



A GUIDE

TO

**DISPENSATIONAL
STUDY**

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“Jesus Christ, the same yesterday, and today, and for ever.”

Does this scripture mean to you that God has never changed His way of governing man, and that His rules and regulations for man have never changed? No. God's government, rules and regulations have changed from time to time and every Bible student must admit this. Adam and Eve had regulations for taking care of themselves and the Garden of Eden which certainly are not in effect today; for example: the eating of certain fruits, caring for the Garden, being fruitful and multiplying to replenish the earth. For Adam's and Eve's circumstances and surroundings God had a special government. In order to name the government, we call this first government or dispensation INNOCENCE as this word pictures for us man's condition under the first government.

When man sinned, he no longer was innocent, but he became guilty; his circumstances and surroundings changed greatly. God also changed to a new government because man then had a conscience about sin and death. He had a conscience of good and evil; and his conscience which was ruled by God's rules was to be his guide.

Question: What changes were brought about by sin coming into the world?

A government or dispensation is NOT A PERIOD OF TIME. Governments can and do overlap, while periods of

time cannot overlap. The government of CONSCIENCE continues even unto this present dispensation although other dispensations have been added and subtracted.

These two examples of innocence and conscience prove to us that God does change His way of governing men. How can we determine when these changes take place? We study God's Word (the Bible) from Genesis through Revelation. When we come to a place where God begins to change His way of governing man, we note that change, and say a new dispensation has begun.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15.

Question: What does the word "dispensation" mean in the Bible?

As you read through this Bible study book, you will notice questions which are placed AFTER a reading section to cause you to reconsider what you have just read. When you have decided on your answer, check back in the preceding paragraphs to see if your answer is correct. Then proceed to the next section.

On the chart you will see the seven dispensations in color. Important events in the Bible are noted at the top. The heavy lines are the boundaries of dispensations. The fold coincides with the secret or mystery revealed to and through the Apostle Paul in his epistles for the Church, the Body of Christ. Now that we have glanced at the chart of the seven dispensations, let us be more specifically interested in each dispensation.

THE SEVEN DISPENSATIONS

1. INNOCENCE—The First Dispensation

Adam and Eve were created perfect under perfect conditions—no sin, no curse, no death. They did not know about evil. God walked in the Garden of Eden with them and there was only peace and purity—a real eutopia. Man was supreme over all other earthly creatures. Every animal was domestic and God's first children had no thorns, flies and mosquitoes to plague them. Nevertheless, INNOCENCE lasted but a short time. God had given Adam and Eve certain commandments to guide them: to take care of His garden, to be fruitful and multiply, not to eat of the tree of the knowledge of good and evil.

Satan had already become God's enemy so he went to test these innocent people. They succumbed to his temptation, and immediately they lost their innocence. They suddenly had a conscience of guilt causing them to hide in shame from the good and perfect God. Then God cursed them and cast them out of the Garden, no longer governed by INNOCENCE, but by the new government of CONSCIENCE. (See Genesis 1-3.)

Question: What were God's commandments under the Dispensation of INNOCENCE?

2. CONSCIENCE—The Second Dispensation

Man was now given new rules to obey. He now knew about and was conscious of sin and death. Even the ground was cursed because of man's sin—sickness and hard labor came into being. Sin (disobedience to God) had to have a penalty, and death became judgment for guilt. Blood sacrifices of animals had to be offered to cover the sins of the people. At this time God appointed no rulers or governors. Man's conscience was his guide because he knew good and evil. (Genesis 3:14-19.)

On the chart you will notice that the Dispensation of CONSCIENCE continues until the end of time. Soon man

could no longer rule himself through his conscience because he was always preferring evil over good. He was becoming exceeding sinful. Another dispensational change was necessary.

Question: Is conscience a reliable guide for man to please God?

3. HUMAN GOVERNMENT—The Third Dispensation

Man had become so sinful that God was about to destroy all men from the earth. (Genesis 6:6-7.) God saw only one family which had not yielded to the temptation of Satan and his fallen angels. Therefore God destroyed all men in the great Flood except Noah and his family. With Noah God began a new government of new regulations. Man still retained his conscience, but added to his conscience were human leaders, i.e. a human government to control him. The human government was to be run according to God's new rules: man could now eat meat as food; he was again instructed to be fruitful and multiply to replenish the earth; he was under the severe penalty of death if he caused death, in other words, capital punishment. (Genesis 9:1-15.)

Again man failed to follow good and became exceeding proud and wicked, the capstone being the building of the Tower of Babel, a tower that would reach Heaven. Man thought he could reach Heaven through his own skill and ability, but God destroyed the temple, scattering the people over the face of the earth and confusing their languages so they could no longer understand each other. (Genesis 11:1-9.) Man's failure again required a new dispensation.

Question: What 2 great judgments are found in HUMAN GOVERNMENT?

4. PROMISE—The Fourth Dispensation

HUMAN GOVERNMENT continued as did CONSCIENCE, but God based the Dispensation of PROMISE upon one man, Abraham, who lived in Ur of the Chaldees, a

heathen land. Abraham was called to go out to a new land called Canaan, the Promised Land. God promised to multiply Abraham, and he through his seed would inherit the earth and bless all the other nations eternally. (Genesis 12,13,15,16,18.) This was the beginning of the nation later to be called Israel. Here commence all the promises and prophecies concerning the Jews. All other nations, the Gentiles, were left to go their own heathen ways while God worked peculiarly with the one nation Israel, and through Israel the nations could eventually be blessed. God confirmed this promise to Abraham's son, Isaac, and the grandson Jacob, also called Israel.

Due to famine Israel's family migrated to Egypt and lived there 430 years until they had grown from a family of 70 to a nation of three million! Then God separated them from the Gentiles to possess their Promised Land. Moses was called as their human deliverer to lead the Children of Israel on the return journey through the Wilderness of Sin to Mt. Sinai where they halted. God was again going to add a new dispensation.

Question: What is God's great promise to Abraham?

Israel had grown to be a nation under Gentile domination (in Egypt) and they were God's chosen nation, sinful as they were. They needed laws to govern themselves as a nation. Thus at Mt. Sinai God delivered to Israel, through the agency of Moses, His complete holy law commonly referred to as the Mosaic Law. (Exodus-Deuteronomy.)

5. LAW—The Fifth Dispensation

LAW did not diminish CONSCIENCE, HUMAN GOVERNMENT, or PROMISE. LAW was added to these dispensations. See chart.

God called Moses to the top of Mt. Sinai and there wrote the Ten Commandments on stones (Exodus 20). These Ten Commandments were the pillars of the whole law system and with them stood all the laws and judgments pertaining to every aspect of Jewish life, home, business, worship and poli-

tics. The Law was now added to govern the national life of Israel as well as the religious life. The Law was not added to bring salvation but to show Israel their sinfulness and need of salvation. During this time Moses, Joshua, the Judges, Kings, Prophets and Priests ruled the life of Israel. But Israel constantly failed God under this Law covenant, finally provoking God's wrath and being driven out of the Promised Land to serve the Gentiles again. However, the Jews were still bound to this Law covenant. After a prolonged silent period, God sent one man out of the wilderness, a Law priest and prophet—John the Baptist (Matthew 3:1). He came baptizing the Jews with the purification waters of the Law to prepare the way for the promised and prophesied KING of the Jews, the Messiah (John 1:31). And then came the Son of God, the KING of the Jews, the Messiah, Christ Jesus born under the Law.

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.
Galatians 4:4.

Question: Why were the Ten Commandments given to Israel?

Christ had come not to destroy the Law but to fulfill the Law (Matthew 5:17). He lived under the Law and practiced the Law by circumcision, baptism, sacrifices, feasts and sabbath days, and He worshipped in the synagogue on Saturday. His last act before death was to observe the Jewish Passover as the Law required. Christ did not die as a lawbreaker. He was born under the Law, lived under the Law, kept the Law, fulfilled the Law, and died without sin—the innocent Man. Historically, when Christ went to the cross, the Law ended.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. Colossians 2:14.

Practically, the Law did not end at the cross because Israel was to have one more test under this Law covenant, another opportunity to accept their KING. If Israel would accept the testimony of the Holy Spirit, Christ would return and bring in the New Covenant to replace the Mosaic Law and establish the prophecied Kingdom. However, in the opening

chapters of Acts, the leaders at Jerusalem refused the testimony of the Spirit. They martyred Stephen and persecuted the Christians to such an extent that they had to flee from Jerusalem (Acts 7).

Question: In how many ways did Christ fulfill the Law?

Now what could God do? Could He continue the Law after He had nailed it to the cross? Could He bring in the New Covenant for Judah and Israel when they had rejected the promise? God is never confused. He saw before the foundation of the world that Israel would reject Messiah, the KING of the Kingdom. Thus He had another purpose before man was created. It was a secret purpose until the time Israel proved to be completely unbelieving. No prophet, priest, king, prince or servant knew this secret (Romans 16:25; Ephesians 3:5). How did God plan to reveal His secret purpose? Would He change the calling of the 12 Apostles of the Kingdom?

6. GRACE—The Sixth Dispensation

Omnisciently, God chose a particular man before that man was born (Galatians 1:15). He chose his name also. This chosen man was Saul of Tarsus. Saul of Tarsus was saved in Acts 9, but Saul was still a novice and time was necessary to prepare him for the leadership of this new dispensation. From Acts 9 through Acts 12 Saul remained with the circumcisers, confirming that Jesus of Nazareth was truly the Christ, Messiah (Acts 9:20). During this time Peter, the leader of the 12 Circumcision Apostles, saw a strange vision and was sent to a Gentile family, all in preparation for the new dispensation coming. God revealed to a leader of the past dispensation that a great change was to take place (Acts 10).

Question: What man was the leader of the 12 Circumcision Apostles?

By the end of Acts 12, Saul's testing was over and God was ready to unfold His secret dispensation, the Dispensation of the GRACE of God. The dispensations concerning

Israel, PROMISE, LAW and KINGDOM, were postponed. The new Gentile dispensation was to begin. God would use this dispensation to provoke Israel to jealousy (Romans 11:11).

A new government by God—GRACE—began at Acts 13 with the blinding of a Jew and salvation coming to a Gentile through that blindness. Though this dispensation was a secret from the foundation of the world, yet God had planned it for just this time. Whom did God use to perform this dispensational change? PAUL, formerly called Saul. See Romans 11:13. Paul in Acts 13 becomes God's Apostle to the Gentiles.

For they who seemed to be somewhat, in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Galatians 2:6-9.

Peter had the gospel of the circumcision to the circumcision; Paul in Acts 13 was appointed as the apostle to the uncircumcision with the gospel of the uncircumcision (Acts 13:2). Here then begins a new apostle, with a new message, to a new people to form a new body, the Church which is the Body of Christ. This is God's church of this GRACE Dispensation (Ephesians 1:22-23) to be completed when Christ suddenly appears to transfer all the Body members to their heavenly home. Then God will resume His plan for Israel (1 Thessalonians 4:13-18; Romans 11:25-26).

Question: What man is called the Apostle of the Gentiles?

Closely following this Dispensation of GRACE will be a short but terrible period of time, the seven years of Tribulation, Satan's last stand (Revelation 12:12) before Christ's earthly Kingdom begins (Matthew 24; Revelation 6). After the Body of Christ is raptured, God in His sovereignty converts 144,000 Jewish men (Revelation 7:4-8; 14:3-4), led by

two witnesses whose names are yet unknown (Revelation 11:3-12). They go out in the Tribulation time to preach the Gospel of the Kingdom in preparation for the KING's return.

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:13-14.

During this time the Great Commission of Matthew 28:19-20, Mark 16:15-18, Luke 24:46-49 and Acts 1:8 is to be carried out. A great multitude will be saved through the rise or restoration of Israel (Revelation 7:9-17). Israel as a nation will accept her Messiah at last (Romans 11:26), only after they are unmercifully persecuted and finally driven into the wilderness to be fed by God for three and a half years (Matthew 24:15-21). The Tribulation is a day of salvation, but also the day of Satan's wrath. The Tribulation will be followed by signs in the heavens (Matthew 24:29-31) and then dawns the great Day of the Lord (Acts 2:20; Revelation 6:12-17).

Question: What Gospel will be preached during the Tribulation?

7. KINGDOM—The Seventh Dispensation

With the return of Christ as King of Kings and Lord of Lords, the Tribulation ends and Christ judges and destroys all the followers of Satan (Revelation 11:15-19; 19:11-21). The Lord will establish His Kingdom and bring in the New Covenant made with Judah and Israel (Jeremiah 31:31). The twelve tribes of Israel will be regathered and set in their Land of Promise (Zechariah 12:14). The Kingdom saints are resurrected to enjoy the Kingdom promised for so long (Revelation 20:1-6). Christ takes His place on the throne of David and HUMAN GOVERNMENT ends. During this time the PROMISE Dispensation is fulfilled. CONSCIENCE remains. The 12 circumcision apostles will

sit on 12 Kingdom thrones under Christ, judging the 12 tribes of Israel (Matthew 19:28). Israel will be the head; the Gentiles will be the tail. The blessings of the New Covenant will flow out of Jerusalem (Zechariah 14:16-17).

This millennial peace will last 1000 years because Satan will be bound in a bottomless pit (Revelation 20:2). This will be real peace. But after the 1000 years, Satan will be loosed to tempt the Kingdom people. Those who yield will be lost. Satan will gather his armies to fight against the saints but he will quickly be consumed by fire, later to be judged with the lost of all ages and cast into the Lake of Fire to be tormented eternally (Revelation 20:7-10). Renovation of the earth and heavens follows with the New Jerusalem coming down out of Heaven to the earth (Revelation 21:2, 10). This city has equal length, width and height, built on 12 foundations named for Israel's 12 tribes, and having 12 gates named for Israel's 12 apostles—the appropriate dwelling place for God's people, Israel.

Question: Which dispensations end before the Kingdom begins?

In this Kingdom Gentiles will go in and out, but Israel will reside. God also prepares a new heaven for His heavenly people, the Body of Christ, and we shall dwell there eternally. Christ will reign in the City as King and will reign in Heaven as Head of the Body. He will have His rightful place; He will be ALL in ALL! This is the fulness of dispensations, the time when all dispensations are completed.

That in the dispensation 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.
Ephesians 1:10.

THE OVERLAPPING OF DISPENSATIONS

It may be that a dispensation will continue, and without subtracting the old, another dispensation is added. This overlapping is seen at the beginning of the LAW Dispensation when CONSCIENCE, HUMAN GOVERNMENT and PROMISE were not deleted but continued and LAW was merely added to them.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was ADDED because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Galatians 3:17-19.

The government under LAW was so greatly changed that we conclude a new dispensation began, without annulling the former. However, when we come to the Dispensation of GRACE, we see CONSCIENCE and HUMAN GOVERNMENT continue but PROMISE and LAW (which are both peculiar to Israel's program) are postponed. "Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to His cross." Colossians 2:14.

At the end of this Dispensation of GRACE, the rapture of the Body of Christ, LAW and PROMISE are revived. The Law obligations will be performed during the Tribula-

tion at Jerusalem (Matthew 24:20) just as they were practiced during the Acts period (Acts 21:20-26); accordingly, when these Jews see the truth of the book of Hebrews, this Law observance will be replaced by the New Covenant in Israel's earthly KINGDOM (Jeremiah 31:31-34), the last of the seven dispensations. During the millenium period of the Kingdom, man retains his conscience as guide; the Promise to Abraham and his successors is being fulfilled. Notice that the KINGDOM Dispensation is divided; first, there is the millenium, the first 1000 years (Revelation 20:1-9), wherein is partial perfection; but it is not until after the 1000 years, when all the world is judged and the curse of sin and death completely removed that we see the perfected Kingdom which extends on into eternity (Revelation 21-22). It is at this time after the millenium that the heavens and earth are renovated and made new. It is at this same time that Israel receives her perfect New Jerusalem wherein is no sin or death.

Question: Name the 7 Dispensations. Which ones are in effect today?

THE BEGINNING OF THE DISPENSATION OF GRACE

Because we live today in the Dispensation of GRACE, it is necessary to go back and spend more time to fully understand our dispensation. When did this all begin? How did God reveal His secret purpose to us? Who was the one God chose to receive this doctrine for the Dispensation of the GRACE of God? Why did He choose Saul of Tarsus?

Why the name Saul? If we return to the LAW Dispensation and the Old Testament, we find the first Saul, who like this last Saul in Acts, was the leader of a rebellion. The O.T. Saul was the first king of the Jews when they rebelled against God by begging for a man as their king instead of God (1 Samuel 8). Israel wanted to be like the Gentile nations around them.

Both the first and last Sauls were from the Tribe of Benjamin. And what was Jacob's prediction for Benjamin? "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." (Genesis 49:27) These two famous Benjamites fulfilled this prediction. They both led the rebellion against God. Both were out of due time; in King Saul's day the time had not yet come for Israel to have a King; Saul was premature.

During the N.T. Saul's day, it was not yet time for the Gentiles to have salvation; Saul was ahead of prophecy. "And last of all he (Christ) was seen of me also, as of one born out of due time." (1 Corinthians 15:8) It is no mere coincidence that Israel's first chance for a kingdom began with Saul and their last chance failed with another Saul—two rebellious men, yet two leaders of God's people. There is also contrast: King Saul had a bad end; Saul of Tarsus had a good end. Under King Saul Israel wanted to be like the nations, under Saul of Tarsus they became like the nations—all under sin. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." Romans 3:9.

How could this N.T. Saul, this Pharisee, this leader of

the rebellion, the chief of sinners, be chosen to introduce a new dispensation? He had to meet Christ face to face. As he was traveling to Damascus to extend his persecution of the Kingdom Church, Saul suddenly saw a great light and heard a great voice, "Saul, Saul, why persecutest thou me?" It was the resurrected Christ, and Saul met his defeat as a rebel. He fell as a helpless, blind Jew to his knees (Acts 9). God had chosen this Saul to be the last Saul. As Saul of Tarsus, he was just the man to provoke Israel to jealousy. Who better than their very leader, converted to be the very leader of the Gentile revival? Saul was a Jew and a Gentile in one body, a Jew by birth, a Gentile by nationality. He was a perfect representation of the Body of Christ, the new creation God was about to form—Jew and Gentile in one body (Ephesians 2:15-16). Saul also had the Gentile name Paul which would serve him well as he traveled from nation to nation.

Can we dogmatically claim that this GRACE Dispensation began in Acts 13? As stated before, we must study God's Word the Bible and find the place where major changes come to pass. There is such a momentous change in Acts 13.

1. Acts 1-12: the 12 Apostles were God's spokesmen;

change . . .

Acts 13-28: Paul becomes the chief spokesman and the 12 are only mentioned as they come in contact with Paul.

2. Acts 1-12: Israel stands as God's peculiar people. The gospel goes to the Jews during this period;

change . . .

Acts 13-28: Israel loses its priority place and the Gentiles become the center of God's program.

3. Acts 1-12: Jerusalem is the center of worship of God and from Jerusalem come all the orders for the disciples and believers;

change . . .

Acts 13-28: The nations no longer must go to Jerusalem but men may worship God apart from Jerusalem.

4. Acts 1-12: The Law was the rule for all believers;

change . . .

Acts 13-28: Men can be justified without the works of the Law.

5. Acts 1-12: The Kingdom was proclaimed as the hope of the people;

change . . .

Acts 13-28: The Kingdom is no longer offered as the hope of the people, but a new hope is offered—Heaven.

6. Acts 1-12: No written revelation;

change . . .

Acts 13-28: Paul writes 13 epistles, all to Gentile churches and leaders.

What happened in Acts 13 to cause these great changes? We find Barnabas and Saul separated unto a new ministry which was to take them far out of the Promised Land to open the door of faith to the Gentiles (Acts 13:2). Peter had previously gone to one Jew-loving, Jehovah-worshipping, almsgiving, praying Gentile family to preach Christ, but this conversion did not open the door of faith to the vast multitude of heathen, idol-worshipping Gentiles (Acts 10). This commission was kept for Paul. Peter had but a dim preview of what was going to happen.

Another fact we see is what looks like a simple preaching experience, but underneath it illustrates the great change of dispensations. Saul meets a Jew, Bar-Jesus (Elymas) by name. He also meets a Gentile named Sergius Paulus. The meaning of the Jew's name is 'wise son of saviour'; the Gentile's name means 'little Roman'. How true these names

were in the eyes of the Jews who were the wise sons of the Saviour while the Gentiles were just little Romans, despised by the people. See Romans 2:17-20.

The little Roman wanted to hear the gospel of the Saviour; but the wise son of the Saviour withstood Paul and tried to turn the little Roman away from the Saviour. How did Paul react? He cursed the wise son of the Saviour with blindness for a season. What then happened to the little Roman? When he saw the blindness of the Jew, he believed and found salvation!

Though a simple narrative outwardly, yet within this miracle lies a great dispensational change. It can further be seen in Romans 11:7. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The present blindness of Israel is one of the important factors to see in this dispensation. In Acts 13 one Jew was blinded, but that one Jew represents a nation of Jews, blinded because they would not have Jesus to reign over them. In Romans 11:11 we read: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." In Acts 13 the Gentile was saved through the blinding of the Jew. This one Gentile represents all the Gentile nations who now may have salvation through the blindness of Israel.

Notice that the Jew in Acts 13 is blinded for just a season. So in Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Israel is blinded only until the fulness of the Gentiles be come in. This is the secret never before revealed until Acts 13. See Romans 16:25. So begins the times of the Gentiles spiritually through the blinding of a Jew. Years before the times of the Gentiles politically began also with the blinding of a Jew, Zedekiah, the last king of Judah!

Dwelling on Acts 13, we see other changes: the names Saul and Paul. Saul is a Jewish name meaning 'asked for'.

Israel in the Old Testament 'asked for' a king to rule over them that they might be like the nations. Saul, son of Kish, was the answer. God 'asked for' an Apostle to the Gentiles to make Israel like the Gentiles and Saul of Tarsus answered, "What will you have me to do?" Paul is a Gentile name meaning 'little'. Saul the Jew had to become Paul the 'little' Gentile. Even after Saul's conversion in Acts 9, he still retained his Jewish name. It was not until Acts 13, when Israel was blinded and the Gentile dispensation began, that Saul the Jew was known as Paul the Roman (Acts 22:25). Notice the change takes place right at the time of the miracle of blindness: Acts 12:25 . Saul 13:1 Saul 13:2 . . . Saul . . . 13:7 . . . Saul . . . 13:9 . . . Saul . . . 13:9-12 MIRACLE 13:13 . . . Paul . . . 13:16 . . . Paul . . . 13:43 . . . Paul 13:45 . . . Paul . . . 13:46 . . . Paul . . . 13:50 . . . Paul . . . This definite change cannot be a coincidence. The Jewish dispensation ended with Saul; the Gentile dispensation began with Paul.

Even the order of names has significance. Barnabas was a disciple of the circumcision. He was the one who recommended Saul to the saints at Jerusalem. He was the companion of Saul and Paul. When the Jewish dispensation was still in order, Israel was not yet blinded, and Paul was not the Apostle to the Gentiles—Barnabas always had first place over Saul. But when Saul was changed to Paul, Israel was blinded, and salvation was going to the Gentiles—the Jewish disciple, Barnabas, lost first place and Paul, the Apostle of the Gentiles, took first place. In the Jewish dispensation the Jews were the head and the Gentiles the tail; in the GRACE Dispensation the Gentiles are the head and the Jews the tail. See Romans 11:28-31. The change in order of names comes right at the dispensational miracle in Acts 13. Notice: Acts 12:25 "Barnabas and Saul . . ." 13:1 "Barnabas and Saul . . ." 13:2 "Barnabas and Saul . . ." 13:7 "Barnabas and Saul . . ." 13:9-12 MIRACLE 13:13 "Paul and company . . ." 13:16 "Paul stood . . ." 13:43 "Paul and Barnabas . . ." 13:45 "Paul . . ." 13:50 "Paul and Barnabas . . ." This again cannot be just coincidence. Every jot and tittle of God's Word has a deep meaning.

The first strike at the Law comes in Acts 13:39: "And

by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." This announcement reveals that a new dispensation has begun, replacing, not adding to the Law. Notice Paul's judgment pronounced on the Jews in Acts 13:46 for the first time: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Verse 47 declares that Paul is to bring the light to the Gentiles. From now on the Jews hate Paul and persecute him wherever he goes. God through Paul has pronounced blindness on Israel and has taken the light from them and given it to the heathen.

And what of the remnant of Kingdom seekers at Jerusalem? They never joined Paul, but remained with the 12 Apostles until this Jerusalem church died out. As it says in Hebrews 11:39-40:

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Refer also to Acts chapters 15 and 21. But God will one day bring them out of their graves to claim the promise of the Kingdom made unto them.

When Peter came up to the Antioch church, he was rebuked by Paul (Galatians 2:11-14). When Paul went down to the Jerusalem church he was rebuked by Peter (Acts 15 and 21). It is evident they were not to unite and become one. They remained separate as long as we have God's record. The Jerusalem church remained under the promise of the land, under the Law, until they died out. The Gentile churches were not put under the Law, but the believers in Jerusalem remained under its yoke! (Acts 21:18-26 compare Acts 15:2-37).

Question: Is Paul's preaching the same as Peter's?

For this reason slanted lines are used on the dispensa-

tional chart both at the beginning of GRACE and the ending of LAW. During the latter part of Acts there was a transition. God was stopping LAW and increasing GRACE. This transition was finally completed when the last Kingdom saint died.

We conclude then that in Paul's epistles we will find the truth for this dispensation in which we live today (Romans 11:13). We must study all Scriptures in the light of what Paul has written to us as Gentiles in this Dispensation of GRACE. The revelation of this secret or mystery was given progressively. The pure unadulterated grace is found more and more as Paul writes his epistles. Paul was saved under the declining Dispensation of LAW. He practiced circumcision, baptism, holydays, vows, signs, etc., which were all part of the Mosaic Law. But as new revelation came, these things passed away gradually until all were replaced by a spiritual counterpart. The shadows of the Law were replaced by the things to come—Christ! The physical water baptism which initiated the Law saint into the Kingdom and made him clean was replaced with the spiritual baptism that places us into the Body of Christ, the Church of this age (1 Corinthians 12:2-13; Colossians 2:9-13). The same change happened with circumcision: we now have a circumcision made without hands through the circumcision of Christ. Faith coupled with God's grace gives us a complete position in Christ. We are not under LAW but under GRACE. See Romans 6:14.

According to 1 Thessalonians 4 and 1 Corinthians 15 the climax of this Dispensation will be the catching away of the Church, the Body of Christ. Our hope and citizenship is heavenly (Philippians 3:20; Ephesians 1:3).

Let us not make the serious mistake of putting ourselves into the earthly Kingdom or in the New Jerusalem that comes down from God out of Heaven. Neither let us put Israel in the Heavens when all their promises concern the land and the earth. Isaiah 62:1,8; 60:15-22.

Question: How does GRACE differ from LAW? From KINGDOM?

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**HOUR OF GRACE BROADCAST
P. O. BOX 56, OZAMIS CITY**

The Overlapping of Dispensations

: GENESIS :

: REVELATION :

-Fall of Man
(4003 B.C.)
FL

-Flood
(2349 B.C.)
-Abram
(2126 B.C.)

-Mt. Sinai
(1491 B.C.)



-Acts-13
(44 A.D.)
DC

-Rapture
-Tribulation

Millenium

-White
Throne

| | | | | | | | |
|-------------------------|--------------------------------------------------|---------------------------------------------------------|--|--------------------------------------|--|------------------------------------------------|--|
| THE SEVEN DISPENSATIONS | 1. INNOCENCE Gen. 1:27-28 Gen. 2:15-17, 25 | | | | | | |
| | 2. | CONSCIENCE Gen. 3:7, 22-23 Gen. 4:6-7 Gen. 6:5 | | | | | |
| | 3. | HUMAN GOVERNMENT Gen. 8:20-21 Gen. 9:1-6 | | Dan. 2:20-21 Jo. John 19:14-15 | | | |
| | 4. | PROMISE Gen. 12:1-13 Gen. 26:3-4 | | Gen. 28:13-15 Ro. Rom. 15:8 | | | |
| | 5. | LAW Ex. 24:3-8 Mt. Matt. 5:17-19 | | Gal. 3:17-18 Gr. Acts 21:20 | | | |
| | 6. | | | GRACE Rom. 6:14 Eph. 3:1-9 | | Acts 20:26 I Thes. 4:13-18 | |
| | 7. | | | | | KINGDOM Matt. 24:13-14 Zech. 14:9, 16-17 | |
| | | | | | | Acts 1:6 Ap. Rev. 21-22 | |

NEW HEAVEN & NEW EARTH