

"TIME PAST"

(Ephesians 2:11-12)

"BUT NOW"

(Ephesians 2:13)

"TO COME"

(Ephesians 2:7)

CREATION

ABRAHAM

MOSES

DAVID

DANIEL

JOHN THE BAPTIST

THE LORD JESUS CHRIST

THE 12 APOSTLES



Resurrection and Ascension

DAY OF PENTECOST

CHRIST REAPPEARS TO PAUL

CHRIST RECAPTURES THE CHURCH

CHRIST RETURNS TO THE EARTH



The "Kingdom of Heaven" is Set Up

ISRAEL "The Circumcision" and "nigh unto God"

THE LAW serves as a "middle wall of partition" (Ephesians 2:14-15)

GENTILES "far off" and "without God in the world"

THE DISPENSATION OF THE GRACE OF GOD
(Ephesians 3:1-12)

"Mystery of Christ" is Revealed

"BOTH ONE"

(Ephesians 2:11-14)

"One New Man" Now being Formed

Israel's Program is Resumed and Fulfilled

Genesis through Malachi; The Gospels and The Book of Acts

The record of God's program and dealings with His nation Israel, both historical and prophetic. God separates Abraham from Himself and declares unto him the plan and purpose that He has to make of him a "great nation," and through him and his seed to repossess the earth from Satan's occupation. The Gentiles are put "far off" by God to await being blessed through Israel when God's kingdom is established on this earth as then. The Law covenant is established and serves as a "middle wall of partition" between Israel and the Gentiles.

Israel fails to make itself into "a kingdom of priests and an holy nation." Through the Deistic Covenant God declares how He will undertake for them and come to be Israel's Redeemer, Deliverer, Avenger, King and Blessor. In so doing God through His "Israhelites-servants" will provide for fulfilling His plan and purpose with Israel on the earth.

The Gospels tell about the coming of Christ to Israel, and about the arrival of the climactic stage in God's program with Israel as "the gospel of the kingdom" begins to be preached. The Lord Jesus Christ functions as "a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers."

Upon Israel's rejection of Christ, God fulfills His prophesied promise of extending a limited time of mercy, forbearance, and "repentance to Israel" before beginning to administer His day of judging and avenging wrath.

Acts 1 through 7 describe this time of "repentance to Israel." Israel's rulers consistently spurn God's mercy to them, after which Stephen is given to see that God has concluded giving "repentance to Israel" and that the Lord is ready to "make His foes His footstool." But instead of God continuing on in His program with Israel as expected and prophesied, the Lord Jesus Christ unexpectedly comes back from heaven and raises up a brand new apostle — Paul!

Romans through Philemon

The epistles of Paul — the "apostle of the Gentiles." To Paul God revealed that He is holding back His day of wrath, that He is temporarily suspending His program with Israel, and that He has brought in a new and unprecedented dispensation of His grace to the world. To Paul God revealed the "mystery of Christ," the secret purpose that He has in Christ which He kept "hid in Himself" and "kept secret since the world began."

In Paul's epistles God sets forth His program for us and about us today. In this present dispensation of God's grace we are the members of God's "new creature," the "one new man," the church the body of Christ. God's special purpose with us pertains to the delineation of "the creature" and the reconciliation of the heavenly places.

Hebrews through Revelation

The portion of God's word that deals especially with the resumption of God's program with Israel. The Hebrew people (Israel), set once again the special focus of God's dealings. These epistles to them, and from these apostles, have the prophesied Lord's day of wrath as well, along with the fulfillment of God's promises and covenants to them.

The Book of The Revelation sets forth the details about the resumption of Israel's time-schedule that was given to Daniel. It describes in detail the Lord's prophesied day of wrath, His coming with "power and great glory" at the end of the "great tribulation," and the establishment of the kingdom of heaven on this earth in fulfillment of God's covenanted purpose with Israel, Israel's "Israhelites," which is an abeyance during this present dispensation of God's grace to the world, as the issue is these epistles.

Doctrinal Tracts

**Presbyterian Church in the U.S.A.
Board of Publication and Sabbath-
School Work**

Doctrinal Tracts:

Doctrinal Tracts, Published by the American Doctrinal Tract Society American Doctrinal Tract Society, 1837
Doctrinal Standards in the Wesleyan Tradition Thomas C. Oden, 2008 The history of Wesleyan family of churches doctrines What are our core beliefs *Doctrinal Standards in the Wesleyan Tradition Revised Edition* narrates the history of the formation of Wesleyan doctrines describing how they were transplanted from the British Isles to North America how they became constitutionally protected in Wesleyan rooted churches The first edition of this book affected the outcome of the 1988 General Conference of The United Methodist Church as the delegates decided many then disputed doctrinal issues This revised edition addresses the continuing hunger for more precise and useful information on the doctrinal traditions of mainline Protestantism Hence the arguments have been updated with more than 400 changes Included are doctrinal statements for the Evangelical United Brethren Free Methodist Methodist Protestant Wesleyan Nazarene African Methodist Episcopal Zion Christian Methodist Episcopal and African Methodist Episcopal Churches as well as an outline syllabus of a Course on the Articles of Religion Doctrinal Standards of Methodism, Including the Methodist Episcopal Churches Thomas Benjamin Neely, 1918 Doctrinal Tracts, 1837 *Classification of the Library of Union Theological Seminary, New York* Union Theological Seminary (New York, N.Y.). Library, 1924 *The Christian Record*, 1843 **The Evangelical Mind and the New School Presbyterian Experience** George Marsden, 2003-12-23 The passing of reformed theology as a major influence in American life during the nineteenth century was not a spectacular event and its mourners have been relatively few Calvinism when it is mentioned is still often portrayed as a dark cloud that hovered too long over America acting as an unhealthy influence on the climate of opinion Nonetheless the transition from the theologically oriented and well formed Calvinism characteristic of much of American Protestantism at the beginning of the nineteenth century to the nontheologically oriented and often poorly informed conservative Protestantism firmly established in middle class America by the end of the same century remains a remarkable aspect of American intellectual and ecclesiastical history The twentieth century attitude itself a product of this transition has placed strong emphasis on nineteenth century Protestant activities their organizations their revivals and their reforms The mind of American Protestantism in these transitional years deserves at least equal consideration from the Introduction Present day tracts Religious tract society, 1883 Doctrinal Tracts ... Presbyterian Church in the U.S.A. Board of Publication and Sabbath-School Work, 1859 *Annual Report of the American Tract Society* American Tract Society (Boston, Mass.), 1823 **Current Discussions in Theology**, 1884 **Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature** John McClintock, James Strong, 1877 **Lutheran Magazine**, 1830 **The Lutheran Magazine**, 1830 *The Hopkinsian Magazine*, 1826 The Methodist Review, 1889 **The Presbyterian Quarterly and Princeton Review**, 1876 **Publishers' Weekly**, 1894 *Ford's Christian Repository*, 1893 The New Schaff-Herzog Encyclopedia of Religious Knowledge Johann Jakob Herzog, Albert Hauck, Samuel Macauley

Jackson, Charles Colebrook Sherman, George William Gilmore, 1911

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