

Dispensationalism Explained

(Stewardship)

Eternity Past	Before the Law Ge. 1:28—Ex. 18:27	The Law and the Prophets Ex. 19:1—Ac. 1:26	New Testament (Church) Ac. 2:1—Re. 3:22	Daniel's 70th Week Re. 4:1—Re. 19:21	The "Thousand Years" Re. 20	Eternity Future
	<p style="text-align: center;">Ge.12:1-3; 15:1-7</p> <p>Ro.5:13-14 "until the Law"... "no law...Adam to Moses"</p> <p style="text-align: center;">Ro.9:3-4</p> <p>Abraham was righteous through faith (Ro.4:9) even through he was uncircumcised (Ro.4:10-14). Paul teaches the fact of faith before the age of Law.</p>	<p style="text-align: center;">Ga.3:14-19</p> <p style="text-align: center;">"For the law was given through Moses" ...</p> <p style="text-align: center;">The law was added alongside the promise</p> <p>Ac.13:39 "and through Him everyone who believes is freed [Gr. lit. justified] from all things, from which you could not be freed through the Law of Moses."</p>	<p style="text-align: center;">Ac.17:30</p> <p>Col.1:24-27 A mystery not known in past ages. I.e., Christ in the believer.</p> <p style="text-align: center;">... grace and truth were realized through Jesus Christ (Jn.1:17)</p> <p style="text-align: center;">Ro.9:3-4</p> <p>The righteousness of God, apart from the Law, was manifest by the Law and the Prophets (Ro.3:21). The stewardship of God's grace (Ep.1:10; 3:2).</p> <p style="text-align: center;">Ro.6:14</p> <p style="text-align: center;">1Pe.1:10</p>	<p>"Alas! for that day is great, There is none like it; And it is the time of Jacob's distress" (Je.30:7).</p> <p>Joel 2:11 "who can endure it?"</p> <p>Amos 5:18 "Alas, you who are longing for the day of the LORD, For what purpose will the day of the LORD be to you? It will be darkness and not light"</p> <p>Also see Zep.1:14; Lam.1:12; Da.9:24-27</p>	<p>Christ reigns on the earth (Ps.72:8; Is.9:6-7; Da.2:14-35, 44; 7:13-14; Ze.9:10; Re.20:4).</p> <p>This fulfils the covenant God made with David (2Sa.7:12-16).</p>	
SPIRITUAL SALVATION		The BASIS in every age is the death of Christ He.9:15). The REQUIREMENT in every age is faith (Ro.4:3,14). The OBJECT in every age is God. The CONTENT changes in the different ages.			SPIRITUAL SALVATION	

Stewardship Characteristics (οἰκονόμος lit. "house-law") (Lu.16:1-8; 12:42; Ro.16:23; 1Co.4:1-2; 9:17; Ga.4:2; Ep.1:10; 3:2,9; Co.1:25-26; 1Ti.1:4; Ti.1:7; 1Pe.4:10).

DESCRIPTION: A household manager. He has no wealth of his own, but distributes his master's wealth by direction of his master's will.

- God gives stewardship obligations where men are responsible to be faithful to Him (1Co.4:1-2; Ti.1:7).
- The number of dispensations is not as important as the fact of acknowledging basic Biblical distinction. It is primarily a stewardship arrangement not periods of time (though it occurs during time).
- Dispensationalism emphasizes eschatology culminating in the kingdom in fulfillment of God's promises with Abraham and David. Non-dispensationalist emphasize salvation as a goal culminating when a person believes in God. God's ultimate purpose is to bring glory to Himself. Salvation is not the end, it is a means to an end, namely, to bring glory to God (Ep.1:6,12,14).
- The dispensationalist is consistent with his hermenutic (interpretation) approach. He uses the same rules and approach on all Scripture. This includes prophecy, where many tend to deviate from the normal reading of the passages. We read the texts as if they are to be understood without spiritualizing (to a lesser or greater degree) a representative meaning.
- Each dispensation period may not have the same characteristics. It is this point that makes defining dispensationalism a challenge. If you are looking for the same characteristics in each age you may find the differences out weigh the similarities. Now there are some themes that are true in any age, namely, the grace of God, and salvation through faith.
- To call one dispensation an age of promise, law, or grace is NOT to say these characteristics only exist during that named period. Each age is NOT made up of completely different or new features. Each age takes on other characteristics and some are simply added to the next. And not all characteristics end when a new dispensation begins.

God's Program(s)

- God has 2 distinct programs running through time-- one related to the earth and one related to heaven. The earthly people is the nation of Israel and the heavenly people is the church. These two distinct groups maintain their distinction, even throughout eternity (Re.21:24,26; 22:2).

Answers a Need

- Dispensationalism takes into account progressive and ongoing revelation. Each dispensation, moving forward through history, unfolds more revelation of God's truth. That is, more of God's plans and purposes for man are revealed.
- All that God wanted to say to man, He said through time. He did not say it all at once. Dispensationalism recognizes proper distinctions, thus differences between those ages. Non-dispensationalists tend to read New Testament truths into the Old Testament, thus continuity. Those who focus on continuity are confronted with apparent contradictions. This is because the stewardship's distinctions/differences may be seen as contradictions. E.g., do not go to the Gentiles (Mt.10:5-10) vs. go to the Gentiles (Mt.28:19-20). The dispensationalist attributes these differences to characteristics of the age. Thus he does not see differences as contradictions as the non-dispensationalist will. Dispensationalist see both continuity (e.g., salvation by grace through faith) and distinctions (e.g., no longer bound to keep the Sabbath) at the same time.