

Biblical Dispensations

The word “dispensation” is used 4 times in the New Testament. In *1 Cor 9:17*, the meaning is “Stewardship”.

In *Eph 1:10*, the meaning is “*the divine "government or regulation" of the world.*”

In *Eph 3:2*, the word is used of the divine “*arrangement or economy*” committed to Paul.

In *Colossians 1:25*, the meaning is “*stewardship*”-the office of a steward or administrator in God's house.

The Bible teaches that there are different dispensations or divinely ordered ways of God dealing with mankind throughout the ages (*Heb 1:1*).

A “dispensation” is not a period or epoch (a common, but erroneous, use of the word), but a mode of dealing, an arrangement or administration of affairs. In *Eph 1:10* and *3:9*, it is used of the arrangement or administration by God, by which in “the fullness of the times” (or seasons) God will sum up all things in the heavens and on earth in Christ. (Vine’s).

Dispensation: The divine arrangement and administration of the affairs of the world: the dispensation of Providence. (Websters).

Oikonomia: administration (of a household or estate); specially a (religious) “economy” :- dispensation, stewardship. (Strongs).

The Greek word οἰκονομία means an administration, stewardship, dispensation, or guardianship. It refers to a moral or probationary period in angelic or human history during which God dealt with angels or human beings according to a particular test or responsibility, under which each was to remain true to his trust of administering affairs for God under His direction. (Dakes).

The Nine Dispensations of the Bible.

The nine dispensational divisions of the Bible:

- (1) Dispensation of Angels (*Genesis 1:1-2*)
- (2) Dispensation of Innocence (*Genesis 2:15-3:21*)
- (3) Dispensation of Conscience (*Genesis 3:22-8:14*)
- (4) Dispensation of Human Government (*Genesis 8:15-11:32*)
- (5) Dispensation of Promise (*Genesis 12:1-Exodus 12:37*)
- (6) Dispensation of Law (*Exodus 12:38-Matthew 2:23*).
- (7) Dispensation of Grace (*Matthew 3:1-Rev. 19:10*)
- (8) Dispensation of Divine Government-the Millennium (*Rev. 19:11-20:15*)
- (9) Dispensation of the Redeemed and faithful Angels (*Rev. 21:1-22:5*)

The Seven Dispensations of Man

From (2) to (8).

1. The Dispensation of Innocence
2. The Dispensation of Conscience
3. The Dispensation of Human Government
4. The Dispensation of Promise
5. The Dispensation of Law
6. The The Dispensation of Grace
7. The Dispensation of Divine Government or Millennium

The seven dispensations of man are between the dispensation of angels (*Genesis 1:1; Isaiah 14:12-14; Ezekiel 28:11-17*) and the eternal dispensation of the redeemed and faithful angels (*Rev. 21-22; Isaiah 66:22-24; 2 Peter 3:13*), between the creation of the earth (*Genesis 1:3-2:25*) and the New Heavens and the New Earth:

The Dispensation of Innocence

Genesis 2:15-3:21

1. **Important features;** Man was innocent. (*Genesis 2:8-25; 3:7*). Everything was perfect, sinless, and under man's dominion.
2. **Length:** Unknown. It may have lasted less than a week, for we have no record of God resting after His first sabbath. Man had not yet visited and eaten of the tree of life when the fall came (*Genesis 3:22-24*). The dispensation ended before man had offspring (*Genesis 2:21-25; 4:1*).
3. **Command:** Not to eat of the tree of the knowledge of good and evil (*Genesis 2:16-17; 3:6*).
4. **Purpose of God:** Man to rule the world and to have fellowship with God (*Ps 8:6; 115:16; John 4:24*).
5. **Failure:** The fall (*Genesis 3:1-24; Romans 3:23; 5:12-21; 1 Tim 2:11-15*).
6. **Judgment for sin:** (*Genesis 3:14-19,23-24*). Because of his sin, man reaped sickness, pain, sorrow, misery, condemnation, death...all the present sufferings...etc. He became depraved (*Romans 1*), darkened (*Ephes. 4:18*), blind in mind (*2 Cor. 4:4*), defiled in conscience (*Hebrews 10:22*), obstinate and rebellious (*Isaiah 28:14; Romans 8:1-13*), lustful (*Ephes. 2:1-3*), evil continually (*Genesis 6:5*), full of abominations (*Jeremiah 17:9; Mark 7:19-21; Romans 1:18-32; 1 Cor. 6:9-11; Galatians 5:19-21; Col. 3:5-10*) and lost—making all his offspring, with all their faculties, sinful by nature (*Romans 5:12-21; Ephes. 2:1-3*) and children of the devil by choice and practice (*John 8:44; 2 Cor. 4:4; Ephes. 2:1-3; 1 John 3:8-10*).

Six Great Curses on Creation:

- (1) Upon the serpent (*Genesis 3:14-15*)
 - (2) Upon Satan (*Genesis 3:15; Romans 16:20*)
 - (3) Upon woman (*Genesis 3:16*)
 - (4) Upon man (*Genesis 3:17-19; Romans 5:12-21*)
 - (5) Upon earth (*Genesis 3:17-19*)
 - (6) Upon all creation (*Genesis 3:14-19; Isaiah 65:25; Romans 8:19-23*)
7. **God's provision of redemption:** God promised a Redeemer who would come and restore man's dominion (*Genesis 3:15-21; Isaiah 53; Matthew 1:21; 26:28; Ephes 1:7*).

The Dispensation of Conscience

Genesis 3:22-8:14

1. **Important futures:** Man after knowing good and evil has to obey his own conscience regarding right and wrong (*Genesis 6:1-7; Romans 2:12-16*). There were no written laws. This dispensation could be called the Age of Freedom, for man was free to do as he pleased until it became necessary for God to interfere. Man had a knowledge of God and a new covenant with Him (*Genesis 3:14-4:26*).
2. **Length:** 1,656 years, from Adam's fall to the 600th year of Noah (*Genesis 5:1-29; 7:6,11*).
3. **Command:** Obedience to the dictates of conscience as to right and wrong (*Genesis 3:22; Genesis 4:7,15; Genesis 6:1-7*).
4. **The purpose of God:** To guide man in the proper exercise of his conscience to do the right and refuse the wrong; to teach fallen man that only by obedience to God could he be restored to his original dominion and get rid of the curse; to see if he would voluntarily choose right from wrong and serve God instead of Satan. If voluntary righteousness was rejected, God would add laws and punishments to enforce obedience for man's own good. He wanted man to see that in his fallen state he could not choose the best good himself, was powerless to cope with the fallen angels and demons with whom he had now entered into voluntary union

through sin, and who sought his eternal damnation. God wanted man to be brought to helplessness in himself so that he would turn to Him for help, grace, and power against sin, Satan, fallen angels, demons, sickness, and suffering in the struggle to overcome the curse. He wanted man to know He was the only true friend and helper, and that only through Him was there a way out of sin and the curse, and an opportunity for restoration to original dominion.

5. **Failure**—sixfold (*Genesis 4:1-8:7*):
 - (1) Failure of Adam.
 - (2) Failure of Cain.
 - (3) Failure of Cain's descendants.
 - (4) Failure of Seth's descendants.
 - (5) Failure of the daughters of men who sinned with fallen angels seeking to do away with pure Adamite stock through whom the seed of the woman was to come .
 - (6) Failure of all people in general (*Genesis 4:1-26; 6:1-7; 7:1; Matthew 24:37-39; Luke 17:26-27; 1 Peter 3:20; 2 Peter 2:4-5*).
6. **Judgment for sin:** The flood of Noah (*Genesis 6:8-8:14; Mat24:37-39; 1 Pet 3:18-21*).
7. **God's provision of redemption:** His grace and mercy in giving man another chance to continue in God's eternal plan (*Genesis 6:8-22; 7:1; 1 Peter 3:18-21*), and preserving clean animals for sacrifice so as to have faith in the coming Redeemer (*Genesis 7:2; Genesis 8:20-22*). People in those days were saved by grace through faith in the coming Redeemer, as we are now saved by grace through faith in the Redeemer who has already come (*Genesis 6:8; Hebrews 11; Ephes. 2:8-9*).

The Dispensation of Human Government

Genesis 8:15-11:32

1. **Important features.** Human laws and government were instituted to regulate man's life after a long age of freedom of conscience. God gave Noah certain laws to govern the race by, and man was held responsible for self-government. Various laws were given and government was established by God, with man now being responsible to rule for the good of all.

The First Civil Laws Since Adam:

- (1) Be fruitful, multiply, and replenish the earth (*Genesis 9:1,7*)
- (2) Rule over animals (*Genesis 9:2*)
- (3) Allowed animal food, instead of grains, herbs, and vegetables only (*Genesis 9:3*)
- (4) Eat no blood of animals (*Genesis 9:4*)
- (5) Do not murder (*Genesis 9:6*)
- (6) Execute persons who murder (*Genesis 9:6*)
- (7) Keep My covenant eternally (*Genesis 9:8-17*)

Some of these laws have formed the basis of human laws in all ages since. Because it is necessary to punish criminals, individuals, and nations (*Romans 13:1-6; 1 Peter 2:13-14*), law enforcement is needed, and even war when nations become criminal (*Isaiah 11:4-9; 65:20-25; Daniel 2:21; 4:17-25; 5:21; 7:1-25; 8:20-25; 9:24-27; 11:2-45; Zech. 14; Rev. 19:11-21*). Human governments are part of God's moral government and are needed to preserve human society on earth.

Man was rich in experience and wisdom, had true worship, new laws, a new covenant, promises of blessing, dominion of the earth, and responsibility to rule himself forever (*Genesis 8:15-9:17*).

2. **Length:** From Noah's flood to the call of Abraham when he was 75 years old—in all, **427 years** (*Genesis 11:10-32; 12:5*).
3. **Command:** Obey the laws of human government, rule faithfully, punish criminals, consecrate to God and worship Him (*Genesis 8:20-9:17*).

4. **The purpose of God:** Man under a new standard of conduct. He had failed to live right without laws and the threat of punishment; now he was forced to obey the right and reject the wrong (*Genesis 9:1-7*).
5. **Failure:** Fourfold (*Genesis 9:18-11:9*).
 - (1) Failure of Noah (*Genesis 9:20-24*)
 - (2) Failure of Ham (*Genesis 9:22-27*)
 - (3) Failure of the daughters of men in the second episode with fallen angels (*Genesis 9:1-6; Genesis 11:1-9*;)
 - (4) Failure of people in general. Instead of scattering abroad on the earth, they wanted to be one people to defy God (*Genesis 11:1-9*). Pride, self-gratification, and hero-worship became prevalent in this age.
6. **Judgment for sin:** God confused the language of human beings to scatter them over all the surface of the earth (*Genesis 11:1-9*). About 340 years after the flood, He divided the earth into continents and islands as it is today, to separate people more effectively (*Genesis 10:25; 1 Chron 1:19*). This explains how different races came to be in different parts of the earth.
7. **God's provision of redemption:** Faith in the coming Redeemer and the gospel, and sacrifices typifying these truths (*Genesis 8:20; 12:8; Galatians 3:8; Hebrews 4:2*).

The Dispensation of Promise

Genesis 12:1-Exodus 12:37

1. **Important features:** Promises and covenants are made with Abraham and his seed. God began predicting and emphasizing the coming of the seed of the woman through a particular branch of the race. There had been a few predictions before (*Genesis 3:15; 4:25; 9:24-27*), but now Abraham's seed was designated as the special line through whom Christ should come. In this age many promises and predictions were made to this end (*Genesis 12:1-3; 17:7-8,19; 18:18; 21:12-13; 22:17-18; 26:3-4; 28:3-4,13-15; 35:11-12; 49:10*). God now began to deal with Abraham's branch of the race in the fulfillment of His plan. Not only did He promise that the Messiah should come through them, but that the promised land would be given to them eternally as a base for world missionary and governmental operations (*Genesis 12:1-3,7; 13:14-18; 15:18-21; 17:7-19*), and that the revelation of God should come through them (*Genesis 12:1-3; 15:13-21; 17:1-21; Romans 3:1-2; 4:1-25; 9:4-5; Galatians 3:8; Hebrews 11:8-19*).
2. **Length:** from Abraham's call at 75 years of age to the exodus from Egypt—430 years (*Exodus 12:40; Galatians 3:14-17*).
3. **Command:** Have faith in God, obey Him, remain separated from all other nations, and evangelize the world (*Genesis 12:1-3; 15:4-6; 17:1-21; 26:3-4; 28:13-15*).
4. **The purpose of God:** To choose one man through whom the Messiah should come, to use him and his seed as His representatives on the earth, and to give them Canaan as a base of operation eternally. The second episode of the sons of God among human beings had already begun and giants were being born. They were beginning to possess the very land God had in mind for His own headquarters on earth (*Genesis 12:6*). It being His plan to use Israel to destroy these giants and preserve a pure line for the Messiah, God allowed Abraham's offspring to become a great and mighty nation in Egypt. It was His further purpose to illustrate the difference between serving Him and other gods, and to make Israel an example to all people physically, mentally, morally, spiritually, and financially—as a nation enjoying the blessings of the true God—so that others would be won to Him. Never was God's purpose expressed more fully and clearly to any people; and never before did a nation have in their power such means of blessing all nations and bringing a universal peace, prosperity, and

eternal salvation (*Genesis 12:1-3; Genesis 15:4-6; 17:1-21; 26:3-4; 28:13-15; Galatians 3:8-14; Deut. 7:6-9*).

5. **Failure:** Fivefold (*Genesis 12:1-Exodus 12:40*):
 - (1) Failure of Abraham (*Genesis 11:31-12:6; 12:10-20; 16:1-16; 17:18; 20:1-18*)
 - (2) Failure of Isaac (*Genesis 26:6-35; 27:1-4*)
 - (3) Failure of Jacob (*Genesis 25:27-34; 27:1-33; 31:1-42; 33:14; 37:3*)
 - (4) Failure of the sons of Jacob (*Genesis 37:4-6; Genesis 38:1-30*)
 - (5) Failure of Israel after the death of Jacob and sons (*Exodus 2:11-14; Exodus 5:21*)
6. **Judgment for sin** ; (*Exodus 1:7-6:30*)—bondage in Egypt: the beginning of oppression by Gentiles which would eventually be carried on by eight world kingdoms. The judgment upon Egypt was the ten plagues.
7. **God's provision of redemption:** Israel had the gospel (*Galatians 3:8; Hebrews 4:2*) and the typical program of sacrifices which, in shadow, taught them of redemption through the Messiah (*Exodus 12; Exodus 25:1-40:38; Leviticus 1:1-10:20; 23:1-44*).

The Dispensation of Law

Exodus 12:38-Matthew 2:23

1. **Important features:** So-called because of the law given to Moses, which became part of the rule of faith and practice during the period between Moses and Christ. Men of this dispensation had the gospel also (*Galatians 3:8; Hebrews 4:2*).
Israel saw the power of God in signs and wonders in Egypt and the wilderness. He made personal appearances to them (*Exodus 24:9-11; Joshua 5:13-15*) and spoke with an audible voice (*Deut. 5:22-24*). There were visible manifestations of His presence day and night (*Exodus 14:19-21*). God took sickness from Israel (*Exodus 15:26; Exodus 23:25; Psalm 105:37; Psalm 107:20*); gave them the riches of Egypt (*Exodus 12:35; Psalm 105:37*); gave them revelations and a complete code of laws; made covenants with them; and gave them the gospel (*Galatians 3:8; Hebrews 4:2*).
The giving of the law, the completion of the organization of Israel to destroy the giant races, the settling of Israel in the promised land to use them there as an outstanding nation showing forth the benefits of serving the true God.
2. **Length:** From the exodus from Egypt to the preaching of the kingdom of heaven by John the Baptist, or from Moses to Christ—1,718 years or more (*Matthew 11:12-13; Luke 16:16*).
3. **Command:** Obey the law of Moses in every detail (*Exodus 19:8; Exodus 24:3,7*).
4. **The purpose of God:** Israel should obey Him; to begin a commonwealth of nations headed by Israel and governed by men of His own choice; to establish a visible system of worship that would picture the coming redemptive truths in every detail; to bring about the complete destruction of the giant races by the sword of Israel so as to bring the Messiah into the world through pure Adamite stock (as predicted in *Genesis 3:15*); to give Israel His complete revelation for the whole human race which, according to His promise to Abraham, Isaac, and Jacob, would make them a blessing to all nations.
The entire Old Testament was written in this dispensation.

God's purpose in giving the law was that the whole world might become guilty before Him and every mouth be stopped (*Romans 3:19-20; 4:15; 5:13; 7:5-14; Galatians 4:21-31; Galatians 5:1*). The law was a shadow of good things to come and was added because of transgression until the Seed should come (*Matthew 11:11-13; Luke 16:16-17; Galatians 3:12-25; Col. 2:14-17; Hebrews 8:5; 9:1-10; 10:1*).

5. **Failure:** sevenfold:
 - (1) Failure in the wilderness.
 - (2) Failure under Joshua (*Joshua 7-9*).
 - (3) Failure under judges (*Judges 1-2*).

- (4) Failure under kings. Nearly every king of Israel and Judah failed after the division of the kingdom, and the people went into such apostasy that the nation was brought into captivities (*2 Kings 17; 2 Kings 25*).
- (5) Failure in captivity (*Ezekiel 2:3-3:9; Jeremiah 1:1-22:30*).
- (6) Failure in restoration from captivity (*Ezra 10; Neh. 13; Haggai 1; Malachi 1:1-4:6*).
- (7) Failure in rejecting their own Messiah and the gospel (*Matthew 5:20; 6:1-18; 11:20-27; 12:22-30; 15:1-20; 16:1-12; Matthew 23; 26:57-27:66; John 5; Acts 2:11-38; 3:1-5; 6:8-8:3; 9:1-9; 12:1-19; 13:41-52; 22:1-28:24*).

6. Judgment for Sin: twofold:

- (1) Judgment of the sins of Israel and of the whole world in the cross of Christ (*John 12:27-33; John 19:16-30; Acts 2:36; Phil. 2:5-11; Col. 2:14-17; 1 Peter 2:24; 1 John 2:2*).
- (2) Judgment on Israel as a nation. The kingdom of God was taken from them (*Matthew 21:33-46*). The nation was rejected to be desolate until the second coming of Christ (*Matthew 23:37-39*), and it was completely destroyed in A.D. 70, with survivors being scattered among the other nations (*Luke 21:20-24; Deut. 28; Leviticus 26*).

7. God's provision of redemption: At the cross God provided the true source of redemption (*1 Cor. 1:18-24; Col. 1:12-20; 2:14-17; 1 Peter 2:24*). Up to this time people offered sacrifices of animals as a picture of the true sacrifice at Calvary (*Hebrews 8-10*). God sent His Son to take the place of all human beings in death, so that they might be fully redeemed, reconciled, and restored to the original dominion (*Psalms 8; Galatians 3:13; Ephes. 2:11-18; Hebrews 2:9-18; 1 Peter 1:18-23*).

The Dispensation of Grace

Matthew 3:1-Rev. 19:10

1. Important features: Fullness of grace brought by Jesus Christ (*John 1:16-17*).

Satan was defeated on the cross and made powerless to overcome any believer who would put on the whole armor of God (*Ephes. 6:10-18*) and resist him (*Ephes. 4:27; James 4:7; 1 Peter 5:7-9*). In this matter, no difference was made between Jew or Gentile, male or female (*Acts 2:16-21; 1 Cor. 12:13; Galatians 3:28; Col. 3:11*). Furthermore, the dispensation of Grace began with ministries of power—that of Christ, John the Baptist, the apostles, and other men endued to perform miracles, as recorded in the Gospels and Acts. It began with complete grace (*John 1:16-17*), promises of the fullness of the Spirit (*John 7:37-39*), and a full commission to represent God and do the works of Christ (*Mark 16:15-20; John 14:12*). There is now no limitation to the believer regarding what he wants from God according to the promises. Everyone is privileged to receive according to his faith (*Matthew 8:13; 9:29; 17:20; 21:21-22; Mark 11:22-24; John 14:12-15; John 15:7,16; Hebrews 11:6; 1 John 3:21-22; 5:13-14*). Preaching the gospel (*Matthew 28:19-20; Mark 16:15-20; Romans 1:16; 1 Cor. 1:18-24; 2 Cor. 4:4*). For this work He uses called and gifted men (*Romans 12; 1 Cor. 12; Ephes. 4:7-11*). He also uses angels (*Hebrews 1:14*) and ordinary saved men to propagate the gospel as directed by the Holy Spirit (*John 14:16-17,26; John 15:26; John 16:7-15; Acts 1:4-8; 2:38-39; 5:32*).

2. Length: From the preaching of the kingdom of heaven by John (*Matthew 11:11; Luke 16:16*) to the second coming of Jesus Christ. Considering that we reckon our time in A.D. from the birth of Christ, and that He was about thirty years of age (in A.D. 30) when John the Baptist announced the kingdom and when Law ended and Grace began (*Luke 1:26; Luke 3:23*), then we know that we will have already come 1,970 years in this dispensation by A.D. 2000. How many more years Grace will continue is not known because we don't know when the second coming (which is to terminate this dispensation) will take place. Students of prophecy believe it will be soon. Grace cannot end until ten kingdoms are formed inside the old Roman Empire territory (*Daniel 7:7-8,19-24*), until the Antichrist has been here seven years after the

rapture of the church (*Daniel 9:27; 2 Thes. 2:7-8*), and until all the events of *Rev. 4:1-19:10* have been fulfilled in these last seven years. Then, and then only, can Christ come (*Rev. 19:11-21*) and the Millennium begin (*Rev. 20:1-10*).

3. **Command:** Obedience to the faith of the gospel in all its teachings (*Mark 16:16; John 3:16; Romans 1:5,16; Romans 16:26; Hebrews 11:6; James 1:5-8*).
4. **The purpose of God:** To save all who would believe, to call out a people for His name, and to build the church (*John 3:16; Acts 15:13-18; 1 Cor. 1:18-24; 1 Cor. 12:12-31; Ephes. 2:14-22; Ephes. 4:7-16; Ephes. 5:25-32; 1 Tim. 2:4; 2 Peter 3:9; Rev. 22:17*).
5. **Failure:** threefold:
 - (1) The failure of Israel is seen in their rejection of John, Jesus, and the apostles; in the crucifixion of their Messiah; and in war on the early church. The gospel first went to Israel (*Matthew 10:5-6*) but they would not obey. So, it was taken from them and given to the Gentiles (*Matthew 21:33-46*).
 - (2) The early church began to fail God in the very beginning (*Acts 5-6; Acts 15*). All the epistles reveal divisions, strifes, heresies, unclean living, false leaders, and other evidences of backsliding and fallacy (*1 Cor. 1; 1 Cor. 3; 1 Cor. 5; 1 Cor. 11; Galatians 3; Galatians 5; Ephes. 4; Col. 3; 2 Peter 2; Jude 1:3; Rev. 2-3*).
 - (3) The post-apostolic church continued in failure—not evangelizing the world, living clean lives, preaching the full truth, or being one as Christ had prayed (*John 17:21-23*). The church entered the dark ages. A reformation finally took place and Christianity has now been revived (in part) as in the New Testament, but the church as a whole is still slow to recognize its full rights and privileges in the gospel.
6. **Judgment for sin:** For their rejection of John (*Matthew 3:7; 21:23-27*), Jesus (*Matthew 11:11-27; 12:1-50; 23:1-39*), and the early disciples (*Acts 4:1-31; 6:8-7:59; 8:1-4; 9:1-8; 12:1-5; 16:19-38; 17:1-18:18; 22:1-28:31*), Israel was destroyed as a nation in A.D. 70 and scattered among the other nations (*Matthew 24:1-3; Luke 21:20-24*). They will not be restored until the second coming of Christ (*Romans 11:25-29*). This dispensation will end with great apostasy (*Matthew 24:4-41; 1 Tim. 4:1-16; 2 Tim. 3:1-13; 2 Tim. 4:1-4; 2 Thes. 2:1-12; 2 Peter 2; Jude 1:3-18*). The question in *Luke 18:8* is: "when the Son of man cometh, shall He find faith on the earth?" Judgment will include the greatest tribulation ever known on earth (*Matthew 24:15-24; Rev. 6:1-19:10; Daniel 12:1*). Because men will not receive the truth, God will send strong delusions to damn such rebels (*2 Thes. 2:8-12; Rev. 13; Rev. 16:13-16; Rev. 19:20*).
7. **God's provision of redemption:** The provision for this period and every other one is the death of Christ on the cross (*1 Cor. 1:18-24; Col. 1:12-20; Col. 2:14-17; 1 Peter 2:24*). People in previous dispensations looked forward to it by faith to receive its benefits. People now look back in faith to receive its benefits (*Romans 3:24-25; Ephes. 2:8-9; Hebrews 11*). God sent His Son to take the place of all person in death, so that all who believe might be fully redeemed, reconciled, and restored to original dominion (*Psalms 8; Galatians 3:13; Ephes. 2:11-18; Hebrews 2:9-18; 1 Peter 1:18-23*).

The Dispensation of Divine Government or Millennium

Rev. 19:11-20:15

1. Important features:

Divine government will take over all human governments. The first 1,000 years of theocracy or God's rule on earth is also called the Millennium, meaning 1,000 years (*Rev. 20:1-10*). For the first time since Adam submitted to Lucifer, man will be free and have perfect conditions in every respect as before the fall—except that he will still be subject to death for committing any sin that carries the death penalty. Natural and depraved instincts, tendencies, and lusts will yet be a part of man's nature, but his opportunities for overcoming

them will be greater because there will be no satanic power or influence, no sickness, disease, pain, or other physical disorder. Christ and resurrected saints will be reigning over the coming generations from the beginning of the Millennium and forever.

He will send Jesus Christ, faithful angels, and resurrected saints from heaven to put down rebellion on earth; The dispensations of man will be over. God will remove the curse.

(*Matthew 24:29-31; 25:31-46; 1 Cor. 15:24-28; 2 Thes. 1:7-10; Rev. 19:11-20:10; 22:3*).

2. **Length:** From the second coming of Christ, the battle of Armageddon, the judgment of the nations, and the binding of Satan (*Matthew 24:29-31; Matthew 25:31-46; Rev. 19:11-20:3*) to the loosing of Satan, the second resurrection, the great white throne judgment, the renovation of the heaven and earth, and the beginning of the new heavens and new earth—1,000 years (*Rev. 20:1-15; 21:1; 2 Peter 3:10-13*).
3. **Command:** To obey Christ, resurrected saints, civil and religious laws of the kingdom, and conform to the will of God (*Isaiah 2:2-4; Zech. 14:11-21; Rev. 5:10; 11:15; 20:1-10*).
4. **The purpose of God:** To put down rebellion on earth; fulfill the everlasting covenants of the past; vindicate and avenge Christ and the saints; exalt resurrected saints of all ages to a kingly and priestly position; judge the nations in righteousness and restore the earth to its rightful owners; restore Israel as the head of all nations; and to put all enemies under the feet of Christ so as to bring back the perfect conditions that existed before the fall of Lucifer and Adam—this is the purpose of God in the dispensation of divine government or the millennium.
5. **Failure.** As in all six previous dispensations, there will be some who will not choose God and righteousness. At the end of the Millennium multitudes will follow the devil who will be loosed from the bottomless pit in order to give people a final opportunity to rebel openly and try to overthrow God's government (*Rev. 20:7-10*).
6. **Judgment for sin.** Fire will come down from heaven and devour the rebels who have lived through the 1,000 years (or a part of it, if they are born within the period) and who choose Satan rather than God (*Rev. 20:7-10*). Thus, God will bring to an end the rebellion in His universal kingdom which began with Lucifer, unfaithful angels, demons. All human rebels will be resurrected to face judgment and be confined to eternal hell with all other rebels (*Isaiah 66:22-24; Matthew 25:41,46; Rev. 14:9-11; 19:20; 20:10; 21:15; 22:8*), and righteous angels and men will serve God and help Him administer the affairs of the universes forever. See *Genesis 8:22; 9:12,16; Daniel 2:44-45; 7:13-14,18,27; Rev. 1:5; 5:10; 22:4-5*.
7. **God's provision of redemption.** His provision of salvation through Christ is eternal for those who accept and conform to it during their probation on earth. The resurrected saints who are to reign as kings and priests with Christ for 1,000 years will have been saved from all sin and possibility of rebellion by this time. The natural people who remain true to God in the last rebellion on earth will be saved to enter the eternal kingdom—to multiply and replenish the earth eternally, as God originally did when man was created. See *Genesis 1:26-28; Genesis 8:22; Genesis 9:12,16; Genesis 17:1-8; 2 Samuel 7; Isaiah 9:6-7; Daniel 2:44-45; 7:13-14,18,27; Ezekiel 43:7; Luke 1:32-33; Rev. 11:15; 22:4-5*. The full benefits of redemption will then be realized and enjoyed eternally (*Romans 8:21-24; Rev. 5:10; Rev. 22:1-5*).

Amen.

Be blessed. You are a blessing.

Bro D.Vergin Kumar.

If you need any clarifications kindly contact me at deeveekumar@yahoo.com Ph: 968 25572195, 99663557. 99638328. Your comments are welcome.

Resources; International Standard Bible Encyclopedia, The Bible Exposition commentary – New Testament, Dakes bible commentary, Andrew Wommack Bible commentary, Vine's Expository Dictionary of Old Testament Words, Vine's Expository Dictionary of New Testament Words, Strong's Bible Concordance, Vincent's Word Studies in the New Testament, Scofield's Bible Dispensational Plan. All Bible quotes are from King James Version.
