



VI. THE DISPENSATION OF HUMAN GOVERNMENT (Genesis 8:15-22)

A. The Contents of the Dispensation

1. The bookmark events
 - a. The beginning: the flood
 - b. The end: the call of Abram
2. The passage covered (Genesis 8:1-22; Genesis 9:1-29; Genesis 10:1-32; Genesis 11:1-32)
3. The time period spanned: approximately 427 years (though this length is disputed)
 - a. 222 years—The time from the flood to the birth of Terah (Genesis 11:10-24)
 - b. 130 years—The age of Terah when Abram was born (Genesis 11:32; Genesis 12:4; Acts 7:4)
 - (1) This will be disputed by many since Genesis 11:26 states his age at 70.
 - (2) However, unless Abram, Nahor, and Haran were triplets, the Bible must be referring to Terah's age when he began to have sons.
 - (3) Also, Acts 7:4 clearly says that Terah died before Abram left Haran for Canaan—at which time Terah was 205 (Genesis 11:32) and Abram was seventy-five (Genesis 12:4).
 - (4) The difference is 130 years.
 - c. Seventy-five years—The age of Abram when he departed from Haran and entered Canaan (Genesis 12:4); Note: The call of Abram actually came several years earlier when God called him to leave Ur of the Chaldees (Genesis 12:1).

B. The Conditions of the Dispensation

1. Earth
 - a. The ground had no additional curse (Genesis 8:21; cp. Revelation 22:3).
 - b. Rain and seasons continued (Genesis 8:22).
 - c. Man and animals began to eat flesh (Genesis 9:2-3; cp. Genesis 1:29-30).
2. Man
 - a. Man continued to have an evil imagination (Genesis 8:21).
 - b. Man continued to need animal sacrifices (Genesis 8:20).
 - c. Man continued to have a guiding but faulty conscience (Romans 2:14-15).
 - d. Man was additionally ruled through an external human government (Genesis 9:5-6).
 - e. This society initially developed with one language and one culture (Genesis 11:1).



- C. The Commission of the Dispensation (Genesis 9:1-7)
1. Their reproduction—Be fruitful, multiply, and replenish the earth (Genesis 9:1, 7); a repetition and continuation of the original commission given to man (Genesis 1:28).
 2. Their diet—Bring the animal world into subjection (Genesis 9:2-3).
 - a. Their additions (Genesis 9:2-3)
 - (1) The animal kingdom was to fear mankind (Genesis 9:2).
 - (2) The animals were delivered into man's hand (Genesis 9:2).
 - (3) Every moving thing was to be meat for man (Genesis 9:3).
 - a) In the past, both man and beast feasted on vegetation (Genesis 1:28-29).
 - b) Now mankind added meat to his diet.
 - c) In the future, choices would be narrowed as some of the animals would be considered unclean (see Leviticus 11).
 - b. Their concerns (Genesis 9:4)
 - (1) They were to refuse to eat the blood (Genesis 9:4).
 - (2) This commandment exceeded the dispensation in which it was given (see Leviticus 17:10-14; Acts 15:19-20).
 3. Their internal justice—Capital punishment (Genesis 9:5-6); Note: Consider the following truths concerning capital punishment:
 - a. First, and foremost, it must be understood that capital punishment is the foundation of all righteous government (Romans 13:3-4).
 - b. Secondly, we must understand why the need for capital punishment as well as consequences when capital punishment is corrupted.
 - (1) Defiled lands call for God's judgment (Leviticus 18:24-30; Ezekiel 36:16-19).
 - (2) Certain sins fall within a category that causes a land to be defiled (Ezekiel 22:1-15 with Leviticus 18:20-23):
 - a) Idolatry
 - b) Immorality
 - c) Innocent blood
 - i) The Lord places extreme value on life.
 - (a) God's desire was for man to bring forth abundantly in the earth (Genesis 9:7).
 - (b) Unfortunately, much evil exists that threatens God's plan.
 - (c) Regardless of whether this threat comes from man, in the case of murder, or beast, God requires blood for blood (Genesis 9:6).
 - (i) If a beast shall take the life of a man or woman, that beast shall be put to death (Exodus 21:28).
 - (ii) If the owner of the beast knew the beast was a threat to life and did nothing to prevent it, even the owner would be put to death (Exodus 21:29).



- (iii) The same is true if one man unlawfully takes the life of another man (Exodus 21:12).
 - ii) The guilt of innocent blood
 - (a) Innocent blood must be atoned (Deuteronomy 21:1-9).
 - (b) Innocent blood defiles the land (Ezekiel 7:23; Ezekiel 9:8-10; Hosea 4:1-3).
 - (c) Unatoned innocent blood is collected by God (2 Kings 24:1-4).
 - iii) The sins against innocent blood
 - (a) The freeing of murderers (Numbers 35:31-34; Deuteronomy 19:10-13 with Genesis 9:6)
 - (b) The killing of innocents (Jeremiah 2:34; Jeremiah 19:4-8; Psalm 106:37-42)
 - (c) The killing of just men (Lamentations 4:13; Matthew 23:29-39)
- c. Thirdly, it should be understood that capital punishment crossed dispensational lines.
 - (1) It could be argued that it began in the dispensation of conscience (see Genesis 4:13-15).
 - (2) It was in full effect by the dispensation of human government (Genesis 9:5-6).
 - (3) It continued under the dispensation of law. In fact, under the law, men would be put to death for:
 - a) Murder (Exodus 21:14)
 - b) Witchcraft (Exodus 22:18)
 - c) Idolatry (Exodus 22:20)
 - d) Working on the sabbath (Exodus 35:2)
 - e) Adultery (Leviticus 20:10)
 - f) Rebellion (Deuteronomy 21:18-21)
 - g) And sodomy (Leviticus 20:13)
 - (4) It was promoted by the apostle Paul as a doctrine to be continued (Romans 1:32).
 - a) Though some things have changed, it must be remembered that the Old Testament demonstrated the mind of God toward sin and its consequences. As such, some things continue merely because God's character changes not.
 - b) According to Romans 13, souls are to be subject unto the higher powers because they bear "not the sword in vain" (Romans 13:1, 4).
 - c) This sword is to be "a revenger to execute wrath upon him that doeth evil" (Romans 13:4).
 - d) In Romans 1, the Bible provides a list of the sins and follows that list by saying, "that they which commit such things are worthy of death" (Romans 1:32).
 - e) Capital punishment is not done to the exclusion of God's grace, but rather as an act of God's just judgment.



D. The Covenant of the Dispensation (Genesis 9:8-17)

1. The participants of the covenant (Genesis 9:8-10)
 - a. Noah and his sons (Genesis 9:8-9)
 - b. Their seed after them (Genesis 9:9)
 - c. Every living creature (Genesis 9:10)
2. The promise of the covenant (Genesis 9:11)
 - a. To be established by God
 - b. Never again would all flesh be cut off by the waters of a flood.
 - c. Never again would a flood destroy the earth.
3. The token of the covenant (Genesis 9:12-17)
 - a. God would set His bow in the cloud (Genesis 9:12-13).
 - (1) The conditions prior to the flood (Genesis 2:5-6)
 - a) It had never rained upon the earth (Genesis 2:5).
 - b) The earth was watered by a mist (Genesis 2:6).
 - (2) The judgment of God (Genesis 6:6, 13, 17)
 - (3) A greater covenant with a greater bow
 - a) The ownership of the bow; Notice the wording, “I do set **my** bow in the cloud” (Genesis 9:13).
 - b) The origin of the bow
 - i) The throne viewed by Ezekiel (Ezekiel 1:26-28)
 - ii) The throne viewed by John (Revelation 4:1-6)
 - iii) The reminder of the bow
 - (a) It would appear that a bow was about the throne before it was given to man as a token.
 - (b) After the flood, God suggested that a bow was a reminder to restrain from judgment.
 - (c) Perhaps the bow surrounds God’s throne as a constant reminder that our judgment was placed upon the Lamb that was slain from the foundation of the world, and those who have trusted Christ cannot receive a second round of God’s wrath.
 - b. The token would be seen in times of storm (Genesis 9:14).
 - c. The token would remind God of His covenant (Genesis 9:15-16).

E. The Crisis of the Dispensation (Genesis 11:1-6)

1. One people (Genesis 11:6; Acts 17:24-28)
2. One language (Genesis 11:1, 6)
3. One-world government (Genesis 11:2-4a; see Daniel 2:40-43; Daniel 7:23-25); “let us build us a city.”
4. One-world religion (Genesis 11:4b; see Revelation 17:3-18); “a tower, whose top may reach unto heaven”
5. One-world goal (Genesis 11:4); “let us make us a name.”
6. Unlimited imagination (Genesis 11:6; see Genesis 6:5; Genesis 8:21)
7. They were restrained by God (Genesis 11:7-9).



- F. The **Condemnation** of the Dispensation (Genesis 11:7-9)
1. Confusion of languages (Genesis 11:7)
 2. Scattering of peoples (Genesis 11:8; Deuteronomy 32:8)
 3. No more one world (Genesis 11:8-9; Psalm 2:1-3)
- G. The **Compassion** of the Dispensation
1. God did not destroy them.
 2. God called a man and would establish a chosen people and special nation (Genesis 12:1-3).
- H. The **Change** of the Dispensation
1. The transitional man—Abraham
 - a. Born a Gentile (Genesis 11:27-28)
 - (1) In a Gentile land (Genesis 11:27-28)
 - (2) Among an idolatrous family (Joshua 24:2)
 - (3) Note: This thought may seem foreign, but the evidence of scripture confirms this truth.
 - a) Abram was not called an Hebrew until Genesis 14:13. However, the name originated in a man named Eber (Genesis 11:16-26).
 - i) Eber begat Peleg (Genesis 11:16-17).
 - ii) Peleg begat Reu (Genesis 11:18-19).
 - iii) Reu begat Serug (Genesis 11:20-21).
 - iv) Serug begat Nahor (Genesis 11:22-23).
 - v) Nahor begat Terah (Genesis 11:24-25).
 - vi) Terah begat Abram (Genesis 11:26).
 - b) Israel did not come into place until Jacob's name was changed in Genesis 32:28.
 - c) One cannot find mention of Jews until 2 Kings 16:6.
 - b. Called before he was justified (Genesis 12:1)
 - (1) Called out of his country
 - (2) Called to separate from his kindred and father's house
 - (3) Called to go to unknown land
 - c. Initially justified by faith (Genesis 15:6; Romans 4:1-3); Note: This was accomplished while Abram was still in uncircumcision (Romans 4:9-11).
 - d. Circumcised as a Jew (Genesis 17:4-11)
 - e. Later justified by works as a demonstration of his faith (Genesis 22:1-2, 12; James 2:21-22)
 2. The transitional people
 - a. This ends the first 2,000 years of history where God's focus was on the Gentiles as a whole.
 - b. The next 2,000 years would focus on the Jewish people and nation.