

Biblical Dispensationalism

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What We've Covered So Far

Sessions 1-3: Introduction to Biblical Dispensationalism

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

2

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

- 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)
- 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.

3

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

3. The Dark Ages

- Lasted from the 4th to the 16th 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

4

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 19th century
 - Key Dispensational Leaders
 - Reformers' hermeneutic applied to the whole bible
 - Retrieved key doctrines: Chiliasm, Israel-church distinction, Pretribulationism

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END OF REVIEW



FINALLY

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Biblical Dispensationalism

Session 8
False Charges Against Dispensationalism

<http://www.middletonbiblechurch.org/dispens/dispensa.htm>

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Session 8
Outline

- 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 – "YES" and "NO"!
- 4) Dispensationalists Teach that the Death of Christ was an Afterthought and that the Church is "Plan B" in God's program.
- 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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- 1) **Dispensationalists Teach More Than One Way of Salvation.**
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1) Dispensationalists Teach More Than One Way of Salvation.

Charles Ryrie, in his excellent book *Dispensationalism*, has a whole chapter which answers this false charge (see Chapter 6—"Salvation in Dispensationalism"). Ryrie in this same chapter clarifies the true position of Scofield and Chafer. These men did not believe that a person could be saved by keeping the law.



Charles Ryrie

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1) Dispensationalists Teach More Than One Way of Salvation.

"The different dispensations are different ways of God's administering His rule over the world. They are not different ways of salvation. Throughout history God has employed several dispensations but only one way of salvation. **Salvation has always been by the grace of God through faith in the Word of God, and God has based salvation on the work of Jesus Christ**".

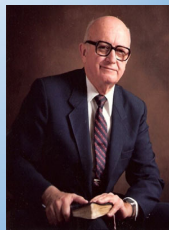


Dr. Renald Showers - *There Really is a Difference*, p. 31

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1) Dispensationalists Teach More Than One Way of Salvation.

"While there are differences among the various ages, there is one thing that never changes, and that is the gospel. **Salvation always has been, is now, and always will be by faith in the Lord. And the basis of salvation for every age is the finished work of Christ on Calvary's cross.** People in the Old Testament were saved by believing whatever revelation the Lord gave them...We must guard against any idea that people in the Dispensation of Law were saved by keeping the Law".



William MacDonald, *Here's the Difference*, p. 98

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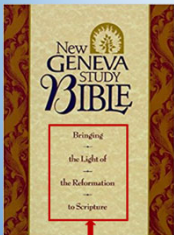
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2) Dispensationalists are Guilty of Antinomianism



"Some dispensationalists have held that since Christians live under a dispensation of grace, not law, keeping the moral law is at no stage necessary for them" (New Geneva Study Bible, p. 1990).

The argument is this: ***If you are not under the law then you must be lawless.*** The Bible, however, gives this answer:



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Romans 7:4
“Therefore, my brethren, you also were **made to die to the Law** through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.”
* θανατώω - aorist, passive, indicative, 2nd, plural – a past, completed, action

Galatians 2:19
“For through the Law I **died to the Law**, so that I might live to God.”



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Romans 8:4
“so that **the requirement of the Law might be fulfilled* in us**, who do not walk according to the flesh but according to the Spirit.”
* πληρόω - aorist, passive, subjunctive, 3rd, singular – a past, completed, action

Romans 10:4
For Christ is the **end of the law for righteousness** to everyone who believes.



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Galatians 5:22-23
“²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; **against such things there is no law.**”

Titus 2:11-12
¹¹ For **the grace of God** has appeared, bringing salvation to all men, ¹² **instructing us to deny ungodliness and worldly desires** and to live sensibly, righteously and godly in the present age,



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2) Dispensationalists are Guilty of Antinomianism



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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!


- It is profitable for us (2 Tim. 3:16-17).
God has included it in His Word, and everything in the Bible is of immense value to us!



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2 Tim. 3:16-17

"¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work."




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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- It is to be preached. (Matt. 4:4, Acts 20:27).

Dispensationalists are known for expository preaching of God's Word, preaching through books of the Bible verse by verse. All of God's Word is important.



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2 Timothy 4:2


"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"

Acts 20:27

"For I have not shunned to declare unto you all the counsel of God"

Matthew 4:4

But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"



27

3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- It is precious and valuable. There is rich [secondary](#) spiritual application in:
 - the Beatitudes (5:1-12),
 - the model prayer (6:9-15),
 - the passage on needless anxiety (6:25-34)
 - the parable of the two builders (7:24-27)



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Matthew 5:16

"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 6:8

"So do not be like them (Gentiles); for your Father knows what you need before you ask Him."

Matthew 6:20-21

²⁰ But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹ for where your treasure is, there your heart will be also."



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Matthew 6:24

"No man can serve two masters"

Matthew 6:26-34

"Behold the fowls of the air....consider the lilies....be not anxious....seek ye first...." "Be therefore not anxious about tomorrow".



30

3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- The original **Scofield Reference Bible** (1909) stated that the Sermon on the Mount *"clearly has a beautiful moral application to the Christian"* (p.1000).
- **Arno Gaebelein**, wrote, concerning the Beatitudes, *"The blessings in themselves are most wonderful in their scope and inexhaustible in their meaning"* (p. 112).
- **John Walvoord** – *"The Sermon on the Mount is clearly intended to be a definitive statement of Christ's teaching and should not be pushed aside lightly by unnecessary stricture which would relegate it to unimportant truth"* (Matthew—Thy Kingdom Come, p. 45).

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- **Believers of all dispensations:**
 - are to recognize their own spiritual bankruptcy (5:3).
 - are to rejoice in spite of adverse circumstances (5:10-12).
 - are to abound in good works (5:16).
 - struggle with lust (5:28).
 - need to pray in secret (6:6).



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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- **Principles for all saints of all times.**
 - Believers of all dispensations need to pray, "Thy will be done" (6:10).
 - Believers of all dispensations need to lay up treasures in heaven (6:20).
 - Believers of all dispensations struggle with the sin of worry (6:25-34).
 - Believers of all dispensations need to put God first (6:33).
 - Believers of all dispensations need to build their lives upon God's Word (7:24-27).

33

3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- **Trans-dispensational truths for all dispensations.**
 - Those who hunger and thirst after righteousness will be filled (5:6).
 - God shines and showers His goodness on all men (5:45).
 - God sees what is done in secret (6:1-6).
 - God knows the needs of His believers (6:8,32).
 - What a man treasures reveals his heart (6:21).
 - No man can serve two masters (6:24).
 - Those who honor God will be honored by God (6:33).

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!

- **Trans-dispensational for all dispensations. (cont'd)**
 - Before we can righteously judge, we must first judge ourselves (7:1-5).
 - Those who truly seek will truly find (7:7).
 - Men are evil and depraved (7:11).
 - The majority are headed for destruction; few will be saved (7:13-14).
 - A tree is known by its fruit (7:17-20).
 - Mere profession does not necessarily mean true possession (7:21-23).
 - Our lives need to be built on a rock solid foundation (7:24-27).

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "NO"!



36

3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – “YES”!

- The Lord gave this sermon to the Jews, not to the Church.
 - † The Church was not even in existence at the time this sermon was given. *It was a pre-cross message given to Jews who were told that the kingdom was near* (Matthew 4:17).



37

3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – “YES”!

- The Sermon DOES NOT set forth distinctive Church truth.
 - † The Sermon contains truth that is useful and precious to the Church *but not distinctive to the Church*. Distinctive Church truth is found in the Upper Room Discourse (John chapters 13-17) and in the New Testament epistles.



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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – “YES”!

- The Sermon on the Mount is TOTALLY SILENT concerning truths revealed to the Church by the Apostles and N.T. Prophets including truths regarding:
 - † The body of Christ (Ephesians 1).
 - † The building of Christ (Ephesians 2).
 - † The Bride of Christ (Ephesians 5).
 - † The (“YE IN ME”) baptism—see John 14:20. We are IN CHRIST!
 - † The (“I IN YOU”) indwelling—see John 14:20. Christ is IN US!

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "YES"!

- † The *mystery of the Body of Christ*— See Eph. 3:1-12; 5:30-32; Col. 1:26-27, etc.
- † The believer's identification with Christ in His death and in His life (Romans 6).
- † The believer's heavenly position and standing (Col. 1:1-4; Eph. 2:6; Heb. 3:1).
- † The believer's deliverance from the law, and death to the law (Gal. 2:19; Rom. 7:1-6).

40

"Mystery" Defined

"In the N.T, it [mystērion] denotes, not the mysterious (as with the Eng. word), but that which, being **outside the range of unassisted natural apprehension, can be made known only by Divine revelation**, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit."

W. E. Vine, Merrill F. Unger, and William White, Vine's Complete Expository Dictionary of the Old and New Testament Words (Nashville: Nelson, 1996), 424.

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "YES"!

"We cannot put into the discourse exclusively church teachings and say that all found here is to be applied to the church, and that it is the guide for the church, as some have said. If the Lord had had the church in her heavenly calling and character in mind, the place given to the discourse would be all wrong. **The Lord mentions the church the first time in the sixteenth chapter, and if following the sixteenth chapter He had spoken these words we might say that we should find in it the church...**Not here (in the sermon on the mount), but in the Epistles, written after the death, resurrection and ascension of our Lord Jesus Christ and after the Holy Spirit had come down from heaven, do we find all about the church. **The magna carta of the church is in the Epistles of Paul, to whom the full revelation of the church was given.** Out of this misconception has sprung a good deal of error" Arno Gaebelein: *The Gospel of Matthew*, pages 108-109

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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "YES"!

- The purpose of the Sermon was primarily **legal** in character and **condemnatory** in effect.
 - The Jews were very excited about the prospects of the kingdom, but they were not "spiritually prepared" to enter the kingdom which was announced to be "at hand" (Matt. 4:17; cf. Matt. 3:2). But on the other hand...



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3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "YES"!

Reformed theology teaches:

- ☉ *that the Sermon was delivered **to the Church**.*
- ☉ *that the Church is made up of the **saints of all ages**.*
- ☉ *that the Church existed **in the Old Testament and during our Lord's earthly ministry**.*
- ☉ *that there is but **one people of God**, and therefore that the Sermon applies equally to the one people of God no matter when they live on earth.*

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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.



• **Philip Mauro** – “When we press the vital question, what, in case the offer had been accepted, would have become of the Cross of Calvary and the atonement for the sins of the world?” (*The Gospel of the Kingdom with an Examination of Modern Dispensationalism*, p. 23).



• **O.T. Allis** – “If the Jews had accepted the kingdom would there have been any place, any necessity for the cross?” (*Prophecy and the Church*, p. 75).

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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.

- **Dispensationalists know and teach** that the cross of Christ is central and is the focal point of all history.
- **Dispensationalists know and teach** that Christ was the Lamb slain from the foundation of the world (Rev. 13:8).
- **Dispensationalists know and teach** the centrality of the cross of our Savior and that we should glory or boast in nothing else (Gal. 6:14; 1 Cor. 2:2).

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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.



• **R.C. Sproul Jr.** – “*We're not dispensationalists here...* We believe that the church is essentially Israel. We believe that the answer to, “*What about the Jews?*” is, “*Here we are.*” *We deny that the church is God's "plan B."* We deny that we are living in God's redemptive parenthesis, and that sometime in the next three, no two, no eight, no seven years, He'll get back to His real work, dealing with the Jews” (*Table Talk magazine*, published by Ligonier Ministries, Spring of 1999).

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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.

- Dispensationalists **NEVER** speak of the church being "Plan B". *It is a straw man argument.*
- **"Known unto God are all His works from the beginning of the world" (Acts 15:18), and this includes His distinct plans for Israel and the church.**
- The **"one new man"** (Eph. 2:15), the **"body of Christ"**, **"the Church"**, was a **"mystery"** not made known to man for ages and for generations (Ephesians 3:3-10; Colossians 1:26-27).

49

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"In the N.T, it [mystērion] denotes, not the mysterious (as with the Eng. word), but that which, being **outside the range of unassisted natural apprehension, can be made known only by Divine revelation**, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit."

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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.

"In almost 35 years since I have become a dispensationalist, I have never heard nor read of a dispensationalist teaching a plan B scenario. Yet opponents often present this straw man in their statement of what we supposedly believe. We believe that God's single plan has always included the Church, but He did not reveal the church age part of the plan in the Old Testament...Paul states specifically that the church age 'was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord' (verse 11). This is why dispensationalists have never taught the so-called plan A and plan B theory that critics suppose we hold. Dispensationalists have always taught that there is a single plan carried out in stages."



Thomas Ice, "The Uniqueness of the Church," Pre-Trib Perspectives 8, no. 6 (September 2003): 4.

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Origin of the Universal Church

BEFORE CHRIST'S ASCENSION

- Matt 16:18 – future tense

AFTER CHRIST'S ASCENSION

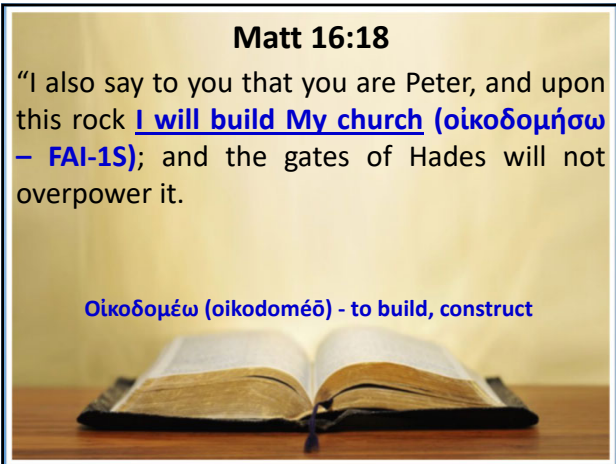
- Eph 2:14-15; 3:9; Rom 16:25-26; Col 1:26-27 – mystery
- Eph 1:20-22 – Christ's headship over church
- Eph 4:7-11 – spiritual gifts after Ascension
- 1 Cor. 12:13 – Spirit's baptizing ministry
 - Acts 1:5 – to begin after Ascension
 - Acts 11:15-16 – began in the past
 - Acts 2 – only legitimate, biblical, place for beginning of Spirit's baptizing ministry

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Matt 16:18

"I also say to you that you are Peter, and upon this rock I will build My church (οἰκοδομήσω – FAI-1S); and the gates of Hades will not overpower it.

Οἰκοδομέω (oikodoméō) - to build, construct



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4) The Death of Christ was an Afterthought...the Church is "Plan B" in God's program.



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5) Dispensationalism is a new doctrine.


Students of church history all recognize that vital basic truths of God's Word regarding salvation and justification were lost and had to be rediscovered and recovered.

- God used the Reformation to recover the most basic truths justification by faith, the supreme authority of the Bible and the priesthood of every believer, **but it took nearly 1500 years!**
- However, in many other respects the Reformers did not break free from Roman Catholic teachings such as the church is the kingdom (Augustine) and O. T. prophecies cannot be taken literally (Origin's allegorical approach).

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5) Dispensationalism is a new doctrine.


- It should not surprise us that New Testament **mystery truths**, relating to the nature of the Church and God's dual program and purpose for this present age, were not recovered until the 19th and 20th centuries.
- If dispensationalism can be attacked simply because it is new, then covenant theology has the same weakness.



**STRAW
MAN
FALLACY**

The illustration shows a straw man figure, a person made of straw, with a red 'X' over its chest, symbolizing a false or exaggerated representation of an opponent's position.

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**Charles Ryrie**
Dispensationalism, pgs. 185, 187

“Systematized covenant theology is recent. It was not the expressed doctrine of the early church. It was never taught by church leaders in the Middle Ages. It was not even mentioned by the primary leaders of the Reformation. Indeed, covenant theology as a system is only a little older than dispensationalism....Covenant theology is a post-Reformation development in doctrine....Covenant theology is a refinement, and the refining did not antedate Darby by many years. Covenant theology cannot claim much more antiquity than dispensationalism....***If lack of antiquity is detrimental and refinement is disallowed for dispensationalism, then by the same two criteria covenant theology is discredited.***”

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5) Dispensationalism is a new doctrine.

- *The real issue is not whether a system of theology is new or ancient, but whether it is Biblical.*

IS IT BIBLICAL?



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5) Dispensationalism is a new doctrine.



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6) Dispensationalism Teaches a "Secret Rapture."

- This is another straw man argument that non-dispensationalists always use disparagingly.
- In what sense is the rapture a secret? In 1 Corinthians 15:51 the truth pertaining to the Rapture is called a "mystery." A New Testament "mystery" is something that was once hidden but now revealed.
- God has made the rapture known to His saints. Paul said, "I shew you a mystery." If he showed it to us, then it is no longer hidden. It is a truth that has been clearly revealed. It is a secret no more!



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"Mystery" Defined

"In the N.T, it [mystērion] denotes, not the mysterious (as with the Eng. word), but that which, being **outside the range of unassisted natural apprehension, can be made known only by Divine revelation**, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit."

W. E. Vine, Merrill F. Unger, and William White, Vine's Complete Expository Dictionary of the Old and New Testament Words (Nashville: Nelson, 1996), 424.

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6) Dispensationalism Teaches a "Secret Rapture."

- Bible believers should be making known the glorious truth that *"in a moment, in the twinkling of an eye"* living believers will be changed and those who have died will be raised (1 Cor. 15:51-52; 1 Thess. 4:13-18).
- Bible believers should be looking expectantly for this blessed and comforting and purifying hope (Tit. 2:13)! *It's no secret, but it's a wonderful life-changing truth that our living Lord expects us to believe.*

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6) Dispensationalism Teaches a "Secret Rapture."



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**Session 8
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- 3) Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – "YES" and "NO"!
- 4) Dispensationalists Teach that the Death of Christ was an Afterthought and that the Church is "Plan B" in God's program.
- 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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7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

THE ARGUMENT:

- Dispensational teaching insists that Jesus made a bona fide* offer of the kingdom to Israel. If Israel as a nation had truly repented, then the kingdom promised by all the prophets would have been established (Matt. 4:17).

**Bona fide means "made in good faith without fraud or deceit, sincere, genuine."*

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7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

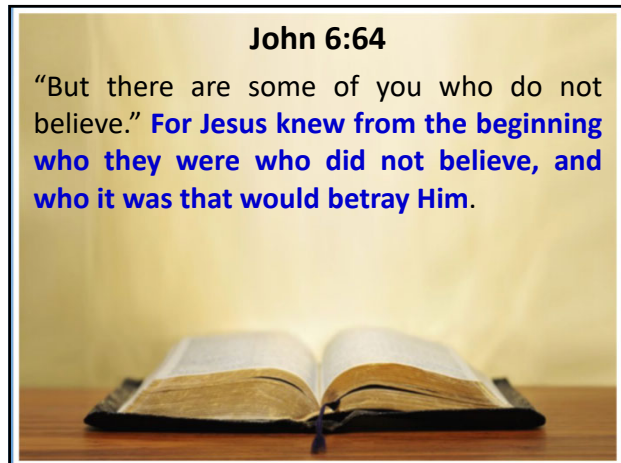
- Covenant Theology claims that there is dishonesty in this since God knew all along that the nation Israel would reject Jesus as the Messiah. It was obvious that God intended to fulfill the suffering servant Messiah prophecies, and He did. How then could it have been a bona fide offer?
- **The fact that God knows events ahead of time does not change the fact that it was a genuine offer (cf. John 6:64).**

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John 6:64

“But there are some of you who do not believe.” **For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.**

69



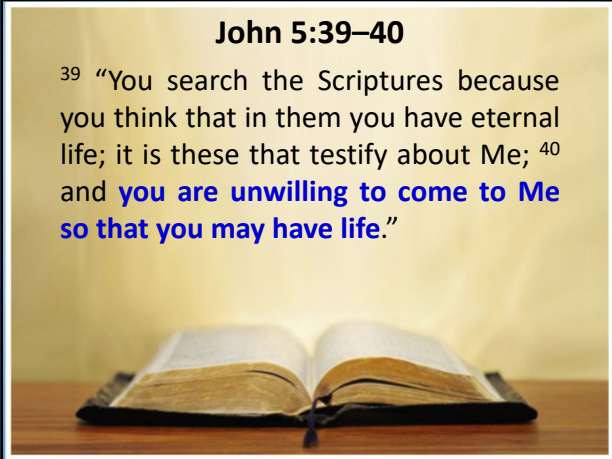
7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

- According to John 6:64, the Lord knows ahead of time those who will not believe on Him. Does this mean that His offer of the gospel to these people is not a genuine offer since He already knows that they will reject Him? **Obviously not.** Our Lord's sincere invitation to "come unto Me" is valid, even though the greater part of lost men refuse to come (John 5:40).

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John 5:39–40

³⁹ "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; ⁴⁰ and **you are unwilling to come to Me so that you may have life.**"



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7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

- In Deuteronomy 28 God promises and offers great blessings if His people will obey Him and great curses if they will disobey Him. God knew ahead of time that they would disobey. This is why the greater part of Deuteronomy 28 is about the curses. But if they had obeyed, God would have continually blessed them. ***It was a genuine offer.***

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7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

- The offer of the kingdom was conditional. The realization of the Kingdom was, and will be, conditioned on Israel's repentance (Matthew 3:2).
- Since Israel did not meet the condition, the Kingdom was not established. God was not dishonest at all. He told the Israelites in advance, what they had to do. If God had established the kingdom apart from Israel's repentance, then He would have been dishonest.

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- There is no dishonesty on the part of God, because God told us ahead of time that Israel would reject their Messiah (Psalm 118:22; Isa. 53:1-3; Matthew 23:37).
- God was not taken by surprise by the way the Jews responded to Christ at His first coming. "Known unto God are all His works from the beginning of the world" (Acts 15:18).
- **The problem with Covenant Theology is that they do not believe that there will be a future kingdom as described in great detail by God's prophets.** They are thus accusing God of being dishonest because God predicted the . . .

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7) Dispensationalism falsely claims that God made a bona fide offer of the kingdom to Israel.

... future kingdom in hundreds of detailed prophecies. If there is no future kingdom, as described by God's spokesmen, then not only is God dishonest, but He is a liar.

So, it is actually non-dispensationalists who are accusing God of being dishonest by promising things that will never come to pass!

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10/2/2019

James Ventilato

<http://www.middletonbiblechurch.org/deityjv/allchaps.pdf>

- “At our Lord’s first coming, the establishment of the kingdom of the heavens was indeed “at hand,” contingent upon the national repentance of Israel. And this is in perfect accord with, e.g., Daniel 9 and the 70 weeks (and other OT prophecies). For Daniel 9 foresees the Messiah presenting Himself as Israel’s King (the Messiah-Prince), genuinely offering the Kingdom during the 69th week, and being rejected, cut off in the death of the Cross, having nothing of His Kingdom glory. Thus the actual establishment of the Kingdom, the bringing in of the righteousness of the ages, and the anointing of the Millennial Temple, must, as a consequence, take place upon the fulfillment of the 70th week and the Time of Jacob’s Trouble.”

76



A. W. Pink

A. W. Pink (2005). *The Prophetic Parables of Matthew Thirteen*. Bellingham, WA: Logos Bible Software.

“In [Daniel 2] verse 44 we are told, ‘And in the days of these kings (the “kingdom” before referred to) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever.’...Further details concerning it are given in Daniel 7:13, 14 . . . After Daniel, the voice of prophecy was soon silenced, and for four hundred years the people of Israel remained in a state of eager expectation, waiting for God to fulfill His promises. Next appeared John the Baptist, who took up the *kingdom* message just where the O. T. prophets had dropped it In Matthew 3:1, 2 we read,...

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A. W. Pink

A. W. Pink (2005). *The Prophetic Parables of Matthew Thirteen*. Bellingham, WA: Logos Bible Software.

...‘...Repent ye: for *the kingdom of heaven* is at hand’— it was ‘at hand,’ because the King Himself was about to appear in the midst of the Jews. When John said, ‘*The kingdom of heaven* is at hand,’ what do you suppose his Jewish hearers understood by that expression? They had the whole of the O.T. in their hands, but *that* is *all* which they then had. Obviously, all their thoughts would naturally turn to that kingdom which the Son of Man was to receive in heaven at the hands of the Ancient of days.”

78

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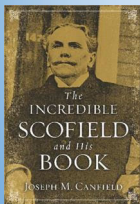
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80

8) Dispensationalists revere C. I. Scofield but he was an immoral man, not qualified to be a spiritual leader.



A prime example of these attacks is the book, "The Incredible Scofield and His Book" by Joseph M. Canfield (born January 12, 1919).

Mr. Canfield, attacked dispensationalism and pretribulationism. He apparently believed that the hope of dispensationalists was "built on nothing less than Scofield's notes and Moody Press." Therefore he endeavored to destroy the name and character of Scofield.

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8) Dispensationalists revere C. I. Scofield but he was an immoral man, not qualified to be a spiritual leader.

- *Scofield did not originate dispensationalism.* There were many great dispensationalists before Scofield, contemporary with Scofield (such as the other editors of the original Scofield Bible) and following Scofield (such as the editors of the New Scofield Reference Bible).
- *The Bible*, not Scofield's teaching, is the basis of dispensationalism.
- Like all men, Scofield had a past, but *after his conversion, he was held in the highest esteem by the great fundamentalist leaders of his day* and he was greatly loved by the people in his home church at Dallas.

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- George Ladd, an historic premillennialist and *not a dispensationalist* wrote of dispensationalists, including Scofield in his book, *Crucial Questions About the Kingdom of God*, page 49 :
"It is doubtful if there has been any other circle of men who have done more by their influence in preaching, teaching and writing to promote a love for Bible study, a hunger for the deeper Christian life, a passion for evangelism and zeal for missions in the history of American Christianity."

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8) Dispensationalists revere C. I. Scofield but he was an immoral man, not qualified to be a spiritual leader.

- Dr. Robert Sumner has written an excellent review of Canfield's book entitled, *"The Incredible Canfield and his Scofield Hatchet Job"*. Link below:
<http://www.middletonbiblechurch.org/dispen/canfield.pdf>

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"We conclude our review with **a quotation Canfield himself offers** from the pen of Dr. Arnold Dallimore:

"If a person writing history makes a false statement--whether because of carelessness, lack of knowledge or in a desire to make his account agree with some preconceived idea--his error will be compounded by being repeated again and again throughout generations to come. How unconscionable a man must be to indulge in such conduct, and with what great carefulness ought he to search out the facts, diligently examining all the evidence on every side of any issue, and presenting his findings with exactitude!"

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Resources

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