

Ephesians Series

Lesson #030

June 9, 2019

Dean Bible Ministries

www.deanbibleministries.org

Dr. Robert L. Dean, Jr.



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

The Fullness of Times
Ephesians 1:10

1. Eph. 1:7–8: God lavished, or abounded, His grace to us. We have received more grace than all previous dispensations. See John 1:16–17.

Eph. 1:7, “In Him we have redemption through His blood, the forgiveness [*aphesis*] of sins, according to the riches of His grace

Eph. 1:8, “which He made to abound toward us in all wisdom and prudence,”

2. Part of this abundance of grace is expanded revelation from God. Part of this was previously unrevealed information called a *mystery*.

Eph. 1:9, “by making known to us the mystery of His will, according to His good pleasure which He purposed in Himself,”

- 3. The content of the mystery doctrine within this epistle is stated later in Eph. 3:5–6 as a new spiritual entity where Jew and Gentile are equal spiritually and united together in Christ.**
- Eph. 3:3, “how that by revelation He made known to me the mystery (as I have briefly written already,”**
- Eph. 3:5, “which in other ages was not made known to the sons of men, as it [but] has now been revealed by the Spirit to His holy apostles and prophets:**
- Eph. 3:6, “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,”**

4. The importance of understanding dispensationalism.

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”

οἰκονομία *oikonomia*

**fem sing acc stewardship,
management,
administration, plan**

“managing or administering the affairs of a household. A steward is someone in charge of administering the affairs of the house.”

What the Bible Teaches About

Dispensations



What is a dispensation?

***Dispensation:* A distinct and identifiable administration in the development of God's plan and purposes for human history (Eph. 3:2; Col. 1:25–26).**

Dispensationalism is a theological system which understands that God sovereignly governs the history of the human race through a sequence of divinely directed administrations marked by distinctive periods of time as He works out His plan to destroy sin and evil.

5. Three Essential Elements of Dispensationalism:

- 1. A consistent literal, historical, grammatical interpretation of the Bible.**
- 2. A distinction between God's plan for Israel and God's plan for the church.**
- 3. The overall purpose of God's plan for His creation is His glory.**

1 Cor. 10:31, “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”

John 1:14, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

John 2:11, “This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.”

Eph. 1:17, “that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

Eph. 1:18, “the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,”

**Eph. 3:21, “to Him be glory in the church
by Christ Jesus to all generations, forever
and ever. Amen.”**

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”

οἰκονομία *oikonomia*
fem sing acc
stewardship,
management,
administration, plan

τοῦ πληρώματος τῶν
καιρῶν,
tu pleromatos ton kairon
πλήρωμα *pleroma* neut
sing gen fullness,
completeness,
entirety

**πλήρωμα *pleroma* neut sing gen
fullness, completeness, entirety.**

Descriptive genitive: “It has the idea of the state of being full in the sense of completeness or having reached its goal.” (~Hoehner)

Gal. 4:4, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,”

τὸ πλήρωμα τοῦ χρόνου

to pleroma tou chronou

χρόνος *chronos* masc sing gen time

καιρός *kairos* masc plur gen (m)

time, season, opportunity

- 1. This phrase is not the same as the phrase found in Gal. 4:4.**

Gal. 4:4, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,”

τὸ πλήρωμα τοῦ χρόνου

to pleroma tou chronou

χρόνος *chronos* masc sing gen time

Fullness of the times

The future time when the Messiah will come to rule earth, i.e., the “times,” that is, the dispensations or epochs will have reached their completion in the time when the Messianic rule comes upon the earth.

“The Father’s commissioned One in the age of His stewardship will yet reign over all things. This will be the fulness, or consummation, of all preceding seasons. Human history, which throughout the ages has been characterized by incompleteness, is yet to see completeness in the stewardship of Christ. The Gentile nations will be enriched under the authority of the Prince of Peace; Israel’s great covenants will be fulfilled; and the Church will have been joined to the Lord and have experienced the fruition of all her promised heavenly blessings. The stewardship of the Son will gather under one authority all things that are in heaven and on earth. The revelation of this mystery transcends human understanding, but the hope and its certainty are assured.”

~Hoehner, *Ephesians*

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”

ἀνακεφαλαιόω

anakephalaioo

aor mid infin to sum up, bring together; “to unite under one head all things in Christ,” “to sum up” or “to bring all the parts into a coherent whole”

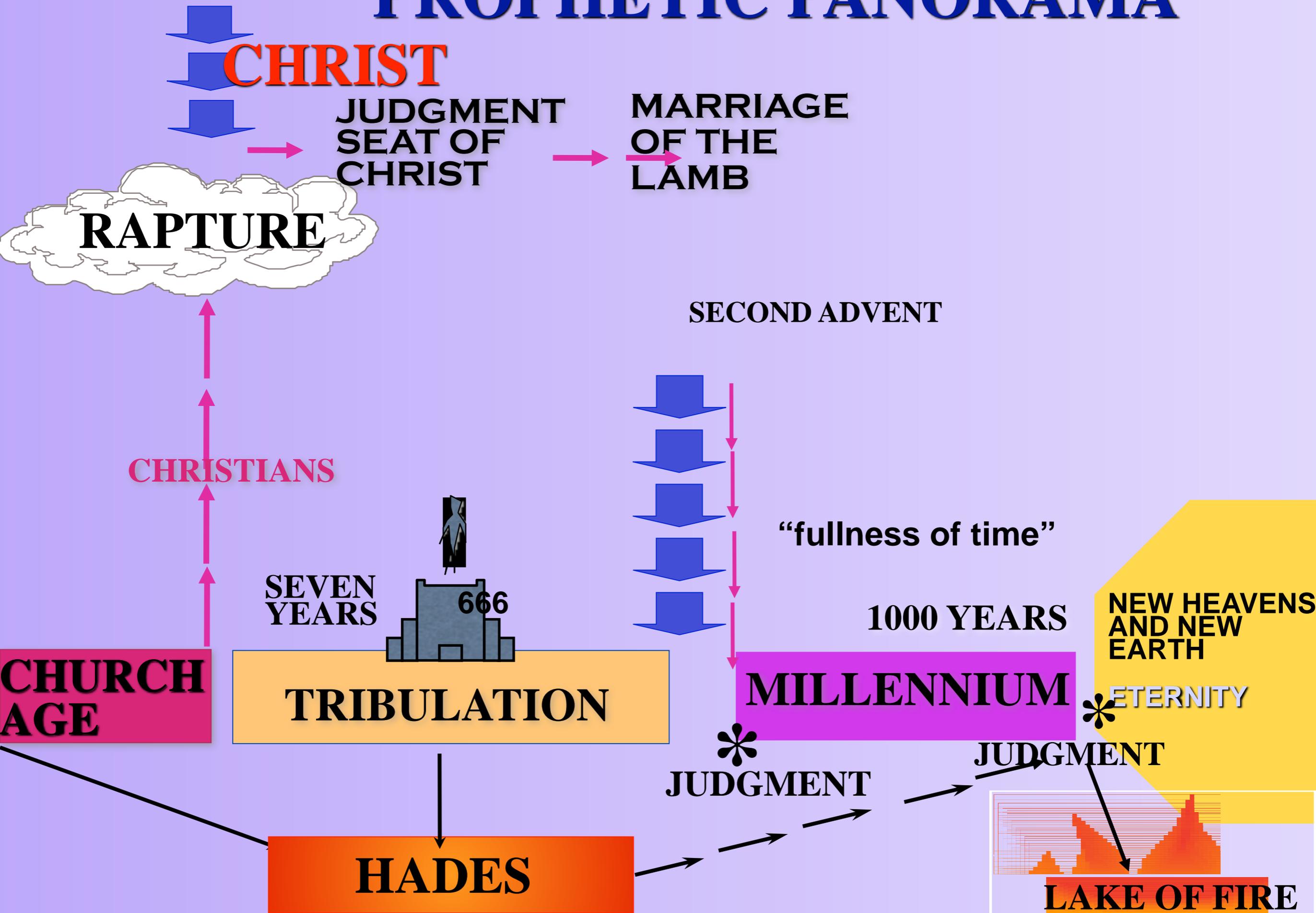
When does this dispensation of the fullness of times take place?

Amillennialism: Now

The major dispensational, premillennial view: The Millennium

A minor dispensational view (Larkin/Trench view): As the first stage of eternity after the Great White Throne Judgment.

PROPHETIC PANORAMA



1. There must be a future period of literally 1,000 generations.

Ex. 34:7, “keeping mercy for thousands, [literally, ‘to the thousands’] forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.” [literally, “upon the thirds and the fourths.”]

Claim: Since third and fourth generation is taken literally, the thousand generation should be taken literally.

Claim: Since third and fourth generation is taken literally, the thousand generation should be taken literally.

Problem: No place in Old Testament history where you can find literal fulfillment of 3rd and 4th generation.

Claim: Since third and fourth generation is taken literally, the thousand generation should be taken literally.

Problem: No place in Old Testament history where you can find literal fulfillment of 3rd and 4th generation.

Solution: This is a figure of speech to contrast the limitations on God's judgment to the expansiveness of God's forgiveness.

**Psa. 105:6, “O seed of Abraham His
servant,**

You children of Jacob, His choice ones!

**Psa. 105:7, “He is the LORD our God;
His judgments are in all the earth.”**

Psa. 105:8, “He remembers His covenant forever, [literally, ‘to forever’]

The word which He commanded, for a thousand generations, [literally, to a thousand generations.]

Psa. 105:9, “The covenant which He made with Abraham,

And His oath to Isaac,

Psa. 105:10, “And confirmed it to Jacob for a statute,

To Israel as an everlasting covenant,”

**1 Chron. 16:13, “O seed of Israel His
servant,**

You children of Jacob, His chosen ones!

**1 Chron. 16:14, “He is the LORD our God;
His judgments are in all the earth.”**

1 Chron. 16:15, “Remember His covenant forever, [literally, ‘to forever’]

The word which He commanded, for a thousand generations, [literally, to a thousand generations.]

1 Chron. 16:16, “The covenant which He made with Abraham,

And His oath to Isaac,

1 Chron. 16:17, “And confirmed it to Jacob for a statute,

To Israel for an everlasting covenant,”

Conclusion: Synonymous parallelism confirms it is a figure of speech for eternity.

2. The issue of the order of events.

1 Cor. 15:20, “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.

1 Cor. 15:21, “For since by man came death, by Man also came the resurrection of the dead.

1 Cor. 15:22, “For as in Adam all die, even so in Christ all shall be made alive.”

1 Cor. 15:23, “But each one in his own order: Christ the firstfruits, **afterward** those who are Christ’s at His coming.

1 Cor. 15:24, “**Then** comes the end, **when** He delivers the kingdom to God the Father, **when** He puts an end to all rule and all **authority and power**.

1 Cor. 15:25, “For He must reign **till** He has put all enemies under His feet.”

1 Cor. 15:26, “The last enemy that will be destroyed is death.

1 Cor. 15:27, “For ‘He has put all things under His feet.’ But when He says ‘all things are put under Him,’ it is evident that He who put all things under Him is excepted.

1 Cor. 15:28, “Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.”

- 1. Christ is the first resurrected.**

- 2. The completion of the first resurrection occurs in the three stages:**
 - First, Christ**
 - Second, The Rapture**
 - Third, The Second Coming**

- 3. Then comes the end, the telos, 1 Cor. 15:24, the completion.**

1 Cor. 15:24, “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.”

εἶτα *eita* (seq) then, next

**ὅταν; *hotan*, a
particle of time,
compound of *hote*
and *an*, *at the time*
*that, whenever***

1 Cor. 15:24, “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.”

εἶτα *eita* (seq) then, next

ὅταν; *hotan*, a particle of time, compound of *hote* and *an*, *at the time that, whenever*

Col. 1:16, “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”

4. Then He defeats death.

**5. Then He delivers the kingdom to God
the Father.**

6. Vs. 25 He reigns until, [achri], indicates a change that takes place after this point.

Conclusion: The Millennium is not a failure. It achieves its purpose at the end of which all evil is vanquished, then punished, and restricted to the Lake of Fire.

1 Cor. 15:25, “For He must reign till [achri] He has put all enemies under His feet.”

Eph. 1:10, “that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.”