

The Dispensation of Grace is the Fifth of the Dispensations of God

The Dispensation ends with the Rapture

Also, today's Dispensation is called the Body of Christ by God through the

Apostle Paul; it can be called the Dispensation of Equality

Acts 7:51-56, 13:45,46, 18:6, 28:25-28

Transition 37 - 70 AD

After the Ascension of the Lord Jesus Christ, Acts 1 on the Day of Pentecost, 50 days after the Passover, the implementation of the New Covenant became operable with the permanent indwelling of the Holy Spirit, Acts 2. The Nation of Israel was offered the Kingdom stewardship for the world, Acts 2 - 7 and the offer ended with the Nation rejecting the third person of Deity, God the Holy Spirit which was prophesied would happen, ushering in the 70th week of Daniel

The transition into the Mystery Dispensation began with the rejection of the Holy Spirit, working through the Nation of Israel's leadership. The instigating by the high priest and Sanhedrin led the Jewish people, Acts 7: 1,54 to stone Steven after his sermon in Acts 7, verses, 50-53. With this came the introduction of Saul and his life before salvation and name changed to Paul, Acts 7-9. The Salvation of Saul, the Apostle Paul to the Gentiles was directly commissioned by the Lord Jesus Christ - Acts 9. Romans 11:13, Galatians 2:8, 1 Timothy 2:7.

The first Gentile saved who was not a proselyte to Judaism - Cornelius and his family members believed, Acts 10. Two conflicts developed: one between the spiritual resulting in Gentiles being saved and placed on an equal basis with Jewish Christians, and second the hostility of both nonbelieving Jews and Gentiles. Acts 11. The book of James was written about this time. Acts 13. Paul commissioned - The 1st missionary journey and his name changed from Saul to Paul. Acts 13-14. The book of Galatians was written about 49 AD by the Apostle Paul.

The hostility was very strong between Jews and Gentiles. The believers from Judea endorsed Paul's call and ministry about 14 years after his salvation. Acts 15. Galatians 2:19-24. 1 Thessalonians was written about this time by Paul. Acts 16-18. Paul's second missionary journey was marked by great hostility from the Jews, 16:1-4, jealousy and their inciting riots, Acts 17:5, 10-13, 18: 1-6,12. Acts 16-18. Paul wrote 2 Thessalonians. Acts 19-21, Acts 19:8-9, 32-34. The third missionary journey was marked by obstinate Jewish behavior and Gentiles blaming the Jews for Paul's preaching. Acts 19-21, Acts 19:8-9, 32-34. 1 and 2 Corinthians and Romans were written by Paul between 55 and 58 AD. The book of Acts ends with Paul at Rome and the pronouncement of the future intent of Paul's ministry for today's dispensation.

The Roman army, led by the future Emperor Titus, with Tiberius Julius Alexander as his second-in-command destroyed the Jewish Temple. The Nation's spiritual privilege is overlaid by the mystery dispensation, ending the Dispensation of Promise and waiting for the prophetic 70th week of Daniel to commence.

1. Universal Principles - Besides those already mentioned in other dispensations, the Redemptive Covenant which originated in eternity past, culminating with the life, death, resurrection and ascension of our Lord Jesus Christ and its implementation at Pentecost, in the Dispensation of Promise in Acts 2. The Redemptive Covenant applying to all dispensations offering and completing salvation provisions. The only aspect of the Redemptive Covenant which will be carried out at the Rapture and later dispensations is the transformation of the physical body, into the eternal spiritual body, Ephesians 1:14, 1 Corinthians 15:35-58.
2. Rules which changed and New Rules Unique to the Dispensation of Grace:
 - a. The Stewardship changed from the Nation of Israel to a organism of equality of both Jewish and Gentiles believers brought together forming the Body of Christ the church of today, Ephesians 2:14,15,16; Romans 12:5; 1 Corinthians 10:17; 12:13; Galatians 3:28.
 - b. The Law of Moses related to the Nation of Israel's morals, worship and earthly kingdom. The moral laws of the Mosaic system are applicable to all dispensations because they are universal truths; however, they have changed in the way they are executed in future dispensation from the time Moses received them. A continuous relationship with God is not based on the 'Laws' of sacrifices and offerings of the Old Covenant and those given to Abraham which only applied to the Nation of Israel under the Dispensation of Promise and the covenants given which related only to their stewardship. Today, the Dispensation of Grace is based exclusively on the New Covenant and fellowship with God is based on the study of His Word, and the personal behavior of the individual believers' actions from the heart and a personal relationship with the community of believers, their testimony and witness of the gospel to the world through the new organism, the body of Christ or the church today, 2 Corinthians 5:18-23, Hebrews 10:25; Colossians 4: 1 Corinthians 12; Acts 15; Galatians; 2 Timothy 2:15; 3:16,17. Dispensations after today's will have a combination of some features of both dispensations.
 - c. Since creation and the first dispensation, the seventh day of rest and worship was established. It was based on a work week not on a lunar calendar. Today's practice differs from the Dispensation of Promise where it was practiced according to the lunar calendar and established when they were to work or worship. Today God revealed through the Apostle Paul one was not to judge a person by the day they chose for rest and worship; also, God revealed it is a personal conviction of choice. The seventh day today is not done away with, but it is to be based on personal conviction of obedience to our creator, realizing it was given so man would rest from his work and worship weekly. Also, the 'day of rest and worship' does not carry the same penalties as it did during the time of the Nation of Israel or Dispensation of Promise, Genesis 2:1,2; Exodus 16:23-25; 20:8-11; Colossians 2:16; Hebrews 10:25, 1 Corinthians 11:17-21; 16:2 Act 20:7.
 - d. The New Covenant is applied equally to both Jews and Gentiles for salvation based on the same direct response to the Gospel. Salvation is not through the Jewish Nation today or the Jews first, but all are responsible to respond to the Holy Spirit's conviction as the Gospel in given, Ephesians 1:3, Romans 1:6; chapter 9-11.
 - e. In the Dispensation of Grace, spiritual baptism is done by God the Holy Spirit, and in the local church water baptism is done by a qualified believer, Ephesians 1:13, Colossians 2:6-13. In the first century, new believer were water baptized, and their outward observation gave them entrance into membership in the local church, and fellowship with other believers, Romans 6, Ephesians 4:1-6, 1 Corinthians 1:1-17; 12:13, Acts 2:40-47. Ever since the first century water baptism was/is practiced in the local church, showing that the individual has received salvation and they are willing to identify with Lord Jesus Christ and believers in a local church. In the former dispensation, the Dispensation of Promise, where the Jewish People were already in relationship as a Nation with the Old Covenant, they were baptized to show identification with the Messiah, the Lord Jesus Christ. Israel's baptism showed their repentance from National sins and the rejection of God the Father. The individual Jew who was baptized showed they were righteous in accord with the Old Covenant, and their baptism showed their individual transfer to the Messiah of the New Covenant. John the Baptist was baptizing in preparation for the true Nation of Israel to receive its King and the coming of its earthly kingdom, Mathew 1:1-16, Mark 1:1-12, Acts 19:3-5.
 - f. The Apostle Paul, who was inspired by God, wrote the majority of the books of the New Testament. He wrote 12 books for sure and perhaps the book of Hebrews as well. He was commissioned as the Apostle of this dispensation, Acts 9:15, 16, Ephesians 3:1-7. Paul received the message of the mystery dispensation by direct revelation from God, Galatians 1:11, 12. In the dispensation worship and the practices results in freedom from ritual demands, and practice is to be without compromising holiness, righteousness, justice and the unity of believers, thereby giving testimony of the truths of the Gospel of Jesus Christ, Galatians 1:11, Romans 11:13, Ephesians 3:1-13, Colossians 1:24-19, Romans 16:25-29.
 - g. Organized government is ordained by God, and rulers are held accountable to govern their counties with good, and do those things which are holy, righteous and are just. They are responsible to protect their citizens from other governments with evil intent and from those people within who are evil and determined to destroy their own civilization. Those who govern are accountable to God for their behavior when governing and are accountable for their laws which they impose and demand of the people. Government is subject to God. Government is responsible to engage in just wars suppressing or squelching evil and promoting good. Believers are the ambassadors of the Godly truths for government, and they are to be involved with the exercising principals, and the gospel of salvation, keeping with holiness, righteousness and justice, Romans 13. God does use all kinds of different government to promote His workings with mankind, and the Christian witness, testimony and involvement is to be active by believers no matter what government is in power. God's spiritual truths can and does reach the ears of the unsaved in all kinds of governments. Believers are to be the best citizens of a government when the government is promoting good; but if a government fails to promote good, then the response, conduct, voice and testimony of believers need to be heard with a Biblical foundation of the truths opposing the evil, 1 Timothy 4:16, Acts 4:10; 5:29; 21:27-40; 22:22-30; 25:6-11.
3. Laws which were carried over from the former dispensation:
 - a. Covenants are promises which continue, but they are not dispensations; for a dispensation is not a covenant, Galatians 3:15. Covenants which have not been completed are carried over and are intact, and even though they may not be operating, they still exist - such as God's covenant to the Nation of Israel and David.
 - b. The expression meaning through dispensations, a covenant remains or the stipulations which made it a covenant remain. A covenant may continue to operate in a latter dispensation, but is applied in a different way. (Example: The Nation of Israel remains God's chosen people as a Nation by covenant but its relationship in the Dispensation of Grace is different from when the Dispensation of Promise was operating and will be different in the Millennial reign of Christ and different again in the eternal dispensation.) Through the different dispensations the covenants remain the same, but the rules relating to carrying out the covenant to completion change. (Another example is the Redemptive Covenant which never changed but the dispensational application did - animal sacrifices change after Jesus Christ finished redemption.)
 - c. The Word of God, the Bible or Scripture is still the law of God, communicating His commands and laws for a dispensation as it verifies and convicts. God's Word gives His will, it increases one faith and gives examples to live by. The Bible gives an account of the failures and successes of individuals, not 'sugar coating' man's behavior, 2 Timothy 2:15; 3:16,17; 1 Corinthians 10:1-13.
 - d. God's continuing love and redemptive plan for the Nation of Israel, His love for the Jewish people and revelation of His special love for the Gentiles through the preceding dispensation and by providing salvation for them in spite of the Nation of Israel's failure in the preceding dispensation. Also, His continuous longuffering, reaching out to all mankind providing the opportunity to be forgiven and reconciled to God, Titus 1:2, 2 Timothy 1:9; 1 Corinthians 2:7; Romans 9:15, 10:1-4; 12, 11:1-6; Hebrew 11:39,40.
4. Ordained Institution of Stewardship: The Stewardship in this dispensation of today is an organism made up of all mankind who have received our Lord Jesus Christ as Savior, Romans 10:9-13; 2 Corinthians 5:18-21. These believers are the called out assembly or church, our Lord's body and not some earthly religious organization developed by mankind, Ephesians 1-3. There is an equal approach to God for all mankind on the basis of the New Covenant and an equal responsibility to be obedient in exercising the gift of service given to them by God the Holy Spirit, Romans 1:16; 1 Corinthians 12; Romans 12.
5. The Failure of believers and the rest of mankind is prophesied in, 1 Timothy 4:1-6 and 2 Timothy 3:1-8 for this mystery dispensation.
6. Maybe the Transition ending this dispensation has already started and the Rapture can happen at any moment, 1 Thessalonians 4:18-23!
7. The Punitive Judgment will begin at the Rapture and the Church, His Body will be removed from the earth with its influence, followed by the fulfillment of the seventieth week of Daniel and the completion of the prophetic teaching relating to the Nation of Israel, ending with the Lord Jesus Christ returning to earth and establishing His Kingship promised by covenant to the Nation of Israel and David in the Davidic Covenant, 1 Thessalonians 4:18-23, 2 Thessalonians 2, Revelations.

The Nation of Israel is overlaid with Today's Dispensation

The Nation of Israel is back into captivity or scattered throughout the world, oppressed and persecuted by the Gentile nations and so far only a remnant has returned.

Time of the Gentiles