

A New (Improved) History of the Covenant Universe



“Mankind” as Israel

By these three *plagues* a third of **mankind** [*anthropos*] was killed—by the fire and the smoke and the brimstone which came out of their mouths. Revelation 9:18 NKJ

Old Testament Hebrew has 2 words translated into English as “Man”:

- **“ish”** — Broad Hebrew word for humans in general or common to humanity as a whole.
- **“adam”** — Covenant man under God, related to Hebrew/Israelite/Jewish connotation.

Which word is used in Genesis 1?

Problem: translated across the Old Testament as complete synonyms, so the English reader has no idea which Hebrew word for “man” is in the text.

Jesus as the “Son of Man” — which word is used in Ezekiel and Daniel?

Sample from Daniel: “Adam” and “Ish”

So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, “Understand, **son of man [adam]**, that the vision *refers* to the time of the end.” Daniel 8:17 NKJ.

O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the **men [ish]** of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. Daniel 9:7 NKJ

“*Adam* as used in the Hebrew Scriptures seems to connote mankind as considered united to Adam... it does not quite mean “human beings in general.” James B. Jordan, ***The Handwriting on the Wall***, p. 535.

“Son of Adam” connects Jesus to the Adam of Genesis 1
Adam — —> Israel — —> Jesus — —> Church

“Earth” as Israel

“We maintain that the Apostle’s understanding of “earth” meant “the Land,” more specifically covenant Israel”
-Samuel M. Frost, *Misplaced Hope*, p. 209.

Question: From where did the Apostles get that understanding?

Answer: From the Old Testament Hebrew word “erets” which is equivalent to the Greek word “ge”

(See *Beyond Creation Science*, Chapter 8)

Blessed *are* the meek,
For they shall inherit the **earth [ge]**” Matthew 5:5 NKJ

- Followers of Jesus inherit all the promises and blessings of the covenant, as *symbolized* by the typology of the Promised Land.
- Hebrews 4: Typology of Promised Land, Sabbath, and fulfillment in Christ

The Covenant Universe

“This point bears making often: if a world-ending interpretation is taken to mean a literal destruction of this globe and universe, then obviously it did not happen. But if ‘end of the age’ and ‘end of all things’ means the end of a ***covenantal universe*** ruled by Satan, law, sin, and death, and it is pictured in apocalyptic scenes of a universal conflagration, then... -Samuel M. Frost, ***Misplaced Hope***, p. 93, (2002, 2006.) [Emphasis mine-TM]

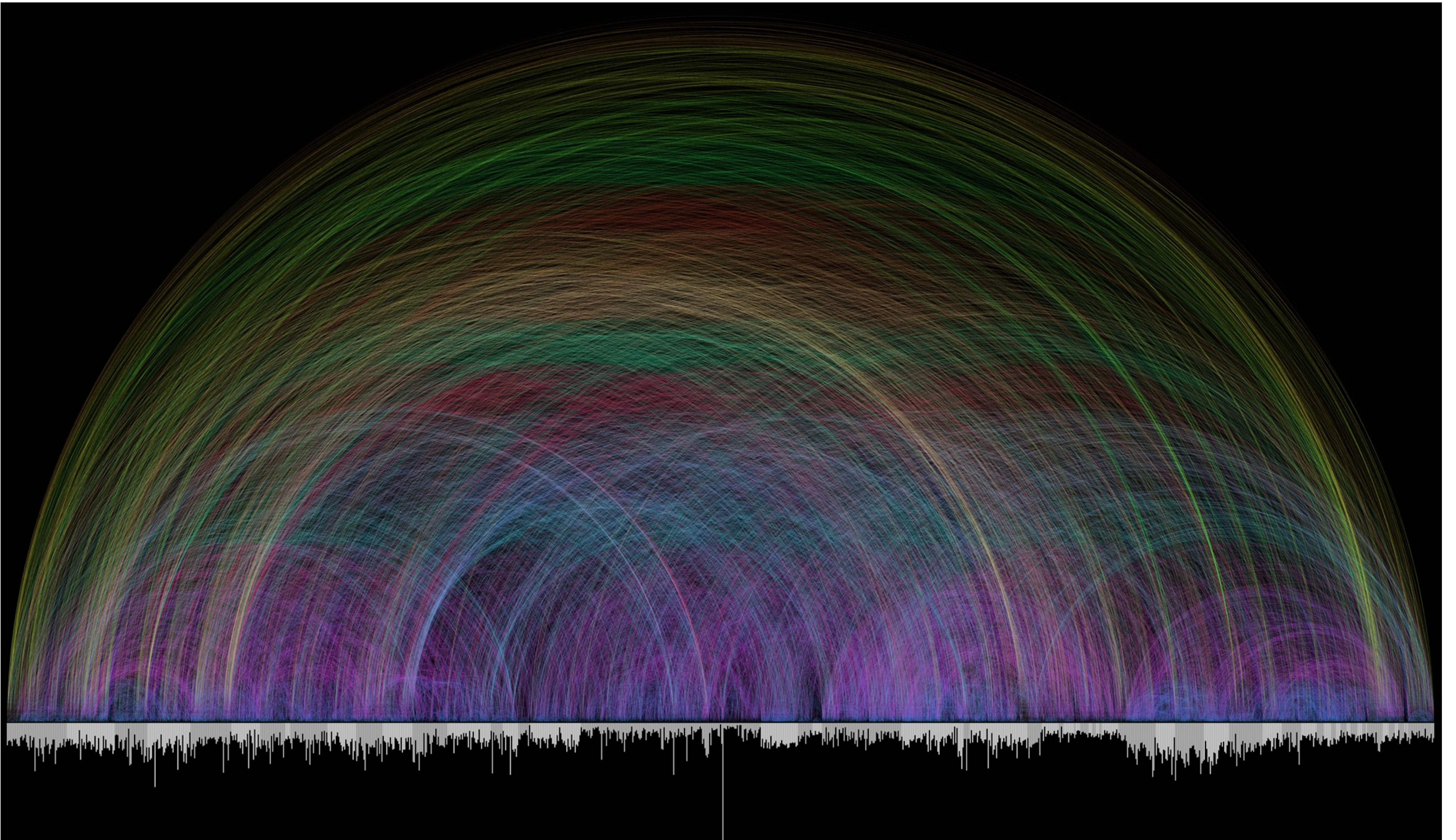
“**In the beginning** God created the heavens and the earth.” Genesis 1:1 NKJ

“You, Lord, **in the beginning** laid the foundation of the earth,
And the heavens are the work of Your hands.
They will perish, but You remain;
And they will all grow old like a garment.” Hebrews 1:10-11 NKJ (c.f. Psalm 102)

“Now I saw a new heaven and a new earth, for the **first heaven and the first earth had passed away**. Also there was no more sea.” Revelation 21:1 NKJ.

Protology (first things) must match Eschatology (last things)

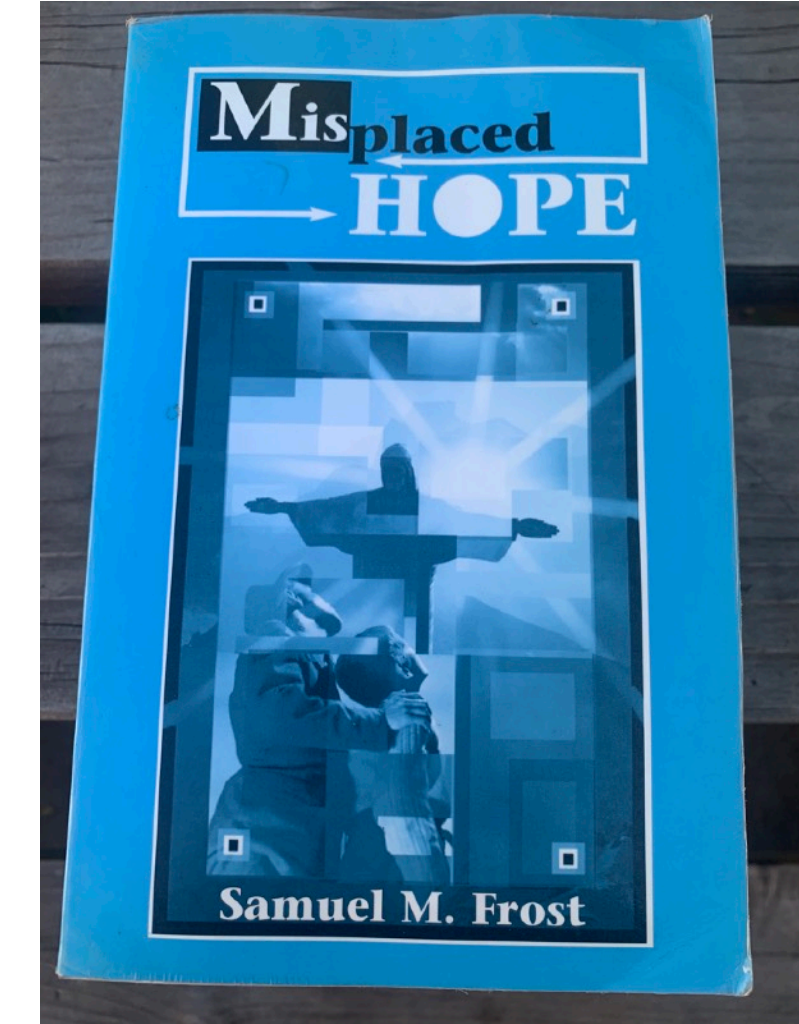




Misplaced Hope: The Origins of First and Second Century Eschatology, 2002,2006

Martin/Vaughn vs. Sam Frost: A Formal Debate on Covenant Creation (October/November 2008).

https://beyondcreationscience.com/index.php?pr=C_Creation_in_2_Pet_3



December 13, 2010

"Now, the gauntlet has been thrown down: if Genesis is talking about physical creation, you cannot be a Full Preterist. You MUST accept this or, you will end up like me. I think he [Tim Martin] may have a point here...

Martin is correct here about what has forced much (not all) of my recent moves. There are some things when I became a Full Preterist (1992) that I would not, and have not, given up.....Full Preterism means this: YOU HAVE TO GIVE UP A WHOLE HELL OF A LOT." — Sam Frost, "*Tim Martin's Warning*" TheReignofChrist website (defunct).

December 17, 2010

"The creation being subjected to vanity brings us back to the *Genesis* 3 line of thought that [Romans]8.19-ff is culminating, which began in 5.12-ff... This is where cursings upon creation itself came into the world as a result of sin. This is where God's wrath came upon the creation as a result of Man's disobedience... — Sam Frost, "*Covenant Blessings*" TheReignofChrist website (defunct)

March 6, 2011

"... I submit that that if Full Preterism is correct, then I was wrong in insisting that Covenant Creationists have no case. I fought hard against them. But, it does appear to be the case, as reluctant as I was to admit it, that they may well be the future..." — Sam Frost TheReignofChrist website (defunct)

Material Universe Creation —> Biological Curse on the literal ground —> Future biological resurrection and restoration of Material Universe Creation

Kingdom Context

"So then, the heavens and earth are a figure for the *kingdoms* of heaven and earth. The new heavens and the new earth are a figure for the glorious and ever-increasing reign of our Lord Jesus Christ." Douglas Wilson "*Biblical Pictures of the New Cosmos*" ***And It Came to Pass***, p. 29. (Available on the BeyondCreationScien.com website)

“And command them to say to their masters, ‘Thus says the **Lord of hosts** [Gen. 2:1], the God of Israel—thus you shall say to your masters: ‘I have made the earth, **the man** [Adam-Israel-TM] and **the beast** [Gentile Nations-TM] that *are* on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.’” Jeremiah 27:4-5 NKJ

What is Jeremiah the Prophet’s Understanding of Genesis 1 Creation?

Theology Context

“Theologians sometimes use ‘Old Covenant’ to refer to the Mosaic covenant. There is truth to this in that the Mosaic covenant published most fully the distinctive character of the Adamic covenant under curse. Yet, ultimately, the Old Covenant is the covenant of the original garden of Eden. Ultimately, there are two covenants, Old and New. There are two Adams, Adam and Jesus. There are two heavens and earth, the first in Adam and the second in Christ.” - James B. Jordan, *Through New Eyes* (1988), p. 311.

- Revelation 21-22 shows Eden imagery ***along with*** New Jerusalem imagery: Adam —> Israel story is united

Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, that on **you** may come all the righteous blood shed on the **earth [ge]**, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon **this generation**. Matthew 23:34-36 NKJ.

- The guilt for Abel’s blood would fall on this *last* generation of the Adamic world: Adam —> Israel story is united

**Noah knew the difference between “clean” and “unclean” animals.
Abel knew to sacrifice the “Firstborn” of his flocks - explicit in the Law of Moses
Levirite Marriage Law is assumed in Genesis 38 — Judah and Tamar**

Creation Context

“In the beginning God created [*bara*] the **heavens and the earth.**” Genesis 1:1 NKJ

“the Spirit of God was hovering over the face of the **waters**” (1:2)

“the gathering together of the **waters** He called **Seas**” (1:10)

So God created [*bara*] great **sea creatures** (1:21).

**Full Covenant Universe = Heaven, Earth, Sea
Matches Temple Architecture**

***‘Bara* is ancient Hebrew root for *‘Berith*: “Covenant”**

Temple as Symbol

“Also the sons of the foreigner
Who join themselves to the Lord, to serve Him,
And to love the name of the Lord, to be His servants—
Everyone who keeps from defiling the Sabbath,
And holds fast My covenant—
Even them I will bring to My holy mountain,
And make them joyful in My **house of prayer**.
Their burnt offerings and their sacrifices
Will be accepted on My altar;
For **My house** shall be called a **house of prayer for all nations**.”
The Lord God, who gathers the outcasts of Israel, says,
“Yet I will gather to him
Others besides those who are gathered to him.” Isaiah 56:6-8 NKJ

Then He taught, saying to them, “Is it not written, ‘My house shall be called a **house of prayer for all nations**’? But you have made it a ‘**den of thieves**.’ ” Mark 11:17 NKJ (c.f. Jeremiah 7:11).

(See also Psalm 104 — Covenant Population)

Destruction of the Temple Symbol in AD 70 Confirmed the end of the Old Covenant Creation of Genesis 1

Millennium Concludes Old Covenant Creation

“Then I saw a great white throne and Him who sat on it, from whose face the **earth** [ge] and the **heaven** fled away. And there was found no place for them...” Revelation 20:11 NKJ

“The **sea** gave up the dead who were in it... “Revelation 20:13 NKJ

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was **no more sea.**” Revelation 21:1 NKJ

Context is the Full Old Covenant Creation of Genesis 1

Thus, the Millennium cannot be concluded at the end of the New Covenant Creation

There is no “Sea” in the New Heavens and New Earth

Creation as Covenant Relationship

Throughout the Old Testament, the biblical authors describe God's creation with a variety of architectural metaphors...

It is tempting for modern readers to glibly attribute such architectural descriptions to pre-scientific conceptions of the cosmos, a relic of the misguided ancient imagination. Copernicus, Kepler, Galileo, and Hubble had not yet arrived to set things straight, after all. But that misses the point entirely. Psalm 104 and other passages describe the act of creation as the building of a home, and God's home is a temple...

When the Bible describes creation like a house, that is because creation is a house, a house for the Lord, a **temple for God to abide with his people**. Our balking at the biblical author's architectural world imagery is due to our misguided imaginations, not theirs." [emphasis mine-TM] - Trevor Laurence, ***The Temple of Creation: Part 1*** (Link available at BeyondCreationScience.com)

The Eschatology of the Firmament

Raqiya' or “Firmament” is the hard metallic boundary between waters above and waters below — Day 2 (Genesis 1:6 and Psalm 104:3).

- Seen by Moses and the 70 Elders on Mount Sinai “pavement of **sapphire stone** under God’s feet” (Exodus 24:10) — “Looking into Heaven” at Sinai.
- Matches the Tabernacle/Temple architecture as the **Sky-Blue** triple veil *barrier* separating the Holy Place from Holy of Holies —where God dwells (Exodus 26:33).
- Heavens “**being torn open**” Spirit descending as a dove at the baptism of Jesus (Mark 1:10).
- Previews the “**tearing**” of the temple curtain at the death of Jesus (Mark 15:38).

“There is now a barrier between them, and this points to eschatology, for it is implied that when the earth has fully matured the barrier will be removed. This barrier is replicated in the triple veils of the tabernacle and temple, which put a barrier between the symbolic heavens and earth, and which are removed at the crucifixion of Jesus — pointing to the complete removal of this barrier at the end of history... In Christ, we have moved up into heaven itself, into the Land of Eden. It would seem that the firmament... is gone.” James B. Jordan, *"The Sequence of Events in the Creation Week,"* (1997).

Firmament/Veil passed away because the way into the Presence is —forever— Jesus himself (Hebrews 10:20)

Psalm 19 is quoted by Paul in Romans 10:18 regarding the accountability of ***Israel*** (10:1, 5, 16, 19, 21) because God revealed himself through the ***Temple of Creation***.

Creation as Covenant Relationship (Continued)

"... The creation of the covenant is the creation of the heavens and the earth. The covenant is a cosmos – not a material one centered in astronomical location and abstract impersonal forces as modern worldview demands, but a theological one, centered in the sacred space of land, temple, and cult as ancient Near Eastern worldview demands..."

"This 'covenant as creation' word picture is reiterated in a negative way when God judges nations and cultures. If creation of covenant involved establishing the foundations of the heavens and the earth, then covenantal judgment involves "decreation" imagery of the destruction or "shaking" of heavens and earth. Haggai conveys this decreation polemic against the nations, "Then the word of the Lord came a second time to Haggai... saying, "Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth.' I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations" (Hag 2:20-22)."

"The New Covenant kingdom as a 'new heavens and earth' is picked up in the New Testament with the same language of shaking and removing of the previous heavens and earth: 'Yet once more I will shake not only the earth, but also the heaven.' And this expression, 'Yet once more,' denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken ...' (Heb 12:26-28).

Whereas the modern scientific mind conceives of 'cosmos' as a physical system of materials and their properties, the ancient Near Eastern mind of the Hebrew conceived of "cosmos" as the covenantal order of God. Everything had its place and purpose in God's plan for His people in their land. The idea of the earth as a spherical globe and the heavens as a vast expanse of light years was alien to their thinking. As noted expert on biblical apocalypics, Milton Terry wrote, 'in these opening chapters of Genesis we are not to look for historic narrative, nor contributions to natural science, but to recognize a symbolic apocalypse of God's relation to the world and to man.'... Brian Godawa, "***Biblical Creation and Storytelling: Cosmogony, Combat and Covenant.***" (Link available at BeyondCreationScience.com)

Creation as Covenant Relationship (Continued)

"The reason that Genesis 1 has been understood as material for so long is because our world has been so entrenched in a material ontology that it cannot think that there is even another possibility." - Dr. John H Walton

Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. 2 Corinthians 5:17 NKJ

Creation as Ages

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the **worlds [ages - plural]**” Hebrews 1:1-2 NKJ

“...through whom also he made the universe [ages - plural]” Hebrews 1:2 NIV

“...through whom also He made the world [ages - plural] Hebrews 1:2 NASB

“...through whom also He did make the ages [ages - plural] Hebrews 1:2 YLT

“Tell us, when will these things be? And what *will be* the sign of Your coming, and of the **end of the age?**” Matthew 23:3 NKJ

Most translators violate sound hermeneutics and force their conception of Genesis 1 to interpret the meaning of Hebrews 1. Covenant Creation follows sound hermeneutics by allowing the NT to interpret the OT meaning.

IF the end of the age is the end of the old covenant world, and does not refer to planet Earth or the material universe, then why would the beginning of the ages refer to planet Earth and the material universe?

Creation and the End of the Age

"The term beginning in biblical Hebrew marks the starting point of a specific duration, as in 'the beginning of the year' (Dt. 11:12). The end of a specific period is marked by its antonym, 'the end,' as in 'the end of the year' (Dt. 11:12). In opening the account of Creation with the phrase 'in the beginning,' the author has marked Creation as the starting point of a period of time. 'Hence will here be the beginning of the history that follows....

The history to be related from this point onwards was heaven and earth for its object, its scenes, its factors. At the head of this history stands the creation of the world as its commencement, or at all events its foundation.' By commencing this history with a 'beginning,' a word often paired with its antonym 'end,' the author has not only commenced a history of God and his people but also prepared the way for the consummation of that history at 'the end of time.'

The growing focus within the biblical canon on the times of the 'end' is an appropriate extension of the 'end' already anticipated in the 'beginning' of Genesis 1:1. The fundamental principle reflected in 1:1 and the prophetic vision of the end times in the rest of Scripture is that the 'last things' will be like the 'first things': 'Behold, I will create new heavens and a new earth' (Isa. 65:17); 'Then I saw a new heaven and a new earth' (Rev 21:1). ***The allusions to Genesis 1 and 2 in Revelation 21-22 illustrate the role that these early chapters of Genesis played in shaping the form and content of the scriptural vision of the future...***

Already in Genesis 1:1 the concept of 'the last days' fills the mind of the reader." [emphasis mine-TM]
John H. Sailhamer, ***The Pentateuch as Narrative***, pp. 83-84..

Covenant Creation History

Then God said, “Let Us make **man** [*adam*] in Our image, according to Our likeness; let them have dominion over the **fish of the sea**, over the **birds of the air**, and over the **cattle**, **over all the earth** and **over every creeping thing that creeps on the earth.**” So God created man [*adam*] in His *own* image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “*Be fruitful and multiply; fill the earth* and subdue it; ***have dominion*** over the **fish of the sea**, over the **birds of the air**, and over **every living thing that moves on the earth.**” Genesis 1:26-28 NKJ

“So God blessed Noah and his sons, and said to them: “*Be fruitful and multiply, and fill the earth. **And the fear of you and the dread of you shall be on every beast of the earth**, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.*” Genesis 9:1-2 NKJ

- “Fear” and “Dread” on the animals is not a result of the original creation (Genesis 1)
- Not present in the Garden (Genesis 2) when God brought the animals to Adam
- Not introduced with the Fall (Genesis 3)
- Does not fit with a biological reading expectations of our physical/material world experience ~ Symbolic

Fear and Dread in Covenant Context

But the *children of Israel were fruitful and increased abundantly*, multiplied [Genesis 1 & 9] and grew exceedingly mighty; and the land was filled with them. Exodus 1:7 NKJK

Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, “Look, the people of the children of Israel *are* more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.” Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. **And they were in dread of the children of Israel.**” Exodus 1:8-12 NKJ

Animals begin to fear Adam-Israel

Fear and Dread in Conquest History

“Now before they lay down, she came up to them on the roof, and said to the men: “I know that the Lord has given you the land, that the **terror of you** has fallen on us, and that all the inhabitants of the land are **fainthearted** because of you. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. And as soon as we heard *these things*, **our hearts melted**; neither did there remain any more courage in anyone because of you, for the Lord your God, He *is* God in heaven above and on earth beneath.” Joshua 2:8-9 NKJ

“And they said to Joshua, “Truly the Lord has delivered all the land into our hands, for indeed **all the inhabitants of the country are fainthearted because of us.**” Joshua 2:24 NKJ

- David and Solomonic Kingdom Motif
- Psalm 47
- Psalm 2 (especially v. 11)

**Animals of the Promised Land and nations around fear and dread
Adam-Israel**

The Sea Swallows Adam-Israel

Now the word of the Lord came to Jonah the son of Amittai, saying, “Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me.” But Jonah arose to flee to Tarshish from the presence of the Lord. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the Lord. Jonah 1:1-3. NKJ

**Jonah becomes a symbol for what happens when Israel is
swallowed up by Gentile nations**

Adam-Israel Continued

Then the word of the Lord came to me, saying
“Before I formed you in the womb I knew you;
Before you were born I sanctified you;
I ordained you a **prophet to the nations.**” Jeremiah 1:4-5 NKJ

Do not be afraid of their faces,
For I *am* with you to deliver you,” says the Lord.
Then the Lord put forth His hand and touched my mouth, and the Lord said to me:
“Behold, I have put My words in your mouth.
See, I have this day **set you over the nations and over the kingdoms,**
To root out and to pull down. Jeremiah 1:8-10 NKJ
To destroy and to throw down,
To build and to plant.” Jeremiah 1:4-10 NKJ

Jeremiah (and friends) continue as the true Adam-Israel

Adam-Israel Fulfilled in Jesus

“Go therefore and make disciples of all the **nations...**” Matthew 28:19 NKJ

“And He said to them, “Go into all the world and preach the gospel to **every creature.**” Mark 16:15 NKJ

Nations = Creatures/Animals

This is the Genesis 1 story of the Old Covenant Creation coming to it's ordained goal or telos.

New Covenant Kingdom Context

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.” Daniel 2:44-45 NKJ

Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!”
Revelation 11:15

New/Last Adam = New Kingdom

New Adam - New Heaven and New Earth

“Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will [mello — about to] judge the world in righteousness by the **Man** whom He has ordained. He has given assurance of this to all by raising Him from the dead.” Acts 17:29-31 NKJ

Note Jesus’ teaching AFTER the Resurrection:

And Jesus came and spoke to them, saying, “**All authority** has been given to Me **in heaven and on earth...**” Matthew 28:18 NKJK

Judgement follows the typological pattern of the Old Covenant Creation

Bestowed at the beginning of the New Covenant Creation, not the end of human history

Ongoing for the duration of the New Heavens and New Earth — Forever

Futurism's Error - Living in the Wrong World

Problems:

God Rules in our day by the Nation-State of Old Covenant Israel in the Middle East - **Wrong World!**

Fundamentally Misunderstands the Message of Christ and the Kingdom

Denies True Zion and the Abrahamic People of God

Futurism's Error - Living in the Wrong World

Problems:

God Rules in our day by the Nation-State Israel in the Middle East — **Wrong World!**

God Rules in our day by America established as a “New Israel” — **Wrong World!**

- Older Zionism: Puritan Mission... “From Sea to Shining Sea” “The Light and the Glory” “City on a Hill” — Cross the Sea, out of bondage in persecution, natives as “Canaanites” to be driven out
- Salvation as Political Freedom — “The Gospel of Thomas Jefferson” - Tree Of Liberty/Jefferson Bible
- Battle Hymn of the Republic: “Mine Eyes Have Seen the Glory of the Coming of the Lord...”
- America as the “Hope of the World” — A Thousand Points of Light/Zionism
- Christian Nationalism — Christians “Date” America as a Nation in “Covenant with God”
- Does God have many Covenant People? Christian Nationalism = God as Polygamist

What If God Ordains the collapse of America to bring his Bride into deeper marital communion?

God Rules in our day by the Law of Moses — **Wrong World!**

Fulfillment as the Alternative

Zionism is an Inescapable Concept: Who is your Zion?

In the “Age to Come”

The Faithful Body of Christ is at the center of God’s Action in Human History—Why?

God lives in his People

They are the Body of Christ

Citizens of New Jerusalem as our Priority

The New Jerusalem as New Humanity

No More Beasts in the New Jerusalem - United in The Man

Darkness outside the Holy City

Darkness is Opportunity to Manifest Divine Love

**Be the Light to dispel the Darkness rather than “curse” the darkness or
be “in charge” of the Darkness**

This is the way of Mature Faith

Bonus Slides

Etz Chaim: God's Divine Diary





Between Babel and Beast: America and Empires in Biblical Perspective

Brief Review on the [BeyondCreationScience.com](https://beyondcreation.com) Website:

https://beyondcreation.com/index.php?pr=Babel_and_Beast

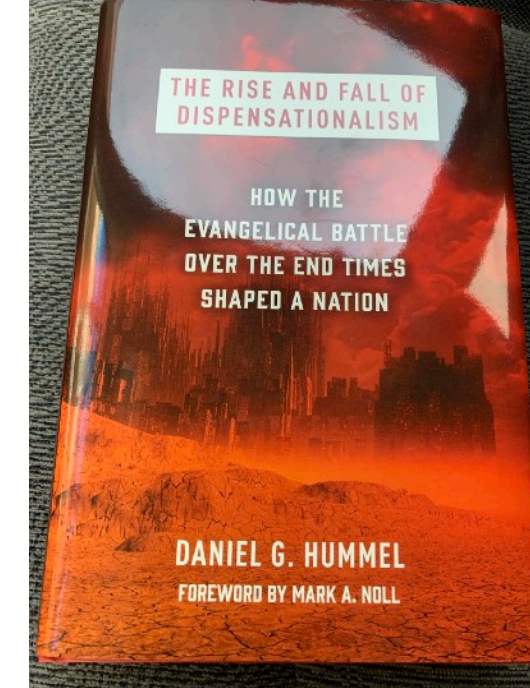
“Usually, even a non-Christian knows something about the earth, the heavens, and the other elements of this world, about the motion and orbit of the stars and even their size and relative positions, about the predictable eclipses of the sun and moon, the cycles of the years and the seasons, about the kinds of animals, shrubs, stones, and so forth, and this knowledge he holds to as being certain from reason and experience. Now, it is a disgraceful and dangerous thing for an infidel to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation, in which people show up vast ignorance in a Christian and laugh it to scorn.

The shame is not so much that an ignorant individual is derided, but that people outside the household of the faith think our sacred writers held such opinions, and, to the great loss of those for whose salvation we toil, the writers of our Scripture are criticized and rejected as unlearned men. If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods on facts which they themselves have learnt from experience and the light of reason?

Reckless and incompetent expounders of Holy Scripture bring untold trouble and sorrow on their wiser brethren when they are caught in one of their mischievous false opinions and are taken to task by those who are not bound by the authority of our sacred books. For then, to defend their utterly foolish and obviously untrue statements, they will try to call upon Holy Scripture for proof and even recite from memory many passages which they think support their position, although they understand neither what they say nor the things about which they make assertion.”

The Rise and Fall of Dispensationalism: How the Evangelical Battle Over the End Times Shaped a Nation

By Daniel G. Hummel



“By the early twentieth century, Adventists had developed sophisticated literal interpretation of Genesis that posited an earth only thousands of years old. The foremost champion of this view was George McCready Price, a Canadian-born Adventist who began writing a steady stream of young-earth creationist literature. His magnum opus, *The New Geology* (1923), made “flood geology,” establishing the historical reality of Noah’s flood, a defining mark of young-earth creationist focus.” P. 167.

“Another, and perhaps less obvious, area where the dispensational embrace of literalism coincided with changing “conservative” cultural attitudes was young-earth creationism. Though existing in the 1920s, young-earth creationism remained a minority position among fundamentalists until the 1960s, when a book by two followers of George McCready Price accelerated its adoption. *The Genesis Flood* was published in 1961 by John C. Whitcomb and Henry M. Morris, two dispensationalists who spent the 1950s modifying Price’s geology to align with consistent literal hermeneutics.” P. 225.

“Acclaim for the book mounted, peaking in 1967 when Morris was awarded the W.H. Griffith Thomas Lecture at Dallas Seminary... Charles Ryrie came out for young-earth creationism in an article of the same year... Ryrie’s direct comparison of prophetic and creation literature and his insistence that both be judged by the same standards was a typical example of what was meant by dispensationalism’s biblical literalism.” P. 226-227.

The reception at Dallas was not a fluke... In 1970, when Morris decided to finally leave his engineering post as head of the prestigious civil engineering program at Virginia Polytechnic Institute, he moved to San Diego, to cofound Christian Heritage College with a Baptist Pastor, Tim LaHaye, who would become one of the most popular dispensational writers of the late 20th century.” P. 227.

(Please see ***Beyond Creation Science***, Chapter 6 for a more complete discussion)