

# Christ's Coming 'Great Reset' - A Radical Change in the World's 'Economy'

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From the **TeachingtheWord** Bible Knowledgebase

Part two of a series. Read [part one](#).

**As we examine the definition of the Greek word *oikonomia* and its use in the New Testament, it is noteworthy that the World *Economic* Forum deals not merely with issues of finance and commerce, but promotes radical change of the entire "house order" of the world.**

As we began this series we briefly examined the nature and purpose of the "Great Reset" that globalists, under the leadership of the World Economic Forum, are now seeking to implement in every nation on earth. We noted in particular that the existence and practice of authentic Biblical Christianity is anathema to the Great Reset agenda.

The very idea that Holy Scripture is God's inspired, infallible, inerrant Word, and man's sole source of ultimate authority, is in their view deplorable. Roman Catholicism and Judaism, which hold the pronouncements of a religious establishment to have authority over Scripture and its interpretation, have become ready partners in shaping and promoting the Great Reset. But the promoters of the Great Reset consider authentic Biblical Christians to be the enemies of all they seek to impose on the world. Of Jesus Christ they say, with the evil citizens of His prophetic parable in Luke 19:11-27, "We will not have this Man to rule over us!"

But we also noted that Scripture speaks repeatedly, from beginning to end, of a far different "Great Reset" - the restoration of the original created order to its pre-Fall glory - and much more - by the Lord Jesus Christ. We noted that Scripture tells us when that Great Reset will occur:

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, 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. (Ephesians 1:7-10)

These verses describe the ultimate, glorious climax of God's eternal plan of redemption in Christ. In the "dispensation of the fullness of the times" God the Father will "gather together in one all things in Christ." What exactly does this mean?

As we read these words in context, we encounter several terms that require careful study:

- What does Paul under divine inspiration mean when he speaks of a "dispensation"?
- What does he mean by "the fullness of times"?
- What does it mean to "gather together in one"?
- What does he mean by "all things"?

We need to understand the terms Paul is using in order to understand "the mystery of His will" - God's ultimate purpose in the plan of redemption. Otherwise, we may miss the point and draw wrong conclusions.

### **What is a Dispensation in this Context?**

So we begin with the word "dispensation". Paul uses the Greek word that is translated "dispensation" twice in Ephesians. One of those is in the passage we are considering, in verse 10. We also find this word in Ephesians 3:2, where Paul speaks of the "dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery."

The word translated "dispensation" in Ephesians 1:1 and 3:2 is the Greek word *oikonomia*, which literally means "house order". It is the word from which we get our English word "economy". It is noteworthy that the World *Economic* Forum deals not merely with issues of finance and commerce, but promotes radical change of the entire "house order" of the world.

A dispensation, simply put, is 1.) a plan, or 2.) the carrying out of a plan. How the word is used in the original Greek of the Scriptures - sense number one or sense number two - depends on the point of view. The first usage of dispensation (Ephesians 1:10) is sense number one, from the standpoint of someone who is in authority, someone who makes a plan, who establishes the way that something will operate. The second usage (Ephesians 3:2) is

sense number two, from the standpoint of a person who is under authority, who is given the responsibility or stewardship of carrying out some part of the plan.

In chapter three, Paul is speaking from his perspective. He is saying that God has given him a share in the responsibility of carrying out His plan. Paul also uses *oikonomia* in the same sense in Colossians 1:25, where he says that God has made him a minister of the Gospel "according to the *dispensation* (KJV, "stewardship" in the NKJV) of God which is given to me for you, to fulfill the Word of God."

But in Ephesians 1:10, Paul is clearly speaking of things not from his perspective as an appointed steward carrying out God's plan, but from God's perspective as the author of the eternal plan. So when Paul uses the word "dispensation" in the phrase "the dispensation of the fullness of times" he is talking about God's plan for the ages, established and settled "before the foundation of the world" (1:4), centered in Jesus Christ, and now approaching its culmination in a "Great Reset" to which the puny efforts of sinful men are incomparable.

**Next: The Coming Decisive Moment**

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