
8. An ANGELIC (or ETERNAL) covenant (Rev. 21–22. “Eight” is a NEW earth, NEW heaven, and NEW Jerusalem. “**In the resurrection they...are as the angels of God in heaven,**” Matt. 22:30.)

Observe how these covenants overlap, some of them going through other covenants while still in effect. For example, covenants number 2 and 3 are binding, *in the Church Age*, on all saved and lost people in both hemispheres in 1992. You see, “**rightly dividing the word of truth**” can cut you out of truth right and left if you don’t know what you are doing. It said “**rightly dividing,**” not “**wrongly.**” The “dispensation” that begins with Genesis chapter 3 does not end with *Noah*, nor does the “dispensation” that began with Noah end with *Abraham*, nor does Abraham’s “dispensation” end with *Moses*. Moses’ “dispensation” doesn’t end until Colossians 2:13–15 at Calvary, and when it *does*, nobody knows about it until somewhere in Acts 8:35 and Acts 10:44. And (horrors!) Moses’ dispensation returns in Revelation 14:12, AFTER 2000!

So when we speak of dispensations as “periods of time,” we must be extremely careful. “**The dispensation of grace**” doesn’t exist, as a time period. There is such a thing

as an **“acceptable time”** (2 Cor. 6:2) which can be applied to the “Church Age” by Paul, but this quotation is not from the New Testament; it is from the Old Testament (Isa. 49:8). There is **“the gospel of the grace of God”** (Acts 20:24) preached in this “age,” as it was *not* preached at Pentecost or Acts 3–7, but to call A.D. 33 to A.D. 2000 (or A.D. 40 to A.D. 1992, or A.D. 50 to A.D. 2000) **“the dispensation of the grace of God”** is to wrongly divide **“the word of truth.”** The dispensation of the **“grace of God,”** (if one is referring to a period of time) would be 4000 B.C. to eternity. If God completely slacked up on grace, in ANY “dispensation,” no one could get saved; no one could even stay alive. **“Noah found grace in the eyes of the Lord,”** but he escaped the wrath of God by WORKS (Heb. 11:7); ditto, every man referred to in Ezekiel 3:20.

Notice further, that you could omit the first covenant (Gen. 2) on the grounds that no words are spoken, nor is “man” present for God to make a covenant with him. This would make the covenants eight in number and make the “new heavens and new earth” (Rev. 21) be the “new” things to match the number “eight.” This would make the **“new testament”** the final (seventh) covenant in the series before “all is made new” (Isa. 65:17). This is probably the best procedure to follow.

Chapter Four

Noting Exceptions to The Rules

The main failing of Hyper-Dispensationalism is the cutting up of the New Testament into convenient “blocks” where everything stands to the right or the left of a division, high and “dry”: (that is the “Dry Cleaners”—Bereans, Dispensationalists, Stamites, Bullingerites, etc.). We are about to learn that these “exact” cuts into the warp and woof of Scripture produce nothing but torn seams and rent material. **“Rightly dividing”** is an operation that extends far beyond the proper placement of Books; it goes into the placement of verses, and even parts of verses, where often 2,000 years can be found marked by a comma or a semicolon (see Gen. 49:11, for example). **“Rightly dividing”** Isaiah 53:4 and Isaiah 52:7 is demonstrated, by the Holy Spirit, in Matthew 8:17 and Romans 10:15, as being an operation where, at times, you must OMIT words to fit a verse into a “dispensation” and sometimes must even spiritualize a LITERAL passage to use it as an illustration of a dispensation (see Rom. 9:25 citing Hosea 1:10, and Acts 13:41 citing Habakkuk 1:5). Hyper-Dispensationalists know nothing about such matters; they do not **“search the scriptures.”**

The notes we are giving teachers, here, will not be taught, or used, until the “dispensations” are noted and the covenants have been analyzed and explained to the class, but these notes should be kept “handy,” for they will demonstrate, conclusively, that Hyper-Dispensationalism is a false system. These notes will show that “GRACE” will be found in *every dispensation*. There is no such thing as a “DISPENSATION OF GRACE” as a time period. Conversely, one should notice that real time periods do differ, so such fanatical nonsense as “men were saved in the Old Testament by looking forward to the cross while we are saved by looking back at the cross”—making the periods *identical*—is just as false as Hyper-Dispensationalism. A *moderate* Dispensationalism eventually will yield dispensational truths unknown to Bullinger and Stam, as well as Larkin and Scofield; more of THAT later.

In our first case, we should recognize the peculiar violations of “dispensational truth” in Joshua 5:4–7 and Exodus 4:24. In the original Abrahamic Covenant (Gen. 17:14), we were told that God would kill any descendant of Abraham that did not get circumcised on the eighth day. The proof of this is the Lord almost killing Moses’ first born son (Exod. 4:24–26) because he was not circumcised. However, in Joshua, a whole generation of Abraham’s seed grows up without being circumcised, and God lets them run forty years without killing them (Josh. 5:4–5). *Grace*; grace outside of any period of time called “THE GRACE OF GOD.”

In our second case, David has a special “dispensation.” An adulterer or a murderer in the Old Testament is to be put to death; you are to **“take no satisfaction for the life of a murderer”** (see Lev. 20:10 and Num. 35:31). David is both. God said David *killed* Uriah (2 Sam. 12:9). Neither David nor Bathsheba were put to death, although the Law demanded this (Lev. 20:10): both of them were adulterers. **“He shall surely be put to death”** (Num. 35:30–34; Gen. 9:6).

He didn't. *Grace*: grace under the Law of Moses and the Mosaic Covenant.

In our third case, let us look at Samson. Fornication seems to be a “life style” with Samson (Judg. 14–16). Furthermore, he murders thirty men in cold blood, just to get their clothes (Judg. 14:19). This makes him a THIEF (see Prov. 1:10–19), as well as a murderer. Under the Mosaic Law, Samson is to restore fourfold (2 Sam. 12:6) or sevenfold (Prov. 6:31), and then die. He restores nothing, and he is not executed by “**the revenger of blood**” (Num. 35:19). He commits suicide (Judg. 16:30) after entering God’s Hall of Fame as a “hero of the faith” (Heb. 11:32)!

Grace. Grace that did NOT come by “Moses” (John 1:17) or Paul or Jesus Christ (John 1:17). You see, the “Bereans” are not Bible students; they do NOT “**search the scriptures.**” They only analyze *part* of some of the New Testament.

In our fourth case, let us look at the Sabbath. A Jew was to rest on this day (Exod. 16:23), and I mean “rest” (Num. 15:32–36). The famous “**sabbath day’s journey**” of Acts 1:12 was less than half a mile. Now! How do you suppose the whole Hebrew army (Exod. 12:37) violated this law without ONE of them getting a headache or a sore throat? They went around Jericho seven times, and on the seventh day, they went around seven times, which, by any method of computation, would have had to have been a minimum of twenty miles—ON THE SABBATH. If they went around seven days, one of these days had to be the “Sabbath.” If Jericho was one mile on each of four sides, even one time around would have been a violation of the Mosaic Sabbath: four miles would be enough for every man in ranks to be STONED TO DEATH (see Num. 15:35–36, where it happened).

Grace: Grace in the *wrong* dispensation. One finds it over and over again. The Hypers’ private interpretation of Ephesians 3:1–2 (which was done without regard for Col. 1:25) prevents them from learning the Scriptures. They cannot even study them, let alone teach them.

In our fifth case, we find Bullinger’s system gone completely “whacky” in Matthew 15:22–28. Here, after being told specifically that Christ was to minister only to Israelites (Matt. 10:5), as a “**minister of the circumcision**” (Rom. 15:8), He is found ministering to an uncircumcised Gentile “dog,” who was a Caananite *under the curse of Genesis 9:25*. Christ is NOT sent to minister to her; she is outside His dispensational dealings. She is NOT someone who could “**require a sign**” (1 Cor. 1:22), so she is told to her face that she is not fit to be ministered to by the “**minister of the circumcision**” (a favorite, Dry Cleaning cliché). She is ministered to, however, completely violating the dispensational “cut” that all Hypers make between “Christ’s earthly ministry” and Paul’s post-resurrection ministry.

Grace. Grace that she would have missed completely if she had believed Bullinger, O’Hare, Baker, Jordan, Stam, Watkins, or anyone like them. They could have talked her out of getting her daughter healed! Hypers miss a lot of blessings by “cuttin’ the fool” (American, circa 1880).

In our sixth case, we examine Paul’s “Gentile ministry” as the “minister of the uncircumcision,” preaching “**the gospel of the uncircumcision**” (Gal. 2:7; Another Dry Cleaning cliché). Here in Acts 9:15, is a commission that is NOT limited to the Gentiles; *it*

is a commission to witness to JEWS, which Paul does constantly clear through the book of the Acts (Acts 13:14, 14:1, 17:1). He does this even after SAYING, twice, that he was going to *dump* the Jews and go to the Gentiles (see Acts 13:46–47, 18:6). If any Berean is foolish enough to cut a knife edge anywhere through Acts as a “right division” for the church, he is going to violate his own dispensational set-up. (This explains why Bullinger discarded the whole Book as a source for Christian doctrine and began “the Body” AFTER Acts chapter 28. He might have been “heretical,” but he was not stupid, like Cornelius Stam and J. C. O’Hare.)

In our seventh case, we take a predestinated decree (“all of God’s decrees are eternal”—Calvin, Pink, Strong, Ross, Dabney, Kuiper, Gill, Hodge, Shelton, et al.) that failed to come to pass. Here, God decreed a thing to take place that never took place. (Strange “decree,” wouldn’t you say?) In 1 Samuel 23:12, David is told that “**the men of Keilah**” will betray him and turn him over to Saul. *They don’t*. The fact that God said they WOULD had no effect upon the fact that they DIDN’T. They didn’t at the time God said it, nor did they one time in the next 4,000 years *after* God said it. (“Whatever will be, will be, whether it happens or not!”) It didn’t happen.

Now, this is the kind of thing that drives some looney like Bob Ross, John Gilpin, L. R. Shelton Jr., or Rolfe Barnard up the wall. Arthur W. Pink could no more discuss such passages than he could swallow and whistle at the same time. In Pink’s *Life of David*, this Divine decree, that failed to materialize, is sloughed off like it wasn’t in “the original Hebrew text.” You see, the problem that Hyper-Calvinists have here—and Cornelius Stam and Bullinger were both Hyper-Calvinists, as well as Hyper-Dispensationists—is that God’s decree was dependent upon DAVID’S *FREE WILL*. Read the passage (1 Sam. 23). It was *David* who would determine whether God predicted accurately or not. He could mess up God’s prediction (1 Sam. 23:11–12); he did just that (1 Sam. 23:13). By leaving the city, he stopped God from bringing to pass *what He said would come to pass* (1 Sam. 23:13). To Calvin or Spurgeon, this would amount to BLASPHEMY. If they had to justify their ignorance, both men would say that God “knew” ahead of time that David would not be captured, so He just...just did what? LIED TO HIM? Look at Numbers 23:19! Now read Romans 3:4. You see, there are Scriptural problems with which no “Hyper” can deal, no matter what his profession is. Spurgeon, Bullinger, Calvin, and Stam often messed with the Scriptures, exactly as all “Hypers” do. Consequently, the Lord messed with their MINDS. Spurgeon could no more handle 1 Samuel chapter 23, when discussing God’s decrees, than he could handle Psalm 87:4–5. (See *The Bible Believer’s Commentary of the Psalms*, Vol. 2 [Pensacola: Bible Baptist Bookstore, 1992], Psalm 87.)

Face it. If God says you are going to Hell, all you have to do to overthrow “the Decree of Reprobation” (see Calvin, Strong, Hodge, Pink, et al.) is accept Jesus Christ as your Saviour, thereby converting yourself into one of the “elect,” chosen in Christ “**before the foundation of the world**” (Eph. 1:4)—*and overthrow what God said*. This is the kind of Scriptural exegesis (and it is SCRIPTURE: 1 Sam. 23:11–13) that blows a “Hardshell Baptist” out of his nut shell.

Let us look at another example of overthrowing a decree. Here is Jonah, preaching that in “**forty days...Nineveh will be overthrown.**” He is speaking by the Holy Ghost according to 2 Peter 1:21. Did the Holy Ghost LIE (Num. 23:19)? Nineveh was certainly

NOT overthrown in forty days, or forty weeks, for that matter. *The preacher lied to his congregation.* (This is the kind of thing that led Calvin, and those like him, to think that God could act IMMORALLY when it came to the offer of salvation: i.e., He could offer “whosoever WILL” to those who *could NOT come.* If they came, they would not find any atonement, for the atonement would be *limited* to those who came by IRRESISTABLE GRACE—*against their wills.*) The God of the five-point, TULIP Hardshells has no obligation to follow His own ethical and moral standards in dealing with man. Unlike John Wesley’s Holy God—who would not do wrong “to get a chance to do right” (Rom. 3:8)—the “God” of Ross, Gilpin, Berkhof, Shelton, Pink, Barnard, et al., had no conscience about consigning a sinner to Hell BEFORE he was born, and then making no provision to save him AFTER he was born. This hellish “decree” is called “LIMITED ATONEMENT,” and simply means that Jesus Christ did NOT shed His blood for anyone who wound up in Hell; see 2 Peter 2:1–2, for example, or Hebrews 10:29, for example!

How did the Ninevites alter the “eternal decree” of reprobation? They *repented.* Not one of them was “born again,” and every last one of them was “**dead in trespasses and sins.**” But they still “repented.” There is no *new birth* in the Old Testament, but ALL of the Calvinists failed to notice that. They were not searching the Scriptures. Observe that in the New Testament ANY Gentile—including ALL of the “reprobate” and ALL of the “eternally non-elect”—can repent (see Acts 11:18). God did not “grant repentance” to the “elect.” He “**to the Gentiles GRANTED REPENTANCE**” (Acts 11:18). Calvin taught a lie.

Someone is “wrongly dividing” the word of truth. Their dispensations are as out of “whack” as a contraption by Rube Goldberg.

For our ninth and final case, let us examine Psalm 2:8–9. Here is a promise made to the Son of God, the Lord Jesus Christ. There can be no doubt, whatsoever, about the *Millennial* application of Psalm 2:8–9, as it is explained in Psalm 110; Revelation 2:27; Isaiah chapter 2; and Isaiah 26:10–11. The promise (Psa. 2:8) is to Jesus Christ, not some wine-headed bachelor in Rome. But do you know who claimed this promise for himself, and then applied it *and got it*? It was a Christian missionary in THIS age (not the Millennium), and he claimed the promise for himself (not Jesus Christ). John Paton (1824–1907) claimed Psalm 2:8 for himself. He lived to see every adult native on Aniwa (they were all cannibals formerly) profess allegiance to Jesus Christ. Like the woman of Caanan (Matt. 15:22), he just got his dispensations crossed up and came out with more sinners converted to Christ in two years than any Dispensationalist won to Christ in a lifetime.

Any man who really *searched* the Scriptures—instead of majoring in the differences between the “Law and Grace” or “Peter and Paul”—could see, in a minute, that soul-winning preaching is not always good doctrinal preaching, and doctrinal teaching and preaching often fails to do ANYTHING to get men saved. Paul does not hesitate to misapply Habbakuk 1:5–6 in the Church Age (Acts 13:40–42), and he readily avails himself of Hosea 1:10 in Romans 9:26, applying to GENTILES what was obviously aimed at restored Israelites at the end of the Tribulation (see Hosea 2:15–23). All of this is obvious to anyone who really “searches” the Scriptures. The ones who miss it, evidently, are Hyper-Dispensationalists and Hyper-Calvinists.

We all admit that “sound doctrine” is the first reason why the Scriptures were written (see 2 Tim. 3:16). We all admit that by private interpretation (adding or subtracting from the Scriptures or taking them out of their context), one can produce “**damnable heresies**” (2 Pet. 2:1), like Purgatory, the Immaculate Conception, the Assumption of Mary, the “Sacrifice” of the Mass, indulgences, the Perpetual Virginity of Mary, a Roman winehead called “Holy Father,” etc. We all agree that it is wrong to wrest the Scriptures or misapply them to teach something that is not so, but when it comes to appropriation of Scriptures to back up a spiritual truth or the use of Scripture in winning men to Christ (take Rev. 3:20 for example), not even the writers of the New Testament confine themselves to the straight-laced methods of the Hyper-Dispensationalists. Hebrews 9:22, for example, has been used, at one time or another, by every evangelistic soul-winning pastor, evangelist, teacher, or missionary on this earth, during the “Church Age.” But it was used to prove that no one could get forgiveness of sins without Christ shedding His blood. There is no reference in Hebrews 9:22 to Christ shedding His blood. It was a reference to animals shedding their blood (Heb. 9:20–21).

“**Remission of sins**” is found throughout the Old Testament *before* Christ sheds His blood (Ps. 51:1–12; Exod. 34:7; Psa. 78:38). All of the pastors, evangelists, and missionaries removed the latter part of the verse (Heb. 9:22) from its context and MISAPPLIED IT. God blessed their misapplication. That isn’t all! He refused to bless the hairsplitting Fundamental and Conservative scholars, who put out the *NASV*, *NIV*, and *RV*, when they removed “**through his blood**” from Colossians 1:14. You see, the context here was “**remission of sins.**”

Obviously, there is a great deal more to “**rightly dividing the word of truth**” than simply splitting up the book of Acts and throwing out Hebrews and James for the Christian “in this age.”

Chapter Five

Examining the Covenants

We will now return to Genesis chapter 2 and examine the first “agreement” God made with man, which was to be followed by all kinds of ways of communication (Heb. 1:1–2).

I. In the first “plan of salvation,” man is to keep a garden. He has no “sabbath” to observe, for Moses wrote Genesis 2:1–2, and Moses’ great-grandmother had not been born when Adam was given this commission. Adam is told that he can eat from any tree “freely” (cf. Rev. 22:17), but he is not to eat from “**the tree of knowledge of good and evil**” (Gen. 2:9). If he does, he will “**surely die.**” (Note how Eve misquotes this and omits “**surely**”: Gen. 3:3.) Adam has no law to keep or to violate, for “**by the law is the knowledge of sin**” (see Rom. 3:20). Without a knowledge of “**good and evil**” (see Deut. 1:39), there can be no breaking of the Mosaic Law. Adam is given ONE negative commandment; it is NOT “**Thou shalt not commit adultery...bear false witness...kill...covet, etc.**” It is: “Thou shalt not eat of ONE TREE.”

He *does* and he *dies*.

Unlike David (1 Sam. 23), Adam is absolutely unable to overthrow the “decree” because he takes the wrong “option.” He either eats it or he doesn’t. If David had stayed in Keilah, he would have “made out” just like Adam made out, after being told *how* he would make out. Adam can eat or not eat: pure salvation by WORKS. *No faith is involved*, for God is right there talking with him, where he can SEE Him (1 John 1:1; 2 Cor. 5:7). In Genesis chapter 2, Adam is no more saved or “kept saved” by “grace through faith” than a Tribulation saint trying to keep the Law of Moses (Rev. 12:17, 14:12). He must refrain from a WORK to stay alive, and he must do the work God told him to do.

If this is New Testament salvation, Jim Jones was the greatest saint who ever lived. If this is how David and Hezekiah were saved, George Bush is a coal miner.

II. The next covenant is made with Adam after he has sinned. It is found in Genesis 3:14–19. It includes judgments passed on the woman and the Devil (vss. 14, 16), and it gives us the first “Messianic” promise in the Bible. “**The woman**” (generic; not Eve) will give birth to a man, without a man’s SEED being involved. The papists recognized the significance of this immediately, so they converted “**seed**” into Mary, making HER the “bruiser of the serpent’s head” instead of her SEED. This can be seen in literally hundreds of pictures and statues of Mary scattered all over Europe and Central and South America. (See “Mary, Mary, Quite Contrary” in *Catholic Corruption in the Late Twentieth Century*, 1992.)

The “dispensation” given to Adam (see Eph. 3:2) goes slap through the next six dispensations, without a dividing line anywhere. If you “divide” the word of truth (2 Tim. 2:15) at Genesis chapter 3 and segregate it from Genesis chapters 9 and 12; Exodus chapter 20; Matthew chapter 26; or Hebrews 8:8, you construct a *false* dispensationalism. All Christians in the “**one body**” of Paul’s “Mystery Body” (Eph. 5) die and go back to dust; all of them have to make their living in the sweat of their face; all of them eat from

ground that is cursed; all of them **“in sorrow...bring forth children;”** and every wife in the “One Body” of the “Church of the One Body” (Dry Cleaning cliché) is to be ruled by her husband (see 1 Cor. 11:3, 7–9 for confirmation).

Take note of this. Neatly slicing “dispensations” into regulation “cold cuts” is not the way to study the words of truth. In the next covenant given (Gen. 9), all of the rules and regulations go “smack through” the Church Age and into the Tribulation.

III. In this covenant (Gen. 9), there are three sections. The first (vss. 2–4) deals with the status of the animals from Noah to the Second Advent. The second deals with rain and water, clear through the Millennium. And the third deals with the races, clear through the Millennium. No future “dispensation has any affect on anything. Canaanites are not allowed in the temple during the Millennium (see Zech. 14). (How is THAT for “racial discrimination!”) Canaan is cursed in Genesis, but is still having trouble in Revelation chapter 20. You see, “Bereans” do NOT **“search the scriptures.”** They simply major in the minors (two passages in Ephesians and 2 Corinthians) and minor in the majors (one hundred passages in Genesis and Revelation).

Under the Noahic covenant, the New Testament teachings on capital punishment (see Acts 25:11) and the eating of blood (see Acts 15:20) are set up, without anyone consulting Paul for any “Pauline revelation” about either; see Genesis 9:5–6. Both of these Genesis chapter 9 teachings are reconfirmed in the Mosaic Covenant under the Law: see Numbers chapter 35 and Leviticus chapter 17. In the Noahic Covenant, you are told that the Caucasians (Japheth) will discover both poles, climb Mt. Everest, discover all of the continents, go to the moon, and will take the American Indian’s land from him (Gen. 9:27). The New Testament has no more effect on this “dispensation” than an attic fan on a hurricane. In the Noahic Covenant, you are told that all religions will originate with Shem, and the Messiah of Eve’s prophecy (Gen. 3:15) will come from him. The Mosaic “Law” had no more effect on this “dispensation” (a household arrangement, remember!?) than a fire ant on a glacier. The Noahic Covenant says that the Negroid race will serve Asiatics and Europeans; and the NEA, Civil Rights Bill, NAACP, the Civil War, the ACLU, and the United Nations can no more change that “dispensation” than a pariah could “change” a twenty dollar bill (unless you count Bill Clinton). (See the *Commentary on Genesis*, Gen. 9). No revelation God gave to Paul, in a lifetime, ever altered the *doctrinal application* of one verse in Genesis chapters 1–10, with the one exception that, spiritually speaking, a saved Shemite, Japhethite, and Hamite are “one” (Gal. 3:28), if they have been regenerated and placed into the Body of Christ (1 Cor. 12:13) by the Holy Spirit. But Genesis 9:25 is not about spiritual things; it is about physical things.

IV. The next covenant is the Abramic Covenant which, again, contains THREE factors. First, there is a land grant involved (Gen. 13:16–17, 15:7–8), where a PHYSICAL SEED will become like the SAND of the seashore (Gen. 22:17). Then there is the promise of a nation of “Palestinians” (News Media double speak), who will be like **“the dust of the earth”** (Gen. 13:16), and finally, there is a physical SIGN given (Gen. 17:10) to indicate that someday God will produce a clean SEED by Abraham that will escape Adam’s pollution (Col. 2:11), and this SEED will produce “children” as **“the stars of the heaven”** (see Gen. 15:1–5). Isaac typifies this seed (see *The Commentary on Genesis*).

No one who **“searched the Scriptures”** could fail to notice the word **“seed”** (Gen.

15:3, 22:17) popping up, to remind one of Genesis 3:15 and the “seed” of the woman.

Here we have studied FOUR ways of getting saved, and all four of them—with the exception of the first one—are cases of salvation by GRACE through FAITH, exactly as stated in Ephesians 2:8–9. This has led modern, apostate Fundamentalists to think that these three cases are IDENTICAL with New Testament salvation, but this is far from the truth as a dissertation on “Christianity in America” written by a Jesuit priest.

No one from Genesis chapter 3 to Genesis chapter 22 is placed “in Christ” at the time of their “conversion”; not one of them is *spiritually circumcised*; not one of them is “adopted” (Eph. 1:5) as a “Son of God”; not one of them is permanently *redeemed* (Heb. 9:12, 15); and everyone of them is counting on the blood of animals (see Gen. 4:4, 8:20, 22:13) for salvation, so none of them have their sins “TAKEN AWAY” (Heb. 10:4), even when they are forgiven (Exod. 34). To say that Adam, Noah, and Abraham were “saved just like we are in the New Testament”—the party line of Bob Jones III, John R. Rice, Arlin Horton, Curtis Hutson, Jerry Falwell, et al.—is to prove you have a vacuum between your ears that would give “Hoover” a run for his money. No one in the Old Testament, before the Law or during the Law, was saved the way Paul was saved.

How then were they saved? Well, any man, in ANY dispensation, is always saved by doing what God tells him to do (John 5:24; Acts 16:30–31, 8:37, 2:38; Gen. 15:1–6, 6:14, etc.). The problem is that God (the Master of the “household”) will tell men different things, on different occasions. Abraham is not told to believe on Jesus Christ. Noah is not told to **“repent, and be baptized for the remission of sins.”** As a matter of fact, he is not even told to get SPRINKLED, let alone immersed (see 1 Pet. 3:19–21). Noah is not a good Campbellite. He is “SAVED” (see Heb. 11:7) by building a box that floats and getting into it, as God told him. Curtis Hutson (1991) says this was only Noah’s physical salvation, which brings up an interesting question. What did God mean when he said **“for thee have I seen righteous before me in this generation”** (Gen. 7:1)? Everyone that drowned was said to be **“ungodly”** (2 Pet. 2:5). When God recommends Noah, in Ezekiel, He doesn’t say ONE word about Noah’s faith in *spiritual matters*. Noah has his own righteousness (Ezek. 14:14) which God recognizes. If Noah’s boat-salvation was just physical, then all the Ante-diluvians who drowned could have been SAVED people, *spiritually*, who just didn’t get saved *physically*. Hutson’s account doesn’t match the New Testament account (see 2 Pet. 2:5).

Adam was “saved” by donning a SHEEP SKIN (Gen. 3:21), which turns out to be—4000 years later—a type of “The Lamb of God.” Ditto Abel (Gen. 4:4), but neither Adam nor Abel are “looking forward to the cross.” They are looking forward to the “seed of the woman” bruising the serpent’s head. Eve herself was looking for this when she gave birth to Cain and Abel (see Gen. 4:1–2). “Crosses” are out of the question; completed redemption is out of the question; the taking away of sins is out of the question; and every man-jack from Genesis chapters 3–22 is born in ADAM’S FALLEN IMAGE (Gen. 5:1–4), so not one of them—not ONE of them, I say—was made in “God’s image” or had any idea what the image was. That image does not show up till 2 Corinthians 4:4 and Hebrews 1:3, and it is that image that RENEWS (Col. 3:10) a man at the New Birth (see Titus 3:5). This means that not one saved sinner from Genesis 3 to Acts 1 was “BORN AGAIN.” They were all **“dead in trespasses and sins”** (Eph. 2:1–5), including Abraham, Isaac,

Jacob, Joseph, Judah, Moses, David, Joshua, and Hezekiah. This means that 100 percent of the teaching of Bob Jones University, Baptist Bible College, Tennessee Temple, Liberty University, Moody, Fuller, Dallas, Wheaton, Louisville, and Grace Theological Seminary is just as *false* as Hell, where it deals with *salvation in the Old Testament*.

That fact that Adam and Eve are saved “by grace through faith” means absolutely nothing if it is going to be used to prove that they were saved the way the Ethiopian eunuch (Acts 8) and the dying thief (Luke 23) were saved.

In Abraham’s case, we move closer to the New Testament, for a SACRIFICED SON is involved (Gen. 22) and imputed righteousness is involved (cf. Gen. 15:1–6 and Rom. 4:3–4, 13, 23). Recognizing this, every apostate Fundamentalist, from Scofield to J. Vernon McGee, extracted John 8:56 from its context and tried to pretend that Abraham had a vision of Calvary when he was on Mt. Moriah (Gen. 22). Our Lord Jesus Christ was not referring to this at all when He said “**my day.**” The “**my day,**” in John 8:56, is a reference to the fact that Abraham believed in the resurrection of a dead son (Gen. 22:5 for the exact proof), and Christ is throwing this into the face of those who claimed to be “Abraham’s CHILDREN” (John 8:39). Did you get that last word? Isaac was a child of Abraham (see John 8:39). Abraham did not get imputed righteousness on Mt. Moriah, anyway (Gen. 22). He got it seven chapters earlier, when he believed nothing about any son being sacrificed or any son being resurrected (Gen. 15:1–6).

You see, “searching the Scriptures” yields truths that no Dry Cleaning Dispensationalist or Fundamentalist could possibly find.

Adam, Noah, and Abraham were saved by GRACE through FAITH, while their WORKS (see Heb. 11:7–9) showed they had the right kind of faith (see James 2:24). Not one of them was saved the way anyone from A.D. 34 to A.D. 2000 was saved. The Conservative and Fundamental schools, which used the Holy Bible as a “tool” for making a living, were denied these truths of the Scripture by the Author of Scripture, who knew, from the start, their MOTIVE in using a Book they did not believe. The covenants reveal the mind of God in these matters. “Periods of time” are an afterthought. One may call Genesis chapters 1–2 “The Age of Innocence” and Genesis chapters 3–12 “The Age of Conscience,” etc., but the “ages” are shaky. The covenants are a much firmer foundation, and that will be readily apparent when we study “the New Covenant.”

Chapter Six

A Major Dispensation

One can read along through the book of Genesis, after chapter 22, and find no major dispensational changes or covenants. The prophecies in Genesis chapter 49 appear as “covenants,” but these are not so much “household arrangements” (dispensations) as simply prophecies. Observe, however, that two time periods are indicated in these prophecies, where the events given are separated by a semicolon (the first time) and a comma (the second time). This should be called to every student’s attention, for it shows that **“rightly dividing the word of truth”** sometimes comes down to a proper division within not only a verse, but WITHIN A SENTENCE.

The semicolon in Genesis 49:11 separates the two Advents of Christ, which turn out to be 2,000 years apart. The comma in Genesis 49:24 (last clause) again marks an intervening period of 2,000 years. Our Lord Himself demonstrates this same thing in the synagogue at Nazareth (Luke 4:18–20) before the most highly educated religious brains of His day. They respond to His **“rightly dividing the word of truth”** by attempting to murder Him (Luke 4:28, 29). Later, the same crowd (*RV, RSV, NRSV, NKJV, NIV, ASV, NASV*, etc.) decided it was easier to erase the words **“rightly dividing”** from the Scripture than kill Jesus Christ, so they simply got rid of them (*NKJV, NIV, ASV, NASV, RV, RSV, NRSV*, etc.). There is only one English Bible in the world that tells you to “rightly divide the word of truth.”

The most shocking case of **“rightly dividing the word of truth”** occurs in Matthew 4:14–16, where Matthew (taken to be writing by the inspiration of the Holy Ghost) goes through Isaiah 9:1 with a butcher knife and hacks out twenty-seven words, without apologizing to any “redactor” or “revisor.” Matthew cuts the verse in two to make a *spiritual application*, which is NOT the literal application of the verse. The literal application (as in Isa. 40:5, 9) is to the Second Advent, not the First Advent. Matthew does it again in Isaiah 40:1–9 on John the Baptist. Isaiah 40:1–2 is a reference to a period beyond 2000. So is Isaiah 40:5. **“All flesh”** certainly did not see **“the glory of the Lord”** at the First Advent; the shepherds saw it (Luke 2:9), and Peter, James, and John saw it (Matt. 17:1–4; 1 John 1:1–3). But the Romans didn’t; the Parthians didn’t; the Cappadocians didn’t; the Medes didn’t; the Greeks didn’t; the Thracians didn’t; the Celts, Gauls, and Saxons didn’t; and neither did the Japanese, Chinese, Indians, or Mongolians. Isaiah chapters 40 and 61 are not *doctrinal* references to the First Advent, even where the New Testament writer says, **“it is written”** (see Mark 1:2–3, for example).

Now, for a moment, imagine what would happen if some shallow, superficial student of the Bible (say like any Greek teacher at any Conservative school) would read what you are reading. What would he do? Well, all he could do would be to admit:

1. He had not been studying his Bible.

2. The school that taught him the Bible was a blind guide that had taken his money under false pretenses.
3. He would become enraged at my “language.”
4. He would go to work immediately and dissect my sentences so that none of the Scriptural PROOFS were left in them.
5. Then he would write articles (or print articles) using these partial quotations to prove that “Ruckman” was a heretic and a leader of a “cult,” who thought that “he was right and everyone else was wrong.”

That is how any apostate Fundamentalist, in 2000, reacts to Scriptural TRUTH.

Finally (Exod. 19), we arrive at a covenant that could properly be called a “dispensation,” as a real period of time. This is apparent by the sudden switch from God dealing with an *individual*—as in the cases of Adam, Abel, Noah, Abraham, Isaac, Jacob, etc.—to a *nation* (Exod. 19:5). Again, we find a radical change in the “plan of salvation.” This time, FAITH is not mentioned. (To tell the Scriptural truth about it, the word “**faith**” only occurs two times in the entire Old Testament: Deuteronomy 32:20 and Habakkuk 2:4—and then it is manmade faith [cf. Rom. 1:17 and the omission of the word “**his**”].) Although faith is going to be evidenced under this covenant (see the examples in Heb. 11:30, 32), it is going to be faith and WORKS from the word “go.” The word “go” is given in Exodus 24:3.

From then on, the predominant element is WORKS. This is so strong that all of the modern, apostate Fundamentalists failed to notice that a “righteous man,” under the Law, is classified with an *UNSAVED PHARISEE* (Ezek. 3:20; John 8:24) if he quits his good works and does bad works. Both are said to die “IN THEIR SINS” (Ezek. 3:20; John 8:24).

Curtis Hutson, John R. Rice, Robert Sumner, and Bob Jones III say this is “NEW TESTAMENT SALVATION, LOOKING FORWARD TO THE CROSS.” Any saved, soulwinning Baptist pastor, who is stupid enough to follow such disastrous leadership, will get what he deserves. God is not going to tolerate any bunch of two-faced, dual-standard, humanistic pragmatists messing with His Book.

Under the Mosaic Law (see Deut. 30:16, 20), the blessings and cursing are dependent on WORKS (read Deut. 28–31 if you have any doubts about it). New Testament salvation is given as the exact polarity of this “plan” in Romans 10:1–10, and to do this, Paul appropriates a Deuteronomic passage (Deut. 30:12, 13) and deliberately ALTERS it to make it match the demands of New Testament salvation. (Read Rom. 10:6–7 and compare it with the “original” in Deut. 30:12–13.) You see, the faculties of the modern Fundamental and Conservative schools simply don’t know about what they are talking. What is worse, to hide their sins of ignorance and infidelity, they have set out to TERRORIZE any Baptist who believes what you just read. They do this by saying this SCRIPTURAL teaching, *given in the Scripture* (Deut. 30:12–13 with Rom. 10:6–7), is a “heresy” taught by “Ruckmanites.” This is sufficient to scare the pants off many an otherwise good and “godly” man.

Obviously, the “**law**” that came by Moses (John 1:17) is NOT the “**grace and truth**” that came by Jesus Christ. The two are so different that two different “songs” have to be arranged to sing about them. Note! “**the song of Moses...and the song of the Lamb**” (Rev. 15:3). In the Tribulation, “**the song of Moses**” is connected with keeping the Mosaic commandments (see Rev. 12:17 and Rev. 14:12), while “**the song of the Lamb**” is connected with His SHED BLOOD (see Rev. 12:11).

Clearly then, “salvation” in the Great Tribulation is a combination of FAITH and WORKS, exactly as it showed up, originally, in Exodus and Deuteronomy. “Clearly” to anyone but B. H. Carroll, Charles Haddon Spurgeon, Sumner Wemp, Adam Clarke, Matthew Henry, Dummelow, Freerkson, Willmington, Afman, James Price, James Combs, Stewart Custer, Dell, Sherman, James Melton, Ron Walker, Robert Sumner, Dwight Pentecost, Salem Kirban, Hal Lindsey, Arthur Farstad, Bob Ross, Zane Hodges, John Gilpin, Donald Waite, John R. Rice, Doug Kutilek, Bob Jones Jr., Bob Jones III, Gary Hudson, Curtis Hutson, and anyone who took any of them to be “scholarly.”

Someone hasn’t been spending any time in the Book.

Someone has been USING a Bible they don’t *believe*.

Someone has rejected the Holy Bible for an “historic” position.

Someone is scared half out of their wits to tell *the truth* about Tribulation salvation and Old Testament salvation under the Law.

Under the Mosaic Law, “salvation” is such a shifty, indefinite thing, that, to this day, there are theologians who think that physical death was the ONLY retribution for sin in the Old Testament. “**The soul that sinneth, it shall die**” is physical death were it occurs, just like Genesis 19:20 and Genesis 12:13. Obviously, a nine-day-old baby that has not been circumcised (see Gen. 17:14) does NOT go to Hell.

To show you the true nature of “the plan of salvation” under the Law, let us study four characters: JOAB, DAVID, SAMSON, and SAUL. Two of these men are listed as “heroes of the faith” in Hebrews chapter 11, and two of them do not show up in any such listings. Now, pay attention to the Holy Scriptures for a minute (1 Sam. 9:27), and for a moment, just assume that the professional Bible critics (listed above) were temporarily INSANE when they messed with the Book.

David’s sins (adultery and murder) *cannot* be atoned for by the “shed blood of the Lamb” (Psa. 51:7). “Faith in the shed blood” would get him NOWHERE. This is perfectly manifest by two Scriptural truths.

He was worried about losing the Holy Spirit (Psa. 51:11), even when claiming the blood of the Passover lamb (see Psa. 51:7). He said blood would not do the job (Psa. 51:16).

Joab, David’s general, goes right to the altar (see Lev. 4:7, 18), where the “shed blood of the Lamb” is shed TWICE A DAY (1 Kings 2:29) and takes hold of the horns of that altar so that he will be “**holy**” (see Exod. 29:37). The *blood can do nothing for a murderer under the Law*; Joab is taken from the altar and slaughtered (Exod. 21:14), like David *should* have been slaughtered.

Faith and trust in the “blood” did nothing for Joab under the Mosaic Law: *it got him killed.*

Now, think about that two or three years.

The Holy Spirit left Samson but returned.

The Holy Spirit left SAUL but did NOT return.

The Holy Spirit could have left David but did not!

That is “the plan of salvation” under the Law. Do you want to try it out? You think that is New Testament salvation, do you?

“They were saved by looking forward to the cross,” were they? Samson has all the wrong works but, evidently, the right faith. Saul has the right works, most of the time, but messed up on the “faith” somewhere. David doesn’t have faith to stay in Judea (1 Sam. 27:1–2) or faith to get by an enemy (1 Sam. 20–21), and his WORKS are two unpardonable sins in the Old Testament for which the only remedy is capital punishment (Lev. 20:10; Num. 35:30–32). This is “New Testament salvation,” is it? *Not unless you are just as cock-eyed as a rabid rooster.*

Now, this explains why the “salvation-the-same-in-both-testaments” heretics always cite DAVID when talking about Old Testament salvation. You see, David is promised “mercies” that no one else in the Old Testament is promised (2 Sam. 7:15). He is the EXCEPTION to the rule (see Chapter 4). His “exception” is so exceptional that it is called “**the sure mercies of David**” in both Testaments. In the New Testament, it is applied to “**the gospel of the grace of God**” (Acts 13:34, 20:24). When David speaks of the “eternal security of the believer” (see Ps. 89), he is actually speaking of the promises made to JESUS CHRIST and His “seed” (see Ps. 91:10–15 for a perfect example). Joab, Saul, Moses, Ahab, Hezekiah, Jeroboam, Shimei, Ahithophel, Absalom, Samuel, Eli, Hophni, Phinehas, and Josiah could not claim one promise in Psalm 89:29–33 that David got, because that Psalm deals with a “SON” of God. Saul, Hophni, Eli, Absalom, Joshua, Hezekiah, Ahab, Moses, etc., were not “SONS” of God.

So here we have the truth. The Holy Bible is not a *Baptist Book*; it is not a *Catholic* or *Methodist Book*, and it is certainly not a *Presbyterian* or a *Lutheran Book*. It is not a Book with which scholars play or apostate Fundamentalists “use.” Least of all is it just a “best seller” that you can sell to suckers every five years by altering it. The Holy Bible is the *Holy Scriptures*, the living words of the living God. It does NOT reveal its secrets to educated smart alecks who think because they believe “the fundamentals of the faith, as outlined in the “Apostle’s Creed,” they believe they have a “corner” on wisdom (Isa. 28:9). For the One who wrote it (2 Tim. 3:16) is the One who interprets it (Gen. 40:8; Luke 24:45), and He doesn’t waste time firing intercontinental, ballistic missiles at jaybirds.

The Mosaic Covenant is a vast and comprehensive series of rules, regulations, conditional promises, and threatenings, called “statutes, commandments, precepts, laws, and memorials.” The Decalogue is the heart of it (Exod. 20), and the two commandments quoted by Christ in Matthew chapter 22 are the summation of the Decalogue, *spiritually*. Paul sums the Law up, in Romans 13:10, as LOVE, which would be love to God and love

to your neighbor, exactly as Jesus Christ gave it to Old Testament Jews who were still under the Law, in Matthew chapter 22. Paul excludes the Sabbath from the Decalogue (Rom. 13:9), and does so on purpose, but notice that the moral commandments are said to be **“holy,” “just,” and “spiritual”** to the New Testament Christian who is **“not under law, but under grace”** (Rom. 7:12, 14). This is the kind of thing that separates a *moderate* dispensationalist from a *hyper*-dispensationalist.

A *moderate* Dispensationalist sees immediately that at least one of the commandments written on the **“tables of stone”** (2 Cor. 3) is given as a commandment to a New Testament Christian IN THE **“ONE BODY”** of the **“MYSTERY BODY”** of the **“Church of the One Body”** (Dry Cleaning cliché). **“Honour thy father and thy mother”** is an Old Testament Mosaic commandment, written on **“tables of stone,”** but it is given by Paul as a COMMANDMENT to New Testament Christians in the **“Body-of-the-One-Body”** of the **“Mystery of the Church-of-the-One-Body”** (Dry Cleaning clichés). Cornelius Stam and Ethelbert Bullinger simply refuse to talk about such things. E. C. Moore and Arthur Watkins just pretend that Ephesians 6:2 was not written by Paul, or else it was written **“during the Acts period.”** It was written by Paul, and it was *not* written until the whole book of Acts was over. In their fanatical madness to drive home the difference between **“Law”** and **“Grace,”** the hyper-Dispensationalists whimsically ignore certain New Testament passages. Another one of these is 1 Timothy 6:3, where the **“Grace”** Child of God, saved by the **“Sovereign Grace”** in the **“Grace period”** of the **“Dispensation of GRACE,”** is told to hearken and pay attention to the words of the **“minister of the circumcision”** (Rom. 15:8), as recorded in Matthew, Mark, Luke, and John. Ultra-grace people are evidently looking for a sort of **“lawless”** independency that will give them liberty to do ANYTHING. Romans 6:14 and Galatians 4:10 will be used by these ultra-Grace people to prove that all regulations and rules, as well as all ordinances and observances, are GONE. This automatically eliminates:

1. Regular church attendance.
2. Support of a local church by tithes and offerings.
3. Any kind of a dress code or moral code for teachers, deacons, pastors, and church members.
4. Any obligation to be baptized or take the Lord’s Supper.
5. Any obligation to win anyone to Christ or support foreign missions with finances or prayer.

Galatians 4:1–2 and Colossians 2:16–22 are used to prove that **“anything goes,”** although the context of BOTH passages was that rules and regulations and ethical codes had nothing to do with SALVATION; they certainly had plenty to do with *the life* of the child of God under the Pauline **“Gospel of the Grace of God,”** for Paul gives, by far, the most lengthy lists of rules and regulations found anywhere in the Bible. Look at them. Pick it up and read them. You talk about **“guidelines!”** You talk about **TEN** commandments! Paul puts Moses out of business. Look at Romans 12:6–21, 13:1–10,

14:1–23, 15:14; 1 Corinthians 6:9–11, 6:16–20, 8:9–13, 10:1–18, 11:28–34, 14:1–34; Galatians chapters 5 and 6; Ephesians chapters 4–6; Philippians chapter 4; Colossians chapters 3 and 4, 1 Thessalonians chapters 4 and 5; 2 Thessalonians chapter 3; 1 Timothy chapters 4–6; 2 Timothy chapters 2 and 3. You talk about WORKS!

“Created in Christ Jesus unto GOOD WORKS” (Eph. 2:10).

“Highly in love for their WORK’S sake” (1 Thess. 5:13).

“That they be rich in good WORKS” (1 Tim. 6:18).

“Prepared unto every good WORK” (2 Tim. 2:21).

“In WORKS they deny him, being abominable, and disobedient, and unto every GOOD WORK reprobate” (Titus 1:16).

The apostle Paul must have been a Methodist!

“I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance” (Acts 26:19–20).

The Apostle Paul did *NOT* follow Stam and Bullinger three feet. He was not a hyper-Dispensationalist. He dragged WORKS right along with him all of his ministry, using the Mosaic Law for a pattern: look at the instructions found in Ephesians 4:18–32 and Romans 12:9–18. Many of them can be found in Exodus and Deuteronomy. The only difference he made—which the Dry Cleaners carefully cover up—is the fact that these works now make no contribution to the *salvation* of a sinner’s soul. In the Old Testament they certainly *did*, as we have just seen.

Before settling this discussion on whether the Mosaic Covenant is a “dispensation” that began with Moses and ended with Paul, notice the “fuzzy edges” with which God trimmed the “dispensation of the Law”. “THE LAW” is until John the Baptist (Luke 16:16). No, it couldn’t have ended *there* because Christ dies under the curse of the Law to “redeem us” from its curse (Gal. 3:13; Col. 2:14; Acts 13:39–40). So where did it end? At Calvary? What then would you call the “dispensation” between the death of John and the death of Christ? If **“grace and truth came by Jesus Christ,”** are you to eliminate all of the “TRUTH” that came by Jesus Christ until He died? According to Paul, you are not going to do such a thing (1 Tim. 6:3). Something certainly did happen to the Law at Calvary (Eph. 2:13–15), for a wall of partition, separating the nation of Israel (who received that Law) from the Gentiles (to whom it was not given; see Rom. 3:2), was torn down. But if this is true, then Paul is not the START of anything. The Hyper-Dispensationalists simply perverted Ephesians 3:1–2 (see analysis on pages 13–16) to make something start with him that did NOT start with him at all. There are three things that did

not begin with Paul:

1. Salvation by grace through faith.
2. **“Grace and truth.”**
3. A time period called **“the grace of God.”**

Salvation by “grace through faith” began with Adam; **“grace and truth came by Jesus Christ”**; and there is no such thing as any period of *time* called “THE DISPENSATION OF GRACE” anywhere in either Testament.

“Bereans” are not Bible students, whatever else they are.

“THE GRACE OF GOD” extends from Genesis chapter 1 to Revelation chapter 22.

We have now picked up some great Scriptural truths denied to dead, orthodox apostates, who died holding to “historical positions.” We have learned that, *before* the law, a man was saved by grace through faith, if his works showed he had faith. Under the Mosaic Law, a man was saved by grace through faith and WORKS, but if he was *short* on either item (faith or works), he could die in his sins and go to Hell. And now we arrive at Calvary, where a plan is set up by the Householder (Eph. 2:19) to save a sinner by grace through faith (Eph. 2:8–9), completely apart from works of any kind, both before and after Acts 7! So now let us go into “THE NEW TESTAMENT” and the “NEW COVENANT,” hopefully not forgetting what we have learned by BELIEVING the Book we were studying, while **“rightly dividing”** it.

Chapter Seven

The New Testament in His Blood

In Roman Catholic mythology, there is really no great change between Old Testament salvation and New Testament salvation. This may explain the confusion in the minds of apostate Fundamentalists like A. T. Robertson, Kenneth Wuest, Doug Kutilek, John R. Rice, Fred Afman, James Price, Donald Waite, Bob Jones III, and Sumner Wemp. The Catholic “plan of salvation,” according to Karl Keating (head of *Catholic Answers*, San Diego, CA) and the Knights of Columbus (see *Catholic Corruption in the Twentieth Century*, 1992), looks remarkably Mosaic, when accepted.

1. It has a *female goddess* like the apostate Jews under the Law worshipped (Jer. 44:17).

2. It has holy “Mary,” holy “water,” holy “rosary,” etc., to match the “holy robes,” “holy altar,” “holy ground,” “holy bread,” and “holy incense” of the Mosaic Law. (Nothing is “holy” in the New Testament but the Holy Spirit and the temple of the Holy Ghost—the believer’s earthly body.)

3. It has a separate priesthood to *counterfeit* the Levitical priesthood, although this priesthood is found nowhere in the New Testament.

4. The superstitious papists are bound under a covenant of faith and *works*, exactly as the Jews were bound under the Law.

5. The Holy Spirit can “come and go” like He did under the Law; consequently, no papist has assurance of salvation until he is dead.

6. The Baalite priests have a literal SACRIFICE repeated over and over again (see Heb. 10:11), **“which can never take away sin”** (Heb. 10:11), exactly as it went on for 150 years under the Levitical priesthood.

7. A legalistic ritual (like circumcision) is considered to be part of your salvation (water sprinkling or pouring).

When one considers it (and no genuine Catholic ever considered Biblical truth long enough to eat a meal), Roman Catholic “Christianity,” which parades around as “the one, true, holy, apostolic Church of Jesus Christ,” is nothing but a *pagan parody* of the Mosaic Law. This counterfeit, burlesque “Christianity” is nothing but an attempt to steal **“the kingdom, and the power, and the glory”** from the nation of Israel (note that those words are missing in all Catholic Bibles; Matt. 6:13) and take credit for Romans 3:1–3 and Romans 9:4–5. Technically speaking, there is no “New Testament” for a Roman Catholic. He has no “good news” like Acts 13:39–40 and 1 Corinthians 1:7–9. He is stuck in Psalm 51 and Ezekiel chapter 18. No Catholic, who believes the official “infallible” interpretations of Rome’s “infallible interpreter” (the wine-headed, bachelor priesthood), knows ANYTHING about the New Testament as it appears in the New Testament. (See *Rome—the Great Private Interpreter*. Ruckman [Pensacola: Bible Baptist Bookstore, 1969], Chaps. 1–3.)

The “Good News” (gospel) that Rome has preached for 1,500 years is: “Joy to the world! Mary can intercede for you if you find the church that Christ founded and join it and swear allegiance to the pope and take the sacraments and die in a state of grace. Then you may not have to spend too much time in Purgatory.” That is the illusory “good news,” according to the wine heads in Rome. They know nothing about the **“joy unspeakable and full of glory”** (1 Pet. 1:8) that is connected with true Biblical salvation, even though it was the so-called “Prince of Apostles” who wrote those words. Simon Peter’s converts had an “incorruptible inheritance” in glory, **“reserved”** for them (1 Pet. 1:4), and they were **“kept by the power of God,”** not some silly Catholic “sacrament” (see 1 Pet. 1:5). Rome’s ghastly counterfeit of this New Testament “good news” is the horror story of the ages.

The New Testament is instituted in Matthew 26:28. It is instituted because it had to be instituted. For 4,000 years God had been forgiving sins, with no real basis for doing it. Christ’s blood had to be shed **“for the remission of sins.”** Plainly, this has nothing to do with “so that your sins may be forgiven,” any more than **“for the remission of sins,”** in Acts 2:38, means “so you can get your sins forgiven.” In both places (as well as Mark 1:4 and Rom. 3:25), the Biblical truth is that God *had* forgiven someone (see the Acts 2:38 case in Luke 23:34 and Acts 3:17), and Christ’s blood is now being shed BECAUSE those sins had been forgiven. (Exactly as a man is baptized in water BECAUSE his sins have been forgiven. All of the Campbellites and Catholics got all four verses backwards; par for the course.) Observe that, dispensationally speaking, Israel had been waiting to have her national sins forgiven, for this had been prophesied (Ezek. 37:22–28; Dan. 2, 7; Jer. 33:20–26; Isa. 2, 11, 66). With this national cleansing and forgiveness was to come political deliverance from their enemies (see Luke 1:69–79). Luke 1:71, 74 is a prophecy that the New Testament will liberate Israel and Judah from the Gentile powers that oppressed them.

At the Last Supper, Christ institutes this “New” Testament, which cannot be completely fulfilled until the cleansing of the *nation of Israel*, represented by its two POLITICAL divisions—the House of Israel and the House of Judah (Heb. 8:8). When this takes place, **“all Israel shall be saved”** (Rom. 11:26). When this takes place, every Jew will be converted (Heb. 8:11), and no Jew will ever witness about the Messiah to anyone again (Heb. 8:11; Zech. 13:3–4). Although the New Testament turns out to have individual application in this age, it is clearly aimed, at the start, at the nation of Israel. See how vividly clear this is in Peter’s Pentecostal message: **“ye men of Israel”** (Acts 2:22), and their response: **“men and brethren, what shall we do?”** (Acts 2:37). “Individual salvation from hell” is not a topic found in Acts chapter 2, in spite of the perversion of verse 40 by modern, apostate Fundamentalists. BLOOD ATONEMENT FOR SINS IS NOT MENTIONED IN THE CHAPTER. If you preached Acts 2:38 as the “gospel” today, you would be preaching **“another gospel”** (Gal. 1:6–11) other than 1 Corinthians 15:1–5, and you would DAMN yourself (Gal. 1:7–11) in doing it, along with your “converts” (Matt. 23:15). Observe, that as late as Acts 3:19–20, Christ’s atonement is to pay for Israel’s sins as a nation, and these sins are said to be **“blotted out,”** not at Calvary, but when the Messiah returns (Acts 3:19). Someone—nearly every major leader in Catholic and Protestant Christianity between A.D. 200 and 1900—sure made a mess of the Holy Bible by screwing up its “dispensations.”

It is *Philip* who first applies Calvary to the sins of the *individual* (Isa. 53), thus making the Ethiopian eunuch the first man in the New Testament who is saved exactly as every Christian has been saved since A.D. 90. He does not have a vision, as Paul had. He is not struck down, as Paul was. He does not get baptized before he is saved. He does not speak in tongues before or after he is saved. He is not baptized **“for the remission of sins”** in order to get the Holy Ghost, and he does not have hands laid on him, as the Samaritan converts did in the next chapter. That old Hamite is saved “by grace through faith” in the finished work of Calvary’s cross, with Jesus Christ dying as his substitute, bearing his sins. The eunuch’s water baptism follows his confession and conversion, which matches Romans 10:9–10. The first real New Testament convert in the “Church Age” sense is **“a servant of servants”** (Gen. 9:25) who was “knocked down on the block.” This explains the Pauline description of the believer in the **“one body”** (see 1 Cor. 6:20, **“ye are bought with a price”**). It also explains the Song of Solomon 1:5.

Undoubtedly, the first man to die under the New Testament was the dying thief, whose death followed **“the death of the testator”** by less than three hours. Christ said **“To day shalt thou be with me in paradise.”** The dying thief dies under the New Testament. He is saved “by grace through faith, without works,” and he is saved by merely “calling on the name of the Lord” (Rom. 10:13). Unlike the Ethiopian eunuch, however, he does not get into the third heaven at the moment of death; he wound up in “Paradise” (Abraham’s bosom) in **“the lower parts of the earth”** (see Eph. 4:8–12). But he was saved by grace. No Catholic sacrament ever got to him (thank God!), and no Campbellite “elder” got him into the bath tub (thank God!).

The **“our”** of Isaiah 53:3–5 shows the *national Jewish character* of the atonement, so a real Hyper-Dispensationalist would eliminate Isaiah 53:1–8 from applying to the “mystery of the church of the one body, etc.” But we have studied “dispensational truth” long enough, now, to know a joker when it shows up in the deck. All through Christ’s ministry, He warned Israel of a Gentile application of His “testament” (see Matt. 8:11, 12:10, and Luke 4:23–27). Any Pharisee who checked Christ’s genealogy (Matt. 1:3, 5, 7) would have found four *Gentile* women sitting there just as pretty as four peas in a pod. The commission given in Matthew 28:19–20, after the resurrection (see also Luke 24:47), shows that there is more in Isaiah chapter 53 than the atonement for the sins of the nation of Israel. Paul explains all of this later (Rom. 3, 4, 5).

The blood shed on Calvary is **“GOD’S BLOOD,”** according to the apostle Paul (Acts 20:28). It therefore is *eternal* blood, for **“the life of the flesh is in the blood.”** Jesus Christ had Eternal Life *in* Him (see 1 John 1:1–2). Calvin is the one who limits this blood and makes it less than omnipresent and omnipotent. Calvin’s “atonement” only covers a limited number of sinners; it is not sufficient to pay for everyone’s sins (*Limited Atonement*). This is what Hardshell Baptists and Primitive Baptists teach. Charles Wesley said of it: “Oh damnable decree, worthy of the place from which it came! Forgive their hellish blasphemy who charge it to the Lamb!”

It is Christ’s BLOOD—not just His “death”—that cleanses, purges, redeems, draws us nigh to God, obtains forgiveness and redemption, justifies, and saves our souls. Dr. Thieme and John MacArthur (1960–1990) claimed this blood was no different than the blood that flowed in the veins of Simon Peter or Delilah. They said it contained nothing

unusual that would affect anyone. Thereby, both of these apostate Fundamentalists denied the Deity of Christ. Acts 20:28 says it was GOD'S BLOOD. God's blood is like *yours*, is it? If it was, Jesus Christ rotted in the tomb, for the **"life of the flesh is in the blood."** Holy Divine Life is in Holy Divine Blood, exactly as rotten, depraved, corruptible, human life is in rotten, depraved, human, corruptible blood.

The New Testament "in Christ's blood" is a once-and-for-all (Heb. 10:8–12), *final payment* for all sins (Heb. 10:8–12), past, present, and future. It is a perfect, *complete*, vicarious, substitutionary propitiation for sin and sins of individual sinners (John 1:29; 1 Pet. 1:19), NEVER TO BE REPEATED, NEVER TO BE CONTINUED, NEVER TO BE DUPLICATED, NEVER TO BE IMITATED, NEVER TO BE COUNTERFEITED, AND NEVER TO BE RE-ENACTED (Heb. 10:8–12).

The chimerical, Catholic caricature of the Last Supper and Calvary is a curse beyond comparison with anything on this earth, including the liquor traffic, the drug traffic, prostitution, and the theatre.

The New Testament is in effect at Matthew 27:50. It is not fully *understood* until Acts 15:11, where an official meeting of the leaders in the Body of Christ finally assemble and thrash out exactly what is meant by "the gospel" and the "New Testament." Some preliminary revelations pop up in Acts 8:37, 10:47, and 13:34, 39. They are discussed and then formulated in Acts chapter 15. The conclusion that is reached by Peter, James, John, Paul, the elders, the **"whole church"** (Acts 15:22, 25), and the Holy Ghost (Acts 15:28), is that the Roman Catholic Church doesn't know about what it is talking. The official, "infallible" conclusion of the "early Christians," in the "infallible teaching church" (that "Christ authorized to interpret Scripture") is that Roman Catholic priests, bishops, or popes are the phoniest charlatans that ever walked on two feet. You see, the Council at Jerusalem decided that if any man in the Church Age says that:

1. A man has to do anything in this age to get saved (Acts 15:11), he is a liar.
2. If any man says a man has to anything in this age to stay saved (Acts 15:5, 9), he is a liar. This would include *every* Campbellite elder, *every* Jehovah's Witness, *every* Mormon, *every* Roman Catholic, and *every* Charismatic on the face of this earth. Read Acts 15:9–11 for the decision as stated by "BLESSED SIMON PETER, THE PRINCE OF APOSTLES"!

Under the New Testament, in this age, a sinner is saved "by grace through faith" and God gives him the faith (**"and that not of yourselves"**) to take the step (see Rom. 10:9–10). There is NOTHING about this that resembles anything found in the Old Testament laws of Moses or the Tribulation or the Millennium. They are four separate "DISPENSATIONS."

Chapter Eight

Salvation in the Great Tribulation

It is the dual nature of the New Testament that effectively eliminates all of the Baptist scholars as sound Bible expositors and theologians, when we get to the end of the “Church Age.” This age is generally agreed to, by all, as *beginning* with Pentecost. However, this is conditioned on the meaning of the word “church.” The church referred to (when the theologians say “Church Age”) is NOT the local church that was called out in Matthew chapter 10, nor is it **“the church in the wilderness,”** mentioned in Acts chapter 7. It is **“the church, which is his body”** (Eph. 1:22–23). This church is an ORGANISM, not just an organization or institution. This “church” contains only saved people; there are no unregenerate members in it. The local church has contained (and contains) unregenerate members from its inception. Christ’s “local church” (the one He founded in Matt. 16:18, according to all Campbellites, Baptist Briders, and Catholics) had a DEVIL for a treasurer (John 6:70–71). This “church” could hardly be the one that is “bone of his bone and flesh of his flesh” (Eph. 5:22–27), where every member is part of Jesus Christ, *spiritually* (1 Cor. 12:13–23).

Nonetheless, in spite of this obvious truth, America sports at least TWO Baptist colleges (and there may be more) that teach the Body of Jesus Christ (*singular*: 1 Cor. 12:14, 20) is a group of local Baptist churches (*plural*), each one being “A” body of Christ. This is what Noel Smith (*Baptist Bible Tribune*, Springfield, Missouri) was teaching when God took him home. We call this position the “Baptist Brider” position, because it assumes that the “Bride of Christ,” in 2 Corinthians 11:1–4 and Revelation chapter 19, is composed of nothing but BAPTISTS. The saved Presbyterians (John Knox, Sheldon Jackson, et al.), saved Methodists (John Wesley, Bob Jones Sr., Peter Cartwright, Billy Sunday, et al.), saved Lutherans (Martin Luther, Walter Maier, et al.), and saved Congregationalists as Dwight Moody, et al.) do NOT get to sit down at the “marriage supper of the Lamb.” Only Baptists sit at the table. The others are not in the “Bride”; they just are in the “family of God” (Eph. 3:15). (We may presume they wait on the tables!)

This truly gives us a unique setting for a “highly imaginative exegesis.” Imagine Billy Sunday, Jonathan Edwards, Gilbert Tennant, Martin Luther, John Huss, Richard Wurmbrand, Sam Jones, Jacob Spener, General William Booth, Francis Asbury, and Count Von Zinzendorf waiting on Harry Truman, Martin Luther King Jr., Jesse Jackson, Jimmy Carter, Harry Emerson Fosdick, and John D. Rockefeller. You talk about “sound doctrine!” (You see, now, why Dispensationalism is not much of a “calling” with the “main line” religious establishments. Who could follow this maze of intricate, doctrinal, idiosyncracies and crafty strategems to “prove a point?”)

The local church is NOT the Body of Christ. If a letter were sent to Pensacola saying, “TO THE CHURCH AT PENSACOLA,” who would get the letter?

Now there is a thought.

The Catholics would say, “It is us!” The Water Dogs (Campbellites) would scream, “It

is us!” The Baptists would say, “It is us!” But then they would have to have a city-wide civil war to find out which Baptists were “us.” Southern Baptists? No? Independent Baptists? WHICH independent Baptists? Oh, the “Missionary Baptists,” of course. “Not so,” according to the Free Will Baptists and Primitive Baptists. “Oh, then it would be the World Baptist Fellowship” (Arlington, Texas). “No, it wouldn’t be,” if you graduated from Springfield, Missouri (Baptist Bible Fellowship). You see, it is better than a riot at a Rock concert.

The local New Testament Church begins in Matthew 10:1–4 with the “calling out” (ecclesia) of the “twelve.” It is Jewish from top to bottom, and every member in it is a circumcized, pork-abstaining, bearded, temple-worshipping, Sabbath-observing, Old Testament *JEW*. This local church does not become an ORGANISM until the Holy Spirit is given (John 7:39), and this takes place with a BAPTISM (Acts 1:5, which is, at the same time, a “filling” and an enduement of “power,” Luke 24:49 and Acts 2:4). When this takes place, THE LOCAL CHURCH, started in Matthew 10:1–4, becomes a BODY, for in Acts chapter 2 the BODY is the LOCAL CHURCH. It is this one time “once-for-all” phenomenon that unseats the Baptist Briders, Catholics, and Campbellites. The Catholic private interpretation produces ONE, huge, institutional organization called “the church,” where a “bishop” no longer pastors a local church but oversees a “diocese” of CHURCHES (*plural*). The Baptist private interpretation takes advantage of this heresy and assumes there can be no worldwide “church” (like the Catholics teach) but only LOCAL CHURCHES, where Christ is the head of A BODY (*singular*), thus creating between five and six thousand “BODIES OF CHRIST.” This is also a complete refutation of the New Testament (see 1 Cor. 12:13–25), and is just as misleading and fraudulent as the Catholic’s “universal church.”

Baptists of earlier ages (Bunyon, Spurgeon, Hubmaier, Menno Simon, Michael Sattler, etc.) were saner in their approach. They distinguished between “The Church Militant” and “The Church Triumphant.” There certainly was an “invisible church,” because no dead saint ever FELL OUT OF “THE BODY” WHEN HE DIED! He may have vanished from Sunday morning services, but he certainly wasn’t severed from Jesus Christ at death: he was **“absent from the body, and...present with the Lord.”** He was *invisible* but still a part of Christ’s body. “The Church Triumphant” is in the third Heaven right now (2 Cor. 12:1–5; Phil. 1:21–23), and you cannot SEE it.

Now, it would be a great blessing if we could just skip all these theological particulars, for eventually, they become involved in trifling details that have nothing to do with dispensations. However, if one is going to locate “THE AGE OF GRACE” (Bereans, Dry Cleaners, Hypers, etc.) or “THE CHURCH AGE” (Bereans, Baptists, Catholics, etc.), he must give attention to all the Scriptures that deal with the matter. John R. Rice, bless his heart, was so spiritually shallow and unenlightened that he had the Body of Christ begin before Christ *had* a body. Rice put ADAM into Jesus Christ and then added Abel, Noah, Abraham, Moses, Joshua, Aaron, David, Hezekiah, et al., thus totally confounding “sound doctrine” and sound exegesis through a period of 1,500 years. From this misinformed and non-scholarly “fundamentalism” came the apostate cliché: “Men were saved in the Old Testament the same way they are saved in the New Testament.” You couldn’t miss the mark further if you aimed at an elk and hit a drug store. The *Sword of the Lord* is about as deep, Scripturally, as a Charismatic conference on “coping and sharing.”

The Bereans approach the problem more Scripturally than the *Sword of the Lord* and Bob Jones University and other milky, Meadowgold outlets. But in doing so, they make almost as big a mess of things as John R. Rice and Curtis Hutson did. The Bereans discern that the doctrines found in Acts chapters 2 and 3 (specifically 2:38 and 3:19) are not “Pauline.” They do not match “present truth” for the “church of the one body” (cliche). They observe, further, that Paul is given a gospel that Simon Peter does NOT preach at Pentecost (see Gal. 1:8–11), and he receives revelations that Peter, James, and John knew nothing about (Gal. 2:1–6). Knowing that **“the church is...his body”**—a living organism, not just an institutional organization—they immediately come to the conclusion that no “BODY” of Christ can be present *before* Paul’s conversion. Some of the Bereans go further than this and say there can be no BODY of Christ present until the time that God REVEALS the “mystery of the One Body,” and this is not found until Ephesians 3. Thus, the Body of Christ is not found anywhere in the Scriptures until A.D. 62. Bullinger takes this position, so there is no “Body of Christ” in the Book of Acts. This means that Romans, 1 and 2 Corinthians, Galatians, and 1 and 2 Thessalonians could NOT be written **“to the CHURCH, which is his body”** (Col. 1:18; Eph. 1:22–23).

“How good and how pleasant it is for brethren to dwell together in unity!”

UNITY was the purpose behind Paul saying, **“one Lord, one faith, one baptism,”** (Eph. 4:5). All Bereans have *two* baptisms: baptism BY the Spirit and baptism IN the Spirit, creating TWO separate “churches.” Thus, the Bereans conclude that no man could be “IN CHRIST” *before* Paul got into Him. (We have already mentioned the latest Berean gimmick on page 13; this was their “death rattle,” their last spasmodic twitch, to convince a passerby that they were “searching the Scripture.” They simply searched their own errors and augmented them.) Long after Paul is saved, and long after Galatians 1:11–12 had taken affect in his life, and long after he had been preaching **“the gospel of the grace of God”** (Acts 20:24), he identified **“the church of God”** (Gal. 1:13; the one which he *persecuted* before he was saved) as the blood-bought, blood-purchased BRIDE of Jesus Christ: His BODY (see Acts 20:28; Eph. 5:25). Saved sinners were in this Body *before* Paul’s conversion, according to Paul’s own testimony (Rom. 16:7), in regards to the matter. The trouble was simple: the bungling “Bereans” could not understand how a Body could be present when the Pauline New Testament doctrines about the Body were not being preached to it (Acts 1–7, for example). In their muddled minds—with which God messed because they had messed with His Book—a thing could not be PRESENT if it had not yet been REVEALED. This is the basic, theological misconception that underlies all the works of Bullinger, Stam, Baker, Watkins, Jordan, Moore, O’Hare, and others. It produces HYPER-DISPENSATIONALISM.

We are not Hyper-Dispensationalists.

Peter, James, and John could have eaten pork, shrimp, clams, oysters, and catfish on the morning that Jesus Christ cooked breakfast for them (John 21:13-15), because Colossians 2:14 says Leviticus chapter 11 was passé. However, not one of them knew that, and Peter didn’t find it out until Acts chapter 10, more than two years later. Not one man at Pentecost had ever heard of anyone being saved “by grace through faith” (Eph. 2), but everyone of them who received the Holy Spirit was saved that way. The catch was, however, at Pentecost they still had to DO something to get the Holy Spirit (Acts 2:38).

That nifty little Old Testament Jewish insertion into the “**dispensation of the grace of God**” derailed the Catholics, Campbellites, Methodists, Lutherans, Anglicans, Presbyterians, and Greek Orthodox churches in their entirety. Everyone of them (in their “handbooks,” “articles,” or “creeds”) has Acts 2:38 listed as the means of *regeneration*, along with John 3:5. It also derailed the “Bereans,” for they assumed that since Paul’s gospel (1 Cor. 15:1–6) was not what Peter preached, there could have been no one at Pentecost getting into the Body of Christ. They forgot that Jesus Christ Himself told Peter, James, and John that they would be IN Him and IN the Father and the Father IN them (John 17:21, 23). The Bereans would leave Peter, James, John, and company outside the Body of Christ until Paul’s conversion or exclude them permanently.

It would exclude them permanently if Bullinger was right; *he wasn’t*.

The reader, by this time, would be justified in asking, “What has all this to do with salvation in Daniel’s Seventieth Week, the Time of Jacob’s Trouble?” Well, it is relevant because it has to do with the Body of Christ. This Body will be removed somewhere before the “end time” that precedes the Millennium. Another “dispensation” is going to replace it, exactly as it replaced the Law. If the “Body” began at Pentecost, it is not going to be around when the “Mark of the Beast” is passed out. The main preacher, in Acts chapter 2, says that a man is saved by GRACE plus nothing (see Acts 15:11), after visiting with Paul for two weeks (Gal. 1:18). The main speaker, in Acts chapter 2, alters his theology in Acts chapter 10, upon seeing that WATER BAPTISM is *not* necessary for the reception of the Holy Spirit. Peter lines up with Paul, as recorded in Galatians chapters 2–4. Completely thumbing his nose at every “pope” who showed up at “St. Peters,” Simon Peter will not let anyone bow down to him (Acts 10:25–26), insists upon getting married (Matt. 8:14), and then says a Christian is ETERNALLY SECURE (1 Pet. 1:3–5) after putting his faith in the shed blood of Christ (1 Pet. 1:18–19), *without getting baptized or taking “sacraments.”*

You see, the book of Acts will not be cut into thinly sliced Berean cold cuts so the Berean butcher can brag about his ability to “**rightly divide the word of truth.**” There are FOUR “plans of salvation” in the book of Acts.

1. Water baptism necessary to receive the Holy Spirit, but no talking in tongues (Acts 2:38).
2. Laying on of hands necessary for receiving the Holy Spirit, but no talking in tongues (Acts 8).
3. Salvation with baptism, but laying-on of hands before talking in tongues (Acts 19:1–7).
4. Salvation without water baptism, talking in tongues, or laying on of hands (Acts 8:37).

Now let’s see you “simplify” that mess like a thousand preachers in America try to do everytime they get hung up in Acts chapter 2!

Watching John R. Rice or Jimmy Swaggart (or Gorman, Hickey, Hagen, Copeland, Stewart Custer, Zodiates, A. T. Robertson, Oral Roberts, Tammy Bakker, or Kenneth Wuest) trying to exegete Acts chapter 2 is like watching Charlie Chaplin working the conveyor belt on the assembly line in *Modern Times*.

Now, here are over 500,000,000 professing Christians (Catholics, Charismatics, Greek Orthodox, Campbellites, Methodists, Pentecostals, Assembly of God, etc.) who believe that a “born-again” child of God in this DISPENSATION (“age of grace,” “New Testament,” “Church Age,” etc.) can lose salvation. He can become “unborn” again and die and go to Hell. Why is this?

Here is a place where all of the Baptists and Presbyterians go to sleep and simply refuse to deal with an extraordinary phenomenon. Are ALL of these professing Christians heretics? Is it more heretical for “Ruckman” to teach the *King James Bible* is the Holy Scriptures than it is to teach that someone in Christ’s Body can fall out of that body and MUTILATE “the One Body” by going to Hell? What is more “heretical?” To teach that until a man can prove an error in a *King James Bible*, “beyond the reasonable shadow of doubt,” it is INERRANT, or to teach that God the Holy Spirit lied when He told Paul to write Philippians, 2 Corinthians 5:1–8; 1 Corinthians 1:7–10; and Romans 8:39?

Can the Baptists simply dump 500,000,000 professing Christians, on the grounds that all of them are either lazy liars or heretical blasphemers? They will have to, if they ignore the Scripture. John Wesley did not believe in the eternal security of the believer, and neither did Francis Asbury, Sam Jones, Peter Cartwright, Henry Morrison, and the early American “circuit riders.” Were they all heretical blasphemers or lazy liars? If you are a Baptist Baptist “Bridger,” you would have to say “YES.” But God the Holy Spirit might have a controversy with you on that point, because He used the “old-time Methodists” the way He has never used *any* Baptist group before or since. American revivalism actually has its roots in the Methodist camp meetings, *not* the Baptist conventions. When Sam Jones got through with a town (1870–1905), it was in “considerably” better condition than when Billy Graham, Wally Criswell, R. G. Lee, Eddie Martin, Monk Parker, and Jack Hyles got through with it. False doctrine evidently can produce changed lives, changed homes, and changed communities. None of the Methodists were “Bereans.” None of them preached that immersion in water was necessary for salvation. True, when their leaders tried to crystalize their beliefs into formulas, they wrote down the inevitable John 3:5 and Acts 2:38, but the preachers did not PREACH them. Like Spurgeon—who didn’t preach five messages on limited atonement in thirty years of ministry—the Methodist “Arminians” preached repentance, loyalty to Christ and the church, and good works to the poor and needy. How were they deceived so easily? How is that over 500,000,000 (that is some number, buddy boy!) professing Christians all get “off” on eternal security? Lack of brains? Lack of Bible study? **“I trow not.”**

You see, there are over 240 verses in the New Testament that indicate that SOMEONE can go to Hell after being “saved.” The Christians among the Methodists, Lutherans, Catholics, Anglicans, etc., were exposed to these verses, and their theological leaders certainly taught these verses as part of New Testament “Christianity.” Whereas, the Baptists either pretend these verses don’t exist or else “Greekify” them (a famous operation) so they will not SAY what they SAID, the Bereans, at least, do enough **“rightly**

dividing” to see that those 200 plus verses cause a real problem. Anyone who has done any personal work with J.W.’s, Mormons, Campbellites, Catholics, Anglicans, and Pentecostals knows the verses are there, because the “heretic” quotes them and insists they are just as authoritative as Romans 8:38–39 and 1 Corinthians 1:8–9.

“How good and how pleasant it is for brethren to dwell together in unity!” It is as the fouled-up glue that *scootched* down Aaron’s head and over his *bush* and trinkled down to his *pinkies*!

You must face it, if you are going to teach “dispensational truth,” there ARE more than 200 verses in the New Testament that cannot apply *doctrinally* to a born-again believer in the “Body of Christ.” The New Testament is not a BAPTIST BOOK; it was not written just for Baptists (and Presbyterians!) in “the Church Age.” The New Testament has a two-fold application.

Now we are back on solid ground again (see the previous chapter).

When a typical, apostate Conservative or apostate Fundamentalist approaches these verses, he always does the same thing; he is absolutely predictable. He will go immediately to a Greek text of some kind (Metzger, Aland, Hort, Souter, Erasmus, Beza, Alford, or whatever) and slap a Greek lexicon on top of it so he can *alter* the words in the verse to bring the verse down to his own level of *stupidity* and *infidelity* (see Ruckman, *How to Teach the Original Greek* [Pensacola: Bible Baptist Bookstore, 1992]). Baptist pastors and young men, called to preach, are awed into ignorance by this display of scholarship, and as a consequence, they lose dispensational insight into the most important “dispensation” in the entire Bible: **“the day of the Lord.”** More than three-fourths of the Bible deals with the subject of “THE KINGDOM” (see Ruckman, *The Sure Word of Prophecy* [Pensacola: Bible Baptist Bookstore, 1969]). The actual setting up of that Kingdom (Rev. 11, 19; Dan. 2, 7), to replace Satan as head of **“the kingdoms of this world”** (Luke 4:6), is called **“the day of the Lord,”** throughout the Bible; it is peculiarly **“the time of Jacob’s trouble,”** not the “church’s.”

The reason why the Holy Spirit laid out 240-plus verses in the New Testament to the effect that a saved sinner is kept saved by WORKS is because that is *exactly* how it is going to be after the end of the “Church Age” when the “BODY” has gone.

You see now why we spent so much time on “the Body” in this chapter. God’s “big day”—the one of paramount importance—is NOT the day His Son was murdered (Acts 2:23); it is not Sunday, “the first day of the week”; it is not the day YOU got saved; and it certainly is not the day of “grace” which is an **“accepted time”** (2 Cor. 6:2). The “day of days” on God’s calendar is the day that His Son gets what rightfully belongs to Him (the whole earth: Isa. 11:1–12) and sits down on David’s throne (*Jewish*) at Jerusalem (*Jewish*) to reign as a *Jewish* Messiah (Acts 2:34–36).

The climactic events that bring this about take place in the Great Tribulation. They have to be *Jewish*, for it is **“the time of Jacob’s trouble.”** The Jews of **“the house of Israel”** and **“the house of Judah”** (Heb. 8:8) were under the Law; they were not in the age of “GRACE” (Berean’s designation) or the Church Age, where the **“gospel of the grace of God”** (Acts 20) was preached. Here, Baptist theology collapses. For here, in Ezekiel chapters 44–48, is a rebuilt Jewish temple with Jewish sacrifices (Ezek. 42:2–12)

as they were under the Law, and this is taking place AFTER “**the dispensation of the grace of God**” (Berean cliché). “**God save the king!**” What a mess! It was PAUL, the anti-legalist, who told you the sabbaths and new moons would return (Col. 2:16–17). Naturally, every saved, Fundamental scholar in America (who bragged about “verbal, infallible, inerrant, plenary inspired original autographs”) *altered* Colossians 2:16–17 so it would deny Ezekiel 44–48.

Here are 240-plus verses that teach a saved sinner must do works to STAY saved: Matthew chapters 5–7, Matthew 25 (the entire chapter), Matthew 24:13–51; James 5:11–20; Jude 21; Hebrews 3:6, 13–14, 6:1–6, 10:26–31; Revelation 12:17, 14:9–12, 22:14; 2 Peter 3:17; James 5:1–5; Hebrews 12:14–15; 2 Peter 1:10, 2:21–22; 1 John 2:4, 3:4–15, 5:16; Revelation 3:5, 13:7, and John 15:2, 6.

Of course, we Baptists know how to “handle” these verses. Of course, in our own conceit, we Baptists fancy we can “explain” all of these verses so they will not teach “Arminianism.” Of course, we Baptists know how to apply these verses SPIRITUALLY to get rid of their doctrinal statements. But there are 500,000,000 professing Christians who take them as they stand, where they stand, to say what they mean, and mean what they say. Now, who is the “heretic”?

You have to face it. John R. Rice was just as blind as a bat backing in backwards when it came to exegeting Revelation 22:14. James Combs or James Price trying to explain Hebrews 6:1–6 is as pitiful as Laurel and Hardy trying to repair a computer. Dr. A. T. Robertson or Arthur W. Pink trying to bulldoze their way through Hebrews 10:26–31 is funnier than Abbot and Costello trying to find out “who’s on first.” Curtis Hutson or Stewart Custer trying to preach on Matthew 24:51 or 25:30 is more calamitous than a head-on collision between an 18-wheeler and a Greyhound bus. Watching Spiros Zodhiates or Ryrie (in a “Study Bible”) trying to get the reader through Hebrews 3:6, 13 is like watching Calvin and Hobbes traveling to the “Yukon.” Nothing on this earth is more pitiful (or disgraceful) than a saved, Baptist Bible teacher trying to force the Holy Spirit to convert Himself into a Baptist Greek scholar: nothing, absolutely nothing on this earth. These men are USING a book they do not *believe*, and whatever is in it that is not essential to their INCOME they do not take seriously, let alone *reverently* (see Isa. 66:2).

The reason you have Methodists, Lutherans, Anglicans, Catholics, etc., is because the Holy Spirit will not confine Himself to “historic Baptist positions.” You say, “why”? Because *some* of the “historic Baptist positions” are just as *anti-scriptural* as some of the Methodist and Anglican “historic positions.” The only solution to this schismatic melee is “**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**” Since that is the solution, you might have known it (!), the Fundamental and Conservative scholars, who stick by the “plenary, verbally inspired, original autographs,” have all (A-L-L, all) removed the solution from the New Testament. You cannot find those words printed above, from 2 Timothy 2:15, in ANY English New Testament on earth (*TEV, TLB, RV, ASV, NIV, NRSV, RSV, NKJV, CEV, NASV*, etc.), except a *King James Authorized Version* (see the Preface). Curtis Hutson, Harold Ockenga, Truman Dollar, Elmer Towns, and Wally Criswell, who served on the *NKJV* committee, struck out the three words in 2 Timothy 2:15 that would give Baptists the key for understanding Tribulation salvation. As a consequence, not one out of fifty of

them understands Tribulation salvation.

1. In the tribulation, **“an angel from heaven”** (Gal. 1:8) DOES preach **“another gospel”** (Rev. 14:6), and he is NOT accursed (Gal. 1:8), though the apostle Paul said he would be!

2. In the Tribulation, MOSES “figures” (Rev. 15:3), and the literal, physical, Jewish tribes of Israel “figure” (Rev. 7). There is no way any honest exegete can avoid these problems.

3. In the Tribulation, the Body of Christ is gone (1 Thess. 4; 1 Cor. 15) so the gospel that is preached is NOT **“the gospel of the grace of God”** (Acts 20:24), which was preached for 1,900-plus years in the “Church Age.”

4. This means that the Pauline promises on eternal security (Rom. 8; 1 Cor. 1; Phil. 1, etc.) can no longer be applied. The converts are not responding to the same message. A **“kingdom of heaven”** message (see Matt. 5–7, 13, 24–25) is not the Pauline revelation of Galatians 1:9–12 and Ephesians chapter 2.

5. When some cracked-up kook hits Hebrews 3:6, 14 and tries to prove that someone came up to the “threshold of salvation” and almost got in, with the “grapes of Canaan in their hands,” he forgets to tell you that **“the gospel”** preached to them (Heb. 3:17–19) was **“GOOD NEWS! YOU CAN KILL THEM GIANTS!”** (see Heb. 3:18 and Num. 14:6–9). Mixing that gospel with **“faith”** (see Heb. 4:2) has about as much application to New Testament salvation as it does to constructing a drag strip. The writer of Hebrews (note the title!) has the gall to suggest that the “gospel” preached to Old Testament Jews in Numbers 13–14 is the gospel preached under the New Covenant (Heb. 8) to Church-Age Israelites. If it was, then the gospel of Paul is in Matthew 25:35.

(See why the Baptists have trouble? You don’t have to guess why the Catholics do!)

6. In the Tribulation, COMMANDMENTS have to be kept (Rev. 12:17, 14:12), and these are not the “new commandments” of 1 John 2:8, 3:23, and John 13:34, for they are **“the commandments of God.”** No one who read Matthew 24:15–20 would have to guess what these were.

7. In the Tribulation, if any man (“any”) takes **“the mark of the beast”** or the **“number of his name,”** he goes into the Lake of Fire (Rev. 14:10–11). Suppose he “believes on Christ” (like the Philippian jailor) and then takes the “mark”? Suppose he confesses Christ with his mouth (like the Ethiopian Eunuch) and gets baptized and then takes the mark? Does he go to heaven at death? *Not in the Tribulation*, he doesn’t. He loses his salvation, just like that bird in Matthew 25:30 lost his. And he DID lose it.

8. In the Tribulation, there seems to be two “plans” of salvation operating. One of these is a Gentile “gospel” (Rev. 14:6–7), which is contingent on CONSCIENCE and not taking the mark of the beast. The other is a *Jewish* “gospel” (Rev. 12), which is contingent on observing the Commandments in the Pentateuch (including sacrifices and temple worship—Rev. 11:1–3) and not taking **“the mark of the beast.”** Neither of these “gospels” is to be found anywhere in the “Church Age.” If either were preached—sacrifices like the Catholics preach, works like the Jehovah’s Witnesses preach, conscience like the Humanists preach, Sabbath observance like the Adventists preach—

the preachers of them would be ACCURSED (Gal. 1:6–11), according to that part of the New Testament that was addressed to “Church Age” Christians.

Ah, the complex particulars of Bible study! Every heresy in this age is THE TRUTH misplaced. Get a Biblical truth in the wrong dispensation (Rev. 22:14, for example, in the Church Age), and you have false doctrine as heretical as placing Sabbath observance on the Body of Christ (Ellen G. White).

The Jehovah’s Witnesses are not in the Church Age (Rev. 7:4); they are in the Tribulation (Rev. 14:1). No one flees on the sabbath in the Church Age; they do in the Tribulation (Matt. 24:20). No one will “**see the abomination of desolation...in the holy place**” between A.D. 90 and 1993 (Matt. 24:15). It shows up in the MIDDLE of the Tribulation. Every religious lie, in this age, is THE TRUTH misplaced. Racial and sexual equality are not to be found anywhere on this earth in this age; they take place in Glory at the resurrection (1 John 3:1–3; Phil. 3:21). No one, in this age, has the apostolic “signs” (2 Cor. 12:12) which the Jewish apostles had (Mark 16:17–19). They show up in the Tribulation (Rev. 11:3–6). Water baptism to get rid of leprosy (2 Kings 5) is NOT a Church Age phenomenon, according to Peter (1 Pet. 3:21). It will show up when someone gets a SORE SPOT (see Lev. 13–14; Jude 12, 23; 2 Pet. 2:13) for taking “**the mark of the beast.**” (Note the intimation that a GENTILES—not a Jew [Luke 4:27]—may be able to get “cleansing” from the mark after he takes it; BUT IT WILL COST HIM HIS LIFE [Rev. 12:11, 13:15].)

Ah, the unsearchable riches of the King’s English—minus the “original Hebrew” and the “original Greek.” How unsearchable are the revelations and truths of the Elizabethan English compared with “THE” Greek text!

Salvation, in the Tribulation, is a FAITH and WORKS combination, exactly as it was for Israel under the Mosaic Covenant (Exod. 20–Matt. 26). The fact that 100 percent of the Greek Scholars and Bible teachers at BJU, PCS, Liberty University, or BBC cannot comprehend this simple Bible truth means nothing except that “ignorance is bliss,” and where a man messes with the Book, God messes with his mind. Rejection of this outstanding New Testament, Scriptural truth is due to two types of Baptists:

1. Professional teachers in the “Scholars’ Union” (see Ruckman, *The Anti-Intellectual Manifesto*, [Pensacola: Bible Baptist Bookstore, 1991]) who use a Book they do not believe and wish to “lord it over” the Christian and have “dominion” over his faith.

2. *Friends* of these teachers, or *students* who sat under them, who are too COWARDLY to stand up for the Word of God (Matt. 13:21) where “historic positions” are at stake. At present, this would include about 3,000 graduates of BJU, PCS, BBC, Tennessee Temple, and Liberty University. “Cowardice is infectious” (General George Patton, 1945).

Chapter Nine

The Second Part of the New Testament

By now, it is apparent that “dispensationalism” has a lot more to it than neat, little incisions and nifty dissections in the Acts of the Apostles, while comparing Peter to Paul. There is a system of salvation by works (Gen. 1–2). There is a system of salvation by grace through faith, without being “IN Christ” or being “born again” or even having your sins taken away (Gen. 3–Exod. 19). There is a system of faith and works in the Tribulation, plus a system of salvation which is by grace through faith that places an “adopted” child into the Body of Jesus Christ. We are now approaching the original “plan of salvation” found in Genesis chapter 2, at the beginning of the Book, for we have arrived at Revelation chapter 20 (the Millennium) at the end of the Book. Here, again, we will encounter salvation by works, through works, and “that of YOURSELVES,” for there is no “gift” to it. Again, the Calvinists, Baptists, Presbyterians, and Hypers will have to be dismissed from class early. Their weak tummies cannot digest such a Scriptural diet (see the comment on this by the Holy Spirit in Heb. 5:12–14, the very book they all flunked when studying the Tribulation).

At the end of Daniel’s “Seventieth Week,” Israel’s sins are paid for and blotted out (Acts 3:19; Isa. 44:22; Jer. 50:20). She is saved as a NATION: a corporate entity (Rom. 11:27–31). She is spiritually restored and REMARRIED to her divorced husband (Hos. 2:19–20), who was NOT her husband during the Church Age (Hos. 2:2) or even in the intertestamental period. At this time, Israel is “washed in clean water,” her dead (from the Old Testament) are resurrected (see Ezek. 37, of which Job 42:10, 13 is a type), and Temple worship is restored in a Millennial temple (that has not yet been built) in an earthly Jerusalem, whose measurements do NOT match those of “New” Jerusalem (cf. Ezek. 48:35 with Rev. 21:16).

At this time (Rev. 20:1–4), all of the Israelites recognize their Messiah and believe on Him (as Joseph’s brethren did in Gen. 45), and all of them are converted (Heb. 8:11). Prophets and “witnesses” disappear; if any pop up, they are KILLED (Zech. 13:3). The reason for this is the Saviour is VISIBLE to the eyes so that no one “walks by faith” anymore. Furthermore, there are several million “carbon copies” of this Saviour abroad in the land where ANYONE can see them (1 John 3:1–3; Phil. 3:21; Rom. 8:29). (But again, we must send some of the students home with a pink slip—or a green one, I forget which—for apostate Fundamentalists cannot stand this much Scripture in a year, let alone in a day. If you want absolute, written, documented proof, obtain the two volumes of Ruckman, *The Bible Believer’s Commentary on the Psalms* [Pensacola: Bible Baptist Bookstore, 1992], and watch the best, most pious, dedicated, Fundamentalist, Baptist brains of two centuries defend Satan, time after time, while distorting and perverting doctrinal truths an average of three times per Psalm—450 attacks on one Book.)

This is the “new covenant” found in Hebrews 8:8–12. The only part of it that the Holy Spirit applies to the believer in the “Church Age” is the part found in verses 10, 12. These are repeated in the same Book (Heb. 10:15–16), taken completely out of their *doctrinal*

context in Hebrews chapter 8. This was done by the same author! Imagine what some poor, stumbling blockhead, like a Roman Catholic priest or Cornelius Stam or a Calvinistic theologian (Doug Kutilek or Robert Sumner), would do with an enigma like that. Scofield and Bullinger couldn't handle it; do you reckon that Arthur Farstad or Wilbur Pickering could? Don't be ridiculous. Dr. Barton Payne of the faculty at Bob Jones University (1949–1953)—who is quoted, time and time again, in “scholarly” works on prophecy—could no more half expound Hebrews 8:8–12 correctly than he could shoot quail in Siberia.

The New Testament applies to the salvation of the individual sinner, in this age, but it also applies to the nation of Israel at the end of the Tribulation, for the Testator of the New Testament was not just the “head of the church of the one body.” He was also **“the king of the Jews.”** His throne was not just in heaven as a place of intercession for Christians (John 17:9; Rom. 8:26), but it was also David's literal, physical, visible throne in the literal, earthly city of Jerusalem (see Ruckman, *The Sure Word of Prophecy*, [Pensacola: Bible Baptist Bookstore, 1969]). All of the postmillennial scholars and amillennial scholars flunked out at this point. Not “a one of 'em” graduated. That would include J. G. Machen, G. Campbell Morgan, Dr. A. T. Robertson, Benjamin Warfield, Louis Berkhof, Charles and Alexander Hodge, Alfred Edersheim, Phillip Mauro, John Calvin, J. A. Bengel, Origen, F. F. Bruce, Jerome, Augustine, J. Edwin Orr, DeWitt Talmage, every Liberal in the NCC, and every Roman Catholic pope who ever lived. (See Rom. 11:25 for the comment.)

Every word of Luke 1:30-33 is *literal*. There isn't one ALLEGORICAL or SPIRITUAL or FIGURATIVE expression found in the angelic announcement. The New Testament is not completely fulfilled until the Author and Finisher of it—the Testator who died to bring it into effect—is reigning over **“the kingdoms of this world”** (Rev. 11:15), from Jerusalem (Isa. 2), as a military dictator (Ps. 2, 110). Under this setup, the “Sermon on the Mount” becomes “the Constitution of the Kingdom,” so it presents a “plan of salvation” which every unsaved Liberal in the NCC loves and adores: SALVATION BY WORKS.

Every theological LIE in this age is a Biblical TRUTH misplaced. You may never realize the profoundness or gravity of this adage until you study our work called *The Sure Word of Prophecy*, (which was formerly published as *The Kingdom of God vs. The Kingdom of Heaven*). That exhaustive treatise was on the DIFFERENCE between the two kingdoms (spiritual and material), and it is so primary and so basic that it determines the operations of all governments, all political systems, all kingdoms, and all world “progress” since A.D. 33. For if a man is not Premillennial, he will be engaged in either promoting the Kingdom or “spreading the kingdom” or “bringing in” the kingdom (see “The Battle Hymn of the Republic”), *WITHOUT JESUS CHRIST COMING BACK*.

Since good works are the Constitution of the Millennial Kingdom when it comes (Matt. 5–7), then man's efforts to “bring in the kingdom,” without the right King, is characterized by the following: Humanism, Welfare agencies, the ACLU, the NAACP, the United Nations, the League of Nations, bills passed in Congress and the Senate, the Tri-Lateral Commission, OSHA, the Council of Foreign Relations, the Federal Reserve, Labor Unions, Marxism, Capitalism, the IRS, the HRS, “Environmentalists”, the HEW, and all

activities associated with ALL man-made attempts to “bring in the kingdom.” Hitler’s Third Reich was the promise of a MILLENNIUM (i.e., “The THOUSAND YEAR Reich”), as was Aristotle’s “Golden Age,” where “THE REPUBLIC” ran things. Johnson’s “War on Poverty,” Kennedy’s “Camelot,” and FDR’s “New Deal” are just like George Bush’s “New World Order.” Everyone of them is (and was) engaged in bringing in “peace on earth to men of good will” *WITHOUT JESUS CHRIST*.

Every political LIE in this age is a Biblical TRUTH misplaced.

So here, at the end of time (time ends in Rev. 22), we have a plan of salvation by SIGHT (not faith) through WORKS (not faith). **“Faith is the substance of things hoped for, the evidence of things not seen.”** All is seen in the Millennium, including the future Lake of Fire (Rev. 19:20), for it is ON THE EARTH, IN EDOM, FOR 1,000 YEARS, AND PEOPLE ARE PITCHED, BODILY, INTO IT (Matt. 5:30; Isa. 34:5–10). But, again, we will lose 90 percent of what is left of our thinned-out class of “scholars,” and we have already lost 80 percent of them. They cannot eat STRONG MEAT (Heb. 5). You see, modern “Fundamentalists” are Bible *users*; they are not Bible *believers* (see Ruckman, *King James Onlyism vs. Scholarship Onlyism* [Pensacola: Bible Baptist Bookstore, 1992]).

But we do not intend to “crawfish” anywhere. The Book says what it means and means what it says, as it says it, in the context in which it says it. All plans of salvation are covered with GRACE, but what God tells a man to do in different “Economies” (Greek “oikonomia”) certainly DIFFERS:

1. God told one man not to eat from a tree.
2. God told another man he would have billions of kids.
3. God told another man to build an ark.
4. God told another man to keep the Ten Commandments.
5. God told another man to get baptized after repenting.
6. God told another man to BELIEVE on His Son.
7. God told another man to build his life on Jesus’ *sayings*.
8. God told another man to trust in the Blood, keep the Law, and avoid the Mark of the Beast.

If you don’t believe the Book, you have ONE “OPTION”: take the quickest road to Hell you can find.

No one from Genesis to Revelation was told to join the church, no one was told to take sacraments, no one was told to keep the Golden Rule, and no one was told to wait until God “elected” them. If you obeyed 1, 2, 3, 4, 5, or 8, NOW, you would go to Hell like a bullet. If you took just 6 in the Tribulation, you would go to Hell like a bullet, and if you obeyed 1, 2, 3, 4, 5, and 6 in the Millennium, you still would go to Hell like a bullet. The Constitution for the Millennial Kingdom (Matt. 5–7) goes far beyond the demands of not only the Decalogue, but of the whole Pentateuch.

If you don't believe what I said, TRY IT.

You will be in the Lake of Fire before you can say your Rosary.

Ruckman with his "five plans of salvation" is less of a heretic than any cock-eyed nut who thinks that Moses was born again or that David was spiritually circumcised or that Aaron was "in Christ," before the crucifixion.

The way to teach "dispensations," as periods of time, is to take the student through the COVENANTS that God made with man. The second, third, and fourth of these covenants (Gen. 3–Gen. 12) are binding on the whole human race until the Second Advent, and some decrees in them last through the Millennium. The dual nature of the Abrahamic Covenant and the multiple facets of the Mosaic Covenant must be taught, and it is absolutely essential that the student understand the DUAL NATURE of the "New Testament," instituted in Matthew chapter 26. The teacher may indicate general periods of time that accompany these covenants, but he should always be aware of the EXCEPTIONS that pop up, from time to time, in the "dispensation" (see Chapter 4). We should never forget that "overlaps" occur (Matt. 1–Acts 7), where no clear marking place can be made as knowledge of revelation progresses (Acts 1–15 for example). In closing, we will give (for a teacher) a very condensed and simple chart showing our system of Dispensationalism.

I. ADAM AND GOD (Gen. 1). Salvation by *works*: all by sight, nothing by faith. Not one sign of John 3:16; Romans 10:9–10; Ephesians 2:8–9 in any direction, directly or indirectly.

II. ADAM, EVE, SATAN, and GOD (Gen. 3). Salvation by *grace*, pointing to the shed blood of a lamb: a FOUR-FOOTED LAMB that eats grass. The writer (Moses) knows of a four-footed Passover lamb, but no one from Abel to Moses' mother would have known anything about the Passover. Adam and Eve are clothed by God. You can read the whole New Testament into that and get good sermons out of it, but there is not one chance in 100,000,000,000,000,000,000,000,000 that Adam could have associated anything going on in Genesis with any MAN dying on a cross.

III. GOD AND NOAH (Gen. 6–10). Salvation by grace when a man does, by faith, what God TELLS him to do; in this case WORKS, as in *hard, physical "labor"* works. He is to build an ark.

IV. GOD AND ABRAHAM (Gen. 12, 15, 22). Salvation by grace through faith with imputed righteousness given for believing something God told him. God told him NOTHING about the Virgin Birth, the Deity of Christ, the Crucifixion, Remission of Sins, Repentance, or the New Birth; not ONE WORD.

V. GOD AND MOSES (Exod. 20–Deut. 32). (Observe that the Passover takes place under ABRAHAM'S dispensation!) Salvation is by grace, through FAITH and WORKS. Both must be in evidence, and there must be enough of both to get the man saved. A lack of either (Saul, Ahab, Jeroboam, Joab, etc.) will finish him off.

VI. GOD and JESUS CHRIST (Matt. 26–Rev. 20). Salvation is by grace through faith in the finished atonement of Jesus Christ, dying on Calvary's Cross. This is not fully known until after Acts chapter 7, and it is not in effect in full force until after Christ's Body has left this earth. This is because the New Testament deals not only with the

salvation of the individual sinner, but the salvation of the NATION from which the Saviour came, the nation He came to save (Matt. 1:21; John 1:31).

VII. GOD and the NATION OF ISRAEL (Rev. 4–19). Salvation is by grace through faith and works, with the possibility of a man losing salvation by taking the Mark of the Beast, and, consequently, the Holy Spirit leaving him, EXACTLY AS IT HAPPENED IN THE OLD TESTAMENT.

VIII. GOD and the THRONE OF DAVID (Rev. 20; Isa. 2, 11, 65; Joel 2, 3; Zech. 14, etc.). Salvation is by WORKS (Matt. 5–7; Ezek. 40–48, etc.), and the man who *keeps the commandments (WORKS)* can partake of “**the tree of life**” (Rev. 22:14) that was denied to Adam when he was run out of the Garden (see Gen. 3:22–23).

IX. GOD and ETERNITY (Isa. 66; Rev. 21, 22; John 17). Salvation is completed with sinless, eternal perfection (“**the spirits of just men made perfect,**” Heb. 12:23) as God intended it to be. Adam’s commission is renewed (Gen. 1:27–28), and outer space is populated infinitely, to the glory of Jesus Christ. Since we already have gone into these matters in great detail in *The Sure Word of Prophecy*, we shall, here, forbear.

Observe that the covenants do not always match the dispensations; the dispensations cannot be made to match the different ways God saves men, and the “plans of salvation” are less in number than the covenants.

This shows you the intricate and complex nature of real “Bible study.” A man who really “searches the scripture”—not some Dry Cleaning “Berean” who died in Acts chapter 2—will find all kinds of things, still yet concealed, which God has refused to “let loose” on men who have USED His Book instead of believing it, and have, time and time again (see *How to Teach the “Original” Greek*), altered its words to suit their own ignorance and infidelity.

To cite Pastor Robinson from *five centuries* ago:

“The Lutherans cannot be drawn to go beyond what Luther saw, and the Calvinists, as you see, stick where Calvin left them. Calvin and Luther were precious shining lights in their times, yet God did not reveal His *whole will* to them. I am very confident that the Lord hath *more truth* and *light* yet to break forth out of His Holy Word” (circa: 1510).

When that light comes, it will not come from any “recognized” Christian school in America or from any “qualified, recognized,” godly scholar associated with those schools. It will come from a *King James 1611 Authorized Version*, without benefit of a Greek or Hebrew text, Greek or Hebrew scholar, “qualified” commentator, board of “godly” revisors, or any of their students or associates.

God has never had any trouble discerning the “**thoughts and intents of the heart**” (Heb. 4:12–13). He knows who believes His Book and who just USES it to make a living (\$\$\$\$).

APPENDIX

DISPENSATIONAL

OUTLINES

We include, in this Appendix, a number of ways of “**rightly dividing the word of truth**” to show the Bible teacher that he need not stick to the traditional methods of the Dispensationalists. One does not have to limit himself to “periods of time,” or even the covenants, in order to see that there are “differences” in the Bible. These differences are not only between periods of time and covenants, but between feasts, ministries, doctrines, historical incidents, judgments, and “types.”

DISPENSATIONS AS TRUE “TIME” BRACKETS

I. A *2000 year period*, beginning in 6000 B.C. and ending 4000 B.C. (Gen. 1:2).

II. A *33 1/2 year period*, beginning in 4000 B.C. and ending in 3967 B.C. (Gen. 1:7 to Gen. 3:19).

III. A *1,550 year period*, from 3967 B.C. to 2417 B.C., when the flood came (Gen. 7). This would depend on the actual year the flood came. If the flood came in 2340 B.C. (as many say), the period between Genesis 3:19 and Genesis, would be 1,723 years.

IV. A *917 year period*, between 2417 B.C. and 1500 B.C. (the giving of the Law at Mt. Sinai; Exod. 20). If Noah’s flood was 2340 B.C., this period would be 840 years.

V. A *911 year period*, from the giving of the Law to the Captivity (final deportation) in 589 B.C. Variants will occur if one uses 606 B.C. (Nebuchadnezzar’s reign) or either of the first TWO deportations.

VI. A *200 year period*, from the Captivity to the writing of the last book in the Old Testament (Malachi, 389 B.C.).

VII. A *389 year period of time*, from Malachi to the birth of Christ, which could have been in 4 B.C., 3 B.C., or 1 B.C. depending upon which chronicler one subscribes to. (There are a dozen variations, and each man is dead-sure he is right.)

VIII. A *period of 33 1/2 years*, from the birth of Christ to His ascension (Acts 1).

IX. A *36 1/2 year period*, from Acts chapter 1 to the destruction of Jerusalem (A.D. 70).

X. A *period of over 1,930 years*, from A.D. 70 to the Rapture. Chroniclers will again differ, and none can prove our present calendar is absolutely correct.

XI. A *7 year period*, after 2000 called “**the time of Jacob’s trouble**” (Jer. 30:7).

Obviously, our calendar is incorrect. If it was correct, and the scholars who taught that Christ was born in 4 B.C. were correct, the Rapture would have already taken place. Since He didn't come, then 4 B.C. is the wrong date. If the calendar were right, the seven years should have started in the fall of 1989 or the fall of 1990—IF Christ was born in the fall of 4 B.C. Since He didn't come, then 4 B.C. is the wrong date. If it had been 3 B.C., it still misfired. However, the seven year period is also built on the assumption that none of Daniel's "Seventieth Week" took place in the book of Acts!

(You can see why dispensations, as "time periods," are much less stable than a study of the "covenants," where the "householder" is dispensing authority!)

XII. *A 1,000 year period, which begins in A.D. 200? and terminates in the year A.D. 300? (Rev. 20:11–15).*

This would give twelve dispensations; the number that A. E. Knoch put out back around 1899. Knoch had these down as: Innocence, Conscience, Government, Promise, Law, Incarnation, Pentecostal, Transition, Secret, Judgment, Kingdom, and Fullness. Unfortunately, Knoch takes Colossians 1:20 out of context (as Bullinger did) and thus gets "universal reconciliation" in eternity, which would include the salvation of the devil and his angels and all of the people in Hell. Knoch had, in addition to these twelve Dispensations, "Two Grand Creations," "Three Heavens and Earths," "Five Worlds," "Five Ages," "Three Days," and "Four Monarchies."

In my system, I have found "Seven Mysteries," "Seven Supernatural Catastrophes," "Seven Baptisms," "Seven Resurrections," "Seven Judgments," "Seven Covenants," "Seven Temples," and the "Seven Sevens." Because of this, I would prefer Larkin's chronological system of "490s" (7 times 70) for dividing up Biblical time periods, but I have neither the mathematical ability or the patience to dig out the details of years of Biblical history and get it divided into even sets of 490 years. Others have tried, and there is no unanimity of agreement among their systems.

Chronology has always been a diversified field, and no "expert" has yet been able to prove to the satisfaction of one-tenth of the body of Christ that his system was the correct one. No modern computer expert (like some nut I had contact with last year, up in Minneapolis) can really prove ANYTHING when it comes to the dates on the BEGINNING of the Tribulation or the beginning of the Millennium.

APPROXIMATE TIME LENGTHS OF THE COVENANTS

I. THE *EDENIC* COVENANT: 33 1/2 years (September–October of 4000 B.C. to March–April 3065 1/2 B.C.).

II. THE *ADAMIC* COVENANT: 3065 B.C. to A.D. 3000, with the exception that the “serpent’s” head is bruised (Gen. 3:15) **AT THE SECOND ADVENT OF JESUS CHRIST.**

III. THE *NOAHIC* COVENANT: approximately 2450 B.C. to A.D. 3000.

IV. THE *ABRAMIC* COVENANT: About 2000 B.C. to A.D. 3000.

V. THE *MOSAIC* COVENANT: 1500 B.C. (or 1600 B.C.) to A.D. 33 1/2, and then returning in the Tribulation for Israel, and continuing through the Millennium. Some variations are apparent. All prophecies on both advents, found in Genesis–Deuteronomy, will be in the past. There will be no more “ARK” in the Temple. David will be the “prince,” not Moses, and where the Sermon on the Mount has made the Deuteronomic laws “stiffer,” Israel will go by the Sermon on the Mount.

VI. THE *DAVIDIC* COVENANT: 1100 B.C. to A.D. 3000 and, perhaps, going out into eternity after the Millennium, as far as the “throne” is concerned.

VII. THE *NEW* COVENANT: A.D. 33 1/2 off into Eternity. There seems to be a difference, however, in the way “the blood” is applied in the last three dispensations: the Church Age, the Tribulation, and the Millennium. In the Church Age, it seems to be applied directly by the Holy Spirit (Rev. 1:5; Heb. 9:14) to the sinner, at the time the Holy Spirit enters him and regenerates him (see 1 John 5:1, 4–5). In the Tribulation, the blood can be claimed as the source of redemption and justification, but no permanent APPLICATION takes place, for as in the Old Testament, no “new birth” takes place. (This may be in error, but no one has searched the matter out yet enough to know for sure.) In the Millennium, there is no application of the blood whatsoever. The One who shed it is present.

VIII. THE *ETERNAL* (ANGELIC) COVENANT: A.D. 3000 into infinity. Larkin has a period of 33,000 years preceding the commencement of the real “ages of the ages.”

THE SEVEN SEVENS SYSTEM

THE SEVEN MYSTERIES

1. The mystery of the Incarnation (1 Tim. 3:16).
2. The mystery of the Indwelling Christ (Col. 1:27).
3. The mystery of the Body of Christ (Eph. 5:32, 3:1–5).
4. The mystery of the Blindness of Israel (Rom. 11:25).

5. The mystery of Iniquity (2 Thess. 2:7).
6. The mystery of the Rapture (1 Cor. 15:51).
7. The mystery of Babylon the Great (Rev. 17:5).

THE SEVEN BAPTISMS

1. Baptism “unto Moses” in the cloud and the sea (1 Cor. 10:1–3).
2. The water baptism of John to Israel (Matt. 3:11).
3. The baptism of physical suffering (Matt. 20:22).
4. Peter’s water baptism for Israel (Acts 2:38) in the “name of Jesus.”
5. The apostles’ water baptism for Gentiles (Matt. 28:19) in the “name of the Father, Son, and Holy Ghost.”
6. The baptism of the lost in FIRE (Matt. 3:11).
7. The saving baptism of the Holy Spirit (Eph. 4:5).

THE SEVEN RESURRECTIONS

1. The physical resurrection of Jesus Christ (Matt. 28:1–6).
2. The resurrection of some of the Old Testament saints (Matt. 27:52–53).
3. The spiritual resurrection of the believer (Eph. 2:1–6).
4. The physical resurrection of believers at the Rapture (1 Cor. 15:49–55).
5. The resurrection of Old Testament saints, physically (Ezek. 37).
6. The resurrection of Tribulation saints (Rev. 11:12, 7:9).
7. The resurrection of the unsaved dead (Rev. 20:11–15)

THE SEVEN JUDGMENTS

1. The judgment against SIN at Calvary (Gal. 3:13; 2 Cor. 5:21).
2. The believer’s daily self-judgment (1 Cor. 11:31).
3. The Judgment Seat of Christ (Rom. 14:10; 2 Cor. 5:10).
4. The judgment of Israel in the Tribulation (Hos. 2:6–15; Ezek. 20:38).
5. The judgment of the Nations at the Advent (Matt. 25: 30–46).
6. The judgment of Satan at Calvary (John 12:31).
7. The judgment of the world at the White Throne (Rev. 20:11–15).

THE SEVEN SUPERNATURAL INTERVENTIONS

1. The Deluge (Gen. 6–7).
2. The Fire and Brimstone on Sodom (Gen. 19).
3. The plagues on the Egyptians (Exod. 5–12).
4. The parting of the river Jordan (Josh. 3:16).
5. The sun and the moon in Joshua’s time (Josh. 10:12–13).
6. The turning back of Hezekiah’s sundial (Isa. 38:8).
7. The darkening of the sun at the crucifixion (Matt. 27:45).

THE SEVEN COVENANTS

1. The Edenic Covenant (Gen. 1–2).
2. The Adamic Covenant (Gen. 3).
3. The Noahic Covenant (Gen 9).
4. The Abramic Covenant (Gen. 12, 15).
5. The Mosaic Covenant (Exo. 19, 20).
6. The Davidic Covenant (2 Sam. 7).
7. The New Covenant (Matt. 26, Heb. 8).

THE SEVEN DWELLING PLACES OF GOD

1. A “Tent” (2 Sam. 7:6).
2. A “Tabernacle” (Exod. 26:1).
3. A “Sanctuary” (1 Chron. 22:19).
4. “The House of the Lord” (1 Sam. 1:24).
5. The “Temple” (1 Sam. 1:9).
6. The Incarnation of Christ (John 1:14; 1 John 1:1–3).
7. The Body of the Believer (1 Cor. 3:16; 2 Cor 4:7).

THE SEVEN PERIODS OF PROPHECY

1. Adam to Abraham.
2. Abraham to Moses.
3. Moses to Joel.
4. Joel to Malachi.

5. Jesus Christ on earth.
6. The Holy Spirit on earth (in the Body of Christ, in this Age).
7. Moses and Elijah, with the 144,000 witnesses (Rev. 6–19).

THE SEVEN “BEGINNINGS” IN GENESIS

1. The beginning of the heavens and the earth.
2. The beginning of animal and plant life.
3. The beginning of “Man” (male and female).
4. The beginning of SIN.
5. The beginning of Redemption.
6. The beginning of the races of mankind.
7. The beginning of the covenants.

THE SEVEN TYPES OF CHRIST IN GENESIS

1. Adam (see 1 Cor. 15:45).
2. Abel (see Heb. 11:4 and **“the good shepherd”**).
3. The slain lamb (Gen. 3:21, 4:4).
4. Noah’s ark (Gen. 6–7).
5. Melchizedek (Gen. 14).
6. Isaac (see Gal. 4:28 and Gen. 22).
7. Joseph (Gen. 49:24).

THE SEVEN TYPES OF ANTICHRIST IN GENESIS

1. Cain and his “mark.”
2. Ham and his curse.
3. Nimrod and Babylon.
4. Laban the “Syrian.”
5. Ishmael, the enemy of Isaac.
6. Esau, the enemy of Jacob.
7. Pharoah (not the first one, but the OFFICE which is applied to the Pharoah of the Exodus; the Anti-Christ does not turn against Israel till the MIDDLE of the

Tribulation).

THE SEVEN PAIRS OF MAIN CHARACTERS

1. Adam and Eve (Gen. 1–3).
2. Cain and Abel (Gen. 4).
3. Enoch and Noah (Gen. 5–10).
4. Lot and Abraham (Gen. 11–25).
5. Isaac and Ishmael (Gen. 15–27).
6. Jacob and Esau (Gen. 27–50).
7. Joseph and Judah (Gen. 36–49).

THE SEVEN SEVENS

1. Seven days, with the seventh day a “Sabbath” (Gen. 2:1–2).
 2. Seven weeks, with a feast at the end (Lev. 23:15; Acts 2:1–2).
 3. Seven months, with three feasts in the 7th (Lev. 23:24, 27, 34).
 4. Seven years, with the seventh year a “Sabbath” (Exod. 21:2; Lev. 25:3–4).
 5. Seven times 7 years, with a Jubilee at the end (Lev. 25:11–12).
 6. Seven periods of 1,000 years, with the last one a “Sabbath” (Isa. 14:7; Rev. 20:1–5).
 7. Seven ages of the earth: Gen. 1:1; Gen. 1:2; Gen 1:3–Gen. 6; Gen. 7–9; Gen. 9–Rev. 19; Rev. 19–20:11; Rev. 20:1–11; and 2 Pet. 3:7–13, Isa. 66:20–24).
- (That 8th period [represented by Isa. 66:20–24] is a “NEW” heavens and earth—2 Pet. 3:13.)

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