

# Dispensation of Grace

The Dispensation which was a hidden mystery from the time of creation to the revealing in the mid-Act period in the first century after the death of Christ Jesus, which overlaid God's prophetic Dispensation with Israel.

It is important to see consistency in a dispensational understanding. Sometimes there has been an inconsistency with dispensationalist in their attempt to look for the unity or reconciliation of the Kingdom dispensation and the dispensation of Grace, (today's dispensation or administration). They will apply scripture directly relating to the Kingdom dispensation to the Body of Christ dispensation or vice-versa. They will say in one breath that Israel and the Church today are two different program and then use scriptural references which relate to the one but not the other, sometime out-right without an explanation and sometimes by spiritualizing the scripture, (Non-dispensationalist and covenant theology or replacement Theology are worse, they cannot even compare because of their inconsistencies and spiritualizing.) Dispensational studies can and should be consistent. Let us keep the two distinct as God intended in their uniqueness and yet be able to show their connection and unity by applying the scripture correctly. Let's get into the study.

Why was the Name for the Dispensation of Grace Chosen

First reason is because the name was applied to the dispensation by the Apostle Paul in Ephesians 3:1-2, ("For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—Surely you have heard about the administration of God's grace that was given to me for you," NIV translation.) I like the KJV Translation which has been the translation for centenaries - "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward:" The words administration and dispensation are synonyms and denote of the same meaning. The word 'grace' does not mean that God's Grace is not a universal principle in God's character and it does not mean that the redemption of mankind has not always been based on God's grace, (see chapter on the salvation through the Bible). A equal aspect of the mystery of this dispensation is that God has included all mankind under sin and condemnation so that His mercy and grace can be offered to all on equal bases, Romans 11:28-32, Romans 3:23.

Prior to this dispensation, the gentiles were excluded from the covenants and promises of God, Ephesians 2:11-19. Because it was their pending judgment since the Tower of Babel, Ephesians 2:1-3; instead of a worldwide flood - God laid the world aside from direct communication and deals through Abraham and his decedents. Offering salvation to those who blessed Abraham, Genesis 12:1-3 and his decedents that is as long as his descendents held to Jehovah God, Deuteronomy 29-30. (The blessing and cursing given in Genesis 12:1-3 to Abraham go beyond his earthly decedents and refers to the Lord Jesus Christ, Galatians 3:15-16. His promise is absolute and his descendants promise was conditional with a provision for repentance.)

If a gentile was to be saved in the former dispensation they had to receive God's grace offered to them through the stewardship of Nation of Israel and become a proselyte according to the Dispensation of Promise's rule for gentiles, (It is worth saying God Grace saved a remnant of gentiles while Israel was in operational covenant relation just as He is saving a remnant of Israelites in today's dispensation, Isaiah 56:1-8 , Romans 11:1:5, Romans 9:27-28).

The aspect of the grace shown in this Dispensation of Grace is equality. This is the reason I like to call or use the word equality when describing this dispensation. The revealed truth of God shows quit plain it is a dispensation with equality, Galatians 3:28, Romans 3:22, Romans 10:12. By putting all mankind under the same condemnation God could once again offer salvation to the world without a particular nation or people. Truly this dispensation can be call the Dispensation of Grace because of the offer of salvation to all mankind on the bases of the New Covenant with Christ Jesus' finished work for redemption. No

human can say it is because of us we were saved - one is saved on the truth of the work of God in Jesus Christ, 1 John 5:9-14. Whether you bless an individual or nation it will not make you closer to the truth of the finished work of Christ. (A note here would be: that in the future tribulation and dispensation God will work again through the Nation of Israel to the world's subjects.)

The Mystery Dispensation of Equality

1. Paul the Apostle to the Gentiles and expounder of the full revelation

2. Mystery hidden and not prophecies

3. Today's dispensation is taking place of the former dispensation's prophesied transition and punitive judgment on the world and the Nation of Israel's and which will completion the prophesied events.

The Jewish leaders of the Pharisees who believed had a confusing time accepting Gentiles on the bases of the New Dispensation and their rejection as the steward Nation to deliver the message of the Gospel. It is shown by their Jewish slant of the Law of Moses which they for generations were they had put much of their religious practice and now did they did not want to accept the change even as Christians, Act 15:5, "--Pharisees which believed--- commanded to keep the Law of Moses", 15:1,2. Acts 10:45, '- and they of the circumcised which believed were astonished --- that the Gentiles received---the gift of the Holy Spirit', Acts 21:19.

In Acts 21:24,25 we do not have to speculate as to why Paul took the Nasserite Vows and offered sacrifices under a dying Dispensation, if we understand transitions from the old dispensation to the new where we see one corrupt and diminishing and the other getting stronger taking the place of the former. Here we see the residue of the Dispensation of Promise and see the same type of event happening as we saw in the transition between the Dispensation of Human and the Dispensation of Promise with the recorded history of Balaam the disobedient, corrupted prophet from coming the former dispensation. One may ask where were the thousands of believer and James when Paul was taken away from the mob who were going to kill him - again showing a time of Jewish leadership and their reluctance to give way to the new dispensation in the transition from one to the other.

The Church administration today is a parenthesis/overlay which was a mystery between the 69th and 70th week spoken about in Daniel, (Daniel 9:24-27).

The mystery was revealed fully to the apostle Paul, (Ephesians 3:1-12; Romans 16:24-27; Colossians 1:25-28, Acts 10:15, Acts 15:13-19, Acts 22:18-21) after Israel as a Nation rejected the offer of the Kingdom and the Truth which Jesus Christ gave for salvation. The Nation of Israel is not the mouth piece of this dispensation for they have been laid aside until the Rapture and the seven year tribulation begins, which is the wrath of God on the failure of Israel and unbelieving Gentiles of this dispensation, which extends to the whole non-believing world, Romans 10-11, Isaiah 13, Revelation, Joel 2:9-11, Joel 2:28-32, Acts 2:19-21.

The Nation of Israel was given the opportunity to be the dispensers and leaders of the New Covenant but they did not follow through as God's people, Acts 3:17-26. God's chosen people Israel, as a Nation were finally rejection spiritual, with the stoning of Steven in Acts 7.

In Act 7 Steven a man filled with the Holy Spirit gave a sermon to the leaders (Acts 6:5-15) of Israel which recounting their history and their rejection of God (Acts 7:2-53). Israel first rejected God the Father as He ruled through prophets, priests and kings in the Old Testament, Isaiah 64:8, Deuteronomy 32:6, Isaiah 63:16. The division of the Nation and apostasy led to their captivity. The second rejection was the incarnation of God the Son in the Gospels by hanging Him on the cross, John 3:10, Acts 3:36, Acts 4:8-12. The final rejection was that of the Holy Spirit by not repenting as a Nation and rejecting the message they were to deliver to the world preaching the acceptance of forgiveness through the New Covenant. With their stoning of Steven in Acts 7:51-60 the judgment of being laid aside as a Nation was complete to bring today's dispensation in operation, starting the mystery transition between today's dispensation and the Promise Dispensation, Acts 7:51-56, Acts 13:45-46, Acts 18:6, Acts 28:25-28.

Keeping the two transition clear we need to be sure we understand how today's dispensation was a mystery and certain rules that are unique or distinguishes a dispensational change, Review chapters on the 7 key or principle of a dispensation change and the chapter on the transition of a dispensation. The punitive Judgment or tribulation on the Nation of Israel will restart with the Rapture of today's dispensation and will be completed with the Day of the Lord. The tribulation or 70 wk of Daniel is the transition which stopped for the world and Israel at the beginning of the dispensation of today, the Dispensation of Grace. The tribulation is the transition from the dispensation of Promise to the Dispensation of the Kingdom. Also, the tribulation is the transition between today's dispensation and the Dispensation of the Kingdom. The tribulation Judgment is the punitive Judgment on both dispensation for the failure of obedience and apostasy. By the postponement God showed His Longsuffering and the greatness of His mercy and grace to all mankind. How appropriate He would call today's dispensation The Dispensation of Grace where all mankind is equal in approaching God through the redemptive covenant or New Covenant, 1 Corinthians 2:6-10, 2 Peter 3:9, John 3:16.

Their hostility towards the truth which Steven was preaching led them to stone him and we see Jesus Christ standing in heaven in judgment of the Nation, Acts 7:51-60 (the standing position or rising up shows a position or a call for judgment, (see; Amos 9:1, Psalms 109:30-31, Psalm 7:6, Psalm 17:13, Psalm 44:26, Isaiah 14:22, Isaiah 28:21). Israel's rejection as a Nation caused them to be set aside until the Rapture, (see Acts 3:12-4:28; & chapter 7). Acts 28 represents historically 70AD when they went into captivity and are awaiting the tribulation period. With Israel being blinded as a nation, only a remnant is being saved under today's dispensation, Romans 9:27-28.

Non-prophesied overlay, parentheses on the providential rule of Israel

The Body of Christ, the church of today is a non-prophesied program which was a overlay and is a delay in the fulfillment of the judgment (70wks of Daniel) on Israel and the world. Israel as a Nation rejected being the dispensers of the New Covenant and rejected their responsibility in the implementation of the New Covenant to the world as Acts recorded the developments. Many Bible scholars have explained the hidden or mystery dispensation as a parentheses dispensation, a inserted into time by God, Ephesians 3:9, Colossians 1:24-27, Romans 16:24-25. In the definition below 'interval' best describes it with the word 'inserted' because the Dispensation of the church was inserted into God's prophesied dealings with man and His program with Israel has been broken into until the Church called His body is complete, Romans 10,11. See charts showing the breaking into the prophetic program with Israel, and in the middle of the two is today's dispensation.

Click on them to see

The Body of Christ is an Overlay describing the aspect where in today's dispensation the judgment on Israel, or the 70th week of Daniel has been postponed. Israel is still God's chosen nation and people but are experiencing a blindness because of their rejection waiting the tribulation judgment, Romans 10,11, Acts 13:46-48, Acts 18:4-6, Acts 28:28.

Even though they are laid aside as a Nation right now there are still individual Israelite being saved but in relationship to today's dispensation not the Kingdom dispensation where they hold a National covenant relationship in receiving the promises of an earthly Kingdom as promised to Abraham, Isaac and Jacob, Romans 11:28. Individual Israelites or Jews whose have put their faith in the gospel truths are part of the Body of Christ, the church as equals to everyone else who receive Jesus Christ. Today the Gentiles can rejoice and have peace with God because of God's mercy and grace to them along with those Jewish saints which have gone before; it is sad that the Nation of Israel, as a whole rejected their position God wanted for them but it's our joy that salvation is offered to us now on equal bases, Romans 15:7-13, Colossians 1:27.

At this point remember the New Covenant or redemptive covenant covers both dispensations as well as everyone since the beginning of mankind and will last for eternity. The word 'inserted' describes the

new dispensation inside the prophesied program of God (Dispensationalist call it the parentheses dispensation), and it will be the operating dispensation until the Rapture. All mankind are under the administration of today's dispensation and the guiding principles.

By describing today's program only as a 'parentheses' weakens the truth because today's program is not 'a secondary matter of importance', today's dispensation is one of the highest privilege and callings a person can be born - we are part of Jesus Christ's body not as subject under a Kingship governing relationship. This does not mean that Jesus Christ is not the eternal King, He is and always will be. Our Lord is the Head and King no matter if you are a subject of His kingship or a member of His Body; He is still God over all, Psalm 103:18-20, 1 Chronicles 29:10-12, Psalm 45:5-7, Hebrews 1:8, Colossians 1:12, 18,19, Ephesians 1:22- 23, 1 John 5:18-20, believers today will share in the Kingdom but today they have a special position of grace called members of His Body, Ephesians 3, Colossians 1:12, 1 Corinthians 6:2-3, Ephesians 2:19-22, Ephesians 5:5, 2 Timothy 4-1.

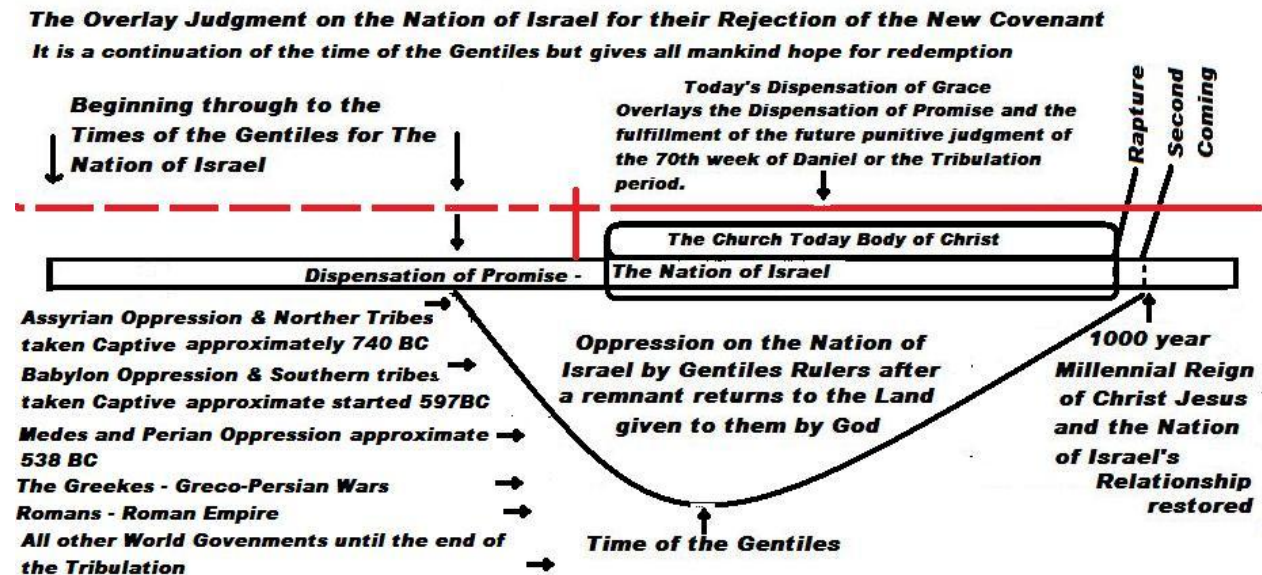
Definition:

Inserted - place something inside something, to put something inside something else.

Parentheses - marks enclosing a matter of secondary importance, (\*\*\*\*).

Interval - something that acts as a pause or break in something

Overlay – a transparent sheet containing additional detail that is placed on top of another graphic.



The transition from Promise to Grace includes, the implementation of the New Covenant which already started at Act 2, and after Act 7 it is applied to a new dispensation, the Dispensation of Grace. In the transition period to the Dispensation of Grace starting right after the stoning of Steven and runing to the end of the Acts period when the fall and laying aside of National Israel was complete, (Acts 28 representing 70AD in history), Romans 11:8-13, Acts 13:46-48, Acts 18:4-6, Acts 28:28.

After Acts 28 the Dispensation of Grace was in full operation and Israel's Kingdom offer is postponed and overlaid with today's Dispensation, the Dispensation of Grace and it will continue until the Rapture. The Rapture proceeds the seven year tribulation judgment of Daniel's 70 weeks.

The seven year tribulation is the judgment for two dispensations, the dispensations of Promise and Grace. The tribulation period is also the punitive judgment on the world which was postponed ever since

the Tower of Babel. Therefore, before the tribulation period starts the Rapture of the Church the Body of Christ will occur where believers are called up to heaven, 1 Thessalonians 4:13-18 . In the rapture we will experience the full redemption of our body, being given our glorified bodies with all the saints back in time to Adam and Eve, (See chapter on the rapture). Then after the rapture of the Body of Christ, God will pick-up with the Israelite prophetic program where he left off in the mid-Acts period, Romans 11:25. The Makeup of the Human subjects of the Dispensation of Grace

The makeup of this dispensation as stated above is for all the condemned and out of the condemned come the save who have been transformed, regenerated being born again. Those who have put their faith in the revealed truths of God's word for redemption, revealed in His work in Christ Jesus alone, Acts 10:43, 2 Thessalonians 2:12, 2 Timothy 4:10 are the foreknown saints of today, Romans 8:29, (see chapter on Salvation, Our Personal Existence and Birth).

Those redeemed are said to be members of Christ Jesus' body and members with each other, Ephesians 1:22-23, Colossians 1:18, Romans 12:5, 1 Corinthians 6:19, 1 Corinthians 10:16-17, 1 Corinthians 12:27 (study whole 12th chapter of Corinthians), Ephesians 2:16, Eph. 3:6, Ephesians 5:30, 2 Corinthians 4:10, Colossians 2:19, Col. 3:15. Believers today are not His literal body but the redeemed subjects are called His body, subjects of obedience (function) in His body and called members. Members representing Him here on earth for this dispensation and responsible to propagation the Gospel, 2 Corinthians 5:18-23. In contrasted to The Dispensation of Promise or the Kingdom on earth, the redeemed in them were/are subject of a Kingdom and obedient to the kingdom as representatives of the King and Lord. There is no other dispensation in scripture that the subjects are call or identified as Christ Jesus Body, the 'called out assembly' or church.

In this dispensation today the redeemed are to live as if we were literally Christ Jesus walking around. This is a very high calling which will never be achieved but we are call to strive spiritually for the Holiness of Jesus Christ as the messenger of reconciliation, Romans 8:12-13, Romans 12:1, Ephesians 1:4. We are responsible not just to give forth the message of reconciliation to the world but be reconciled in our morals. We are to live a life of righteousness and holiness, 1 Thessalonians 3:13, Hebrews 10:14, Heb. 12:14, 1 Peter 1:14-16,

#### The Rapture

Also see chapter on the Rapture -The Meeting in the Sky

A aspect of the mystery not revealed before which cover the resurrection of all believers sense the beginning of the world. You cannot find the rapture teaching before the Apostle Paul inspired by the Holy Spirit wrote the truth.

The Dispensation of Grace ends with the Rapture. The Rapture is when believers are taken from earth to be with Christ Jesus forever. This will be accomplished by being caught up in the clouds with Jesus Christ when He descends from heaven in the clouds, 1 Thessalonians 4:13-18. Jesus Christ does not at this time set His foot here on earth as He will at His second coming to earth to set up his earthly Kingdom at the end of the Tribulation period, (Zechariah 14:4, Acts 1:6-11, Revelation 1:7).

The rapture truth is part of 'the mystery hid in God before the foundations of the earth' and 'was hid' until this dispensation was given through the apostle Paul. Just as the beginning was hid and not prophesied, so will the end be hidden therefore we are to be ready at any moment, 1 Thessalonians 4:13-18, 2 Corinthians 15:20-24

(There has been resurrections mentioned in the Bible but those being resurrected were not resurrected into glorified bodies but natural bodies which died again, for example in Matthew 27:51-56 and Lazarus. Christ Jesus was first resurrected into His glorified body, then those in the Dispensation of Grace who are in Christ Jesus the mystery resurrection and then the end comes with His coming which covers the tribulation to the end of Christ's Reign. The saints killed by martyrdom in the tribulation will be transformed at the beginning of the Dispensation of the Kingdom and called the first resurrection, Revelation 20:4-7. The saint of the 1000 years are transformed into their spiritual glorified bodies at the

end of the 1000 years [If I am wrong in my understanding of the time of the resurrection of the saints of the Old Testament with the rapture or the return of Christ at the end of the tribulation then this would be the time for their resurrection because it was in prophecy, were the mystery dispensation resurrection is not in prophecy.] also the non-believers are resurrected at the end of the dispensation of the earthly Kingdom and are eternally sent to the Lake of Fire, Revelation 20:11-15.)

The subjects of the Dispensation of Grace who have been redeemed will judge men and angels in the Kingdom period along with the Old Testament saints, 1 Corinthians 6:2-3. The Old Testament saint looked forward to the reign of Christ this is a reason to believe they will be resurrected either at the rapture as part of the mystery or at the return of Christ at the end of the tribulation with the martyred saint of the tribulation. However, all the redeemed saints of today will take part in the Lord's earthly Kingdom according to the promise give them. At the rapture all saints will be transformed into their spiritual-body both living and dead saints, they will be united with their transformed body, Romans 8:11, 1 Corinthians 15:35-58, Philippians 3:21. All saints have this hope along with saint which have gone before today dispensation who will be resurrected at their appointed time. This rapture truth is part of the mystery hid in God before the foundation of the earth. The timing of the rapture with the resurrection was not known to the saints of other dispensations, they only new they world experience a resurrection of their bodies and participation in the earthly Kingdom. (In latter chapters we will discuss the roles and responsibility of the resurrected saints according to the promise given them during the earthly Kingdom.) The saints of other dispensations are not the subject of His Body Church of today.

#### Rapture

There is a misunderstanding out there that the pre-tribulation rapture is based on "two purposes of God." One purpose is said to be "heavenly" and the other "earthly." This is a wrong understanding of the working of God in the History of mankind. God has always sought to save man and the dispensation which was in operation historically at the time of their life was the dispensation that He reconciled the person to Himself, when reconciled the individual receive salvation and a propose in eternity according to the promises given or revealed in the dispensation in which they lived. Heaven will not be divided but a operating organism of God's working and individuals will be carrying out their responsibility as a reward of their personal life they lived here on earth which accrued after salvation.

" At the rapture no believer will be left behind (non-believers) and out of the ones left behind whether Jew or Gentile some will accept Jesus Christ as savior and during this time the completion of the Dispensation of Promise will be experienced. The completion of the 70 week of Daniel's prophecy and during its fulfillment the Nation of Israel will be back in covenant relationship setting the stage for the completion of God's working to set up His earthly Kingdom as promised to Israel and David for 1000 years and then the eternal kingdom. Earthly cannot inherit the eternal Kingdom of God without the transformation of spirit, soul, and body and this only happens when the earthly dispensations are competed going into the final and eternal dispensation of The Fullness of Times. This is after the Great White Throne Judgment revealed in Revelation 20. Also out of those left behind after the rapture, those who will be saved will be the one who populate the 1000 year millennium, for no non-believer enters the 1000 year millennium. Those who follow Satan at the end of the 1000 years are the children born from believers who still have the chose to accept Jesus Christ as savior but reject Him and His reign. Also those living during the 1000 years have a longer life span restored but those who reject Jesus Christ during this time will die by the age of 100, and because the non believer still have a long life many children will be born who will either accept or reject God's way of salvation. Just like today parent have a great influence on their children and the child's eternal influence for the saving of their soul. It is sad when error is taught but when the word of God does reveal dispensational truths, it become an error when one say on one hand dispensational teaching does not exist and yet admit Paul taught it by identifying at lease two. The Church called the Body of Christ is not spiritual Israel, God will fulfill his promise to Abraham, Isaac, Jacob, Jacobs sons, David and Christ himself as King here on earth. God will

fulfill His dispensational truth for the Body of Christ with the ending of this dispensation with the rapture. This dispensation Paul revealed was a mystery not prophesied and it will end with the mystery of the rapture as revealed in Scripture.

An Existing Organism:

The Dispensation of Grace as a dispensation is not being added to the Dispensation of the Kingdom on earth or the dispensation of the former dispensation of Promise but it becomes New by its existence, called the Body of Christ here on earth and is God administration today and is the extension here on earth of the Heavenly Eternal Kingdom of God.

The believers today are being added to the eternal called out assembly (church) but the Dispensation is not the eternal assembly but part of it. When scriptures say we are added to an existing assembly of believers (church, the Greek word *ekklesia*) it is referring to the universal church or called out assembly not to a different dispensation (Dispensation of Promise or Kingdom Dispensation) or becoming spiritual Israel. Because dispensationalist have put too much of their teaching on the word church and by them not making the distinction they have caused confusion.

Whenever you read church (a called out assembly) you need to ask what church - the non-believing assembly, the church of Israel, the church in the wilderness, the Body of Christ or what called out assembly. Basing a teaching on this word 'church' alone can and has led to wrong conclusions,

## "II. THE USES OF THE WORD IN THE NEW TESTAMENT

If the word "church" has to do with an assembled group, then different uses of the concept in the New Testament should tell us (a) what is the character or nature of the group assembled, and (b) what are the focus and reasons that draw that particular assembly together.

A. Acts 19:39, 41

Here the group was composed of heathen people whose reason for assembling was to exercise a political privilege. The citizens of this free city had the right to meet in a legislative assembly, which they did three times a month. But this occasion was an illegal assembly on which Rome would not look kindly; hence the town clerk's urgency to dismiss the people.

B. Acts 7:38

Here the group were Israelites assembled to receive God's Law through Moses. The spiritual character of this group was mixed—some personally and individually rightly related to God and some not. Of course, all were related to Him in the sense that God had chosen the nation, but this alone did not guarantee the spiritual salvation of each person. This national calling was the reason for the gathering at the base of Mt. Sinai.

C. Ephesians 1:22-23

Here the assembly is the church which is Christ's body. The character of this group is 100 percent regenerated, and the reason for its existence is the baptizing ministry of the Spirit which places those who believe into this body of Christ (1 Cor. 12:13). This church is universal, including every believer in every place on earth and those who are in heaven (Heb. 12:23). Strictly speaking, the church is not invisible for many of its members are quite visible. A better designation is the universal church.\*

D. Romans 16:8; 1 Corinthians 16:19; Colossians 4:15; Philemon 2

Here are groups of people very much localized—churches in houses. The nature of the people (at least in New Testament times) would have been those who professed to have accepted Christ as Savior. In some instances those who only professed but who did not possess salvation would have been associated with local churches (1 John 2:19; Rev. 3:20), but to be Christian churches, the people would have had to make a Christian profession.

What were the foci of these local churches? One was geographical. Another was that profession of faith in Christ. Another was the practice of baptism and the Lord's Supper. Another was the exercise of group responsibilities, like teaching." Basic Theology, Victor Books, P.O. Box 1825, Wheaton, Illinois 60189.

\*(Note: under point 'C' on Ephesians 1:22-23 we see a wrong application after making a correct one and if accepted would leave the impression that the heavenly believers are the Body of Christ but this is not the case. Those saved under different dispensation retain their unique calling. After this dispensation is over there will be no one added to the Body of Christ which function only on earth before the rapture. After the rapture those believers will be added by their presence to the universal assembly in the eternal Kingdom in Heaven and those on earth it will relate to the Nation of Israel and the Dispensation of the earthly Kingdom. Those believer on earth then will be subjects of a Kingdom not the Body of this dispensation. The context of the passage say Christ is the head of all thing relating, to the Head of the Body of Christ as well as to the Head of the earthly Kingdom and to the Head of the eternal Kingdom but today's Dispensation which is in operation is not to take away from the uniqueness of the promises given to believer of the other dispensations. Just as the word church needs to be clarified before application the use of head need to be applied correctly. If a word is to define today's dispensation the word Body and the connection with the words the church and the head needs to be seen and studied with more clarity.)

The language used in the Pauline writings state that the Gentiles were added to the called out assembly, resulting not in the program given to Israel but is a program called a New Creation. When you take the triad - the thesis and antithesis you get the synthesis that is a new proposition. From Wikipedia, the free encyclopedia:

The triad is usually described in the following way:

1. The thesis is an intellectual proposition.
2. The antithesis is simply the negation of the thesis, a reaction to the proposition.
3. The synthesis solves the conflict between the thesis and antithesis by reconciling their common truths, and forming a new proposition.

Example for lay believers: Take a glass of clear water and add a glass of ink and you get a new solution. With the new solution you have properties carried over from each element with resemblances of the former elements in their purity but making a change.

By adding Gentiles with Israel in this new organism which relate to the New Covenant changes the existing organism. It became a new mystery organism, also called 'one body' by this addition or a new Dispensation, Galatians 6:15, Colossians 3:10,11, Ephesians 2:14-18, Romans 9:22-33, 1 Corinthians 12:12-14, Galatians 3:28, Ephesians 3:6, Hebrews 2:11. We see in the Pauline writings all seven of the Key Principles revealed governing a change of dispensation, (See chapter on the keys or principle of a dispensation).

Remember a covenant is not a dispensation or a dispensation is not a covenant but there is a connection between the two where a covenant can and does functions in other dispensation at times. Remember there is only one redemptive covenant that transcends, goes beyond one dispensation to the next and the study of the application is important. Also make sure you take into account the facts which make a change to a dispensation (see 7 key) and do not base the change on one word or words alone.

Example to help in understanding: take water (Israel) and salt (gentiles), which are two different element and in their respective state unique but when you add salt to the water you get a different element called saltwater both together become one, (The Body of Christ the church of today is made up of all mankind equal and equal in responsibility to God.).

First to believe - the covenant not a dispensation - Acts 3:26, Acts 13:46, Romans 1:16, Ephesians 1:12, Hebrews 9:15, Hebrews 9:1, Hebrews 10:8 , added Acts 2:41, Acts 2:47, Acts 5:14, included Ephesians 1:13, to be developed

The Bride of Christ

Israel is identified as God's wife, from birth He espoused her to Himself. She rebelled but in the end restored as His wife and possession in a special relationship, Ezekiel 16. The Bride of Christ does not



seem to be the Church called His Body unless one say God has two wives. If one says God has two wives it would violate the universal principle of one man and one wife from the beginning of creation and confirmed to the Pharisees by Jesus Christ in the gospels, Matthew 19. The accrual word the Bride of Christ is not used in scripture but the Apostle John does identify our Lord Jesus Christ as the Bride Groom in John 3:27-35, the connection with Revelation 21 needs to be studied with the following truths taken into account, outside of this passage it become spiritualizing or conjecture and I believe if you follow the truth revealed there is a better and consistent explanation in which the Holy Spirit was trying to reveal.

Revelation 21 tells us about the New Jerusalem after the millennium, after the new heaven and the new earth become a reality fulfilled, when all who have been saved and overcome sin by being in Christ and the New Jerusalem is the topic. This must include redeemed Jews and Gentiles from every age or dispensation from every nation, tribe, people, and language. The true Bride of Christ is Israel and the Body of Christ united together in marriage for all eternity. This aspect revealed in the Dispensation of Grace which was a mystery is now revealed - that the Church called His Body would unite together in eternity with an earthly kingdom call His wife or Israel. Another way to help explain this mystery is - in the Old Testament the Body truth was not made known but in God's timing He reveals that an organism call His Body would unit with the organism called His chosen People, Israel and their marriage would be the eternal relationship completed.

Christ gives His Name to His Bride Israel saints and Body saints, the New Jerusalem of, Revelation 2:9-10, Rev. 2:11-27 (The redeemed will be rapture from the beginning of time which is part of the mystery ending the Dispensation of Grace. The time of the resurrection and the event know as the rapture resurrection was not before revealed to Old Covenant saints, 1 Thessalonians 4:13-16, 1 Corinthians 15:22-24, 12-50, 2 Corinthians 5:5.

Yes the Old Covenant saints new that they would be resurrected but did not know the time or the event call the rapture which was revealed in the Dispensation of Grace, Isaiah 26:19, Daniel 12:13, Mark 12:25, Luke 20:37, John 5:29, John 11:24.).

The Redeemed at the marriage feast of the Lamb is the uniting of the heavens and earth with the New Jerusalem coming down from Heaven, Revelation 21:27. The Ephesians 5:22-33 passage used to try and make the Body of Christ exclusively apart from God's dispensational program which went before and after us is not complete or correct, the passages on the bride of Christ need to be read again and it would be plan the Ephesians 5:22-23 passage is addressing that purity of a marriage relationship of purity, obedience and oneness with order for both parties in marriage. This passage also could be applied to the Gentiles to accept the Israelite people as one with them. This is what the marriage fest of Revelation is all about where all mankind become unified with each other as the marriage of two individual.

The Bride Groom is Christ Jesus Revelations 19:7 "Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his (singular) bride has made herself ready."

a. Jesus is speaking to the Pharisees refer to His disciples being guess of the Bridegroom; the context of the writing is Israel, the Dispensation of Promise.  
(Mark 2:19-20, Luke 5:34-35)

Matthews 9:15 Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast

b. It says the virgins were responsible to be ready (The dispensers or stewards of each dispensation respectively) for the bridegroom when He comes, again it does not say the virgins were the bride however further study shows it could mean corporately as an organism.

Matthews 25:1-10 "At that time the kingdom of heaven (Eternal Kingdom, The Dispensation of the Fullness of Time) will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise, (possible believers/non-believers from: the dispensations of [1]

Innocence, [2] Conscience, [3] Human Government, [4] Promise Grace, and [5] Earthly Kingdom) . The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. "At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!' "Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' 'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for your selves.' "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut..."

c. John refers to himself as being sent ahead of the bridegroom. It sounds as if he considers himself an attendant which announces the bridegroom. All believers carry the same responsibility to the world. The five wise virgins exhorted the foolish one to be ready but they refused.

John 3:27-30 "To this John replied, "A man can receive only what is given him from heaven. You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.' The bride (Singular) belongs to the bridegroom. The friend(those steward proclaiming the gospel of Jesus Christ) who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."

d. If the following passage is speaking about the bride of Christ, it is the time after the millennial reign. The Holy City of the New Jerusalem and is referred to as the Bride. It sounds like the two became married all the redeemed of mankind with God from all dispensations from Adam and Eve to the Last person saved when the 1000yr millennial is completed.

Revelation 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride (Singular again) beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."

e. If there is any doubt that the Holy City of Jerusalem is the Bride of Christ the the following passage should convince the skeptic the bride is a corporate dwelling of the redeemed since the beginning of time. .

Revelation 21:9-10 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

f. The meaning has to be more than a building because non-animate objects can not speak but we see the following passage say the Bride speak as does the Spirit.

Revelation 22:17 The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

Acts 7 the Nation of Israel rejected because of their rejection of the messengers as a Nation, rejecting the Holy Spirit the key catalyst for accepting the New Covenant.

1. Note the time since Jesus death and resurrection and the short time period.

2. Note the fact of Steven being filled with the Holy Spirit

3. Note who the audience being addressed

4. Note up to this time the offer of the dispensing agent being the Nation by the apostles addressing the Leaders of Israel

5. Note from here on the offer is no more given to the Nation but is withdrawn setting up the transition into the next dispensation. And the offer withdrawn and given to the Gentile church the Body of Christ.

6. Note the first Gentile being saved and the Apostles to the Gentiles being saved and commissioned, by God and by the Jewish believers and Apostles.

7. Galatians 3:8

Pg brought forward to be sure information is incorporated

Dispensation of Equality {Grace}

The Administration rules: New Covenant Acts 2,13,15

Scriptures: Romans through Hebrews - However, remember that all scripture is for our learning about ourselves, God creation, God and His nature.

Beginning: After Israel's rejection Acts 7. Acts 8, 9, 10 historically happen at the same time or are overlapping events which accrue over a short time - maybe a day or week..

Setting: The whole world, All approach God through the finished work of the Cross under the New Covenant. The New Covenant started at Acts 2 however, this dispensation started after Israel rejected the Holy Spirit in Act 7.

Dealings: All mankind on equal bases. Man's salvation is not dependent upon the Nation of Israel or the remnant who were the dispensing instrument but on today's dispensing institution the local church and on individual response to the gospel. The New institution is called the Body of Christ and God is working through all believers.

Failure: Apostasy, and failure to carry out the commission will bring this dispensation to an end. Also Romans seem to allude to the pride of Gentiles over His beloved Israel.

Judgment: The Tribulation period or 70th week of Daniel will be the judgment. This will run parallel with the judgment which God longed to happen in Act 7 for rejection of the Holy Spirit by Israel.

Transition: Into this dispensation was from Acts 8 through 28 and the end transition to God's next dispensation will be from the Apostasy to the Rapture (any moment catching away) of the Body of Christ or the church today.

One of the important truths of this dispensation is the relationship between Israel and the Gentile. Up to this time Israel played the key role in the dispensing of God's program but now it will be the local church of all race, color and nationalities. In God's prophetic plan, salvation was to go to the Gentiles through the Nation and remnant and Gentiles were to be subordinates.. In this dispensation the Gentiles will not be subordinate to Israel in regards to salvation or God. However when the Tribulation time starts, after the rapture then the prophetic relationship will take effect again. God and Israel will be working to bring about the 70th week of Daniel and the Millennial Reign or Kingdom on earth. The Body of Christ is God's representative today in the world and will be raptured out before the 70th week begins. The uniqueness of the Body of Christ or the church today is the equality of the Jew and Gentiles showing that Nationality sex or color makes no difference in God's call and responsibility. Both have to come to salvation through the cross, both have equal access to God's saving power, both have the same responsibility to the other for preaching and teaching the Word of God, and both are included in the future covenants and promises. One unique difference that our future relationship with all saints after the rapture will be in glorified bodies not ones of flesh and blood as we have today. Yes, the great and unsearchable uniqueness is equality, this was the mystery hidden in God before the foundation of the world and revealed through the Apostle Paul. Paul is the apostle to the Gentiles and his message was confirmed to Israel that God was working a new program when Peter went to Cornelius and it was confirmed at the Jerusalem counsel.

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The church today is identified as The Body of Christ, (Eph. 1:22-23; 5:23,29-32; Colossians 1:18,24; I Corinthians 12:27). The Dispensation of Equality best describes this dispensation since God has always showed grace to man. The uniqueness of this administration of God is equality and the indwelling of the

Holy Spirit, to all who receive Jesus Christ as LORD AND SAVIOR, and the message of the New Covenant is dispensed by individuals and not a Nation of special people, (Colossians 1:26,27; Ephesians 2:-3:6; Acts 15:8-10; Romans 3:21-31; 10:12,13; Galatians 3:28,29). The Dispensation of equality or the church today began with Israel as a Nation being laid aside and will end with the Rapture. The equality given to all is revealed as the book of Acts is unfolded which reveals the rejection by Israel of leadership of the New Covenant and the Nation being rejected by God as the dispensing mouth piece.

The Church administration today is a parenthesis which was a mystery between the 69th and 70 week spoken about in Daniel, (Daniel 9:24-27).

The mystery was revealed fully, (Ephesians 3:1-12; Romans 16:24-27; Colossians 1:25-28) after Israel rejected the last offer of the Kingdom.

This spiritual rejection accrued by the National Israel in Acts 7. Here we see Steven speaking to the leaders (V.1) of Israel recounting their history and their rejection of God (2-53). Israel rejected God the Father as He ruled through prophets, priests and kings in the Old Testament. and they rejected the incarnation of God the Son in the Gospels by hanging Him on the cross, and now rejecting Him by rejecting the offer of forgiveness through the New Covenant and the indwelling of God the Holy Spirit. Their hostility towards the truth which Steven was preaching led them to stone him and Jesus Christ standing in heaven in judgment of the Nation, (the standing position shows a position of judgment) and Israel as a Nation being set aside until the Rapture, (see Acts 3:12 thru. 4:28;& chapter 7). Historically in 70AD they went into captivity, which Acts 28 represents. They are blinded today as a nation and will be until the tribulation period begins, at which time a remnant will repent and turn to God becoming the new and true Nation of Israel and the seven year tribulation will be the subject of this prophetic development in God's program moving to Christ Jesus return to set up His Millennial Kingdom, Romans 9:27-28. The 70th week commences at the Rapture, (Tribulation period, II Thessalonians 2; Revelation 4:1 thru. Rev. 20:3) when the Lord Jesus comes for His Church called His Body, and the removal of it. This event is call the Rapture, because it is the catching away of the believers into the air to be with Christ (I Thessalonians 4:12-18: I Corinthians 15:50-58).