

Chapter 10

Seven Biblical Dispensations

I believe there are seven distinct dispensations and they represent a larger framework God gave to man. The two items that become noteworthy are God's pattern and length of the week, namely, work six days and rest the seventh. The duration of this week would constitute seven distinct periods of time, or dispensations. The other item of importance is Israel and her preeminence as the focal point for human history.

The Jews existence, purpose and goal have been that their lives would mirror God's love to a lost world. Instead of simply focusing on the outward keeping of the law, or the observance of the letter of the Mosaic Law, the sons of Jacob would walk by faith. Instead of the dead orthodoxy of the legal application of God's commands, they would be Spirit filled, directed, and appropriate the promises of God through Jesus Christ.

No longer is it God's desire that the Jew seeks a sign but believe God at his word, by faith. No longer is it just the study of the law, but the fulfillment of the law and the prophets through Jesus Christ.

I do know there is considerable discussion regarding the length of time for each dispensation and that some might take me to task for my time division and event inclusion.

Remember, a dispensation is a specific period of time in which God has dealt with man. The manner in which God deals with men is through his word—the Bible. The written word is how God sees men and how Providence relates to his creation. Any other attempt to understand God's involvement in the affairs of men is pointless.

The truth of God's Word and the activity by the Holy Spirit is the source from which all that is visible has its origin. During his earthly ministry the Lamb of God said those opposing him would one day be judged by the very words he spoke.

When the Begotten of the Father returns to establish his Millennial Kingdom, he will unleash his fury in Jerusalem on the unredeemed coming from the north, by way of the Valley of Megiddo. His weapon will be the sword of his mouth, the very word of God—

THE SPOKEN WORD (DAY 1)

(From Creation to the giving of the law)

As a nation, Israel would go into debt spiritually once the law was given from Sinai. It was a debt she could never pay through Judaism. The debt was finally called. It was to be paid by Jesus Christ when he died on the cross. The same parallel exists for all tribes, tongues, peoples, and nations.

THE WRITTEN WORD (DAY 2)

(From Mt. Sinai to the Incarnation)

The disposition of God's law was given to man. Israel rejected God's leadership under Samuel. The Day of the LORD began. The time of the Gentiles also begins.

THE INCARNATE WORD (DAY 3)

(From Christ's Incarnation to 100 A.D. or the completion of God's word)

It says in John 1:17, "For the law was given by Moses, *but* grace and truth came by Jesus Christ." This period covered Jesus birth to the disappearance of the Apostolic Church in 100 A.D.

At this point, the latter days, or end of days had its beginning.

[This was the Church Age!](#)

THE COMPLETED WORD VERSES THE APOSTATE CHURCH (DAY 4)

(THIS IS THE DISPENSATION WE ARE IN PRESENTLY. This time period is approximately from 100 A.D. to the beginning of the last half of Daniel's 70th Week. This period is also part of the latter days.)

GOD'S CONQUERING WORD (DAY 5)

(This dispensation includes the beginning of the last half of Daniel's 70th Week, the destruction of the woman riding the scarlet colored beast, followed up with the end of the 1,000-year kingdom of Jesus Christ upon earth.)

During this dispensation all authority, rule, and principalities are put down and Jesus Christ (The Word in flesh) governs with absolute authority and power. The Time of the Gentiles ends while Satan is bound for a thousand years.

GOD'S MERCIFUL WORD (DAY 6)

(This period includes the end of the Millennium and The Great White Throne Judgment of the eternally damned. It also includes the fiery judgment of God upon the heavens, earth, and Jerusalem.

In spite of man's hardness of heart and disobedience toward God and his son, Jesus Christ, the godhead provides one last opportunity for rebellious men to repent before their destruction. Satan is loosed, for the final deception, from his prison. He goes forth deceiving the nations which are in the four quarters of the earth, Gog and Magog.¹ The Great White Throne

¹ This prophecy appears in Ezekiel chapters 38 and 39, and tells of Gog and Magog's eventual destruction in Revelation 20:8, 9. The Bible says when God allows the peoples of the north to invade Israel one last time, their slaughter will be complete. Jesus will annihilate

Judgment begins as unredeemed men are judged in the same manner in which they lived—by their works. Satan is thrown into the lake of fire and brimstone where the Beast and False Prophet are.

GOD'S CONSUMMATE WORD (DAY 7)

(This period extends from the end of God's fiery judgment to the eternal establishment of the new heaven, the new earth, and the New Jerusalem).

83% (Ezek. 39:2) of the hordes descending from the north. The redeemed in Israel will be burning the weapons of Gog for 7 years (Ezek. 39:8). Men passing through the land will be contracted to spend seven months searching for any human remains (bones) that were not buried. When these body parts are found, they will set up a sign until "the buriers have buried it in the valley of Hamon-gog. "The location of this future grave site is "the valley of the passengers on the east of the sea" (Dead Sea). (See map on next page)



The map above gives the observer the visual distance between the Mount of Olives in the south to Damascus, Syria in the north. The distance between the two stars is approximately 166 miles. Upon his return, when Jesus Christ plants his feet on the Mount of Olives, a rift valley, or gorge, will be created. Thinking they will escape the global armies descending from the north from the Plain of Megiddo, or perhaps the judgment of Jesus Christ himself, the fearful masses of Jerusalem will flee. (enlargement)

(Credit: Jacques Descloitres, MODIS Rapid Response Team, NASA/GSFC, 2/17/03, http://visibleearth.nasa.gov/view_rec.php?id=4969)

This valley of the mountains mentioned in Zechariah 14:5 will reach unto Azal, which had been the seat, place, or throne of Hazael,² King of Syria. Perhaps the reason Damascus is mentioned in this prophecy is because this ancient Syrian metropolis was known as the city of praise and the city of God's joy (see Jeremiah 49:25 below).

In our Lord's sample prayer to his disciples (Matthew 6:9, 10; Luke 11:2), Jesus gives his followers eternal hope and promise. He does this by suggesting there will come a time when God's will on earth reflects God's will in heaven--a paradise of Eden where the presence of man's will and satanic influence are completely absent.

Finally, in this prophecy of Zechariah 14 we see something that is unique when the Bible is compared to all other religious books, philosophies, or teachers. In God's capacity to predict and ordain the events from past, present and future, one learns that God is truly omnipotent over his finite creation. We also learn that the supposedly 'haphazard' events of history are not really 'haphazard,' and that the destiny of man's immortal soul is held in the palm of the Eternal.

² Damascus is a tremendously ancient city and is first mentioned in Genesis 14. This chapter is often referred to as the battle of the kings. Amraphel, it is believed by some, is Hammurabi the famous Babylonian sovereign who formulated his celebrated Code of Laws. This is the same chapter where Melchizedek, king of Salem (Jerusalem), or king of peace, is first mentioned. Damascus, interestingly enough, is mentioned in Jeremiah 49:25, "How is the city of praise not left, the city of my joy!"