

What Is Dispensationalism?

In discussing **Dispensationalism**, we are not denying the fact that God has varied His methods of dealing with mankind over the course of human history, referred to as "dispensations." A dispensation is no more than a regulation of a piece of time, such as the dispensation of the Mosaic law. *Protestant Dispensational-ism*, on the other hand, is something all together different. Below is a description of the twisted teachings of Protestantism who have gone from dispensations to *Dispensational-ism*.

1. Dispensationalism fails to recognize that God has maintained a *singular, unchanging purpose throughout the Scriptures*. Thus the Dispensational model cannot be trusted to set forth a united and consistent interpretation.
2. Dispensationalism views God as having a totally *different purpose, different promises, and a different destiny* for faithful New Testament saints than He does for faithful Old Testament saints.
3. Under the Dispensational model one is required to posture a **fragmented** purpose; under it Old Testament saints, however faithful, cannot qualify for the concept of "*bridal relationship*" as set forth in the New Testament.
4. The Dispensationalist model finds its roots in the teachings of J. N. Darby, of the Plymouth Brethren, in the 1830's. Others who followed Darby's doctrine, and developed it even further were: C.I. Scofield, Lewis Sperry Chafer, and Charles Ryrie. Clarence Larkin, in the very early 1900's, helped spread dispensational teachings through his book, *Dispensational Truth*, in which he had drawn several charts depicting his dispensational approach to biblical interpretation.

Today, most everything that is written on ecclesiology and eschatology is written from the viewpoint of Darby's Dispensational interpretation. These Protestant views have even found their way into the Missionary Baptist camp so that today, most all Missionary Baptist writings have been rooted in the Protestant-based Dispensationalism of Darby, Scofield, Chafer, Ryrie, and Larkin; the only major difference is that they have been re-packaged around the "local church" concept.
5. Dispensationalists deny that the Abrahamic covenant was to be an **everlasting covenant** in that they do not recognize its scope as extending even to the faithful saints in the New Covenant era.
6. This model has no provision for the extension of a kingly line, through the Abrahamic covenant, clear on down to the establishment of the Messianic Kingdom.
7. Under the Dispensational model *no continuity* is recognized between the (everlasting) Abrahamic covenant and the Davidic, Levitical, and New covenants.
8. Dispensationalism sees, in the New Testament, *no connection between any pre-existing Old Testament purpose, people, or destiny*; rather, they view it as being totally divorced from God's eternal purpose as set forth in the Abrahamic covenant.

9. Dispensationalism holds that the New covenant **was not**, in any sense, **made with the house of Israel** -- believing that there is no remnant of the nation left with which to continue God's covenant purpose as established with Abraham.
10. Dispensationalists have problems with Romans 11. They are not willing to accept the "*olive tree*" analogy as representing Gentiles being grafted into an **already existing covenant made with Israel**.
11. They fail to see how Gentiles are "*grafted in among them*," and "*partake with them*" of the root and fatness of the olive tree. Nor do they appear to understand how these are "*supported by the root*" (Romans 11:18-22). Failing to recognize, or denying, this they are greatly confused by Paul's teaching [Ephesians 2 & 3] that Gentiles coming into the New Testament "*ekklesia*" **originally established with a faithful remnant of Israel** are made "*fellow citizens with the [Jewish] saints and of the household of God*," and made "*fellow heirs...of the same body*" (Ephesians 3:6).
12. Under the Dispensational model, there is **no continuity** from the Abrahamic covenant to the New Testament "*ekklesia*" established by Jesus. Those adopting Dispensationalism as their model for biblical interpretation, view the whole Old Testament (including the Davidic, Levitical, and Abrahamic covenants) as being *done away* rather than seeing that **only the Mosaic** [Old covenant] **was of such a temporary nature**.
13. Dispensationalism rejects *any definite continuity* between the Old Testament and the [Jewish] apostles, who formed both the nucleus and foundation of the New Testament church.
14. Once again, Dispensationalism **denies** that the "*better promises*," given to the Lord's church for this age, have any connection with the everlasting covenant made in Genesis 17:6, 7.
15. Mainline Dispensationalists envision a *universal church and bride* living in heaven for all eternity; while the saved of the Old Testament era will dwell on the earth. They have accepted a "**lordship salvation**" approach believing that one is "saved by grace," but "kept by works." Many Missionary Baptists, while accepting the basic tenets of Darby's dispensational approach, are merely *modified* Dispensationalists; they agree with Darby that the Old Testament saints will not be in the Bride, but see a loss of reward rather than a loss of personal salvation. Dispensationalism is a model that cannot harmonize Scripture thus portraying God's unified eternal purpose which was set forth from the beginning.