

3A. THE BENEFITS OF DISPENSATIONALISM:

1b. It answers the need for biblical distinction:

Everyone faces problems in practicing some kind of consistent interpretation. Every expositor needs to account for the differences between the Old Testament economy and this dispensation in areas such as:

1. The inheritance of the land.
2. The keeping of the Passover and Sabbath.
3. Animal sacrifices.

Dr. Lewis Sperry Chafer said that one is a dispensationalist, whether he realizes it or not, if one does not claim or practice the above.

2b. It answers the need for a philosophy of history:

- 1c. Dispensationalism recognizes progressive revelation.
- 2c. Dispensationalism provides a unifying factor to history. Whatever God does is for His glory, that is, it serves a doxological purpose.
- 3c. Dispensationalism provides for a goal of human history, the millennium.

3b. It provides a consistent procedure in hermeneutics:

- 1c. The two Great Commissions: Matthew 10; Matthew 28

In Matthew 10, Christ demands the disciples not to preach to the Gentiles or Samaritans. In Matthew 28, He commands the same disciples to go and disciple all nations. Only a dispensational distinction will help solved the apparent discrepancy.

- 2c. The Sermon on the Mount: Matthew 5-7

Certain commandments in this passage cannot possibly be practiced literally in the Church Age, such as turning the other cheek and giving to anyone who asks of us. Seeing that part of the Sermon on the Mount applies to the Kingdom Age relieves apparent hermeneutical tensions.



4A. THE DETAILING OF THE DISPENSATIONS:

1b. The listing of the dispensations:

- | | | |
|-----|---------------------------------|-------------------------------------|
| 1c. | <i>Innocence:</i> | Creation to Fall |
| 2c. | <i>Conscience:</i> | Fall to Flood |
| 3c. | <i>Human Government:</i> | Flood to the call of Abraham |
| 4c. | <i>Promise:</i> | Call of Abraham to Mount Sinai |
| 5c. | <i>Law:</i> | Mount Sinai to the Cross |
| 6c. | <i>Grace:</i> | Pentecost to Rapture |
| 7c. | <i>Kingdom:</i> | Second Advent to Great White Throne |

2b. The features of each dispensation:

- 1c. The beginning:
- 2c. Related Scriptures:
- 3c. The state of man:
- 4c. Human responsibility:
- 5c. Human failure:
- 6c. Divine judgment:
- 7c. Divine grace:
- 8c. Divine covenant:

3b. Concluding general observations:

- 1c. Innocence has devoted only 37 verses to it.
- 2c. Law and grace have the most Scripture relating to them.
- 3c. It is best to see seven dispensations.
- 4c. Our GARBC fellowship is the largest dispensational group in the USA.

XVIII. Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be regathered in the Holy Land and, after the completion of the Church, will be saved as a nation at the second advent of Christ. (Gen. 13:14-17; Rom. 11:1-32; Ezek. 37.

(General Association of Regular Baptist Churches 1988 Church Directory, p. 16, pages 13-16 "Articles of Faith")

XIX. Rapture and Subsequent Events

We believe in the premillennial return of Christ, an event which can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation. 1 Thess. 4:13-18; 1 Cor. 15:42-44, 51-54; Phil. 3:20, 21; Rev. 3:10.

We believe that the Tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom. Dan. 9:25-27; Matt. 24:29-31; Luke 1:30-33; Isa. 9:6, 7; 11:1-9; Acts 2:29, 30; Rev. 20:1-4, 6.

This writer recalls Dr. John F. Walvoord repeatedly observing in his classes that when he went held meetings in churches and his ministry was in a Regular Baptist church, he could always be sure he was among dispensational friends. He observed that the GARBC is the only fellowship of churches where the churches are consistently dispensational.

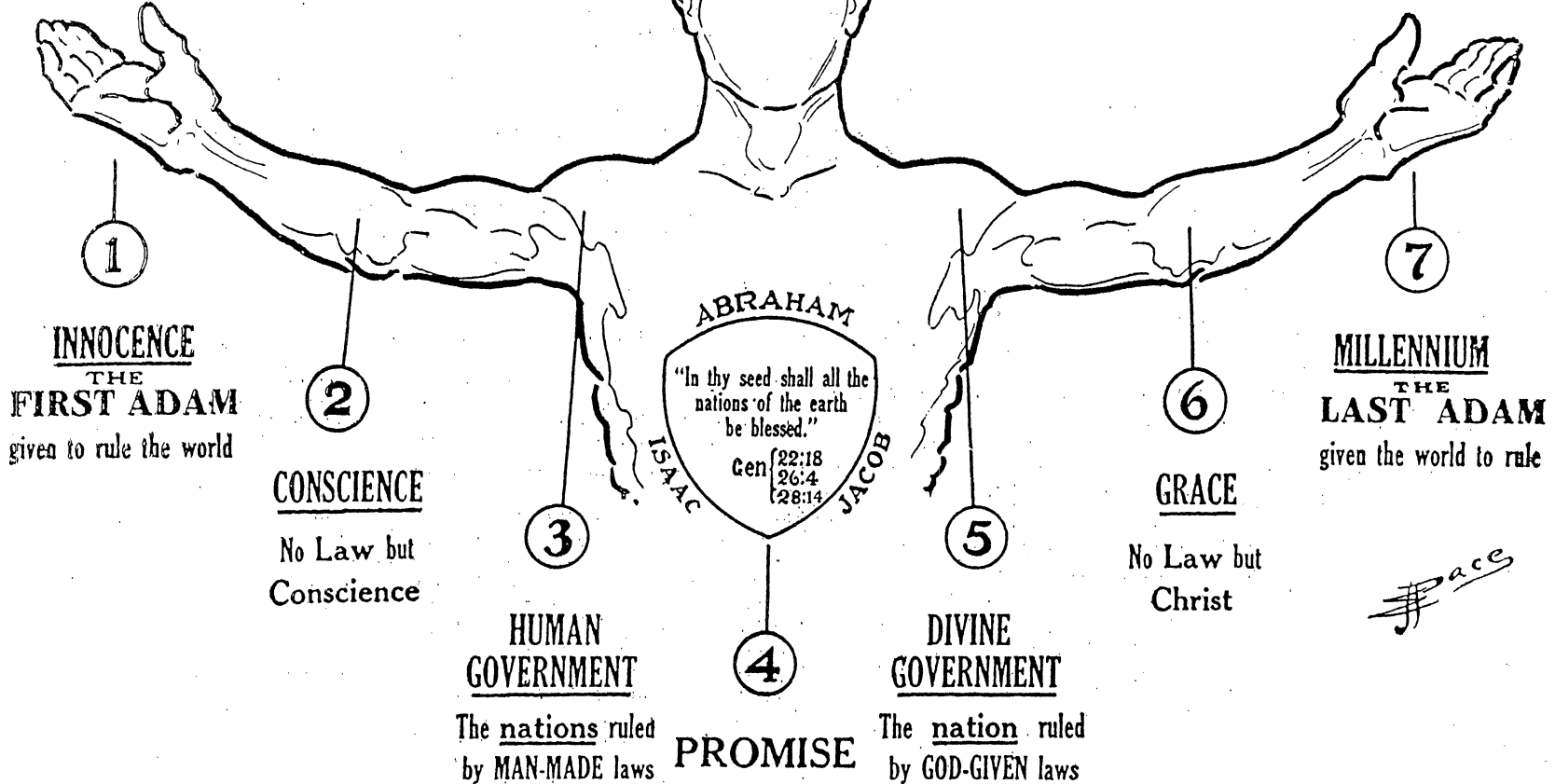
FBBC's statement of faith:**Dispensations**

We believe that the dispensations are not ways of salvation, which has always been by grace through faith, but are stewardships by which God administers His purpose on earth through humanity under varying responsibilities; that changes in dispensational dealings depend upon changed situations in which humanity is found in relation to God due to human failures and God's judgments; that, though several dispensations cover the entirety of human history, only three of these are the subject of extended revelation in Scripture; that these three (Mosaic Law, Grace, and millennial Kingdom) are distinct and are not to be intermingled or confused.

<http://www.faith.edu/about-faith/position-statements/doctrinal-statement-2015>

GOD'S DEALINGS WITH MAN DURING SEVEN "AGES" OR DISPENSATIONS

PARADISE LOST PARADISE REGAINED



Face

From the creation of Adam to his fall

From Adam's fall to the flood

From the flood to the call of Abraham

From the call of Abraham to Sinai

From Sinai to Calvary

From Calvary to Christ's Second Coming

From the Second Coming to the Final Judgment

DISPENSATIONALISM

Since the positions and conclusions in Endtimes.org are in line with the Dispensational System of Theology, or point of view, the terms need to be explained. There is no need to fear these terms. They describe some simple concepts related to our understanding of the Old Testament Covenants and how God will develop His kingdom program. Even if you have negative feelings about the term *Dispensationalism*, please go through the following brief explanation of what it is. It could be that it has never been clearly explained. Dispensationalism has influenced the doctrinal beliefs of many churches, including the Baptist church, the Bible churches, the Pentecostal churches, and many other non-denominational Evangelical churches. You may even be Dispensational in your thinking although not be calling yourself a Dispensationalist. Christian is always a better term, but terms like *Dispensationalist* helps to define where we are coming from when it comes to our views on Endtimes and the present and future Kingdom of God.

Definition

- A Dispensation - The system by which anything is administered. In Christian terms, looking back, it refers to a period in history whereby God dealt with man in a specific way. (Conscience, Law, Grace)
- Dispensationalism - A system of theology that sees God working with man in different ways during different dispensations. While 'Dispensations' are not ages, but stewardships, or administrations, we tend to see them now as ages since we look back on specific time periods when they were in force.
- Dispensationalism is distinguished by three key principles.
 - 1 - **A clear distinction between God's program for Israel and God's program for the Church.**
 - 2 - **A consistent and regular use of a literal principle of interpretation**
 - 3 - **The understanding of the purpose of God as His own glory rather than the salvation of mankind.**

Ok, what does this mean in layman's terms. Read on.

What about the Dispensations?

The key to Dispensationalism is not in the definition or recognition of a specific number of dispensations. This is a misunderstanding of the opponents of Dispensationalism. Almost all theologians will recognize that God worked differently through the Law than He did through Grace. That is not to say that salvation was attained in a different manner, but that the responsibilities given to man by God were different during the period of the giving of the Law up to the cross, just as they were different for Adam and Eve. The Jews were to show their true faith by doing what God had commanded, even though they couldn't keep the moral Law. That's what the sacrifices were for. When the apostle Paul said that as to the Law he was blameless, he didn't mean that he never sinned,

but that he obeyed God by following the guidelines of the Law when he did sin, and animal sacrifices were offered for his sins by the priests in the temple. Salvation came not by keeping the law, but by seeing it's true purpose in exposing sin, and turning to God for salvation. The Jews weren't saved based on how well they kept the law, (as many of them thought) as that would be salvation by works. They were saved through faith in God, and the work of Christ on the cross was counted for them, even though it hadn't happened yet.

Dispensationalists will define three key dispensations, (1) The Mosaic Law, (2) The present age of Grace, and (3) the future Millennial Kingdom. Most will agree about the first two, and Covenant theology will disagree about the third, seeing this as the 'eternal state'. (Since they don't see a literal Millennial Kingdom - the future literal fulfillment of the Davidic Kingdom.)

A greater breakdown of specific dispensations is possible, giving most traditional Dispensationalists seven recognizable dispensations.

1. Innocence - Adam
2. Conscience - After man sinned, up to the flood
3. Government - After the flood, man allowed to eat meat, death penalty instituted
4. Promise - Abraham up to Moses and the giving of the Law
5. Law - Moses to the cross
6. Grace - The cross to the Millennial Kingdom
7. Millennial Kingdom - A 1000 year reign of Christ on earth centered in Jerusalem

While not everyone needs to agree on this breakdown, the point from the Dispensationalists view is that God is working with man in a progressive way. At each stage man has failed to be obedient to the responsibilities set forth by God. The method of salvation, justification by faith alone, never changes through the dispensations. The responsibilities God gives to man does change however. The Jews were to be obedient to the Law if they wished God's blessing of Land. If they were disobedient, they would be scattered. However, God promises to always bring them back to the land promised to Abraham in the Abrahamic Covenant. After the cross, believers no longer need the Law, which pointed to Christ as the one that would take away sin through his perfect sacrifice. (*Heb 10*) We are under a new Law, the Law of Grace. We have more revelation about God, and are no longer required to keep ceremonial laws given to the Jews. The moral law is always in effect as a guide, but we are no longer condemned by it, since we have a savior that has overcome for us.

Remember that making a distinction between these time periods is not what makes someone Dispensational. Recognizing the progressive nature, and seeing the church as part of Plan A and not Plan B is what makes someone Dispensational. Dispensationalists see a clear distinction between God's program for Israel and God's program for the church. God is not finished with Israel. The church didn't take Israel's place. They have been set aside temporarily, but in the Endtimes will be brought back to the promised land, cleansed, and given a new heart. (Gen 12, Deut 30, 2 Sam 7, Jer 31)

Just to clarify what I mean by Plan A and Plan B, I can see how some would say that the church is God's Plan B. However, God knew that the Jews would reject their Messiah. Daniel 9 tells us that the Messiah would be cut off, or killed, and Isaiah 53 speaks of the suffering servant. To call the church Plan B sounds too much like it was his second best plan, as if his efforts were thwarted. God has one redemptive plan for all mankind that was foretold in Genesis 3. The Messiah would come and defeat Satan and death. Now, this doesn't mean that his plan for Israel, and the promises/covenants made with the forefathers are null and void. They are not.

So what is the key to Dispensationalism?

The literal method of interpretation is the key. Using the literal method of interpreting the biblical covenants and prophecy leads to a specific set of core beliefs about God's kingdom program, and what the future will hold for ethnic Israel and for the Church. We therefore recognize a distinction between Israel and the Church, and a promised future earthly reign of Christ on the throne of David. (The Davidic Kingdom.) This leads a person to some very specific conclusions about the Endtimes.

- Israel must be re-gathered to their land as promised by God.
- Daniel's seventieth week prophecy specifically refers to the purging of the nation Israel, and not the Church. These were the clear words spoken to Daniel. The church doesn't need purging from sin. It is already clean.
- Some of the warnings in Matthew 24 are directed at the Jews, and not the Church (since God will be finishing His plan with national Israel)
- A Pretribulation rapture - Israel is seen in Daniel as the key player during the tribulation, not the Church. God removes the elect when he brings judgment on the world. i.e. Noah, John 14, 1 Thess 4:16.
- Premillennialism - A literal 1000 year Millennial Kingdom, where Christ returns before the Millennium starts. Revelation 20 doesn't give us a reason to interpret the 1000 years as symbolic. Also, Dispensationalists see the promised literal reign of Christ in the OT. Note the chronological order of events between Revelation 19-21.

Charles Ryrie in his book 'Dispensationalism' points out that some Christians have actually called Dispensationalism heretical. Actually it is people that use words like 'heretical' for non essential doctrinal beliefs that are the ones that cause division in the Church. Whether a person believes in a literal future Millennial Kingdom is not essential Christian doctrine. It doesn't rank up there with the Deity of Christ, the Trinity, the Atonement, etc. A house divided against itself will not stand. When we get to heaven, or the Millennial Kingdom, whichever will come first, we will understand the truth of all the word of God, but until then there are essential doctrines of the faith that are worth going to battle over. Others are not, since we don't want to be found going to battle with each other, and therefore, with Jesus Christ Himself.

The History of Dispensationalism

While the opponents of Dispensationalism will point out that as a system of theology it is relatively new, it is notable that there is evidence from the early church writers that there was clearly an understanding that God dealt with His people differently in progressive dispensations, and that Israel wasn't seen as replaced by the Church. A small reference to some of these writings is found in 'The Moody Handbook of Theology' by Paul Ennis. He mentions the following Christians as being in the history of the development of Dispensationalism.

- Justin Martyr (A.D. 110-165)
- Irenaeus (A.D. 130-200)
- Clement of Alexandria (A.D. 150-220)
- Augustine (A.D. 354-430)

Of the above Ryrie says "It is not suggested nor should it be inferred that these early Church Fathers were dispensationalists in the modern sense of the word. But it is true that some of them enunciated principles which later developed into Dispensationalism, and it may be rightly said that they held primitive or early dispensational concepts." With this understanding, the following have written in support of some or all dispensational principles.

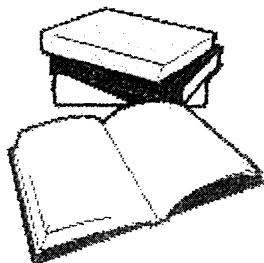
Some Dispensational writers

- Pierre Poiret (1646-1719)
- John Edwards (1637-1716)
- Isaac Watts (1674-1748)
- John Nelson Darby (1800-1882)
- C.I. Scofield (1843-1921)
- Lewis Sperry Chafer
- Charles Ryrie
- Dwight Pentecost
- John Walvoord

Dispensational schools *(Email us if we've missed any)*

- Baptist Bible College
- Chafer Theological Seminary
- Dallas Theological Seminary
- Grace Theological Seminary
- Masters Seminary
- Moody Bible Institute
- Multnomah School of the Bible
- Philadelphia College of the Bible
- Talbot Theological Seminary
- Western Conservative Baptist Seminary

Suggested Reading and Bibliography



- **Dispensationalism - Charles Ryrie (Moody)**
- **Things to Come - J. Dwight Pentecost (Zondervan)**
- **Understanding End Times Prophecy - Paul N. Benware (Moody)**

Died: Charles C. Ryrie, Theologian Whose Study Bible Shaped Dispensationalism

The 90-year-old scholar leaves behind a legacy beyond Dallas Seminary.

Kate Shellnutt | POSTED 2/16/2016 02:34PM |

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Charles Caldwell Ryrie, the dispensationalist scholar and Christian educator best known for the popular study Bible that bears his name, died Tuesday at age 90.

Ryrie was the author of more than 50 books and editor of the Ryrie Study Bible, which includes more than 10,000 footnotes by him.

In the preface to the original 1978 edition, he wrote, "The Bible is the greatest of all books; to study it is the noblest of all pursuits; to understand it, the highest of all goals." The Ryrie Study Bible has gone on to sell more than 2.6 million copies.

Dallas Theological Seminary (DTS) paid tribute today to Ryrie, who taught systematic theology and served as a dean.

"Dr. Ryrie was a master at biblical and theological synthesis. He had the unusually rare gift of being able to state complex theological ideas in succinct statements," said DTS president Mark Bailey. "All of us are indebted to his efforts to articulate and defend dispensational premillennialism."

After DTS announced the news of his death, Christian leaders and seminarians shared tributes to the late scholar.

O. S. Hawkins, Ryrie's former pastor at First Baptist Church of Dallas, tweeted, "A giant of the faith went home last (night). Charles Ryrie. Honored to have been his pastor, friend and prayer partner."

Known as an "irenic dispensationalist," Ryrie is remembered for his work to stabilize the field of dispensationalist theology, his prescient reflections on the Middle East, and the impact of his scholarship.

"I think his greatest gift was making abstract ideas understandable. Anyone can



Ryrie's Obituary by the Dallas Morning News.

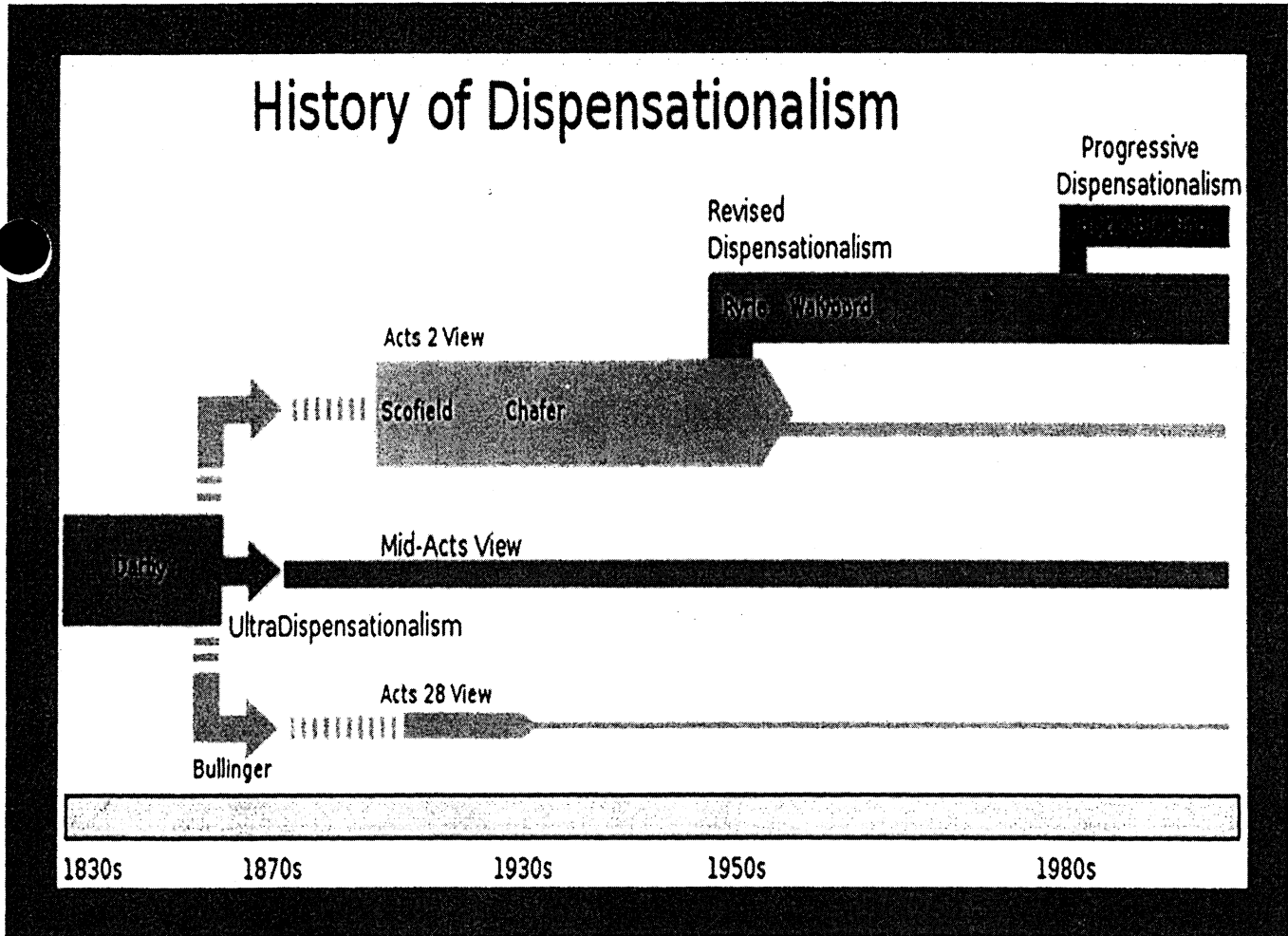
<http://www.legacy.com/obituaries/dallasmorningnews/obituary-print.aspx?n=charles>

Charles Caldwell Ryrie(1925 - 2016)



RYRIE, Charles Caldwell Charles Caldwell Ryrie was born on March 2, 1925 in St. Louis, Missouri and died on February 16, 2016 in Dallas, Texas surrounded by his family and loved ones. He received Christ as his Savior at age 5 at his home in Alton, Illinois through the instrumentality of his father. He dedicated his life to serving the LORD on April 23, 1943 as a junior at Pennsylvania's Haverford College under the direction of Lewis Sperry Chafer. He graduated from Dallas Theological Seminary with a Th.D. in 1949 and from the University of Edinburgh with a Ph.D. in 1954. He taught Bible, Greek, and Theology at Westmont College in California, Philadelphia Biblical University, and Dallas Theological Seminary. He also taught and ministered in many foreign countries. He served on numerous different religious and business boards. He authored over 50 books including the Ryrie Study Bible, "Basic Theology," and "So Great Salvation." He loved his LORD, the Bible, his church, his family, as well as Blue Bell ice cream and Magnum bars. He is survived by his children Elizabeth Ryrie Anthony, son-in-law John, Bruce Caldwell Ryrie, Carolyn Ryrie Howard, and son-in-law Rick all of Dallas, grandchildren Steven Charles Anthony of Des Moines, Iowa, Matthew Anthony of Lugano, Switzerland, and Claire Howard of Dallas, Brian Howard and Whitney Howard of Dallas, sister-in-law Virginia Ryrie of Alton, Illinois, numerous nieces and nephews, as well as innumerable friends and former students. A service will be held Wednesday, February 24 at 1 p.m. in the sanctuary at First Baptist Church-Dallas. Memorials to be used for student scholarships may be sent to The Ryrie Foundation, c/o 3310 Fairmount St, Dallas, TX, 75201 or Word of Life Bible Institute, 4200 Glendale Rd, Pottersville, NY 12860-2300

Soon it was taken over by the Protestant Theologians like John Nelson Darby (1800–1882) of Plymouth Brethren, Cyrus Ingerson Scofield (1843-1921) of the Scofield Bible, Charles C. Ryrie (1800-1880) of The Ryrie Study Bible, and many later ministries.



Futurist interpretations generally predict a resurrection of the dead and a rapture of the living, wherein all true believers are gathered to Christ at the time God's kingdom comes on earth. They also believe a tribulation will occur - a seven year period of time when believers will experience worldwide persecution and martyrdom. But there are difference in when will the rapture occur.