


**Biblical Dispensationalism**

**Session 3**

**Introduction to Biblical Dispensationalism**

Sugar Land Bible Church  
11-14-2018



Jim McGowan, MTS, Th.D.

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**Session 3**  
**Outline**

- I. Important Assumptions and Prerequisites
- II. Definition of Biblical Dispensationalism**
- III. Origins of Biblical Dispensationalism
- IV. Evidence for Dispensationalism
- V. What is a Dispensation?

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**II. Definition of Biblical Dispensationalism**

- A. A Common Misconception
- B. Some Anti-Dispensationalists
- C. Definition
  - 1. Literal Interpretation
  - 2. Biblical Distinctions
  - 3. Dispensations

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## II. Definition of Biblical Dispensationalism

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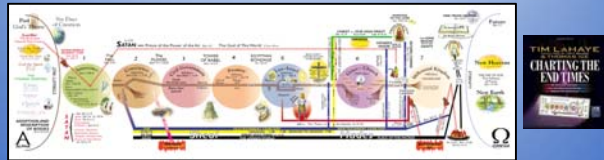
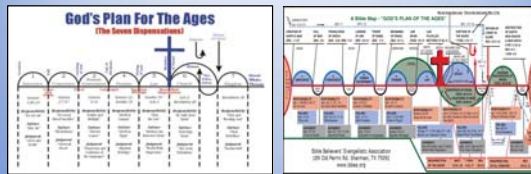
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### A. A Common Misconception

SOME PEOPLE THINK ALL WE DO IS PRODUCE CHARTS AND GRAPHS!



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## II. Definition of Biblical Dispensationalism

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### B. Some Anti-Dispensationalists



• John Gerstner – *Wrongly Dividing the Word of Truth*



• Reginald Kimbro – *The Gospel According to Dispensationalism*



• A.W. Pink – *A Study of Dispensationalism*



• Joseph M. Canfield – *The Incredible Scofield and His Book*



• George Ladd – *Crucial Questions About the Kingdom of God*



• John Wick Bowman - *"The Bible and Modern Religions*

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### B. Some Anti-Dispensationalists (Preterists)

• R.C. Sproul



• N.T. Wright



• Scott Hahn



• J. Massynbaerde Ford



• David Chilton



• Hank Hanegraaff



• Kenneth Gentry



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## II. Definition of Biblical Dispensationalism

A. A Common Misconception

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1. Literal Interpretation

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## II. Definition of Biblical Dispensationalism

- A. A Common Misconception
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1. Literal Interpretation
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## C. Definition of Biblical Dispensationalism

Biblical Dispensationalism is a *theological system* that emphasizes a **CONSISTENT literal interpretation** of the Bible, (*including prophecy*); recognizes a **distinction between Israel and the church**; and organizes the Bible into different **dispensations, administrations, or economies**.

The slide contains a table comparing Israel and the Church across various categories. The table has columns for 'Israel' and 'Church' and rows for 'Covenant', 'Law', 'Promises', 'Fulfillment', 'Status', 'Nature', 'Duration', 'People', 'Territory', 'Government', 'Economy', 'Sovereignty', 'Authority', 'Responsibility', 'Sanctification', 'Inheritance', 'Judgment', 'Finality', 'Continuity', 'Uniqueness', 'Exclusivity', 'Inclusivity', 'Universality', 'Particularity', 'Specificity', 'Generality', 'Temporality', 'Eternity', 'Immutability', 'Mutability', 'Stability', 'Instability', 'Permanence', 'Impermanence', 'Finality', 'Continuity', 'Discontinuity', 'Unity', 'Diversity', 'Homogeneity', 'Heterogeneity', 'Uniformity', 'Non-uniformity', 'Consistency', 'Inconsistency', 'Coherence', 'Incoherence', 'Clarity', 'Ambiguity', 'Precision', 'Vagueness', 'Certainty', 'Uncertainty', 'Definiteness', 'Indefiniteness', 'Certainty', 'Uncertainty', 'Definiteness', 'Indefiniteness'.

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## C. Definition of Biblical Dispensationalism



**Sine Qua Non** – (“Without which, not”) - **something absolutely indispensable or essential.**

“The essence of dispensationalism, then, is the distinction between Israel and the Church. This grows out of the dispensationalist’s consistent employment of normal or plain or historical-grammatical interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.”

Ryrie, C. C. (1995). *Dispensationalism* (Rev. and expanded., p. 48). Chicago: Moody Publishers.

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### C. Definition of Biblical Dispensationalism

**Consistent, Literal, Interpretation** - The Golden Rule of Interpretation

- *When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.*




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### II. Definition of Biblical Dispensationalism

- A. A Common Misconception
- B. Some Anti-Dispensationalists

#### C. Definition

1. Literal Interpretation
2. **Biblical Distinctions**
3. Dispensations

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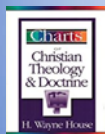
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### C. Definition of Biblical Dispensationalism

#### Distinction Between Israel and the Church



	Israel	Church
<b>SIMILARITIES</b>	—NEITHER REPRESENTS THE TOTALITY OF GOD'S PROGRAM. —BOTH OPERATE IN THE LARGER REDEMPTIVE PROGRAM OF GOD. —BOTH ARE DESIGNED TO GLORIFY GOD, THOUGH IN DIFFERENT WAYS. —THERE IS A CONTINUITY BETWEEN THE TWO ENTITIES.	
<b>D</b>	Relationship based on physical ties.	Relationship based on spiritual ties.
<b>I</b>	Hebrews	Greeks
<b>S</b>	One nation	From all nations
<b>T</b>	Individual and individual	Individual salvation but corporate life in the body of Christ.
<b>I</b>	From Abraham on	Established in this age only.
<b>O</b>	Established by the Roman emperor (in AD 325, the first ecumenical council)	A grace system that includes law.
<b>N</b>		
<b>S</b>		

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**C. Definition of Biblical Dispensationalism**

Do Distinctions Really Matter?



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**C. Definition of Biblical Dispensationalism**

My Wife



My Daughters.



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**II. Definition of Biblical Dispensationalism**

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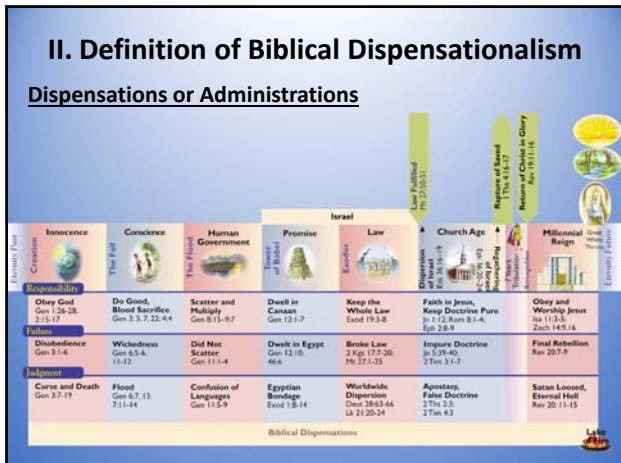
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### Session 3 Outline

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- Definition of Biblical Dispensationalism
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### III. Origins of Biblical Dispensationalism

According to the writing of the church fathers, Dispensational concepts were held early and throughout the history of the church.

- Justin Martyr (110–165) - recognizes several differing economies in the Old Testament.
- Irenaeus (130–200) - refers in his writings to four principal covenants.
- Clement of Alexandria (150–220) - identified four dispensations: Adamic, Noahic, Abrahamic, and Mosaic.
- Augustine (A.D. 354–430) – referred to the “former dispensation” when sacrifices were offered and the “present age” when sacrifices are no longer required.

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### III. Origins of Biblical Dispensationalism



• Pierre Poiret (1646–1719) – outlined a seven-fold dispensational scheme culminating in a literal, thousand year period.



• John Edwards (1637–1716) - published two volumes entitled *A Complete History or Survey of All the Dispensations*.



• Isaac Watts (1674–1748) – created a dispensational outline very similar to the one found in the original Scofield Reference Bible.



• John Nelson Darby (1800–1882) – is credited with systematizing dispensationalism.



• C. I. Scofield (1843–1921) – his scheme of dispensationalism was popularized in the Scofield Reference Bible.

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### III. Origins of Biblical Dispensationalism



• Clarence Larkin (1850–1924) – *Dispensational Truth, or God's Plan and Purpose in the Ages*.



• James Martin Gray (1851–1935), past president of Moody Bible Institute.



• Lewis Sperry Chafer (1871–1952), founder of the Dallas Theological Seminary.



• Dr. David L. Cooper (1888-1965) – founder of the Biblical Research Society.

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### III. Origins of Biblical Dispensationalism

#### • The Golden Rule of Interpretation

*When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.*

"When the plain sense makes good sense seek no other sense lest you wind up with nonsense."



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### III. Origins of Biblical Dispensationalism



• The Chaldeans (1000 B.C.) – a struggle between good and evil for the space of 6000 years; ‘and then Hades is to cease, and men are to be happy, neither wanting food nor making shade.’



• Etruscan Religion\* (800 B.C.)



• The Persians (Zoroaster; 500 B.C.) – 12,000 years, the first 6,000 were employed in creation, 6000 for the duration of mankind.



• The Egyptians – same as the Persians.



• Israel (200 B.C.) – 6000 years + a Sabbath of 1000.

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### III. Origins of Biblical Dispensationalism

“The Etruscan cosmogony was of a very remarkable character. According to the account of it given by Suidas..., [God] appointed twelve millenniums for his acts of creation, and assigned them severally to the twelve signs of the zodiac. In the first chiliad he created heaven and earth; in the second, the firmament; in the third, the sea, and the waters upon the land; in the fourth, the great lights of heaven—sun, moon, and stars; in the fifth, everything in the air, earth, and water that creeps and flies and runs upon four feet; and in the sixth, man. Six thousand years had thus elapsed before the creation of man, and the human race should endure for six thousand years more. The similarity of this creation story to the Biblical account is unmistakable.” Ehlert, A. D. (1944). *A Bibliography of Dispensationalism*. Bibliotheca Sacra, 101, 99–100.

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### Session 3 Outline

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**IV. Evidence for Dispensationalism**

- A. Law vs. Grace
- B. The Coming Kingdom
- C. Logic and Additional Dispensations

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**IV. Evidence for Dispensationalism**

- A. Law vs. Grace**
- B. The Coming Kingdom
- C. Logic and Additional Dispensations

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**A. Law vs. Grace**

The change from Law to Grace is one of the fundamental teachings of the New Testament. Therefore, the Law of Moses is no longer binding as a "rule of life" for the Church. Consider the following passages:

- *Matthew 5:17 (Rom. 8:3-4); John 1:17; Rom. 6:14; Rom. 7:4; Rom. 10:4; 2 Cor. 3:7-11; Gal. 3:24-25; Eph. 2:14-15; Col. 2:13-14; Heb. 7:11-19, 22; Heb. 8:7, 13*

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### A. Law vs. Grace

Throughout the Psalms, and all the Old Testament Saints' experiences, we find that there is *under the Law, an almost constant striving and groaning after a righteous state,—seen, but not experienced, because the Law consisted of outer enactments, to be fulfilled by man. The Law furnished no power.* Now in Romans 8:4 we have three things: first, this **righteous state** or result; second, the fact that it was not fulfilled by *us*—we have no more power in ourselves than had the Old Testament saints: but it is **fulfilled in us**—it is the passive voice: **be fulfilled**. Third, it is **fulfilled in us** as we consent to reject the flesh and **choose to walk according to the Spirit. In the Spirit lies all the power.** With us, the responsibility of *choice*—a blessed, solemn one!

Newell, W. R. (n.d.). *Romans Verse-by-Verse* (p. 207). Grand Rapids, MI: Christian Classics Ethereal Library.

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### A. Law vs. Grace

- This does not mean the Law of Moses has no value or that Christians should disparage the Old Testament.
  - God is immutable in His attributes therefore, everything that the O.T. teaches about God's nature is still valid (Mal. 3:6; James 1:17).
  - The Law of Moses proves man's guilt (Rom. 3:20; 1 Tim. 1:8 ff.).
  - The Law of Moses contains many unfulfilled prophecies and teaches about God's dealings with gentile nations.

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### A. Law vs. Grace

- O.T. stories along with the Law of Moses, may be used to prove or apply truths repeated in the Epistles (**Rom. 15:4; 1 Cor. 10:6, 11; 2 Tim. 3:16**).
- Biblical Dispensationalism does not disregard the Old Testament but applies it properly. See 1 Tim. 1:8: *"...the Law is good, if one uses it lawfully."*



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#### IV. Evidence for Dispensationalism

A. Law vs. Grace

#### B. The Coming Kingdom

C. Logic and Additional Dispensations

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#### B. The Coming Kingdom



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#### Abrahamic Covenant



*Unconditional* covenant with a conditional blessing (Deut. 28; Lev. 26)

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### B. The Coming Kingdom

Scriptural evidence is more than conclusive that God has changed administrations from Law to the Church, and that He will one day change from a church administration to that of a political kingdom with Christ sitting on the Davidic throne in Jerusalem.

- God's promise that Abraham's seed would eternally inherit and dwell in the Land of Promise, is repeated in each reassertion of it to successive generations. Consider the following passages:
  - Gen. 13:14-15; Gen. 17:7-8, 19; 1 Chron. 16:16-17; Psa. 105:8-10; Ezek. 16:60-62; Ezek. 37:25-26; Gal. 3:17; Heb. 6:13, 17-18

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### B. The Coming Kingdom

• God promised David that his seed would rule over Israel forever. Yet, David's children have not ruled over Israel since the exile. (*King Herod was neither of David's line nor even truly Jewish.*) The original promise to David was stated to be eternally binding. Consider the following passages:

- 2 Samuel 7:12-16; Psa. 89:3-4, 28-29, 35-37

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### B. The Coming Kingdom

• Just as with the Abrahamic Covenant, the Davidic Covenant is reaffirmed throughout Scripture as being irrevocable and eternal in nature.

- The promise of an eternal throne for David's son will be fulfilled in the ultimate Son of David, Jesus Christ. Consider the following passages:
  - 2 Sam. 7:12-16; Psa. 89:3-4, 28-29, 33-37; Isa. 55:3; Jer. 30:8-9; Hos. 3:4-5; Amos 9:11

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### B. The Coming Kingdom

- The Old Testament prophets also spoke of an eternal, unconditional, **New Covenant** that would be made **with Israel** which guarantees a future for Israel. Consider the following passages:
  - Jer. 31:31-37; 32:40; Ezek. 36:24-26; 37:12-14, 26
- The Old Testament promises that Israel will be the center of a worldwide and enduring Kingdom. Consider the following passages:
  - **Isa. 2:2-4**; 60:3, 5, 10-11, 16-21; Isa. 61:6; Isa. 62:6-7; **Jer. 3:17**; **Micah 4:1-3**; Zech. 8:20-23; 14:9, 11, 14, 16-17

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### B. The Coming Kingdom

- Many verses focus upon Messiah's role in a coming Kingdom. Consider the following passages:
  - Psa. 2:6; **Isa. 9:6-7**; **Jer. 23:5-6**; Dan. 7:13-14; Zech. 14:9
- Promises for an **earthly Kingdom** with Christ as King are also found in the New Testament. Just as the Law Dispensation ended, so the Church Dispensation will give way to the millennial Kingdom. Consider the following passages:
  - **Matt. 19:28**; **Luke 1:32-33**; Rom. 11:25-27; **Rev. 20:4-6**

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### IV. Evidence for Dispensationalism

A. Law vs. Grace

B. The Coming Kingdom

**C. Logic and Additional Dispensations**

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### C. Logic and Additional Dispensations

As has been seen already, scripture asserts that there have been changes in administrations (dispensations) and without question, there are at least three clearly taught by the Bible including:

- Law
- Church
- Kingdom

While it can be argued that Scriptural support for additional dispensations *is not as clearly defined*, logic suggests that we are not devoid of indications of additional dispensations in God's program.

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### C. Logic and Additional Dispensations

For example it is not unreasonable to consider that God's plan for mankind was significantly different:

1. Before the Fall (Gen. 1:28 -3:6)
2. After the Fall but before the Flood (Gen. 3:7 - 8:14)
3. After the Flood but before the promise to Abraham (Gen. 8:14 -11:32)
4. After Abraham's call but before the giving of the Law of Moses at Mt. Sinai (Gen. 11:32 - Exodus 18)

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### C. Logic and Additional Dispensations

5. After the giving of the Law of Moses but before the institution of the Church (Exodus 19 - Acts 2)
6. After the institution of the Church but before the Rapture (Acts 2 to Rapture)
7. After the return of Christ to set up His millennial Kingdom (Matt. 8:11-12; 13:41-43, 49; 24:30-31; **25:13, 31-46**; Luke 13:28-29)

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**V. What is a Dispensation?**

“As far as the use of the word in Scripture is concerned, a dispensation may be defined as a stewardship, administration, oversight, or management of others’ property...this involves responsibility, accountability, and faithfulness on the part of the steward...A concise definition of a dispensation is this: **A dispensation is a distinguishable economy in the outworking of God’s purpose...**The differentiation of viewpoints in this definition is a helpful distinction. **A dispensation is from God’s viewpoint an economy; from man’s, a responsibility;** and in relation to progressive revelation, a stage in it.

Ryrie, C. C. (1995). Dispensationalism (Rev. and expanded., p. 33, 36). Chicago: Moody Publishers.

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**V. What is a Dispensation?**

Innocence	Conscience	Human Government
<p><b>Creation</b></p>  <p><b>Responsibility</b></p> <p><b>Obey God</b> Gen 1:26-28; 2:15-17</p> <p><b>Failure</b></p> <p><b>Disobedience</b> Gen 3:1-6</p> <p><b>Judgment</b></p> <p><b>Curse and Death</b> Gen 3:7-19</p>	<p><b>The Fall</b></p>  <p><b>Responsibility</b></p> <p><b>Do Good, Blood Sacrifice</b> Gen 3: 5, 7, 22; 4:4</p> <p><b>Failure</b></p> <p><b>Wickedness</b> Gen 6:5-6, 11-12</p> <p><b>Judgment</b></p> <p><b>Flood</b> Gen 6:7, 13; 7:11-14</p>	<p><b>The Flood</b></p>  <p><b>Responsibility</b></p> <p><b>Scatter and Multiply</b> Gen 8:15-9:7</p> <p><b>Failure</b></p> <p><b>Did Not Scatter</b> Gen 11:1-4</p> <p><b>Judgment</b></p> <p><b>Confusion of Languages</b> Gen 11:5-9</p>

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### V. What is a Dispensation?

<p><b>Promise</b></p>  <p><b>Responsibility</b></p> <p><b>Dwell in Canaan</b> Gen 12:1-7</p> <p><b>Failure</b></p> <p><b>Dwelt in Egypt</b> Gen 12:10; 46:6</p> <p><b>Judgment</b></p> <p><b>Egyptian Bondage</b> Exod 1:8-14</p>	<p><b>Law</b></p>  <p><b>Responsibility</b></p> <p><b>Keep the Whole Law</b> Exod 19:3-8</p> <p><b>Failure</b></p> <p><b>Broke Law</b> 2 Kgs 17:7-20; Mt 27:1-25</p> <p><b>Judgment</b></p> <p><b>Worldwide Dispersion</b> Deut 28:63-66; Lk 21:20-24</p>	<p><b>Church Age</b></p>  <p><b>Responsibility</b></p> <p><b>Faith in Jesus, Keep Doctrine Pure</b> Jn 1:12; Rom 8:1-4; Eph 2:8-9</p> <p><b>Failure</b></p> <p><b>Impure Doctrine</b> Jn 5:39-40; 2 Tim 3:1-7</p> <p><b>Judgment</b></p> <p><b>Apostasy, False Doctrine</b> 2 Ths 2:3; 2 Tim 4:3</p>
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### V. What is a Dispensation?

<p><b>Millennial Reign</b></p>  <p><b>Responsibility</b></p> <p><b>Obey and Worship Jesus</b> Isa 11:3-5; Zech 14:9,16</p> <p><b>Failure</b></p> <p><b>Final Rebellion</b> Rev 20:7-9</p> <p><b>Judgment</b></p> <p><b>Satan Loosed, Eternal Hell</b> Rev 20:11-15</p>	
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# CONCLUSION

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**Resources**

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  - Charting the End Times CD-Rom: A Visual Guide to Understanding Bible Prophecy, ISBN-10: 0736917624
- Materials from:
- Dr. Andy Woods, Sugar Land Bible Church, [www.slbcb.org](http://www.slbcb.org)
  - Dr. Vern Peterman, Holly Hills Bible Church, [www.hollyhillsbiblechurch.org](http://www.hollyhillsbiblechurch.org)
  - George Zeller, Middletown Bible Church, [www.middletownbiblechurch.org](http://www.middletownbiblechurch.org)
  - Ed Allsteadt, Sugar Land Bible Church, [www.slbcb.org](http://www.slbcb.org)

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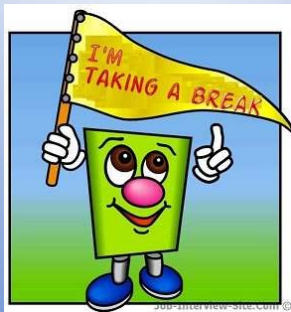
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