

Economy of God, G3622 oikonomia, G3623 oikonomos, dispensation, steward

Intellectual Property of [John Marsing](http://www.MyHebrewBible.Com) - www.MyHebrewBible.Com

Table of Contents

| | |
|--|---|
| Introduction | 1 |
| 1Ti 1:4 | 2 |
| Word Study | 2 |
| G3622 <i>oikonomia</i> ^{KJC:10} dispensation ⁴ , steward(ship) ⁶ | 2 |
| G3623 <i>oikonomia</i> ^{KJC:7} steward(s) ⁵ , chamberlain ¹ , govenors ¹ | 2 |
| G3624 <i>oikos</i> ^{KJC: 117} ... house(s)(hold), home, temple | 3 |
| Select Verses | 3 |
| Luk 16:1-8 The parable of the unjust steward | 3 |
| Eph 1:10 | 3 |
| Eph 3:1-2 | 3 |
| Col 1:24-29 | 3 |
| More Verses ^{Tit 1:7, 1Co 4:1-2, 1Pe 4:10, 1Co 9:17, Tit 1:7, Col 1:25, Rom 16:23, Gal 4:2} 5 | 4 |
| Appendix | 5 |
| Natural Law – Liberal Natural Law | 5 |

Introduction ^A

My thesis for this article is that God is trying to get Israel, who is the priest of the nations, to give blessings to the world, but in such a way that the world knew where those blessings were coming from. The source of the blessings was the trust/estate that was setup in Gen 15 and they who are Israel are to dispense with the assets in righteousness.

The thoughts of a dispensationalist ^B seem weird and out of place (in contrast to my understanding of the word e.g. dispensing money from a trust). I sense these antinomian Christian types took this word and forced it to define their theology. ToDo: maybe it's related to "Economy of Salvation".^C

^A FWIW, I thought for certain that I did an article on the economy of God and on these terms, but alas, I can't find it, so I started over. Maybe the article was The-Economy-of-God???

^B **Dispensationalism** is an evangelical, futurist, Biblical interpretation that understands God to have related to human beings in different ways under different Biblical covenants in a series of "dispensations," or periods in history.

<http://en.wikipedia.org/wiki/Dispensationalism>

[A "dispensation" can also refer to a special period of time (management). But this is a secondary (not primary) meaning of 3622 (oikonomía).] Source?

^C See Sola Fide - Justification by Faith and Economy of Salvation, article #?? and http://en.wikipedia.org/wiki/Economy_of_Salvation

1Ti 1:4

4 Neither give heed to fables and endless genealogies,^D which minister questions, rather than godly **edifying** *oikonomia*^{G3622 etymology of economy}) which is in faith: *so do*.

http://en.wikipedia.org/wiki/The_Economy_of_God#Meaning_of_Economy

"The economy of God" is a quotation from 1 Timothy 1:4, according to the Greek. Economy is the Greek word "oikonomia", which primarily signifies the household management, the household administration, arrangement and distribution, or dispensation.^[1] The word "economy" is used with the intention of stressing the focal point of God's divine enterprise, which is to distribute, or dispense, Himself into man.^[2]

As noted above, the word "economy" is the anglicized form of the Greek word οἰκονομία (oikonomia). Οἰκονομία signifies the management of a household or of household affairs. Another definition is the management or administration of the property of others and thus can be translated "stewardship" in contexts such as Luk 16:2-4 where οἰκονομία is seen from the perspective of a particular person. (Note that οἰκονομία is often translated "dispensation" which commonly but erroneously is defined as a period of time or epoch).^[3]

The word οἰκονομία is composed of οἶκος, meaning **house**, and νομός, meaning **law**.^[3] The word νομός can be traced back to the word νέμω, meaning "to distribute among themselves, hence to possess, enjoy, and have in use."^[4] Thus οἰκονομία can be defined as the distribution of goods to the members of a household for their possession and enjoyment.

Thus, in *The Economy of God*, Witness Lee reveals that God's economy is to distribute Himself, to dispense Himself, as the "household goods" to His chosen people, as members of His household, to "possess" and "enjoy."^[4] Lee progresses from the personal experience of God's economy to the corporate experience of the church as the expression of God on the Earth.^[2]

Word Study

G3622 *oikonomia*^{KJC:10} **dispensation⁴, steward(ship)⁶**

From G3623; *administration* (of a household or estate); specifically a (religious) "economy": - dispensation, stewardship.

KJC: 10 dispensation, 4, 1Co 9:17, Eph 1:10, Eph 3:2, Col 1:25, **steward, 3** Luk 16:3, Luk 16:8, Tit 1:7, **stewardship, 3** Luk 16:2-4 (3)

G3623 *oikonomia*^{KJC:7} **steward(s)⁵, chamberlain¹, governors¹**

From G3624 and the base of G3551; a *house distributor* (that is, *manager*), or *overseer*, that is, an employee in that capacity; by extension a **fiscal agent** (*treasurer*); figuratively a *preacher* (of the Gospel): - chamberlain, **governor, steward**.^E

^D This is an interesting sidebar as one could accuse me of this by emphasizing in my claim as it relates to God, where I state that "I operate under the assumption that I'm from the Lost Sheep of the House of Israel"...a topic for another article

^E A lot of cool buzz words that could relate to Biblical Commercial Redemption (BCR) and basically how to operate through a trust.

KJC: 7 stewards, 3 1Co 4:1-2 (2), 1Pe 4:10, **steward, 2:** Luk 12:42, Luk 16:1 , **chamberlain, 1:** Rom 16:23, **governors, 1:** Gal 4:2

G3624 *oikos* ^{KJC: 117} ... house(s)(hold), home, temple

Of uncertain affinity; a *dwelling* (more or less extensive, literally or figuratively); by implication a *family* (more or less related, literally or figuratively): - home, house (-hold), temple.

Select Verses

Luk 16:1-8 The parable of the unjust steward ^F

¹ And he said also unto his disciples, **There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.** ² And he called him, and said unto him, **How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.** ³ Then the **steward** said within himself, **What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.** ⁴ I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵ So he called every one of his lord's debtors *unto him*, and said unto the first, **How much owest thou unto my lord?** ⁶ And he said, **An hundred measures of oil.** And he said unto him, **Take thy bill, and sit down quickly, and write fifty.** ⁷ Then said he to another, **And how much owest thou?** And he said, **An hundred measures of wheat.** And he said unto him, **Take thy bill, and write fourscore.** ⁸ And the lord commended the **unjust steward**, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Eph 1:10

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:

Eph 3:1-2

For this cause I Paul, the prisoner of Jesus Christ^G for you Gentiles, ² If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Col 1:24-29

²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: ²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶ *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷ To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man

^F See Treasures-In-Heaven, article #

^G "... prisoner ^{G1198} ..." Paul is referring to him as a Bond servant, see Exo 21:5-6."

perfect in Christ Jesus: ²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily.

More Verses [Tit 1:7](#), [1Co 4:1-2](#), [1Pe 4:10](#), [1Co 9:17](#), [Tit 1:7](#), [Col 1:25](#), [Rom 16:23](#), [Gal 4:2](#) 5

Tit 1:7

⁷ For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

1Co 4:1-2

¹ Let a man so account of us, as of the ministers of Christ, and **stewards** of the mysteries of God. ² Moreover it is required in **stewards**, that a man be found faithful.

1Pe 4:10

As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

1Co 9:17

For if I do this thing willingly, I have a reward: but if against my will, a **dispensation** of the gospel is committed unto me

Tit 1:7

For a bishop must be blameless, as the **steward** of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Col 1:25

Whereof I am made a minister, according to the **dispensation** of God which is given to me for you, to fulfil the word of God;

Rom 16:23

Gaius mine host, and of the whole church, saluteth you. Erastus the **chamberlain** of the city saluteth you, and Quartus a brother.

Gal 4:2

¹ Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; ² But is under tutors and **governors** until the time appointed of the father.

Appendix

Natural Law – Liberal Natural Law

ToDo: Interesting topic, by why is it here?

ToDo: Do a counter argument to the libertarians who would argue for utilitarianism. My argument would go along the lines that “utilitarianism” is found in the bible with the use of the words in this article

http://en.wikipedia.org/wiki/Natural_law#Liberal_natural_law

The Belgian philosopher of law [Frank van Dun](#) is one among those who are elaborating a secular conception [2] of natural law in the liberal tradition. [Libertarian](#) theorist [Murray Rothbard](#) argues that "the very existence of a natural law discoverable by reason is a potentially powerful threat to the status quo and a standing reproach to the reign of blindly traditional custom or the arbitrary will of the State apparatus."^[103] [Ludwig von Mises](#) states that he relaid the general sociological and economic foundations of the liberal doctrine upon **utilitarianism**, rather than natural law, but R.A. Gonce argues that "the reality of the argument constituting his system overwhelms his denial."^[104] [David Gordon](#) notes, "When most people speak of natural law, what they have in mind is the contention that morality can be derived from human nature. If human beings are rational animals of such-and-such a sort, then the moral virtues are...(filling in the blanks is the difficult part)."^[105]

However, a secular critique of the natural law doctrine was stated by [Pierre Charron](#) in his *De la sagesse* (1601): "The sign of a natural law must be the universal respect in which it is held, for if there was anything that nature had truly commanded us to do, we would undoubtedly obey it universally: not only would every nation respect it, but every individual. Instead there is nothing in the world that is not subject to contradiction and dispute, nothing that is not rejected, not just by one nation, but by many; equally, there is nothing that is strange and (in the opinion of many) unnatural that is not approved in many countries, and authorized by their customs."