

## Biblical Dispensationalism

Jim McGowan, MTS, Th.D.

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## What We've Covered So Far

**Sessions 1-3: Introduction to Biblical Dispensationalism**

- 1. Important Assumptions and Prerequisites**
  - The Inspiration & Authority of Scripture
- 2. 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**.

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## What We've Covered So Far

**Sessions 4-7: History of Biblical Dispensationalism**

- 1. The Early Church**
  - Justin Martyr – (A.D. 110–165)
  - Irenaeus – (A.D. 110–165)
  - Clement of Alexandria – (A.D. 150–220)
  - Augustine – (A.D. 354–430)
- 2. The Alexandrian Abdication**
  - Two schools of opposing hermeneutical thought (*Antiochian and Alexandrian*) developed ~200 years after Christ, that greatly impacted the church for future generations.

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**What We've Covered So Far**

**Sessions 4-7: History of Biblical Dispensationalism**

**3. The Dark Ages**

- Lasted from the 4<sup>th</sup> to the 16<sup>th</sup> centuries (1200 yrs.)
- Obsolescence of prophetic studies
- Domination of Augustinian Amillennialism
- Only one church: Roman Catholicism
- The Bible is removed from the people
  - Illiteracy
  - Mass read in Latin
- Church in need of rescue

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**What We've Covered So Far**

**Sessions 4-7: History of Biblical Dispensationalism**

**4. Positive Contributions of the Reformers**

- Emphasis on literal interpretation
- Denunciation of allegorization
- Rejection of church tradition as a guide
- Priesthood of all believers
  - Bible translations
  - Literacy
- Five solas
- Rejection of celibacy of the priesthood

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**What We've Covered So Far**

**Sessions 4-7: History of Biblical Dispensationalism**

**5. The Reformers' Incomplete Reforms**

- Selective literalism
- "Irresponsibly" dealt with eschatology
- Retained and Perpetuated Augustinian Amillennialism
- Perpetuated Roman Catholicism's Errors
  - Wanted to 'reform' not leave the Church
  - Infant baptism / Consubstantiation
  - Church = the earthly kingdom / Anti-Semitism

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**What We've Covered So Far**

**Sessions 4-7: History of Biblical Dispensationalism**

**6. Contemporary Reformation Theology**

- Erroneously assumes no further theological progress to be made.
- Has Frozen theological progress: Creeds and confessions = authority rather than Scripture.
- Augustinian Amillennialism fossilized into RT.
- Eschatological texts are Commonly Allegorized (Zech. 14:4; Rev. 21-22; Ezek. 40-48)
- Inconsistent literal hermeneutic.

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**What We've Covered So Far**

**Sessions 4-7: History of Biblical Dispensationalism**

**7. Dispensationalism's Contribution**

- Dispensational movement
  - Dispensational Systematized in 19<sup>th</sup> century
  - Key Dispensational Leaders
  - Reformers' hermeneutic applied to the whole bible
  - Retrieved key doctrines: Chiliasm (Millennialism), Israel-church distinction, Pretribulationism

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**What We've Covered So Far**

**Sessions 8-10: False Charges - Biblical Dispensationalism**

- 1) Dispensationalists Teach [More Than One Way of Salvation](#).
- 2) Dispensationalists are [Guilty of Antinomianism](#)
- 3) Dispensationalists Teach that [the Sermon on the Mount](#) is Not for the Church Today – "TRUE" and "FALSE"!
- 4) Dispensationalists Teach that [the Death of Christ](#) was an Afterthought and that the Church is "Plan B" in God's program.

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**What We've Covered So Far**

**Sessions 8-10: False Charges - Biblical Dispensationalism**

- 5) Dispensationalism is a **'New'** doctrine.
- 6) Dispensationalism Teaches a **'Secret Rapture'**.
- 7) Dispensationalism falsely claims that God made a **bona fide offer** of the Kingdom to Israel.
- 8) Dispensationalists revere **C. I. Scofield** but he was an immoral man, not qualified to be a spiritual leader.

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**END OF REVIEW**



**FINALLY**

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**ATTENTION!**



**THAT WAS YOUR 1<sup>ST</sup> LAUGH  
BREAK FOR THE EVENING!**

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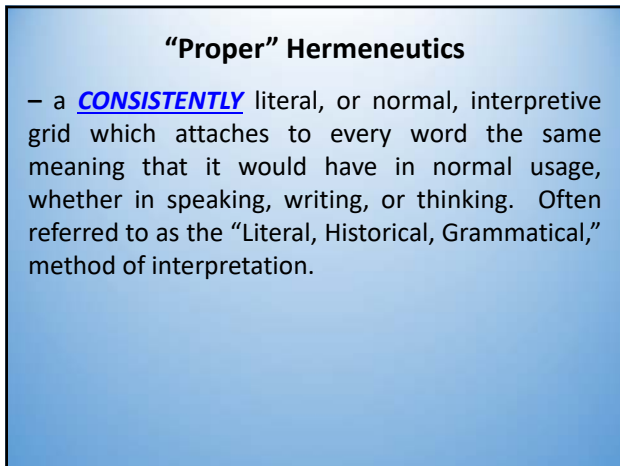
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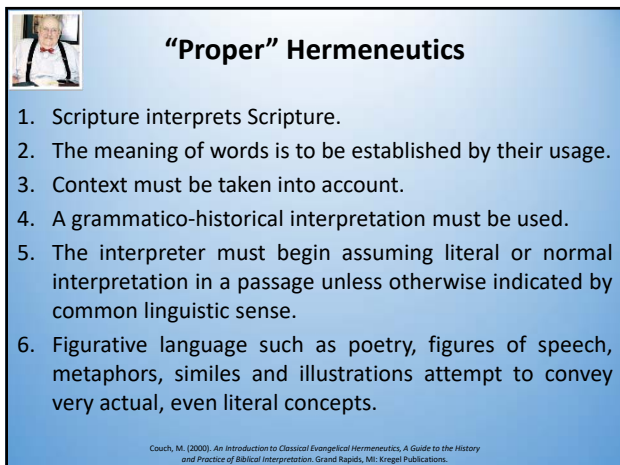
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**“Proper” Hermeneutics**

**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, and literal meaning **unless** the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, clearly indicate otherwise. – David L. Cooper

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

A text removed from its context is a pretext for a proof text.

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**“Proper” Hermeneutics**

“The one who spiritualizes tells spiritual lies.”

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**“Proper” Hermeneutics**

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**.

	Israel	Church
<b>BASE TEXTS</b>	<ul style="list-style-type: none"> <li>— Old Testament</li> <li>— New Testament</li> </ul>	<ul style="list-style-type: none"> <li>— New Testament</li> </ul>
<b>RELATION</b>	— Relationship based on physical birth	— Relationship based on spiritual birth
<b>KNOWLEDGE</b>	— Physical	— Spiritual
<b>PURSUITS</b>	— Physical	— Spiritual
<b>CHARACTERISTICS</b>	— National and individual	— Individual and corporate
<b>DISPENSATIONS</b>	— Four	— One
<b>ADMINISTRATIONS</b>	— One	— One
<b>ECONOMIES</b>	— One	— One

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**“Proper” Hermeneutics**  
Do *biblical* distinctions such as clarity of Identities & Relationships, *‘Really’* Matter?



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**“Proper” Hermeneutics**  
Do *biblical* distinctions such as clarity of Identities & Relationships, *‘Really’* Matter?

My Wife                      My Daughters.



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**“Proper” Hermeneutics**  
Do Distinctions such as clarity of Identities & Relationships, *‘Really’* Matter?



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**ATTENTION!**



**THAT WAS YOUR FINAL LAUGH  
BREAK FOR THE EVENING!**

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**“Proper” Hermeneutics**  
Do Distinctions such as clarity of Identities & Relationships,  
*‘Really’* Matter?



**ABSOLUTELY!**

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**“Proper” Hermeneutics**  
Do Distinctions such as clarity of Identities & Relationships,  
*‘Really’* Matter?

**\*Discontinuity Between Israel & the Church**

ISRAEL	CHURCH
<i>*clearly identifiable differences of characteristics</i>	

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 Israel & The Church  
 10-14-2020

Discontinuity Between Israel & the Church		
	ISRAEL	CHURCH
Governing Principle	Law	NT
1. Relation to HS	Selective, temporary, subsequent	Universal, permanent, at moment of salvation
2. Farewell address	Olivet Discourse	Upper Room Discourse
3. Designation	First Born Son	Bride of Christ
4. Revealed in OT	Yes	No
5. Evangelism	Come & See	Go & Proclaim
6. Blessings	Earthly	Heavenly
7. Composition	Believers & Unbelievers	Believers Only

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A Comparison of the Olivet and Upper Room Discourses		
Discourse	Olivet	Upper Room
Scripture	Matt 24–25	John 13–17
Location	Mount of Olives	Upper Room
Passion week	Third day	Sixth day
General focus	Farewell: Israel	Hello: Church
Specific focus	Israel's future	Divine provisions
Prompting	Temple's destruction	Christ's imminent departure
Explanations	Written OT	Unwritten NT
Apostles	Israel (Matt. 19:28)	Church (Eph. 2:20)

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Discontinuity Between Israel & the Church		
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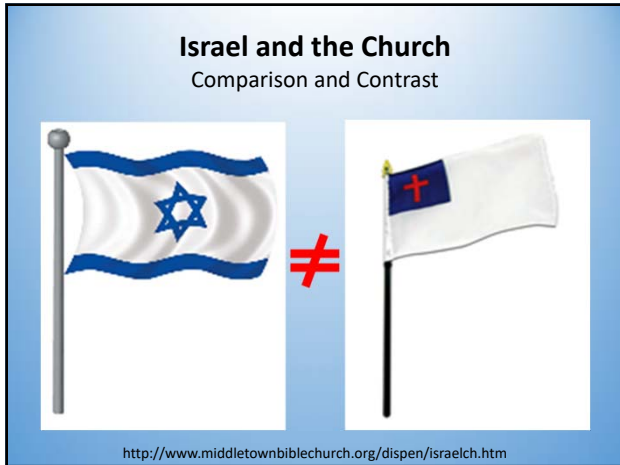
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A Comparison and Contrast Between Israel and the Church	
ISRAEL	THE CHURCH
Israel is a nation chosen by God and sustained by covenant promises (Deut. 7:6-9). Not all individuals in this chosen nation are saved (Rom. 9:6; 11:28).	The Church is a called out assembly of believers who have been <b>baptized into the body of Christ</b> (1 Cor. 12:13). Every member of the body of Christ is saved, though there are multitudes of professing Christians who may not be saved (2 Tim. 2:19).
Israel traces its origin to <b>Abraham</b> , Isaac and Jacob (Jacob being the father of the twelve tribes).	The Church traces its origin to the day of <b>Pentecost</b> (Acts 2) when believers were first placed into the body of Christ.
In God's program for Israel, His witnesses comprised a <b>nation</b> (Isaiah 43:10).	In God's program for the Church, His witnesses are <b>among all nations</b> (Acts 1:8).
God's program for Israel <b>centered</b> in Jerusalem (Matt. 23:37) and will again be centered in Jerusalem during the Tribulation (Matt. 24:15-20) and during the Millennium (Isa. 2:1-5).	God's program for His Church <b>began</b> in Jerusalem and extended to the uttermost parts of the earth (Luke 24:47; Acts 1:8). The Church is identified with the risen Christ, not with any earthly city.

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A Comparison and Contrast Between Israel and the Church	
ISRAEL	THE CHURCH
The hope and expectancy of Israel was <b>earthly</b> , centering in the establishment of the Kingdom of the Messiah foretold by the prophets (Jer. 23:5-8; Isa. 2:1-5; 11:1-16).	The hope and expectancy of the Church is <b>heavenly</b> , centering in the glorious appearing of Christ to take His people to heaven (John 14:1-3; Phil. 3:20-21; Col. 3:1-4; 1 Thess. 4:13-18).
God's purpose and program for Israel was <b>revealed</b> in the Old Testament Scriptures.	God's purpose and program for the Church was a <b>mystery</b> not revealed in the Old Testament, but was revealed by the New Testament apostles and prophets (Eph. 3:5).
Israel's history which is in view in Daniel 9:24 (the 70 weeks or 490 years) involved <b>animal sacrifices</b> . These years will include the tribulation. Israel's millennial history will involve the same (Ezek. 43:27).	The Church's history does not involve animal sacrifices. <b>Messiah's sacrifice</b> is commemorated by means of the Lord's Table.

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<b>A Comparison and Contrast Between Israel and the Church</b>	
ISRAEL	THE CHURCH
Israel's history which is in view in Daniel 9:24 (the 490 years including also the Tribulation) involves a <b>temple in Jerusalem</b> . The same will be true in the Millennium (Ezek. chapters 40-48).	For the majority of the Church age there has been no Jewish temple in Jerusalem. In this age God manifests His glory in His believers, individually and collectively, designating them as <b>His temple</b> (1 Cor. 3:16; 6:19-20; Eph. 2:21-22). This is accomplished by the indwelling ministry of God the Holy Spirit.
Israel's history which is in view in Daniel 9:24 (the 490 years) involves a <b>priesthood limited</b> to the sons of Aaron, and excluding most Israelites. The same applies to the Millennium when Zadokian priests (also sons of Aaron) will serve in the temple (Ezek. 40:46; 43:19; 44:15).	During the Church age every true believer is a priest and able to offer spiritual sacrifices to the Lord (Heb. 13:15; 1 Pet. 2:9; Rev. 1:6). Whereas Israel had a priesthood, <b>the Church is a priesthood</b> .
Israel's prophetic history which is in view in Daniel 9:24 (the 490 years) will terminate with the <b>2<sup>nd</sup> Coming of the Messiah</b> to the earth to establish His Kingdom reign.	The Church's prophetic history will end at the <b>Rapture</b> of the Church when the fullness of the Gentiles comes in (1 Thess. 4:13-18; Rom. 11:25).

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<b>A Comparison and Contrast Between Israel and the Church</b>	
ISRAEL	THE CHURCH
During Israel's history (the 490 years of Daniel 9:24 which also includes the Tribulation) the ethnic makeup of the world is <b>bipartite: Jews and Gentiles</b> . This division of all people into Jews and Gentiles will also apply to those in the Millennial Kingdom in natural bodies.	During the Church age from Pentecost to the Rapture the ethnic makeup of the world is <b>tripartite: Jews, Gentiles, and the Church of God</b> (1 Cor. 10:32), the Church being composed of saved Jews and Gentiles united together in one Body (Eph. 2:15; 3:6).
During Israel's history, from Sinai to the Millennial Kingdom ( <i>excluding the Church age</i> ), Israel's role in the world will be characterized by <b>PRIORITY</b> [that is, they to bear testimony to a risen Christ (Col. 3:11; Gal. 3:28). will have a leading role as God's chosen people]—see Deut. 4:6-8; Isa. 43:10; Matt. 10:5-6; Zech. 8:23.	During the Church age, Israel's role in the world is characterized by <b>EQUALITY</b> —Jew and Gentiles united together in one body to bear testimony to a risen Christ (Col. 3:11; Gal. 3:28).
Male Jews were circumcised as a sign of the Abrahamic Covenant. Believing Jews were also circumcised in the heart (Jer. 4:4; Rom. 2:28-29).	Believers of this age enjoy an internal circumcision not made with hands (Col. 2:11; Phil. 3:3). Physical circumcision is not required.

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<b>A Comparison and Contrast Between Israel and the Church</b>	
ISRAEL	THE CHURCH
Israel was under the <b>Law of Moses</b> as a rule of life.	The Church is under Grace and the "new creature" rule of life (Gal. 6:15-16).
Unbelieving Jews were physical children of Abraham, Isaac, and Jacob, but <b>spiritual children of the devil</b> (John 8:37-44), <i>as are all unbelievers, Jew and Gentile</i> .	Every true believer in Christ, whether Jew or Gentile, is a spiritual child of Abraham and a child of God, through faith (Rom. 4:11-12; Gal. 3:26-29). <b>This statement does not mean that Church age believers are Israelites.</b>
Israel was to observe the <b>Sabbath Day</b> (Exodus 20:8). Sabbath observance will also take place in the Tribulation (Matt. 24:20) and in the Millennium (Ezek. 46:1,3).	The Church observes the <b>Lord's Day</b> and is to be diligent and make every effort to enter into God's faith rest (Acts 20:7; 1 Cor. 16:2; <b>Heb. 4:9-11</b> ; Rev. 1:10). This is a daily duty.
Membership into the nation was by birth or by becoming a proselyte (a convert to Judaism).	Membership into the Church is by the new birth accomplished by the baptizing ministry of God (1 Cor. 12:13).

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Israel	The Church
Believing Jews prior to Pentecost, during the tribulation, and during the Kingdom reign of Christ <b>are not members of the Body of Christ.</b>	Believing Jews and Gentiles from Pentecost to the Rapture <b>are members of the Body of Christ.</b>
Israel's place of <b>worship is centered in Jerusalem</b> (Dan. 6:10; John 4:20) and this will also be true in the Tribulation (Dan. 9:27) and in the Millennium (Isa. 2:1-5).	Christ is in the midst of His Churches (Rev. 1:13, 20). The Church's place of worship is wherever believers are gathered together (Matt. 18:20; John 4:21-24).
Israel is likened to the <b>wife of Jehovah</b> , often an unfaithful wife (Hosea).	The Church is the beloved <b>Bride of Christ</b> (2 Cor. 11:2; Rev. 19:7-8) to be one day presented blameless and spotless (Eph. 5:27).
<a href="http://www.middletonbiblechurch.org/dispn/israelch.htm">http://www.middletonbiblechurch.org/dispn/israelch.htm</a>	

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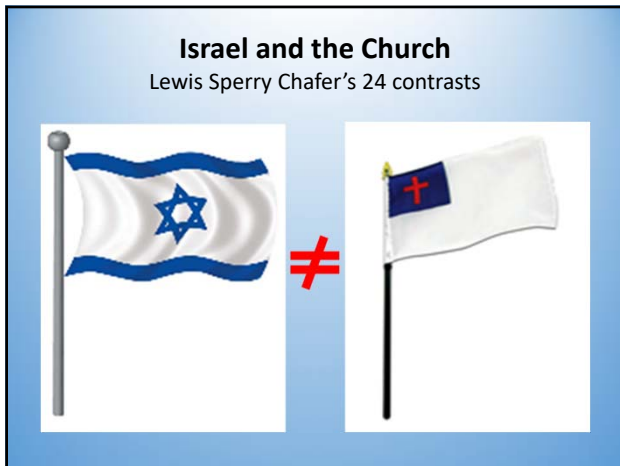
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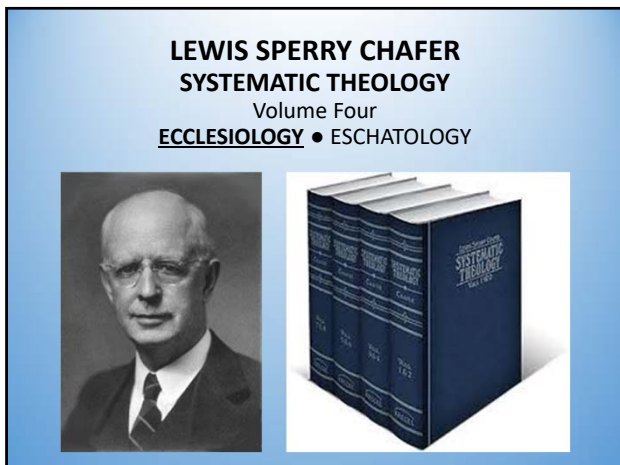
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<b>24 contrasts between Israel &amp; the Church</b> Systematic Theology, Volume 4, Pages 47-53		
	<b>Israel</b>	<b>Church</b>
1) The extent of Biblical revelation:	~ 4/5	~ 1/5
2) Two Divine purposes:	<b>earthly</b> promises & covenants	<b>heavenly</b> promises & covenants
3) The seed of Abraham, Isaac, and Jacob:	the <b>physical seed</b> , of whom some become a spiritual seed	a <b>spiritual seed</b> of Abraham
4) Birth:	<b>physical birth</b>	<b>spiritual birth</b>
5) Headship:	Abraham	Christ
6) Covenants:	Biblical Covenants Abrahamic to New Covenant	indirectly related to the Abrahamic and New Covenants

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<b>24 contrasts between Israel &amp; the Church</b> Systematic Theology, Volume 4, Pages 47-53		
	<b>Israel</b>	<b>Church</b>
7) Nationality:	one nation	Church—from all nations; <b>not a nation</b>
8) Divine dealing:	<b>national</b> and individual	individual only
9) Dispensations:	seen in all Dispensations from Abraham	<b>a mystery seen only in this present age</b>
10) Ministry:	no missionary activity or gospel to preach ( <i>come and see</i> )	commissioned as a foreign missionary society ( <i>go &amp; proclaim</i> )
11) The death of Christ:	National guilt, but will be ultimately saved by it	a present & perfect salvation now
12) The Father:	known by titles, but not as the Father of the individual Israelite	individually begotten of God; Abba Father

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<b>24 contrasts between Israel &amp; the Church</b> Systematic Theology, Volume 4, Pages 47-53		
	<b>Israel</b>	<b>Church</b>
13) Christ:	Messiah, Immanuel, King	Savior, Lord, Bridegroom, Head
14) The Holy Spirit:	Temporary & exceptional filling	Permanent indwelling
15) Governing principle:	<b>Law of Moses</b>	<b>Divine Grace</b>
16) Divine enablement:	none	the indwelling Holy Spirit
17) Two farewell discourses:	Olivet Discourse (Farwell Israel)	Upper Room Discourse (Hello Church)
18) The promise of Christ's return:	As King, in power & glory (2 <sup>nd</sup> Coming)	to receive us to Himself (Rapture)
19) Position:	servants of Jehovah	"In Christ"; members of God's household

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24 contrasts between Israel & the Church <small>Systematic Theology, Volume 4, Pages 47-53</small>		
	Israel	Church
20) Christ's earthly reign:	subjects of the King	co-reigners with the King
21) Priesthood:	had a priesthood	is a priesthood
22) Marriage:	Unfaithful, but restored, wife	bride to be married in heaven
23) Judgments:	must face God's tribulation wrath	delivered from the wrath of God
24) Positions in eternity:	"spirits of just men made perfect" in the new earth	"church of the firstborn" in the new heavens

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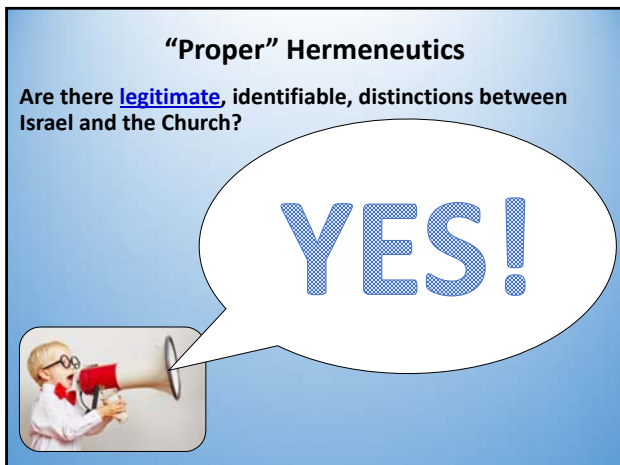
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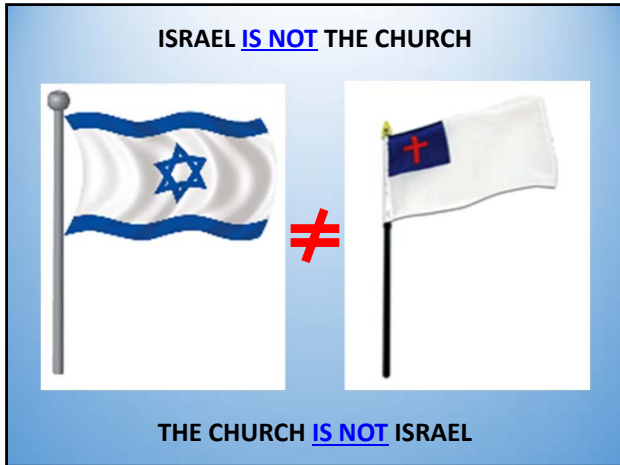
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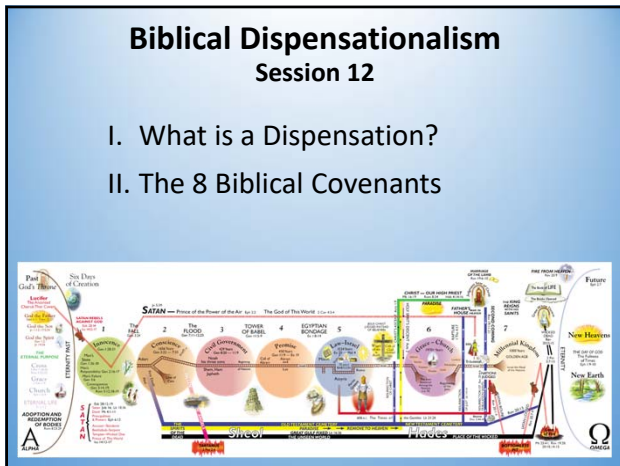
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