

Dispensation:

And

The Dispensations in the Bible

Purpose:

First is to define a Dispensation. But also to show the importance of looking at scripture through the lens of different time frames based on how God was dealing with mankind and who He was dealing with at that time.

These are called “dispensations”.

Overview:

Dispensationalism is a theological framework that views history as divided into distinct periods in which God interacts with mankind in specific ways. Scofield, in his Scofield Reference Bible, defined a dispensation as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God".

As we discussed in the previous study on “**Right Division**”, we saw from Hebrews 1:1 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*

So, we see that there were different people that God used at different times.







Noah had a task to build an Ark. Should we all be building one? Moses was given the Law, should we be following it as Israel was supposed to do? If so we would still be doing sacrifices on a regular basis. The original Disciples were to continue offering the Kingdom of God to the nation of Israel, But Paul who was also an apostle to the Gentiles had a different ministry or stewardship or administration.

Let's look at the Greek word for Dispensation:

G3622: oikonomía, oy-kon-om-ee'-ah; from G3623; **administration** (of a household or estate); specially, a (religious) "economy":—dispensation, **stewardship**.

The Dispensations in the Bible

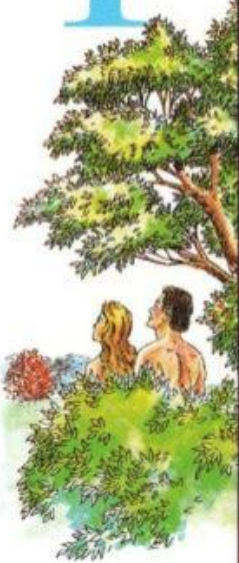
DISPENSATIONS OF TIME

1	2	3	4	5	6	7
						
Innocence	Conscience	Human Government	Promise	Law	Grace	Kingdom Age
<ul style="list-style-type: none"> • First man and woman pure and innocent. • Enjoyed fellowship with God. • Made stewards of God's earth. • Disobedience resulted in sin and death—with promise of a coming Savior. 	<ul style="list-style-type: none"> • Blood sacrifices "covered" man's sin. • Conscience guided man's moral acts. • By calling upon the name of the Lord and offering blood sacrifices, fellowship was restored. 	<ul style="list-style-type: none"> • Authority for men to begin governing others. • Capital punishment instituted. • At Tower of Babel, men forced to scatter to replenish earth. 	<ul style="list-style-type: none"> • Everlasting covenant between God and Abraham and his heirs with many promised blessings. • All who believed and obeyed the covenant terms could share the promises. 	<ul style="list-style-type: none"> • God's covenant with Israel contained commandments and laws that governed all life and activities. • The law exposed man's dead spirit and sinfulness, which prepared him for Christ's coming. 	<ul style="list-style-type: none"> • God showed His great love and grace by redeeming us from sin with His own blood. • New covenant laws are written in hearts. • All who by faith accept His salvation become sons of God in a new spiritual kingdom. 	<ul style="list-style-type: none"> • Jesus returns to rule and reign on earth with the faithful from every dispensation. • For 1,000 years, righteousness and peace prevail. • At the White Throne judgment, eternity begins and time ends.

A progressive revelation of God's plans and purposes for man

DISPENSATIONS OF TIME

1



Innocence

- First man and woman pure and innocent.
- Enjoyed fellowship with God.
- Made stewards of God's earth.
- Disobedience resulted in sin and death—with promise of a coming Savior.

2



Conscience

- Blood sacrifices "covered" man's sin.
- Conscience guided man's moral acts.
- By calling upon the name of the Lord and offering blood sacrifices, fellowship was restored.

3



Human Government

- Authority for men to begin governing others.
- Capital punishment instituted.
- At Tower of Babel, men forced to scatter to replenish earth.

4



Promise

- Everlasting covenant between God and Abraham and his heirs with many promised blessings.
- All who believed and obeyed the covenant terms could share the promises.

5



Law

- God's covenant with Israel contained commandments and laws that governed all life and activities.
- The law exposed man's dead spirit and sinfulness, which prepared him for Christ's coming.

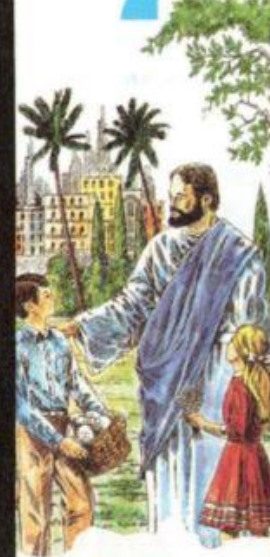
6



Grace

- God showed His great love and grace by redeeming us from sin with His own blood.
- New covenant laws are written in hearts.
- All who by faith accept His salvation become sons of God in a new spiritual kingdom.

7



Kingdom Age

- Jesus returns to rule and reign on earth with the faithful from every dispensation.
- For 1,000 years, righteousness and peace prevail.
- At the White Throne judgment, eternity begins and time ends.

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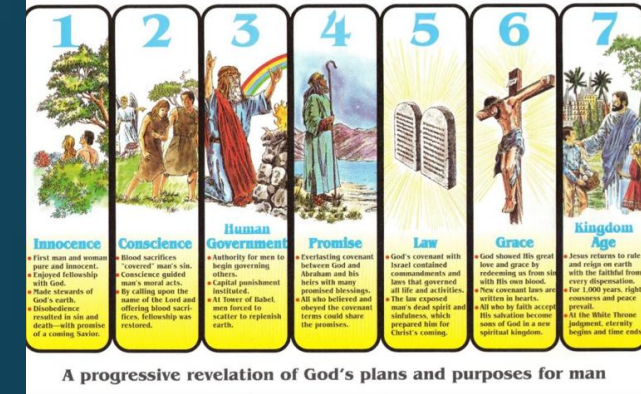
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Luke 16:2-4



And he called him, and said unto him, How is it that I hear this of thee? give an account of thy **stewardship**; [G3622](#) for thou mayest be no longer steward. **3** Then the steward said within himself, What shall I do? for my lord taketh away from me the **stewardship**: [G3622](#) I cannot dig; to beg I am ashamed. **4** I am resolved what to do, that, when I am put out of the **stewardship**, [G3622](#) they may receive me into their houses.



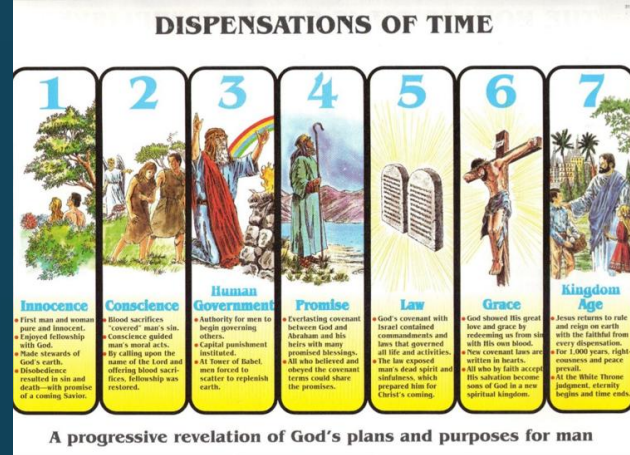
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1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation **G3622** of the *gospel* is committed unto me.

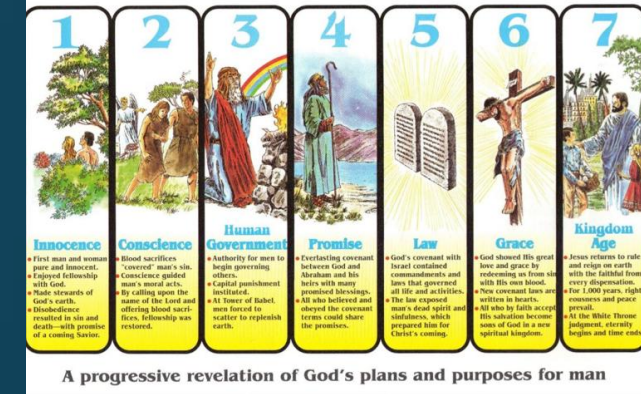


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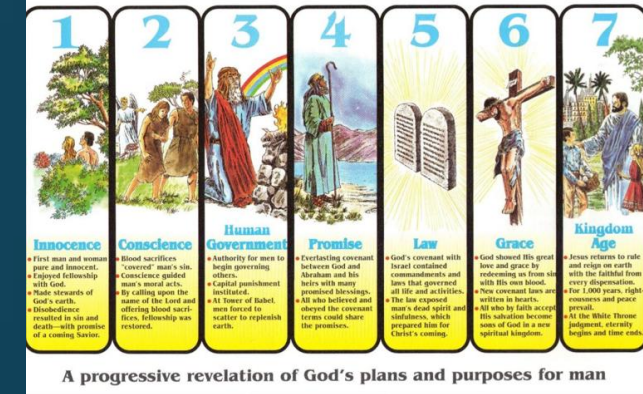
Eph 1:10 That in the dispensation **G3622** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:



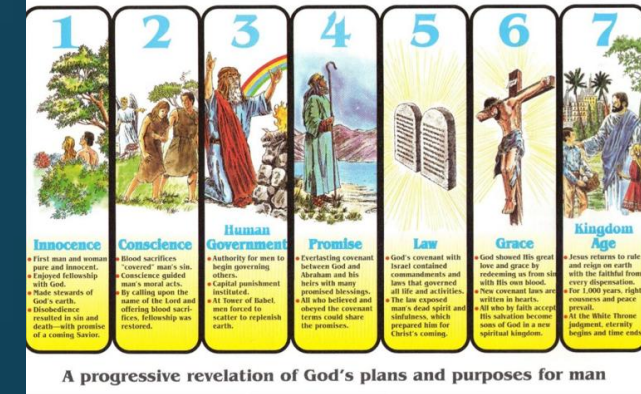
Eph 3:2-11 If ye have heard of the **dispensation** **G3622** of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:



Eph 3:7-11 Whereof I was made a **minister**, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

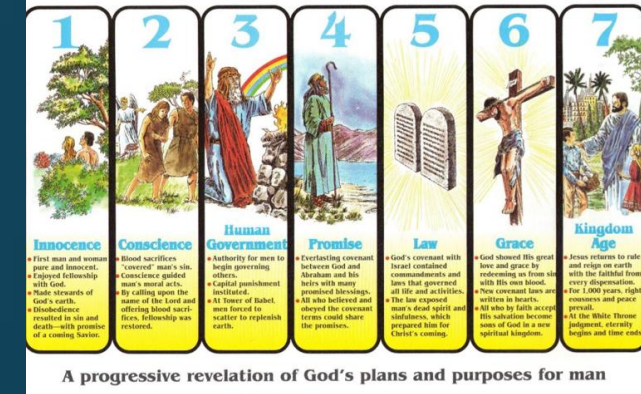


Col 1:25-27 Whereof I am made a **minister**, according to the dispensation **G3622** of God which is given to me for you, to fulfil the word of God; **26** *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: **27** To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:



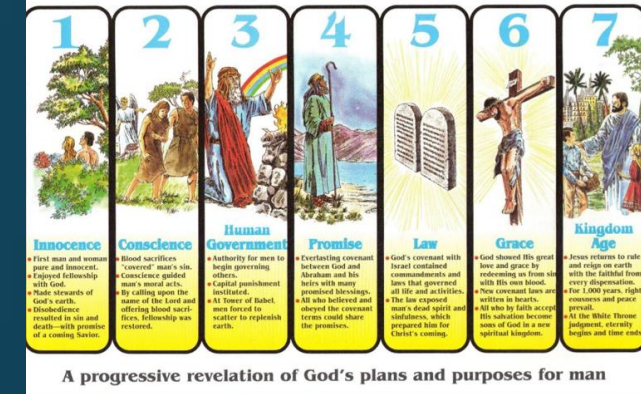
1Tim 1:4 1 Tim 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly **edifying** [G3622](#) which is in faith: *so do*.

G1248: diakonía, dee-ak-on-ee'-ah; from [G1249](#); attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate):—(ad-)minister(-ing, -tration, -try), office, relief, service(-ing).



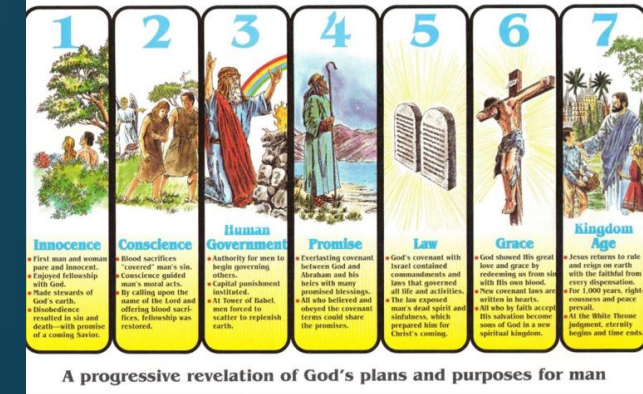
Act 1:17 For he was numbered with us, and had obtained part of this **ministry**. **G1248**

Act 1:25 That he may take part of this **ministry** **G1248** and apostleship, from which Judas by transgression fell, that he might go to his own place.



Act 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily **ministration**. **G1248**

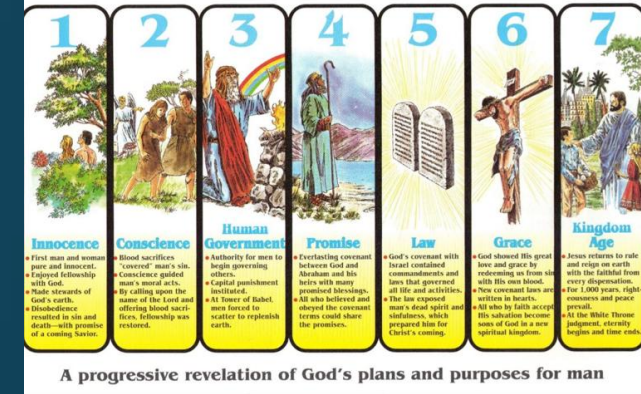
Act 6:4 But we will give ourselves continually to prayer, and to the **ministry** **G1248** of the word.



Act 11:29 Then the disciples, every man according to his ability, determined to send relief **G1248** unto the brethren which dwelt in Judaea:

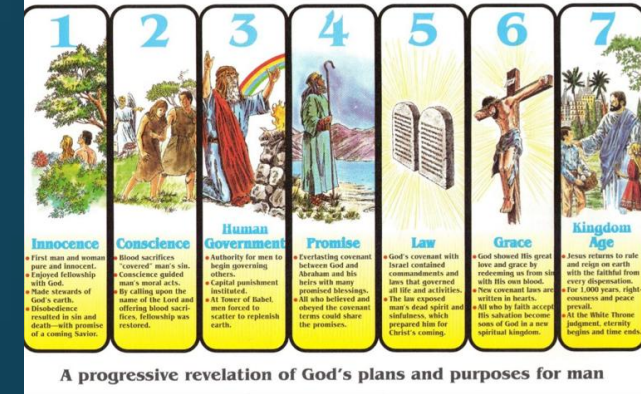
Act 12:25

And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their ministry*, **G1248** and took with them John, whose surname was Mark.



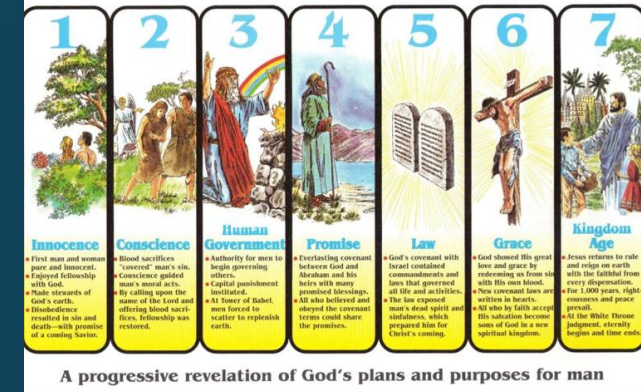
Act 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the **ministry**, **G1248** which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Act 21:19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his **ministry**. **G1248**

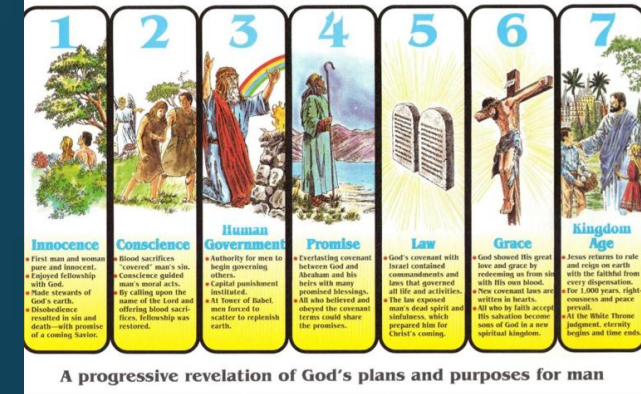


Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: **G1248**

Rom 12:7 Or ministry, **G1248** *let us wait on our ministering:* **G1248** or he that teacheth, on teaching;

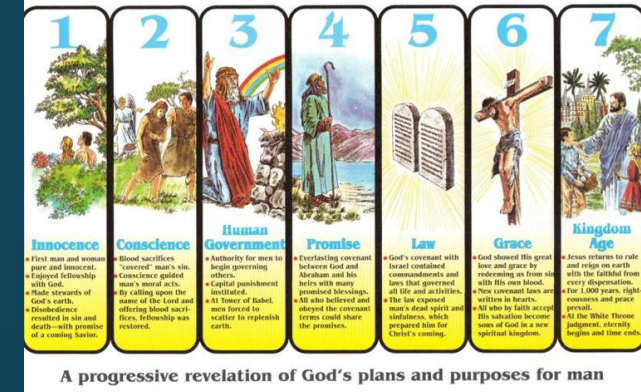


Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service **G1248** which I have for Jerusalem may be accepted of the saints;



1Cor 12:5 And there are differences of administrations, **G1248** but the same Lord.

1Cor 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry **G1248** of the saints,)



2Cor 3:7 But if the ministrations G1248 of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:



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2Cor 3:8 How shall **G1248** not the ministration **G1248** of the spirit be rather glorious?

9 For if the ministration **G1248** of condemnation *be* glory, much more doth the ministration **G1248** of righteousness exceed in glory.



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2Cor 4:1 Therefore seeing we have this **ministry**, **G1248** as we have received mercy, we faint not;

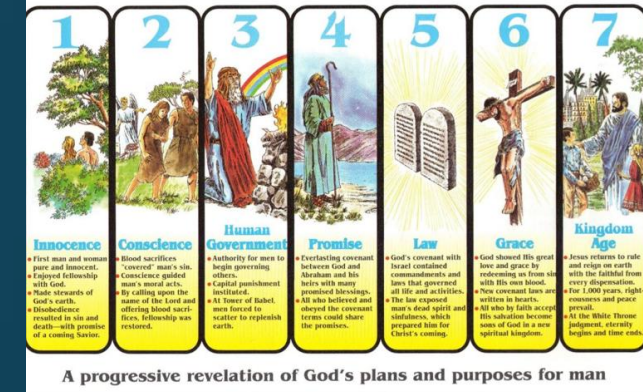
2Cor 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the **ministry** **G1248** of reconciliation;



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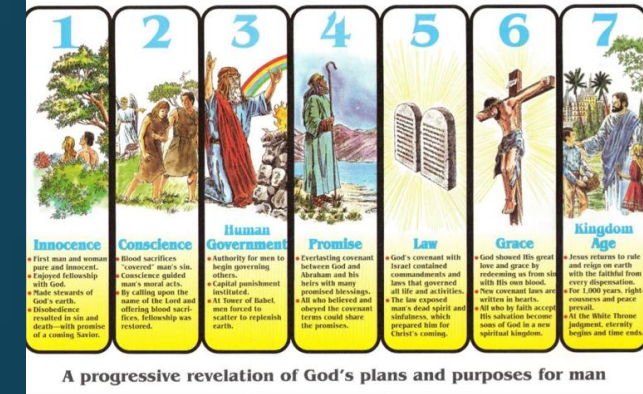
2Cor 6:3 Giving no offence in any thing, that the ministry **G1248** be not blamed:

2Cor 8:4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering **G1248** to the saints.



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2Cor 9:1 For as touching the ministering **G1248** to the saints, it is superfluous for me to write to you:



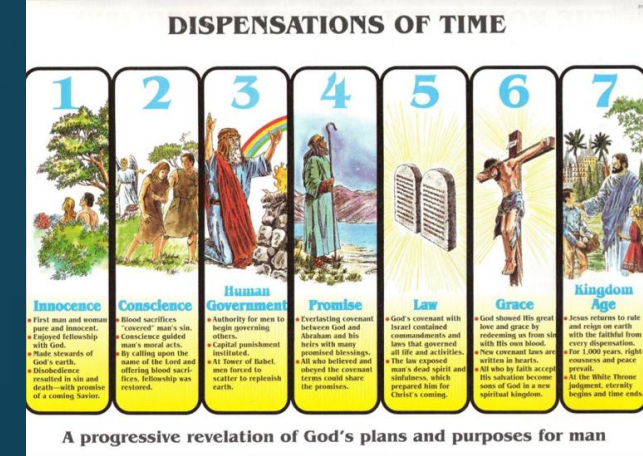
2 Cor 9:1 For as touching the ministering **G1248** to the saints, it is superfluous for me to write to you:

2 Cor 9:12 For the administration **G1248** of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

2 Cor 9:13

Whiles by the experiment of this ministration G1248 they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

2 Cor 11:8 I robbed other churches, taking wages of *them*, to do G1248 you service. G1248

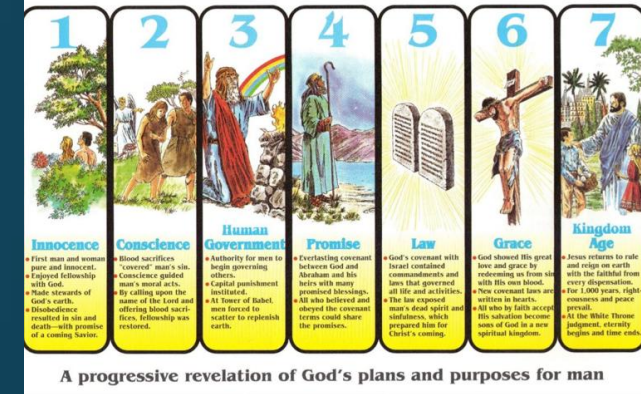




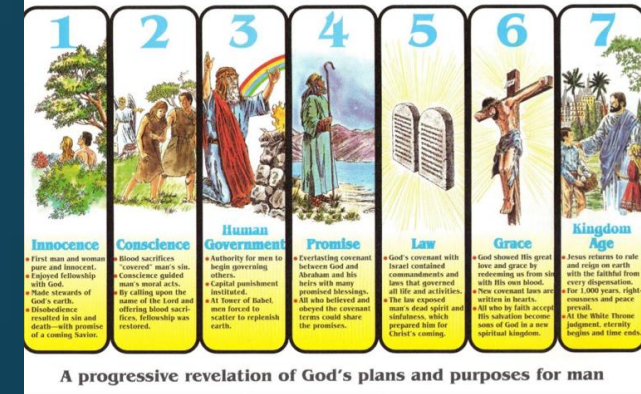
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Heb 1:14 Are they not all ministering spirits, sent forth to minister **G1248** for them who shall be heirs of salvation?

Rev 2:19 I know thy works, and charity and service, **G1248** and faith, and thy patience, and thy works; and the last *to be* more than the first.



Eph 4:10-12 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, **G1248** for the edifying of the body of Christ:



Col 4:17 And say to Archippus, Take heed to the ministry **G1248** which thou hast received in the Lord, that thou fulfil it.

1Tim 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; **G1248**

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2Tim 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy **ministry**. **G1248**

2Tim 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the **ministry**. **G1248**

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The Dispensations in the Bible Comparing Dr. Bullinger's notes in the Companion Bible.

Traditional view:

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2. Conscience:
3. Human Government
4. Promise
5. Law
6. Grace
7. Kingdom

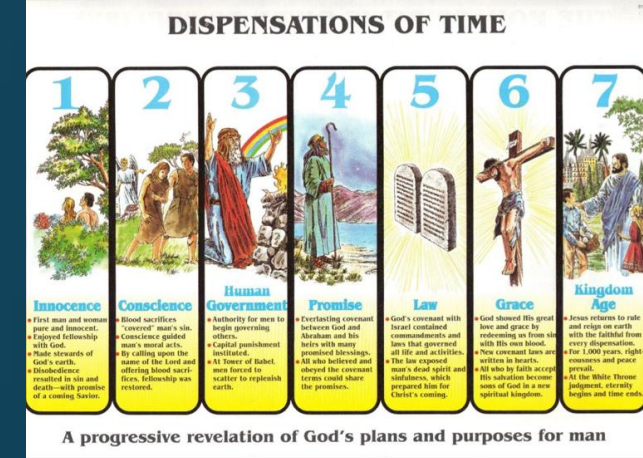
Bullinger per Appendix 195 Companion Bible:

1. Edenic state of innocence – Ends with expulsion from Eden
2. Period without Law – Ends with the Flood
3. Era under the Law – Ends with rejection of Israel
- 4. Period of Grace** – Ends with the Day of the Lord
5. Epoch of Judgement – Destruction of Antichrist
6. Millennial age – Destruction of Satan
7. The Eternal State of Glory – No end

Appendix Definition:

Dispensationalism is a Christian theological framework for interpreting the Christian Bible which maintains that history is divided into multiple ages called dispensations in which God interacts with his chosen people in different ways.[1]: 19

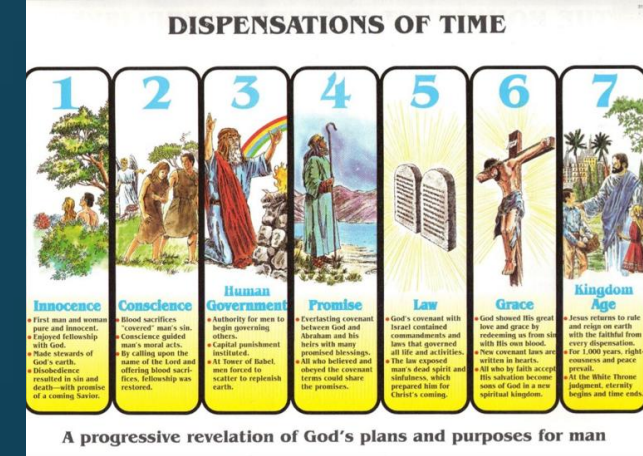
Variants:



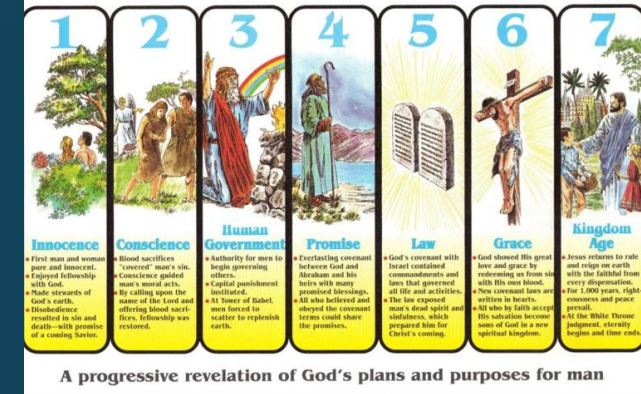
Ultradispensationalism:

Ultradispensationalism, also referred to as **Bullingerism**, is a minority Christian doctrine regarding the relationship between God, the Christian church and human beings. It is a form of dispensationalism closely associated with E. W. Bullinger. It is distinguished from other forms of dispensationalism by its view that the Church begins at the end of Acts. Its adherents reject all sacraments, including baptism.

Overview

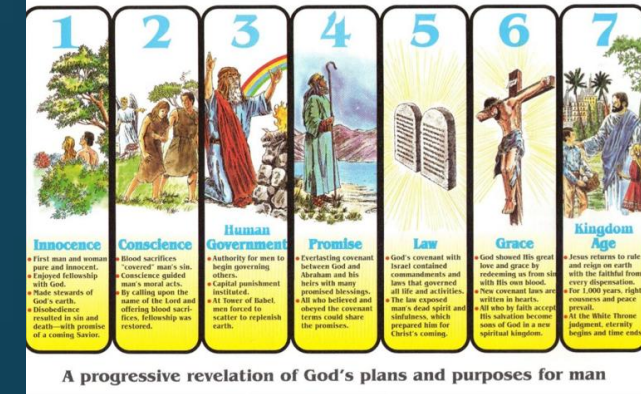


The clearest scholarly references to ultradispensationalism (sometimes known as "**Bullingerism**"[1]) are made by Charles C. Ryrie[2] and Charles F. **Baker**. [3] Ultradispensationalism is a niche doctrine of Christian belief that believes that the Christian Church began with Paul's statement made to the Jewish leaders at Rome in Acts 28:28: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it". [4]



Beliefs:

Ultradispensationalists distinguish themselves with their belief that today's Church is exclusively revealed in Paul's later writings, the prison epistles, containing **Paul's presentation of "the *mystery* ...** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets" (Eph. 3:3–6). This mystery is identified as the Church, a mystery then unrevealed when he wrote his Acts-period epistles.



By contrast, Acts and Paul's early epistles are deemed to cover the Jewish Church that concluded Israel's prophesied history (**Bullinger, 1972, p. 195**). One rationale for this view is that Paul's epistles written during the period of Acts only proclaim those things which the prophets and Moses said would come, as Paul stated in Acts 26:22. The Acts-period epistles are 1 & 2 Thessalonians, 1 & 2 Corinthians, Galatians, and Romans. Some add Hebrews to this list, believing it to also be written by Paul.

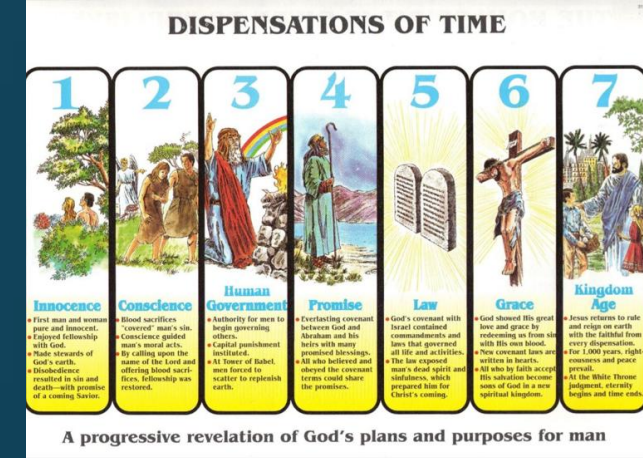


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Ultradispensationalism tends to emphasize personal Bible study, a one-on-one relationship with God, and living a Godly life over religious activities.

Most of the adherents to **ultradispensationalism** reject all sacraments, including baptism with water.







Proponents



The most notable proponent of **ultradispensationalism** doctrine was E. W. Bullinger (1837–1913). Other writers holding this position include Charles H. Welch, **Oscar M. Baker**, and **Otis Q. Sellers**.

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See Appendix for different perspectives based on a Google search that used AI to provide several resources.

Dispensational Truth



The Berean Publishing Trust

By Charles Welch

Dispensation:

And

The Dispensations in the Bible

Thank You!

DISPENSATIONS OF TIME

						
<p>1</p> <p>Innocence</p> <ul style="list-style-type: none"> • First man and woman pure and innocent. • Enjoyed fellowship with God. • Made stewards of God's earth. • Disobedience resulted in sin and death—with promise of a coming Savior. 	<p>2</p> <p>Conscience</p> <ul style="list-style-type: none"> • Blood sacrifices "covered" man's sin. • Conscience guided man's moral acts. • By calling upon the name of the Lord and offering blood sacrifices, fellowship was restored. 	<p>3</p> <p>Human Government</p> <ul style="list-style-type: none"> • Authority for men to begin governing others. • Capital punishment instituted. • At Tower of Babel, men forced to scatter to repopulate earth. 	<p>4</p> <p>Promise</p> <ul style="list-style-type: none"> • Everlasting covenant between God and Abraham and his heirs with many promised blessings. • All who believed and obeyed the covenant terms could share the promises. 	<p>5</p> <p>Law</p> <ul style="list-style-type: none"> • God's covenant with Israel contained commandments and laws that governed all life and activities. • The law exposed man's dead spirit and stiff-neckedness, which prepared him for Christ's coming. 	<p>6</p> <p>Grace</p> <ul style="list-style-type: none"> • Jesus showed His great love and grace by redeeming us from sin with His own blood. • New covenant laws are written in hearts. • All who by faith accept His salvation become sons of God in a new spiritual kingdom. 	<p>7</p> <p>Kingdom Age</p> <ul style="list-style-type: none"> • Jesus returns to rule and reign on earth with the faithful from every dispensation. • For 1,000 years, righteousness and peace prevail. • At the White Throne judgment, eternity begins and time ends.

A progressive revelation of God's plans and purposes for man